The Role of Spiritual Values and Beliefs in the Historical Development of Peoples

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Abstract. An extremely profound knower of the history of the Romanian people and of humankind as a whole, Vasile Goldiș brought an original contribution to the development of philosophy of history. In this respect, without having attempted to write a treatise or to work out a systematic body of work in the field, he discovered objective grounds or “natural laws” determining the evolution lines for historical events, analyzed the relation between trends in lawmaking and the unifying force of spiritual values, expressed his persuasion regarding historical progress, the need for solidarity among people and peoples until humanity would reach a planetary organization of society, a world state capable of securing universal peace, based on the precept of Christian love and succeeding in bringing the human soul and the divine absoluteness together.

Keywords: philosophy of history, spiritual values, creed, universal society, planetary state, Goldiș.

INTRODUCTION

Guided by a spirit emerged from the internalization of universal culture and civilization values – most of all Christian ones, dominated and motivated by an enlightened patriotism, thoroughly connected to a quintessentially humanistic philosophy of history, the prominent personality of Vasile Goldiș was an active and constructive presence in all political events which drove the destiny of the Romanian people, of Europe and of humanity in the 1895-1934 period. As a militant for human and national rights on the old continent, for the settlement of relations among people, nations, peoples and various social formations in the Austro-Hungarian Empire, in Europe and in the world, on the natural bases of human rights and Christian democracy, as a politician guided by visionary and Christian-humanistic ethics and philosophy, under the
influence of which he manifested himself as the main planner and initiator of the architecture of the unitary Romanian state — as it results from the historical resolution adopted in the stronghold of Mihai on December 1, 1918, Vasile Goldiș, both as a great thinker and as a politician, represented the driving force of the epic events that occurred in Romania during the first decades of the 20th century, and was, at the same time, a guide for the public life of that period and a personality symbolizing national consciousness as part of humanity’s self-consciousness.

Evidently, such an evaluation and positioning of the personality of Vasile Goldiș, as a brilliant thinker, as a researcher in the area of social-human sciences, as a man of political action and as a man of universal culture, who could be placed not only in the Romanian Pantheon of thought and spirituality, but also in the universal one, must be demonstrated with sufficient arguments. For most part, such an analytic and evaluative/justificatory measure has already been undertaken in the ample literature dedicated to the study of the great Romanian patriot and scholar’s activity and works. While some valences and components of the personality of Vasile Goldiș were analyzed and evaluated with great accuracy, transparency and objectivity (for instance: the militant and political achiever, the leader and ideologist of the Romanian National Party, the cultural figure of universal dimensions, the activity as a “benefactor of the fatherland”, the contribution to the strengthening and development of re-united Romania, the president of the “Astra”, the journalist etc.), the results of analyses and reflections regarding the philosophical — spiritual underpinnings of the personality and activity of Vasile Goldiș remained less elaborate, if not, in some cases, even truncated, reaching as far as those attempts meant to discover adherences, sympathies, borrowings of paradigms and ideas from the area of materialistic/historical outlooks or scientific socialism.

THE AXIOLOGICAL PERSPECTIVE ON HISTORY, CULTURE AND MAKING HISTORICAL DECISIONS

As a philosopher of history, politician, researcher and analyst — always with a philosophical attitude and principle, Vasile Goldiș referred to an axiological system issued from the history of European Christian culture, which he shared since the period of his academic studies in Vienna and Budapest, showing his loyalty to it in the most diverse circumstances of his life and career.
Values are internalized and conceived as perfect archetypes, as autotelic entities able to dominate the souls of people and peoples, in their capacity as authors of historical and practical events, acting as super-historical prototypes. Values and ideas that are prevalent in certain historical eras may change their place in the hierarchy or may complete their mission. In this respect, Vasile Goldiș wrote that

in history, there are certain eras which are ruled by one great leading idea, which guides states and nations in their career. When this idea has been achieved in its entirety, it is abandoned in order to make room for another one, more fitting to the needs of mankind. The Middle Ages, as a whole, were governed by the religious idea, in the name of which crusades were waged and enormous East-ward migrations of people occurred, for the liberation of the holy tomb of our Saviour... The French Revolution put an end to these struggles by proclaiming the rights of man and religious tolerance. (Goldiș, *State* 231)

“The new spirit” of our times is the national idea, which rapidly conquered the entire humanity, generating accomplishment or political struggle for the construction of nation-states.

