

**ROMANIAN EDUCATIONAL MODELS
IN PHOLOSOPHY**

Gabriela POHOAȚĂ

**MODELE
EDUCAȚIONALE ROMÂNEȘTI
ÎN FILOZOFIE**



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She has published articles in The Romanian Academy „Journal of Philosophy” („Revista de filosofie”), in the journal „Sympozion” (The Romanian Academy centre in Iasi) and also in other specialized journals in the country with international recognition.

Gabriela POHOAȚĂ

FOREWORD

The love for teaching philosophy and the passion for researching authentic values in the Romanian philosophy represent the reason for a unique work in Romania's scientific literature made by Mrs. Gabriela Pohoățã.

Thus, we have before us a special book, which constitutes an interesting analysis of the works of the great Romanian philosophers, of those who were also pedagogues, the author insisting in her demarche upon their paideutic role in the Romanian culture.

The very title predicts an original and also inciting approach, because, nowadays, it is a necessity to put in the light of knowledge the true personalities of the teaching philosophers, and also a duty for every professor, whom, to fulfill their vocation, requires role-models,

Harmoniously combining the two essential aspects of the academic activity, that of a competent researcher and of a devoted philosophy professor, Mrs. Gabriela Pohoățã offers a wonderful philosophy lesson about value, education, and Romanian creativity.

It is known that the most difficult aspect to identify in the characterization of a personality, implicitly of a mentor creator of the Romanian philosophical school is the style, that which makes him special. Or, Mrs. Gabriela Pohoățã, by researching in depth the texts of the presented Romanian philosophers' works, and also the testimonials of their disciples, indicates, from the title of each chapter, the specific difference of every drawn pedagogical portrait. It argues with finesse and elegance, the creative particularities and the manner in which every approached philosopher or thinker imposed themselves in the Romanian and universal philosophical landscape.

The publishing of the book “ROMANIAN EDUCATIONAL MODELS IN PHILOSOPHY”, both Romanian and English, unquestionably contributes to the knowledge of the native perennial philosophical values and to increase Romania’s abroad visibility in this field, an intellectual and cultural endeavor worthy of our entire appreciation and admiration.

Academician, *Alexandru SURDU*,

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INTRODUCTION

Romanian philosophy had in its history some important thinkers that became remarkable **educational models**: from Dimitrie Cantemir, considered the “Prince philosopher”, to Nae Ionescu, Titu Maiorescu, Constantin Radulescu-Motru, Lucian Blaga, Mircea Eliade, Ion Petrovici, P.P. Negulescu, Mircea Florian, Constantin Noica.

Some of them, like Eminescu or Cioran, did not share this vocation but they made from philosophy a way of living, enriching through their poetic and philosophical creations the Romanian culture. More over, Eminescu might be considered a teacher of Romanians, because he developed ideas on education and fought for the Romanian school. Not incidentally, Noica considers him the “absolute man of Romanian culture”.

Most of important Romanian philosophers were also teachers and creators of school. They adhered to the ideas of the most important thinkers, especially to German philosophers Kant, Hegel, Schopenhauer, Nietzsche and to French philosophers (like Descartes, Bergson), and less to English thinkers (Hume, Spencer). Great Romanian thinkers fulfilled their philosophical training in western countries, especially in Germany and France. They didn't manage to become a part of occidental philosophy but they didn't even desired to; yet, this doesn't mean that they were not influenced in a decisive way by the occidental culture.

There were Romanian philosophers that orientate towards Indian philosophy (like Mircea Eliade), without being converted by the oriental culture. But it does not mean that it is not possible to occur this type of conversion, of changing „philosophical nationality” the way that Emil Cioran partly did.

It is obvious that a national philosophy is built gradually, from sporadic reflections of socio-political inspiration, through philosophy teachers (like T.Maiorescu and Nae Ionescu), towards great

philosophical systems (M. Florian and L. Blaga or Constantin Radulescu-Motru). During the spiritual life of a nation, philosophy, as philosophical systems, cannot be built unless there is a specific degree of civilization and culture that can have a high national conscience.

We can talk about a Romanian philosophy as far as there are accomplished three conditions of any philosophy of national nature: a) the existence of an authentic and original philosophy activity among Romanians, born from Romanian reasons; b) the existence of an environment of diffusion of philosophical ideas in Romanian language, in speech or written situations, in journals, books, courses and conferences; c) the existence of Romanian problems and philosophical systems. The political philosopher prevails in the beginning age of Romanian philosophy. He fights for rationalism and national ideals, just the way the representatives of Transylvanian School and the “European” Bărnuțiu did. The second type of philosophy appeared from “**didactic necessities**”. It is about the philosophy teacher that M. Vulcănescu did not agree, because he was a simple “philosophical informer” and often, not a creator. However, Nae Ionescu was, as teacher, a creator of Romanian philosophical school, reputable logician and his classes were and still are true meditation occasions.

