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GALA GALACTION – AN ETHICS IN DEVELOPMENT MANAGEMENT BASED ON CHRISTIANITY AND SOCIALIST IDEOLOGY AT THE BEGINNING OF THE 20TH CENTURY. SOCIAL REALITIES AND THEORETICAL CONTEXT

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Abstract

The article includes the analysis of ethics useful in development management, which was proposed by Romanian theologian, writer, and journalist Gala Galaction at the beginning of the 20th century. Through the article I demonstrated that the set of his ideas on ethics represents an original creation that can put in a different light the dominant impression I had towards the philosophical systems put into circulation by theologians or thinkers of the Romanian Orthodox Church. I have also shown how the ethics proposed by Gala Galaction are consistent with views expressed later. We also analyzed the ethical ideas promoted by Gala Galaction from the perspective of economic-social progress and development management, including their connection to the realities in Romania and Eastern Europe at the time of their launch. It is surprising to note that many of the ethical themes raised by Gala Galaction at the beginning of the 20th century are still valid today internationally.

The ethics proposed by Gala Galaction includes the following areas: reflecting the problems of the Romanian society at the beginning of the twentieth century through the prism of Christian and socialist thought, hope for the emergence of a new world based on the values of the socialist doctrine of that time, improving the material situation of the Romanian peasants, recommendations of social ethics for the attention of the rich, including the elimination of the selfishness of the rich, the relationship between ideal and consistency, the responsibility of individuals, first of all intellectuals, towards major social problems, the correlation between ethics and social dynamics.

Keywords: hope for a new, better world, consistency of ideals, improvement of the living conditions of peasants, selfishness of the ruling classes, responsibility of individuals for social progress.

1. Introduction

1.1. Objective

The objective of this article is to put into scientific circulation a contribution to the development of social development ethics having several elements of originality. First of all, it is an approach to ethics from a Christian perspective, more precisely the Orthodox branch of Christianity. At the same time, the ethical vision presented is strongly influenced by the socialist ideology specific to Eastern Europe at the beginning of the 20th century.

1.2. The importance of the article

The most original component of the study written by Gala Galaction brought to attention by this article is the way in which the connection is made between social progress and the ethical conception of a man of culture, a prominent theologian of the Romanian Orthodox Church, but also a militant of socialist ideology. Also in the category of originality

elements is the ability to generate a solid study of ethics for development by an intellectual who was not a philosopher. The article brings new evidence on the connections that appear at the upper levels of literary creation with philosophy, especially ethics, but also with practical social activism. Based on this article, the scientific world will be better prepared to modify some unfounded summary conclusions so far regarding the capacity for renewal of philosophical thinking based on the Orthodox Christian faith in accordance with new documents put into circulation.

The article is also a contribution to the history of ethics and key concepts of development management. The study in circulation dates back to the first part of the 20th century and has so far appeared only in Romanian. The development of ethics and its entry into the stage of maturity, according to the current requirements and needs of society, presupposes the existence of clear milestones in its historical evolution. The origin of some major themes of development management is shifted in time based on this study. Also, through this article I bring to attention the existence of important ethical concerns among a special category of thinkers, theologians, including those with a strong civic vocation, such as Gala Galaction. Gala Galaction can also be included in the encyclopedic spirit of the 20th century. Based on the study put into circulation through this article, Gala Galaction's encyclopedic spirit will include development ethics as a component, in addition to theology, philology, linguistics, and journalism. He is known in Romania, Israel, Hungary, Greece, as well as in other countries, through his contributions in the fields of theology, literature, philology, journalism, ecumenism, and social activism. The author's major contributions, apart from those in ethics, outline a new type of personality capable of bringing innovations in the design of an economic and social progress that can remain anchored by rigorous principles. Each of the areas targeting social progress that he reached in his study of ethics has a high level of knowledge today, far beyond what it was at the time when Gala Galaction had them in mind.

