

ACADEMIA ROMÂNĂ
INSTITUTUL DE CERCETĂRI SOCIO-UMANE „C.S. NICOLĂESCU-PLOPȘOR”
CRAIOVA

ARHIVELE OLTENIEI

22
SERIE
NOUĂ



EDITURA ACADEMIEI ROMÂNE

2008

Cuprins

ARHEOLOGIE–ISTORIE

SIMONA LAZĂR, <i>Cu privire la coifurile de tip Chalcidic în spațiul carpato-dunărean</i> (Some Considerations Regarding Chalcidic Type Helmets from the Carpatho-Danubian Area)	7
LIVIU MARIUS ILIE, <i>Legitimarea angelică a puterii politice în iconografia medievală răsăriteană</i> (The Angelic Legitimacy of the Political Power in the Eastern Medieval Iconography)	15
OANA-ANDREIA SÂMBRIAN-TOMA, <i>The Image of the Prince in Antonio de Guevara's "Clock of princes" translated by Nicolae Costin</i> (Imaginea Domnului în „Ceasornicul domnilor” de Antonio de Guevara, tradus în română de Nicolae Costin)	25
CLAUDIU NEAGOE, <i>Instaurarea „Regimului fanariot” în Moldova și Țara Românească. Considerații generale</i> (L’instauration du «regime phanariote» en Moldavie et en Valachie. Considerations générales)	33
ANCA CEAUȘESCU, <i>Așezările rurale din Câmpia Băileștiului, oglindite în documente cartografice din secolele XVIII-XIX</i> (The Băilești Field Rural Settlements Reflected in Some Cartographic Documents from the 18 th and 19 th century) ...	45
ILEANA CIOAREC, <i>Domeniul funciar al boierilor Glogoveni în județele Mehedinți și Gorj</i> (Les propriétés foncières des boyards Glogoveanu dans les districts de Mehedinți et Gorj)	55
GABRIEL CROITORU, FLORIN NACU, <i>Orașul românesc – orașul occidental. Similitudini și diferențe</i> (La ville roumaine – la ville occidentale. Des ressemblances et des différences)	71
ANGELA-RAMONA DUMITRU, <i>Organizarea bisericească a Țării Românești (1849-1856)</i> (L’organisation ecclésiastique en Valachie (1849-1856)	79
MARIN SÂMBRIAN-TOMA, <i>Obiceiuri culinare în Țara Românească de la Constantin Mavrocordat la Unirea din 1859</i> (Culinary Customs in Wallachia from Constantin Mavrocordat till 1859)	91
NICOLAE MIHAI, <i>„Cest barbat, pe care patria plânge în durere vie”: funeraliile publice ale marelui logofăt Alexandru Ghica 1850</i> („Cet homme que la patrie pleure à chaudes larmes”: les funérailles publiques du grand logothète Alexandru Ghica (1850))	101
GEORGETA GHIONEA, <i>Evoluția băncilor vâlcene între anii 1901-1948</i> (The Evolution of the Banks from Vâlcea County between 1901-1948)	111
LOREDANA MARIA ILIN-GROZOIU, GEORGETA GHIONEA, <i>Considerații privind evoluția școlilor profesionale, de meserii și primare din zona Drăgășani (sec. XIX-XX)</i> (Notes Regarding the Evolution of Primary, Professional and Technical Schools from Drăgășani (19 th – 20 th century))	123
NARCISA MITU, <i>Modernizarea lumii rurale în timpul regelui Carol I: situația Domeniilor Coroanei Regale (1884-1914)</i> (The Modernization of the Rural World during the Reign of Charles I: the Lands Belonging to the Royal Crown (1884-1947))	135
DIANA PĂUNOIU, <i>Primele alegeri parlamentare, organizate pe baza votului universal (noiembrie 1919). Județul Dolj</i> (First Parliament Elections based on the Universal Vote (November 1919). Dolj County)	147
MARUSIA CÎRSTEA, <i>Organisation d’après/ guerre du monde (1945-1947)</i> (Organizarea lumii postbelice (1945-1947))	157

SILVIU-GABRIEL LOHON, <i>Arta monumentală și trecutul socialist. România și Bulgaria în oglindă</i> (The Monumental Art and the Socialist Past. The Case of Romania and Bulgaria)	169
....	
CEZAR AVRAM, ROXANA RADU, <i>Evoluția istorică a reglementărilor privind relațiile de muncă în România</i> (The Historical Evolution of the Regulations Concerning Labour Relations in Romania)	181
ALEXANDRU DIȚĂ, <i>Un episod din lupta pentru România Mare „Revista Neamului” sub redacția lui Ioan Ursu – un număr inedit</i> (A Sequence from the Battle for Great Romania “Revista Neamului” edited by Ioan Ursu – special issue)	205
SANDU BOENGIU, OANA IONUȘ, ALINA BOENGIU, MIHAELA LICURICI, <i>Poluarea apei freatice și potențialitățile patogene generate de inundațiile din 2006 în comuna Rast</i> (La pollution phréatique et les potentialités pathogènes dues aux inondations du printemps 2006 dans le périmètre administratif du village Rast)	225

FILOLOGIE

AURELIA FLORESCU, <i>Cărți păstrate la Craiova aparținând familiei domnitorului Constantin Brâncoveanu</i> (Des livres de la famille princière Constantin Brâncoveanu à Craiova)	235
ALEXANDRA IORGULESCU, MIHAELA MARCU, <i>Teatrul roman, model al dramaturgiei universale</i> (The Roman Theatre a Model of Universal Drama) ...	243
MĂDĂLINA STRECHIE, <i>Augustus. Din Fastele lui Ovidius (Cartea I)</i> (L’Auguste dans les Fasti d’Ovide (Le I ^{er} livre))	253
TUDOR NEDELCEA, <i>Eminescu și realsemitismul</i> (Eminescu and the Real-Semitism)	263
EMILIA PARPALĂ-AFANA, <i>M. Sadoveanu’s Hatchet: An imagotypical novel. Occupation, Family and Lifestyle</i> (Baltagul de M. Sadoveanu: un roman imago-tipic. Ocupații, familie și mod de viață)	273
MIHAELA ALBU, <i>„Agora – reper luminos în panorama publicațiilor românești în exil”</i> („Agora – a Glorious Landmark in the Panorama of the Romanian Exile Publications”)	287
CARMEN POPESCU, <i>L’espace littéraire en tant qu’espace intertextuel</i> (Topique, topologie, hétérotopie) (Spațiul literar ca spațiu intertextual (topică, tipologie, heterotopism))	295
ELENA BUTOESCU, <i>When postcolonial meets postmodern: the affixation of the world and its consequences</i> (Când postcolonialismul întâlnește postmodernismul: afixarea lumii și consecințele sale)	307
ADELA STANCU, <i>Noms de famille provenant des ethnonymes</i> (Nume de botez derivate din etnonime)	317
IUSTINA BURCI, <i>Meserii „cu vechime” în nomenclatorul ocupațiilor actuale</i> (“Old” Professions in the Classified List of the Present Occupations)	323
ADELINA ILIESCU, <i>Cercetări în domeniul onomasticii literare românești (cu privire la poezie)</i> (Des recherches dans le domaine de l’onomastique littéraire roumaine (concernant la poésie))	333
ELENA CAMELIA ZĂBAVĂ, <i>Repere onomastice în Tivisoc și Tivismoc de C. S. Nicolăescu-Ploșor</i> (Des repères onomastiques dans Tivisoc et Tivismoc de C. S. Nicolăescu-Ploșor)	343
MIHAELA POPESCU, <i>Étymologie des néologismes d’origine française en roumain</i> (Etimologia neologismelor românești de origine franceză)	353

ETNOGRAFIE

GABRIELA BOANGIU, <i>Istoricul unui concept sau conceptualizări ale unui istoric – folcloristica și provocările sale epistemologice</i> (The History of a Concept or Conceptualizing "a History" – Folkloristics and its Epistemological Challenges)	361
CORNEL BĂLOSU, <i>Botez și mirungere în colindele din Țara Loviștei</i> (Baptism and Anointing with Examples from the Repertory of Carols from Lovișteea)	369
GABRIELA RUSU PĂȘĂRIN, <i>Muzeul de etnografie românească de la Val David – Canada</i> (Le musée d'ethnographie roumaine de Val David – Canada)	385

FILOSOFIE–SOCIOLOGIE

ION MILITARU, <i>Istoria unei false nebunii – iubirea ca deducție din concept Don Quijote</i> (L'histoire d'une fausse folie – l'amour comme dérivation du concept: <i>Don Quichotte</i>)	389
CONSTANTIN MIHAI, <i>La mythanalyse du complexe d'Orphée</i> (Analiza mitologică a complexului lui Orpheu)	419
ȘERBAN PĂTRAȘCU, ANA MARIA CINCĂ, <i>Courte lecture politique de la magie de Giordano Bruno (II)</i> (Scurte considerații politice asupra gândirii magice a lui Giordano Bruno (II))	431
ADRIANA NEACȘU, <i>Logica rezonanței – un proiect utopic sau o nouă paradigmă a cunoașterii?</i> (Logique de la résonance – un projet utopique ou un nouveau paradigme de la connaissance ?)	437
RAMONA PĂNCIOIU, <i>Thomas Kuhn și Gaston Bachelard – o analiză comparativă</i> (Thomas Kuhn and Gaston Bachelard. A Comparative Approach)	445
RODICA ȚUGUI, <i>Profesorul și ora de religie (statut, rol, evaluare a orelor de religie, activități extracurriculare)</i> (The Teacher and the Religion Class (Status, Role, Evaluation of the Religion Classes, Extracurricular Activities))	453
ILEANA ROMAN, <i>Tendențe și mutații în comportamentul demografic actual</i> (Tendencies and Mutations in Today's Demographic Behavior)	473
CARMEN BANȚA, <i>Sentimentul apartenenței la comunitate prin biserică. Emigranții români din Belgia</i> (Le sentiment de l'appartenance à la communauté à travers l'Eglise. Les émigrants roumains de Belgique)	493
COSTELA IORDACHE, LILIANA POPESCU, <i>Changes in the ethnic structure of the Urban Population within Oltenia South-Western Development Region during the 1930-2002 period</i> (Schimbări în structura etnică a populației urbane între anii 1930-2002 în sud-vestul Olteniei)	501
DUMITRU OTOVESCU, CRISTINA OTOVESCU-FRĂSIE, <i>Drepturile omului în contextul problemelor globale ale lumii contemporane</i> (The Human Rights in the Context of the Global Problems of the Contemporary World)	511

