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SEDUCTIVE LOGOS AND CONSTRUCTION OF REALITY. A SEMIOTIC READING ON THE VOLUME: SYMBOLIC COMMUNICATION AND SEDUCTION, AUTHOR SANDU FRUNZA, TRITONIC PUBLISHING 2014

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Seductive logos and construction of reality. A semiotic reading on the volume: *Symbolic communication and seduction*, author Sandu Frunza, Tritonic Publishing 2014

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Abstract

Referring to the book „Symbolic communication and seduction”, published at Tritonic Publishing House by Professor Sandu Frunza (Frunza, 2014), we observe that he has placed communication, and the symbolic function in general, in the center of the process of social construction of reality. In our opinion, the author’s main concern is to demonstrate the logocentrism of postmodern society. Although the term logos is not currently explicit in the volume „Symbolic communication and seduction” (Frunza, 2014), reading it allowed me a logocentric semiotic on communicative construction of reality.

Keywords:

Logocentrism, seductive logos, imperious logos, communicative construction of reality.

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Introduction

Referring to the book „Symbolic communication and seduction”, published at Tritonic Publishing House by Professor Sandu Frunza (2014a), we observe that he has placed communication, and the symbolic function in general, in the center of the process of social construction of reality.

Logocentrism of postmodernity

Although the term logos is not currently explicit in the volume „Symbolic communication and seduction” (Frunza, 2014a), reading it allowed me a logocentric semiotic on communicative construction of reality. After three centuries of secularization, the humanity managed to emancipate the logos from under the empire of universal and absolute, bringing it in the middle of the fulgurant as a process of communication. The symbolic construction of reality in the process of communication is, in the first place, an ontological foundation of the world.

The fractal of existence (Gavriluta, 2003; Sandu, 2010) escapes from the tyranny of the devouring and uniform logos which claims to establish the world as a duty of the being. Logos transformed in (self) communication and sharing (of senses), builds reality not through ontological dictate, but through seductive participation to the development of its meaning. In the book, Sandu Frunza (2014b) is concerned with how the religious experience becomes communication experience. The channels through which the sacred becomes communication act is constituted by the ritual and the mythical structure that composes it. The experience of the sacred is one of issuing significance (Frunza, 2014a). The religious experience as symbolic experience on the transcendent in its process of construction, in its rituals of constructing reality, is placed in the empire of semiotics.

Sandu Frunza (2014a) shows that „from the plural analysis of the median space of religious experience” we can infer a perspective on reality that proposes culture, religion and ideology as systems of symbols. In our opinion, is these systems of symbols that authorize the crediting of postmodern culture with a logocentric perspective. The logos suffers from an interpretative drift from the position of transcende of the thing itself, towards the one of constitutive immanence of reality as communication act. The (social) communicative construction of reality

can be seen as a recovery of the (supreme) universal that is logos into a particular reiterated fractalic in all fragments of reality.

Imperious logos and seductive logos

The monolithic structure of reality in which the imperious logos obliges the Being to update becomes a seductive logos that updates the Being. The process of communication turns the ontological report of participation. If for Plato adepts, the Beings used to participate of the Idea for the transmodern human, who has exteriorized the experience of constructing the Universal (Sandu, Caras, 2013) into the social construction of reality of the logos as communication act that participates in the reality of the beings.

Communicatively built reality poseses ontological value. Quoting Aurel Codoban who states that „what we do not communicate, doesn't exist for us” (Sandu, Caras (Frunza), 2014) proposes a theory of significance truth. The world of the people is built in the process of communication through creating meanings. This theory allows us to connect again the logos to the truth. The imperious logos can be attached to the idea of truth by correspondence. Only the two-way corespondence between the sign and the significant can substantialize the imperious logos. The imperious logos is present in the process of creating the world through the expression „let there be light”, the corespondence truth through the expression „and then there was light”, and the adequacy between logos and truth is given by the expression „God saw it was good”. The imperious logos involves transcendence because the command addresses to one „outside Himself” who executes it and is controlled and appreciated by Divinity.

The seductive logos can be assigned a theory of significance truth (Frunza, 2014a). The seductive logos is immanent in the process of creating communication, constituting the very texture of (social) reality. From the perspective of creation, seductive logos can resemble the process of creating the human being from clay and blowing the spirit of life to it. The same triad logos, truth, adequacy is proposed for the creation of „the world of humans”.

The seductive logos is the very process of creating the human. This process is a tactile way, through divine touch most closely to the human experience of seduction. Meaningful truth can be understood as Divinity blast who gives life to the clay. He is truth precisely as Image

and Likeness. The seductive logos and the meaningful truth, even if being the second in the order of creation, can be understood ontologically as placing itself before the imperious logos. The imperious logos calls to Being and obliges the Beings to be. The seductive logos is placed in Being as Image.

Suitability is no longer subject to metaphysical control, but to rest of the Being. After creating the Human, God rests. But he doesn't rest as we might believe, in pure transcendence, but in pure immanence. The fallen human is the essence of adequacy between the seductive logos and the significant truth. The test of significant truth is constituted by the Adamic temptation and the result of knowing good and evil. The imperious and transcendent logos generates a world of form, and the seductive logos, a world of significance.

Conclusion

The form and meaning constitute the completeness of Being. The seductive logos is expressed through love, because the purpose of seduction is love. At the level of communication, it takes the form of consensus, appearing as a process of deconstructing seductive logos into communicative action.

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Biodata



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