Without being an author of a general theory of value, Vasile Goldiș implicitly operates with values and judgments of value, enunciating valorization criteria or axiological points of reference, which would serve as orientation in making decisions as a politician or formulating programmatic options. Thus, reference is frequently made to such values as: truth, justice, love for one’s neighbour (brotherhood), freedom, happiness of humankind, beauty, culture, welfare etc. All these are presented, in a first plane of philosophic reflection, as perfect and universal ideas that are above the selfish interests of people or social bodies, as they pertain to the spirit (“the spirit of times”) of the historical era, being able, at all times, to guide individual and social actions towards accomplishing the humans” missions on earth. In such hypostases, as perfect archetypes, values are contained within the scope and virtues of faith, holding the entireness of perfection in their ideational contents. Enunciations such as: “Truth, justice and love bring people closer together” or “the holy cause of new democracy, which is called upon to unite the entire world into a single society, reigned by the purest ideas of freedom, brotherhood and equality!” (Goldiș, *Manifestul* 30) use value terms, with a connotation of absolute,
universal and perfect paradigms, which the agents of political or social action must aspire to in order to apply them to life as faithfully as possible.

The act of valorization, that of assuming values and applying them into practical action is nevertheless relative, considering the limits of human powers. The relative, historical and social, practice-conditioned character of values is emphasized in their capacity as coordinates of political, or generally practical action, and in the efforts of axiological subjects to use values in reaching their own goals. Expressions used by Goldiș, such as: “absolute freedom of life and all its manifestations”, “the rightful struggle for their ethnical existence”, “the spirit of truth breezes through the sea of people”, “the boundless craving for freedom has entered the pores of the iron circle that had been squeezing all into slavery”, “justice is as it is and all is as it should not be”, “freedom without nationality is death to us”, “these are considerations of individual prosperity and earthy happiness, which many can only safeguard together”, “the peoples have believed and continue to believe that the most thorough safeguarding of their nationality is the chief condition for their happiness on earth”, “our fondest desire in this world is to see our Romanian nation become strong and glorious and content”, “how could we most easily win the hearts of our minorities? The answer is simple and clear: through justice and kindness!” etc. – highlight both the relativity of axiological points of reference, and the power of life in people and social bodies, engaged on their route to adapting to axiological coordinates.

In their positions as operational values, applicable to people’s actions of accomplishing their mission on earth, values are correlated to the means that are appropriate for action, to the capacities of people and social bodies to opt, choose, fight and succeed. On this plane of objectivization of values and choice of proper means, in order for the human to approach axiological models as closely as possible, values become accessible to intellectual knowledge. As absolute entities, they pertain to the word of faith, which are pre-eminent with respect to any intellectual endeavour.

As regards the axiological system, with its intrinsic hierarchies, Goldiș places spiritual values at the top of the pyramid, and above all the religious ones, considered by him to be the true vertebral column of human civilization. Religious belief, in relation with cultural values, represents the premise and the most efficient instrument in mankind’s struggle for progress of civilization. The moment the Greeks ceased worshipping their gods, the Hellenic civilization began to crumble. The same happened to all other great civilizations – Egyptian, Babylonian, Persian, Roman, Arabic
etc., so that the loss of axiological points of reference, of guiding ideals and faith by social bodies – from smaller ones to states and great empires, leads to the attenuation of solidarity, to wrath among people, to the flourishing of anti-values, forever hostile to progress. On the other hand, within any system of values, mutual relationships reign among components. Thus, for instance, between freedom, justice and moral good, determinations are correlative and the entire result of connections between these values indicates the nations’ degree of satisfaction on earth.

Interactions among values were illustrated by Goldiş in the following text:

Man wishes to be free, that is, to be allowed to do that which he thinks is good for himself. At the same time, yet, man wishes that no one be unjust towards him. But then another man, all men demand justice for themselves. You cannot make such justice without renouncing a part of your freedom. Justice is made among people who sacrifice something of their respective freedoms and well-beings. The loss of a part of your freedom, that is, of what you think is good for you, of your selfishness, is a painful feeling. That is why it is so hard to make justice in the world, that is why people slaughter each other, wanting freedom for themselves only. There is only one cure for soothing the pain that people feel when they must sacrifice something of their freedom... in order to readily make justice to others, man must love the others. (Goldiş, Naşterea 246)

In this way, the philosopher Goldiş demonstrates the functioning mode of interactions within the axiological system, the fact that the basis of this system is the Christian love for one’s neighbour – the supreme value revealed to human beings by the Christ: God is love.