STUDII JURIDICE

MAGDOLNA SIČ (SZŰCS), <i>I beni „extra commercium” e la protezione dei deboli secondo il Breviario Alariciana – de bonis viventis</i> (Bunurile extra commercium și protecția acordată conform Breviario Alariciana – de bonis viventis)	525
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TEODOR SÂMBRIAN, <i>Receptarea în codurile Calimach și Caragea a normelor de drept roman privitoare la pactele legitime, cu specială privire asupra donației și compromisului</i> (The Reception in the Calimach Code and in Caradjea's Code of the Roman Law Regarding the Legitimate Pacts, with a Special View over Donation and Compromise)	541
DAVID FALADA, <i>Res derelicta pursuant to czech civil code (Res derelicta în Codul Civil ceh)</i>	553
CEZAR AVRAM, <i>Fundamentarea legală a administrației în unele țări europene. Studiu comparat</i> (The Fundamental Legitimacy of Administration in some European Countries. A Comparative Study)	563
MARIA KOSTOVA, <i>Le droit et literature. Le droit – la philosophie des Romains</i> (Lege și literatură – filosofia dreptului roman)	569
CRISTINA OTOVESCU-FRĂSIE, <i>The Inter-American System of Human Rights</i> (Sistemul interamerican al drepturilor omului)	579
ECONOMIE	
MĂDĂLINA CONSTANTINESCU, <i>New Approaches in the Behavioral Economics</i> (Noi abordări în economia comportamentală)	585
LAURA GIURCĂ VASILESCU, SORIN TUDOR, <i>A survey of behavioral finance models</i> (Privire generală asupra modelelor de economie comportamentală)	603
OPINII	
ION-VIOREL MATEI, <i>Romania and the European Union – Romanian Connections with European Values at the Cultural, Philosophical and Religious Levels</i>	613
IN MEMORIAM	
ȘTEFAN ȘTEFĂNESCU, <i>În amintirea distinsului istoric Titu Georgescu</i>	627
RECENZII	
Costel Iordăchiță, <i>Familia Lahovari. Ascendență și destin politic</i> , Editura Carminis, Pitești, 2004, 272 p. (Nicolae Mihai)	633
Ilie Vulpe, Nicolae Mihai, <i>Un craiovean pe meridianele globului. Impresii de călătorie la cumpăna de veacuri XIX-XX</i> , studiu introductiv, note, glosar, rezumat în franceză și engleză, Editura Alma, Craiova, 2007, 270 p. + 32 ilustrații (Marin Sâmbrian-Toma)	634
Lelia Trocan, <i>Les Années de plomb</i> , Paris, L'Harmattan, 2007, 186 p. (Constantin Mihai)	636
George Cristea, <i>Regi și diplomați suedezi în spațiul românesc, secolele XVII-XX</i> , Academia Română, Centrul de Studii Transilvane, Cluj-Napoca, 2007, 273 p. + 16 ilustrații, cuvânt înainte de acad. Florin Constantiniu (Nicolae Mihai)	638
Gh. Florin Ghețău, <i>Protocolul de la Sankt-Petersburg (1913)</i> , Petroșani, Editura „Focus”, 2008, 78 p. + 6 anexe (Diana Păunoiu).....	639
CRONICA ȘTIINȚIFICĂ	641
ABREVIERI	647

SOME CONSIDERATIONS REGARDING CHALCIDIC TYPE HELMETS FROM THE CARPATHO-DANUBIAN AREA

(Abstract)

The Chalcidic helmets were first described by Arthur Furtwängler together on the occasion of with the processing of materials found in the old diggings made at Olympia. E. Kunze made the first typology for this category of helmets, starting from the idea that their origin must be searched in one of a bronze-craftsmen's workshop from Chalkis, in Euboea, or in one of the Chalcidic colonies from Southern Italy. This type of helmets is more often spread in the south of Italy and Greece, being somehow related to shape with those known as „the Attic type”, which is more commonly represented on ceramics. We can notice that the number of the Chalcidic type helmets diminished during the 6th and 5th century BC in Greece, but remained present in Macedonia and Thrace.

Such helmets have been discovered in Bulgaria at Ruec, the district Târgoviște, at Judelnic, the district Ruse, in Macedonia at Arzos, or in the Serbian Banat, near Vršac.

In Romania, the Chalcidic type helmets have been discovered at Zimnicea, in a tomb, at Budești, Călărași district, in the river Argeș, or at Făcău, the town Mihăilești, Giurgiu district, not very far from the Getic settlement from Popești. A very interesting discovery, because of the position associated with the helmet, was the one made near the village Cuptoare, on the low terrace of „Sfogea” hill, the commune Cornea, Caraș Severin district. Here in 1985, was found a tomb containing a cup placed upside down and a helmet which contained calcimined bones.

The piece from Balș, which comes from a fortuitous discovery, has almost 40 cm height, with the calotte of ellipsoidal shape, marked on the middle of the forehead by an acute angle, with the vertex orientated upwards. The arches are evidenced with prominent stripes, united at the superior part of the nose. The cheek protectors have the front side notched and the back side rounded. The backhead protector is curved inside and with the corner rounded. Taking into consideration the analogies with the other Chalcidic helmets found in the Low Danube area, we can assume that this helmet belongs to the 5th – 4th century BC period.

If we pay more attention to examining all this type pieces discovered in Romania, we shall observe that some of them have been mistakenly assigned, from the typological point of view, either to the Attic type (the helmet from Zimnicea), or to the Corinthian type (the pieces from Budești), although because of the calotte's shape, the modality of profiling the arches, the nose and the cheek protectors, it is evident their belonging to the Chalcidic type.

From all these results that this type of helmet can be considered a defensive weapon, characteristic for most of the warriors from the Low Danube area, the majority of them being Getae. Of course, taking into consideration the low thickness of the bronze sheet from which such pieces were made, we can assume that the role of these helmets had been that of a parade object, of denoting the warrior's status within the community. We can also imagine that such exemplars certainly belonged to the heads of a local organization.

Key words: Chalcidic helmets, Low Danube, Getae, typology.

THE ANGELIC LEGITIMACY OF THE POLITICAL POWER IN THE EASTERN MEDIEVAL ICONOGRAPHY

(Abstract)

It is a common place of the medieval ideology that, during the Middle Ages the political power had a divine origin. The insignia of the temporal power, such as the crown, also belonged to God, who gave them to the prince, by the mediation of an intercessor; the ecclesiastical iconography from Byzantium, Serbia and Wallachia recorded the image of an angel crowning the political sovereign. In this way, in their flight from Heaven to Earth, the winged messengers legitimized the political power and tried to settle dynastical problems, to justify the change of the kingship or to strengthen a country weakened by a foreign suzerainty.

Key words: *angels*, kingship, iconography, dynasty.

IMAGINEA DOMNULUI ÎN „CEASORNICUL DOMNILOR” DE ANTONIO DE GUEVARA, TRADUS ÎN ROMÂNĂ DE NICOLAE COSTIN

(Rezumat)

Pentru Antonio de Guevara, unul dintre cei mai cunoscuți autori spanioli ai Renașterii, era necesar ca domnitorul să întrunească numeroase calități deoarece „nu era un om obișnuit, ci șeful statului”. El trebuia să fie un bun creștin, să știe să se înconjoare de înțelepți, să facă diferența între bine și rău, să ajute săracii și să aprecieze cultura. Domnul întruchipa imaginea divinității, milei creștine și a angajamentului contractual asumat față de popor, biserică și Dumnezeu. În continuare, autorul descrie cum istoria instituției regelui se suprapunea istoriei statului și cum, pentru Renascentiști, această instituție reprezintă o preocupare centrală.

Key words: Renaissance, translation, moral principles, the good Christian.

L’INSTAURATION DU «REGIME PHANARIOTE» EN MOLDAVIE ET EN VALACHIE. CONSIDERATIONS GÉNÉRALES

(Résumé)

Pour la soi-disant «époque phanariote», les historiens ont accepté, par convention, les limites chronologiques suivantes: 1711–1821 pour la Moldavie et 1716–1821 pour la Valachie. Etant donné que le premier prince considéré phanariote a été Nicolae Mavrocordat, on peut établir pour moment de début de cette «époque phanariote» son premier règne en Moldavie, (6 novembre 1709–23 novembre 1710). Quelques uns des princes phanariotes connus furent: en Valachie, Alexandru Suțu (6 novembre 1818–19 janvier 1821), en précisant que le dernier prince, nommé sans

cependant occuper le trône, fut Scarlat Callimachi (février–juin 1821); en Moldavie, le dernier prince phanariote fut Mihai Suțu (12 juin 1819–29 mars 1821).

Le régime phanariote fut un système politique, social et culturel dans lequel se sont intégrés tous ceux qui avaient accepté inconditionnellement ce système de valeurs, fondé sur le respect des liens d'obéissance envers les Turcs et l'orthodoxie conservatrice. Les phanariotes étaient en même temps des Roumains grecs ou des gréco-levantins, porteurs des valeurs et des traditions byzantines.

Les principales caractéristiques de cette époque phanariote ont été: la nomination de princes étrangers au pays, recrutés dans le quartier Phanar de Constantinople, pour lesquels régner dans les Pays Roumains était la dignité la plus haute qu'ils pussent obtenir après avoir rempli la fonction de *dragoman* (traducteur) de la Porte; la dépendance toujours plus accentuée par rapport à l'autorité centrale ottomane, qui tendait à assimiler les deux principautés à deux provinces ottomanes, la compétition acharnée pour le trône, qui a raccourci la durée moyenne des règnes et a augmenté considérablement l'exploitation économique des deux pays, l'abolition du droit des Principautés d'entretenir des liens diplomatiques avec les États chrétiens et le caractère permanent de la présence des représentants princiers (*capuchehaie*) à Constantinople, recrutés, évidemment, toujours parmi les Phanariotes.

La consolidation de la domination ottomane sur les Principautés Roumains, la pénétration des éléments grecs dans l'administration de la Moldavie et de la Valachie, les tendances d'émancipation manifestées par certains princes locaux à partir de la fin du XVII^e siècle et le début du XVIII^e, les conséquences de la paix de Carlowitz (1699), notamment la perte de la Transylvanie et de la Hongrie de l'Est, ont déterminé l'Empire Ottoman à faire intégrer les deux principautés roumaines dans son système économique, politique et militaire, par l'instauration des règnes phanariotes.

Key words: duplicity, Enlightenment, the Phanariot Age, Grecisation.

THE BĂILEȘTI FIELD RURAL SETTLEMENTS REFLECTED IN SOME CARTOGRAPHIC DOCUMENTS FROM THE 18TH AND 19TH CENTURY

(Abstract)

The Băilești Field, through its geographic position and the diverse natural environment, constituted, since the antiquity a region with great economic attraction and convergences in many aspects (historic, social, spiritual etc.). Each component of the geo-system offered to the people wide spaces, able for dwelling and for practicing agriculture. As a result, the human settlements appeared here since the Neolithic, which is demonstrated by the prehistoric sites. If until the 18th century the proofs regarding the existence of the human communities on this territory have been offered by the archeological discoveries, written documents but also some maps with, unfortunately, a modest content, starting with this century, the information is improved once with the appearance of cartographic documents with a richer and more diverse content.

The maps from the 18th century can be divided in two categories: general maps made at a small and medium scale, from which we mention the maps realized by Rizzi Zannoni (1774 and 1782), I. F. Schmidt (1774), F. L. Güssefeld (1785), C. M. Roth

(1771), C. Rigas Valesinli (1797), and small scale maps realized by the military Austrian engineers: the map realized by Frederich Schwantz (1722) and Specht's map (1791).

