RESEARCH ARTICLE

SYNCRETISM AND COMMUNICATION

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Abstract

The present study investigates the idea of communicative syncretism, from a textual and ideational point of view. Philosophical discourse and literary discourse are taken as comparative elements. It starts from texts by Plato and Aristotle and leads to the research of texts by Friedrich Wilhelm Nietzsche, Martin Heidegger, Jacques Derrida, Constantina Noica. The conclusion is reached that philosophy is a textual and ideational consequence of literature and that, reciprocally, later the philosophical sometimes strongly impregnated literature.

Keywords: syncretism, communication, literature, philosophy

1. Introduction

Syncretism is an encounter. Mostly, he comes in as a surprise. It brings together, without warning, two paradigmatic, autonomous elements. We would say that syncretism is a surprising and undeserved encounter. Objectively, the situation of syncretism consists in an unannounced meeting between two or more ways of thinking, between two or more forms of expression, between two or more styles, between two or more registers.

Subjectively, the situation of syncretism means engaging in the understanding, decoding and interpretation of two or more ontologies or concept systems, two or more direct sensory systems (visual, auditory, tactile, olfactory, gustatory) or indirect (aesthetic sense, practical sense, etc.). Syncretism generally arouses the higher senses. The functional mechanism of syncretism is easily detectable. Procedurally, this type of intellectual construction works for the receiver according to the rule of chance without history. An ahistorical event is, for example, the way two streets lead into each other and constitute an intersection. The intersection is the syncretism of the streets. Syncretism is, as a result, an intersection of senses, ways of computing, ways of connecting to the phenomenon. If it is a chance encounter, if the event is unexpected and if the underlying impression is one of a dangerous installation at an intersection, then all these can be brought together: Syncretism is a chance encounter, absolutely unpredictable at an intersection of senses, ways of thinking, styles, registers, nuances. It is, one would say, a rainbow of living.

2. Philosophy and literature

Philosophy is a creation of literature. The literary created the philosophical. Even if not specifically, dedicated and intentional, literature generated philosophy, in any case, the philosophical was not born as philosophical.

When in the intersection of thought, literature and philosophy meet unscheduled, without notice, we are undoubtedly dealing with a syncretism of two ways of thinking about reality. A case of thought syncretism is represented by the initial cohabitation of literature with philosophy and, subsequently, the reconfiguration of the syncretism of the literary with the philosophical according to the model established by Jacques Derrida. Philosophy later became self-aware and autonomous as philosophy. Very late it established itself as spiritual wisdom, contemplation and existential practice. And when he did, he thought of it as a message, expressing it as a speech. Before being applied cogitation, philosophy lived incognito in the core of literature. Thus, he impregnated literature with a feature that it later transformed into a demand for perfection: the quality novel is required to bring "a philosophy of life".

The syncretic infusion of philosophy took place in two ways. First, the literary message was strengthened by the thought each word carries with it. It is known that words are loaded with thought and a sui generis history of thought. The word carries a knowledge and, at the same time, realizes a cogitation. For example, the words "logos" and "dao", representing guiding words, guide us in history up and down. He who knows what each means knows

more than each means: he realizes that they carry a history of philosophy that they update whenever they are used. Today, when they are used, they evoke philosophy. The word that carries thought, also carries knowledge. Every word has two qualities: it carries a foreknowledge (Constantin Noica, in "Platon. Opere", 1978, p. 234) and guides in knowledge (Martin Heidegger in his study "Parmenides"). The words through which philosophising occurs in speech are called philosophemes. The message idealism of philosophy is produced through the constellation of philosophemes. The first philosophemes not only appeared within literature, they were constructed by literature. The second way in which the philosophical appeared, subsisted and was syncretically resuscitated by Derrida in literature was represented by reflection, meditation, contemplation. It is within our reach to find illustrations of meditation in the heart of literature. We will take as an example the writings of Nietzsche and we will mention as proof the philosophical analysis made by Heidegger of the Parmenidean poem. Open to syncretism, literature allowed philosophy to find a place to establish itself. Philosophy was therefore not founded by the Greeks, but by the voluntary opening of literature to syncretism. In short, syncretism grounded philosophy as discourse. Philosophy became aware of itself as a philosophical message, when the non-literature produced by Parmenides, Anaximander (the so-called pre-Socratics or incipient philosophers) received from Plato and Aristotle a value outside of literature.