The presentation of a study that also takes an insider's view of the realities of a dominant sector of Romanian society can be useful for international comparative research. Not everywhere in Europe were the conclusions regarding the stage of development negative at that stage (Mason, 1989; Butiseacă, 2011).

1.3. Summary of the scientific literature in the field

The ethics study that I present is drawn up on the basis of a result of archival research recently put into scientific circulation (Stroe, 2024). Thus, a true original ethics of development created by Gala Galaction was brought to the attention of interdisciplinary research. A rigorous systematization of ethical issues with implications for development management can be found both at the level of general principle (Manoilescu, 2010) and in the natural correlation between the responsibilities of public power and the state of poverty of the population (Coșea, 2024).

Some recent developments in the philosophy and ethics of the functioning of organizations indicate the use of concepts such as well-being at work, integral leadership or integral human development (Amodio, 2023), all centered on the employee as a human being with well-defined rights, far beyond what socialist or Christian doctrines would have dreamed of at the beginning of the 20th century.

The need for Christian responses to the new problems arising in contemporary society is accepted in the scientific literature, both on a methodical and didactic basis (Richardson, 1987), as well as on a theological or doctrinal Christian-Orthodox (Lemeni & Ionescu, 2007) or Roman-Catholic (Pope John Paul II, 2008) basis. The correlation and dialogue between Christianity and science has been the object of study from both an ecumenical (Poe & Davis,

2008) and exclusivist perspective (Paulescu, 1999). The economic and social context of the period in which the study of Gala Galaction appeared was the subject of in-depth research for the particularities of Romania (Madgearu, 1999; Zeletin, 1923) or Europe (Sombart, 1896).

Socialist doctrine, despite some famous failures, has nevertheless evolved and performed well when applied in practice in an appropriate way to these realities of the late 20th and early 21st centuries (Wei, 2019) or developed according to a mixed theoretical model (Dogan & Pelassy, 1992). There is also the situation where themes of the socialist doctrine are taken over by liberal politicians (Sarkozy, 2007). In addition, research on common goods has made progress (Ostrom, 2007), an important element of socialist doctrine.

Themes of the agrarian problem in Romania from the end of the 19th century and the beginning of the 20th century, such as the legislation of agreements between farmers and landowners, common pastures, rural schools, administration and rural police have been the subject of valuable specialized studies (Geblescu, 2017). There are analyzes of property relations in Romanian agriculture from the end of the 19th century in which tradition and the willing acceptance of rules play a decisive role (Eminescu, 1994, pp.217-218). The structural analysis carried out for Romania in 1909, i.e. during the elaboration of Gala Galaction's ideas, proves the glaring inequities both in terms of income from agriculture and in terms of the structure of agricultural property (Xenopol, 2013, p.114).

The problem of inequities in the rural environment dealt with by Gala Galaction was for quite a long time in Romania, they were also recorded later in the economic literature on scientifically processed statistical bases (Golopenția, 1939, pp.277-291). The radical nature of Gala Galaction's ethics of social development thus has a solid scientific foundation.

1.4. How to understand the emergence of this study?

The management of any social development process includes objectives regarding qualitative changes of the human being. Humans have adapted to each of the stages that humanity has gone through. Today, for example, in the society of knowledge and digital technology, we want <smart citizens>. To each human type in the evolution of humanity there corresponded special sets of dominant ethics, applicable to the social life of that stage.

In its historical development, with each transition from one socio-economic stage to another, humanity felt the need, expressed in various forms, for a "new man", a "new ethics", a "new art", a "new culture", in general, a "new world". In the age of digitization that we are now going through, we talk about the <smart citizen> or the computer literate citizen. The whole system, consisting of new people with new skills and competences, in new forms of socialization and together with new rules based on a new ethic can be generically called <a new world>. It is exactly the title of the book written by Gala Galaction through which he expresses his ethical vision centered on social development in this part of the world. Radical changes have been frequent in history.

