

THE ROLE OF PHILOSOPHY SECTIONS IN THE ACADEMIES: KEY IDEAS FROM CONSTANTIN NOICA, LUCIAN BLAGA AND CONSTANTIN RĂDULESCU-MOTRU

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Rezumat. Rolul secțiilor academice de filosofie este să promoveze valorile, să disemineze ideile novatoare, creative, sau generoase, precum și să asigure un anumit tip de orizont și o cât mai bună colaborare a gânditorilor. „Omul este singura ființă purtătoare de orizont” spunea Constantin Noica. Filosofia hrănește acest orizont, tocmai fiindcă stimulează un dialog al gânditorilor, poate, mai important astăzi ca oricând. Lucian Blaga a fost acela care a precizat: „Ceea ce se impune poruncitor e colaborarea gânditorilor”. Constantin Rădulescu-Motru evidențiază vocația socială a filosofiei. Accentul cade în lucrare pe ideile acestui filosof român. În încheiere se interpretează moștenirea ideilor filosofice corelate cu *philosophia militans* ale lui Constantin Rădulescu-Motru, precum și cele ale lui Constantin Noica și Lucian Blaga enunțate, valorificate de Academia Oamenilor de Știință din România.

Abstract. The role of the academic philosophy sections is to promote values, to disseminate new, creative and generous ideas, as well as to ensure a certain type of horizon and the best collaboration of the thinkers. “Man is the only horizon-bearing being”, said Constantin Noica. Philosophy nourishes this horizon precisely because it stimulates a dialogue of the thinkers, maybe more important now than ever. Lucian Blaga was the one who stated: “What is demandingly standing out today is the collaboration of thinkers”. Constantin Rădulescu-Motru emphasizes this social vocation of philosophy. The paper places the accent on the ideas of this Romanian philosopher. The paper concludes interpreting the legacy of the philosophical ideas correlated with *philosophia militans* of Constantin Rădulescu-Motru, as well as those of Constantin Noica and Lucian Blaga enunciated, capitalized upon by the Academy of the Romanian Scientists.

Keywords: philosophy, society, values, Romanianism, vocation, ASR.

1. Introduction

The role of the sections of philosophy within the academies is to promote values, to disseminate new, creative and generous ideas, as well as to ensure a certain type of horizon and an optimal collaboration of thinkers. “The human being is the only being bearing horizon,” said Constantin Noica. [9] Philosophy nourishes this horizon, especially because it stimulates a dialogue of the thinkers, maybe, more important nowadays than ever. Lucian Blaga stated: “one may predict with sufficient certainty the emergence, as it happened before, of a new dogmatic eon, of a spiritual eon that under the aspect of thinking is going to

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receive the creation impulses from an initial rehabilitation of the ecstatic intellect, with all the risks that it involves. What is imposing itself as necessity is the collaboration of thinkers. (...) thus, the metaphysics of tomorrow will probably not be the metaphysics of one or another, an ephemeral expression of the personality of thinkers divided by embarrassing tendencies toward individualist atomization, but *a metaphysics built step by step, slowly, in a continuous process, with all sorts of events, defeats and victories, through an effort sustained by several generations under the zodiac of the ecstatic intellect...*(...) The future is the realm of dream and for now we can dream a lot and unpunished". [2]

In a similar note, February 18, 1944, Constantin Rădulescu-Motru presented at the Romanian Academy the speech entitled *The Educational Role of Philosophy*, where he affirmed the rationalism of philosophy and in this perspective his belief in the educational value of philosophy, at a time when the Romanian society needed clarifications and philosophical maturity: "Among the roles of philosophy, the most important is the educational role. Since origin, the philosophical thought was directed toward the perfection of the human being, in terms of behavior and mentality." [6]

Constantin Rădulescu-Motru himself was a philosopher and a Professor. He proved that only through knowledge our national consciousness can take shape, interpreting the type of integrative action of knowledge, embracing the hypothesis of the immutability of the national character. If at C. Rădulescu-Motru the distancing from the ideal peasant and traditional soul of the people is evaluated as a fall, another Romanian thinker, Golopenția, this is rather a consequence of modernity and of the relations with the West. [4], [6]

As following we are going to present some of the most interesting ideas of Constantin Rădulescu-Motru, a substantial contribution to the dialogue of thinkers.

2. Vocation and knowledge

Vocation and knowledge are concepts that reign the core of Constantin Rădulescu-Motru's vision, a rationalist and Kantian vision. [5], [6]

For this thinker, the man of vocation is salutary for a society. The role of this type of person is that of an instrument capable to rise the energy of a people from the level of the "cosmic roots" at the level of the spiritual culture. His vision is organic to a certain extent. The person of vocation is a natural product and not a social one. The person of vocation is a spontaneous occurrence. Nature itself generates and then uses the being of vocation to ensure the crystallization of a culture. The philosopher compares the person of vocation to the seed: the person of vocation germinates in order to give birth to newer forms of culture, thus ensuring its continuity.

