

Chiar daca, în realitatea istorica, conceptul cultural de *toleranta* a constituit izvorul ideii de libertate, *toleranta* “consta în a suporta, a nu interzice, a admite, ca pe un rau mai mic, în timp ce libertatea ar fi recunoastere pozitiva a celuiilalt, a dreptului acestuia la diferenta”.

Asumarea diferentei, acceptarea pluralismului pare a fi, dupa Baubérot, adevarata libertate, pe cata vreme arealul tolerantei cuprinde, dimpotriva, raportarea identicului la un “cvasi-celalalt” [“un amestec între acelasi (nativul) si celalalt (strainul)”, asemanator si diferit].

O încarnare, o materializare, o înspatiire a conceptului de *toleranta*, deci locul de manifestare prin excelenta a *tolerantei* pare a fi orasul cosmopolit, cetatea sau portul cu raspantiile si cu “contaminarile” sale. Jean Borreil, în *Verbul absent*, primul articol al ultimului capitol al lucrarii, intitulat *Drepturi de cetate*, descrie *toleranta* ca un raport între confortul unei imagini pe care o identitate o are despre sine însasi si socul în fata strainului, în fata strainietatii sale. Recunoasterea celuiilalt, recunoasterea vizibilitatii sale, raportarea la acel cvasi-altul ca la un individ similar constituie ceea ce desparte *toleranta* cu dublul ei sens, cel de *a suporta* si cel de *a combate*, de libertate.

Orasul sau cetatea plaseaza umanitatea într-un joc dinamic de diferente si asemanari, accentuand conflicte, respingeri sau ignorari reciproce ale diferitelor grupuri.

Problema ce deplaseaza prin negociere si reevaluare permanenta campul de semnificatii dinspre domeniul socialului, cu compatibilitatile si incompatibilitatile sale intrinseci, spre o determinare a unei functii teoretice sau epistemologice, *toleranta* devine un concept ce trebuie sa acorde atentie pluralitatilor, “manifestand reticenta fata de orice reductionism”.

Dupa *Scrisoare despre toleranta* a lui John Locke, un tip de scriitura mai adecvat timpurilor noastre, *Toleranta. Pentru un umanism eretic*, departe de a oferi un istoric al conceptului discutat, nu esueaza într-un comun al elogierii lui, ci descifreaza mai degraba valentele bizare, confuze, predominant negative ale acestei pseudo-valori “de care ne-am entuziasmat în mod gresit” atata vreme.

## Sandu Frunza (coord.), Philosophy and Religion – A Multidisciplinary Approach Cluj-Napoca, Limes, 2001

Issued at the end of the year 2001 (Limes printing house), the volume *Philosophy and Religion – A Multidisciplinary Approach* (coordinated by Sandu Frunza) puts together the essays of several thinkers from Cluj on the relation between philosophy and religion. The book may be situated in the field of the interdisciplinary dialogue that takes shape between love for wisdom, on the one hand and love for God, on the other hand. The work under discussion has a three-part thematic. The first part forms a multiperspective analysis of the relation between philosophy and religion, lying emphasis on philosophy. The second part is defined by the relation between philosophy and christian thinking, in which important theologians and philosophers from Cluj comment upon this relation. In the third part of the book, the relation between philosophy and Jewish thinking is brought to our attention.

Mr. Frateanu's study *On God* opens the first part of this volume. According to him, God by belonging to the sphere of the « supersensitive » is the very concern of metaphysics which is understood as an ontotheology. The author discusses the forms of the « theological » thinking on God from an ontological viewpoint. These hold in common the idea that “God is, he exists, he is being?”. The God of Moses who is a individual being – Moses speaks to him “face to face” – is identified with the philosophical concept according to which God is a defined supreme being. Starting from the premiss of the existence of God who *is* as opposed to the chaos which is *not*, God, in his nature of the supreme being, is the creator of all the otherbeings. It is this that makes possible all forms of knowledge of the divine, be those of

“pre-knowledge?” type which are mediated by the soul (the privilege of divinity), of pure reflexive act type, or of judgement type. All these forms, as already pointed out, rely on the original belief that God exists. Thus, Mr. Frateanu reached the conclusion that the role of philosophy is that of “making God cognoscible”.

Certainty and doubt, concepts encountered both in the field of philosophy and in that of religion, define the argument of Mr. Acad. Camil Muresanu’s study – *Between Certainty and Doubt*. Mr. Muresanu explains the emergence of these concepts out of the need of man to refer to the world he lives in, to “self-maintain” life, to gain certainty. Faith – associated with religion – provides the model of knowing the world through certainty, whereas doubt – associated with philosophy – provides the model of knowing the world through reason.

Observing the same distinction between philosophy and religion, the study: *An Analytical Perspective upon the Relation of Scientific Knowledge/ Religious Knowledge* of Mr. M. S. Bodea analyses various aspects of this theme. Thus, there are explained in here the approaches of knowing: the scientific approach uses cognition, while the religious one uses experience. Science stands for a way of “knowing”, religion stands for a distinctive way of “being”. The differences between the two are researched at language level, life experience, initiation, all those leading to the conclusion of the in-compatibility of those approaches.

