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**STRUCTURES AND CONTEXTUAL INTERFERENCES OF  
INTERPRETIVE RATIONALITY**

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## CONCEPTUAL FRAMEWORK OF THE THESIS

**Relevance and importance of the topic addressed.** The problematic of interpretative rationality finds its philosophical resonance within the hermeneutic framework, understood as a philosophy of understanding. The hermeneutic act is an operational form of rationality, of the intrinsic human faculty of thinking according to the principles of logic, of analysing a premise, understanding an argument, deducing a conclusion, and so forth. The analysis of the concept of reason has always occupied a central place among philosophical concerns. Whether reason is redefined as method (Descartes), as an instrument of empirical knowledge (Bacon), as a legislative moral principle (Kant), as the ontological structure of reality (Hegel), whether it becomes constrained by the structures of language (Wittgenstein), acquires the scientific criterion of falsifiability (Popper), extends its functionality within a communicative register of intersubjective consensus (Habermas), or has its universally accepted methodological rigidity criticised (Feyerabend), the concept of reason remains philosophically decisive. The extended term *interpretative rationality* marks the hermeneutic-ontological dimension of rationality, designating a form of existential situatedness within understanding. The term is tangential to several disciplines, such as philosophy, psychology, ethics, aesthetics, literature, and linguistics. By virtue of the dynamics of its constitutive structures, interpretative rationality exceeds the rigorous framework of epistemic norms. These structures mediate the integration of the hermeneut into the act of interpretation, making understanding possible as a constitutive process of meaning.

By framing hermeneutics together with ontology, gnoseology, phenomenology, and ethics, we observe their convergence in the unifying concept of *truth*. Nevertheless, the epistemic relativism of the age contests its existence, placing it under the sign of pretentiousness. In this work, we contrast scientific truth with existential truth, shifting the analysis from the objectifying and generally valid domain of the scientific toward the basic structure of the hermeneut's experience. Human experience falls under the incidence of ontological insufficiencies: moral insufficiency (the temptation of evil), epistemic insufficiency (ignorance of one's own ignorance), ontological insufficiency (fragility and fracture), and existential insufficiency (self-alienation). These insufficiencies manifest themselves through factors that hinder understanding: cognitive biases, predispositions of pre-reflexive origin, affective structures, ideological pluralisms, cognitive rigidity, lack of attention, and so forth. These hindering factors divert the hermeneutic act toward error

(*Irrtum*). Therefore, it is necessary to uncover these mechanisms through philosophical hermeneutics, which is capable of restoring orientation within meaning.

Within this approach, orientation is not understood in a strictly spatial sense, but as an originary structure through which the hermeneut situates himself within a situation of meaning. Werner Stegmaier, in *What Is Orientation?*, observes that orientation precedes definitions, since we must already be oriented in order to be capable of defining anything. In this sense, orientation is the existential condition of every act of understanding. It designates the capacity to “find one’s way” within a novel situation in which the hermeneut must choose. The problem becomes visible only when disorientation appears.

**The aim of the thesis** consists in examining and systematizing the structures and contextual interferences of interpretative rationality within the philosophical approach to understanding.

**The objectives of the research are:**

1. The analysis of the evolution of hermeneutics as a philosophical discipline;
2. The clarification of the conceptual ramifications related to philosophical hermeneutics;
3. The problematization of truth within the hermeneutic act;
4. The presentation of reason as an epistemic, ethical, and ontological ordering principle;
5. The reconceptualization of the irrational as an immanent limit of reason;
6. The schematization of a regressive hermeneutic circle in contrast to the traditional one;
7. The clarification of the relation between existential truth and existential meaning;
8. The examination of existential truth as a structure of orientation within the hermeneutic act;
9. The elaboration of a tripartite model of dia-poietic interpretation as a hermeneutic instrument;
10. The application of dia-poietic reading in reflective educational contexts.

**Research hypothesis:** Existential truth is the internal structure of orientation of interpretative rationality, configuring from within the dynamics of the hermeneutic act of understanding.

**Synthesis of the research methodology and justification of the chosen research methods.**

The research, situated within the register of philosophical hermeneutics, emphasizes the ontological dimension of understanding as the finality of the hermeneutic act. The hermeneutic-phenomenological method constitutes the methodological framework of reference for the inquiry,

enabling the investigation of interpretative rationality not merely as a cognitive process, but as an ontological structure of understanding. The interrogative premise of the research is therefore ontological: what makes interpretative rationality possible? This question requires a structural analysis of the conditions of possibility of understanding. Phenomenology seeks to disclose the hermeneut's experience as it is in itself, through the analysis of the structures of interpretative rationality and of the hermeneut's ontological insufficiencies, whereas hermeneutics explains these structures. The second method of the thesis, used predominantly in the third chapter, is that of applied hermeneutics, through which the practical validation of the constructed dia-poietic model of interpretation is pursued. It represents a practical extension into real situations of reading, one that verifies and valorizes the theoretical relevance of the conceptual framework developed in the first and second parts of the thesis.

**The novelty of this work** lies in the articulation of an original perspective on interpretative rationality, within which existential truth is conceived as an internal structure of orientation of understanding, beyond the limits of the classical epistemic framework; in the reconceptualization of the relation between the rational and the irrational through the introduction of the concept of the *pseudorational*, understood as a dissimulated form of the irrational under the appearance of rational coherence; in the introduction of the notion of *the regressive hermeneutic circle*, distinct from the classical one, as an illustrative model through which *vain thought* leads to hermeneutic blockage; and in the development of a tripartite model of interpretation structured on three levels: *immersive* (pre-reflexive experience), *diakritic* (analytical approach), and *poietic* (semiotic recontextualization). The model integrates ontological hermeneutics with phenomenology and aesthetics, thereby creating a new context of analysis.

**The results obtained that contribute to the solution of an important scientific problem:** we propose a new theoretical model situated beyond the logic of foundation, reconfiguring interpretative rationality outside the scientific reduction to logico-mathematical forms. We redefine rationality in the context of its epistemic limits through a hermeneutic and ontological reorientation of understanding. We open research directions in the ontology of rationality and truth, in the ethics and aesthetics of interpretation, and in the methodology of reflective learning, with potential interdisciplinary extensions.

**Theoretical significance:** the formulation of an integrative vision of rationality: interpretative rationality that frames ontology, epistemology, and ethics within philosophical hermeneutics; the proposal of an ontology of existential truth as a structure of orientation of interpretative rationality outside the logic of foundation, where the act of interpretation is conceived as an ontological practice of situating the hermeneut within meaning, in the horizon of truth.

**Applicative value:** the present study facilitates the applicability of *the dia-poietic model of interpretation*, structured on three levels — *immersive*, *diakritic*, and *poietic* — in educational contexts, through the formulation of an instrument for the formation of reflective thinking in humanistic, literary, and philosophical education.

**Keywords:** philosophical hermeneutics, hermeneutic ontology, interpretative rationality, understanding, interpretation, existential truth, existential meaning, ontological insufficiency, rational, irrational, pseudorational, vain thought, regressive hermeneutic circle, dia-poietic reading, immersive reading, diakritic reading, poietic reading, graphic metaphor.

## CONTENT OF THE THESIS

**Structure and volume of the thesis.** The research is structured into an introduction, three chapters, general conclusions and recommendations, bibliography, appendices, the declaration of responsibility, and the candidate's CV. The structure of the thesis reflects the progression of the investigation from the analysis of hermeneutics as a philosophical discipline of understanding, to the examination of existential truth as a structure of orientation of interpretive rationality, and finally to the application of the dia-poietic model of interpretation. The thesis comprises 145 pages of basic text, 143 bibliographic titles, and 9 figures, while the research results have been published in 12 scientific papers. **The Introduction** outlines the general framework of the research, arguing for the relevance and importance of the topic in the context of epistemological pluralism and of the need to rethink hermeneutic orientation within an open interpretive field. The aim, objectives, and hypothesis of the research are formulated, according to which existential truth constitutes the internal structure of orientation of interpretive rationality.

