

THE WORLD OF LIFE AND INTELLIGENCE (AS A MORAL CATEGORY)

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Abstract: There are many questions about the future and addressing its sense from different perspectives, including researches on the possibility of finding the unifying image ensuring both as general stability and individual acceptability. Besides the already known economic crises, as well as crises of rationality, of legitimacy and of motivation -burdensome and painful accents for man and society-, the problem lies with truth as a necessity, along with the question of freedom, whose active understanding would help us in crossing postmodernism. If we lack the correct image of "the acceptable" can we discern the moral-practical task able to give identity to individual and groups? Does this "acceptable" belong to the ethics that can extend from the individual to the general stably? My insight tries to find a new path, with the help of Theodor W. Adorno, the author of negative dialectics, again in attention of the exegetes, after a long silence or inadequate approach since 1969, the year of his death. Some of his students or younger colleagues (Jürgen Habermas Karl-Otto Apel, Oskar Negt and other representatives, to the fourth generation of the Frankfurt School) are in vogue today. Actually, they developed many Adornian thoughts, which still have power enough and seem to have part of a new life. My essay tries to add a new meditation to his famous thesis: "Es gibt kein richtiges Leben im falschen"; "There is no way of living a false life correctly."

Keywords: world life, wishful thinking, intellectual experience, non-identical, transmodernism.

Introduction

Alexander Kluge and Oskar Negt¹ attempt to develop a theoretic and political background for the situation nowadays, modern societies face to. As the process of production is changed, in contexts aspiring to "globality" cannot be understood properly and cannot be approached in the previous stages of historical advancement or in fundamentally different circumstances than those of present situation. There is to be observed a need of "cultural organization of the human experience" in order to have the basic analysis that overcomes the impact of the degree of development of relations and changes in the everyday experience of the society. It is described an archaeology of the work's power grown in the human body, as well as in the deep structures of unconscious, cellular life, genetic memory and thought, in the effort to examine the complex "ecology of expropriation and resistance" as our inner capitalism. I estimate that the "proletarian public sphere" – the term they have introduced as to be in connection² with "bourgeois public sphere", is of little use because "the consciousness" level and the subjective factor rest undeterminable.³ Actually, Theodor Adorno explained that there

¹ Oskar Negt and Alexander Kluge, *Öffentlichkeit und Erfahrung (Public Sphere and Experience, 1972)*.

² "Zusammenhang" is the term used for "mutual relation".

³ Ibid., *Geschichte und Eigensinn, History and Obstinacy* (trans. Richard Langston), Ed. Devin Fore (1981). See also: <http://chtodelat.org/b8-newspapers/12-62/oskar-negt-alexander-kluge-publicsphere-and-experience-toward-an-analysis-of-the-bourgeois-and-proletarian-public-sphere/>