The social and moral progress, the construction of an increasingly good juridical and moral order, which individuals might receive gladly, presuppose the reign of appropriate values on people and social relations from the respective domains. But this means fight, sacrifice, abandonment of selfish interests, adjustment of people to the requirements of natural laws, and especially to the requirements of life laws, which will make the selection between the capable and the weak, between the good and the bad, and distribute the titles of honour according to the merits proven by each and every person.
As a man of action and political scientist, Vasile Goldiș regarded values as objective products of social action agents, of the great creative personalities. In this respect, the obtainment of state independence, the accomplishment of the ideal of Romanians’ national unity, the real state of democracy, the quantum of justice objectively existing in a society are all objective values, always inferior with respect to spiritual, ideal paradigms of reference. The brilliant politician asserted that the historical National Assembly of Alba Iulia, December 1, 1918, the legitimate act of proclamation on the Union of all Romanians into one national unitary and independent state, the resolutions of the Alba Iulia assembly would remain, for all times, values of reference and grounds of democracy, freedom and justice.

Values can represent, at the same time, not only ultimate purposes, ideals to be attained through people’s actions, but also criteria for choice, for rejection of non-values, for determining the progress of culture and civilization. Goldiș believed that “among the elementary criteria of any civilization the freedom of faith, thought and nationality take precedence over all else” (Goldiș, Politică 969), as these had unleashed energies for the most marvelous creations of the human spirit. It is through these creations, through the contribution of humanity’s heroes that the spiritual regenerations of nations are prepared and the solidarity of people is determined so as for them to approach the perennial values of humanity ever more.

In the last sentences he wrote, in November 1933, Vasile Goldiș implicitly confessed to the profound and unswerving axiological creed that:

the resolutions of Alba Iulia shall forever remain a glory of the National Assembly of December 1, 1918, for it is through them that the eternal principles of justice, freedom and peace were proclaimed.

(Goldiș, Societatea Națiunilor 7)

But people and peoples will never accept constraints and the use of brutal force in order to live in eternal peace and in accordance to values. There are other kinds of forces than the material ones – meant to coerce from the outside, which might lead them towards justice, peace and freedom. These are exclusively found in the spiritual realm, which the human soul might gladly and willingly receive. Although they do exist, humankind ignores them. They were the creators of European Christian civilization and humanity will have to reinvent them, and use them in order to progress in accordance with the “new spirit of times”.
OBJECTIVE LAWS, REFERENCE POINTS OF VALUE AND FAITH IN THE HISTORICAL DEVELOPMENT OF PEOPLES

Vasile Goldiș authored several works of history – including universal history, textbooks of history, making proof, since his years as a university student, of a spiritual openness to universality, of a vocation for reflection on the fundamentals of the history of humanity, subsequently objectivized in studies, analyses, interpretations, hermeneutic measures specific to the philosophy of history.

Referring to his own profession of faith regarding the supreme purpose of mankind, in 1924, the illustrious Romanian thinker maintained, somewhat regretfully, that exposing and substantiating this outlook scientifically would require several volumes. He confessed:

But I write an article, and I do not believe I will ever settle and expose, in a systematic manner, my beliefs with respect to human social bodies. Even now I do nothing but lay down the general truths which my faith is based on and, for the time being, rather leave the solutions of so many capital issues to be guessed... (Goldiș, Societatea de Mâine 3)

As he anticipated, the man who set the conceptual and programmatic bases of the founding of the Romanian unitary national state did not draw up a treatise or monograph of philosophy of history, but from the analysis and hermeneutic research of his works results a coherent view on the history of humanity in its entirety, decanted from an extremely comprehensive and rare knowledge of national and universal history.

