

POINTS OF VIEW
GREAT ROMANIAN PERSONALITIES, MEMBERS
OF THE ACADEMY OF ROMANIAN SCIENTISTS

TOWARDS A MASTERPIECE OF ROMANIAN CREATIVE GENIUS

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Abstract. *The Academy of Romanian Scientists*, founded in March 1935, was the result of the evolution of the Romanian society in the modern era, especially after the Great Union of 1918. Successor and only heir of the Academy of Sciences of Romania (1935-1948), The Academy of Romanian Scientists counts among its members 7 “Noble Prizes”: Friedrich Bergius (04.06.1937), Max Born (04.06.1937), Louis Victor Pierre Raymond de Broglie (04.06.1937), Werner Heisenberg (04.06.1937), Paul Karrer (07.06.1942), Jean Baptiste Perrin (28.05.1938), Paul Sabatier (04.06.1937). The article is based on this starting point and raises a hymn to *homo academicus*, to the human being capable of science and creation and to the institutions harboring and stimulating the scientific and knowledge creation.

Keywords: Academy of Sciences of Romania (1935-1948), The Academy of Romanian Scientists, *homo academicus*.

The Academy of Romanian Scientists is one of the stars of the unique and 'eternal' constellation of Academies, founded by *homo sapiens*, *homo spiritualis*, *homo significans*, *homo globalis*, *homo militans*, *homo academicus*, so that the memory of its divine-human¹ genius never disappears. This is why the last and most important research of a scientist should be the study of his scientific destiny, framed in the intellectual and academic world which defines his mental portrait and his historical and national identity. A great French scholar, Pierre Bourdieu, seems to confirm my hypothesis: « This analysis of the academic world is the end product of the critical reflection on scientific practice which I have never ceased to conduct as part of the very process of my research [...]. »²

¹ Cf. Clement of Alexandria: «The Word of God became man, that thou mayest learn from man how man may become God.» [*The Instructor*, Book III, Chapter I]. St Gregory Nazianzus: «Man has been ordered to become God.» [*Orations* 30.14]. See too: «The Son of God became a man to enable men to become sons of God.» [C.S. Lewis, *Mere Christianity*].

² Pierre Bourdieu, *Homo Academicus*, Stanford Univ. Press, 1984/1988, translated by Peter Collier, Preface to the English Edition, p. xi.

The Academy of Romanian Scientists, founded in March 1935, was the result of the evolution of the Romanian society in the modern era, especially after the Great Union of 1918. Successor and only heir of *the Academy of Sciences of Romania* (1935-1948), *The Academy of Romanian Scientists* counts among its members 7 “Noble Prizes”: Friedrich Bergius (04.06.1937), Max Born (04.06.1937), Louis Victor Pierre Raymond de Broglie (04.06.1937), Werner Heisenberg (04.06.1937), Paul Karrer (07.06.1942), Jean Baptiste Perrin (28.05.1938), Paul Sabatier (04.06.1937)³.

These illustrious Savants have been elected by our Academy during a very turbulent period: «Crisis and War in Europe». The Recession of 1937–1938 was an economic downturn that occurred during the Great Depression in the United States. Despite this global hell, Romania is preparing the last election held under the nominally democratic 1926 electoral law, and the last free election elections, while the *Academy of Romanian Scientists* is thinking of the intellectual resurrection of Romanians, to the future, to the eternal values, beyond the crises and collective sufferings that are preparing to knock at the door of history.

Thanks to its intellectual generosity, thanks to its scientific openness, thanks to its prophetic genius, the *Academy of Romanian Scientists* [President: Dr. C. Angelescu; Deputy Vice-President: Dragomir Hurmuzescu; Secretary General: Const. Kirițescu; Treasurer: Al. Ionescu-Matiu] recognizes the value and intellectual strength of these 7 *Nobel Prizes* which are becoming its honorary members.

This illustrious Group of 7 *Nobel Prizes* constitutes, of course, a confirmation of the value of our Academy and implies, at the same time, a certain responsibility towards the *post mortem* destiny of our immortal «colleagues» through the encyclopedias and dictionaries of the world.

In this respect, I have decided to explore the academic posterity of 7 *Nobel Prizes* in the virtual universe of the bio-bibliographies. I began my investigation in a casual way. Unfortunately, in the case of 'our' 7 Nobel Prizes, no encyclopedia or web pages consulted give explicit details on the membership of these scientists at our Academy.

The Nobel Prize site of **Max Born**, for example, notes that «During the winter of 1935-1936 Born spent six months in Bangalore at the Indian Institute of Science, where he worked with Sir C.V. Raman and his pupils. In 1936 he was appointed Tait Professor of Natural Philosophy in Edinburgh, where he worked

³ cf. *Buletinul Academiei de Științe din România*, [Bulletin of the Academy of Sciences of Romania] nr.12 / 1 decembrie 1943. Cf. Ioan Scurtu, Corneliu Mihail Lungu, *Istoria Academiei de Știință din România (1935-1948)*, vol. I, București, Editura Academiei Oamenilor de Știință din România, 2013. See web site [http://www.aosr.ro/wp-content/uploads/2015/04/Istoria_AOSR_vol-I.pdf]

until his retirement in 1953. »⁴ No word about 1937, the Year of his reception at *Academy of Romanian Scientists*. The same situation with the *Encyclopædia Britannica*: «Born remained at Göttingen until April 1933, when all Jews were dismissed from their academic posts in Germany. Born and his family went to England, where he accepted a temporary lectureship at Cambridge. In 1936 he was appointed Tait Professor of Natural Philosophy at the University of Edinburgh. He became a British citizen in 1939 and remained at Edinburgh until his retirement in 1953. »⁵ Nothing about Romania, about 1937, nothing about the AORS. The same information deficiencies concerning Romania or our Academy in *Ausgewählte Literaturnachweise aus dem Bestand der Akademiebibliothek*⁶ But I found however, in another 'edition' of the Nobel Prize web page, the mention of... Bucharest: «Max Born has been awarded fellowships of many academies - Göttingen, Moscow, Berlin, Bangalore, **Bucharest**, Edinburgh, London, Lima, Dublin, Copenhagen, Stockholm, Washington, and Boston, and he has received honorary doctorates from Bristol, Bordeaux, Oxford, Freiburg/Breisgau, Edinburgh, Oslo, Brussels Universities, Humboldt University Berlin, and Technical University Stuttgart. »⁷

What about **Werner Heisenberg**? Heisenberg was awarded a number of honors: Honorary doctorates from the University of Bruxelles, the Technological University of Karlsruhe, and the University of Budapest, Order of Merit of Bavaria, Romano Guardini Prize, Grand Cross for Federal Service with Star, Knight of the Order of Merit. Heisenberg was elected a Foreign Member of the Royal Society (1955), member of the Academies of Sciences of Göttingen, Bavaria, Saxony, Prussia, Sweden, **Romania**, Norway, Spain, The Netherlands (1939), Rome (Pontifical), the Deutsche Akademie der Naturforscher Leopoldina (Halle), the Accademia dei Lincei (Rome), and the American Academy of Sciences. If this information can be discovered on the site of the most popular virtual encyclopedia, Wikipedia, English version⁸, the same information is missing from other important web pages such as German⁹, French¹⁰ and, which is the most serious and dramatic, is missing from Romanian Wikipedia¹¹.

The Nobel Prize site note that Heisenberg was awarded a number of honors: Member of the Academies of Sciences of Göttingen, Bavaria, Saxony, Prussia, Sweden, **Romania**, Norway, Spain, The Netherlands (1939), Rome (Pontifical), the Deutsche Akademie der Naturforscher Leopoldina (Halle), the

⁴ [https://www.nobelprize.org/nobel_prizes/physics/laureates/1954/born-bio.html].

⁵ [<https://www.britannica.com/biography/Max-Born>].

⁶ [<http://bibliothek.bbaw.de/kataloge/literaturnachweise/born/literatur.pdf>].

⁷ [https://www.nobelprize.org/nobel_prizes/physics/laureates/1954/born-bio.html].