could not be two different spheres because the human spirit was under similar temptations and dangers. Also, Adorno rejected Georg Lukacs's ideas concerning evolution of class conscience. That is why their attempt is a problematical one, and close to utopia, similarly to the option of Habermas regarding the "public sphere in practical intention" -case of free discussion without coercion. Mass media and virtual world entered our lives with a multitude of negative effects⁴, as we remember Adorno's warning. Gianni Vattimo speaks about a "pensiero debole" (weak thought, result of the Enlightenment's project), imposing a model based on control, established rules and precise norms.⁵ For Vattimo the effect of the culture of mass communication is in contrast to the position of Adorno, as we may find from *The Transparent Society*. The world becomes a fable and the difference between subject and object dissolves in the on line uncertain "reality" with "exchange value" whose relevant event (Ereignis) is the "event of appropriation" as a "trans-appropriation". Erich Fromm⁶ thinks man choosing progress, and this way he can find the integrative force in the world life: "*choosing progress can find a new unity through the development of all his human forces, which are produced in three orientations. These can be presented separately or together: biophilia, love for humanity and nature, and independence and freedom.*" Erich Fromm⁷ mentioned eight basic needs (different from Maslow's): relatedness (relationships with others, care, respect, knowledge); transcendence (humans have to transcend their nature by destroying or creating people or things); rootedness (the need to establish roots and to feel at home again in the world); sense of identity (expressed nonproductively as conformity to a group and productively as individuality); frame of orientation (understanding the world and our place in it); excitation and stimulation (actively striving for a goal rather than simply responding); unity (a sense of oneness between one person and the "*natural and human world outside*"); effectiveness (following an aim and acting for). In his opinion: "*There is only one possible, productive solution for the relationship of individualized man with the world: his active solidarity with all men and his spontaneous activity, love and work, which unite him again with the world, not by primary ties but as a free and independent individual...However, if the economic, social and political conditions... do not offer a basis for the realization of individuality in the sense just mentioned, while at the same time people have lost those ties which gave them security, this lag makes freedom an unbearable burden. It then becomes identical with doubt, with a kind of life which lacks meaning and direction. Powerful tendencies arise to escape from this kind of freedom into submission or some kind of relationship to man and the world which promises relief from uncertainty, even if it deprives the individual of his freedom.*"⁸In his book *Man for Himself*, Fromm says that in the process of living, the different types of (receptive, exploitative, hoarding, and marketing) man may

⁴Most effects were explained by Adorno, but nowadays many other real dangers are to be known. See: Virgiliu Gheorghe, *Efectele televiziunii asupra minții umane*, (Effects of television upon human mind) Ed. Evangelicos, 2005

⁵Gianni Vattimo, *Gândirea slabă*, Editura Pontica, Constanța: 1998. See also: *The Transparent Society*. Trans. D. Webb. Cambridge: Polity Press 1992. <http://www.iep.utm.edu/vattimo/>

⁶Erich Fromm (1900-1980) associated with School of Frankfurt, is known especially for his depiction of human types, or ethic characters in *Man for Himself: An Inquiry into the Psychology of Ethics*. See also: Fromm, Erich *On Being Human* London: The Continuum International Publishing Group Ltd, 1997, p. 101.

⁷Ibid., *On Being Human* London: The Continuum International Publishing Group Ltd, 1997, p. 101.

⁸ Ibid. *Escape from Freedom* [N.Y.: Rinehart, 1941], pp. 36–7. The point is repeated on pp. 31, 256–7.

relate to the world by assimilation and socialization. As the needs of the market determine value, we find a relativistic ethic, while, the productive orientation is an objective ethic regarding the man "without mask". Theodor Adorno, is skeptical concerning any type of organization and the known institutions (tools for domination), but he really believes in human potential capable to find the acceptable answer. With similar optimism, Erich Fromm explains this potential consists in love, reason and productive work in life: "*It is the paradox of human existence that man must simultaneously seek for closeness and for independence; for oneness with others and at the same time for the preservation of his uniqueness and particularity. ...the answer to this paradox -and to the moral problems of man -is productiveness.*"⁹ He notes the need to change the focus between "being" and "having" and emphasizes that the art of love and creativity could be important ways to reintegrate man in a troubled world described under the terms of: "modernism"¹⁰, "postmodernism"¹¹, "globalism"¹², "globalization"¹³, "globality"¹⁴, or the attempt to describe those together, as "transmodernism"¹⁵. The modern pluralist societies -as H.T. Engelhardt¹⁶ explains the phenomenon -are built from moral strangers, who lost their morality or departed from the subjective morals of the others. Thus, the most important task of education is to find the proper resources to improve the human potential so that construe the acceptable from the multitudes of answers to life.

⁹See: http://en.wikipedia.org/wiki/Erich_Fromm

¹⁰It opens the horizon of the imposed traditions of the previous centuries to the rigid stage of nineteenth century. Vezi: <http://ro.wikipedia.org/wiki/Modernism>.