To us today, life and social relations in the era before digitization or the communications revolution, including the mechanisms on the basis of which it was carried out, seem inconceivable. The theologian and philosopher Gala Galaction also subscribes to such an approach. Through his reference book (Galaction, 1909) he projects an ethical vision of a new society based on Christian and social-democratic (socialist) values (Șomuz, 1909, p. 47).

Based on realities validated by the scientific research of the era, Gala Galaction brings coherent arguments for the ethical philosophy of a new world. Since, according to the presented realities, the "old" world is unjust and unsuitable for man or his life, the emergence of this new world was a necessity of social development.

It is interesting to note that even in the recent period an important element of the ethics attached to socialism, even of the Marxist type, is the hope for the existence of a better

world. The slogan is simple and will be repeated several times in the 20th century within socialist movements: <Another world must be possible!>.

2. Problems of Romanian society at the beginning of the 20th century - theme of ethical reflection for Gala Galaction

The signal raised by Gala Galaction regarding the problem of agriculture and the rural environment in Romania did not appear on a new research ground. The end of the 19th century represented a rich exchange of ideas on this subject (Haşdeu, 2002, pp.49-52).

In his book (Galaction, 1909), Gala Galaction identifies essential problems of social development based on a superior ethic. The directions of action of the management of social development, although based on a case study at the level of Romania, have a great capacity for extrapolation in space, at least in the geographical area of Eastern Europe, but also in time, some with resonance to this day. A true Guide to the management of social development based on superior ethics appears to us from the text written by Gala Galaction at the beginning of the 20th century. It is particularly surprising that the ideological and ethical axis on which the launched ideas are based has a high degree of originality, but with a solid scientific basis.

Agriculture being in Romania at that time a basic branch, even dominant we can say, it is natural to benefit from great attention, including in terms of ethical issues of existing social relations. In addition, it is accepted that the system of social relations existing in Romania in those years in agriculture was far behind the existing stage in other European countries. Through the important place assigned in its study to the social realities concerning peasants, Gala Galaction gives an important indication for the dynamics of ethics as a science: the priority approach to the themes in which the majority of the population is involved. Being the social class by far the most numerous in Romania in those years, the problem of the ethics of the peasants' relations with the rest of society is of maximum representativeness. We do not infer from this that ethics should avoid marginal topics, but it is natural to focus on the problems that have the most profound implications in society.

Selfishness is also a general-valid theme of ethics. Gala Galaction focuses on the selfishness of wealthy classes in relation to understanding the needs of the dynamics of social balances. Social practice had demonstrated before, it also demonstrated after the publication of Gala Galaction's study, that the understanding of the needs of social development by the ruling classes avoids violent social changes. The lack of flexibility of the ruling classes has always generated the radicalization of social movements and the registration of major changes not through continuous and controlled organic evolution, but through the collapse of systems, with all the related costs. Balancing the material situation of social classes voluntarily, through the goodwill of the ruling classes, as Gala Galaction's ethical recommendation appears, was not a utopia. Not long after the publication of Gala Galaction's study, agrarian reform was adopted in Romania by a Parliament dominated by large landowners. Europe has also recorded in the nineteenth, twentieth and twenty-first centuries numerous such situations in which the ruling classes voluntarily gave up their privileges.

3. The ethical conception based on Christianity and ideology of Gala Galaction

Although it seems a paradox, the formulation "ethics based on ideology" correlates with the confession of the theologian, the writer and, above all, the man Gala Galaction. The latter is guided by a high ideal in the "inward search of the Christian," but especially in the "outward search" of the socialist. In this context, he is concerned with social reality and human typology rigorously related to the morality of the time. The sometimes short distance from Christianity to socialism has already been mentioned even in Church appreciations,