⁸ [https://en.wikipedia.org/wiki/Werner_Heisenberg]

⁹ [https://de.wikipedia.org/wiki/Werner_Heisenberg]

¹⁰ [https://fr.wikipedia.org/wiki/Werner_Heisenberg]

¹¹ [https://ro.wikipedia.org/wiki/Werner_Heisenberg]

Accademia dei Lincei (Rome), and the American Academy of Sciences.¹² Again, no line, no quotation on the *Academy of Romanian Scientists*, although the name of Romania is mentioned - it must be recognized - in a long enumeration of academic cities and countries. It should be pointed out that the same list can be found on the web page of *Royal Netherlands Academy of Arts and Sciences*.¹³

Friedrich Bergius, another Nobel Award from the AOSR Archive, belonged to an old family of scientists, theologians, civil servants, army officers, and business men. «He received the degree of Dr. Phil. from the University of Heidelberg and the honorary doctorate from the University of Hanover; he was awarded the Liebig Medal and was elected to the Board of Directors of many associations and companies interested in coal and oil. In 1931 he shared the Nobel Prize with Carl Bosch for their contributions to the invention and development of chemical high-pressure methods. »¹⁴ No quotation, no trace of the Romanian academic presence in other sites consulted: pinterest¹⁵, references¹⁶, Wikipedia, German, English, French, and Romanian version.¹⁷ The same situation, the same indifference to the historical truth.

Paul Karrer was a Swiss organic chemist, a full member or honorary, corresponding or associate member of numerous chemical and biochemical societies throughout the world. These include the Académie des Sciences (Paris); the Royal Society (London); National Academy of Science (Washington); Royal Academy of Sciences (Stockholm)¹⁸; the National Academy (Rome); Royal Academy of Belgium; the Indian Academy of Science; the Royal Netherlands Academy of Sciences, and the Chemical Societies of Britain, France, Germany, Belgium, India and Austria. The same scientific scenario on other popular or academic sites: Wikipedia¹⁹, the Notable Names Database (NNDB)²⁰, the University of Zurich (Stadtuniversität UZH)²¹.

Louis Victor Pierre Raymond de Broglie is a French physicist who made groundbreaking contributions to quantum theory. He was elected a member of the

¹² [https://www.nobelprize.org/nobel_prizes/physics/laureates/1932/heisenberg-bio.html].

¹³ [<http://www.dwc.knaw.nl/biografie/pmknaw/?pagetype=authorDetail&aId=PE00000761>].

¹⁴ [https://www.nobelprize.org/nobel_prizes/chemistry/laureates/1931/bergius-bio.html],

[https://www.nobelprize.org/nobel_prizes/chemistry/laureates/1931/bergius-facts.html].

¹⁵ [<https://www.pinterest.com/pin/408068416208772492/>]

¹⁶ [<http://www.references.net/history/DSB.html>]

¹⁷ [https://de.wikipedia.org/wiki/Friedrich_Bergius],

[https://en.wikipedia.org/wiki/Dictionary_of_Scientific_Biography],

[https://fr.wikipedia.org/wiki/Friedrich_Bergius],

[https://ro.wikipedia.org/wiki/Friedrich_Bergius].

¹⁸ [https://www.nobelprize.org/nobel_prizes/chemistry/laureates/1937/karrer-bio.html].

¹⁹ [https://ro.wikipedia.org/wiki/Paul_Karrer].

²⁰ [<http://www.nndb.com/people/418/000100118/>].

²¹ [<http://www.uzh.ch/en/about/portrait/nobelprize/karrer.html>],

[<http://www.stadtuniversitaet.uzh.ch/de.html>].

Academy of Romanian Scientists. But *Britannica*²² and Nobel Prize web page²³ transcribe almost the same zero-information: de Broglie was «elected a member of the Academy of Sciences of the French Institute in 1933, Louis de Broglie has been its Permanent Secretary for the mathematical sciences since 1942. He has been a member of the Bureau des Longitudes since 1944. He holds the Grand Cross of the Légion d'Honneur and is an Officer of the Order of Leopold of Belgium. He is an honorary doctor of the Universities of Warsaw, **Bucharest** [sic!], Athens, Lausanne, Quebec, and Brussels, and a member of eighteen foreign academies in Europe, India, and the U.S.A. » The Romanian version of the Wikipedia²⁴ is very laconic and ignores the information that de Broglie was also a member of the AOS/AOSR: 1929, the Nobel, Prize; 1932, the Albert de Monaco Prize; 1938, the Medal Max Planck; 1944, the member of French Academy; 1952, the Kalinga Prize; 1952, the member of the Royal Society.

Jean-Baptiste Perrin, a French physicist, «held – write the Nobel Prize web page - honorary doctorates of the Universities of Brussels, Liege, Ghent, Calcutta, New York, Princeton, Manchester, and Oxford. He was twice appointed a member of the Solvay Committee at Brussels in 1911 and in 1921. He held memberships of the Royal Society (London) and of the Academies of Sciences of Belgium, Sweden, Turin, Prague, **Rumania** [sic!], and China. In 1923 he was elected to the French Academy of Sciences. He became a Commander of the Legion of Honour in 1926, and was also made Commander of the British Empire and of the Order of Leopold (Belgium).»²⁵ But, by the other hand, there are some informational differences between the German²⁶, English²⁷ and French²⁸ versions of Wikipedia. Unfortunately, this important information that Jean-Baptiste Perrin was nominated - even in a neutral enumeration and with transcription errors - as a member of the *Academy of Romanian Scientists* is no longer included in the other encyclopedias, such as Wikipedia, German version: «Auszeichnungen: Joule-Preis, Royal Society, 1896; Matteucci-Medaille, 1911 ; Vallauri-Preis, Bologna, 1912 ; La-Caze-Preis, Pariser Akademie der Wissenschaften, 1914 ; Wahl in die Französische Akademie der Wissenschaften, 1923; Wahl zum korrespondierenden Mitglied der Russischen Akademie der Wissenschaften, 1924 (seit 1929 Ehrenmitglied); Nobelpreis für Physik, 1926 ; Kommandeur der Ehrenlegion,

²² [<https://www.britannica.com/biography/Louis-de-Broglie>].

²³ [https://www.nobelprize.org/nobel_prizes/physics/laureates/1929/broglie-bio.html], [<https://www.pinterest.com/pin/453667362444965737/>].

²⁴ [https://ro.wikipedia.org/wiki/Louis_de_Broglie].

²⁵ [https://www.nobelprize.org/nobel_prizes/physics/laureates/1926/perrin-bio.html].

²⁶ [https://de.wikipedia.org/wiki/Jean-Baptiste_Perrin].

²⁷ [https://en.wikipedia.org/wiki/Jean_Baptiste_Perrin].

²⁸ [https://fr.wikipedia.org/wiki/Jean_Perrin].

1926; Commander of the British Empire; Kommandeur des belgischen Leopoldsorden.»²⁹

Unlike Jean-Baptiste Perrin's *Biographical* transcribed on the site of the Nobel Prize, the bio-bibliographic record, the profile of **Paul Sabatier** affiliations, awards, honors, memberships is not complete: the moment of Sabatier's glory in the Romanian academic space is missing. Paul Sabatier, a French chemist, was – the Nobel Prize web states - «a Member of the French Academy of Sciences and Commander of the Légion d'Honneur. He was Doctor of Science, *honoris causa*, of the University of Philadelphia and honorary member of the Royal Society of London, of the Academy of Madrid, the Royal Netherlands Academy of Sciences, the American Chemical Society, and many other foreign institutions. He was awarded the Prix Lacate (1897); the Prix Jecker (1905); the Davy Medal (1915) and Royal Medal (1918) of the Royal Society; and the Franklin Medal of the Franklin Institute (1933). »³⁰ As usually, the French³¹, English³², Russian³³, Romanian³⁴ versions of Wikipedia do not say anything about the Paul Sabatier AOS/AOSR membership.