One of the oldest cartographic documents that contain the studied geographic area is *Walachia's map drawn by the High Steward Constantin Cantacuzino* (1700) which, although it is approximately and with few details, having more likely with the characteristic of an itinerary, it shows few settlements that still exist: Băilești, Bistreț, Calafat and so on. Representative for this space are the maps realized by Frederich Schwantz (1722) and Specht (1791) which register, besides the natural and socio-economic phenomena, a great amount of settlements. On Schwantz's map are written, for the Băilești Field area, 50 settlements from which almost half are deserted village, devastated by wars (*pagus desolatus*), but, yet, temporary depopulated. The density of the villages remained approximately the same also on Specht's map because the socio-economic feudal type conditions didn't allow enhancing the value of the field optimally.

In the 19th century, once with the penetration of capitalism in agriculture, the field regions became more intense populated. For the Băilești Field the phenomenon is best shown on *The Russian map* (1835) which, in addition to the anterior maps, offers statistic information regarding the number of households, and *The Meridional Romania map* (1864), in which the number of represented settlements is approximately 54 and 53.

The cartographic materials, through the spatial image they offer on the processes and natural or atrophic phenomena, are evidences for the existence of human communities, for the way they took advantage of the geographic space. The analysis of the rural settlements from the Băilești Field, in the light of the mentioned cartographic documents, representative for this space (realized on long periods of time), allow us to see the evolution of the villages, both temporal and spatial, proving once more the permanence of the autochthon population in these regions.

Key words: cartographic documents, rural settlements, development, Bailesti field.

LES PROPRIÉTÉS FONCIÈRES DES BOYARDSGLOGOVEANU DANS LES DISTRICTS DE MEHEDINȚI ET GORJ

(Résumé)

L'article essaie de proposer une analyse des propriétés foncières des districts Mehedinți et Gorj qui ont appartenu aux boyards Glogoveanu.

Nés à Glogova, les boyards Glogoveanu sont attestés pour la première fois au XV^{ème} siècle, plus précisément à 1405 lorsque les documents signalent un certain Rou de la Glogova, *ban de Jiu et Tismana*.

Le village de Glogova, le lieu d'origine et d'affirmation socio-économique et politique, a gardé toute son importance comme telle jusqu'à la fin du XVII^{ème} siècle.

Maîtres d'un important patrimoine foncier, les boyards Glogoveanu ont essayé par le biais des stratégies matrimoniales s'insérer aux autres familles avec une ancienne et haute origine. L'existence de ce domaine foncier est démontrée par des nombreux

testaments, actes dotaux, cadastres, des excellents témoignages pour l'histoire sociale de la famille olténienne.

Cette famille seigneuriale a eu des propriétés foncières dans les districts Dolj, Gorj, Mehedinți et Romanați, résultat de l'acquisition soit des alliances matrimoniales. Certaines propriétés foncières sont restées dans le patrimoine de la famille, d'autres ont été vendues ou ont été fait don au monastère Tismana. L'analyse de leur patrimoine foncière s'avère intéressante pour reconstituer le statut, le prestige économique et social dont cette famille jouissait dans la société roumaine.

Key words: Boier – boyard; Domeniu funciar – estate; landed property; Moștenire – heritage; Județ – district.

LA VILLE ROUMAINE – LA VILLE OCCIDENTALE. DES RESEMBLANCES ET DES DIFFÉRENCES

(Résumé)

Dans cette étude, les auteurs se proposent de démontrer que l'idée selon laquelle l'espace extra-carpatique n'a pas connu des villes dans les XVIIe-XVIIIe siècles, est erronée. Il s'agit d'une erreur de perspective, car on ne peut surposer étroitement le modèle occidental de la ville sur des réalités urbaines de l'Europe de l'est, de même qu'accorder une confiance totale aux récits de voyageurs occidentaux. Il est bien connu que le discours des derniers véhicule des stéréotypes qui mettent l'accent notamment sur les différences entre *le centre civilisé* de l'Ouest et *la périphérie sauvage* de l'Est.

Key words: urbanization, comparative perspective, typologies, population.

L'ORGANISATION ECCLÉSIASTIQUE EN VALACHIE (1849 – 1856)

(Résumé)

Dans cet article on analyse, du point de vue institutionnel et éditair, l'organisation ecclésiastique de la Valachie dans les années 1849–1856, tenant compte de quatre aspects majeurs: l'élection des grands prélats de l'Église Orthodoxe; la fondation des séminaires et les publications théologiques; les églises et leur restauration; le statut des monastères et le problème de leur dédicace par l'État. Les rapports entre l'Église et le Règne, en tant qu'institutions centrales de l'État moderne, étaient de soumission par l'intermédiaire du Département de l'Intérieur. Le 27 juillet 1849, le corrompu Néophite – qui avait auparavant occupé le siège épiscopal de la Valachie – signe sa démission; le 14/26 septembre 1850, on a fait réunir une Assemblée de 40 électeurs qui allait élire Niphone comme successeur au *trône métropolitain*. Cette étude est complétée par un document en français – «Calcul préparatoire de la subvention que les Couvents Grecs devront payer en Valachie», avec les noms des propriétés sises en Valachie, qui relevaient des Saints Lieux et leur revenu actuel par an (calculé en

piastres). Dans ce document annexé, les monastères valaques dédiés étaient divisés en cinq catégories, d'après leur appartenance au Saint-Sépulcre, à Roumélie, au Patriarcat d'Alexandrie, aux Couvents du Mont Sinaï ou du Mont Athos.

Key words: Wallachia, 19th century, ecclesiastic organisation, institutional perspective.

CULINARY CUSTOMS IN WALLACHIA FROM CONSTANTIN MAVROCORDAT TILL 1859

(Abstract)

The study of the taste and food in Walachia between 1740 and 1859 can make use of the writings of the foreign travelers, the cookery books, the contracts of dower with many examples of table linen and the economic documents guarded in the archives or published in time, containing contracts signed for supplying the city of Bucharest with meat and prices asked for food on the market. According to these sources, the Romanians usually eat cheese, eggs, milk with "mămăligă" (maize porridge), vegetables and meat. The people from Walachia also drank local and French wines, brandy and "țuica". The food was garnished with spices like onion and pepper.

Key words: food, taste, Walachia, travelers.

„CET HOMME QUE LA PATRIE PLEURE À CHAUDES LARMES”: LES FUNÉRAILLES PUBLIQUES DU GRAND LOGOTHÈTE ALEXANDRU GHICA (1850)

(Résumé)

Les funérailles du grand logothète Alexandru Ghica, le père du prince de la Moldavie, Grigore Ghica (1807-1857), constitue une excellente occasion pour l'étude des rituels politiques dans l'espace roumain moderne. Conformément aux changements qui affectent les pratiques politiques de l'Europe du XIXe siècle, marquées par l'essor du nationalisme, on trouve un mélange entre les éléments des cérémonies funéraires traditionnelles et les représentations du deuil du grand homme de l'Etat et du bon fils de la Patrie. Vu les conditions spécifiques, socio-politiques du Principauté de la Moldavie à cette époque-là, il convient de refuser le terme de «culture libérale de la mort» que certains auteurs (Emmanuel Fureix) utilisent en se rapportant aux réalités historiques de l'Europe Occidentale (France).

Les élites politiques, le menu peuple, l'Eglise, l'armée sont convoqués et puis organisés autour du corps du défunt dans une cérémonie rigoureusement établie dont le but est plus qu'évident: un dernier hommage apporté à celui qui représente à la fois la famille princière et le corps national, donc le corps politique entier.

A partir d'un document découvert aux Archives Nationales de Iasi, l'article essaie de souligner l'importance d'une *anthropologie historique des pratiques funèbres*,

afin de montrer le glissement d'un cortège ordinaire, réglementé au début du XIXe siècle, vers une représentation du pouvoir politique qui essaie de proposer un événement négatif de la famille princière en tant qu'affaire nationale. Emprunts et conservations historiques, présence et effacement du peuple, montrent les paradoxes d'une culture politique de la mort qui conserve plutôt le visage de l'Ancien Régime, tout en essayant de proposer un discours sur les rapports entre l'individu et le corps social que l'idéologie nationale de l'époque impose et qui est mieux reflété dans les productions de certains intellectuels de cour tels Gheorghe Asachi.

Le but du texte est également de proposer quelques clefs d'interprétation de ce moment d'«effervescence funèbre» (Emmanuel Fureix), entre dernier hommage rendu au grand fils de la Patrie, célébration d'un représentant de la famille princière, commémoration d'un membre du corps de l'Éclésiologie, pour mieux souligner l'effet catalyseur du rituel dans la production de la solidarité du corps social. Ce qui est notamment à remarquer c'est autour de qui s'organise cette solidarité: car le rapport étroit entre l'individu et le corps social que le nationalisme de l'époque envisage d'une nouvelle manière ne peut cacher la position centrale que la famille princière en tient, autour de laquelle doivent s'organiser les solidarités sociales et politiques. C'est une représentation qui va bien en accord avec la plupart des conceptions monarchiques de l'Europe, notamment après la chute des régimes politiques instaurés à la suite des révolutions de l'année 1848.

Key words: cultural history, political ritual, public funerals, Alexandru Ghica.

THE EVOLUTION OF THE BANKS FROM VÂLCEA COUNTY BETWEEN 1901- 1948

(Abstract)

The founding of Romanian National Bank created the necessary premises for the appearance of other banks, and for development of the Romanian banking system. The Romanian National Bank was constituted as an important institution meant to credit the economical and commercial activities. On 1st January 1901, the National Bank became an institution with private capital, the State getting out of the association.

Taking into consideration that the Romanian National Bank became a society on stocks with integral private capital, the executive decided at 13th December 1901 the founding of an agency at Ramnicu Valcea. The purpose was the granting of some cheap credits necessary to the majority of enterprisers, for developing the trade, industry and to consolidate the country properties.

The Agency Rm. Vâlcea of the Romanian National Bank began to function in August 1902 and the first accounting operations were registred in October 1902. The founding of the Agency had a great influence on the creation of banking system from Valcea. After seven years since the beginning of the institution of credit, in Vâlcea district had functioned six commercial banks and 75 popular banks. Among these 6 commercial banks, 4 developed their activity in Rm. Valcea: Valcea Bank, Ramnic Bank, Providence Bank, Fortuna Bank, and two in Dragasani: Dragoesti Bank and Commercial Union Bank.

The founding of these banks determined the development of the industry in the district. The trade developed as well as the tanning industry, the pottery, the milling, etc.

In the year 1926 was founded the Chamber of Commerce and Industry in Rm. Valcea. Since the second half of the year 1931, all the existent firms from Valcea have been registred in the Order Book. With this occasion, in the period August-November 1931, were registred in every banking units from the district: anonymous societies with central office in the Vâlcea district, the opened branches in the Vâlcea district belonging to the anonymous societies with the central office in other districts; as cooperative societies of credit and economy (popular banks). Among these we may mention: Dragasani Bank, Horezu Bank, Brezoiu Bank, Wineyard Bank, Peasants Bank, Commercial Bank, Commerce Bank Balcesti, Brothers Aslan & B. Stefanescu; Vaideeni Commercial Bank; Plowman Bank; Oltetul Commercial Bank, Commerce Bank, Discount Bank of Romania, Viticultural Bank; etc.

