

CULTURE AND CREATIVENESS – PERMANENT HIGHLIGHTS OF ROMANIAN PHILOSOPHY

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Abstract. *Going through the studies and books of Romanian Philosophers the reader will be in a position to realize the important place held by culture and creativeness in Romanian philosophical thinking, over close to 300 years since Dimitrie (Demetrius) Cantemir (1673–1723)–to the XXth significant names in Romanian philosophy. The explanation for such continuity may come from various angles: historical, psychological, linked to spiritual geography. These categories of motivations are not separated by rigid frontiers but interpenetrate; moreover, we can even consider them complementary to each other.*

Keywords: *Romanian culture, spiritual creation, stylistic matrix of philosophy.*

It is quite natural for us to try and find the possible historical foundation of the preference of Romanian thinkers for meditation on culture and creation in the origin of the spirituality of Romanians who have lived for thousands of years in the space North of the Danube and clustered around the Carpathians. Descending from three great cultures of the ancient times–Thracian, Roman and Hellenic, the last one with its Byzantine extensions–blended in an original synthesis which is the source for well-outlined identity, it was but natural for Romanian philosophical thinking to be sensitive to culture and creation through the very nobleness of its spiritual matrix. This matrix was not only a matter of spiritual confluence, an allogenic transfer of culture into the geographical space where the Romanian people was formed, but also the result of the merging of the Romans into the Dacians along several centuries as well as from the much more confined though longer presence of the Greeks in the cities on Pontus Euxinus (the Black Sea) and at the mouth of the Danube. Therefore the blending of races had a share in the act of cultural assimilation, making it more organic as against the situation of other peoples who added to their initial spiritual stock the language and learning of the cultural metropolises situated at great geographical distances and, more often than not, diametrically opposed to their own features. Hellenic culture, in its turn was far from alien to the influence of the neighbouring Thracians, partners in intense material and spiritual exchanges, very much as Roman culture was of Greek filiation in its fundamental coordinates. This is what protected the birth of Romanian culture from the clash of essential discordances; as early as its primordial phase it benefited by the association of several great cultures in the

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