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The Adventure of the Possible

(Emanuel Copilaș, ed., *Aventurile posibilului. Două secole de filosofie politică hegeliană*, Iași, Editura Universității Alexandru Ioan Cuza, 2021)

Keywords: possible, Hegel, criticism, politics, ontology

The central thesis of the book, as articulated by the volume coordinator, revolves around a “founding paradox that celebrates what does not exist, apparently: the political philosophy of Hegel” (Copilas, 2021, p. 9). Structured into four sections, this volume serves as an invitation for a more pragmatic and holistic exploration of Hegel’s philosophy and its legacy. It seeks to illuminate Hegel’s works and their interconnections within the philosophical frameworks of Kant-Hegel-Marx and Hegel-Nietzsche-Popper, while also acknowledging the contributions of thinkers such as Herder, Benjamin, Collingwood, Rescher, and Hofweber. This approach is designed to engage a diverse audience, including those both familiar and unfamiliar with Hegelian thought. The emphasis is not merely on descriptive analysis; rather, many contributors have been motivated by a shared objective with the coordinator to identify how Hegel’s legacy informs philosophical discourse, particularly in relation to contemporary political reasoning and the pressing realities of social and political life today.

The contributors to this volume present a range of interpretations and critical analyses of various concepts, notions, and perspectives that Hegel himself examined and critiqued. This philosophical journey commences with foundational ideas from Hegel’s “Philosophy of Right”, offering original interpretations that embed Hegel’s views on the state, authority, and property within a contemporary ontology (Ionuț Tudor, Andrei Marga, Dragoș Popescu, Daniel Barbu). Notably, they highlight the theological dimensions of these concepts, which pave the way for discussions of the Hegel-Marx debates with epistemological implications in the latter part of the volume (Dan Alexandru Chita, Ana Bazac). This section captures the essence of the connections and tensions between Hegel’s idealism and Marx’s critique, both of whom perceive idealism and dialectical materialism as philosophies of

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history (Ana Bazac).

The examination logically continues with explorations of the reciprocal transformations between political philosophy and the philosophy of history. This section begins with a compelling reflection on the potential political dimensions of Hegel's philosophy, questioning his perceived associations with masonry through an analysis of his funeral speeches (Anton Adămuț). This perspective offers valuable insights into the role of the intellectual in shaping knowledge during and beyond Hegel's era. The chapters in this section present Hegel's intuitive position within ongoing debates on conceptual idealism and the expressibility of reality, where Hofweber and others serve as critics of Kant's subjectivism (Florin Lobonț). Additionally, there is a critical analysis of Hegel's equivalence between the real and the rational, casting doubt on potential errors in his logical framework (Ioan Biriș). Furthermore, one contributor scrutinizes the methodology of historiography, focusing on the logical consistency of philosophers' assertions and their role in constructing the historiography of philosophy, which Hegel would regard as the developmental history of concrete thought (Iovan Drehe).

In the final part of the book, the dialogue between Hegel and other philosophers, notably Herder, is examined, focusing on their respective interpretations of culture and its significance for education and human development, drawing on the ideas of Goethe (Ștefan Maștei). This analysis continues to illustrate how Hegel's comprehensive understanding of reality encompasses the realm of politics, particularly in terms of humanity's evolution—an aspect that signifies the centripetal forces emerging in postmodern philosophy.

This centripetal force is also reflected in the modernity depicted through the dialectical conflict explored in the hypothetical exchanges between Hegel and Walter Benjamin (Ioan Alexandru Tofan). The discourse highlights divergent understandings of recognition, creative violence, and civil politeness, which could disrupt the continuity of conflict. These nuanced analogies reveal the necessity for a critical exploration of Popper's critiques of Hegel, which he characterizes as defenses of absolutism and authoritarianism rooted in identity politics that he vehemently opposed (Adrian-Paul Iliescu). The analysis concludes that Popper's critique lacks rationality and accuracy, as it fails to recognize the applicability of Hegel's system of thought beyond its immediate context, marking a substantial oversight of Hegel's contributions to the balance between individualism and communitarianism, especially in comparison to John Stuart Mill's simpler ideas.

Continuing this critical examination, the final section introduces Nietzsche (Emanuel Copilaș), emphasizing his critique of Hegelian political ontology. This section centers on the concept of Evil as interpreted within

their distinct philosophical frameworks, encapsulating progress as a point of contention regarding the implications of scientific inquiry and openness to the world. The discussion concludes that while Nietzsche advocates for liberation from history, Hegel envisions liberation through history, with both representing ultimate forms of ontological existence in their respective philosophical realms. The contributor posits that Hegel may be perceived, through Nietzsche's lens, as a "masked hero" responsible for historical destruction by prioritizing state interests over truth, thus establishing an exclusionary relationship between their ideas.

Rich in themes and concepts that prompt reflection, this volume offers a re-examination of Hegel's philosophy (Ionuț Tudor) couched in accessible language for readers interested in diverse perspectives on the central arguments of Hegelian thought, which has inspired generations of thinkers and practitioners alike (Andrei Marga). For instance, the analysis of police institutions is approached from Adam Smith's pragmatic viewpoint in contrast with Michel Foucault's poststructuralist perspectives, framing Hegel's thoughts on this institution as a mere external order marked by unlimited limitations (Codrin Tăut).

Moreover, the volume presents a pertinent inquiry into the philosopher's status and the nature of the knowledge he generates and preserves, especially concerning the intersections of knowledge and action within masonic mythologies, and provides insightful reflections on the fluid relationship between Hegelian idealism and materialism.

The exploration of Hegelian philosophy, particularly in areas he may have only peripherally addressed yet inadvertently influenced, seeks—according to the authors—to reintroduce Hegel's ontology into the Romanian context of post-communist intellectual discourse, where concepts such as personhood and property remain contentious (Dragoș Popescu). This discourse is notably less developed compared to the philosophical frameworks of Immanuel Kant and Martin Heidegger (Emanuel Copilaș).

Consequently, rather than confining the reader to an exaltation of Hegel's significance within contemporary postmodern discourse, the volume invites a critical examination of regional and national politics through the lens of Hegelian thought. This approach aims to establish a new trajectory for the re-evaluation of Hegel and his philosophical contributions, acknowledging the transformations they have undergone, sometimes through excessive interpretation, within the context of evolving emancipatory projects inspired by his foundational ideas. These projects aspire not only to create a rational world but also to foster a more reasonable one (Ana Bazac).

In addition to repositioning Hegel within the landscape of philosophical inquiry in Romania, the book raises further questions that may yield partial yet thought-provoking responses regarding the extent to which two centuries of

Hegelian and post-Hegelian philosophy have facilitated the development of authentic political resistance relevant to their times, extending beyond the confines of philosophy itself .