In **the first chapter**, entitled *Hermeneutics – A Philosophical Discipline of Understanding*, we trace the conceptual trajectory of philosophical hermeneutics from F. Schleiermacher to W. Dilthey, H.-G. Gadamer, M. Heidegger, and P. Ricoeur. This trajectory situates the transition from the interpretation of meaning to the ontology of truth within the succession of the constitutive parts of the investigation. In subchapter 1.1, *Hermeneutics – The Study and Theorization of Interpretation*, we define hermeneutics as a philosophical discipline of understanding beyond the methodological framework of interpretation, one that investigates the ontological, epistemic, and existential grounds of the hermeneutic act. In section 1.1.1, *Conceptual Tautologies*, we clarify the internal conceptual ramifications within hermeneutics: understanding, interpretation, explanation, comprehension, exegesis, and commentary. Understanding is integrated as existential situatedness within meaning; interpretation, as a process of its explication and reconfiguration; explanation, as an analytical stage of clarification; comprehension, as reflexive internalization; exegesis, as the methodical application of interpretive rules; and commentary, as a discursive extension of the hermeneutic act. In section 1.1.2, *Hermeneutics between Interpretation and the Ontology of Understanding*, we announce the direction of the thesis toward hermeneutic ontology, contrasting the specific limits of meaning — the risk of self-referentiality and the solipsistic framework of perspective — with existential truth as openness toward what is (*Aletheia*). We analyse the psychological-grammatical duality of F. Schleiermacher's perspective as a creative tension through

the act of divination, understood as intuitive empathy mediating access to the inherent flow of the text. We highlight Dilthey's concept of understanding, *Verstehen*, as the unifying centre of his perspective on hermeneutics as a theory of the universal validity of interpretation within the register of the humanities, including philosophy, literature, and history. Although *Verstehen* is a subjective act, it is also a universal act, grounded in shared human nature. This preconditions the reconstruction of lived experience (*Erlebnis*) within a recognizable context. We underline Gadamerian landmarks in relation to truth as non-derivable from scientific method. His philosophical hermeneutics focuses precisely on such an experience of truth, a fact with which we resonate in the subsequent conceptual framings of the thesis. We analyse Heidegger's perspective on philosophy as phenomenological ontology and on the phenomenology of *Dasein* as hermeneutics per se. Understanding acquires the structure of a perpetually open project of the possibility-of-being (*Seinkönnen*), which marks its projective character. The hypothesis of our investigation outlines the idea that existential truth orients this becoming "from within", a fact situated in the wake of Heidegger's reflections on his phenomenological movement toward the things themselves. We frame Ricoeur's view of the primary requirement of hermeneutics — that of the self's understanding of itself — in relation to the necessity of integrating hermeneutics into phenomenology.

We are not in a position to limit the hermeneutic framework to an act of applicable rules, since hermeneutics formulates the very conditions under which understanding as such becomes possible. Meaning is therefore necessary, but not sufficient. The insufficiency of meaning follows from its plural, contextual, multiple, sometimes divergent or self-referential character. Truth makes possible the very existence of meaning as oriented meaning: not in the sense of its semantic production, but in the sense of hermeneutic orientation. Meaning may multiply and circulate in multiple and diverse forms; however, through existential truth, it becomes oriented meaning. In the absence of this internal vector within the hermeneutic circle, meaning is exposed to infinite proliferation. We therefore analyse the crisis of meaning and interpretive pluralism formulated by Derrida, Foucault, Vattimo, and Rorty, assuming the critique of the metaphysics of strong foundations and the hermeneutic openness of meaning. Our investigation seeks to justify existential truth as a structure of orientation precisely within interpretive plurality, beyond the logic of foundation.

In section 1.1.2, *From the Hermeneutics of Meaning to the Ontology of Truth*, we problematize the insufficiency of meaning as the ultimate finality of the hermeneutic act. Meaning

opens the horizon of understanding; truth orients the hermeneut within this openness. Existential truth is therefore tangential to existential meaning by virtue of the same zone of manifestation: lived experience. Moreover, they are not methodically produced, but appear to be “given” in experience. The fact of “being given” is not fully expressible; for this reason, they require mediation through metaphor or symbol. Nevertheless, the notional distinction arises from the fact that meaning opens the field of interpretation, this field itself becoming a horizon of meaning, yet without guaranteeing orientation within it. Existential truth assumes this function of orientation within an open and plural field. Merleau-Ponty incorporates meaning into perception, as anterior to reflection, as a structure of experience that condemns. It is inevitable in the way the world appears; it is pre-reflective. Therefore, meaning is constitutive, ontological, hermeneutic, symbolic, existential, and plural. Even so, the problem of orientation within it remains.

For Merleau-Ponty, meaning is the way in which the world already appears as meaningful, insofar as we are “condemned to meaning”, in the sense that we are incompatible with a neutral experience. Through meaning, the world already appears organized, articulated, and intelligible. Meaning is a pre-reflective phenomenon; it appears not after interpretation, but before it. It is bodily and perceptual; it is the implicit structure of human experience in the world. Nevertheless, the anteriority of meaning does not amount to existential truth. Existential meaning designates the fact that the world is already offered in a meaningful form. Existential truth, on the other hand, is not reducible to this originary meaningfulness, but intervenes as a structure of orientation within it. While meaning makes possible the appearance of the world as an intelligible world, existential truth makes possible the hermeneut’s orientation within the field of this intelligibility. Existential truth appears precisely as an internal principle of orientation with the unfolding of the open character of meaning. If, for Merleau-Ponty, meaning is a structure of experience, here existential truth is a structure of orientation through meaning.

In the second chapter, entitled *Truth as a Structure of Orientation of Interpretive Rationality*, we systematize the immanent structures of interpretive rationality, expanding the notional epistemic framework of *reason* toward an existential one. The concept of rationality reflects the quality of being rational: of thinking according to logical principles, of making decisions coherent with the facts of reality, and of understanding the world in a systematic and organized manner. From this perspective, the field of rationality appears as an internally differentiated register within the rational–irrational structure of recessivity, in Mircea Florian’s sense, in which other limit-

forms of its manifestation can be distinguished: the *infrarational* — as a diminution of the rational in the direction of the fragmentation of meaning; the *suprarational* — as an overcoming of the rational through openness toward an order of meaning that transcends it; and the *pseudo-rational* — as a simulacrum of rationality.

The hermeneutic act is an operational form of *interpretive rationality*. The term interpretive rationality marks a specific dimension tangential to such disciplines as philosophy, psychology, ethics, aesthetics, literature, and linguistics. We identify its immanent structures: anticipatory structures, namely prejudice and the hermeneutic circle; the ontological void as a premise of understanding; the dialectic between subject and object; and attention as a phenomenological act of the hermeneut's presence. In this chapter, we follow the historical-conceptual trajectory of *reason* and its configurations as an epistemic, ontological, and ethical principle. We propose a genealogy of reason from Plato, Aristotle, Descartes, Bacon, Hume, Kant, Hegel, Comte, Crease, Wittgenstein, Popper, Habermas, and Feyerabend. We approach the recessive relation between the rational and the irrational, in Mircea Florian's key, in terms of the pseudo-rational — a concept that we introduce within the analysis. It does not function as a complementarity of reason in the register of the symbolic and mythical imaginary, as in Jung and Eliade, but as dissimulation under the form of rationality. The pseudo-rational manifests itself through the simulation of coherence, through justificatory excess, through argumentative rigidity, or through the use of reason as a mechanism of self-justification. On the hermeneutic level, it explains the possibility of an interpretation that is coherent only in appearance. In this way, the pseudo-rational allows for a nuanced understanding of the relation between the rational, the irrational, the infrarational, and the suprarational, becoming a necessary critical concept for the analysis of the limits of interpretive rationality. The pseudo-rational represents the most problematic form, since it presents itself as rationality, although it functions as its diversion. It does not visibly suspend reason, but instrumentalizes it, transforming it into a mechanism of self-justification. Thus, the pseudo-rational becomes one of the conditions of *the regressive hermeneutic circle*, in which thought revolves within its own appearances of coherence. The traditional hermeneutic circle implies the progressive deepening of understanding through the reciprocal relation between part and whole: between anticipations and confirmations through which the hermeneut gains access to a more nuanced understanding. By contrast, the regressive hermeneutic circle describes a deformation of interpretation. Instead of producing deepening, interpretation loses its orientation. Thus, the analysis of the pseudo-rational becomes

necessary for understanding the limits of the hermeneutic act and for explaining the mechanism through which interpretation may fail even when it appears to follow the rational requirements of argumentation.