In his different writings, speeches, studies, essays etc., Goldiș designed answers to questions that are specific to the philosophy of history, such as: What is the meaning and mission of peoples and social bodies during their life on earth? What are the ultimate reasons, grounds or general laws of the evolution of human formations? What type of relation is there between “particular” and “universal” in the historical development of peoples? What does the relationship between culture and civilization, between spiritual and material life of society consist of? What about the one between evolution and progress of society? What are the criteria of progress? What are the methods and limits of historical knowledge? What does the utility of historical sciences and philosophy of history reside in? etc.
Concerned with elucidating the grounds having determined the historical phenomena of the life of the Romanian people in the past two millennia, Vasile Goldiş reached the conclusion that these grounds, independent of successive historical events, are principally natural laws of human histories. The multitude of social formations having existed throughout history presents

the infinite range of development towards their more accomplished existence. The fate of unending human societies which lived in the world or shall further live has been and will continue to be infinitely varied, but the fundamental law of their being has been and will eternally remain one and the same: either the most primitive horde wandering across wastelands, or the Eskimo kin in the everlasting frosts, either the awe-inspiring empire of the Romans, or the astonishing formation of that new nation that is born before our eyes, forging the powerful American state between two oceans, all these observe the law of life and cannot escape its power, they are born, they live and they perish. (Goldiş, Societatea de Mâine 223)

Thus, the history of society is governed by objective, inexorable laws; such laws coordinate historical actions. Unlike the evolution of animal societies, ruled by nature, human societies evolve by using reason and under the coordination of spirit, faith, universal values progressing into the domination of nature, the improvement of human relations by increasingly achieving the ideal of justice, by reinforcing solidarity among people – as a consequence of the process of harmonizing oneself to the Christian law of loving one's neighbour.

The law of life imposes upon social bodies (peoples, ethnic groups, nations, states etc.) a gradual evolution towards the creation of increasingly favorable conditions to the expansion and perfection of life, which is made possible by the development of a material, social and moral culture, which will liberate people and peoples and will create conditions for the assertion of their natural rights.

A social formation is composed of individual persons who, in absence of any binding forces of solidarity into organizations, institutions, cohesive social bodies, mean nothing. Historical evolution has demonstrated that “human life is securer and easier within society than it is in solitude.” (Goldiş, Cuvânt 242). The more advanced a society is on the scale of progress, the more cohesive and united it will be, more capable of
dominating nature, of adjusting itself to new conditions, of easing its life, and the more solidary and more content will people be with the degree of justice having been reached. At the same time, the individuals composing this society will be more dependent on the march of the social body.

We cannot climb the ladder of civilization unless we have learned and only to the extent where we have learned to bear with this narrowing and this restriction of our individuality within the social body, which governs our life and happiness. (Goldiș, Cuvânt 56)

The development of society is not led by reason; the binder that reunites people in a social body is not the *raison*, but the creed, the sentiments, hopes and other psychic or spiritual forces, which people possess during a historical phase. Each person, each social body is guided by a prevalent idea that is specific to that historical moment, which functions as a binder, as a force synthesizing individual human energies or driving people into associating under the guidance of those ideas. Such ideas and synthesizing forces are, most of all, religion, ideologies in general, education. When these leading ideas, which states and nations are pursuing, will have been concretized in the historical becoming of the latter, they will make room for new ones, appropriate to the needs of humankind, to the new *spirit of history*.

Referring to his contemporary society, to the specific evolution of the Romanian people, Vasile Goldiș remarked the fact that the leading idea driving the energies of the Romanian people is the national idea; this aims to strengthen the Romanians’ feelings of solidarity, the use of all spiritual and material forces meant to lead to the assertion of their national consciousness, to the creation of the unitary national state. Vasile Goldiș wrote:

History has again reminded the strong that there is no lasting empire other than that which is rooted deeply within the souls of people living in it, and that the light and warmth and nutriment of the soul that yields the fruit of life and power is national freedom. (Goldiș, Război 1)