¹¹Beginning with 1970 there is used the term "postmodernism" Word known since 1979, when Jean-François Lyotard has used it in *The Postmodern Condition*. The term has connections with the "poststructuralism in France and tradition of Italian aesthetics and rhetoric of Giambattista Vico and Benedetto Croce. See: <http://plato.stanford.edu/entries/postmodernism/>.

¹²Globalism regards a world which is characterized by networks of connections that span multicontinental distances. In contrast, globalization refers to the increase or decline in the degree of globalism. It focuses on the forces, the dynamism or speed of these changes. Globalism is seen as the underlying basic network, while globalization refers to the dynamic shrinking of distance on a largescale.

¹³Globalization is the world without borders. The term is used since 1980 showing kind of cultural homogenisation, generalization with impact on the national identity. There are described three perspectives: hyper globalist, skeptical and transformationist. They are imagined four paradigms: functionalist, interpretive, radical humanist and radical structuralist. They could remind us the retro-sociologies and the dynamics of reorientations. See:

https://clg.portalxm.com/library/keytext.cfm?keytext_id=24. <http://arpejournal.com/ARPEvolume8number1/Ardalan.pdf>. See also: <http://www.arduph.ro/domenii/diu-doctrina/globalizarea-post-razboiulrece-si-efectele-ei-in-plan-umanitar/>. http://www.dadalos.org/globalisierung_rom/grundkurs_1.htm. http://www.umk.ro/images/documente/rise/suporturi_de_curs/asandu_globalism_si_globalizare.pdf.

¹⁴Globality means global character. The term was used by Daniel Yergin in 1998, to explain that what comes after globalization, a new stage of the world depicted by the structural shift covering competition in all fields, changes of the hierarchies of power, global markets and leaderships etc.

See: <http://en.wikipedia.org/wiki/Globality>. See also: Harold L. Sirkin (2008). *Globality: Competing with Everyone from Everywhere for Everything*. New York: Business Plus: ISBN 0-446-17829-2.

¹⁵Opposed to modern deconstruction, transmodernism brings the model of trans-disciplinarity, gathers the ideas of globalism, global culture, total unification, synthesis of complete man etc. See: Theodor Codreanu, *Transmodernismul*, Ed. Junimea, Iași 2005

¹⁶See: H.T. Engelhardt, *The Foundations of Bioethics*, Oxford University Press, Oxford 1996.

1. The world life

There are some ambiguities of the term¹⁷ as the title of this paper may suggest, thus the area of the speech about the "world life"¹⁸, may come from "Lebensphilosophie" (philosophy of life)¹⁹, anthropology²⁰, biology and phenomenology²¹. Such references come only to confirm and enrich an already established concept of "belonging and participation" (to a system, or a linguistic, scientific, philosophical, political, religious, social community) as it transcendental phenomenology²² to extend the term's significance. Andrina Tonkli-Komel may keep the horizon and priority interest of "life-world". It is a good approximation for the sense of Husserl's early manuscripts (1917), ideas developed on discovered Husserl's letter to Levy-Bruhl, in which author had confessed his method to *Logical Investigations*²³ opening the way of so called "trans-rationality"²⁴ that could go beyond the old tradition²⁵. Similarly, Heidegger described the access to Being not only through reason, but also through the experience of living a human existence. Responsibility has life as correlative term and the phenomenon is seen basically in the same perspective by Husserl, Heidegger and Adorno²⁶. Their meditation

¹⁷See: Tomislav Zelic, *On the Phenomenology of the Life-World*, Columbia University 2007. See also: <http://www.newschool.edu/nssr/husserl/Future/Part%20One/TonkliKomel.html>.

¹⁸"Lebenswelt" („the life-world“) is seen as „a priori of life world“ phenomenological sense (concerning everyday life, from natural world, mathematical and phenomenological reduction. Husserl's Meditations regarding inter-subjectivity, cultural tradition, history and historicity, point out the personal life with ideas, feelings and meanings at the tolerable levels of the acceptable joining the thoughts and acts of the other. In Crisis, Husserl explains that the theoretical sciences intensify the space between the claims of objectivity and the truth of life world: as universal aspect in connection with what is given (as practice, code etc.), temporality (understood as synchronicity of the phenomenological transcendental subjectivity), sedimentation (a progressive or regressive influence of any given stage), or reconstruction of a certain stage).