One can ask rhetorically why the English and Germanic, French or Romanian encyclopedias and lexicons do not consider it necessary to mention the fact that Bergius, Karrer, Perrin, Sabatier, German or French scientists are also members of the *Academy of Romanian Scientists*?

On the one hand, to understand in depth and to grasp the subtle mechanisms – at the social, cultural, mental, intellectual level - one would have to know and analyze the multiple and complex relations between Romania and Europe³⁵. First of all, the most important country from an economic and political point of view, monarchical, was Germany. Romanian-German Relations during the Interwar Period «were dominated by two issues: the reestablishment of bilateral trade and German reparations for war damages incurred during the World War I German occupation. »³⁶ On the other hand, understanding the intellectual, scientific and academic dynamics of the interwar period should also be studied the

²⁹ [<https://ssd.jpl.nasa.gov/sbdb.cgi?sstr=8116+Jeanperrin>].

³⁰ [https://www.nobelprize.org/nobel_prizes/chemistry/laureates/1912/sabatier-bio.html].

³¹ [https://fr.wikipedia.org/wiki/Paul_Sabatier].

³² [[https://en.wikipedia.org/wiki/Paul_Sabatier_\(chemist\)](https://en.wikipedia.org/wiki/Paul_Sabatier_(chemist))].

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³⁴ [https://ro.wikipedia.org/wiki/Paul_Sabatier].

³⁵ With regard to Franco-Romanian relations: Mihail Ionescu, « Les relations franco-roumaines de 1938 à 1944 », *Revue historique des armées* [En ligne], 244 | 2006, mis en ligne le 24 novembre 2008, consulté le 27 septembre 2017. URL : <http://rha.revues.org/5922>.

³⁶ Andreas Hillgruber, *Hitler, König Carol und Marschall Antonescu. Die deutsch-rumänischen Beziehungen 1938-1944*, Wiesbaden: Steiner, 1954, p. 45. *Romanian-German Relations before and during the Holocaust*: [<https://www.jewishvirtuallibrary.org/jsource/Holocaust/Romania/two.pdf>].

topic of the student migration from Romania to the German universities, especially relevant during 1933-1945: « [...] the attitude of the German authorities towards the student migration underwent a change: the foreign students became target and tool of propaganda. This is why many of the Romanian students in the Third Reich played the role of agents of transfer for the extremist ideology. »³⁷

Taking into account these (un)fortunate developments, in this globalist and globalizing Era, the *Academy of Romanian Scientists* should rethink and reformulate, reshape its strategies to make known, to 'sell' our image on academic markets. The *Academy of Romanian Scientists* should monitor, too, the Stock Exchange of academic values in the world. The bio-bibliographies of the most illustrious members of the Academy should be written and transmitted as a newsletter worldwide, to the most important Academies and Universities. It would also be necessary to begin by transmitting in the emergency regime to the sites of encyclopedias and dictionaries the necessary corrections.

Among the main objectives of AOSR³⁸ are: «To promote at national level interdisciplinary research in natural, engineering, and applied sciences, as well as medical disciplines, etc. [...]. To initiate international contacts by creating links with academic bodies, research and higher education institutions from abroad, and also with Romanian scientists from abroad and foreign scholars. To develop an adequate framework where scientists from different fields might meet, thereby contributing, through information, to the creation of interdisciplinary teams with a view to solving complex issues.[...]» In this context, I believe that every member of our Academy should have the 'discreet' mission to make known throughout the world the projects and results of this Institution, but also to monitor, as far as possible, the presence of the Academy, the activity of its members in encyclopedias and dictionaries. In short, we should periodically update the impact factor and the degree of scientific and academic rating. To conclude, we must manage and control the universal values in order to impose our scientific values and our ideas, our identity and our destiny as a nation. These are the most important benchmarks towards a masterpiece of Romanian creative genius.

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³⁷ Irina Nastasă-Mate, *The Students from Romania in the Third Reich. 1933-1945*. PhD thesis. „Babeș-Bolyai” University, Faculty of History and Philosophy, Cluj-Napoca, 2012, p. 7 [http://193.231.20.119/doctorat/teza/fisier/531].

³⁸ [http://www.aosr.ro/en/academy-of-romanian-scientists-1996-present-day/].

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BOOK REVIEWS

Kerstin W. Shands, *Journeys Within. The Contemporary Spiritual Autobiography*, Stockholm, Elanders, 2016, 229 pp.



This book is mapping the sphere of study determined by contemporary spiritual autobiography, through a sum of contemporary spiritual autobiographies (published after 1995).

The investigative method examines various theories, perspectives, and definitions, in order to define with more nuances the realm of the spiritual autobiography.¹

Autobiographies are keys to subjectivity and to the spiritual preoccupations of the self. Extremely interesting for a literate, philosophical and theological audience is the topic of spirituality per se unveiled and defined approaching the illustrations of autobiographies with spiritual content, reference and purpose, compared afterwards to secular autobiography.

Autobiography is an intense personal quest for the more genuine individuality, for the ground zero knowledge of being, through written thought, through thought and emotion brought to the order represented by a clearer understanding of things. One finds and loses oneself in an autobiography.

One arrives to capture a more spiritual self in approaches and in exercises of sincerity and aspiration. The author shows: “Whereas the spiritual autobiography is often in one sense a success story, the texts chosen in this study will focus on introspective works by writers who embark on genuine quests and who do not know beforehand where they will end up. Spiritual autobiographies

¹ Cf. <http://sh.diva-portal.org/smash/get/diva2:949567/FULLTEXT01.pdf>

that are sermons whose main purpose is to enlighten readers and set them on the right path, that are providence tales, wonder tales, or conversion narratives designed to convert others, are not a primary concern here, even though such aspects will surface in some of the texts, in particular in the near-death narratives..." (*Introduction*, p. 25)²

Certain personal narratives emphasize the quest for the capturing of the image of God and the role of metaphors in this process, following the convolutions of personal religious development. "*In Metaphorical Theology: Models of God in Religious Language*, Sallie McFague makes a case for a metaphorical theology. Even though metaphors infuse and underpin all our thinking (with dominant root metaphors becoming models and 'abstraction[s] of the similar from a sea of dissimilars' becoming concepts [16]), metaphors – "seeing one thing as something else, pretending 'this' is 'that' because we do not know how to think or talk about 'this'" – are even more relevant and unavoidable when 'speaking about the great unknowns' (McFague 15)" (p. 28).

Cultural and social hegemonic perspectives influence the subjective sense of emancipation from sin toward grace. Extremely interesting are the autobiographical accounts of pilgrimages examined as a genuine journey, with analytical interest for the identification of the points of departure, turning points, milestones, and arrivals. Autobiographical words, and autobiographical wordy architectures of thought and emotion, are summoned in this book to bring together the travelling dimension and the symbolic and spiritual dimensions. "In pilgrim narratives, inter-personal and intra-personal aspects are important. Yet another level concerns the relationship to or experience of a transcendent dimension. Oftentimes, the first two levels are subordinate to this third level, as may also be the case with the narrative itself in its focus on spirituality and religion while downplaying other aspects. In these stories, the relationship to God or a transcendent dimension is more important than anything else. It suffuses the first two levels and determines how authors see themselves and how they interact with others. The relationship with a transcendent dimension may be precarious, it may appear in sudden glimpses or in unexpected mystic experiences, or it may be an imagined future point of arrival. A pilgrimage narrative, then, may be an account of a journey towards a real or a utopian future point. Although it is an outward, physical pilgrimage, it is always and primarily also an inner voyage." (pp.89-90)³

Spiritual and personal narratives are all journeys within in the spaces of introspection and conscience, bringing a surplus of awareness to the spiritual milestones that constitute the core of subjectivity.