The realization of the Great Union act on December 1, 1918, in Alba Iulia, brought about by the resolution of the Romanians’ Great National Assembly, has such historical reasons, is a consequence of the logic of national and universal history. The grounds of the great historical events
are instinctively followed by peoples, which eventually realize the necessity of synthesizing individual freedom with the national one in a broader solidarity of human society. Ascertaining that in all civilized states contemporary to Goldiș, individual freedom was accomplished or about to be accomplished, the same thing could not be said about national freedom – a curtailed or shackled freedom. The national idea, *the new spirit of times* were the spiritual forces driving people into unshackling this freedom, so that nations could become free, independent, equal in rights and solidary. Thus, conditions are created for the attainment of the great union of all peoples into one big family, consisting of one universal state, which would be ruled by a superior outlook on the scale of civilization and a warrant of increasing happiness on earth. (Goldiș, *Scrieri* 169-173)

The issue regarding the role of material conditions, with respect to spiritual ones, in the development of society, is solved by Goldiș from the perspective of objective idealism.

Peoples are not led by *raison*, they are led by sentiments, opinions and beliefs. Driven by faith, the nomad hordes in the wastelands of Arabia founded splendid empires; driven by faith, the Christian crowds put on their armors and departed for Jerusalem, and the death of faith brought about the collapse of Rome. (Goldiș, *Politică și cultură* 56)

It was not the wealth of ships, olives and oil that made the Greeks of old the teachers of peoples, but their spiritual wealth, their anxiousness for discovery, for creation. Generally speaking, history proves that the rise of peoples is found in those eras when spiritual values and habits were held in high regard. The ideals assumed by social bodies are imposed by the supreme law of nature, generating improvement of mankind. The scale of ideals covered by nations and peoples represents the essential content of their struggles. Resulting civilizations are nothing but the summary of ideals having warmed up the souls of humans throughout history, (Goldiș, *Școala cea bună* 96-97 ) and the supreme ideal of life is the Christian teaching. Consequently, the governing reasons in history are essentially spiritual, they are prevalent ideas which take hold of the soul of crowds, according to which their solidarity in historical actions is to be extended, realizing a gradual approach of humankind to the ideal of justice.

From this viewpoint, Vasile Goldiș formulated criticisms leveled at materialistic outlooks on history, especially the Marxist one, which he situated in the category of utopias, of “dead hypotheses”. (Goldiș, *Societatea*...
The superstitions of the materialistic outlook are based on blinding appearances, on the consecration of individual egotism as meaning of human life on earth. Vasile Goldiș did not deny the role of material interests of individuals, nor the importance of labour as growth factor for wealth and welfare, nor the role of production, exchange and distribution of material goods; he did not omit, from his explanations and interpretations, the role of geographic and ethnographic (demographic) factors. On the contrary, he believed that economic relations, as well as the conditions of material life of humans, had always been and would always remain

de Mâine 3) the axis of human organizations, but social relations that are grafted on different forms of production are imposed through the degree and type of spiritual evolution, which thus produces the alternative ideals of history. Man transforms material substance into immaterial force. The evolution of these ideals is indicative of an undulating world, but also, doubtlessly eternally ascending towards ever more justice, freedom and love of people. (Goldiș, Siatul 9)

The uninterrupted development of economy, science, culture, social organizations and humanity as a whole is governed by objective laws – laws of nature, specific to the relevant fields, by the law of life characteristic to any social body, by legities of history and, above all, by spiritual factors. The most important factors propelling the development of society have been and will always remain the Church and the School, by propagating faith and culture, as sources – as long as they act together – of the glory of peoples.

“Nations are born and perish in our world. The life of each is a scrap of paper in the infinite book of human destiny” – wrote the brilliant thinker. (Goldiș, Moții 13-14) But the infinite series of social formations, of social bodies has an ascending, progressive direction of gradual approach to the ideal. The progress of civilization, of society at large, consists of uninterruptedly enlarging the social bodies” possibilities of reasonably dominating nature, of increasing the degree of justice within society, based on solidarity and the precept of Christian love, of the gradual and uninterrupted approach of the human soul to the divine absoluteness. The history of nations brings the most eloquent proofs regarding the fact that the way in which people solve their rapports with the divine absoluteness always takes precedence over all other drivers of human actions, and represents the fundamental index as to the degree of solidarity and
progress of any social formation. Social bodies, peoples, nations and states that are more cohesive, more solidary, more accomplished spiritually evolve towards splendour and glory, towards the supreme ranks of civilization, while those social bodies which propagate materialism, egotism, disunion evolve in the direction of wilt, they fall to ruin or might even disappear.