Once with the Second World War, a lot of transphormations teak place as the nationalization of the Romanian National Bank in December 1946, the applying of the law regarding the directing and the control of credits, in July 1947, the monetary reform in August 1947; the liquidation of private banks in August 1948, the reorganization of the Romanian National Bank in November 1948. The operations of private banks from the Valcea district were taken over by Romanian National Bank, the granting of credits being done directly by the Romanian National Bank spread all over the country.

Key words: bank, loan, economy, Vâlcea district.

NOTES REGARDING THE EVOLUTION OF PRIMARY, PROFESSIONAL AND TECHNICAL SCHOOLS FROM DRĂGĂȘANI (19TH – 20TH CENTURY)

(Abstract)

Education appeared and evolved together with the society, proceeding as a factor of progress, spreading material and spiritual values along the years. The human personality became along the ages a vital necessity for the development of the society, assuring a permanent connexion between generations.

An important role in formation and education of the human personality it had the *school servants*, who contributed to the improvement of some worthy characters in the service of the Romanian society. Through the instructional-educational activity and the results obtained in different school competitions the schools from Drăgășani demonstrated they were inexhaustible sources of knowledge, culture and talents which drove through years the fame of this region. As it is known “the man blesses the place” Dragasani gave to the country important personalities formed in its cultural institutions. Among these we may recall: the writer Gib. Mihaescu (who followed primary school between 1901-1904), the avant-gardist writer Alfredo Bogardo (student at the boys-school between 1918-1920), the teacher of architecture Sava Ion Nanu (student at primary school between 1922-1925), governor Mugur Isaescu (student at the elementary school “N. Balcescu between 1959-1963. The gallery of Dragasani personalities also includes worthy to be mentioned: His Grace Valeriu Anania and the

priest Dumitru Balasa, who through their activity, have contributed to the development of education in the region.

The school from Dragasani evolved rapidly setting its mark on the economical and cultural development of the region. In the period 1848-1861 it functioned in Dragasani a school which had its activity on the property of Ramnic Eparchy. In the year 1861, the eparchy school became a state school.

In 1901 was founded the Technical School from Dragasani which had the following specializations: smithy forge, fretwork and tinsmithing. In 1912 with the occasion of participating at an exposition in Bucharest, an important award is obtained thanks to the teachers' talent and grace to formate of the young generations of craftsmen.

On 1st September 1903, Laura Simulescu, the wife of the ex prefect of Vâlcea district, Dimitrie Simulescu, let through her testament to Dragasani the school for primary and professional education. The school was unique through its special building from that period, having a watch, floor and current water.

The School nr.1 Dragasani began to function in 1923 under the executive Nicolae A. Ilie (1923-1924) being built with the help of the mair, Marin Serbanescu.

In 1912 was built the urban School for girls. Afterwards we find it under the name of the primary School for girls Getta. In 1948 the name was changed into the School 1st of May, since 1995 had the name Tudor Vladimirescu School.

The Elementary School no.5 Momotesti - Gardesti was raised between 1922-1923 from the initiative of some local people: Constantin Papureanu, Ion Petrica, Nicolae Dovleac, Ion Doran and Dumitru Truta. The school was built near the iron bridge upon the Pesceana river.

Between 1932-1933 was founded the Elementary School no.4 the Head of the Hill which developed its activity firstly in private houses with rent. It dispose of its own place with a classroom, Ștefan Rădulescu being teacher there during 1932-1937.

In conclusion, we may confirm that the local people were and still are passionate about culture, the different types of schools founded according to the necessities of time being a good prove of that are.

Key words: professional school, education, culture, Dragasani.

THE MODERNIZATION OF THE RURAL WORLD DURING THE REIGN OF CHARLES I: THE LANDS BELONGING TO THE ROYAL CROWN (1884-1947)

(Abstract)

The lands belonging to the of Royal Crown were thought as a solution for the improvement of the financial situation of the royal family, so that the budget of the country was not to be disturbed. Even though these lands belonged to the state, they were used by the king.

As a consequence of his wish to modernise these farms, king Carol I brought foreign experts as a first step, and then he wanted to train Romanian specialists for this job. The king's main interest, assisted by the administrator of the Royal Crown lands, Ioan Kallinderu, was to assist the farmers for a better land work. In this respect a grat

importance was given to the process of teaching these farmers. The first step taken was the building of schools and churches, libraries which contained different books meant to awake the interest for national literature. At the same time, they build dwellings for land administrators, workshops for the young to learn a craft: carpentry, agriculture, weaving etc. In the villages, there were organised classes for adults, cultural organisations, theatres where conferences and festivities were held. For those who worked in the Royal Crown Administration, were founded boarding houses which gave facilities and assistance for many years.

All these initiatives, considered to be institutions which fought the poverty and the lack of education, may be conceived measures as taken in a modern state, beginning with the coronation of Prince Charles.

Key words: Romanian kingdom, royal domain, rural space, modernization.

FIRST PARLIAMENT ELECTIONS BASED ON THE UNIVERSAL VOTE (NOVEMBER 1919). DOLJ COUNTY

(Abstract)

On the 17th July 1917, the decision factors of the Romanian State decided to reform the electoral system. It was adopted principle of the universal vote and the articles 57 and 67 from the Romanian Constitution were modified according to this principle. The old electoral system, based on qualification, ceased to exist.

On the 14th November 1918, was published the decree-law of electoral reform, that was later modified for several times and on the 26th January (14th February) 1919, the instructions for applying this decree were published.

The first Parliament elections, organized in Romania, based on the universal vote, took place on the 2, 3 and 4 November 1919 for the Deputies Chamber and on the 8 and 9 November 1919 for the Senate. At first, it was decided that these elections should take place in January 1919. This decision was cancelled. Later, the elections were postponed for six times (for March, May, July, September, October and November, 1919). The decision factors from Bucharest motivated these postponements bringing as an argument following causes: slowness of preparations, the power's representatives being unable to fulfill on time the formalities demanded by the new electoral law; the complications occurred in the foreign politics.

According to the decree-law, the elections took place on electoral circumscriptions. Every county formed an electoral circumscription. For the Dolj County, the decree-law established 14 places for deputies and 6 for senators. The vote was "universal, equal, direct, obligatory and secret".

The complications that occurred in fulfilling these tasks had many causes. The main cause resulted from the elements of innovation introduced by the law (elaboration of the electoral lists, voting procedure etc.). A large number of persons authorized in order to elaborate the electoral lists (mayors, communal office workers and police office workers) were confused by the extension of the voting right. They do not have the necessary time to assimilate the principles of law. The result was the elaboration of incomplete electoral lists. Later, there were organized conferences where the main parts

of the law were explained. Some difficulties appeared because many inhabitants did not understand that the vote was a citizen duty. They waited to be placed on the ex officio lists.

In the Dolj County, 89 candidates applied for the 14 places in the Deputies Chambers, on 10 electoral lists. The result was: 4 representatives from the National-Liberal Party, 4 from the Dissidents National-Liberal Party, 4 from the Peasant Party, one from the Nationalist Party and one from the Progressive-Conservator Party. The 14 representatives of the Dolj County were: Constantin Neamtu, Ion Florescu, Mitu Stoenescu, Ath. N. Gancea, Iulian C. Vrabiescu, Titu P. Andreiescu, N. P. Romanescu, C. N. Popp, Alexandru Giulea, Nicolae B. Rioseanu, Stefan Velovan, Elie Sandoiu, general G. Marcu, Nicolae N. Murgaseanu.

30 candidates on 5 electoral lists participated at the elections for the Senate. The National-Liberal Party list received the majority of votes. The 6 senators elected were: G. R. Geblescu, Dr. Elie Antonini, M. Policrat, Ion Stefanescu, Spiridon Filimon, the priest Ion Barzeanu.

During the electoral campaign, a number of factors caused confusion and suspicion in the middle of the electorate from the Dolj County: the migration of politicians from one party to another; electoral programs incompatible with the people that supported it; negative propaganda made by de conservators and the representatives of the People League, which did not join the electoral race; the elements of innovation in the electoral law, especially those regarding the voting procedure etc. Comparing to other elections, the ones from November 1919 developed calmly: there were no beatings, no voting from suspect individuals. Closing down the pubs helped to avoid scandals. In the 8 voting sections and subsections from Craiova and 20 voting sections and subsections organized in Dolj County, troupes were present for the purpose of maintaining the public order and resolve the unforeseen situations.

In the Dolj County, the first Parliamentary elections, based on the universal vote, represented a success of the National-Liberal Party, in contrast with the elections result at the level of the entire Romania.

Key words: universal vote, Parliament elections, Dolj County, political parties.

ORGANIZAREA LUMII POSTBELICE (1945-1947)

(Rezumat)

Articolul „Organizarea lumii postbelice 1945-1946” accentuează rolul celor trei alianțe de la Teheran 1943, Ialta 1945, San Francisco 1945, Postdam 1945 și Conferința de Pace de la Paris 1946-1947. de asemenea analizează obiectivele celor trei mari puteri SUA, URSS și Marea Britanie: continuarea războiului până la înfrângerea finală a acelor state care au format Axa Roma-Tokio-Berlin: definiția finală a Europei postbelice și a organizării instituțiilor internaționale care urmau să mențină pacea și securitatea în lume.

În același timp autorul analizează modul în care s-au desfășurat aceste întâlniri și în mod special a Tratatului de la Paris, alianțe ce au accelerat procesul comunizării României și a altor state din Europa de E și de S-E (Albania, Germania de Est, Bulgaria, Polonia, Cehoslovacia, Iugoslavia).

Key words: the 1945 post-war statute, international organization, diplomatic reunions, great powers.

THE MONUMENTAL ART AND THE SOCIALIST PAST. THE CASE OF ROMANIA AND BULGARIA

(Abstract)

My intention in this essay is to look into the issue of totalitarian architecture in order to observe that a persuasive ideological system was developed in Romania and Bulgaria during the communist regime. The historical debates on monuments that occurred after 1989 generated two major types of discourse on the notion of "the sacred death" inherited from the socialist period. The first type of discourse examined death as a symbolic paradigm of the socialist regime. The other discourse insisted on the factuality of death, on its natural becoming as a fact in the contemporary history of the two countries, as a set of "illuminating" points, which should be discussed according to the heroic meaning that was attributed to the monuments under the present debate. From this perspective, death had to remain untouched and unchanged as it was initially represented within the structure of these monuments. Death was seen neither as a product of a certain historical interpretation, nor as a true-to-fact reality. It was rather seen as a reality out of time, especially if it was placed under a particular ideological discourse.

Key words: Communism, totalitarian architecture, communist mausoleum, the politic body of the leader.

