

AUGUSTIN: HIERÓS SAU MAKÁRIOS? (la români și nu numai!)

(Augustine: *Hierós* or *Makários*? (to Romanians and not only!))

Anton ADĂMUȚ

Abstract: Augustine is called *hierós*, not *makários*, in Greek manuscripts from the 16th - 17th centuries. Therefore, says professor Dan Negrescu, "even if for Catholics Augustine is Saint, and for Orthodox only Blessed, and among the latter there is a clear tendency to go towards the unanimous acceptance of his holiness. Moreover, it seems that the oscillation of the «appointment» of Augustine and the persistence of Orthodoxy in only «blessing» him, is more recent and has a certain polemical substratum regarding Catholicism. In ancient times, the general appreciation referred to Saint Augustine. Greek manuscripts from the 16th - 17th centuries, containing interpretations from Augustine, present him as being *hierós* and not *makários*. In the 19th century, the monks who translated the Augustinian texts, from the Neamț and Secu monasteries, call the same one, sometimes «saint», sometimes «Godly and sanctified Augustine, bishop of Hippo». A Romanian manuscript from Mount Athos includes «the thoughts and words of Saint Augustine, bishop of Hippo». There are only a few evidences of authority over time, including in the Orthodox world. In these conditions, respecting everyone's option - Eastern or Western – let's accept the natural and diplomatic solution of honoring Augustine as he deserves, because no one can prevent us from this". We can consider Augustine normative in terms of Christian teaching, along with Athanasius the Great, Gregory the Theologian, Basil the Great, Ioan Damaschin. Greek Orthodoxy attributes to Augustine the title of Saint (o *hierós Avgoustinos*), and he was called, including in the East, even if not regularly, with the title with which he was called in the West. Patrologist Ioan G. Coman concludes: "Despite what has just been shown, the majority of Eastern theologians continue to attribute to Augustine the qualification of «blessed», and not that of «saint», a fact that does not prevent anyone from bringing the honor he deserves".

Keywords: Augustine, saint, blessed, bishop, West, East, orthodox, catholic.

GNOSTICISM AND EXISTENTIALISM FROM THE PERSPECTIVE OF IOAN PETRU CULIANU'S HERMENEUTICS

Marius CUCU, Oana LENȚA

Abstract: Can we discuss a common conceptual ground between modern existentialism and early Gnosticism? And, reversing the terms of the statement, are we witnessing the continuity of an ancient existentialism through modern Gnosticism? What relationship-and clear differentiation—might exist between Heideggerian *Da-sein* and *homo gnosticus*? What could the phenomena of estrangement and unfamiliarity mean and how do they manifest in relation to transcendence as well as mundanity? Ioan Petru Culianu attempts to outline possible answers to these questions by hermeneutically engaging with the positions of renowned scholars such as Hans Jonas, H.-Ch. Puech, and Barbara Aland. Through such an approach, Culianu opens a wide range of problem-dilemmas, including the relationship between the Gnostic and transcendence, Gnosis and the hermeneutic circle between Gnosticism and existentialism, or the myths of the Gnostic savior. This text aims to highlight certain aspects of the extraordinary interpretive and scholarly effort offered by Ioan Petru Culianu, the great disciple of Mircea Eliade.

Keywords: Gnosticism, Existentialism, *Da-sein*, Estrangement, Transcendence.

BONAVENTURA - DESPRE TREPTELE ILUMINĂRII MINȚII ÎN ÎNĂLȚAREA NOASTRĂ SPRE DUMNEZEU

(Bonaventura - On the Steps of Illumination of the Mind in Our Ascension to God)

Adriana NEACȘU

Abstract: According to Bonaventure, the human mind is capable of knowing God, but knowledge implies an effort to ascend to God in successive stages, and each stage represents a form of illumination of mind. These stages of ascension to God are six, and six are also the faculties through which our mind achieves knowledge: senses, imagination, reason, intellect, intelligence and "synderesis", that is moral consciousness. As a result of its supreme illumination, the mind, overcoming itself, directly contemplates God through "mental ecstasy". At the same time, the soul rests in "ecstatic peace", experiencing merging with the divinity, which for it means the supreme fulfilment of itself, the attainment of the supreme Good and the attainment of its happiness. But transfiguration is, first and foremost, a gift from God, as a reward for man's effort on the path of enlightenment. That is why it is a mystical, mysterious, incomprehensible fact, whereby the mind, encompassed by "mystical wisdom", rests fully satisfied in God, as a legitimate presence and a privileged witness to all the divine mysteries.