such as that of Archbishop Helda Camara: (Dower, 2006). In essence, Gala Galaction believes that "socialism and Christianity are conceptions of the world that stand on different planes, but they touch on a certain plane of the perfection of the human condition." The demarcation between Christianity and socialism consists, synthetically, in the following formula: "a Christian can and must be a socialist, without, however, it follows that the reciprocal is also exact; that is, it is not implicit that a socialist is a follower of Christian metaphysics." (the preface to his book *A New World*, I. R. Șomuz). Fortunately, most Christians were not socialists. Where socialism was applied in its communist (Bolshevik) version, violent conflicts with Christian values and institutions appeared, at least until 1941 (USSR, republican Spain), but in some countries even later.

Gala Galaction presents the links between Christianity and socialism, with the clear specification of the essential differences between them. On the one hand, "Christianity is first and foremost a treasure of the heart and a problem between God and man." On the other hand, "Socialism is a human teaching, an earthly system, but generous and, in a strange way, related to Christianity." The relationship between them is presented as follows: "Socialism must not be reduced or confused in any way with the Christian conception." Thus, in conclusion, according to Gala Galaction, "one cannot have a Christian conception that does not broadly involve socialist ideology and practice." The bases of the ethics invoked by Gala Galaction for the ethics it proposes are thus Christianity and socialism or social democracy as we call it today. Moreover, in another context, he sincerely admitted: "*It was a concern of my life, that of putting in parallel the great teachers of revolutionary thought with the preachers of today and of the past of the Christian conception and life*" (Vîrgolici, 1955, p.7).

It should be noted that this characterization of socialism is of an early character, having been drawn up before any concrete application of the doctrine in question. The relatively poetic and theoretical reference to the socialist doctrine is justified by the fact that it has as a reference a project containing only objectives, not instruments of achievement. It is also worth mentioning the type of relationship between faith and ideology in Gala Galaction's vision, largely horizontal, therefore responding to different spheres. In Catholic doctrine we frequently find a vertical, subsumptive relationship between faith, even in the scientific form of theology, on the one hand, and other forms of spirituality on the other: religion has been considered by all people and at all times the foundation of human societies (Donoso, 2007, p.22).

Understanding the rapprochement between Christianity and socialism has an original presentation at the Gala Galaction. Finding common ground between socialism and Christianity is an older concern of social theory. From the interwar period, it is worth remembering the observation: <A brief but objective and good faith research of socialist theories related to social science and viewed in the light of Christian social principles is absolutely necessary for anyone who wants to realize the attitude they must have towards today's great movement of the popular masses> (Buzea, 1926). In the same study we also find references to the common objectives of socialism and Christianity, but with the mention of the different means that each pursues. Gala Galaction tries to find precisely this binder in the area of methods by formulating ethical problems relatively close to Christianity and socialism. These constitute landmarks of a development management.

4. Hope for a new world - major theme of social ethics

One of the axioms of development-oriented philosophy is the one regarding the perfectibility of the human species (Constant, 2001). We find an adaptation of this concept at the Gala Galaction. The general human ideal for the better is formulated in the paradigm of a new world: "We are all waiting - both those who want it and those who do not want it - a new world". But there have always been "Defenders of the old social makeup" who can have more

or less confidence in the capacity for renewal and development. The natural question summarized by Gala Galaction always arises "if the world can still live differently". In the conditions of the desire for social progress, "the old conceptions, political and economic, are preparing to sleep in the dust of libraries". From the language used we can also interpret a rather strong detachment of the author from those who support doctrines based on tradition and ancestral customs.

The socialist criticism of the realities of that period was made later, with a greater emphasis on economics and sociology (Pătrășcanu, 1969, pp.318-323). There have been numerous other purely theoretical formulations of socialist doctrine, without practical testing of the proposed model. Rigorous economic calculations, demonstrating the purely utopian character of some of the socialist solutions, were not long in coming (Mises, 1922) but became widely accessible much later. Socialism had not been put into practice anywhere in the world in the form presented by Gala Galaction until the date of publication of his study. However, the focus on ethical issues of his study takes him out of the operational area to a certain extent and takes him to a timeless area that gives him value to this day.