These ideas are included by philosopher Constantin Rădulescu-Motru in his

work, entitled *Vocația. Factor hotărâtor în cultura popoarelor/Vocation. Determining Factor in the Culture of Peoples*, published for the first time in 1935. Kantian and rationalist, but interested in a more nuanced perspective on the relativity of science, Constantin Rădulescu-Motru attempted to reduce to the extreme the difference between metaphysics and science. For Rădulescu-Motru, both are based on facts and produce knowledge based on facts, only that philosophy goes further through its force of generalization. [5]

His interpretation of science and philosophy registers a correspondence to his interpretation of pedagogy. In his view the philosopher does not have a superior rank to that of the Professor of philosophy because *philosophy itself is a variety of pedagogy of wisdom*. Indeed, Rădulescu-Motru was a great Professor, and his portrait of philosopher cannot be separated from that of Professor. [5]

Angela Botez has shown in her interpretation of the pages dedicated to Rădulescu-Motru in Gh. Vlăduțescu's *Neconventional despre filosofia românească (Unconventionally About the Romanian Philosophy: "Personalism [with reference to his work entitled *Personalismul energetic/The Energetic Personalism*] is, for instance, analyzed as a metaphysical system related to the philosophy of sciences, as a process of identification for the mechanisms of knowledge within conscience. The theory of the conscience as an essential aspect of Motru's philosophy of empiricist (Hume) and Kantian inspiration, with its accents on 'I', 'personality', 'moral', 'vocation', 'energetism', occupies in the work discussed here a well-deserved place, the author noticing the role played by these ideas in the possible operational chain of the concepts of contemporary Romanian philosophers. In a history of the scientific (psychological) and philosophical (metaphysical) theories on the conscience (consciousness), 'the energetic personalism' of C. Rădulescu-Motru may be useful in discussing enigmas relevant for the cybernetic and computer sciences included within the so-called cognitive sciences" [3], related also to neurosciences.*

Since the dawn of his philosophical activity, Professor C. Rădulescu-Motru meditated upon the social role of philosophy and sustained this role through the various publications and institutions that he founded and/or sustained. In the construction of his philosophical architecture of interdisciplinary ideas the foundation is constituted by science. This is an enlightened basis that makes possible a *philosophia militans*, as the most powerful factor of progress. It is not incidental that "the history of philosophy is the history of perfecting human ideals capitalizing upon the advancements of science and in this perspective the study of philosophy is the first coagulation of the future social conscience". [8]

3. Romanianism - values and patriotism

The explicitly creative and spiritual finality of the Romanian psychology appears in all the writings of C. Rădulescu-Motru. Anton Golopenția [4] deplored the lack

of systematization characterizing the important direct observations made by Professor Motru during direct psychological research at the Romanian Social Institute or at the Institute of Psychology. These researches were for the most part never published and thus failed to compose an assembly image of what represents the “Romanian soul”. The romantic image of the “Romanian soul” was pregnant in the patriotic creation as shown also by Crăciunescu in *Le peuple roumain d'après ses chants nationaux (The Romanian People According to Its National Songs)*, Paris, 1874. [4]

For Golopenția, Professor Motru is an initiator who undertook the task to use the results of general psychology for differentiated research, relevant for the particular characteristics of the Romanian human being. “The Romanianism gave imperious contour to the necessity for the Romanian people to attain full self-consciousness, the first and foremost premise for the consolidation and maintaining of the political sovereignty of the people”. [4] The above mentioned communication to Academy and then the article that he published in the journal „Europäische Revue”, provided by the Romanian Society of Psychological Research for the Romanian readers, offers as well a starting point for the understanding of these aspects.

The traits identified for the generic Romanian by Professor Motru are by no means a source of joy: egocentric individualism, lack of perseverance to completing the work begun, undisciplined worker, and, at the economic level, a time spender. “The biggest problem with the knowledge of the Romanian soul, concludes Professor Motru in this part of his writings, does not reside in the enumeration of traits and defects. The sole enumeration does not provide the total and essential characterization that we are intending to accomplish. Such a characterization comes only after we realize which function is fulfilled by which trait or which flaw within the soul unity of the Romanian people”. [4]

Golopenția was showing that for Motru only the spiritual finality of a people may carry out its soul unity and cultural ideal, such as: serving God, the importance and the performance of justice, utility or efficiency, to be worthy of your own forerunners, etc.