Autobiographies are individual analyses. This work brings together a successful selection of spiritual autobiographies, witnessing the connection among

² *Ibidem.*

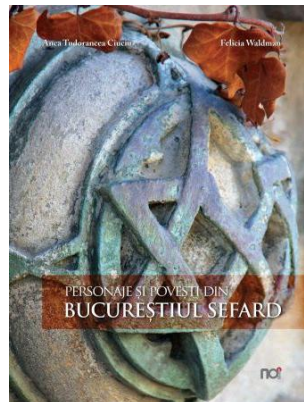
³ *Ibidem.*

literature, theology and implicitly a wonderful kaleidoscope of subsequent philosophical perspectives over the narrative self and the role of religion and spirituality for the self, in order to emphasize how this “literature” brings to the fore one heroic epopee after another: there are narratives of the exit from solitude and confusion, toward epiphanies and illuminating conversion. This book captures the specificity of the genre of spiritual autobiography representing a true spiritual reservoir for contemporary times.

This “fabric” of journeys within subjectivity reminds us of the words of Antonio Machado: “Wanderer, your footsteps are the road, and nothing more; wanderer, there is no road, the road is made by walking. By walking one makes the road, and upon glancing behind one sees the path that never will be trod again. Wanderer, there is no road - Only wakes upon the sea”. Only that autobiographies are roads made by words, not by footsteps, made by emotion and thought, by the wakes upon the seas of awareness.

Henrieta Anișoara Șerban

Anca Ciuciu, Felicia Waldman,
*Personaje și povești din Bucureștiul
sefard*, Noi Media Print, 2016, 144 pp.



There was once a Spanish Street in Bucharest. A place where many residents were actually speaking a Castilian dialectal. It was the language of the Sephardic Jews (Ladino/ Judeo-Spanish), who arrived in the Romanian space on the Ottoman branch.

Following the 1492 expulsion edict, issued by the Catholic Kings Fernando de Aragón and Isabel de Castilla, many Sephardic Jews of Spanish rite fled to the Ottoman Empire, where the sultan Baiazid II guaranteed their security

and freedom of worship. From here they migrated to the Balkan Peninsula (especially to Thessaloniki), and then passed to Wallachia and Moldavia.

The Sephardic community of yore was a small one (compared to that of the Ashkenazi Jews, who later came on the Poland branch), and today it is just a memory. Maps like the Papazoglu map from 1871, old pictures depicting the Cahal Grande synagogue in the Popescu's slum (the nowadays Unirii Square), etymologies of toponyms that do not easily reveal to everyone (Mămulari Street, for example) or the silent gravestones in the Sephardic cemetery are witness to their past.

Significant sequence in the Romanian history (even limiting to the role of Jewish bankers in the creation of the Romanian banking system), the Sephardic history in Bucharest has been retrieved to the scientific present by publishing the volume *Personaje și povești din Bucureștiul sefard/ Characters and stories from the Sephardic Bucharest* (Noi Media Print, 2016).

Released on February 1, 2017, at the Cervantes Institute in Bucharest, in the presence of their Excellencies the Ambassadors of Spain and Turkey in Bucharest – Ramiro Fernández Bachiller, respectively Osman Koray Ertaş – and the director of the Bucharest Museum, the historian Adrian Majuru, this volume is the result of the teamwork of the researchers Anca Ciuciu (Scientific secretary within the Center for the Study of Jewish History in Romania) and Felicia Waldman (Lecturer within the Hebrew Studies Center of the Faculty of Letters at the University of Bucharest) and comes after another success book: *Istorie și imagini din Bucureștiul evreiesc/ Stories and images from the Sephardic Bucharest* (Media Print, 2011).

Personaje și povești din Bucureștiul sefard brings not only the perfume of a past epoch, but also edited and unpublished documents: archival sources (Turkish Community Archives in Vienna, Archives of the Center for the Study of Jewish History in Romania), anthologies of historiographical texts and collections of documents (IMER - Sources and testimonies on Jews in Romania), memories and correspondence (Ángel Pulido Fernández, *Los israelitas españoles y el idioma castellano*, 1904), newspapers of that time (Romanian, French and British), as well as family archives.

Structured in seven chapters (*Itinerariu sefard: din Imperiul Otoman în Țările Române, Scrisori sefarde, Memoria străzilor care au dispărut, Povești comerciale de succes, Personalități ale Bucureștiului sefard, Istoria sefarzilor bucureșteni reflectată în The Jewish Chronicle, Proverbe sefarde*), illustrated with specially graphics, *Personaje și povești din Bucureștiul sefard* condenses 500 years of Spanish Jews history in the Romanian space.

According to the rabbi and the historiographer of the community, Mayer Abraham Halevy (1900-1972), the Sephardic history in Romanian Principalities began shortly after the ethnic group was displaced to the East. Merchants,

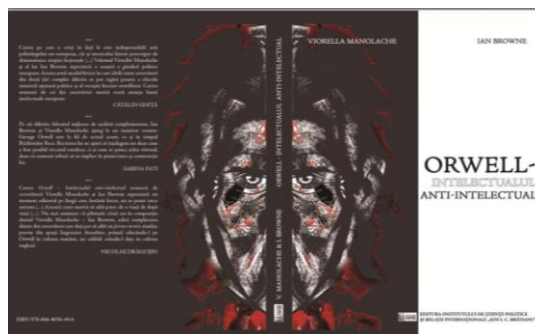
middlemen, usurers, doctors, jewelers and other artificers settled down here, and in 1730, persuaded by his counselor – the marano physician and diplomat Daniel de Fonseca, the Wallachian prince Nicolae Mavrocordat recognized as a self-standing entity the Sephardic community in Bucharest.

The volume points to the contribution of Sephardic families such as Halfon, Manoach, Bally etc. to the economic and cultural life of the capital; illustrates success stories such as the fabric store *La Papagal* from the Lipscani area, *High-Life* store or *Alcalay* bookstore from Calea Victoriei etc. – businesses run by the members of the same Sephardic community; reviews the biography of Sephardic personalities merged into the Romanian culture – the doctor Nicolae Cajal, the editor Simon Benvenisti, the pianist Dan Mizrahy etc. Finally, through the selection of proverbs in ladino (from *Trezoro Sefaradî*, Istanbul, 2006), the volume reminds the charm of a language that has perished with its people.

For this revitalization of the memory and exciting manner of reconstructing the history of the Sephardic community, *Personaje și povești din Bucureștiul sefard* appears to us both opportune and meritorious.

Carmen Burcea

Viorella Manolache, Ian Browne, *Orwell – Intellectul anti-intelectual*, București, Editura Institutului de Științe Politice și Relații Internaționale “Ion I. C. Brătianu”, 2017, 303 pp.



Orwell – The Intellectual anti-intellectual represents a successful approach assessing the various dimensions of a complex writer (utopian, liberal, socialist) whose works “endure” (Craig L. Carr, *Orwell, Politics, and Power*, Continuum, 2010) within a cultural space of great interest, where the artistic and political spheres meet.

The book is structured in two parts: “George Orwell’s retro-utopia (Viorella Manolache) and “Orwell – Satirical writer and socialist” (Ian Browne).

Under the sign of the “endurance of Orwell” we identify as foundation the endurance of the utopia itself, both in the artistic and political domains. Orwell’s work constitutes a particular political theory concerned mostly with the question of power closely related to a keen perception of the centrality, first, of the emotional dimension of propaganda as in *1984* and, second, of political analogy, in *Animal Farm*. The sensorial dimension of the contexts of propaganda is important, too, and the analysis mentions the obsession Orwell had for the sense of smell, and his “virtuosity of smell” (p. 36), which, in our view, in *1984*, not only succeeds to create a world of the organic, but it creates much more: a metaphor for the endangered and vanishing normality of a passing world of human spontaneity and surprise. Political analysis is ironically transferred toward “the ability to see whatever lies under your own nose” (p. 40).

Approaching another direction, namely that of the Orwell-from-the-Journals, the author of the first part shows that Orwell sustains with literary and cultural data, with explicit visual landmarks, with logical elements, but also with inconsistencies the analysis of propaganda.