In subchapter 2.2, *The Structures of Interpretive Rationality*, we contextualize the notional extension of interpretive rationality in relation to the disciplines of philosophy, psychology, ethics, aesthetics, literature, and linguistics. We examine the act of interpreting a text or phenomenon as an operational form of rationality and recontextualize the disruptive hindering factors of understanding in the key of the pseudo-rational, such as cognitive biases, predispositions of pre-reflective origin, affective structures, ideological pluralisms, cognitive rigidity, lack of attention, and superficiality. In section 2.2.1, *Anticipatory Structures: Prejudice and the Hermeneutic Circle*, we prefigure the hermeneutic circle as a model of the functioning of the interpretive act, through the reciprocal relation between part and whole, anticipation and confirmation. The hermeneutic circle becomes a constitutive structure of understanding, since the hermeneut approaches the text through pre-views, pre-conceptions, prejudices, and anticipations that orient his or her reading. Here, we also differentiate the notions of prejudice and *vain thought*, starting from the non-reflexivity specific to both phenomena. Prejudice is understood as an inevitable anticipatory structure of the hermeneutic act: it precedes judgment proper, conditions the hermeneut's perspective, and may have a productive role when it opens interpretation toward meaning. Vain thought, being characterized by impulsiveness, incoherence, ambiguity, confusion, insecurity, instability, agitation, anxiety, frustration, chaos, fragmentation, disorganization, disorientation, and conflict, does not belong to the productive structure of understanding. It is improper to the hermeneutic act and marks the resurgence of the pseudo-rational. While prejudice functions as an anticipatory structure of understanding, vain thought marks a dysfunction of the hermeneutic circle.

In section 2.2.2, *The Ontological Void as a Premise of Understanding*, we examine the ontological void as a space of potentiality and becoming. Since prejudice creates the illusion of fullness, a moment of emptying, of suspension, is required. Emptiness is thus inscribed within an abyssal lexical field — void, nothingness, absence, negative space, silence, suspension — and subsists in the substratum of the structure of interpretive rationality, at the interference of ontology, phenomenology, hermeneutics, and poetics. This dialectic transcends any single discipline. In relation to Simone Weil, the void is understood as a space of receptivity, as supreme fullness. In relation to Heidegger, it is understood as the openness of the *ability-to-be* (*Seinkönnen*). Thus, the

subchapter highlights that emptiness indicates the point at which potentialities smoulder, while the tension between emptiness and fullness certifies the fact that, in the act of understanding, emptiness can become fullness. In section 2.2.3, *The Dynamics of the Subject–Object Relation in the Act of Understanding*, we problematize the relation between the subjective and the objective within the universal philosophical framework: Descartes, Kant, Husserl, Hegel, Nietzsche, and Heidegger. We contextualize it as an operational structure of interpretive rationality, insofar as understanding itself is realized through the dialectical movement between the hermeneut, as the interpreting subject, and meaning, as the revealed object. In section 2.2.4, *Attention as a Phenomenological Act of the Hermeneut’s Presence*, we analyse attention as an existential act. Pure attention is not limited to a cognitive act, but marks the availability to see what is not visible within the ordinary frame. The hermeneutic act defines attention as a liminal regulative structure of interpretive rationality.

In subchapter 2.3, *Truth as a Structure of Orientation of Understanding*, we analyse the concept of *truth* in relation to epistemology, ontology, logic, ethics, and the philosophy of language within a notional ramification. We undertake a modest trajectory through the classical epistemic theories of truth — correspondence, coherence, deflationism, and pragmatism. Whether truth is defined as correspondence between thought and reality, as systemic internal coherence of propositions, as a purely linguistic instrument, or as practical utility, we indicate a mediating perspective between the classical epistemic theories mentioned above and existential experience. Within the existential framework, we note the explicit manifestations of ontological insufficiencies of every kind. The transcendence of ontological insufficiency, of the “disposition toward evil” in Socratic thought, places the human being in an immediate relation with the universality of existential truth experienced individually. The implications of the phenomenon of ontological insufficiency pertain to a hermeneutic act deformed within the regressive hermeneutic circle that we configure. Existential truth transcends ontological insufficiency through reflexivity, wakefulness, metaposition, vigilance, and through Heidegger’s unconcealment (*Unverborgenheit*), which, in turn, implies the freedom of situatedness in the open. The individual is now placed in an absolute relation with the Absolute in relational immediacy, beyond generalizing ethical universalism, within a “paradox inaccessible to thought”, in Kierkegaard’s sense. The fact of existential truth remains unintelligible when framed within the register of the universal ethical. In this context, the need arises to trace new directions of research between ontology and ethics.

In section 2.3.1, *Existential Truth as an Ontological Phenomenon in Michel Foucault*, we explain the specificity of existential truth as an ontological phenomenon of another world and another form of life (*l'autre monde et de la vie autre*) in Michel Foucault's lectures at the Collège de France. In the context of the two paths toward virtue proposed by the French philosopher — the short, *silent path* (*suntomos odos*) and the *path of discourse* (*logos*) — Foucault evokes the existential dimension of the shortcut toward virtue. However, Foucault's analysis needs to be carried through to the end in order to define the effective nature of the silent path. We believe that *suntomos odos* can be understood through the contrasting binomial between *vain thought* and *practical thought*. Thus, the nature of the conceptual link between ancient Cynic practices and Christian asceticism, present in the lectures, is explained. We believe that liberation from vain thought is what offers the courage to speak the truth about oneself. Truth, in this context, becomes a practice of life: the source of life and the means through which it is realized. We believe that the hiding place intuited by Foucault through the silent path is vain thought — the thought that instils in the heart a state of unrest. The fact that we know nothing, in the Socratic sense, may be equivalent to the fact that we think nothing, in the sense of not being preoccupied with the past or the future, of not allowing the mind to be filled with regrets, remorse, shame, painful nostalgia, sadness, unfounded worries, anxiety, mistrust, obsession, or stress. It means having a mind emptied of thoughts, doctrines, opinions, prejudices, and influences, in the sense of a simple stylistics of existence.

The act of hiding truth already implies a rationalization, a mental process that deforms authentic lived experience and reduces it to a truncated expression. In this sense, every form of hiding truth masks living experience and transforms it into an incomplete manifestation. Through the practice of parrhesia, the Cynic refuses this mutilation of lived experience and dedicates himself to a life in which truth is spoken entirely. We believe that this is what Foucault emphasizes as an aesthetics of existence — a life lived in truth and for truth. The practice of truth-telling, *parrhesia*, is related to ethos. Parrhesia is therefore the axis of ethics, which implies, according to Foucault, care for reason, truth, and the soul (*phronesis, aletheia, psyche*).