THE HISTORICAL EVOLUTION OF THE REGULATIONS CONCERNING LABOUR RELATIONS IN ROMANIA

(Abstract)

The history of the formation and development of labour relations on the territory of the Romanian Countries, in the modern sense of the notion of wage labour, which precludes the forced labour, the unpaid labour and the notion of slavery, has its origins in the old Romanian law. Thus, the first persons who carried out an activity in the state's interest (precursors of the civil servants) and got a material reward for their work (although they were not employees of the state) can be considered the rulers and the judges. The rulers were appointed and revoked by the voivode to whom they declared an oath of allegiance. Until the reform of Constantin Mavrocordat, the rulers did not receive a salary, but they were rewarded by the voivode. An important element of Constantin Mavrocordat's reform (1730-1731) was the creation of the institution of professional

judges, paid by the state. Another significant moment for the Romanian law trajectory and, implicitly, for the historical evolution of the labour relations, were the Organic Regulations which set up a juridical system with career magistrates and judiciary office workers, all of them being paid by the state.

The most important regulation concerning the labour relations was made by Alexandru Ioan Cuza's Civil Code, adopted in 1864 and came into force on the 1st of December 1865. The article 1471 of this code forbade the conclusion of a convention through which a person pledges itself to carry out its activity or services without any stipulated term of contract extinction.

The 1866-1918 period was characterized by the elaboration of a vast legislation concerning the labour relations. The Constitution from 1866 regulated the right of association in professional organizations (article 27). The first laws in the matter of working day duration were

The Law on organizing the sanitary service (June 1874), the Regulation for the insanitary industry (1875), the Sanitary Law (1885) and the Regulation of the insanitary industry (1894). The resting on Sundays was stipulated by the Law from the 6th of March 1897 and, afterwards, by Law on Resting Sunday from 1910.

Another important law was the Law against the trade unions, professional organizations of civil servants, district, comunal and public establishments' employees („The Orleanu Law”) – 1909 – which forbade the right to association of civil servants, artisans and state workers in any kind of professional association and also the right to strike, the violation of these legal stipulations being punishable by very severe punishments.

In 1912 was adopted the Law on organizing handcrafts, credits and labour insurances which included a part concerning the labour insurances – the first juridical regulation in this field, meant for the adjustment of better life and working conditions.

The setting up of the International Labour Organization, in 1919 (Romania being one of the founding members), gave an impulse to the activity of regulating labour relations through the adoption of certain important normative acts such as: the Law concerning the regulation of labour conflicts from 1920, the Law concerning trade unions from 1921, the Law regarding the resting on Sundays from 1925, the Law on organizing the functioning of the Work Inspection from 1927, the Law concerning the protection of children and women at work and working day duration from 1928, the Law on labour contracts from 1929, the Law concerning the Labour Chambers from 1932, the Law for the setting up of the labour jurisdiction from 1933, the Law concerning the occupational training from 1936, the Law on corporate bodies from 1938. After 1938, labour legislation knew an involution through the limitation of the association right and the worsening of working conditions.

The stipulation, for the first time, of the right to work principle and its guarantees in the Constitution of 1948 and the adoption, on the 8th of June 1950, of the first Romanian Labour Code (Law no. 3/1950), put the basis of a new branch of law science: the labour law.

The Constitution of 1952, the one of 1965, as well as the new Labour Code from 1972 changed the conditions of exercising the right to work according to the communist regime rules: the right to work did not imply the freedom to work, but only the obligation to work.

After the events from December 1989, all the normative acts adopted in the field of labour law had the objective of abrogating all restrictive regulations, inhibitory for the new market economy. The fundamental law in the labour relations field is the new Labour Code (Law no. 53/2003), adopted, together with a new ensemble of normative acts, in order to align the Romanian legislation to community norms.

Key words: historical evolution, regulation, labour relations, Romania.

A SEQUENCE FROM THE BATTLE FOR GREAT ROMANIA “REVISTA NEAMULUI” EDITED BY IOAN URSU – SPECIAL ISSUE

(Abstract)

The author brings to our attention some unacknowledged information about Ioan Ursu's activity as editor in chief of „Neamul Romanesc”. One of the most promising Romanian Medieval historians, member of the „Liga Culturala pentru Unitatea Romanilor de Pretutindeni” (The Cultural League for the Unity of All Romanians), he also got involved in a public sustainment of the official Romanian Foreign Policy regarding the unity of the Romanians beyond the borders.

Key words: Ioan Ursu, *Neamul Romanesc*, cultural propaganda, First World War.

LA POLLUTION PHRÉATIQUE ET LES POTENTIALITÉS PATHOGÈNES DUES AUX INONDATIONS DU PRINTEMPS 2006 DANS LE PÉRIMÈTRE ADMINISTRATIF DU VILLAGE RAST

(Résumé)

À la suite de débits historiques du Danube pendant le printemps 2006 les digues de protection des villages riverains ont cédé. Ils se sont produit des inondations catastrophiques au bord du fleuve, sur la surface qui a été soumise à la dessiccation pour agrandir le terrain agricole et sur les surfaces importantes de la première terrasse. Une des conséquences des inondations a été le changement des qualités de potabilité d'eau des puits. Dans cette période les déterminations physiques, chimiques et microbiologiques de l'eau de la nappe phréatique du village Rast ont mis en évidence des véritables augmentations des valeurs normales de tous les paramètres analysés tant que des potentialités pathogènes significatives. En juin, du total de 1050 puits que ASJ Dolj a tenu sous évidence seulement 746 puits ont été désinfectés. En vue du control des conditions de potabilité d'eau, ils ont récolté de ceux puits 76 échantillons à chaque 24 heures, par sondage, des déférents zones du village. Du total des échantillons d'eau analysés dans l'intervalle mai – octobre 2006, il en résulte les pourcentages suivantes: 69,73% échantillons non – conformes du point de vue bactériologique; 69,73% échantillons non – conformes du point de vue physique et chimique; 85,5 % échantillons non – conformes tant du point de vue bactériologique aussi que physique et chimique.

Key words: pollution, nappes phréatiques, santé publique, Rast, Danube.

DES LIVRES DE LA FAMILLE PRINCIÈRE CONSTANTIN BRÂNCOVEANU À CRAIOVA

(Résumé)

On peut considérer que l'activité des imprimeries a été parmi les meilleurs réalisations de la culture de l'époque du règne de Constantin Brâncoveanu (1688-1714). L'imprimerie a été précédée d'une période des essais et des réalisations qui a commencé à 1508 et a continué au cours du XVI-ème et XVII-ème siècle. Les livres roumaines, bilingues (slavo-roumaine) ou en grec, arabe et turc ont été imprimés dans l'époque de Constantin Brâncoveanu en cinq centres typographiques qui ont fonctionné sur le territoire de la Roumanie à București, Buzău, Snagov, Râmnic et Târgoviște. Mais on trouve aussi de nombreux livres qui ont été imprimés avec le soutien du prince régnant; à Alep et Tbilisi; dans des régions plus éloignées, telles Antioche et Ivire. L'ouverture d'une telle politique éditoriale est confirmée par la circulation des livres imprimés par les métropolitains Mitrofan, Antim Ivireanu; diffusés dans tous les Pays Roumains.

Key words: Constantin Brancoveanu's library, books, circulation, editorial politics.

THE ROMAN THEATRE, A MODEL OF UNIVERSAL DRAMA

(Abstract)

In this study we followed the evolution of the Roman out of date theatre, but still present in history, often present as a model and sources of influences in different stages of the theatre and the universal dramatic literature.

We find references about the beginnings of the Roman theatre at Titus Livius, a lot of them referring to the Fescennine songs that had a marked satiric content, of a similar nature with the spirit of parody that was frequent in Greece in the 4th century B.C. It is the time when the language gets a more literary stand and the development of the subject gets a settled character because of the Hellenized poets' mission who separates the tragedy from the comedy.

The organization of the shows was the mission of a special magistrate that treated with the band-acting-managers. Starting with the 1st century A.D, the actor's social status will improve with the enormous popularity acquired by the theatre. As a result of this period of beginnings, searching and soundings, we would have expected to result a more autonomous dramatic creation. This fact has not occurred yet, only in a minimum proportion because the foreign influence – especially the Greek one – proved to be more powerful.

Inspired by the Greek models, the Roman adaptations also bring significant changes like: the extension of the numbers of actors, every role having its own

performer; the choir completely disappears, the scene gets considerable dimensions. In the revolution of the theatrical act, the gestures have a continuous development that according to Quintilian's assertion "must illustrate the actor's thoughts and the feelings."

Born of Greek imitation, the Roman dramatic creation was adapted to the Latin taste as it was addressed to the sensitivity and even sensuality. Of the today's positions of the modern critique, the comedy seems to correspond more to the tastes and the degree of the evolution of Rome at that time. Now we understand why the plebs amused themselves plentifully at Plautus' plays, without minimizing the popularity of the tragic topics that displayed moral and physical sufferings, not at all negligible, of a people fond of war and fights between gladiators.

The spiritualized pleasures offered by the serious theatre were not liked by the common crowd with primitive shows conceived for the flattery of the senses.

As it was seen, we presented the first scenic representations (dances, songs, dumb-shows) that date back to 364 B.C that entered the Roman soil through Etruscan actors. In 240 B.C, the first play written by a Latin author was performed (Livius Andronicus). Further, the comedy was illustrated by great names like Plautus and Terentius, whose contribution was evaluated. After a century of literary theatre, shows of pure visual entertainment gained popularity, like: the dumb-show, the mime, the atellana and the improvisations.

In conclusion, we can say that the Roman theatre was and is a model for the universal drama, on which it had a strong influence.

Key words: Roman theater, universal drama, cultural model, specificity.

L'AUGUSTE DANS LES *FASTI* D'OVIDE (Le I^{er} livre)

(Résumé)

Les *Fasti* du grand poète latin Ovide représente bien une grande poésie du Calendrier Romain. L'auteur a versifié les Fêtes, les rites et le mouvement des étoiles. Plus encore, la lecture des *Fasti* permet de saisir aisément les caractéristiques de l'Auguste, celui qui pour le poète reste Le Grand. Il fait une étymologie poétique du nom de l'Auguste, le premier empereur des Romains. Le portrait de l'Auguste est très objectif car il contient les références à ses principales actions qui ont visé les institutions, les temples et la paix romaine. Auguste est Le Grand parce qu'il est le fondateur d'une nouvelle Rome, qui est devenu déjà la reine du monde.

Key words: Ovid's *Fasti*, calendar, Augustus, Principat.

EMINESCU AND THE REAL-SEMITISM

(Abstract)

In the second part of the study “Eminescu and the real-Semitism”, the author makes a historical excursion regarding the tolerance of the Romanian rulers towards the settlement of Jews on the Romanian territory, brings forward some texts from the Romanian legislation and discusses the opinion of some of the Romanian writers regarding the Semitism (Dimitrie Cantemir, B. P. Hașdeu, Alecu Russo, M. Kogălniceanu, V. Alexandri) or Romanian politicians (the ruler, then the king Carol the First, I. C. Brătianu, I. G. Bibicescu, Titu Maiorescu, Lascăr Catargiu, C. A. Rosetti, I. Cantacuzino, Dimitrie Sturza, Ion Ghica), ending with Eminescu. The author quotes from the pertinent (profound) and objective studies of some Jewish researchers (Moses Gaster, Harry Kuller, Wilhelm Filderman, Raul Hilberg, Ion Ianoși, Leon Valovici, Andrei Oisteanu, Carol Iancu), studies which concern the living together and the necessity of integrating the Jews into the Romanian society during different periods of time.