Is Orwell postmodern? The first part of the volume offers various answers. The reader finds a postmodern Orwell engaged in the confrontation of the virtual with the real, and another one in the creative relation of this thinker to language (pp. 52-53) and to style, both seen as bearers of political causes and consequences. “Orwell is an author preoccupied with [a specific] metaphysics whose correlative sign is the political, with the mission of preserving and redefining the daily and tangible truth, as a part of the human experience” (p. 57). The human being becomes spoken by language.

The accent placed in the first part of this book methodically on fractures and discontinuities in the Orwellian works is hegemonic in the first part, signed by Viorella Manolache, and it represents a symptom of the strategies to conceal and retrieve utopia in various facets and aspects, for the most part, related somehow to a past which is endearingly lost, while pessimistically, the future is painted bleakly, having in store new and unimaginable sorts of evils (totalitarianism, World Wars, the crisis of rationalism). The world to come is opposed to the hedonistic utopias imagined by the former reformers; it is a realm for the arbitrariness of the human life, failing as keeper of human spirit, especially within a Bolshevik like context, where, as Panait Istrati, the writer and revolutionary, self-titled the “individualist-altruist”, watched by the Intelligence Service, cited by the author, here, in an extremely interesting parallel to Orwell, said “undoubtedly, the world of tomorrow will be the lower image of today’s world thinking itself as the best” (p. 101).

This is the reason why the Viorella Manolache speaks of retro-utopia: the implicit hidden behind the bleak visions of the future is that there is nothing worse than contesting the past, for this would be the contestation of existence. Even

more, whoever controls the past controls the future, and so, the totalitarian ideological control requires victories after victories on the very existence, on the self, reconstructed ideologically, *retro-topically* (Bauman), totalitarianism maiming both the self and the past by “impregnating the memory with selective amnesia” regulated ideologically (p. 127).

The second part of the volume, signed by Ian Browne, approaches the works of George Orwell thematically, and it describes them as having at their core the famous volume *1984* and the political analysis circumscribed to the notion of socialism, as understood by Orwell. *1984* was neither a prophecy, nor a close description of communism as present in the Soviet Union. In this work Ian Browne finds an evaluation of the nature of power and its relationships to language. Orwellian terminological creations such as *newspeak*, *doublethink*, *thoughtcrime* and *Thought Police* are perpetual presences within the intellectual discourse nowadays, returning in the present-day discourse to emphasize precisely this successful exercise of power via terminology, but also the successful control exercised by authority in terms of thought and speech found at the centre of ideological strategies, propagandistic strategies, and control mechanisms of power.

For Ian Browne Orwell arrives at the almost Nietzschean conclusion that the powerful people have the imperative to have power for its own sake, recognizing power only after its trail of suffering as in the following idea captured by James Burnham: “there is nothing outrageous in letting a few people die of starvation for governance reasons, but to let starve millions of people deliberately is a type of action attributed currently only to Gods” (p. 236).

The sub-chapter titled “The Aesthetics of Power” approaches power at Orwell as physical power, albeit grotesque and sadistic, at the same time a representation, provided repeatedly, constructing a dramaturgical cult of power emanating a typical aesthetics of the un-necessary cruelty in front of a helpless opponent. Here is the image of the totalitarian future: “If you want an image of the future imagine a boot crashing someone’s face – and this, forever” (p. 239).

As a critique of totalitarianism it captured the main traits of totalitarianism, which could be identified as present in the Soviet Union, but also in other totalitarian regimes of the time and later on, for, “totalitarianism, if not fought against, could triumph anywhere” (p. 159). The second part offers a complex outline of the British socialism, with interesting correlations with the European socialism, in order to both contextualize Orwell’s socialism and present it in its specificity. Orwell is interpreted as implacable anti-communist, anti-capitalist and anti-social and political *status quo*: a socialist. For Orwell, socialism is an intellectual socialism and a moral creed in a fair social model which is not impossible to put in practice, or, not an utopian socialism away from reality.

We agree with researcher Ian Browne upon the paramount importance to recall, as Orwell did, the importance of writing as moral force, as a “generous fury” summoned to sanction injustice (and, in our view, as importantly, to sanction cruelty as a distress signal for totalitarianism).

Cătălin Ghiță (writer and linguist) appreciates the book as indispensable for the East-European intellectual and for the literary critic preoccupied with the dimension of the fictional utopia. As a success of the European political thought the book establishes the present-day relevance of the political writings of Orwell and it elucidates important dimensions of the totalitarian past (Sabina Fati, writer and journalist). For Nicolae Drăgușin (political theorist), the book represents an editorial moment favoured by a complementary investigation, one introducing more profoundly George Orwell in the Romanian culture (Viorella Manolache) and the other capitalizing upon the reverberations of the Orwellian works in the British culture (Ian Browne).

Henrieta Anișoara Șerban

SCIENTIFIC LIFE

Contemporary Philosophy – problems, trends and perspectives, 28 August – 02 September, Varna, Bulgaria

Between 28 and 31 August, the international philosophical conference entitled “Contemporary Philosophy – Problems, Trends and Perspectives” took place in the Creative House of the Bulgarian Academy of Sciences in Varna (Bulgaria). This congress was organized by the Institute for the Study of Societies and Knowledge (BAS) in collaboration with several foreign partners: the Czech, Slovak and Polish Academies of Sciences, the Romanian Academy, the Universities of Liege (Belgium), Belgrade, Novi Sad and Niš (Serbia), as well as of Bosnia and Herzegovina. The International Organizing Committee, chaired by Assoc. Prof. Bogdana Todorova, included scientists from each of the listed institutions.

Contemporary philosophy is called to remind people of their deeper self, of their humanity and finitude and this is the reason why the conference was gathered under the Socratic idea regarding the modesty of knowledge, expressed in Latin: „Quantum scimus gutta est, ignoramus mare”.

The conference was attended by over 40 scientists from 10 European countries. The talks were distributed in six thematic panels: *Contemporary Logical Problems – Solutions and Interpretations*; *Value Conflicts and Radicalism*; *Religion and Politics*; *Contemporary problems of analytic philosophy*; *Contemporary philosophical frameworks of the theory of education*; *Rationality and non-rationality in philosophy and science*. The purpose of each panel was to outline the specific challenges that today’s world poses to each of the major philosophical disciplines – from logic, ontology and philosophy of science, through political philosophy and philosophy of religion, to aesthetics, philosophy of education, and comparative philosophy.

In the papers presented and during the lively discussions following them, the role of the philosophical reflection and argumentation in today’s public debate was treated from various points of view. However, the main perspective of the discussions was constituted by the reality of the world which we live in: a world made small by the globalization but also painfully divided by economic, religious, civilizational and other conflicts. The three working days of the Varna conference clearly showed that in spite of the dynamic changes during the last decades and

despite the leading role of technology in our century, philosophy still has something to say about the topical problems of mankind. It is up to the international philosophical community to address these problems and focus their efforts on giving their specific contribution to solving them.