Keywords: Bonaventure, mind, illumination, God, soul, knowledge, Being, Good, mystique, ecstasy.

PARADIGMA ETICĂ A SENTIMENTULUI LA DAVID HUME

(The Ethical Paradigm of Sentiment in David Hume)

Emanuel FLORESCU

Abstract: David Hume established himself as an empiricist philosopher who argued for the primacy of sensibility in human life and in the methodology of philosophical inquiry. His ethical approach fits into this empiricist pattern by postulating the preeminence of sensibility over reason and by assigning a primordial and normative role to moral feeling. Relative to this distinctive principle of Humean philosophy, the ethical paradigm of sentiment is considered a normal and optimistic one, in antithesis to the skeptical metaphysical paradigm of sentiment.

Keywords: Hume, paradigm, ethics, sentiment, role.

TRUTH MAY NOT BE SELF-EVIDENT, BUT IT IS DEMONSTRABLE: A PRAGMATIC PROPOSITION GROUNDED IN THE PHILOSOPHY OF LOGIC OF GEACH AND QUINE

Lino BIANCO

Abstract: Self-evidence and demonstrable truths are recurring themes in philosophy, logic and ethics. This article addresses these notions in the work of Peter Geach and Willard Quine, namely, *Reason and Argument* and *The Web of Belief*, respectively. It concludes by referring to the case of a planning permission for a tourist mega-complex development project at Ramla l-Hamra Valley, Gozo, the mythical island of Ogygia, the abode of Atlas' daughter Calypso, in Homer's epic, *The Odyssey*. The arguments for the revocation of this permit were grounded on the philosophy of logic of Geach and Quine, namely that truth may not be self-evident, but it is demonstrable.

Keywords: *self-evidence, self-evident truth, demonstrable truth, Geach, Quine, Ullian, Ramla l-Hamra.*

RIGHTS, LIBERALISM, MULTICULTURALISM

Gianluigi SEGALERBA

Abstract: *In my study, I deal with different positions regarding rights, liberalism and multiculturalism. For my investigation, I shall analyse the following studies:*

- *Will Kymlicka's Multicultural Citizenship: A Liberal Theory of Minority and Multicultural Odysseys. Navigating the New International Politics of Diversity.*
- *Chandran Kukathas' Cultural Toleration and The Liberal Archipelago: A Theory of Diversity and Freedom,*
- *Doriane L. Coleman's Individualizing Justice through Multiculturalism: The Liberals' Dilemma, and*
- *Brian Barry's Culture and Equality: An Egalitarian Critique of Multiculturalism.*

In Kymlicka's liberal theory of group rights, the acknowledgement of rights to groups is to be interpreted as an extension and development of the liberal tradition. Multinational states must face problems resulting from the presence of different cultural groups and from the relations between the majority and the minorities living in the state. A multinational state ought to guarantee equality between its members: group rights are the instrument to put limitations on the political space of the majority.

Kukathas considers the state as being exclusively an aggregation between groups: the state has therefore no authority of intervention in the groups. Since liberalism is toleration, the rules, traditions, and habits which exist in the different groups ought, in the opinion of Kukathas, to be tolerated, even though these rules, traditions and habits are oppressive, intolerant and illiberal for the members of the group itself.

The analysis of Coleman introduces us to the questions connected to the cultural defences and to the problems that the strategy of the cultural defences represents for the American and not only for the American tribunals: the question is whether a pluralistic interpretation of the law to be accepted, as those who plead for the cultural defences maintain, or is a pluralistic interpretation of the law to be refused. The analysis of Coleman gives us highly valuable elements to understand the problems represented by some interpretations of multiculturalism for the equal protection clause of the US Constitution and for the citizens' equality before the law.

Barry accepts as forms of group rights exclusively affirmative actions. In Barry's view, rights may be conceded to groups exclusively for economic reasons: disadvantaged sectors of the people of a country may receive specific rights in the case that these rights can eliminate the economic difficulties in which these sectors of people live. These rights ought to be suppressed, though, when the economic difficulties disappear. Barry considers the concession of cultural group rights as a danger to the equality of the citizens in a country: individual rights may never be sacrificed to group rights.