The author concludes that in his studies and articles, Eminescu, don't criticize the Jews from the ethnic or confessional point of view, but only from the economic one, including them, along with the Romanian or the other foreigners, in the “wealthy”, economically reproductive class. The term “real-Semitism” is taken from the acad. Nicolae Cajal, the ex-president of the Jewish Communities from Romania.

Key words: Eminescu, real-semitism, Romanian society, Jews' integration.

BALTAGUL DE M. SADOVEANU: UN ROMAN IMAGO-TIPIC. OCUPAȚII, FAMILIE ȘI MOD DE VIAȚĂ

(Résumé)

Baltagul reprezintă, în opinia autoarei, un roman imago-tipic și semiotic, care consolidează cele mai importante stereotipuri asupra specificului natural al românilor și care interpretează semnificațiile ascunse prin intermediul semiologiei.

Sinteza imagologică a romanului *Baltagul* confirmă ideea discontinuității în evoluția auto-imaginilor literare. Este infirmată, astfel, imaginea fatalistă, contruită de balada *Miorița* și pe cea devalorizantă, impusă de opera lui Caragiale de la sfârșitul secolului al XIX-lea.

Key words: archaic mentality, ethnic identity, imagology, self-images.

„AGORA – A GLORIOUS LANDMARK IN THE PANORAMA OF THE ROMANIAN EXILE PUBLICATIONS”

(Abstract)

This title is an exact copy of Virgil Ierunca's words regarding *Agora*, an important and famous Romanian publication from exile.

The paper presents this magazine created in the United States of America by an other writer from exile, Dorin Tudoran. It appeared in 1987 (till 1993) under the

auspices of Foreign Policy Research Institute from Philadelphia and its name became soon well-known due to the important political and cultural articles, but also due to the famous writers who signed in *Agora*, such as Eugen Ionesco, Mihnea Berindei, Mihai Botez, Marta Caraion, Matei Cazacu, Matei Călinescu, Ioan Petru Culianu, Victor Frunză, Virgil Ierunca, Monica Lovinescu, Ion Negoitescu, Virgil Nemoianu, Ion Vianu; Alain Besançon, André Glicksmann, René Tavernier.

A special appreciation of the magazine did (as I mentioned before) Virgil Ierunca in an article published in a Romanian journal from New York, *Lumea libera. The Free World*. The paper cites Ierunca's favourite articles and his points of view regarding them.

Agora was not an exclusive literary magazine, but especially a cultural one, an „alterantive” magazine, having from the very beginning its own original structure. It had many original chapters (such as „Fără viză – Pagini din România”/ *With no Visa – Pages from Romania*, where the reader could find poems or prose signed by the authors who, still living in Romania, risked their life to send their creations to the American magazine; other chapter was „Romania din afara Romaniei/ *Romania from outside of Romania*, having articles, poetry, prose or some pages of different exiled authors' diary; other example is „Idei. Opinii. Atitudini”/ *Ideas. Opinions. Attitudes*, where important names of the exile took up an attitude against the communist system.

A special contribution brought to composition of *Agora* the editor in chief, Dorin Tudoran, with the leading articles, edition after edition, their themes being more political than cultural.

The paper presents some of these leading articles as well as poems, prose or essays, this magazine becoming an important example of the cultural activity of the Romanian exile.

Key words: 20th century, Romanian exile, *Agora*, publications.

SPAȚIUL LITERAR CA SPAȚIU INTERTEXTUAL (TOPICĂ, TIPOLOGIE, HETEROTOPISM)

(Rezumat)

Studiul analizează trei concepte împrumutate din diferite arii disciplinare, care sunt totuși interconectate: *topica* (concept retoric, înțeles ca sistem al unor *topoi* sau *loci communes*), *tipologie* (noțiune împrumutate de către filologi din matematică pentru a configura anumite caracteristici ale spațiului literar) și *heterotopism* („espace autre”) teoretizat de Michel Foucault. S-a observat o legătură între *heterotopism* și *heterocronie*, concept propus de Thomas Pavel în *L'art de l'éloignement. Essai sur l'imagination classique*. Acesta se referă la tendința oamenilor de a se proiecta pe sine în mod imaginativ în alte timpuri și spații. Toate aceste noțiuni pot fi subsumate modului (neo)clasic de negociere a relațiilor intertextuale, ca fiind opuse preferințelor moderne de a fragmenta, către lipsa de coeziune, ironie și alte strategii deconstructive.

Key words: literary space, intertextuality, topics, topology.

CÂND POSTCOLONIALISMUL ÎNTÂLNEȘTE POSTMODERNISMUL: AFIXAREA LUMII ȘI CONSECINȚELE SALE

(Rezumat)

Îndelungatele și delicatele dezbateri asupra relației dintre discursul postcolonial și cel postmodern au fost, inițial, fundamentate pe plasarea acestor discursuri, din punct de vedere temporal și istoric, în cadrul disciplinei cunoscute începând din anii '50, sub numele de „studii culturale”. Această situație a dat naștere unui paratext revizionist al tuturor paradigmelor culturale occidentale. Există un loc comun, în care cele două concepte se intersectează, dar nu putem, totuși, nega existența unui spațiu intelectual în care se dezvoltă un ansamblu de probleme, referitoare la discursul postcolonial și postmodern ca sfidare a modernității. Autoarea oferă o explicație sistematică asupra intersectării celor două discursuri, pornind de la proiectul modernității, fundamentat pe principii epistemologice, etice și estetice.

Key words: postcolonialism, postmodernism, modernity, representation.

NUME DE BOTEZ DERIVATE DIN ETNONIME

(Rezumat)

Numele de botez, care derivă din etnonime, reprezintă micro sisteme antroponimice bine individualizate. Pornind de la apelativele care exprimă nume etnice, s-a ajuns la porecle care, mai târziu, au devenit nume proprii. Străinii care s-au stabilit pe teritoriul românesc aveau mai multe porecle care indicau ocupația, originea locală a elementului etnic de unde aparțineau. În sistemul antroponimic francez numele de botez definește frecvent țara de proveniență. Numele care aparțin acestei categorii accentuează relațiile existente între oameni și pământ, teritoriu, casă, urmând concepțiile antice regionale. Toate aceste antroponime, care la început au avut o valoare etnică, au devenit, cu timpul, nume proprii (de botez) sub diferite forme, în acord cu regiunea din care făceau parte.

Key words: anthroponomical system, surname, ethnonym, name.

“OLD” PROFESSIONS IN THE CLASSIFIED LIST OF THE PRESENT OCCUPATIONS

(Abstract)

In this article we wanted to determine how many of the old professions (or trades), practiced in the past, are still preserved in the current terminology. The analysis of the existing material allowed us to notice the existence of two situations:

a) *Profession with the naming officially registered in the classified list of the occupations from Romania;*

b) *Profession without their naming registered in the classified list, but which are very old and frequently used in the common speech.*

Regarding the first category, we made a distinction in relation to their oldness, classifying them according to two periods of time:

1. Present occupation which were attested before 1650;
2. Present occupations which were attested after 1650.

We noticed that 27 trades, which exist in the archive documents before 1650, are now present among the occupations from our country. These are: *aprod, arhiereu, băieș, călugăr, călugăriță, căpitan, cioban, cizmar, cojocar, crainic, croitor, curelar, diacon, episcop, grădinar, morar, olar, paznic, pivnicer, portar, potcovar, preot, rotar, stareț, văcar, zidar, zugrav*. They can be divided, according to the field they belong to, in three categories:

- a. Church: *arhiereu, călugăr, călugăriță, diacon, episcop, preot, stareț;*
- b. Employments: *băieș, cioban, cizmar, cojocar, croitor, curelar, grădinar, morar, olar, potcovar, rotar, văcar, zidar, zugrav;*
- c. Functions in the ruler's administration and army: *aprod, căpitan, crainic, paznic, pivnicer, portar.*

After the year 1650, the written documents significantly increased their number, especially those in the Romanian language. Along with this, rises the possibility that the names of many other occupations to be present in official papers. From all the trades practiced after 1650 and until the middle of the 19th century, are nowadays recorded in the classified list the next ones: *argintar, arhiepiscop, arhondar, armurier, blănar, brutar, bucătar, cantaragiu, cazangiu, cămătar, cărăuș, cântăreț, ceaprazar, ceasornicar, cioplitor, cofetar, coșar, dogar, dulgher, exarh, fierar, geamgiu, giuvaergiu, gonaci, haham, herghelegiu, imam, inginer, intendent, judecător, lăcătuș, lumânărar, lustragiu, măcelar, mitropolit, muzicant, oier, opincar, patriarh, pădurar, pescar, pictor, pietrar, plăpumar, protopop, sobar, sticlăar, tăbăcar, tipograf, tâmplar, vânător, vânzător*.

There are also occupations which, although they are very old (some of them being attested before 1600), are not, today, among the professions officially registered. Yet, they are frequently recognized in the current talking: *dascăl, doctor, ploscar, popă, vameș, vătaf*.

Once with the evolution of the society and the industrial development, beyond the graphic appearance of the words, which remained unchanged during the time, in some cases their meaning changed.

In nowadays great variety of new occupations we can still come across some professions that have even hundred of years of history. Their perennality (at functional, but also at lexical level) is preserved, maybe, because they include basically occupations, specific for our people.

Key words: terminology, professions, industrial development, Romanian space.

DES RECHERCHES DANS LE DOMAINE DE L'ONOMASTIQUE LITTÉRAIRE ROUMAINE (CONCERNANT LA POÉSIE)

(Résumé)

Des recherches dans le domaine de l'onomastique littéraire roumaine ont été réalisées tant en ce qui concerne la prose, autant que la poésie. On a fait des recherches dans les œuvres de certains poètes, comme George Coșbuc, Mihai Eminescu, Ion Barbu, Marin Sorescu.

Les chercheurs ont essayé de mettre en évidence le rôle des noms propres et leur fonction dans le texte littéraire. Interprétant le nom propre comme figure de style du texte poétique, les chercheurs considèrent que la dialectique des personnages est modelée en fonction des facteurs comme: le lieu et le moment précis de l'apparition du nom propre dans le texte aussi comme l'importance de la signification sémantique.

Key words: poetry, literature, onomastics onomastics, research.

DES REPÈRES ONOMASTIQUES DANS *TIVISOC ET TIVISMOC* DE C. S. NICOLĂESCU-PLOPȘOR

(Résumé)

Le présent article a comme objet d'étude l'onomastique dans le conte *Tivisoc et Tivismoc* (*Les fils inexistant de Păcală, les merveilleux des merveilleux*), édition soignée par Aurelian I. Popescu, réalisée par l'édition „Scrisul Românesc”, Craiova, 1987.

C'est à Stela Rădulescu qui appartient, dans une intéressante étude, intitulée *L'onomastique dans les Contes d'Olténie* (publiée dans „Les Archives d'Olténie”, nouvelle série, no. 9, 1994, pages 145-152), une pertinente analyse des noms propres, retrouvés dans les écrits de C. S. Nicolăescu-Plopșor, plus exactement dans ses contes d'Olténie

Choissant un titre comme *Repères onomastiques dans Tivisoc et Tivismoc*, on désire envisager l'interprétation du conte de Plopșor à travers plusieurs points de vue onomastiques. Cela veut dire, prendre en discussion non seulement la toponymie et l'anthroponymie du texte, mais aussi la zoonymie, la connotation du titre et les titres des chapitres.