The Christian man's hope for better can accentuate any idealistic note of a project for the future. In this sense, Gala Galaction says: "A new world rises huge and thorough, better and fairer, from the depths of society". For him, however, this world is not something abstract but has a profile of a certain type, it is the "future socialist society". He is convinced of the value of his ideal. He believes that there are many who have the same vision of the future. This new society "we await it, we call it, we hope for its more equitable settlements and we preach salutary enthusiasm!". From my point of view, such enthusiasm can be related to a philosophical hypothesis, in which Hume also fits, of the influence of the feelings put by people in different actions on the content of those actions (Ayer, 2009, p.83). Galaction believed at the time that the beauty of the sentiments posed by some theoreticians or socialist activists would be transposed into a new world in accordance with their idealistic aspirations. We cannot avoid an observation regarding how the need for change is valued in today's management: sometimes the option of change is correlated with survival (Rojey, 2011). It is also worth noting Gala Galaction's description of the future society through the use of techniques specific to literature, such as hyperbolization. They further highlight the ethical side of his study.

The idea of hoping for a new world is a closely related element of development management. In essence, social development changes the existing world into a new one more slowly or quickly. By his nature, man hopes for happiness, his deep and legitimate desire. In fact, finding happiness is a common theme both to the Christian faith (Saint John of Kronstadt, 2006) and to secular projections of development (Vrabie & Dumitrașcu, 2018). Referring to today's aspirations and standards of development, in projects to modernize the living environment within the broader concept of smart city, the main objective is the comfort and joy of living of citizens. In the projects of the administrative authorities of the more developed countries in terms of infrastructure, the happiness of the citizen and of the entire community is openly spoken about as an assumed objective of the public authorities. For example, the message of the Director of the Smart City Dubai Office was some time ago like this: *Remember that happiness is a journey, not a destination. Commit yourself to these first, small steps towards happiness, and begin your journey with us today. Together, we can increase our daily happiness to contribute to making Dubai the happiest city on earth, spreading our happiness through our global community* (Bishr, 2018). Under these conditions, why should we not accept that the dream for a better world is in perfect accordance with the ethical norms but also with the natural objectives of development management. We can thus understand Gala Galaction's justified hope for a better world at the

beginning of the twentieth century and integrate it into the series of dreams of humanity that led to development. He is, like us, in a chronology of the evolutionary stages of fulfilling human aspirations that begins at the dawn of human civilization. Development theory clearly tells us that the improvement of social mechanisms aims to better respect human aspirations (Jacobs & Cleveland, 1999).

5. The fate of the Romanian peasants at the beginning of the 20th century – a problem of social ethics

The economic and social context that Gala Galaction knows when describing the fate of the peasants was quite complex. For example, the persistence of the lack of insurance, not even for agricultural workers in Romania in those years (Marinescu, 1995, p.215) shows a state of backwardness of social development in rural areas. The broad debates of that period regarding the fate of the peasants can be concentrated in the synthetic formulation: an understanding of the villages could not take place as long as the serious agrarian problem in our country had not been solved (Stahl, 2015, p.202). If we carefully analyze the dynamics of socialism in its modern European form, we can see that one of its important elements was since the beginning of the twentieth century the liberation of the peasant from all Neolithic and feudal servitudes (Liria, 2021). This is exactly what Gala Galaction wants for the Romanian peasant: a better fate, in accordance with the standards of the civilization that Europe was living in those years. But a better fate for the peasants was then also a goal of social Christianity propagated by all the relevant churches in Europe. On this occasion, he masterfully depicts, with a lot of color, the faces – physical and moral – of the people in a concrete village from which the cruel poverty in which they lived results. This description refers to the difficult fate of the Romanian peasant for centuries, determined by the lack of elementary ethical norms of the masters.