Among the papers presented, in the first section entitled, *Contemporary Logical Problems – Solutions and Interpretations* and chaired by Assoc. Prof. Kristyan Enchev, having as technical secretary Lubka Ilieva, the first speaker Dr. Vít Punčochář (Czech Academy of Sciences) presented the paper entitled *A Failure of Some Basic Logical Laws*; Assoc. Prof. Doroteya Angelova (ISSK-BAS), the communication *Logical Consequence in Relevant and Connexive Logics and Its Roots in Antiquity*, Prof. Bruno Leclerc (University of Liege, Belgium) spoke about *Giving an account of fictional discourse. Meinongian logics versus modal Logics*, and Corresponding member Prof. Angel Stefanov (ISSK-BAS), presented the paper *Dogmas in Science and Philosophy*. In the second part of the first day which was chaired by Assoc. Prof. Doroteya Angelova with the technical secretary Lubka Ilieva, Prof. Martin Tabakov (ISSK-BAS) presented the paper *A Hitherto Unnoticed Paradox in the Hare-Niemeyer System*, Assoc. Prof. Nikolay Obreshkov (ISSK-BAS), approached the topic *On a normative consequence relation as a tool in discussion about some modal logical systems*, Assoc. Prof. Kristiyan Enchev (ISSK-BAS) took under consideration the *Bulgarian Routes of Critical Metaphysics* and Lubomir Sirkov, PhD student (ISSK-BAS) communicated the paper entitled *Reconsidering the Paradox-Fallacy Nexus: on some issues with the Sorites and the Slippery Slope (and Other Fallacies)*. The next part, with the topic *Contemporary philosophical frameworks of the theory of education* was chaired by Prof. Vesselin Petrov and the technical secretary was Diana Petrova. Prof. François Beets (University of Liège, Belgium), the first speaker, addressed the following question: *Is teaching possible? Historical perspectives toward Whitehead's theory of education*. As following, Assoc. Prof. Engelsina Tasseva (ISSK-BAS) addressed the topic *Mathematics education: some philosophical aspects*, Assoc. Prof. Rosen Lutskanov (ISSK-BAS) approached the topic *Learning Space Theory: Introducing Problem Hardness*. The next part was chaired by François Beets and technical secretary was Diana Petrova, including the presentations *Principles of the Metaphysical Basis of Whiteheadian Education*, by Prof. D.Sc Vesselin Petrov (ISSK-BAS), *Why Barney knows* by Assoc. Prof. Marina Bakalova (ISSK-BAS) and *Humanistic Communicative Approach in Modern Education* by Prof. Dragan Kolev & Assist. Prof. Katarina Držajić (Pan-European University Apeiron, Banja Luka, Bosnia and Herzegovina).

During the next days the conference proposed various interesting papers among which we are mentioning: *On Rationality of Legal Decisions*, by Prof. D.Sc Vihren Buzov (St. Cyril and St. Methodius University of Veliko Turnovo,

Bulgaria); *Philosophical Analysis of Rationality of Economic and Political Decisions*, by Pepa Petkova, PhD student (University of Veliko Turnovo, Bulgaria); *The Genesis of the Historiographical Notion of 'Second Scholasticism': The Dark Past of an Esteemed Concept*, by Assoc. Prof. Marco Forlivesi (Università degli Studi di Chieti-Pescara, Italy); *Inadvertent Authorial Creation Revisited*, by Dr. Zsófia Zvolenszky (Institute of Philosophy, Slovak Academy of Sciences); *Orthodoxy and politics: public, political and electoral stands*, by Assoc. Prof. Henrieta Serban (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romanian Academy, Correspondent Member of the Academy of Romanian Scientists); *Mahdism According to Ibn Haldun as a Means of Recuperating Power in the Context of Uncertainties and Domination in the Islamic Geography*, by Prof. Mehmed Dalkilic (University of Istanbul, Turkey); *Religious and Political determinants of war in Syria*, by Prof. Slobodan Neshkovic (SKAIN Academy, University Business Academy, Novi Sad); *Syria – the battle for the Paradise* by Assoc. Prof. Bogdana Todorova (ISSK-BAS); *The Radicalization of Religious Movements via Repertoire Identities*, by Prof. Ismail Demirzeen (University of Istanbul, Turkey); *The rediscovery of religious identity in post-communist Romania*, by Lorena-Valeria Stuparu, Scientific Researcher III (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romanian Academy); *The Eastern European political values: A perspective on their identity*, by Gabriela Tănăsescu, (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romanian Academy); *Radical Short-Circuits: Postmodern Theology / Radical Orthodoxy Values*, by Viorella Manolache, Scientific Researcher III (The Institute of Political Science and International Relations, "Ion I.C. Brătianu", Romanian Academy); *Pluralism of Values*, by Academician Alexandru Boboc (Romanian Academy); *Between the Secular and the Post-secular: The shadow of the Dwarf (Leszek Kolakowski)*, by Prof. Nina Dimitrova (ISSK-BAS); *Political and Artistic Radicalism in the 20th century: A Situationist Solution for an International Value Conflict*, by Oana Serban, PhDc (University of Bucharest, Romania); *Contemporary art and the conflict of Aesthetic values (Beauty /vs/ Daily experience)*, by Prof. Mihaela Pop (University of Bucharest, Romania); *Aesthetics of Silence in a World of Noise*, by Assist. Prof. Sylvia Borrisova (ISSK-BAS); *Understanding Paradoxes in Modern Philosophy of Psychiatry – On the Example of Factitious Disorder (F68.1)* by Dr. Mira Marcinow (Polish Academy of Sciences) and Dr. Krystyna Bielecka (Polish Academy of Sciences) on a topic regarding philosophy of psychiatry.

The lesson of the conference was the educative role and value of contemporary philosophy for these times as Constantin Rădulescu-Motru, the Romanian philosopher and psychologist enounced at the beginning of the 20th century.

Education and self-education is the key to a life well lived a life of quality that asks from the human beings to overcome themselves and to require the best first and foremost from oneself, as Epictetus said it, almost a couple of millenia ago: “How long are you going to wait before you demand the best for yourself and in no instance bypass the discriminations of reason? You have been given the principles that you ought to endorse, and you have endorsed them. What kind of teacher, then, are you still waiting for in order to refer your self-improvement to him? You are no longer a boy, but a full-grown man. If you are careless and lazy now and keep putting things off and always deferring the day after which you will attend to yourself, you will not notice that you are making no progress, but you will live and die as someone quite ordinary. From now on, then, resolve to live as a grown-up who is making progress, and make whatever you think best a law that you never set aside. And whenever you encounter anything that is difficult or pleasurable, or highly or lowly regarded, remember that the contest is now: you are at the Olympic Games, you cannot wait any longer, and that your progress is wrecked or preserved by a single day and a single event. That is how Socrates fulfilled himself by attending to nothing except reason in everything he encountered. And you, although you are not yet a Socrates, should live as someone who at least wants to be a Socrates”.

*Bogdana Todorova
Henrieta Anișoara Șerban*

The 11th International Conference Whitehead, 25-28 July 2017, Azores University of Ponta Delgada (Azores Islands)

Azores University of Ponta Delgada (Azores Islands) has organized during the time interval 25-28 July 2017, the works of the 11th *International Conference Whitehead*.

This year, the theme of the conference was „*Nature in Process – Novel Approaches to Sciences and Metaphysics*”, and the 29 sections of the International Conference included the conferences presented by 158 researchers, experts and philosophers from different countries of the world.

Alfred North Whitehead (1861-1947) was a British mathematician, a logician and a philosopher, who was best known for his activity in mathematical logics and the philosophy of science. He was also, in collaboration with Bertrand Russell, the co-author of the journal *Principia Mathematica*, in three volumes

(1910, 1912 and 1913). Later on, he was the first to approach metaphysics as a philosophy of the process.

Whitehead's work focuses on four main directions*: mathematics and logics, the philosophy of science, the philosophy of education and metaphysics. Among his works we should mention the following ones: *Process and reality* (1929), *The concept of nature* (1920), *Science and modern world* (1925), *The objectives of education and other essays* (1929), *An enquiry concerning the principles of natural knowledge* (1919), *The principle of relativity with applications to physical science* (1922), *Religion in the making* (1926), *Nature and life* (1934), *Symbolism, its meaning and effect* (1927), *The function of reason* (1929), *Modes of thought* (1938), *Essays in science and philosophy* (1947).

The main ideas structuring the conception of Whitehead may be identified as following:

- All the mathematical truths can be translated in logical truths, in other words, the vocabulary of mathematics constitutes a subsection of the vocabulary of logics;
- All the objects should be understood as domains that have, as well temporal and spatial extensions;
- Each object in the real life can be understood as a series of events, similarly constructed;
- Whether philosophy is successful, it is called to explain the relation among our objective, scientific and logical discourses and the present world, the world of the subjective experience;
- “*One should avoid the erroneous divide*”; we should avoid the division of the world in categories separated after criteria such as mind and matter or nature;
- All experience is a part of nature; “We may both not choose and choose. For us, the red sunset sunshine should be as much a part of nature as the molecules and electric waves through which scientists would explain the phenomenon”;
- Whitehead's philosophy of education emphasizes the idea that a good life is best thought of as an educated and civilized life;
- „The mind of the student is a growing organism...is not a box to be ruthlessly wrapped up in extra-terrestrial ideas”....*for the purpose of education is to stimulate and orient the development of each student*;
- Any appropriate education should include a *literary component* (the study of language, the connexion between human thought and writing), a

* Nevertheless, his works include also studies of Phenomenology, Theology, Mind Philosophy, German Idealism, Modern Philosophy, Biology, Analytical Philosophy, Law and economy, Pragmatism, Neo-Platonism.