In contrast to vain thoughts (*alogos*), which cause errancy and represent a form of withdrawal from the world, practical thoughts, or *phronesis* in the Aristotelian tradition, are the only thoughts conscientiously assumed in everyday life. The latter allow the human being to orient himself or herself within concrete reality. We evoke the fundamental ontological, ethical, and epistemological contrast between these two types of thought. With regard to the link with reality,

practical thought is directed toward action with a precise finality. By contrast, vain thought is detached from reality; it is illusory and false in all possible contexts, being characterized by incoherence and by speculation that induces unrest. In this sense, the interference of vain thought causes nothing but deception and reprehensible deviation. As regards finality, vain thought induces only confusion and stagnation. The Holy Fathers urge us, when a thought appears either against someone or as a form of self-sabotage, to understand where that evil thought will lead. Practical thought always makes use of a precise finality in solving a problem, in accomplishing a concrete task, oriented toward what is operational and functional. In relation to truth, vain thought eminently deforms it, truncating it into an unrecognizable formula. Practical thought, however, is consistently concerned with truth, whether we speak of pragmatic truth or existential truth. In relation to time, vain thought represents a grave obstacle to living the present moment, being lost either in remorse, in nostalgias of the past, or in false projections of the future. Practical thought anchors itself in the present, being projective in nature with regard to things that are being accomplished now. Thus, for Foucault, truth transcends the epistemic framework into an aesthetics of existence through the act of speaking it in *parrhesia*.

In the third chapter, *Hermeneutic Exercises of Reading within an Existential Horizon*, we shift the focus of the research from theoretical construction toward its verification in the concrete act of reading. The chapter examines reading as a hermeneutic exercise through which the hermeneut allows himself or herself to be immersively guided by the text, then analyses it diacritically by clarifying the structures of meaning, and configures his or her own vision through semiotic recontextualization. In subchapter 3.1, *Tripartite Model of Interpretation: Immersive, Diakritical, and Poietic*, we develop a theoretical and practical framework applicable to ontological hermeneutics. The model concerns the act of reading structured on three levels: *immersive*, *diakritical*, and *poietic*, organizing the progression from pre-reflective experience to analytical inquiry and finally to reconfiguration in one's own creation. Immersive reading, at the first level, takes place within the hermeneutic flow, where the reader has a pre-reflective experience in relation to what he or she reads, allowing himself or herself to be carried by semantic revelations, without commitments of an analytical-critical order. The second level of reading — the diakritical level, from the Greek *diakrisis*, meaning “discernment” — concerns the composition of the text: the subject, compositional devices and figures, artistic images, recurring motifs, symbols, semantic fields, narrative structure, discursive perspective, internal tensions, conceptual oppositions, the

relation between part and whole, between literal meaning and figurative meaning, and so forth. The third level, the poietic one, from the Greek *poiesis*, meaning “to make”, “to create”, marks the space of becoming in which the hermeneut folds the truth of the text into his or her own ontology. Recontextualizations occur through creative mediations, in multiple possible semiotic registers: visual, scenic, musical, literary, cinematographic, philosophical-hermeneutic, technological, and others. The hermeneut becomes a co-creator of sharing in the form of response, extension, exploration, or interpretation. The poietic level is both an epistemic method and an ontological phenomenon through which truth is disclosed in new manifestations. In this way, the hermeneutic act seeks to grasp the very structure of meaning. Existential truth is itself this structure — the phenomenon that grants coherence and validity to the emerging semiotic registers.

The poietic level of reading involves multiple semiotic registers, which are folded upon the intentions of the text being read. It may be of various kinds: reflexive, such as personal essays, reading notes, reflection journals, imaginary dialogues with the author or the characters; metaphorical, such as graphic metaphor or other eloquent symbolic forms; creative, through the generation of a new text starting from the nucleus of the original text; existential, by transposing the perceived truth into actions of life; trans-semiotic, by reconfiguring existential truth through another register of signs, such as image, music, gestures, or space. It presupposes the filtering of significant ramifications until the nucleus of existential truth is grasped. Its pulsations may be expressed through an idea, an inner conflict, a metaphysical paradox, an absence felt as presence, a symbolic gesture, a reinterpreted myth, and so forth. Recontextualization into the new semiotic code grants it new and personal layers of meaning. Transposition into a new semiotic register does not merely border on the model of openness, but functions rather as a filter through which existential truth is claimed immediately. The poietic level of reading is a form of interpretive rationality in action. It is an ontological phenomenon through which truth lives again in other manifestations. The hermeneut detaches himself or herself from the spatial framework of the text, which is metamorphosed into a new register: visual, auditory, corporeal, spatial, technological, or cinematographic. Thus, poietic reading becomes the expression of the open structure of interpretive rationality.

In subchapter 3.2, *The Question as a Hermeneutic Instrument of Availability for Understanding*, we examine the act of questioning as a valid and applicable hermeneutic instrument in the progression from the factual closure derived from the text toward conceptual openness, mediated by strategies such as justification, clarification, exemplification, conditioning, and

extension. We apply the *question quadrant*, developed by Philip Cam, to a fragment from *The Adventures of Peter Pan*, in order to observe the sequence of questions within an organized system, grounded in method and strategies; to organize interrogation into a methodical system, from closed textual questions, which verify the explicit data of the fragment, to open textual questions, which require interpretation; then to closed conceptual questions, which clarify notions, and to open conceptual questions, which extend reading toward philosophical problematization. Thus, the question becomes a hermeneutic instrument for activating, deepening, and orienting understanding.

Open conceptual questions are grounded in the other types of questions and represent a bridge toward research. Open conceptual questions related to the chosen fragment from *The Adventures...*, such as “What is the shadow?”, claim their definition either in relation to the main character, Peter Pan, or in relation to the self. In a philosophy workshop with sixth-grade pupils, Peter Pan’s shadow was interpreted as: his secret; a second personality; a force that keeps him in reality; memory, the awareness that he had been a child, after which he refused to grow up; an energy, an integral part of his being, without which he would not be whole; the image of his desire to grow up; the dark part of the soul, the arrogant unwillingness to assume responsibilities; the pursuit of his shadow in order to submit it to his desire to remain a child forever; a kind of trap created by Peter in order to lure children into Neverland.

By extrapolating the notion to the self, the pupils reflected on the existential meanings of the concept of *shadow* in a general sense, offering the following hypotheses: a small human being who does not speak and has closed eyes; I am the mask worn by the shadow; the stain I cannot hide unless the sun is above my head; a helpless person who does not know his or her role; the place where the past hides; the symbol of secrets; you cannot escape yourself anywhere, the shadow is what reminds me of this; the photograph beside me, which I address with fragile words; in the mirror I see my shadow, in the form of the past; an emptiness, a pool full of blue sadness; the part that lives the whole story and is transfused into all the people I meet; the being whose tears have already been shed; it always finds a way to resist; the black stain in photographs; a representation of the thought that persists; a joint of the meaning of life; the shadow runs, trying to outrun me; what is behind me covers and hides it in secret; it has no soul, it cannot truly love me; a silhouette fallen on the asphalt, joining others and creating its own world; a piece of my heart that has not stuck back; but do shadows have shadows?; behind me runs a great fear connected to the forgotten past; the world is not perfect, shadows have pierced it in order to pass through; light passes through me,

creates the shadow, and reminds me that I am; a spy that haunts me all the time, copying my movements; my inverse in the future; I think about how to get rid of the stain sewn onto me, I jump up and down, but in vain; my shadow is like a book whose author I myself am; I am like a coin with two sides: one is bright, the other is the shadow, yet both make me valuable to my parents and friends; the shadow hides only question marks, the answer is hard to find, but it also hides it within itself; an illusion that is not only in your head, but also in the heads of others, simultaneously; embodied darkness; beyond my shadow there is also my light; I cannot define it, just as it cannot define me; it is a part of truth, I do not yet know my shadow as well as it knows me; beyond it lies the universe of the false truth I believed to be real; truth whispers in the ear, the shadow shouts, and what is shouted at you is not truth, it is too “given-in-front”; who am I?, the shadow asks too, not only I; a lost wanderer; I once stepped on the invisible plot of shadow and left it in the sun so that its sadness would dry; an “I” not yet found by anyone; the question I ask it: friend or enemy?; a mirror, it grows because of the sadness that we feel guilty; it slips in as the shadows of my dearest objects; a fleeing, desperate sequence that will never be part of the whole image; a small-tall-long wound; it hides the things I can do but do not yet know; will it also grow old, will it grow entirely?.