In *The Epistemic Metaphor – A Means for Rendering Sensitive the Homogenous Artistic Environment* by Mr. St. Angi, it is argued the way in which the epistemes? like Foucault described them, provide the explanation of how knowledge may be gained on the basis of longer previous experiences, as well as the explanation of how these may be interpreted for the future. Mr. Angi chooses to exemplify this by presenting the changes occurred in the medieval beauty canon with thinkers as: Augustin, Albert Magnus, Thomas d’Aquino, Bonaventura.

Mr. M. Jones’ study *William James – On Pragmatism and Religion* sheds new light on William James’ outlook upon the theory of religious knowledge. Mr. Jones points out that W. James believed

that only immediate knowledge, direct experience offers “an empirical approach for a philosophical analysis of religion”, and that James’ radical empirism guides him towards a scientific research of religion, thus highlighting the important role of religion in the lives of the human beings.

In *The Lay Witness*, Mr. M. Jucan emphasizes the relation between religion and politics by using literature as a communication channel. This complex relation is studied with reference to the period of the communist regime which is illustrated in the novel *The Announcement* by N. Breban. Throughout Grobei as the lay witness, the relation emerging in the Romanian reality that is mocked. There are also presented the hypostases in which one may encounter this relation between religion and politics, that is: the role of the saviour, the figure of the seducer, asceticism of the lay witness. Grobei is the attempt of release from a false ideology, a consciousness of censorship, is “the ‘lay’ modality to create a human model, respectively, to restore the supremacy of dogma”.

The second part of the volume begins with the study of Pr. St. Iloaie, *For a Christian Philosophy*. It is argued that both Christianity – as historical and cultural reality – and philosophy have influenced each other. Moreover, faith does not exclude that reality may be known by other means. Christian philosophy may be defined not as experiencing the faith, but as wording its truths into concepts in order to achieve a better understanding of its meaning.

In *The Philosophy of Ecclesiastes*, Mr. V. Boari presents how philosophy can be successfully integrated in a religious work. “The Ecclesiastes” is ascribed to Solomon, the philosopher – king. As the author remarks, the writing is characterised by a marked dramatism, yet, this does not prevent the praise of wisdom (seen as a divine gift) to come through. Mr. Boari also identifies philosophical themes as the eternal return, the problem of knowledge, the human condition, the relation Creator – creation. With reference to The Ecclesiastes, the author’s conclusion is that it “in-

vites us to meditate upon our earthly condition as well as upon our relation with an almighty God”.

Pr. Prof. I. V. Leb's *Philosophy and Religion with Clerical Writer Lactantius* points out the decisive contribution brought by the Church Fathers in building a bridge between Antiquity and Christian era, emphasis being laid on Lactantius. He is described as “the first christian writer of latin language who attempts a frontal, sincere, and detailed confrontation with heathen philosophy”. Philosophy is understood as a quest for wisdom and not the very wisdom which Lactantius considers as the attribute of the divinity and as existing from the beginning. He suggested a fusion between philosophy and religion in order to achieve an ideal philosophy – the only capable of ensuring eternity.

The study *The Meaning of Coexistence and the Coexistence of Meanings. A Perspective of the Catholic Theological Ethics* by C. Saplacan suggests the dialogue from an ethical viewpoint as a way of bringing closer the religious and the philosophical tradition. This dialogue takes place in the sphere of the humane, and requires the experience of the other that comes to enrich the horizon of our own existence, that is “the perspective of the meeting and recognition of the other through dialogue”.

*Under the Sign of Harmony and the Beauty of Reason (the Philosophic Discourse of D. D. Rosca and the Sphere of the Eternal Values)* is a study by which Pr. Prof. I. Chirila brings forth the philosopher D. D. Rosca and the theologian Isidor Todoran by showing the interdependence of their discourses in the field of re-setting authentic values in the framework of the human existence. “Yet, all these are possible there and only there, where man is not defined by his world, but he is the one defining it beginning with its divine reasons”.

In *On the Gnosticism of “Folk Christianity” of the Romanians*, Mr. A. Codoban suggests us a re-definition of the expression “the Romanian people was born christian”. He argues that this expression is the very feature of an oral religion as a consequence of the absence of the institutions due to settle its status. Within the Romanian Christianity, one may find non-differentiation of

the sacred from the profane, the cosmic dimension, the cult of the healer saints, apocalyptic beliefs, elements that are opposed to the theological Christianity founded on the Book and on the doctrine system. Furthermore, the beliefs in the equipotent presence of evil make the author state that the expression should be read “the Romanian people was born gnostic”.

In the third part of the book, the accent is laid on Jewish philosophy and thinking. Thus, by his study *The Relational Principle in M. Buber's and E. Lévinas' philosophy*, Mr. S. Frunza underlines the way in which the interdependence of the philosophical element and the Jewish one can be possible in the thinking of the two philosophers. The Sinaitic revelation engenders a dialogical situation between the unique God and the chosen people. Thus, one may notice the emergence of a relational paradigm translated by a two-folded outlook of the world: “I – Thou” and “I – It” – with Buber, and the sphere of love from a sharing in being viewpoint – with Lévinas. Analyzing the relational principle of the two thinkers, the writer concludes that “we are in front of two systems of Jewish philosophy which constitute themselves by the meeting of the two traditions: the philosophical and the religious one”.