There were also many opinions totally opposite to the one expressed by Gala Galaction regarding the situation of the peasantry in Romania and in the countries of Eastern Europe, especially regarding its level of education. The innovative capacity (Popovici, 2007), for example, or the ability to generate record productions and huge agricultural profits used for industrialization, the progress of science, culture, but also for armament, are arguments that invalidate the image proposed by a socialist philosopher who wants to radically change the world. If the successes of the system that existed at that time had also been retained, including the generalized eradication of hunger and the introduction of compulsory education, a radical change would not have been opportune, but perhaps a smaller one.

It is worth noting Gala Galaction's moderate approach to the relationship of Romanian peasants with the Church and the Christian faith. This approach may be surprising at first glance for the text, even philosophical-ethical being it, written by a high personality of the Romanian Orthodox Church and a theologian of international stature. However, we can understand Gala Galaction's words by using a rigorous definition of faith: "the living, free, and conscious connection between man and God, the Maker of Heaven and Earth" (Daniel, 2007, p. 5). Also in the sense of the conscious action of man in the spirit of the Divine will are the philosophical texts (Dezza, 1997, p.250), which can give another meaning to the way of formulating defects.

Gala Galaction's concrete way of relating to the problem of poor peasants in Romania also has an element of originality compared to the general approach of social democracy at the beginning of the 20th century. The history of social ideas in Romania has recorded a relative detachment of social democracy from some peasant problems, including their form of violent revolt through revolt (Pătrășcanu, 1969, pp.318-323).

6. Ethics in the attention of the rich at the beginning of the twentieth century

The ethical problems of the social structure in Romania at the beginning of the twentieth century are presented by Gala Galaction through a literary technique, the portrait. There are characters from the other world than that of the majority peasants. These characters could afford to travel and stay in Paris, Rome, Berlin. The other world described the environment in which the ruling and wealthy classes lived. Gala Galaction reminds the representatives of the ruling and wealthy classes that their luxury situation is based on the work and sacrifices of the great mass of peasants.

Trusting in the power of moral arguments, Gala Galaction formulates a lot of advice to the social class of the rich in rural areas that are part of the sphere of common sense. He hopes that the new generation of the ruling classes will possess qualities that will generate a different type of relations with the peasants. It is known that the rigidity and inflexibility of organizational forms is a major theme of development management. It is natural for any analyst of social life, including one like Gala Galaction, to be concerned about the dangers that lurk due to the fact that there is an irrational and selfish clinging of the ruling classes to the preservation of privileges held outside the norms of social ethics. From an ethical point of view, he discreetly draws attention to the fact that any negative consequences of blocking social dynamics will be borne not by those of today, but in the future. Avoiding the problems generated by sudden changes in society can be precisely the implementation of the advice given. In the new society, "those from above" will understand and understand the peasant's pain.

In short, he demanded a "*social unification*" of the "*two sides of the abyss*," but not primarily "*through laws with deceptive aims*" but primarily through the sincere will of the ruling classes to get closer to the peasant. Gala Galaction was not isolated in presenting a real abyss in the Romanian society of the time. The very large distance between the two classes related to agricultural exploitation, the landowners and the peasants, was captured, among others, by the great Romanian historian Nicolae Iorga, a fierce critic of the socialist doctrine. He claimed that in rural areas "we have the learned class and the unlearned class. Nothing in between." About the unlearned class, the peasants, he said that it is subjected to maximum exploitation (Iorga, 2011, p. 98).

7. On ideal and consistency in ethics

The beginning of the 20th century marked a rapid modernization process in the urban environment in Europe and in Romania. New developments were a topic of study for sociology that Gala Galaction mentions in his study. For many, the need to adapt to the new social circumstances, within which there are also changes in the norms of social ethics, is obvious. These changes in the norms of ethics during life are not seen as something positive by the moralist Gala Galaction.

