

## Introduction

The thematic section from this issue of the journal includes some of the texts presented during the National Colloquium *Rewritings of Tradition. Identities and hermeneutical uses*. It is the 10th edition of the Colloquium organized by the Center for Hermeneutics, Phenomenology and Practical Philosophy of the Faculty of Philosophy and Social-Political Sciences, “Alexandru Ioan Cuza” University of Iași. Each of the previous encounters addressed a phenomenon or a concept (*game, body, power, intersubjectivity, public sphere, image and text, the European idea, interpretation or justice*) and the participants were invited to address it from the perspective of their respective research fields, but with sufficient theoretical and methodological openness to leave room for debates, questioning and polemics. The organizers have suggested a hermeneutical approach to integrate the results of these discussions, without omitting the critical or analytical perspectives. These results (collective volumes or special journal issues) have always found consistency and coherence from the way the questions were formulated rather than from the answers given to them and from the dialogue that resulted rather than from the initial positions assumed.

This year’s edition has focused upon the phenomenon of *tradition*, as the aim and basis of identity, but also as a discursive form always assumed differently in the history of European thinking (as a legitimizing discourse, as a burden of thought, as a mere rhetorical bricolage or as a horizon of meaning). A couple of questions have arisen from this plurality. The call for papers of the colloquium mentions some of them: *What does it take for me to survive a change, and still be myself at the end of it? How do we live together with our different identities? At the same time, how are collective identities formed, of a community or of a nation, cultural or spiritual? How is something transmitted, and why is something else lost, forgotten?*

The three sections of the colloquium (*Tradition and Identity. Historical and Philosophical Perspectives, Aesthetics and Hermeneutics, Cultural Heritage*) covered nearly 60 participants who responded, each in a distinct manner: from the perspectives of cultural studies, of literature and literary studies, of political and communication sciences, of philosophy and history, psychology, or sociology. The discussions after each presentation (and, of course, the coffee breaks, the real “speculative moments” of the colloquium) surpassed, as always, the limitations and boundaries of disciplines, making visible the need to formulate unifying questions and the freedom of dialogue. The central section of this issue of *Hermeneia* captures a couple of moments from it.

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