L'identification des repères onomastiques dans le livre de C. S. Nicolăescu-Plopșor est plus provocatrice autant que l'encadrement du conte *Tivisoc et Tivismoc* dans une certaine catégorie littéraire est très difficile à faire, sinon impossible à réaliser, „parce qu'il n'est ni conte, ni roman, ni simple recueil d'anecdotes, mais il est quelque

peu de tous qui puisse lui offrir l'unicité dans notre littérature". Cette situation a été bien soulignée par l'auteur de la postface de l'édition à laquelle on fait référence.

Dès le début, c'est le titre même qui surprend. Juste après qu'on l'explique, une nouvelle voie vers la compréhension du sens du livre de Plopsor s'ouvre, car le titre est vraiment la clef du texte.

Le sous-titre du livre, *Les fils inexistantes de Păcală, les merveilleux des merveilleux*, donne encore au lecteur un indice, pour que le premier chapitre, *Les réussites de Tivisoc et de Tivismoc avant qu'ils soient nés. Les enfants de Păcală désirent venir au monde*, présente ensuite les deux personnages qui semblent appartenir à un univers absurde et qui sont à la recherche d'un nom.

Si les noms des personnages sont étranges, c'est aussi que leur description physique ne connaisse des correspondants en réalité. Leur portrait physique est projeté dans l'esprit du lecteur par l'intermédiaire de la sphère de l'absurde.

Les deux noms, bien qu'ils aient de la résonance, se situent quelque part à la limite de l'absurde. On crée l'impression qu'ils perdent pratiquement la fonction dénominative qui est suggérée plutôt par l'impression de jeu.

L'anthroponymie est assez pauvre du point de vue numérique, mais tant suggestive, notamment pour l'espace géographique évoqué dans le texte: *Păcală, oncle Marin le grand, le pape Colivă* (*colivă* signifie „gâteau de blé et de noix que l'on distribue à la mémoire des morts”, dans ce cas il s'agit d'un sobriquet), *On Panduru, Trică, Mărin*.

Les noms de lieux, bien qu'ils ne soient pas si nombreux dans le texte de Plopsor, contribuent à la localisation des faits et des histoires, se délimitant dans un espace géographique concret et bien déterminé: *Vaideei, Măciuca* (des villages dans le département de Gorj), *Atârnați, Ascunsa, București*. On retrouve dans le conte deux syntagmes toponymiques: *La Cité des Bans* (ban, haut dignitaire) et *Le Nouveau Bourg*, suggérant la ville de Craiova, respectivement Caracal.

En ce qui concerne la zoonymie, celle-ci est très peu représentée dans le texte. Bien que l'inventaire onomastique soit relativement pauvre, les noms deviennent si suggestifs par la forte connotation qu'ils ont dans le texte.

Key words: onomastics, Romanian literature, C.S.Nicolaescu-Plopsor, Tivisoc și Tivismoc.

ETIMOLOGIA NEOLOGISMELOR ROMÂNEȘTI DE ORIGINE FRANCEZĂ

(Rezumat)

În acest articol se analizează neologisme din limba română contemporană, ce provin din limba franceză, din perspectivă etimologică. Accentuăm faptul că limba română contemporană include multe neologisme, cele mai multe provenind din limba franceză. O treime dintre acești termeni reprezintă împrumuturi de diferite tipuri etimologice.

Key words: Language, vocabulary, Romanian etymology, French neologisms.

THE HISTORY OF A CONCEPT OR CONCEPTUALIZING "A HISTORY" – FOLKLORISTICS AND ITS EPISTEMOLOGICAL CHALLENGES

(Abstract)

Folklore and folkloristics opened the space for numerous debates; the specialization of social sciences and the challenges of interdisciplinary studies also added their contribution to redefining the methodology and the ways of approaching the socio-cultural reality.

The present paper focuses on an issue pretty much discussed during last decades – the challenges folkloristics must face. It isn't this paper aim to make assumptions about this discipline's future and its evolution, but rather to focus on its identity construction we might say. Although folkloristics may appear like an accumulation of concepts, definitions and (re)contextualizations from different scientific perspectives rather than a programmatic process, a coherent nucleus may stand for its core identity.

A permanent 'self questioning', 'self awareness' regarding its theory and its methodology can be objectively identified. That is why highlighting the folkloristics' disciplinary identity can be better achieved if the perspective on its historical development is changed. Thus folkloristics seems to be characterized by constant epistemological and methodological adaptations within its dynamic process of questioning the socio-cultural reality, paying attention to recording and contextualizing folkloric phenomenon, always concerned with the 'openness' of its documents to future researches and perspectives.

The expression „conceptualizing a history” may respond to this attempt to offer a comprehensive perspective on the definitions and conceptual instruments of folkloristics during its early beginnings as a science.

The contemporary challenges of folkloristics open new perspectives regarding the spreading of its research field as well as the refining of its methodology within present interdisciplinary relations between social sciences.

Key words: folkloristics, oral history, folkloric document, reflexivity.

BAPTISM AND ANOINTING WITH EXAMPLES FROM THE REPERTORY OF CAROLS FROM LOVIȘTEA

(Abstract)

The theme motif of the baptism of Jesus in the three rivers of wine, chrism and milk (type 173 as classified by M. Brătulescu) frequently appears in the repertory of carols from Loviștea, at Ciunget, Clocotici, Boișoara and Bumbuiești.

We can notice ab intio, as a general fact for the whole Romanian repertory of group caroling, that Jesus is baptised right after his birth and not when he comes to maturity, as the Canonic Gospels teach us.

In this order, the folklore texts of baptism emphasize digressions from the „right learning” but also enough assimilations of it.

It has been noticed in specilized literature that the folklore text in question mentions all the three Christian manners of expressing baptism comprised in The New Testament: The baptism of John, the baptism of Christ and the Christian Baptism. Type 173 reffers especially to the Baptism of Jesus, but, briefly, it reffers to the other ones, too.

The carol of Loviștea does not insist on developing some theological truths but on the effects that the baths in the three sacramental substances have on Jesus. This way we do not exclude the posibility of storing in the carol some information regarding old rituals of Judaic origin for purifying the new born child and also information of different origins.

It’s good to remember, from this perspective, that the cult ortodox tradition, took over from byzantin influences rituals and prays that were taking place at the main baptism. These purifying preparations which implied both the baby and the mother, which were organized on the 1st, the 8th and on the 40th day after birth, can be considered as steps and ways towards Sacraments just as the climbing of John or of Mary with the baby in her arms, both encountered in the carol, can only have purifying and initiating purposes.

We consider this type of carol as a model of what cultural traditional syncretism means. Let us not forget that also the purification and initiation prays were an important part of Egyptian and Graeco-Roman cults, with special sendings to other religions of misteries. Later on, The Holly Parents, dogmatics and Christian theology were persuading over the complexity of puryfication idea in Christian religion opposite to the other religions of misteries, wheree rituals such as puryfication had a formal character.

As we were saying, the carol of baptism in the repertories of Loviștea does not remain unaffected by the evangelical truths. These truths appear especially at the level of some archaic symbols:”scutăcelul de bumbăcel” (white clothes for baptism) and „păstorul” (the bundle) of flowers from the apple tree that appear at the Early Christians’ baptism rituals.

We can appreciate that the man of the first Christian centuries was dedicated more to action, to living in/by ritual just like the traditional of the folklore culture, than to dogmatic meditation, more to ritual action than to contemplative. Jesus Himself advised people to take action because, during those hard times, taking action meant lively adhesion not only acceptance.

The real dogmatic meanings that we can discern from the carol of Baptism find their origin in the Facts and in Paul’ Epistles, and also in the Christian hymnology.

In our paper, we have tried to suggest that the folklore text of God’s Baptism managed to keep accros the time many aspects, both ritualic and dogmatic, symbolic of the archaic Christian Baptism.

For didactical reasons we need to synthesize: time and place of doing the Sacrament (Jordan, rivers, night), in Ispas, Thursday, congregation meaning and Communion meaning (Koinonia) of this, purifying and energetic symbolism of water,

baptism as Christianization, relation between the initiatic and the sanctioned Sacraments (Baptism, anoint, Eucharist), their union, the idea of salvation through them.

Key words: Romanian carols, Lovișteea, baptism, anointing.

LE MUSÉE D'ETHNOGRAPHIE ROUMAINE DE VAL DAVID – CANADA

(Résumé)

Les communautés des roumains établis en Canada se remarque aussi par l'intérêt envers la conservation de leur identité. Le musée d'ethnographie roumaine de Val David, Canada, en est un bel exemple. Image d'une matrice culturelle, *modus vivendi* et, pourquoi pas, un harmonieux moyen de communication avec le pays d'adoption, il représente, selon le témoignage des fondateurs mêmes, «un petit coin de la Roumanie».

Key words: Canada, l'identité Roumaine, patrimoine culturel, objets-symbole.

L'HISTOIRE D'UNE FAUSSE FOLIE – L'AMOUR COMME DÉRIVATION DU CONCEPT: DON QUICHOTTE –

(Résumé)

Tout le long de la tradition des interprétations de *Don Quichotte*, la pièce de base dans l'attention de toutes les critique et les interprètes a été la folie réelle du personnage. On doit remarquer que les quelques tendances autour du refus de cette perspective n'aient pas réussi s'imposer.

Dans l'étude *L'histoire d'une fausse folie. L'amour comme dérivation du concept; Don Quichotte-* on considère le problème d'une toute autre perspective: la folie simulée. Par la mise en scène de la folie par don Quichotte, toute la lecture du roman devient complètement philosophique, et son interprétation dans la clef de la normalité / anormalité – vétuste.

Tout ce qui se passe dans le roman –une fois adoptée la perspective de la mise en scène de la folie – passe au-delà de la simple observation d'une narration. L'idée philosophique c'est le néant de l'existence et l'attitude face à lui.

Parce qu'on n'accepte pas l'enterrement dans le néant – le seul absolu de l'existence – on fait recours à la tactique du divertissement pascalien, c'est-à-dire à la construction d'un type de divertissement absolu: la folie.

Key words: don Quixote, Dulcinea, madness, concept.

ANALIZA MITOLOGICĂ A COMPLEXULUI LUI ORPHEU

(Rezumat)

Pentru a sublinia importanța metodei mit-analizei, ca fundament al antropologiei imaginarului, ne vom opri asupra analizei mitologice a complexului lui Orpheu. Vom folosi noțiunea de complex în accepțiunea lui Jung, ca o constelație de asociații, grupate în jurul unui element principal, marcat în mod afectiv. Urmând teza lui Durand despre mit-analiză, vom încerca să subliniem mitemele care formează mitul lui Orpheu, ca și marile redundanțe ce constituie cheia sistemică sau cea verbală. De aceea vom analiza variații filosofice, teologice, literare și muzicale ale acestui mit.