By means of a parable that represents a great closeness to literary creation, he expresses his conviction on the modification of ethical norms during life: it is not against progress, but against soul pretense and its hidden determinants. In addition, he does not agree with the modification of previous beliefs with the change of social status and with the denial of the social class from which a person comes. He uses a harsh term, that of renegade, for those who violate this type of ethical norms.

Pragmatism for climbing the social ladder is therefore not according to Gala Galaction's ethical norms. It is not for today either. Opportunism as a disruptive factor in the ethical system of society and individuals is at the same time a brake in the development process.

Honesty and consistency in one's beliefs go beyond the framework of ethics and influence the quality of social life, including the dynamics of development. Through artistic

mastery based on the method of portraits, Gala Galaction warns both those of his time and the readers of the future about vices that can affect the state of society. A major and serious flaw, betrayal, can also be against one's own beliefs and ideals.

In the ethical model proposed by Gala Galaction, the association between idealism and fatalism is eliminated. Pursuing an ideal does not necessarily lead to poverty. The philosophical value of the proposed text also has as a reference the nuances in the presentation of the theme of ethics. We find a reference to the "intransigent and proud ideal". This kind of ideal can slowly kill before our eyes, and it needs to be denounced.

For Gala Galaction, however, the ideal and consistency with it is something high, majestic and not just "beautiful words to say with Roman grandeur", for morality and civility. That is why he has no understanding for opportunists, whom he calls "men of the present time" suited to circumstances, who live "for profit and pleasure". Above these, soulfully, Galaction places "the category of the restless and the discontented. And the great ones among them are the prophets and the martyrs." It is the latter who shake consciences and prompt action, not the opportunists - "traitors to their youthful beliefs" who have abandoned their ideals of truth, good and justice.

The problem of consistency and the ideal is an ethical theme of great complexity, present both in European philosophy and that of other continents. For example, from China comes a typology of courage consistent with the spirit of ethical ideas presented by Gala Galaction: "when one embraces justice, does not bend to the wind, does not change one's opinions, gives due respect to death, respects moral principles and never deviates from them, this is the courage of the scholar or the chosen man" (Xun, 2004, p 89). We don't know if Gala Galaction knew this text but it positioned itself very close to this standard of ideal and consistency.

8. Individual responsibility and social dynamics seen at the beginning of the 20th century

A big problem of achieving the ideal of progress is, according to Gala Galaction, the lack of involvement of intellectuals - in this case writers in the dynamics of society. The requirement of more active involvement of citizens in the social and economic problems of the state remained a constant of the socialist doctrine long after the ethical message formulated by Gala Galaction.

According to the updated versions of European social democracy, human beings need, as part of their education, to participate actively in the management of the society in which they live. The concepts of self-leadership, self-government and direct democracy, closely related to socialist doctrines towards the end of the 20th century (Rapsis, 1980, pp.176-177) are a natural continuation of Gala Galaction's visionary project from the beginning of the same century.

The new world that Gala Galaction speaks of is the one seen by the responsible and committed intellectuals of the time, following an understanding of the course of history, in a "time of penetrating observation and conclusive meditation", after the collapse of the old one, as a consequence of the end of the First World War.

Declaring himself a good and deep connoisseur of the weaknesses and fatalities of human nature, due to the understanding of "too many things from the turmoil of this world, from the blind unfolding of history and from the peculiarities of the human soul", Gala Galaction confesses that he is often "around some difficult and feared questions". Based on its own value system, Gala Galaction believes that the weaknesses and harsh realities of human nature can be an obstacle to the dynamics of society and the achievement of people's fundamental aspirations. We find a similar understanding in the interpretations of human

behavior problems offered in the 21st century, especially envy towards the performances of others (Voiculescu, 2015, pp.26-30).

