

Ideological architecture of intellectual discourse in Romania. A critical examination of failed modernity

The work of habilitation enabling proposes a synthesis of personal research carried out in recent years and, in particular, after acquiring title of doctor in history of philosophy (Cluj, 2003). The vast majority of subjects fall under the conceptual analysis of the cultural social and political premises, which have led to social and political evolution and their own post-communist discourse in Romania. Theoretical analyzes carried out, constitutes an approach with interdisciplinary accents (political sciences, philosophy of culture, ethno psychology) and have been articulated around intellectual perception of social and political phenomena specific to transition communist era.

Since the 1990s, I asserted that intellectual groups interested to "put culture in order" (C. Noica) have maintained in the public space in Romania a series clichés as regards the period of former regime and have interpreted the intellectual's complicities that were employed as "speech of their escort". It is very likely that the process of European integration of the country and democratic transition have been deeply marked by public discourse of intellectual prestige groups. This speech (and its public consequences) has not been methodically examined under the aspect of ideological interests. (*Geometria consensului. Fundamentele politice ale autorității formelor de gândire*. Ed. Eikon, 2014). A broad debate (and applied) regarding the social- political role of intellectual prestige groups appears in modern societies as an integral part of the functioning democratic mechanisms (SB *Criza proiectului european și remanențele etice ale culturii*, Sfera Politicii 2010).

Recent history has delivered Europe an opportunity to question the practical attachment for key values - ethical and political principles of classical Greco-Roman origin. Economic crisis has conspicuously shown that, for the Europe human being, "any power is physical and exists between the body and political power a direct branching" (Michel Foucault). Starting from these conceptual premises, I have been brought up in discussion the decentration hypothesis of classical norm: key values of Western culture and civilization subsisted in stream of consciousness of European human being type due to essential support of a firm continuing on knowledge line (truth) - right - good/beautiful, as is put it into circulation in ancient Greek texts (SB *A privi și a stăpâni. Conceptul de eikon la Platon*, Ed. Universității și Ed. Eikon, Cluj, 2004). Likely that the assessment of foundation of European spirit should be reconsidered in the light of new challenges and data of European history. (SB *Managementul conectării și resursele ideologice ale puterii*, Sfera Politicii, 2012). Research in this direction

does not show a theoretical interest, but are the basis of formalization tools for the public policy.

I have argued my idea according to which post-communism has remained consensual vassalage space for the generation that politically managed Romania (and perhaps Eastern Europe economics) may not condemn the past without denounce their own assignments and complicity (Sorin Borza, *Despre intelectualii din Est și noua cultură a consensului*, Familia, 2010). Vassalage (post-feudal consequence of our failed modernity) investigated by media, but never investigated methodically, facilitate in Romania a divert intellectual dialogue of the culture of excuses (Sorin Borza, *Despre intelectualii din Est și noua cultură a consensului*, Familia, 2010). Transition hierarchies, as products of failed modernity do not produce order and social balance, but rather public disappointment (SB, *Civitas terrena. Ahitectura politică a izolării*, Perspective politice, 2011).

In essence, I came up with the idea that Eastern Europe conducted current democratic exercise under the pressure of seriously phase difference between political discourse (which is free of authority) and economic counterperformance (SB *Integrarea europeană și resentimentul omului recent*, Sfera Politicii 2007). Ideological concepts derived of hard nucleus (ethical) of classical norm and have lost social relevance for that political discourse is disqualified by ageing: it has stopped showing (indicating) something.

At the end of Section I, I inserted an analytical perspective of the European project crisis (perceived as reductionist and false mode, as a crisis of the euro zone). In fact it will remain a priority as an identity community crisis: there is no ethics of social-political practice where we have no understanding, and a wide acceptance of hierarchies and common cultural values. The persistence of the the rule encouraged by the political power in the cultural space and in the quotidian culture opens a passage through which the two crisis supplies each other.

With regard to research themes, I have taken a particular interest (since 1995) in the history of contemporary political thinking, being concerned about the relationship between philosophical thinking with totalitarianism (SB *Heidegger și istoria*, Ed Dacia, 2003). Writings of the 1996's -2000's structures older pursuits (research stage, the Center for the Study of the Imaginary, Gaston Bachelard, University de Bourgogne, 1995-1996, Prof. J. J Wunenburger) and based on my present interest for the analysis of the political foundations of authority of thinking forms.

In Section II, I have a number of developments and career development of professional, scientific, and academic, starting from the principal axis of research which scale our scientific step, axis identified in Section I. In this perspective, Section III includes the main references

to personal scientific contributions quoted above, as well as bibliographic references associated scientific content proposed in the first two sections.