¹⁹Lebensphilosophie denotes a philosophy looking for the meaning, value and purpose of life, turning away from purely theoretical knowledge towards the undistorted fullness of lived experience. Opposing rigid abstractions, it is based on feeling and intuition, and seeks to establish the priority of „life“ as an all-encompassing whole.

²⁰Max Scheler (1884-1928) used the phenomenological method in anthropology with influence on Martin Heidegger (1889-1976), Helmuth Plessner (1892-1985) and Arnold Gehlen (1904 - 1976). Scheler goes beyond the understanding of man as "zoon politikon" as he emphasizes the "lovingbeing" made of body, soul and spirit. Ernst Cassirer and Gilbert Durand observe the symbolical perspective and the imagery. Karol Wojtyła use the phenomenological Christian perspective. Michael D. Jackson improve the theme of Heidegger about Dasein ("being-in-the-world") and interpersonal relations and inter-subjectivity in *Minima Ethnographica*, as well as the relation with the other things (Existential Anthropology) to earn the control. See: http://en.wikipedia.org/wiki/Philosophical_anthropology.

²¹Hans Jonas (1903-1993) was interested on human becoming (biological and religious) and the influence of gnosis on culture and human thought (*The Gnostic Religion*, 1958). He built the Imperative of Responsibility (1979, 1984) showing the problems of modern technology and efforts of taking care of our planet: "Act so that the effects of your action are compatible with the permanence of genuine human life". The bioethical aspects in *The Phenomenon of Life* (1966) shows the problem of nature and the man's role in the world. From Hegel to Husserl, the interest for phenomenology of mind and man increased. See: http://en.wikipedia.org/wiki/Hans_Jonas.

²²See: Husserl, *Die Krisis der Europäischen Wissenschaften und die transzendente Phänomenologie*, 1936.

²³Husserl in *Phenomenology of the Life-World* shows the essential role phenomenology in explaining world as something always there, even before any reflection upon it ("le monde est toujours „déjà là“ avant la réflexion, comme une présence inaliénable"), and effort to find the contact with the world ... (et dont tout l'effort est de retrouver ce contact naïf avec le monde pour lui donner enfin un statut philosophique"). C'est l'ambition d'une philosophie qui soit une „science exacte“, mais c'est aussi un compte rendu de l'espace, du temps, du monde „vécu“. See: The "Life-World" as a Moral Problem in Merleau-Ponty.

²⁴"Trans-rationalism" is thought not contrastive to transcendence, but in a relation of co-foundation in the course of history, as well as in the world life.

²⁵"grounding some sort of transrationalism that would overcome the old and insufficient rationalism, and at the same time justify its innermost intentions."

²⁶We may remember Thornton Wilder an possible Luigi Pirandello who speak about the man's soul that is not large enough to encompass the whole life and simultaneously to focus his own living. The heart is not so strong