Therefore, the rehabilitation of the question does not imply only a methodological change, but a substantial reconfiguration of the way in which we relate the process of learning to knowledge. A question may become a vehicle of thought that leads toward new horizons of understanding, a catalyst of philosophical reflections. The dynamics of question and answer grounds the phenomenon of philosophical research. Questions are asked at a certain stage of research and advance projectively from text toward concept within the open hermeneutic space. Asking open conceptual questions after closed questions fixed on factual data from the text is cultivated within an organized system, grounded in method and strategies. The valorization of methodological questioning not only as a cognitive instrument shapes a consciousness available for existential truth. We present the pupils’ horizons of understanding in a philosophy workshop in which we rehabilitate the methodology of questioning as a catalyst of reflection.

In section 3.2.1, *Close Reading within the Phenomenological Framework of Being-in-the-Text*, we examine the strategy of close reading corresponding to the diakritical level of reading, whose procedure unfolds through steps congruent with the levels of language: graphic, phonetic, lexical, morphological, syntactic, semiotic, pragmatic, and stylistic. Close reading is a sequence of re-readings in which the self dis-tancing (*Ent-fernung*) the text as an overlapping world, a graphic

world. The explications that contribute to understanding begin from an understanding of what is to be explicated. We explore the principles of close reading, understood as a diakritical strategy of rigorous approach to the text, which presupposes slowing down the rhythm of reading, returning to significant details, observing the relation between part and whole, identifying lexical fields, images, symbols, repetitions, and internal tensions, as well as clarifying the relation between literal meaning and figurative meaning. We also explore strategies of re-reading: returning to the fragment after immersion in the text, isolating the significant detail in relation to the textual flow, relating the parts to the whole, identifying key words, following repetitions and internal oppositions, clarifying images and symbols, formulating hermeneutic questions, comparing the initial interpretation with the interpretation obtained after analysis, and reconfiguring meaning through a new understanding. In other words, close reading is a multilayered inspection of the text.

In section 3.2.2, *Truth in Inverse Dialectic*, we propose a technique specific to the diakritical level, where the deconstruction of the text is carried out in order to grasp its conceptual oppositional nuances. The technique of inverse dialectic is the instrument through which a key concept is mirrored in its reverse. We apply this technique to the concept of *truth*, which is immanent to lying in an ontological, epistemic, and ethical counterbalance. In this way, we dislocate vain thought as a distorting instrument of existential truth. We illustrate the mechanism of distortion through the regressive hermeneutic circle, which leads toward hermeneutic blockage. We reveal the phenomenology of lying and its ontological implications in C. S. Lewis's text by detecting the mechanisms and strategies through which human thought undergoes erosion. These mechanisms are manifested in the text through a generous lexical plethora of verbs and verbal phrases, which we group into a figure of the progression of erosion: from the blocking of reflection, the generation of confusion, and the exacerbation of emotions to the deformation of perception and the undermining of the human will. The technique of inverse dialectic is a technique of philosophical interpretation, contextually applicable for unveiling the mechanisms through which the phenomenon of denaturation of any kind takes place as such.

In subchapter 3.3, *Metaphor and Symbol in the Logic of Multiple Meaning*, we examine the act of understanding within a system of figures — metaphor and symbol — that nuance the problematics of multiple meaning. Within this figurative framework, hermeneutics must justify its principle of double meaning at the transcendental level, concerned with the epistemic and ontological principles of interpretation. We investigate the ontological ground of hermeneutics,

which brings understanding closer to that which makes possible the very existence of understanding as such. In section 3.3.1, *Spatial Configurations of Poietic Reading in Graphic Metaphor*, we exemplify the technique of graphic metaphor specific to poietic reading. Poietic reading transposes understanding into visual expressions and reconfigures existential truth in sensible spaces. We pursue a definition of image and of the spatiality of the text as a medium of meaning, in Merleau-Ponty's sense, as well as a modest classification of the types of images that may be framed by the proposed technique. We determine metaphor as a cognitive structure of imaginative rationality, in Lakoff's sense, and the graphic space upon which it is superimposed at the intersection between ontology and aesthetics. Graphic metaphor is a technique of mapping existential truth, which radiates it in its own showing. In section 3.3.2, *Graphic Metaphor in the Poietics of Dialectical Synthesis*, we unfold an educational praxis centred on the aim of creating a new synthesis-concept through the Hegelian dialectical mediation of thesis and antithesis. We list the methods applicable in a philosophical workshop of poietic reading, which we call *Dialectics in Act: The Poietics of Synthesis*, as well as the successive steps of a structured unfolding in which philosophy intervenes. The proposed model of dialectical poietics brings together Hegelian synthesis and the aesthetics specific to graphic metaphor in illustrating the complex act characteristic of conceptual philosophical thinking.

We enumerate the steps of the philosophical workshop carried out with tenth-grade pupils from the "Andrei Straistă" Theoretical Lyceum, Anenii Noi. The steps follow the succession of the following sections marked within the didactic approach, the ERRE framework. The subject of the philosophical workshop *Dialectics in Act: The Poietics of Synthesis* concerns the exploration of the concepts of *chaos* and *cosmos*, situated in an antagonistic contradiction. Within the workshop, the method of dialectical analysis is used to create a semantic network of cosmogonic myths across various cultures. The aim of this process consists in developing the ability to compare two opposing ideas, to synthesize them into an original concept, and to illustrate them through visual contrasts.

a) At the evocation stage, the fundamental concepts are introduced and initial understanding is ensured, starting from a shared experience: the creation of simple graphic metaphors in relation to the concepts of chaos and cosmos, as pupils understand them at first interaction. Pupils and students illustrate the concepts through contrasting visual marks, such as the tree of life, with deep roots, representing chaos as the hidden ground of existence, and the trunk, representing cosmos as the ordered structure of life.

b) At the stage of meaning realization, several cosmogonic myths are read fragmentarily and the concepts of chaos and cosmos are analysed in their contextual relation. They appear in multiple cosmogonic myths from world cultures and narrate the making of the world as the metamorphosis of chaos into a cosmic order. The power of metamorphosis from chaos into cosmos is sacred, pure, original, and renders the victory of order over primordial chaos. These antagonistic forces also appear in other mythologies, such as the Babylonian one, in the creation myth *Enuma Elish*; the Egyptian one, through Nun versus the god Ra; the Norse one, through the primordial abyss, the void, versus the cosmos created from the body of the giant Ymir; the Chinese one, through chaos known as *Hundun* and Pangu, the titan who separates heaven and earth, bringing order, and so forth. During the readings, the notions of chaos and cosmos are contrasted through several essential features.

c) At the reflection stage, the following statement is problematized through the mediation of the “Six Whys” technique: “In the myths of peoples, two fundamental concepts have always fascinated thinkers: chaos and cosmos.” The most relevant and original answers were selected for publication in the magazine for children and adolescents *NOI*, in the section *A Pause for Thought*. In the philosophical workshop, starting from Hegelian theory, pupils formulated reflections in relation to these two fundamental metaphysical concepts, which continue to fascinate the thinkers of the age.

d) At the extension stage, a synthesis-concept is created by opposing two primary concepts situated in a relation of antinomy. The sketching of one’s own examples targets the principle of dialectics. Pupils go through several specific steps of conceptualizing a synthesis as a conflictual unity of two antithetical concepts, represented through a graphic metaphor. One created concept is that of *leaf-flake*, which expresses, in a unified manner, the fall, but also the regeneration through the earth of the leaf, and the ephemeral floating of the snowflake; the complementarity and fragile balance between the repetitive cycle and the unrepeatability of each moment. The synthesis of the concept of leaf-flake marks its volatile character, with the possibility of being integrated into the problematization of being and becoming. Thus, pupils and students can form their own perspectives on the dialectical process and articulate them in a structured manner. It is precisely in this space that philosophy intervenes.