Keywords: *Kymlicka, Multiculturalism, Liberalism, Kukathas, Rights, Archipelago, Minorities, Coleman, Balkanization, Barry, Equality, Culture, Toleration.*

MODEL ȘI ANALOGIE: RAPORTURI EPISTEMICE ISTORICE

(Model and Analogy: Historical Epistemic Relations)

Ana BAZAC

Abstract: *The basis of the article is a semantic research of the concept of model: and its comparison with those of "concept", "theory", "paradigm" allows us to see what the specificity of the model as a cognitive approach consists of. However, abstract concepts – like those above – are ambiguous, and a quick point of their ambiguity helps us perceive both the problem of ambiguity itself and the concrete problem of distinguishing the "model". An essential means of constructing models is analogy. Highlighting the different aspects of its definition allows us to capture the evolution of scientific models according to the changing types of analogy. The model of science here is physics. Traditionally, the scientific model was based on analogies with natural phenomena. Because mathematics uses internal analogies, between mathematical problems and solutions, the mathematization of physics has led to the drastic limitation of analogies with natural phenomena and to the cascading emergence of models of physics. With all the physical object of physics and with all the "application" of mathematics to physical reality, mathematization has led to a production of models from models, hence from the reality of abstract mathematical objects, from the reality of abstract creation. But Artificial Intelligence (AI) – which is a production and offer of models for solving real problems in knowledge and the real world – is, although internally constituted on mathematical models, a creation through analogies with the real physical world. AI is trained/loaded with data and data processing algorithms. In principle and in perspective, the data loaded into AI is much more than that in the mind of a researcher. As a result, the analogies are also more numerous and more original, and, thus, the problem-solving models are better. And, just as the mathematization of sciences led to the forgetting of the initial analogies and the emergence of formalized models, so too AI creatively develops models from other models whose factual origin remained in the history of the cognitive approach.*

Keywords: *idea, concept, theory, model, paradigm, prototype, scheme, ambiguity, analogy, mathematization, science and contemporary science, mathematical physics, Artificial Intelligence (AI).*

COMPUTATIONAL EDUCATION IN THE PERSPECTIVE OF PERSONALISTIC PHILOSOPHY OF EDUCATION: PROBLEMS AND INTERPRETATIONS

Piotr MAGIER

Abstract: *The subject of this article is broadly defined computational thinking, interpreted in the context of its use (benefits and limitations) in the educational process. The presented text analyzes not only the phenomenon of computational thinking, but also the education based on it – "computational education". The analyses presented are not holistic and exhaustive, but rather aspectual, theoretical and introductory. Referring to the theoretical perspective of personalistic philosophy pedagogy, the author presents analyses indicating both the cognitive effects of this type of education and (above all) its educational (formative) effects. Taking as a starting point the classical humanistic model of Greek paideia, developed in the Latin model of humanitas, the author of the study attempts to indicate to what extent computational education can serve the integral development of the person.*

Keywords: *computational education, computational thinking, personalism, integral education, the person.*

RETURNING TO THE ESSENTIALS: ETHICS, HUMANISM, AND RESPONSIBILITY IN UNIVERSITY EDUCATION

Pilar GIMÉNEZ

Abstract: *This article analyzes the importance of studying the humanities in university education and their contribution to the holistic development of students. In a context dominated by technical specialization and the fragmentation of knowledge, it is argued that the humanities play an essential role in fostering critical reflection, ethical sensitivity, and a profound understanding of the human condition. These disciplines enable the connection of technical knowledge with transcendent values that go beyond the limits of specific competencies.*

The subject "Education for Social Responsibility," implemented as part of the humanities program at the Universidad Francisco de Vitoria, is presented as an essential component for the ethical and social development of students. This course introduces students to topics such as human dignity, equality, and solidarity, while exposing them to complex human realities through volunteering and community activities. These experiences allow students to internalize ethical values, foster empathy, and critically reflect on the impact of their professional decisions on society.

This study explores the philosophical foundations of the course on Social Responsibility through the lens of the open reason approach, highlighting its relevance in the holistic education of university students. Based on epistemological, anthropological, ethical, and sense-related foundations, it examines how this subject transcends the transmission of technical knowledge to integrate a broader and more transcendental understanding of the human being and their environment. The concept of open reason, characteristic of the Universidad Francisco de Vitoria, guides this approach by promoting an interdisciplinary dialogue that connects science and the humanities, seeking a synthesis of knowledge oriented toward serving the common good.