regarding crisis between reason and life, as well as the relation Being and being-in-the-world may change the character of phenomenological critics, or its transcendental criterion. Helmuth Plessner used the term of intentionality of consciousness²⁷ pointing its limits. For Plessner, our own subjectivity may be understood in a priori terms with expression in nature and in our experience beyond the relation with the environment and that may be seen in a certain excentricity of behavior and intentionality.²⁸ Organization of human experience depends on many factors generating habits, customs and a certain ethos, affective state of knowledge, self-knowledge and reaction of recognition. A recent study²⁹ shows the manner authors like Elias Canetti and Deleuze use different terms for a representation of the (individual and collective identity): in the course of history, as well as in the world life, receiving, losing and regaining the conscience of territory.³⁰ I think as relevant to notice: "territorialisation, deterritorialisation, reterritorialisation with regard to the role it plays in the forming of the subject and in connection with the fundamental deleuzean notion of difference common properties, and finally even in ethological vocabulary, where "territory" indicates an area defended by individuals or groups of an animal species through the use of visual, chemical or acoustic signs."³¹ Starting from the ordinary observations upon the plants, I think it is a case of the contingent meeting of incompatibilities (dangers referring the vital space) that regards adaptive behavior or instinctive orientations (both symbiotically and exclusions by steaming), while for insects³², animals and humans appear as evil, and this is not necessarily a behavior framed as survival, but of unjustified violence is expressed through simple differentiation as it would wake instinct of exclusion or elimination of competition. In modern societies, similar situations take places even if they have more subtle forms, linguistically or symbolically. Researches made by Roger Callois, Leo Frobenius and Pierre Janet, Minkowski etc. focus the aspects of interiority and exteriority to a given space, with effects of "depersonalization by assimilation to space" (which mimicry performed in orphology, case of some animal species) and "diminishing sense of personality and life"³³. I wonder if it doesn't happen similar "illicit adaptations" and "mimetic manifestations" and troubles with (the moral and ideological) claims of new organization and trends of globalization, blurring of boundaries and multitudes

to always keep the consciences awaken. This reminds me of the myth of Er, a lost soul having the chance to see himself, and even to come back from the other world, with much more understanding; but that is a unique chance the rich man from the Bible's parable is allowed neither to experience nor to let his relatives know life is to be correctly be lived) by using the poor Lazarus as messenger.

²⁷It is to be observed the meaning of the borders from the place where the organisms grow, as well as the pulses of meeting their territory and the analogy with the modern societies with their concatenations in the changing environment, in the global experience of homogenization and the struggle for identity, the national fight in the different unions (when religious, political, administrative problems couldn't meet the acceptable conditions).

²⁸See: *The Limits of Community. A Critique of Social Radicalism*, transl. and introduction by Andrew Wallace, Humanity Books, New York: Prometheus Books 1999. *Vezi și Laughing and crying: A Study of the Limits of Human Behavior*, transl. by J. S. Churchill & Marjorie Grene, Evanston: Northwestern University Press, 1970.

²⁹See: Simone Aurora, *Territory and Subjectivity: the Philosophical Nomadism of Deleuze and Canetti*, *Minerva - An Open Access Journal of Philosophy* 18 (2014): 1-26, ISSN 1393-614X.

³⁰The territory must be understood for man and by man, not only in the limited space by borders, not only the earth taken in possession, but also an inner one: of the soul, of the place's space ("paideuma" of Frobenius), of the culture and of morality.

³¹See: Roger Callois, *Mitul și omul*, Nemira:2000, ISBN 973-569-438-7, The author compares two manifestations at different levels (of evolution) of the world life: the behavior of some insects and human mythology. His conclusion is that rationality was defeated by organization ("Asupra tuturor punctelor aflate în conflict, litigiul s-a încheiat prin capitularea raționalului în fața exigențelor sistematizării"). *Op.cit.*p.134.

³²Vezi: Jean-Henri Casimir Fabre, 1823-1915 (so-called "Homer of insects"), *Aventuri entomologice (Souvenirs entomologiques)*. *The Insect World of J. Henri Fabre. Introduction and Interpretive Comments* by Edwin Way Teale; Foreword to 1991 edition by Gerald Durrell. Published by Dodd, Mead in 1949; Reprinted by Beacon Press in 1991, ISBN 0-8070-8513-8.

³³See: Roger Callois, pp80-81.

of unnatural, pathological manifestations? If I take Russell Means³⁴ in a speech at a July 1980 Black Hills International Survival Gathering (Black Hills -and the mining of uranium from what they consider sacred lands-improperly taken from the Sioux), I observe there are amazing impressive affinities with Adorno's thought in view of rationality in decline exemplified by the great misfortunes of mankind: "I do not really believe that capitalism itself is really responsible for the situation in which American Indians have been declared a national sacrifice. European culture itself is responsible. Marxism is not a solution...Dakota people follow the harmony with nature...But rationality is a course since it can cause humans to forget the natural order of things in ways other creatures do not".

