

Notes de lecture et parutions

Notes de lecture

Iulia GRAD, *La philosophie du dialogue et la crise de la communication dans la pensée de Martin Buber (Filosofia dialogului și criza comunicării în gândirea lui Martin Buber)*, Cluj-Napoca, Eikon Publishing, 2013, 280 p.

Iulia Grad proposes a return to Martin Buber's philosophy of dialogue seen as an answer to the contemporary crises of communication. For this purpose, she displays a thorough analysis of Martin Buber's reflections from the perspective of establishing the philosophy of dialogue, of the further developments in dialogical thought in connection with other applied ethics – ecological ethics, ethics of care, virtual reality ethics or the restoration of communicational ethics in the context of a crisis of values, of identity or of communication.

The understanding of such complex issues as those rose by the reflection upon delicate matter as those concerning the crises of dialogue and communication, can only be achieved somewhere on the very slippery borders between applied ethics, religion, and philosophy. And in order to reach a relevant conclusion, Martin Buber's work had to be brought into discussion. He talks about a way of thinking where the dialogic nature of human life exists beyond the limitations of a theological discourse and regards philosophical research from different perspectives; it also holds deeper meanings from the perspective of an ethical reconstruction

built upon the philosophy of dialogue, ethical communication and the crisis of communication.

In order to gather relevant data on this subject, Iulia Grad investigates the essential philosophical dimensions of ethical monotheism from the perspective of its importance as substratum of Western Civilisation, as an archetypal structure of interpersonal relations, as an example of ethical mediation between religion, communication and technology, but most importantly as a necessity for a foundation of a conceptual reconstruction which allows the attainment of an ethic based on dialogue and of a relational ethics based on communication.

Fascinated by the perspective offered by the "ontology of *between*", Iulia Grad explores the different stages of Buber's thought, insisting on the one hand on the philosophical importance of mysticism, of Hasidism, more precisely of the ideas and philosophical traits of Hasidic thought, and on the other hand on the importance that the process of mixing elements from Kant's, Nietzsche's and Simmel's thought has in the shaping of Buber's thought. In her desire to create a new ethic based on this framework, a social ethic, we see reflected the entire endeavour proposed in the accomplishment of a common ground for dialogue and encounter, of cohabitation with alterity in such a hostile world. Iulia Grad's influences, coming from Moshe Idel's interpretations or the reading of Emmanuel Levinas' works, are extremely important in her endeavour.

We are pleasantly surprised by her ability to bring into discussion a series of key concepts, of ethical dilemmas, of theological and philosophical

thematizations that generate the argumentation of the entire book. Taking an adequate view of understanding ethical monotheism and Martin Buber's perspective upon the subject, Iulia Grad highlights and lends significance to his thought's programmatic circularity. It is about his way of using the reconstruction of ethics to outline a philosophical anthropology, and he resorts to this philosophical anthropology in order to establish ethics, dialogue and humanness. But even more so, Iulia Grad, having a true vocation for the interdisciplinary research, highlights the way in which the philosophy of religion and the philosophical anthropology reach a potential focal point in the ethics of Martin Buber.

Given that much of Martin Buber's teachings and research were related to sociology and social philosophy, Iulia Grad shows a great deal of respect to Buber's reflections on abstract concepts and their voidance of dialogic reality. In this respect, an important part of Iulia Grad's work focuses on Buber's perspective on alienation and community regarding the relation between the individual and the person, finally leading to the idea of a person from the ethical monotheism, as a central explanatory fundament of human authenticity and as a potential philosophy of dialogue. Moreover, Iulia Grad convinces us that this type of conceptual rethink is of particular importance for how communication and community are reconfigured in the present context of the development of communication in cyberspace. Thus, among other things, the ways Buber describes communities as individual networks, decentralized, opposed to the centralized structure, and

the state's specific power relations, shows us significant perspectives of understanding the new types of communities hosted by the Internet world. Due to the connections that the author makes to the field of communication, Martin Buber's philosophy becomes increasingly up-to-date and creative by generously situating it in the sphere of the philosophy of dialogue implied by the computer mediated communication. Thus, Iulia Grad persuades us to believe that this area of investigation can give us enough data to develop a philosophy of dialogue based on Buber's concept of community, which will enable us to understand the transformations, the metamorphosis and the transfigurations that take place in the context of digital culture. Beyond the difficulties implied by this kind of communication, where most likely "the elusive identity of those involved" can represent a major impediment, the author finds persuasive ways in which to convince us of the necessity and authenticity of a relational ethic appropriate for this medium where we discover a positive alternation between "the hard borders and the continuous fluidity".

Iulia Grad manages to combine in a very inspiring way Buber's texts with the reflections of his exegetes. The secondary literature used by the author is mostly of Anglo-Saxon origin due to her model of interpretation and ideation by including Buber in a particular type of signification of ethic monotheism.

The convergence of different types of approach towards a consistent and convincing interpretation in terms of scientific and philosophical creativity is remarkable, which leads to a personal

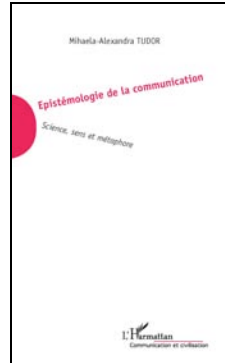
approach to the philosophical development of the investigated topic. The personal emphasis found in the exegesis are entwined with the reflections that develop Martin Buber's thought and enframes it in the specific endeavours concerning ethics, communication and the philosophy of virtual space. This becomes possible through a balanced research of various aspects of the investigated topics, with the help of the author's continuing effort to make comparisons between the philosophy of the dialogue and the philosophy of otherness, between dialogic ethics and relational ethics.

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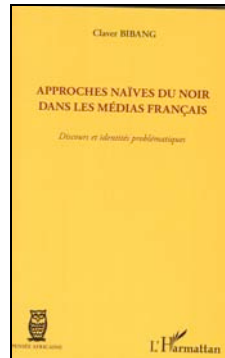
Parutions



Gloria AWAD, Carmen PINEIRA-TRESMONTANT (sld), *Les commémorations de la chute du mur de Berlin à travers les médias européens*, Paris, L'Harmattan, 2012, 100 p



Mihaela Alexandra TUDOR, *Epistémologie de la communication. Science, sens et métaphore*, Paris, L'Harmattan, 2013, 186 p.



Clavier BIBANG, *Approches naïves du noir dans les médias français. Discours et identités problématiques*, Paris, L'Harmattan, 2012, 206 p.