The research findings emphasize the importance of linking anthropological and ethical principles with professional praxis, providing students with tools to address complex social issues from a humanistic and supportive perspective. This interdisciplinary approach helps develop professionals capable of integrating transcendental values into their decisions, thereby fostering responsible and sustainable social transformation.

Keywords: *open reason, university, social responsibility, epistemology, anthropology, ethics, question of meaning, comprehensive education, solidarity, humanities.*

PRAGMATIC REASONS FOR SOCIAL EDUCATION IN THE REPUBLIC OF MOLDOVA

Eugenia BOGATU

Abstract: *In this study we aimed to analyze the institutional context and the ways in which, after the 1990s, social education takes place in the Republic of Moldova. In the post-Soviet period, education in the Republic of Moldova went through continuous metamorphoses, implicitly in the field of social education. In this research we highlight the fact that the political orientations that have manifested themselves in these three decades have also influenced the educational policies in the country. We mention that the humanities subjects taught in school have undergone most of the thematic reconfigurations. Thus, in primary, secondary and high school education in all these years students studied several subjects at the beginning of the post-Soviet period - Us and the law, after 2001 - Civic education, and starting with 2018 - Education for society. All these disciplines had and are meant to train current and future citizens of the Republic of Moldova. In order to identify the state of affairs regarding the teaching of social education in education in the Republic of Moldova - we conducted a qualitative research on the disciplines of Personal Development and Education for Society, taught to high school students. In the qualitative research, conducted between April and*

May 2020, we identified the topics, topics of major interest, specific to this age, which will be found in textbooks for these two disciplines, as well as identifying effective ways to organize activities in the disciplines of Personal Development and Education for Society.

A determining factor, which we highlight in our study, is the fact that the pragmatic reasons that must be taken into account in teaching social education in educational institutions are of major importance. Effective actions, so important for the social context, are determined in the most direct sense by the role of rationality. And authentic rationality, from a pragmatic point of view, is developed through the dynamics of philosophical reflection. In educational institutions in the Republic of Moldova, philosophical reflection could be developed both in the context of studying ethics, logic and philosophy for children, and in other humanities studied by students. These disciplines are only to be approved by the Ministry of Education, Culture and Research of the Republic of Moldova. Critical thinking could contribute to the development of pragmatic reason, in that they can support effective, authentic actions and options, both at the individual and social level.

Keywords: social education, social context, pragmatic reasons, effective actions.

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DE LA FILOSOFIE LA IDEOLOGIE ȘI REGIM POLITIC

(From philosophy to ideology and political regime)

Florian OLTEANU

Abstract: *Like any regime, totalitarianism, known under the notions of tyranny and dictatorship, originates from classical European Antiquity, that is, from the period in which the European political system was forged.*

Tyranny and dictatorship, as forms of totalitarianism, have not remained frozen in history, but have evolved, completing the political model of totalitarianism while preserving almost all the ancient characteristics: the desire to identify with the past, arrogance, fear of conspiracies, terror, ambition for domination, sporting victories, cooperation, copying the model, monumental constructions, populism and symbolism and public discourse, political discourse.

Keywords: philosophy, ideology, political regime, dictators, extreme thinking, way of action.

EUGEN LOVINESCU ȘI TEORIA SINCRONISMULUI LA CENTENAR. O ANALIZĂ INTERDISCIPLINARĂ

(Eugen Lovinescu and the Theory of Synchronism at Centennial)

Florin F. NACU

Abstract: *Eugen Lovinescu, in the same way as Titu Maiorescu, was a literary critic. If in 1868, Titu Maiorescu believed that the Romanians were imitating the West and gave birth to the theory of forms without a background, 56 years later, in 1924, Eugen Lovinescu created the theory of synchronism. That is, Romanian society was at the same time as Western society, from the point of view of the elite, the state, the economy and even society. He started from the concepts launched by the French sociologist Gabriel Tarde. The past century since the launch of this theory, leads us to*

analyze its importance and to see now at what stage we are, if we can still speak of a synchronism between Romanian society and the West.

Keywords: *Eugen Lovinescu, theory, synchronism, Romania, Western Europe.*