

Rezumatul tezei de abilitare (Valentin -Sorin COSTREIE)

Habilitation thesis summary

The *habilitation* thesis entitled *On Thinking* presents, in its second part, the main scientific achievements accomplished during the period 2007–2025, and, in its third part, the future plans for research and academic development.

On this basis, I submit the application to obtain the *habilitation* certificate in the field of philosophy, particularly concerning topics and themes that pertain to the philosophy of mathematics, philosophy of language, philosophy of mind and cognitive sciences, epistemology, metaphysics and ontology, logic, philosophy of logic, and critical thinking.

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The work is thematically divided into four main parts:

In the first part (I.) there is the present summary, in both English (I.1.) and Romanian (I.2.)

In the second part (II.1.) the main academic results obtained after the completion of the PhD in 2007 up to the present year, 2025, are presented. This section includes 17 thematic subsections, in which I have made contributions:

- II.1.1. Philosophy of Mathematics — or *how we think mathematically*
- II.1.2. Logic — or *how we think logically*
- II.1.3. Ontology & Metaphysics — or *how we think existence*
- II.1.4. Philosophy of Language — or *how we think language and through language*
- II.1.5. Philosophy of Mind — or *how we think the mind*
- II.1.6. Epistemology — or *how we think knowledge*
- II.1.7. History and Philosophy of Science — or *how we think scientifically*
- II.1.8. Philosophy of Physics — or *how we think physically*
- II.1.9. Philosophy of Biology — or *how we think biologically*
- II.1.10. Philosophy of Medicine — or *how we think medically*
- II.1.11. Medical Humanism — or *the humane way of clinical thinking*
- II.1.12. Political and Social Philosophy — or *how we think socially*
- II.1.13. Critical Thinking — or *how we think thinking*
- II.1.14. Philosophy of Education — or *how we think pedagogically*
- II.1.15. Science Communication — or *how we think the promotion of science*

II.1.16. Knowledge and Quality Management — or *how we think university management*

II.1.17. Analytic Philosophy — or *how we think philosophically*

In the third part (II.2.), the plans for future research and academic development are briefly presented. This part includes two main sections:

II.2.1. Strictly academic plans

II.2.2. Plans with a broader social, scientific, and cultural impact

The strictly academic plans are further divided, according to field of interest and competence, into three sections:

II.2.1.1. Philosophy of Mathematics / Ontology

II.2.1.2. Philosophy of Language / Epistemology

II.2.1.3. Philosophy of Mind / Cognitive Sciences

The plans with a broader social, scientific, and cultural impact are divided into four main areas of interest and expertise:

II.2.2.1. Promotion of Critical Thinking and Philosophy

II.2.2.2. Promotion of Science

II.2.2.3. Promotion of Medical Humanism

II.2.2.4. Combating Manipulation, Disinformation, and Fake News

In the fourth part (II.3.), there is the bibliography.

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If there were one concept that could encompass my entire philosophical interest, I believe it would be *thinking*: the thinking of language, the thinking of mathematics, the thinking of logic, the thinking of thinking itself, and so on.

For as long as I can remember—since I became aware that I think—I have been fascinated by this fact. Hence, the title of the work: *On Thinking*.

There are many “*hows*” regarding thinking: How do we think the world? How do we think knowledge? How do we think education? How do we think mathematically? How do we think logically? How do we think rationally? How do we think analytically?

Naturally, from “how we think the world” we soon reach “what is the world?” and “what exists?” These *hows* have guided me toward ontology and epistemology, toward the essential philosophical questions: *what exists and how can we know what exists?*

I faced the dilemma of structuring this retrospective exercise in self-reflection either by authors or by themes. I chose the second option, since I have “visited” authors only to the extent that they nourished my search for answers to the fundamental questions rooted in my own thinking.

Hence, the 17 thematic-philosophical sections in which I have academic contributions. But, as Quine said, academic disciplines are for deans and librarians; scientific problems and puzzles transcend thematic territoriality.