2. Intelligence (as moral category)

Max Horkheimer and Theodor Adorno in *Dialectics of Enlightenment*, showed the great expectations of the reason and its failure (exemplifying the great disasters of mankind) and its withdrawal in the myth. Jürgen Habermas, former student of Adorno continued to promote "critical theory" from the direction of communicative rationality. His colleague Karl Otto Apel, oriented their research towards pragmatic rationality in connection with the structures of interpersonal linguistic communication and moral³⁵ society in the direction of institutionalization of linguistic competence potential. He believes the communicative competence is developed during evolution, but the order in contemporary society is troubled by some interference in the major fields of social life, such as market, the state and social organizations, who forgot to give priority to life, dignity and responsible freedom. In his opinion, there is a possibility of information and debate in the "public sphere" (Öffentlichkeit)³⁶ beyond the control of the state, on issues on which decisions can be made in finding a consensus. Habermas remains optimistic about the regeneration of the public sphere, where, Adorno keeps sufficient reserves when he talks about the "culture industry" drawing a picture (so current today) by terms already known: "reification", "consumerism", "fetishism", .mediation. etc. For Adorno, the manifestations of good are not accessible, but good will depends on the "intellectual experience" to regain the true answer in the "spiritual arena".

I.Thesis 1: Good (Life) is not found, due to the specific situation, damage or attitude limiting his search:

I.1-At the intellectual level (when theorizing it appears as "business" associated with envy, resentment, doubt and penalty for assimilation with ethical dilettantism);³⁷

1.2 -At the level of exposure ("Public Garden", as common place, as the spectacle of a state of doubtful wealth that encourages the search, looking at least as "merchandise ", "currency exchange", false self-interest, limitation, restriction or penalty of the real);³⁸

³⁴ Neal R. Peirce & Jerry Hagstrom, *The Book of America*, Norton:1983, ISBN:0-393-01639-0, p.568. Compare the Dialectic of Enlightenment, Horkheimer and Adorno's starting point is a dramatic experience: mankind has not advanced toward freedom, but it moves backward and it 'is sinking into a new kind of barbarism.' (DE, xi). Also, human life as creaturely life, which is to say, the life that human life should be, can be read as a life in which the mimetic impulse is sublimated in the directions of expression and light. According to Horkheimer and Adorno this is emphatically not the case in modernity; and herein the normative character of creature is revealed. The reduction of creature qua the mimetic impulse to a permeable material is —the condition of civilization. Ibid., 148.

³⁵ Jean Piaget and Lawrence Kohlberg described the stages, forms and characteristics of moral development.

³⁶ Jürgen Habermas, *The Structural Transformation of the Public Sphere, An Inquiry into a Category of Bourgeois Society* (tr. Thomas Burger and Frederick Lawrence) The MIT Press, Mass., 1991) 978-0-262-58108-0.

³⁷ Ibidem, p.29-30

1.3 -In the adaptation (an illusory one, intermediary between moral conscience and morality);³⁹

1.4.-At the level of individual experience distressing (nn. as lack of love, loneliness, confirmation of the need of sharing the ego);⁴⁰

1.5.-Nevertheless it remains somewhat a vague impression of good, a moral fact, even by its correlative⁴¹; Diagnosis: even when "there is nothing innocent in the world", even if distrusts distributed in all, it remains the eyes game; even the gaze gesture following the search or faith.⁴²

1.6. The antithesis: It could be found (and it's affordable) a certain good and already glimpsed one in solitude's strength to resist, as well as in empathy, closeness to the suffering of others, or possible internal solidarity; and it may fall into the ridiculous, the sin of pride or of ideology in the supposed own.