In section 3.3.3, *Semiotic Recontextualizations through Poietic Reading*, we undertake a phenomenological analysis of the *gaze* as symbol in the philosophical texts of Sartre, Merleau-Ponty, Levinas, and Kierkegaard. We develop an ontology of the gaze affected by ontological

insufficiencies, starting from S. Kierkegaard's *The Seducer's Diary*, where the leitmotif of the gaze functions as a weapon in the act of seduction. The gaze as weapon is a metaphor of lost authenticity and of self-defence against the possible unmasking of this dissimulation by the other. Through poietic reading, we recontextualize the text in different semiotic registers, as follows:

1. *Visual register*: a symbolist painting in which, within the pupil, there is a mirror in which Johan is seen from behind; a graphic illustration in which Johan looks into the mirror, but the reflection is empty; a surrealist painting in which, instead of eyes, Johan has two small windows toward a wasteland; a minimalist drawing of a face with eyes opened inward; a photographic collage of the same face, but with different gazes each time; digital art of a singular eye caught in a network; an abstract drawing of an eye with a black point instead of a pupil; a conceptual photograph.

2. *Scenic register*: a pantomime of a blindfolded man; a multimedia performance with characters whose eyes are replaced by images of mirrors; a shadow theatre of Johan's captured silhouette; a contemporary dance of two characters who never look at each other; a minimalist play with a character wearing a mask of his own face, which he removes in solitude; a performance in which the seducer constantly changes masks; a dark space in which only the seducer's eyes can be glimpsed; a scene of invisible theatre in which the actors see one another only through reflections.

3. *Soundscape*: a choral composition with voices alternating between whispering and natural speech, marking the illusions of seduction; ambient sounds; sound poetry with words spoken only through echo, emphasizing an insincere voice; an audiobook with a seductive voice that induces a false intimacy; a collage of whispers in which seductive messages are mixed.

4. *Literary register*: a poem with key words reflected inversely on the page; a haiku; a parallel journal reflecting the ephemeral nature of seduction; prose centred on the metaphor of the pupil as an abyssal space into which all those seduced fall; a dramatic monologue of Johan; a short-film script in which only the eyes speak; a poem written from the perspective of the anthropomorphized mirror; a Socratic dialogue between the seducer and a lucid consciousness.

5. *Cinematic style*: an experimental short film with Johan looking fixedly into the mirror, while his reflection remains the same even when he turns his head away from it; a film noir about a seducer whose eyes shine in a luminous shade; a montage of sequences from classical films featuring gazes at essential moments; a music video in which every gaze cast creates a new version of reality, without it being known which of them is the true one; a video installation with multiple screens on which the same eyes are projected, yet expressing different gazes.

6. *Philosophical-hermeneutic register*: a critical-reflexive essay on the nature of the gaze; a phenomenological analysis of the gaze as an intentional object; a hermeneutic perspective on the mirror as an interpretation of the gaze, in the sense that what is seen is a projection of desires; a visual ontology of the act of seeing and its implications in relation to truth.

7. *Technological framework*: an AI algorithm for digitally modifying gazes in historical portraits; an animated GIF in which, when the eye blinks, the image inside the gaze changes; a social media filter in which the user's eyes appear empty; a conversation with a chatbot in a seductional style, in order to test the limits of virtual seduction.

Poietic reading is generous in relation to multiple possible recontextualizations. Thus, the text opens toward new hermeneutic horizons. New meanings are generated, while textual limits are also tested and exceeded toward new semiotic registers. Recontextualizations do nothing other than nuance these relations within a scenography of meanings proper to the hermeneut.

## GENERAL CONCLUSIONS AND RECOMMENDATIONS

Interpretive rationality is understood as a form of the hermeneut's situatedness within meaning, while existential truth functions as the internal principle of this orientation. The validation of the research hypothesis — according to which existential truth is the internal structure of orientation of interpretive rationality, configuring from within the dynamics of the hermeneutic act of understanding — was carried out specifically by marking the specificity of philosophical hermeneutics, reason, the ontology of truth, and the practical applications of the tripartite model of dia-poietic interpretation. The research hypothesis was confirmed by identifying the mechanisms through which existential truth transcends epistemic frameworks, orienting understanding beyond the recessive limits of reason within a reflexive and creative framework.

The aim of the thesis, namely to examine and systematize the structures and contextual interferences of interpretive rationality within the philosophical endeavour of understanding, was achieved by contextualizing them within the traditional framework of hermeneutics and by reconceptualizing interpretive rationality as a transversal dimension of philosophy, psychology, ethics, aesthetics, linguistics, and literature. We described its immanent structures and articulated this structure in relation to the ontology of existential truth as a regulative principle. We reconceptualized the relation between the rational, the irrational, the infrarational, and the suprarational through the introduction of the concept of the *pseudo-rational*. The pseudo-rational is a dissimulated form of the irrational, which mimics coherence and diverts the hermeneutic orientation of understanding. From this perspective, we explicated the regressive mechanism of interpretation through the concept of the *regressive hermeneutic circle*, which describes the movement of errancy.

The research objectives were achieved through a staged trajectory across three chapters, which mark the transition from the interpretation of meaning to the ontology of truth in the evolution of hermeneutics as a philosophical discipline; reconceptualize reason as an epistemic, ethical, and ontological principle, in relation to the pseudo-rational understood as a form of deviation of thought; provide a theoretical and analytical framework for the mechanisms of errancy through the model of the regressive hermeneutic circle in contrast to the classical one; clarify the distinction between existential truth and existential meaning; contrast existential truth with scientific truth in order to explicate the mechanism of transcending epistemic limits within the hermeneutic act; and develop a tripartite model of interpretation — immersive, diakritical, and poietic.

Each chapter marks specific and complementary dimensions of the scientific endeavour, in which ontology, epistemology, and ethics converge toward existential truth as the directive structure of the hermeneutic act. In the first chapter, we defined hermeneutics not as a method with techniques and strategies applicable to texts, but as an ontology of understanding and an epistemological ground of the humanities. We traced the evolutionary trajectory of philosophical hermeneutics from the interpretation of meaning to the ontology of truth. The problematics of meaning inevitably extends into the problematics of understanding as existential relation. Within this framework, meaning appears as the infallible medium of the hermeneutic act, but not as a guarantee of interpretive orientation. Existential truth and existential meaning are notionally tangential, since both appear in the sphere of lived experience. Nevertheless, the distinction remains decisive: meaning opens the field of interpretation, becoming a horizon of meaning, without guaranteeing orientation within this field.

In the second chapter, we carried out a philosophical analysis of reason as an epistemic, ethical, and ontological ordering principle. We operationalize the immanent structures of interpretive rationality as mechanisms of understanding, such as anticipatory structures — prejudice and the hermeneutic circle — the dialectic of the subject–object relation, the ontological void as a premise of understanding, the phenomenology of attention as an act of the hermeneut’s presence, and existential truth as a structure of orientation. We illustrated how interpretive rationality transcends the normative framework of logical thinking toward a hermeneutic-ontological form of understanding.