- scientific component* (the practice of the observation of natural phenomena), and a *technical component* („the art of using knowledge”);
- Education should encourage the “marriage” of thought with action („*No scientist wants solely to know. She acquires pieces of knowledge in order to quench the thirst for discovery*”);
 - „*The insistence in the Platonic culture on the disinterested intellectual appreciation is a psychological error*”;
 - *The “true occasion”* (a metaphysical notion introduced by Whitehead), or the real entity, is not a durable substance, but a process of becoming; “*the true final things on which the world is built are drops of experience, complex and interdependent*”;
 - The recognition of the fact that the world is rather organic than materialist is essential for anyone who wants to develop a complete description of nature;
 - Religion is preoccupied with permanence, on the background of change and this permanence could be found in the order present in nature (which Whitehead calls sometimes “*the primordial nature of God*”);
 - The accent placed by Whitehead on change determined several theologians to conclude that rather than conceiving God as an inheritor of tradition, we should appreciate God as influenced as much by the world, as the world is influenced by God.

From Romania, university Professor Doctor Honoris Causa **Ion Craiovan** (from The Institute for Juridical Research „*Acad. Andrei Rădulescu*”) and university Professor **Mihai Bădescu** (from the Academy of Economic Studies, Bucharest, full member of the Academy of Romanian Scientists, the Section of Philosophy, Psychology and Theology) took part in this scientific event.

Ion Craiovan presented the communication entitled *On Law’s Concept in Process within Juridical Reality*. The main ideas of this interesting communication were the following:

- juridical reality is a component of complex processes (natural, social, cosmic); according to the space, historical time, and context, these realities fall under the incidence of juridical norms;
- within the general field of knowledge (Heraclites, Whitehead, David Böhm, Basarab Nicolescu and others) brought to the fore a series of arguments for the understanding of the world as an universal process through which things happen (“*holomovement*”);
- from human perspective, certain components are uncontrollable; from this point of view, juridical reality has a “*variable geometry*”;
- within the field of knowledge, the conceptual history of law reveals numerous tentative to capture what is law and what is juridical reality, as

the ones found in the works of Celsius, Ulpian, Savigny, Puchta, Kelsen etc.;

- from the ever more complex concepts the thinkers arrived at paradigms – exemplary modes of thought –, and to expressions of maturity, of a scientific discipline guiding a social practice (Thomas Kuhn);
- juridical knowledge also admits numerous paradigms: normative, conceptual, moral, behavioural, communicational etc.;
- gradually, the thinkers came to a static and sometimes dogmatic understanding of law and juridical reality, and then overcame that vision through the above-mentioned view of juridical reality as process;
- from this perspective, law itself is understood dynamically, as a juridical system, found in a permanent becoming, as a specific fusion of processes, aiming at establishing order, power, social constraint, normativity, values – especially, such values as truth, freedom, justice – in a given historical time and society.

Mihai Bădescu presented the communication entitled *Whithead's ideas within some Romanian juridical thinkers*.

The author has underlined the fact that there were several Romanian thinkers, jurists and philosophers, who, through their works, among which the most relevant he considered to be those dedicated to law philosophy, have emphasized a series of common elements and some ideas were even overlapping with the thought of the great thinker who was Alfred North Whitehead.

Among these Romanian thinkers, two were of paramount importance:

Eugeniu Speranția and **Mircea Djuvara**.

The philosophical works of **Eugeniu Speranția** is characterised by a *powerful biological, social and metaphysical dimension*.

The most important ideas of the philosophical thought of Speranția, are to be identified in the following aspects:

- neither of the fundamental philosophical problems can be resolved unless the thinker considers both **life**, as an originary principle of existence, and **social reality** (E. Speranția, *Locul vieții psihice în construcțiunea unei biologii generale [The place of the psychical life in the construction of a general biology]*, in „Revista de Filosofie”, 1934, p. 149);
- whatever seems to stay on the path of constituting one science to approach as well the organic facts and the psychical aspects is *individuality* or the *material discontinuity of the organic beings*, on the one hand, and, on the other, the *fluid continuity of the states of the soul*;
- the characteristic traits for any living being are the *unity and the synthesised activity of the living being*, by which this being assimilates amorphous and disparate elements, thus, presenting herself as a *permanent conservative and expansive process of synthesis and*; the same

characteristics are encountered as well when studying the phenomenon called “conscience”, the tendency to preserve itself as a process of synthesis, under analogous forms: expansion conquering, construction;

- the logical laws are laws which the thinking subject is imposing herself or himself and which she or he searches for and attempts with determination to obey; these laws have an imperative character; they may be trespassed, but when this happens, the thinking subject feels the need for reprimand and reprobation, or, at least, for an apology, in order to mend things, and, or, bring a reparation of one nature or another;
- whether life represents the total of the acts of thought and movement, then, the world is but the virtual content and aspect of life; a reality that cannot be conveyed otherwise than for and by a living being (E. Speranția, *Legile și formele gândirii ca proiecțiuni ale proprietăților vieții [Laws and forms of thought as projections of the properties of life]* in „Revista de Filosofie”, 1934, p. 341).

In what concerns the philosopher **Mircea Djuvara**, we are accepting the affirmation according to which “no one until Mircea Djuvara has brought the juridical phenomenon under the eyes of the philosophers and no one has offered for the practitioner jurists a comparatively wider horizon, a large horizon which he has considered necessary: ‘law philosophy contains one of the elements which are indispensable for a genuine culture’” (B. B. Berceanu, *Universul juristului Mircea Djuvara [The universe of the jurist Mircea Djuvara]*, Ed. Academiei Române, București, 1995, p. 34 sqq).

In a synthesis:

- the thought of Mircea Djuvara could be characterised as dialectic idealism; we are not talking here about a subjective idealism, but, obviously, about an idealism with an experiential epistemological route that claims the importance of experience, related to a conception where matter and spirit mingle, forming merely two aspects of the experience, with the deontological result of reducing the investigation to objective relations;
- Mircea Djuvara is a rigorous investigator of relations; he considered that “it is dangerous to believe that our life could function as well without categories”;
- There is no human conscience and no human consciousness without a personal philosophy, a personal pragmatic attitude in front of life, an attitude which we consider inherent for each (M. Djuvara, *Câteva reflecțiuni asupra laturii filosofice a sufletului reginei Elisabeta [A few reflections on the philosophical nature of the soul of Queen Elisabeta]*, in „Convorbiri literare”, 50, 1916, p. 361);
- Reason detached from subjectivity, predominates though in every individual; law itself – as an expression of the social relations – has a

character which is predominantly rational; the attitude in front of life determines in any human conscience a certain philosophical conscience, so that the attitude in front of society determines a certain juridical conscience (M. Djuvara, *Dialectica creatoare a cunoașterii juridice [The creative dialectics of the juridical knowledge]*, lectures, 1935/1936).