The progress of society is not linear, nor is it mechanical. The components of society, the three types of culture (material, social and moral), nations or states progress unevenly, in different and interdependent rhythms. The ideal, both on the scale of a social body and on the scale of humanity, would be the perfect harmony of progresses recorded by the components of culture and civilization in any society. Nevertheless, reality provides a completely different spectacle – much remote from ideal parameters. The same reality of the development of society emphasizes the fact that the rank of progress, people’s degree of happiness or unhappiness are according to “the extent to which the participants in any society are consciously permeated by the solidarity that must join them together in the path leading to the happiness of all.” (Goldiș, Cuvânt rostit 30) The connotation of the concept of solidarity targets not only the generation of people within a concrete social body, but especially the succession of generations, that is, solidarity with one’s ancestors, whose lives and ideals must be continued, and with those who will come. Goldiș believed that the solidarity between past and future was stronger than the solidarity of those living together (Goldiș, Cuvânt rostit 30), which resulted from the pre-eminence of the spirit in determining the march of history. At any rate, the assertion of any social body, of any nation throughout the universal history of people varies according to the intensity of its consciousness, which increases, as Goldiș pointed out, with

the thermometer of the sentiment of solidarity of unity. The degree of this sentiment defines the landmarks of the different phases and eras in the lives of peoples, the glory and splendour, their decadence, penury or even dissolution and absorption by other viable units. (Goldiș, Conștiința 216).

The intensity of solidarity sentiments among the members of a social group and between that group and its forerunners, as well as those about to come, enhances the efficiency of collective will, germinates the new steps forward on the scale of social progress.
History marches in the direction of realizing spiritual unity at the level of the entire mankind. As, in old times, the transition from barbarism to civilization occurred through the development of spiritual life and through the acceptance of the same ideal by each people, or as, in our days, the ideals capable of acting upon the souls of peoples make them prosper, so will the unifying force of spiritual values expand, in the future, and deepen the solidarity up to the scale of the entire humanity. The reign of harmony, peace and justice in the entire world will be the result of evolution of the human spirit, “since matter itself is dead and all that is human progress is a progress of the spirit.” (Goldiș Statul 9) In the context of economic globalization, of participation and aggregation of millions of people into cycles of production and consumption, which crosses all frontiers of sovereign states, of the development of self-consciousness of the masses, a new issue is raised for the future of nations and mankind at large: if we do not wish civilization to crumble and collapse into barbarism, then how should the universal organization of humanity be built?

In agreement to the great spirits that were his contemporaries (for instance, Bertrand Russell, E. Durkheim, H. G. Wells, N. Titulescu, C. Bouglé, Lucian Romier, W. Wilson etc.), Vasile Goldiș, also departing from the thorough understanding of the catastrophic consequences of world wars and foreseeing, towards the end of his life, the real possibility of the outbreak of new devastating world war, he foreshadowed the establishment of a world state or of a universal state, writing that today the actual solidarity of mankind surpasses all pre-established frames; to be more specific: the need for this solidarity. The orientation of our civilization towards internationalism is beyond all doubt. The unitary organization of humankind is no longer a utopia. Whether it will be realized soon or centuries from now, and whether it will require humanity to sacrifice its blood again for this purpose, or it will be made through peaceful evolution, it remains to be seen. (Goldiș Statul 9)

The formation of the universal state by way of a new conquest of the world by a superpower will not be the appropriate path for human solidarity, as the latter requires an achievement exclusively through the force of spirit.

The spirit of the time, Goldiș thought, irresistibly imposes the attempt at a universal organization of humanity, which will lead, after numerous
historical adventures, to the embodiment of the world state. Such a planetary state will be installed due to demands from the ever clearer, more alive consciousness of the nations, of human solidarity. Setting up the universal state will not abolish nations, as it will not abolish individuals, but on the contrary, it will secure, for them both, the entireness of possibilities of assertion through their specific being, to the interest of all. The universal state, by completely liberating science, shall increasingly reign over nature, and through the absolute enlightenment of consciousness shall be ruled by the common good. (Goldiș Statul 9)