The solution to ensure progress offered by the theory of the 20th and 21st centuries is centered on work, education, entrepreneurship. At the beginning of the 20th century, according to the socialist doctrine to which Gala Galaction had adhered, the central element of progress was "work done honestly and diligently". For Gala Galaction, that solution was both a decisive factor for progress and also an element of social ethics: only in this way can we acquire "the consideration of our peers".

Progress is urgent from Gala Galaction's point of view due to the unbearable situation existing for certain social classes: when "this world is full of pain and turmoil more than human language can speak" (pp.63-64) no philosophy and no religion can explain the intensity of social injustices.

A more delicate problem, that of the role of intellectuals in society, located among the most complex problems of development ethics, is presented by Gala Galaction in the form of a literary text, in fact an allegory of great artistic value in itself. It is not an exaggeration to say that this is how the technique of transmitting messages in the form of allegory reaches scientific ethics through literature.

The ethic of social responsibility of intellectuals is supported by allegory, according to the model of the New Testament or the spirit of redaction of Kabbalistic texts. The essence of thoughts, the indignation at intellectuals' betrayal of deep social problems, is thus hidden under the veil of allegory and at Gala Galaction, as the relevant theory in this field indicates (Franck, 1943, p.124).

9. Egoism-deviation from ethics and obstacle to development

One of the great problems of social ethics recorded throughout the 20th century and at the beginning of the 21st century, having a negative effect on social development, was the non-involvement in the social life of many people, including educated people and of great professional value. Gala Galaction defines this type of selfish behavior. It manifests itself both through naivety and through dreaming or projecting a strictly personal abstract ideal. The history of the 20th century validated the dangers pointed out by Gala Galaction long before: you cannot project your own ideal without considering the social context in which you live. In addition to clearly articulating a major obstacle in development management, selfishness, Gala Galaction shows how selfishness manifests with great artistry, using figures of speech that prove the connection between philosophy and literature.

At the end of the artistic and ethical text on egoism, we find an arrow thrown in the context of a philosophical polemic widely publicized in that era regarding the role of the artist and art in society. Gala Galaction, with a discreet deviation from the subject of the presented thesis, egoism, indirectly supports one of his mentors, Constantin Dobrogeanu Gherea, in terms of militant art.

We easily distinguish the distance between Gala Galaction's approach to the variants of combating the selfishness of the classes promoted by confiscation by primitive communism (Lenin, 1905) but also to the radical social-democratic ones of over-taxation (Piketty, 2014).

By calling for a change in the mentality of some representatives of the upper classes, Gala Galaction gets closer to the foundations of Christian morality, as they are available in reference works, namely the habituation through repetition of the inclination to do good deeds (Saint Nectarios of Aegina, 2013, p.93).

Conclusions

At the beginning of the 20th century, a Romanian Orthodox theologian, philosopher, journalist and writer, Gala Galaction, proposed an ethics based on Christian faith and socialist doctrine as it was known at the time. After careful analysis, we note that this ethics is consistent with advanced ideas of progress and development that later prevailed. In addition, this ethics is in the spirit of innovative thinking about society that entered the scientific circuit long after the appearance of the respective text.

Written in a small print run and published only in Romanian, the book containing the ethics of social development proposed by Gala Galaction did not have a major scientific impact at the time. Bringing it to attention now is intended to demonstrate the richness that spirituality from any corner of the world can contain, but also to provide additional evidence of the evolution of ethics in recent times. Through the important place assigned in his study to the social realities of peasants, Gala Galaction gives an important indication for the dynamics of ethics as a science: the priority approach to themes in which the majority of the population is involved.

Just as historical research constantly brings new documents regarding facts and personalities of humanity, philosophical research can bring arguments to the scientific circuit for a deeper understanding of the human spirit, but especially of the directions in which social development must take place. At the same time, archival research could be given a wider scope, including finding scientifically valuable studies valid today that appeared in publications or in limited editions. Without strong echoes in the era in which they appeared, they can give new meanings to the problems of today.

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