Relating the Romanian qualities to the Western perspective Motru offers also another more nuanced view concerning the defining Romanian traits. “The Romanian individual is by hereditary nature, persevering at work, as well as patient, conservatory, traditionalist, but this hereditary nature was perverted by a deviant institutional life, imitated after foreigners. The individual is thus now lacking perseverance because the state institutions gave him no other chance than to relay on improvisations”. [4]

Motru showed: “Only the people who finds spiritual finality in favorable conditions for the work and the development of the soul of the majority of its members, and only that is certain of future. The nation with combined spiritual

finality, formed out of many spiritual types is, as a people, lost for the history of humanity”. [6]

If we think at the US nation with good and sometimes performer results in numerous domains we may interpret that Motru’s idea bare the imprint of the epoch and especially that of the German and European climate of ideas from the end of the 19th century and the beginning of the 20th century. More up to date is the idea that only through knowledge a national conscience can gain contour and through his philosophical vision of science Motru remains relevant. As a consequence, the scientific truth is for Motru the only basis for the philosophical speculation, the calling of philosophy being that through scientific education to replace the obsolete beliefs. [5]

Science re-positions individuality as a simple link in the chain of the phenomena of the universe. Man’s soul re-establishes the importance of individuality and re-builds the faith in the unique value of the human existence and in the meanings of its manifestations.

The concepts of ‘knowledge’ and ‘vocation’ come to nuance the main concepts of ‘energy’ and ‘personality’. Thus, we can interpret the ideas of Motru in the sense that vocation expresses the law of energy and a specific force, as well as the type of the energy characteristic for a personality. Vocation and personality are subjected to the causal laws. This energetic conception systematizes a realm of knowledge that is not applied to abstract entities. [10] As a consequence, this conception is inadequate to metaphysical speculations. Culture is in this respect a factor that propagates knowledge and a certain type of consciousness of the individual and collective value, leading to human solidarity and the realization of the free and autonomous personality of the human individual.

The role of science and philosophy and, implicitly, of vocation, become even more important in times of change. But change is to be led especially by philosophy. Motru showed: „By philosophy especially, because philosophy, aside the negative perspective that it opposes, along with science, to the old beliefs, it establishes new ones. In this respect, it has also a positive role. And it is rather frequent that the beliefs established by philosophy may become so preponderant that they undertake a religious character. However, very often, philosophy constituted the religion of a certain social class, the one discontented with the social order of the time; simply put, it was the religion of the class longing for progress. Politicians always said this: the study of philosophy is the beginning of the revolt of the spirits and of social disorder. To complete the idea they should have added: the study of philosophy is the first coagulation, – indeed, often nebulous, – of the social consciousness of the future”. [5]

4. The Academy of Romanian Scientists (ASR) – a promoter of value and academic prestige

Motru dreamed that the pedagogical force of philosophy was to profoundly structure and reform Romanian institutions. His cultural and social activity contributed to accomplish this aim. The intellectual legacy of his ideas is embodied as well in the institution represented by the Academy of Romanian Scientists (ASR) and its activities. ASR is the continuer and the sole legal inheritor of the Romanian Academy of Sciences (1936-1948) as well as that of the Association of the Romanian Scientists established by the Ministries Council Decision no.1012/ May 30, 1956, which in 1996 changed its title to the current one, ASR, by Court Decision, at October 3, 1996. By Law no. 31 from January 15, 2007 and the Statute of ASR the reorganization and functioning of ASR were established.

ASR is nowadays a well-known forum of scientific consecration nationwide, an institution of public interest, with juridical personality. As such, it reunites representative national and international scientific, cultural and spiritual personalities, distinguished through their entire activity. ASR includes personalities who contributed to the development of science and intellectual creation promoting the prestige of the academic institutions.

The main attributions of the ASR are related to the capitalization of national and international individuals of value, this way proactively maximizing values. In this respect, it is useful to remind the first two articles from the Rules of Organization and Functioning of ASR in force by the Decision no. 82 from November 14, 2012: “Article 1: The Academy of Romanian Scientists (ASR) is national forum of scientific consecration that reunites representative personalities in science. It is an institution of public interest, with juridic personality of public law, autonomous, and it is the continuer and unique legatee of the Academy of Sciences from Romania, which functioned since 1936 and until 1948, and of the Association of the Romanian Scientists, which changed its title in The Academy of Romanian Scientists in 1996.(...) Article 2: (1) As an institution of national public interest, ASR has as main attributions the conceiving, promoting, development, support and protection of science under all forms, actions and methods - direct, indirect, adjacent, inclusively the substantiation and preparation of the documentation in order to recommend its titular members to become candidates for the title of member of the Romanian Academy. (2) In order to realize the obligations that result from its attributions, ASR develops programmes and research projects, approved by the General Assembly and developed through the specialized scientific Sections, the Subsidiaries, the Foundations, the Library, the Publishing House, the Centre for Advanced Research, its own institutes of research, other institutes etc.” [11]

ASR is thus an institution that embodies the lesson of the philosophical ideas envisioned and interpreted by Constantin Rădulescu-Motru, especially those concerning social progress obtained through the capitalization upon vocations, talents and exceptional values in order to be able to perfect and realize the human ideals, contributing to the actualization of a Romanian social consciousness oriented toward the future. The dialogue of thinkers is accomplished in the Romanian academy and in the Academy of Romanian Scientists, institutions that establish and entertain the cultural horizon of the Romanian society found in the lifelong learning era, and thus it becomes possible that Romanian society benefited more from its peaks.

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