The solution/Summary: "Do not abuse of your own existence";⁴³

I.7-I.17 Summary: Some incompatible determinations of good (following common sense) persist in "dialectic spontaneous intelligence, intuition of proper behavior as impulse" (I.16) the relationship between alienated persons as saving solution: resignation, renunciation of passion, the immediacy between beings, the happiness by nothing shady or adaptation to inhuman progress and degeneration of the subject).⁴⁴ The precariousness of a certain good as acceptable, related to issues that maybe referred,⁴⁵ where it can be deduced an ethic of resilience concrete daily from:

I.7 -Intellectual people (mirror for others, but also, for themselves, of humiliated in shameful and undignified depiction of "competing applicants")⁴⁶

I.8 -Not accepting rules (or those from education) can degrade the cultural model. Consciousness as a form of resistance related to the representation of a just society and its citizens, and where their determination took shape out skirts of civilization: barbarism, violence, ignorance, frivolity, half-education, ugly and rude familiarity, rudeness, lack of politeness.⁴⁷

I.9-Lack of morality lies in the fact that it violates the sacred truth. Between the "conscience imposed by force or whip imposed" on the one hand, and "faith and honor" on the other, it is shameful space designated to repair dignity. If no one believes anyone, and everyone is indifferent to what is believed about him among the people spread: coldness, indifference, shamelessness, lack of piety.⁴⁸

I.10-Mutual accountability freely assumed define a nice marriage beyond the constraints `fusion of interests.⁴⁹

I.11-There is a desecration exposure. Intimacy between people means indulgence, tolerance, a sanctuary for everyone`s qualities. Universal refuge for divorce appears like the particular stigma of failure marriage.⁵⁰

³⁸ Ibidem,30-31.

³⁹ Ibidem,31-32.

⁴⁰ Ibidem.33-34.

⁴¹ Not necessary contrastive, negative;

⁴² Ibidem.34-35.

⁴³ Ibidem.35-37.

⁴⁴ Ibidem.37-51.

⁴⁵ Prevent crowding these negative concrete situations; avoiding their permanent search of the Acceptable solutions could be skills related to spontaneity.

⁴⁶ Ibid.,37-38.

⁴⁷ Ibid.,38-39.

⁴⁸ MM. pp.39-40.

⁴⁹ MM.pp.40.

⁵⁰ MM.pp.40-41.

I.12 -The overthrow of values occurs in the erotic sphere, too.⁵¹

I.13 –Every intellectual in emigration is mutilated, the measure of things is altered. Consciousness as an attempt to withdraw from violence blindness could bring the only salvation.⁵²

I.14 -Private Rules: Obstinate love of self-interest, stubborn sphere of stifling regulation saga ... Degradation of independence, steadfastness, forecast, vision, hopes.⁵³

I.15-The passion of avarice cannot afford anything (neither young or another) , not too expensive for others, and not enough expensive for himself, including favorable exchange gifts.⁵⁴

I.16 Dialectics of tact and spontaneous reaction (in its negative sense):⁵⁵ -saving as solution for alienated people: -resignation waiving nearby, waiver of friendship, sympathy, empathy, understanding, silence, shared serenity, passion and happiness by nothing shady.

A.Tact or tactics as (perception)

- a) liberation from the constraints of absolutism;
- b) perceived as useless ornament, exteriority, subject under direct dominance;
- c) rated under the Convention (once, as universal, ideal);
- d) as determining the difference (with conscious departures);
- e) the individual taken as absolute, without reference to universal (which might differ from), missing the effect of the individual, kind of injustice upon the other;

B.Individual reaction to the tact and tactics as:

- a) hostility;
- b) duplicity: behind the requirement to treat him as such; is an attitude changed after a rigid hierarchy;
- c) perception of "nominalism" as tact and taxation even in the private area (even love become a name, a word);
- d) kind of rude relationship of shoving;
- e) indication of the level of coexistence;

1.17 Thesis: Good could be released by "bail" (a kind of compensation of guarantee) if the arrest or limitation was due to a process of consciousness). Nobody can decide upon our lives but focused Freedom for pure negativity.⁵⁶ However, as in a kind of reverie, Adorno willing to return to thinking (Wishful thinking)⁵⁷ explains: "Intelligence is a moral category. The separation of feeling and understanding, which makes it possible to say, free and blessed are the knuckle heads, hypostatizes the historically achieved splintering of human beings into functions... Intelligence, as the power of judgment, opposes in its carrying out what is already given, by simultaneously expressing it. The

⁵¹MM.pp.42.