In view of the applicability of the formulated principle, in the third chapter we proposed an applied tripartite model of interpretation, structured on three levels: *immersive*, *diakritical*, and *poietic*. The model is related to the text by virtue of the idea that interpretation includes reading within itself, but is not reducible to it. The dia-poietic model structurally describes dynamics of understanding within the medium constructed by the act of reading. The proposed dia-poietic model therefore has general applicability through its constitutive structures of the process of interpretation in the broad sense. Thus, immersive reading facilitates a pre-reflective experience of the text; diakritical reading analyses its internal structures; and poietic reading recontextualizes existential truth within an unlimited trans-semiotic framework — visual, scenic, musical, literary, cinematographic, philosophical-hermeneutic, technological, and others.

The philosophical endeavour undertaken led to the following scientific results: the systematization of the structures of interpretive rationality and the justification of existential truth as a structure of orientation of understanding; the introduction of the concept of the *pseudo-rational* as a dis-

simulated form of the irrational under the appearance of rationality, manifested through the mechanism of vain thought, which diverts the hermeneutic act; the conceptualization of *the regressive hermeneutic circle* within a circular thinking vitiated by multiple hindering factors; and the grounding of a philosophical pedagogy in existential truth, valorizing the reflexive, hermeneutic, and formative dimensions of philosophy through an applicable model. The contribution to hermeneutic theory consists in revealing the mechanism by which interpretation is diverted through hermeneutic disorientation and in elaborating the tripartite model of interpretation — immersive, diakritical, and poietic — facilitating the natural progression through the immanent structures of interpretive rationality for philosophical education.

**The recommendations** concerning potential directions of research and proposals for the use of the obtained results are the following:

- investigating the relation between ontology and ethics within the hermeneutic act;
- constructing a phenomenology of the pseudo-rational;
- developing a systematic ontology of the false by investigating the mechanism of the regressive hermeneutic circle in cultural, social, political, literary, media, and educational contexts;
- undertaking a phenomenological exploration of vain thought as a pathological form of consciousness in contexts of philosophical counselling;
- developing an analysis between ontological hermeneutics and contemporary semiotics, with emphasis on signs and symbols recognized in the digital space;
- valorizing philosophical hermeneutics as a ground for the humanities;
- designing an interdisciplinary curriculum of hermeneutics for humanistic education;
- organizing competitions, interactive exhibitions, and digital anthologies with the products of poietic reading for philosophical and literary texts;
- writing methodological workbooks for pupils and students, with exercises of reflection on the text, confrontations of meaning, dialogical thinking, semiotic analysis, and ethical reflection;
- designing alternative grids for evaluating the interpretive act;
- elaborating a practical guide for reading circles with poietic activities.

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1. URSU, Cristina. De la detaliu la întreg: despre construcția „Firului narativ”. In: *Revista de Filosofie*, 2023, vol. 70, nr. 4, pp. 437-448. ISSN 0034-8260. Available: [https://ibn.idsi.md/sites/default/files/imag\\_file/437-448\\_0.pdf](https://ibn.idsi.md/sites/default/files/imag_file/437-448_0.pdf) (baze de date: EBSCO, CEEOL, The *Philosopher's index*).
2. URSU, Cristina. From Granularity to the Big Picture: Construction of the “Narrative Thread”. In: *Annals of Ștefan cel Mare University of Suceava Philosophy, Social and Human Disciplines*, 2023, vol. 2, pp. 37-49. ISSN 2069-4008. Available: [http://www.apshus.usv.ro/arhiva/2023II/APSHUSDec2023\\_37\\_49.pdf](http://www.apshus.usv.ro/arhiva/2023II/APSHUSDec2023_37_49.pdf) (baze de date: ERIHPLUS, EBSCO, DOAJ).

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3. URSU, Cristina. Conceptul în mișcare dialectică: o abordare filosofică a învățării. In: *Revista de Știință, Inovare, Cultură și Artă „Akademos”*, 2024, nr. 3(74), pp. 155-161. ISSN 1857-0461. Available: <https://doi.org/10.52673/18570461.24.3-74.17> (baze de date: Crossref, DOAJ, ROAD).

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## ADNOTARE

### **Ursu Cristina, Structuri și interferențe contextuale ale raționalității interpretative, teză de doctorat în filosofie, Chișinău, 2026**

**Structura tezei:** introducere, trei capitole, concluzii generale și recomandări, bibliografie din 143 de titluri, 144 de pagini de text de bază, 9 figuri, rezultatele obținute fiind publicate în 12 lucrări științifice.

**Cuvinte-cheie:** hermeneutică filosofică, raționalitate interpretativă, adevăr existențial, pseudorațional, cerc hermeneutic regresiv, gând deșert, lectură dia-poietică, metaforă grafică.

**Scopul lucrării:** constă în examinarea și sistematizarea structurilor și interferențelor contextuale ale raționalității interpretative în cadrul demersului filosofic al înțelegerii.

**Obiectivele cercetării:** analiza evoluției hermeneuticii ca disciplină filosofică; clarificarea ramificațiilor conceptuale aferente hermeneuticii filosofice; problematizarea adevărului în actul hermeneutic; prezentarea rațiunii ca principiu ordonator epistemic, etic și ontologic; reconceptualizarea iraționalului ca limită imanentă a rațiunii; schematizarea unui cerc hermeneutic regresiv în contrast cu cel tradițional; clarificarea relației dintre adevăr existențial și sens existențial; examinarea adevărului existențial ca structură de orientare în actul hermeneutic; elaborarea unui model tripartit de interpretare dia-poietică ca instrument hermeneutic; aplicarea lecturii dia-poietice în contexte educaționale de tip reflexiv.

**Noutatea și originalitatea științifică** constau în articularea unei perspective proprii asupra raționalității interpretative, în cadrul căreia adevărul existențial este conceput ca structură internă de orientare a înțelegerii, dincolo de limitele cadrului epistemic clasic; reconceptualizarea raportului dintre rațional și irațional prin introducerea conceptului de *pseudorațional*, înțeles ca formă disimulată a iraționalului sub aparența coerenței raționale; introducerea noțiunii de *cerc hermeneutic regresiv* distinct de cel clasic drept model ilustrativ prin care *gândul deșert* conduce la blocaj hermeneutic; dezvoltarea unui model tripartit de interpretare structurat pe trei niveluri: imersiv (experiență pre-reflexivă), diakritic (demers analitic) și poietic (recontextualizare trans-semiotică). Modelul integrează hermeneutica ontologică cu fenomenologia și estetica, creând un context nou de analiză a actului interpretativ.

**Rezultatele obținute care contribuie la soluționarea unei probleme științifice importante:** propunem un nou model teoretic care se situează dincolo de logica fundamentului, reconfigurând raționalitatea interpretativă în afara reducerii scientiste la forme logico-matematice. Redefinim raționalitatea în contextul limitelor sale epistemice printr-o reorientare hermeneutică și ontologică a înțelegerii. Deschidem direcții de cercetare în ontologia raționalității și a adevărului, etica și estetica interpretării, metodologia învățării reflexive, cu potențiale extinderi interdisciplinare. Elaborăm un model hermeneutic aplicativ (lectura dia-poietică), care definește adevărul existențial drept structura internă de orientare a raționalității.

**Semnificația teoretică:** formularea unei viziuni integratoare asupra raționalității: raționalitatea interpretativă care cadrează ontologia, epistemologia și etica în interiorul hermeneuticii filosofice; propunerea unei ontologii a adevărului existențial drept structură de orientare a raționalității interpretative în afara logicii fundamentului, unde actul interpretării este conceput ca practică ontologică de situare a hermeneutului în interiorul sensului, sub exigența adevărului.

**Valoarea aplicativă:** studiul dat facilitează aplicabilitatea modelului dia-poietic (lectura imersivă, diakritică și poietică) în contexte educaționale, prin formularea unui instrument practic de formare a gândirii reflexive în educația umanistă, hermeneutica literară și filosofică.