Among the **fundamental dimensions of the conception of Mircea Djuvara** in the philosophy of law, we emphasize here:

- **The social character of law:** “*Law is applied directly and exclusively solely to the social facts*”; any other realities – psychical, biologic, physical etc. – are not of interest for law, unless mediated by social facts;
- **The idea of justice and juridical knowledge:** In what concerns the knowledge of the external realities and, especially, of the physical realities, the human knowledge starts from **intuitions**, passing to **concepts** and arrives at ideas. Thus, „*our entire knowledge starts with the senses, then passes to **understanding** and ends with **reason**, above which there is nothing within us capable to elaborate the matter of intuition and to bring it to the higher unity of thinking*” (M. Djuvara – *Contribution to the theory of juridical knowledge. The spirit of Kantian philosophy and juridical knowledge*, Tipografia Ziarului „Universul” – Brezoianu 23–25, Bucharest, 1942, pp. 25-66);
- **The objectivity of the juridical knowledge:**
 - „*the dialectics of active knowledge shows us that the rational objects of the consciousness are but something foreign and different from the objective conscience itself, as mere constructions realized through a dialectic (not empirical, but unfolding in time) progress of reason*” (M. Djuvara – *Contribution...*, p. 57);
 - *The hierarchy of sciences* shows that the natural realities, starting with the social ones, suffer essential transformations in order to yield, first, “the ethics”, the moral dimension and the the juridical dimension. „*Justice, similarly to the objects of natural sciences, is issued lively from the activity of objective knowledge itself*” (M. Djuvara – *Contribuție...[Contribution...]*, p. 58);
 - *juridical experience* cannot have only a social character, or solely the character of some other science of nature „*although it presupposes and closes in itself, transforming them, the experimental social data and, by this, the data of the other sciences without which a social conscience cannot exist*” (M. Djuvara, *Contribution ...*, p. 60);
- **The relation between law and morals** is based – according to the Romanian philosopher of law Mircea Djuvara – on several fundamental ideas:

- any judgment of the rational value of an activity may be of moral order or of a juridical order, accordingly to the nature of the activity taken into consideration as object of judgment;
- law has as purpose morality; in its entirety, law, is nothing else than a mode of setting morality in action;
- law is subordinated to morals in the widest sense, so that the juridical relation is founded not as much on the blind instinct of preservation present in each of us, as rather on the coordination and harmonization of the freedom of moral action of each of us (cf. M. Djuvara, *The General Theory of Law*, 1930, p. 828).

The works of the Conference ended with the elaboration of a Minute, establishing, among other things, the coordinates of the next scientific meeting.

Mihai Bădescu
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REVIEWS OF REVIEWS

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As Henrieta Șerban points out in her introduction to this volume, democracy can never be a finished product but must always be “a work in progress.” The articles contained within the volume are linked by a shared sense of the risks and uncertainties attached to the democratic project.

Keynes famously drew a distinction between risk and uncertainty. Risk can be assessed. We can make some attempts at answering the questions: how serious is the risk, how likely is it to happen, and how can we manage it. Uncertainty, as Keynes pointed out is different. It's what we don't know and cannot predict. It is what Donald Rumsfeld called “the unknown unknowns.” The articles look both backwards and forwards – towards what we can identify as risks, and backwards towards those things that we never envisaged, those “unknown unknowns”, that actually came to pass.

Another feature that links the writers in this volume is a sense that the optimism of Fukuyama, that history was about to end, was misplaced, and that rather than seeing liberal democracy as marching triumphantly into the future to the beat of a Hegelian drum, it turns out that there is no overall plan. The future is not foreordained and there is no overall plan. The articles in the volume are studies in contingency, in the specific qualities of events, their causes and their repercussions, and their associated risks and uncertainties.

In *Ideological Realpolitik, Euroscepticism and American Exceptionalism in Robert Kagan*, a sceptical reading of Robert Kagan's writing, Gabriel C. Gherasim identifies Kagan's preoccupation with “assertive exceptionalism” as an attempt to control risk, specifically the threats to America posed by terrorism and rogue states. However, Gherasim's critical reading of Kagan allows him to see in Kagan's analysis, not an account of the risks of America, but rather an example of the risks to European values that lie at the heart of Kagan's valorisation of power.

From a different perspective Silvia Serafimova takes up the theme of American exceptionalism, in *The Influence of Carl Schmitt's Theory of Just War on George W. Bush's War Politics*. Serafimova emphasises the extent to which in

Schmitt's theory, the friend/enemy distinction and the determination of a conflict as constituting a just war (*bellum justum*) are the result not of a rational process of evaluating evidence and seeing if the criteria for a just war fit, but are the result of a Schmittian decision – a decision by the sovereign. This means that the idea of a just war has acquired a new character, and represents the politics of fear, the politics of risk management by the use of overwhelming force, a form of violence that may bear only a tangential relationship to the concepts of *jus ad bellum* and *jus in bello*.

In *Examining the Careers of the Boston Marathon Bombers*, Herman Butime engages in a valuable micro-study of terrorism, which examines the confluence of the various social and personal elements that led the Tsarnaev brothers to commit the Boston Marathon Bomb attack. Butime shows that nothing in the lives of the two brothers predetermined the outcome. There was nothing in their lives which made that inevitable, and so the outcome could have been foreseen. Risk and uncertainty come together to make this, looking back with the benefit of hindsight, a case of an “unknown unknown.”

Risk and uncertainty of another kind are the themes of the three articles which deal with Brexit, an event that was never expected to happen, least of all by the European Union and Britain's political elites. In *Brexit and the Future of the European Project – Possible Scenario*, Lucian Jora, deals with possible consequences in several key areas of Brexit for both the UK and Europe. The tentative nature of some of Jora's conclusions demonstrates the difficulty of predicting with any certainty what the results of Brexit will be. In *Exit: The Particle of an Entrapment* Viorella Manolache, drawing on the work of Claus Offe, is concerned with what the Brexit vote has shown about the nature of the EU. She sees the Brexit vote as a symptom of the fact that within the EU “almost no one believes in a transnational democracy”, and that the vote exposed the limitations of a political elite that were running the EU on “autopilot”. Ian Browne, in *Neo-Liberalism, Identity and Brexit*, sees the changes in the sense of identity that have occurred in England over the last 35 years as lying behind the Brexit vote. No politician on the Remain side addressed this issue, and so it was never recognised as a threat to Britain's continued membership of the EU. Manolache and Browne see lying behind the Brexit vote, not so much what was unknown as what was visible to all, but unrecognised. Risks can, as it were, hide in full view if politicians are so bound up in their own world, that they can't see what is in front of their eyes. And perhaps these are the most dangerous risks of all.

The clearest and most explicit examination of the idea of risk and probability is to be found in Scott Eastman and Eric Gilder's, *As America Trump(ets), the World Gets Tinnitus: Construing the Personal/Political Sphere of Donald Trump's Supporters and Its Effects Upon Accurately Forecasting the*

Election of 2016. Eastman and Gilder describe how a complex methodology using Bayesian sampling and incorporating the Black Swan ideas of Nassim Taleb concerning events that fall outside the normal range of possibilities was used to predict the result of the American election. The result was not as predicted and leads to the section, *Forecasting lessons learned (post mortem)*.

Lotfi Sour's *Rethinking the Euro Med Policy: A Cooperative Approach in an Increasingly Transforming Region* deals with more of Rumsfeld's "unknown unknowns" - the Arab Spring and its aftermath. The democracy-and-stability paradigm which in theory was meant to govern EU relations with the Middle East and North Africa "was far from being translated into practice" and that the future is very much uncertain, and what transpires in the future will depend in part on the EU's willingness to conduct a value based realistic foreign policy using trade policies and external assistance instruments. Whether the EU will do this is perhaps a "known unknown", something we know that we don't know – a risk we perhaps can assess and manage, if the political will exists.

An optimistic note is struck by Bogdana Todorova, in *The Position of "Unity" Between Theocracy and Theodemocracy in the Political Thought of Imam Khomeini*. Todorova sees a way of reducing tensions within a state, and thereby managing risk and reducing uncertainty, as lying in a unity of cultural and ethical values. Central to the ethical values is a recognition of the moral worth of individuals taking precedence over their material worth, and the importance given to the value of justice. Todorova offers a theo-democratic answer to the tension that can be found in Rousseau between the individual will and the General Will, where selfish interests are set aside in favour of a set of laws based on "goodness, justice, humanity and virtue" (Rousseau).

The central themes of this issue are risk and uncertainty, and how to manage the former and reduce the latter. Each author approaches this question from the perspective of democracy as "a work in progress" and that every problem is unique, and has its own inner logic, its own risks and its own uncertainties.

Ian Browne