⁵²MM.pp.42-44.

⁵³MM.p.44.

⁵⁴MM.pp.44-45.

⁵⁵MM .pp.45-46.

⁵⁶MM .,pp.48 .We cannot accept as freedom: curmudgeon, barbarism, ignorance, rude attitude, irresponsible gesture.

⁵⁷MM.,Aphorism 127 p.223 for Romanian version.

capacity of judgment, which seals itself off from the drive-impulse, does justice to this last precisely by a moment of counter-pressure against the social one. The power of judgment is measured by the staunchness of the ego. Thereby, however, also in that dynamics of the drives, which is handed over by the division of labor of the soul to the feelings. Instinct, the will to stand fast, is an implication of the meaning of logic. By forgetting itself, showing incorruptible, the judging subject wins its victory. By contrast, just as the narrowest circle of human beings dumb themselves down, where their interests begin, and then turn their resentment against what they do not wish to understand, precisely because they could understand it all too well, so too is the planetary stupidity, which prevents the contemporary world from seeing the absurdity of its own arrangement, the We cannot accept as freedom: curmudgeon, barbarism, ignorance, rude attitude, irresponsible gesture. Short-term and yet irresistible, it hardens itself into the anonymous schemata of the historical trajectory.”⁵⁸

Conclusions

If at Husserl "intra-esse" is taken as "inter-esse", man needs intersubjectivity, and sociability belongs to his nature. Could culture play the unifying role from "interior", to regain the „exteriority”, as valuable as its own existence? If "correctly reported to the other defines the individual's identity"⁵⁹, education, dialogue, goods kills and attitude of good will could make some changes (between the plan of hope and utopia), seeking for instance the meaning, guide and power of charity explained in 1 Corinthians 1:13; feeling would be checked and extended for concatenations of modern societies, corporations, multi-national types of organizations building the acceptable. The diagnosis made by Max Horkheimer and Theodor Adorno in *Dialectics of Enlightenment*, is confirmed by Joseph Ratzinger in terms of "diseased reason" (Vernunft erkrankte) and "abused religion" (missbrauchte Religion)⁶⁰, hence the need to discover the acceptable by broadening our concept of reason (Ausweitung unseres Vernunftbegriffs)⁶¹, "Recover consciousness" (Gewissen), the dialogue of cultures, "the spirit and logic of gift" (Geschenke und Geschenke), the defense of life, "the common good" (Gemeinwohl) by "opening up for life in the center of true development" (Entwicklung) beyond utopia, unhappy understanding of self-interest, beyond the "adversities of the body" (Leibfeindlichkeit) and "exaltation of the body" (Verherrlichung des Leibes). Experiences that have settled in to life forms of different nations and religious communities are full of value as guidance cues of human action"-Ratzinger draws our attention⁶², emphasizing the link with the "fundamental decision (Grundentscheidung)". Reflecting on this, we agree that the "intellectual experience" put in arena by Adorno, does not depart from this fundamental decision that concerns us all and each one.

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⁵⁸ *Idem*. See also: <https://www.marxists.org/reference/archive/adorno/1951/mm/ch03.htm>

⁵⁹ Ludwig Feuerbach, *The Essence of Christianity*, trad. George Eliot, Harper & Raw, New York 1957.

⁶⁰ Andrei Marga, *Absolutul astăzi*, Ekon, 2010 p 304. Vezi și notele 17 și 18, respective Joseph Ratzinger, *Kann der Mensch die Wahrheit erkennen*, 1999, pp.64-65.

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