Initially, syncretically, philosophy constituted an unorthodox way of making literature. It is unimaginable what would have happened if this non-literature had been rejected by Plato and Aristotle. It is nevertheless conceivable that, if he had rejected it, philosophy would either not have been born, or would have had a different conformation. Consequently, the inaugurals determined philosophy as philosophy, and this made history bring them down to us. The respect that Plato and Aristotle showed to the proto-philosophy of the inaugurals and the respect of history for Plato and Aristotle helped the Pre-Socratics to reach us. Otherwise, the copyists would have interrupted the circuit of their thinking, so that they would have disappeared. Many thinkers did not reach us: they were condemned by Plato and Aristotle. Perhaps it is surprising, but it is admissible that this injustice was also done to Socrates. It is not possible that Socrates did not write anything: the spiritual exercises of his school did not prohibit the transmission of written texts to his disciples (Vlăduțescu, 1996; Onofrei, 2019; Dumitru et all., 2020). The Socratic message was too powerful not to be textualized! We only have the proof of analogical logic, but what if it were said that Plato and Aristotle destroyed the written work of Socrates, making him greater than he was! Plato and Aristotle laid the foundations of philosophy as we conceive it today. On the other hand, they fixed its terminology, issues, methodology and profile (Stănescu, 2018; Mocanu, 2020; Oprea, 2021; Vlad, 2021; Porumbescu, 2022). They extracted from the literature the message of the proto-philosophy written before them and put it at the service of their own project. They converted some of the literary syncretism into philosophy. Some claims of Martin Heidegger allow us to hypothesize this. (Didn't Isaac Newton say "I'm not afraid of hypotheses"!) Martin Heidegger observes that, in fact, what Parmenides said is already philosophy. Parmenides' message is philosophical in every sense of the word. We would say that through this, Heidegger tries to reduce the chronological and conceptual delay that philosophy has with respect to literature and to shorten the period of syncretism between the literary and the philosophical. He manages to do it, but in vain, because an anticipated delay still remains a delay. Coming early late is still late. At the core of this perspective Heidegger asks us to modify it. We, he says, understand the Pre-Socratics ("incipient philosophers" he calls them) according to the way Plato and Aristotle understood them. But they understood them as elements of their project to bankrupt the syncretism of the literary with the philosophical and to make philosophy autonomous. Plato and Aristotle took everything that was "Platonic" and "Aristotelian" from the module of literature mixed with philosophy of the spiritual work of those who were called pre-Socratic philosophers. They saw them as too interested, too projective, too determined. Having the power to decide the course of the history of literary and philosophical discourses, they decided. They saw the "Presocratics" too well to see them really and correctly. We must, Heidegger points out, try to think innocently Greek, to think Greek thinking in relation to the thinking of the inaugural philosophers, and not in relation to the perspective induced by Plato and Aristotle. Also, let's research Greek thought beyond its translations in Latin and beyond its attraction in the game of the gospels, gnosis and scholasticism. Jacques Derrida is, after Nietzsche, the first to bring attention back to the syncretism of the literary and the philosophical. This time things are the other way around than with Plato and Aristotle: the syncretic basis is no longer literature, but philosophy. Derrida brings literature to the field of philosophy, and even questions the white edges of the philosophical under the pressure of the literary. In the use of the discursive apparatus, Derrida assigns a literary designed message a philosophical instrument, and at other times, he dedicates a literary instrument to a philosophically designed message. This is a form of deconstruction: the difference between the philosophical and the literary is blurred, the traces are attenuated, the clues, indicators and signs of discursive specificity are obscured (Ramodike-Thovhakale, 2018; Davian, 2018; Georgescu et all., 2022; Pogan, 2022).

3. Conclusion

A dually designed message is dually developed. In any case, the intent behind the projected message, no matter how detached from its message the creative spirit may appear, has no reconciliation until the discourse is closed as bound by the perfection of the initial message. The idea is that the core of literature will never lack the philosophical. The syncretism of literature with philosophy was, has been preserved and will remain forever.

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