**Implementarea rezultatelor științifice:** comunicări în cadrul a 18 conferințe naționale și internaționale, 12 articole științifice și activități de cercetare.

## АННОТАЦИЯ

**Урсу Кристина, Структуры и контекстуальные интерференции интерпретативной рациональности, кандидатская диссертация по философии, Кишинёв, 2026**

**Структура диссертации:** введение, три главы, общие выводы и рекомендации, библиография из 143 наименований, 144 страниц основного текста, 9 рисунков; полученные результаты опубликованы в 12 научных работах.

**Ключевые слова:** философская герменевтика, интерпретативная рациональность, экзистенциальная истина, псевдорациональное, регрессивный герменевтический круг, праздная мысль, диа-поэтическое чтение, графическая метафора.

**Цель научной работы:** состоит в анализе и систематизации структур и контекстуальных интерференций интерпретативной рациональности в рамках философского подхода к пониманию.

**Задачи исследования:** анализ эволюции герменевтики как философской дисциплины; уточнение концептуальных разветвлений, относящихся к философской герменевтике; проблематизация истины в герменевтическом акте; представление разума как эпистемического, этического и онтологического упорядочивающего принципа; реконцептуализация иррационального как имманентного предела разума; схематизация регрессивного герменевтического круга в контрасте с традиционным; уточнение соотношения между экзистенциальной истиной и экзистенциальным смыслом; рассмотрение экзистенциальной истины как структуры ориентации в герменевтическом акте; разработка трипартидной модели диа-поэтической интерпретации как герменевтического инструмента; применение диа-поэтического чтения в образовательных контекстах рефлексивного типа.

**Научная новизна и оригинальность** состоят в артикуляции собственной перспективы интерпретативной рациональности, в рамках которой экзистенциальная истина понимается как внутренняя структура ориентации понимания, выходящая за пределы классической эпистемической рамки; в реконцептуализации соотношения между рациональным и иррациональным посредством введения понятия *псевдорационального*, понимаемого как замаскированная форма иррационального под видом рациональной связности; во введении понятия *регрессивного герменевтического круга*, отличного от классического, как иллюстративной модели, посредством которой *праздная мысль* приводит к герменевтическому блоажу; в разработке трипартидной модели интерпретации, структурированной на трех уровнях: иммерсивном (дореклексивный опыт), диакритическом (аналитический подход) и поэтическом (транссемиотическая реконтекстуализация). Модель интегрирует онтологическую герменевтику с феноменологией и эстетикой, создавая новый контекст анализа интерпретативного акта.

**Полученные результаты, способствующие решению важной научной проблемы:** предлагаем новую теоретическую модель, которая располагается за пределами логики основания, реконфигурируя интерпретативную рациональность вне сциентистского сведения к логико-математическим формам. Мы переопределяем рациональность в контексте ее эпистемических пределов посредством герменевтической и онтологической переориентации понимания. Открываем направления исследования в области онтологии рациональности и истины, этики и эстетики интерпретации, методологии рефлексивного обучения, с возможными междисциплинарными расширениями. Разрабатываем прикладную герменевтическую модель — диа-поэтическое чтение, — которая определяет экзистенциальную истину как внутреннюю структуру ориентации рациональности.

**Теоретическая значимость:** формулирование интегративного видения рациональности: интерпретативной рациональности, которая объединяет онтологию, эпистемологию и этику в рамках философской герменевтики; предложение онтологии экзистенциальной истины как структуры ориентации интерпретативной рациональности вне логики основания, где акт интерпретации понимается как онтологическая практика расположения герменевта внутри смысла, под требованием истины.

**Прикладное значение:** данное исследование способствует применению диа-поэтической модели (иммерсивного, диакритического и поэтического чтения) в образовательных контекстах посредством разработки практического инструмента формирования рефлексивного мышления в гуманитарном образовании, литературной и философской герменевтике.

**Внедрение результатов исследования:** доклады на 18 национальных и международных конференциях, публикация 12 научных статей и участие в исследовательских проектах.

## ANNOTATION

**Ursu Cristina, Structures and Contextual Interferences of Interpretative Rationality,  
PhD thesis in philosophy, Chişinău, 2026**

**Thesis structure:** introduction, three chapters, general conclusions and recommendations, a bibliography comprising 143 titles, 144 pages of main text, 9 figures; the results obtained were published in 12 scientific papers.

**Keywords:** philosophical hermeneutics, interpretive rationality, existential truth, the pseudo-rational, regressive hermeneutic circle, idle thought, dia-poietic reading, graphic metaphor.

**The purpose of the work:** to examine and systematize the structures and contextual interferences of interpretative rationality within the philosophical framework of understanding.

**Research objectives:** the analysis of the evolution of hermeneutics as a philosophical discipline; the clarification of the conceptual ramifications related to philosophical hermeneutics; the problematization of truth in the hermeneutic act; the presentation of reason as an epistemic, ethical, and ontological ordering principle; the reconceptualization of the irrational as an immanent limit of reason; the schematization of a regressive hermeneutic circle in contrast to the traditional one; the clarification of the relationship between existential truth and existential meaning; the examination of existential truth as a structure of orientation in the hermeneutic act; the elaboration of a tripartite model of dia-poietic interpretation as a hermeneutic instrument; the application of dia-poietic reading in reflective educational contexts.

**The scientific novelty and originality** consist in the articulation of an original perspective on interpretive rationality, within which existential truth is conceived as an internal structure of orientation of understanding, beyond the limits of the classical epistemic framework; in the reconceptualization of the relationship between the rational and the irrational through the introduction of the concept of the *pseudo-rational*, understood as a disguised form of the irrational under the appearance of rational coherence; in the introduction of the notion of *the regressive hermeneutic circle*, distinct from the classical one, as an illustrative model through which *idle thought* leads to hermeneutic blockage; in the development of a tripartite model of interpretation structured on three levels: immersive (pre-reflective experience), diakritical (analytical approach), and poietic (trans-semiotic recontextualization). The model integrates ontological hermeneutics with phenomenology and aesthetics, creating a new context for the analysis of the interpretive act.

**The results obtained contribute to the solution of an important scientific problem:**

The research proposes a new theoretical model that is situated beyond the logic of foundation, reconfiguring interpretive rationality outside the scientific reduction to logico-mathematical forms. We redefine rationality in the context of its epistemic limits through a hermeneutic and ontological reorientation of understanding. We open research directions in the ontology of rationality and truth, the ethics and aesthetics of interpretation, and the methodology of reflective learning, with potential interdisciplinary extensions. We develop an applied hermeneutic model — dia-poietic reading — which defines existential truth as the internal structure of orientation of rationality.

**Theoretical significance:** the formulation of an integrative vision of rationality: interpretive rationality, which frames ontology, epistemology, and ethics within philosophical hermeneutics; the proposal of an ontology of existential truth as a structure of orientation of interpretive rationality beyond the logic of foundation, where the act of interpretation is conceived as an ontological practice of situating the hermeneut within meaning, under the exigency of truth.

**Applicative value:** this study facilitates the applicability of the dia-poietic model — immersive, diakritical, and poietic reading — in educational contexts by formulating a practical instrument for developing reflective thinking in humanistic education, literary hermeneutics, and philosophical hermeneutics.

**Implementation of scientific results:** presentations at 18 national and international conferences, publication of 12 scientific papers, and involvement in research activities.

**URSU CRISTINA**

**STRUCTURES AND CONTEXTUAL INTERFERENCES OF  
INTERPRETIVE RATIONALITY**

**SPECIALITY: 631.01 – ONTOLOGY AND GNOSEOLOGY**

Summary of the Doctoral Thesis in Philosophy

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