In this suite, we can find the properly philosopher that is able to approach the philosophical idea in an essayistic, literary and even poetic style. This style was practiced by E. Cioran, L. Blaga, while M. Eliade started some projects about the Romanian destiny of culture, the intermediary culture between east and west, that reunites oriental and occidental sources and from the perspective of Romanian spirituality.

Our research was not on an empty field. We could even say that this research domain was inaugurated by the university member from Cluj, Marin Ștefănescu who published in 1922 the work “*Romanian philosophy*”. After that we can mention the work of Nicolae Bagdasar called *the history of Romanian philosophy* from 1940 and the one of Lucrețiu Pătrășcanu from 1946 called *Trends and tendencies in Romanian philosophy*. Except for these, still considered

single-writer works, we must remember the work *A history of Romanian philosophy* from 1996 of the teacher Ion Ianoși, that doesn't aim to make a properly history masterpiece of Romanian philosophy but to make an exposition of it in relationship with literature, to show literary valences of philosophical texts. This is how it can be explained the "A..." from the title and the shortness of some chapters dedicated to some important philosophers (Motru, Negulescu, Florian), but whose texts did not excel through literary qualities like the ones written by Blaga, Noica, Cioran, Eliade, or Camil Petrescu etc.

Among the ones written by a collective of writers we mention the work *The history of social and philosophical thinking in Romania*, made by the Philosophy Institute of the Academy in 1964 and *The history of Romanian philosophy* edited by the same institution in two editions: 1972 and 1985.

After 1990, important personalities of the Romanian culture wrote about philosophies and Romanian philosophy. There were and are polemics regarding its specific, the moment of its apparition (in modern history or before), about the way it should be researched and exposed and even to the fact that if we could talk about Romanian philosophy and in what way. This sort of approaches and dilemmas are presented in several works of Gheorghe Vlăduțescu (*Unconventional about Romanian philosophy*, 2002), Alexandru Surdu (*Romanian philosophical vocations*, 1995), Theodor Dima, Marin Diaconu, Viorel Cernica, Angela Botez, Gheorghe Cazan, Vasile Muscă, Aurel Codoban, Ion Ianoși, Ștefan Afloroaie and others.

The theme of our research – ROMANIAN EDUCATIONAL MODELS IN PHILOSOPHY- that generated the apparition of this book, does not follow an historiography approach, a research of provenience or of the beginnings of Romanian philosophy and does not aim to find periods of Romanian philosophy, theorized aspects from works stated above.

We want to highlight for the reader some referential personalities of the history of Romanian philosophical thinking that, through their works and activities proved that philosophy has an indubitable educational value making from philosophy "*the most terrestrial*

among flowers". Their message in time refers to philosophical education that is intended for waking up consciences, to edify us about the indubitable truth that a people can not last in the world without an authentic philosophy, without particular axiological criteria to define the spiritual profile and the identity as human.

We pursued to present important personalities of Romanian philosophy that managed to improve their own philosophical creations in the Romanian educational system, offering to young men and students the measure of the value of their works, as genuine models, that imposed themselves and influenced in a great measure the development of the history of Romanian philosophy.

The motivation of elaborating such a book stands in the idea that a teacher, an authentic pedagogue must not resume only to what others think. This is only a necessary, but not sufficient condition for culture. It is important to manage to build your own ideas and arguments, leading to the ones you form a real participation and passion for studying and the craving for research and discovery.

Some of the presented thinkers had the opportunity to share from the desk their own ideas, managing to build, in their lifetime, a Romanian philosophy school (for example Nae Ionescu, Constantin Radulescu- Motru) and others enjoyed less, from different reasons, the opportunity of sharing from their desk the ideas that leded them, compensating through their works, managing to create true philosophical systems that dictated in universal philosophy (L. Blaga, C. Noica).

I had a great passion in knowing Romanian philosophy since university years. The work that I had for my bachelor's degree was entitled *The philosophy of Eminescu*. My preoccupation for Romanian philosophy persisted even after I became teacher, on the same theme, the work for obtaining the first professional degree being "*Ontology and creation in the philosophy of Eminescu*", published at the publishing house UCDC in 2002. I have also published studies and articles about Romanian philosophy.

This work is dedicated to the great philosophy teachers that we, Romanians, had and also to my mentors that oriented me towards the study of philosophy and coordinated me in the research of Romanian philosophy.