The propagation of universal values and culture, the education carried out institutionally, the power of religious faith represent the historical path towards the edification of the universal state. The time will then come when the human spirit will have defeated the beast within people. But the establishment of the state of humanity does not imply the end of history, of the development of human society; this is due to the fact that, even in that phase, new problems will germinate, which people and organizations will have to solve. As the human spirit is capable of an infinite perfectibility, it shall be able to adapt, to find solutions to those issues that today we cannot even configure. At any rate, the process of unifying human consciousnesses, of strengthening feelings of solidarity on a planetary scale is uninterrupted and constitutes a feat of the souls; and the accomplishment of solidarity among humans and nations will occur if the world is won by the love for one’s neighbour, the essence of the teachings of Jesus Christ. (Goldiș Hristos 13) The consciousness of solidarity shall secretly work for the definitive victory of justice in the world, shall weave the sense and results of the process of future development of human society.

Referring to the utility of history – as a science, and the philosophy of history, Vasile Goldiș believed that “history is the memory of nations”, and according to the data gathered from psychology, memory is a main component of the soul, implicitly of the collective one. “History lights the paths of the lives of peoples” – wrote the philosopher of history. (Goldiș Preoții 225) By knowing their past, people and peoples can anticipate their future, can master their present with greater ease and can fulfill their supreme missions with firmer steps. The message of Goldiș to his contemporaries was that the dead, along with ancestral traditions and
habits, should not be forgotten if they truly wanted to escape the tyranny of those living in the present.

As for the purpose of the philosophy of history, Vasile Goldiș departed from the finding that the society of the future is being fashioned by that of today, and the latter is the product of historical evolution, the result of the actions of laws regulating the being of that society, of reasons or of the generally objective line of developing the spirit of humanity. The great scholar and politician was concerned with the profound and exact understanding of the principles of historical progress in order to explain political options, to find legitimate historical solutions, not only just but also fortunate for all peoples, to the major issues on the national Romanian agenda during the first third of the 20th century.

Research conducted in the field of history, analyses of economic, political and social events in his times, studies and philosophical reflections targeted not only the scientific argumentation of the general outlook on history, but also the belief that decisions, options and political programmes adopted corresponded to the reasons of history, to the natural rights of people and peoples, that the solutions to capital issues which the Romanian nation was to face correspond to a logic of history, concordant with the reasons and general laws of human development at large. In this spirit, the realization of the Great Union on Decembrie 1, 1918 – the great scholar believed – represents

a pretension of history, for the Romanian people, since its inception and up until today, has remain one ethnically, possessing, between the same geographical boundaries, the land of Trajan’s Dacia.

(Goldiș, Discursul 131-2)

As author of the text of historical resolutions in the stronghold of Mihai, on December 1, 1918, and of the act of eternal union of Ardeal, Banat, Crișan and Maramureș to Romania, Vasile Goldiș referred to the global outlook on history presented above. In the same spirit of philosophy of history, Goldiș argued the possibility of legitimately solving the war problem, the challenges generated by the process of internationalization, of economic and political globalization, proving once again the European and universal span of his creative personality, of the active humanism that guided his entire activity and life.

Finally, it must be highlighted that, as a graduate of the Faculty of Philosophy in Vienna and Budapest, subsequently having the status of scholarly professor, then of highest-class politician, Vasile Goldiș
combined his practical preoccupations – throughout his whole life, with scientific ones (especially historical, sociological, economic, psychological, juridical) and with philosophical reflections – as obligatory premises for making historical decisions targeting either the fate of peoples, or that of empires, or of humanity as a whole.

Although he did not elaborate a systematic treatise of philosophy of history, nor of axiology or political philosophy, Vasile Goldiș – in hundreds of articles, studies and public speeches, proved to be the author of an original system and philosophical creed implicit to his works, of a coherent outlook on the history of Europe in particular, and humankind in general, of a vision deeply embedded into the culture and the march of civilization in his time, regarding the leading values in the lives of individuals, peoples and humankind at large. Thus, his vision of society, history and the perspectives of peoples is multicultural, interdisciplinarily and metadisciplinarily determined, resulting in the high degree of objectivity, correlated with pragmatism, rationalism and practical humanism. Within this framework, interactions among spiritual values, objective laws, juridical norms, habits and customs – all blended into a creed, concur in determining historical events, the march and direction of the life of peoples.

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