Another aspect of the relation between philosophy and religion is discussed in the study *Imagination and Prophecy* by Mrs. M. Frunza. The writer points out the original combination between Aristotelian philosophy and the Jewish thinking, which is remarkably illustrated in Maimonide's “The Guide of the Perplexed”. Special attention is paid to imagination – prophecy, and the conclusion the author reaches is that “the theory of imagination shaped by Maimonide is of Aristotelian origin, thus, philosophical (...) this philosophical theory is further used in order to set the very axiom of Jewish religion: prophecy”.

The last study of the book – *From Theology to the Awareness of Possibility. The Existentialist Turnover in Philosophy and Judaism* – belongs to Mr. A. Marga. He emphasizes the change of paradigm that has occurred in philosophy due to an existentialist approach of Judaism. Rosenzweig is brought to our attention as being one

of the first promoters of this idea. He is the one that forges a pathway towards a new interaction between philosophy and religion by enclosing religion in his philosophical system, and thus, “ushering a new era in the spiritual culture of Europe”.

As one can see within this volume, the reader encounters a various number of approaches of what the relation between Philosophy and Religion could mean. The diversity of the viewpoints does not engender the obstruction of the dialogue between these fields, rather an evolution towards a new level in the sphere of this dialogue.

**ALEX MOLDOVAN**

**Jacques Le Rider**  
**Europa Centrala sau paradoxul fragilitatii**  
Editura Polirom, Iasi, 2001, 270 p.

**S**pirit fin si acid, de o eruditie incontestabila – aproape ostentativa uneori - in domeniile istoriei si filosofiei, la fel ca si in cel al filologiei, Jacques Le Rider este ca orientare o figura proeminenta a germanisticii contemporane si unul dintre comentatori cei mai avizati ai fenomenului politic si cultural european. Ultima lucrare ce ii poarta semnatura se numeste *Europa Centrala sau paradoxul fragilitatii* si a aparut in colectia Seminar a Editurii Polirom. Este vorba despre o colectie de texte care se compune din trei mari parti distincte: transcrierea unui dialog avut cu membrii grupului de studii culturale „A treia Europa” pe teme vizand specificitatea nationala si transferurile culturale, un ciclu de studii de germanistica reunite sub titlul „Cultura memoriei” si, in fine, cateva pagini dintr-un inedit jurnal de calatorie prin spatiul tarii noastre. Dincolo de unitatea oferita de catre centralitatea evidenta a „chestiunii” Mitteleuropei, textele reunite in prezentul volum mai au in comun si exprimarea

profundeii ingrijorari a autorului in ceea ce priveste meteorica accedea la putere a nationalistului austriac de extrema dreapta Jörg Haider, eveniment de maxima notorietate la momentul scrierii lor.

Istoriografia moderna – al carei reprezentant de marca autorul nostru este - si-a asumat deja de ceva vreme „raspunderea” introducerii in vocabularul ei curent a unui termen care le poate trezi celor neavizati sentimente cel putin contradictorii, daca nu de fatisa respingere, datorate si nuantei deseori peiorative care il insoteste. Termenul la care fac referire este cel de inventie sau, si mai exact, de inventare. Nimic deosebit pana aici; dar daca adaugam ca inventarea in cauza este cea a unei natiuni sau a unei zone geografice al carei statut este supus reconsiderarii **contextuale** putem sa intelegem - cel putin intr-o prima faza - reticentele celor ale caror orgolii au fost astfel zgandarite. Punctul de focalizare al tendintelor actuale il reprezinta, fara doar si poate, Europa Centrala a inceputului de secol; iar decelarea pe care o opereaza Le Rider este una indispensabila. „Pe de-o parte Mitteleuropa ca notiune geografica si istorica, centrata in jurul unui soi de expansionism german, si, pe de alta parte, Europa Centrala, un concept sociocultural centrat in jurul Vienei.”(p. 20) Inventarea Vienei nu este cu siguranta doar o simpla gaselnita de ultim moment a intelectualului european plictisit de abundenta locurilor comune si care incearca o revitalizare a spatiului cultural. Muzicienii Arnold Schönberg, Alban Berg; Gustav Klimt, Egon Schiele sau Oskar Kokoschka in pictura; Georg Trakl si Robert Musil in literatura, in sfarsit, Ludwig Wittgenstein si Sigmund Freud sunt nume de maxima rezonanta care, insumate si dispuse in retea spatio-temporala a Vienei inceputului de secol douazeci – viitorul centru de gravitatie al Mitteleuropei redescoperite - dau imaginea unei scoli apropiate de valoarea celei de la Paris, privilegiata unilateral pana nu demult. Tocmai acest spatiu cultural face obiectul atractiei deosebite exercitate asupra unui numar in continua crestere de specialisti in istoria artei, dar si a ideilor.

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