Key words: mythanalysis, Orpheu's complex, redundancies, mythemes.

SCURTE CONSIDERAȚII POLITICE ASUPRA GÂNDIRII MAGICE A LUI GIORDANO BRUNO (II)

(Rezumat)

Autorii fac o analiză complexă asupra gândirii magice a lui Giordano Bruno, concluzionând că acesta rămâne un renaștător autentic, care a creat un univers deschis. În lumea descrisă de el, gnoseologia, ontologia, mnemotehnica, magia, matematica, logica și politica interrelaționează în mod dinamic într-un unic și coerent sistem. Din această perspectivă, gândirea magică a lui Giordano Bruno are importante consecințe politice: magicianul însuși, descris de Nolan, are un teren bine definit de acțiune, spațiul social și politic.

În viziunea lui Giordano Bruno, societatea, individul și natura sunt conduși de „impulsuri erotice”, toate lucrurile fiind legate între ele în marele lanț al existenței.

Key words: Thomas Kuhn, Gaston Bachelard, paradigms, epistemological break.

LOGIQUE DE LA RÉSONANCE – UN PROJET UTOPIQUE OU UN NOUVEAU PARADIGME DE LA CONNAISSANCE?

(Résumé)

Docteur en médecine, ayant des remarquables résultats scientifiques dans sa profession, Ștefan Odobleja est arrivé à la conclusion que la réversibilité et la consonance sont des principes universels, constitutifs pour la structure élémentaire de toute la réalité. Essayant les mettre en évidence dans les différents domaines de la connaissance, Odobleja aspire à connaître les derniers fondements de l'ordre universel. En même temps, il veut obtenir leur contrôle, pour perfectionner leur fonctionnement et pour leur donner une conséquente orientation dans le profit de l'homme. De cette façon, Odobleja arrive à une conception philosophique pas très complexe mais d'une certaine ampleur qu'il expose dans l'œuvre *Psychologie consonantiste*, publié en 1938 à Paris, où il énonce la première théorie générale de la cybernétique. Le noyau de cette théorie étant la logique, Odobleja s'est efforcé pendant les décennies suivantes à édifier une logique

en tant que science de la pensée, capable à dévoiler ses mécanismes de fonctionnement, de sorte qu'on peut la reproduire également dans une manière naturelle et dans une manière artificielle, sans lui affecter la spontanéité et la créativité. Cette logique a été nommée par Odobleja logique de la résonance et pour sa construction il en a appelé à toutes les sciences, tendant vers une connaissance essentielle et universelle. Si en tant que *mathesis universalis* la logique de la résonance semble à être une utopie, en tant que méthode elle peut très bien fonctionner comme modèle cognitif capable à suggérer des collaborations très vastes et des grandes synthèses entre les domaines de la connaissance, qui peuvent engendrer des sciences nouvelles, réellement intégrateurs.

Key words: condition humaine, sens de la vie, crise existentielle, existence véritable.

THOMAS KUHN AND GASTON BACHELARD. A COMPARATIVE APPROACH

(Abstract)

Thomas Samuel Kuhn was one of the most important philosophers of his time and developed several important notions in the philosophy of science. Of the five books and countless articles he published, Kuhn's most renowned work is *The Structure of Scientific Revolutions*. Initially published as a monography in the International Encyclopedia of Unified Science, it was published as a book by the University of Chicago Press in 1962.

In *The Structure of Scientific Revolutions* Kuhn paints a picture about the development of science. Throughout thirteen succinct chapters, Kuhn argued that science is not a steady, cumulative acquisition of knowledge. According to his opinions, the development of a science is not uniform but has alternating "normal" and "revolutionary" phases, science develops by the addition of new truths to the stock of old truths, or the increasing approximation of theories to the truth, and in the odd case, the correction of past errors. Such progress might accelerate in the hands of a particularly great scientist, but progress itself is guaranteed by the scientific method. The book has also generated a good deal of controversy, and many of Kuhn's ideas have been powerfully challenged. Although critics chided him for his imprecise use of the term, Kuhn was responsible for popularizing the term paradigm, which he described as essentially a collection of beliefs shared by scientists, a set of agreements about how problems are to be understood.

Gaston Bachelard was one of the most prestigious philosophers of French. He is widely regarded as a major figure in the twentieth century scientific thought and literary criticism. Bachelard regarded knowledge as a result of the interaction between reason and experience. He rejected the notion of the empirical world as entirely random or senseless. At the same time he rejected the Cartesian idea that the larger view of reality is preordained and progressively uncovered through the accumulation of new scientific facts. Bachelard argued against Auguste Comte's positivism, which considered science as a continual progress, that it had been superseded by such scientific developments as the theory of Relativity, which demonstrated the discontinuous nature of history of

sciences. Through his concept of «epistemological break», Bachelard underlined the discontinuity at work in the history of sciences. For this reason, he was a tough critic of Émile Meyerson, who supported a continuous view of the history of science. He showed that the new theories integrated old ones in a new paradigm, changing the meaning of concepts.

Key words: Thomas Kuhn, Gaston Bachelard, paradigms, epistemological break.

THE TEACHER AND THE RELIGION CLASS (STATUS, ROLE, EVALUATION OF THE RELIGION CLASSES, EXTRACURRICULAR ACTIVITIES)

(Abstract)

This abstract represents most of the final study represented by the author in the form of some conclusions. In this analysis the role characteristics of religion teacher are emphasised as they come out from the points of view expressed by the teachers of religion, participating at the four focus groups. In most of the situations the teachers have mentioned that their main role is to get the children "close" to the Christian orthodox faith of its main rituals.

The role of the religion teacher is strictly related to what he/she is teaching, namely the religion teacher should be important in school because religion should be very important here. The role of the religion teacher and the role of the discipline itself is "to form characters and not only to make moral religious education" and the teachers try, besides passing on certain the religious knowledge, in order to promote the Christian morality in the behaviour of the pupils. The religion teacher has the role to "train" and "contributes to the personality construction" of the pupils. This characteristic is ment also for every teacher and for this reason they need "permanent self training".

The objectives of the religion teachers, according to the opinion expressed by some of them, refer to the entire life period because in all this time the teacher works with the soul of the children aiming to a long time period of finalisation. On one hand the need to communicate of the pupils is obvious their attempt to find people who would respond to their daily troubles and on the other hand the lack of the specialists who would take on such a task in almost all the schools it seems that the religion teachers has taken on most of the time such a role and in this process of getting close and communicating the teachers have the supplementary opportunity to contribute to the training and modelling the personality of the pupils. It is appreciated that the effort of the religion teachers is bigger and maybe, and even the results of their work are less satisfactory when the first contact of the pupil with the object of study takes place later in the bigger classes and that happens with those children who didn't receive a religious education in the family.

The difficulty of exercising the role also increases for the religion teacher when the child receives an incompatible education with the Christian morality or the family environment is inadequate for a normal development. Certain characteristics of the environment in today society increase the difficulty of training the personality of the

pupil seems that in a particular case, at the art highschools exercising the role of religion teacher, records a simultaneously increased value with bigger expectations from the pupils.

The participants at the focus group have assessed the religion classes mostly by evaluating the schedule for this object and in a certain way by evaluating the way in which the discipline is perceived by the pupils, the parents and the colleagues. Certain teachers consider the schedule very „loaded” with themes that lead to „intellectualisation” of the discipline transmitting more information but leaving less space to respond to the problems and the troubles of the child to the requirements of the reality. Such an appreciation is linked to the fact that the teachers perceive the dialogue with the pupils with subjects of the modern life as a role task. It is appreciated that the schedule should be differentiated according to the age and the needs of information and training the possibility to receive and in this purpose the themes should be more accessible according to their possibility of understanding.

The way in which the religion teacher relates with the children and colleagues is influenced by the role structure of the religion teacher and by the fact that he is „focusing” during the classes not only on transmitting the information but on spiritually „shaping” the pupils. Assessing the class has as a strong point this special type of relationship with the pupil which is expecting from the teacher certain answers to „his questions” On the other hand it’s appreciated that the pupils want a religion class because it gives them a safe way to communicate. Children show a lot of availability for the religion classes when these are responding to their needs. The expectations are great from the religion class especially related to the need, to satisfy the need to satisfy the communion hunger in the lack of a real dialogue partners in school and outside of it; the class proves to be insufficiently and the classic system of reward seems to be behind the times considering the requirements of the religion class are great although different in gymnasium and highschool. Valuing the role and the object of the religion teacher is determined in a certain measure by personal characteristics. It seems that youth represents something that attracts the pupils because they prefer the teachers more close to their age and the „appearance” their preferences and the way they get dressed represent an advantage, maintaining a close relationship opening a dialogue availability to understand their problems to participate at their activities are considered qualities.

The pupils treasure the teachers which allow them to choose for a certain conduct. It seems that the evaluation of the educational process at the religion class usually done by giving marks is influencing the relationships of the religion teachers with the pupils, the colleagues and even with the parents.

Generally the participants at the focus groups have appreciated that even though they are extremely careful at the way they give their marks trying not to introduce new elements of stress through it, looking for solutions to check and separate among the pupils which will advantage them they still receive opinions from the colleagues the principal teachers and even parents on the way they give their marks asking for bigger marks as a way to motivate the participation to the religion classes.

The interventions of the participants at the focus groups about the system of evaluation for the pupils at the religion class were very vivid presenting more options: the classic system of giving marks should be replaced and new way of assessment should be found such as participating and not receiving marks for it. But there were many who

were against eliminating the system of giving marks thinking that in this way the authority of the teacher would be gone.

It was also appreciated that not giving marks would affect the discipline. In fact most of the opinions expressed by the participants at the focus groups were leading to the idea that any significant differentiation of the way in which the system of evaluation of the religion classes in comparison with the other disciplines creates the idea that this discipline is discriminated starting with the 1990's and avoiding give marks would increase the discrimination. According to the perception of the participants at the focus groups, sometimes the lack of interest of certain pupils for the religion classes mostly of the teenagers comes from "their wish to live their youth and eventough they know the requirements of a moral and religious life they push this period of turning back to God towards maturity. And according to another opinion a certain rejection was because of the relatively recent reinstatement of the discipline in the Romanian school in comparison with other disciplines and the children were not used to its existance.

The complexity of some inadequate themes for their age or an inadequate presentation style not responding to their capacities of receiving creates difficulties to the teachers not only in their relationships with the pupils but also with certain parents which notice the great effort that their children should make in order to understand the theme and the support materials for it. The teachers have made certain suggestions ment to contribute to a better object achievement of this discipline also ment to increase its fame aiming at those disfunctional elements namely aiming to correct the limits emphasised during the discussions, namely to diminish the inadequate report between the informational character of the classes (imposed by the actual requirements) and the training and personality shaping needs which implies to possibility to guide the pupils by using examples taken from daily life experience, coming from certain known situations listening to them talking to them according to their most immediate needs and their troubles to promptly respond to their expectations to solve certain problem with which they confront themselves with and to which they don't find a support for.

For such a purpose it seems that the time is not enough as one of the teachers appreciates "the religion class seems insufficiently as time. On the other hand the school schedule is loaded. If it would be up to me I would introduce in the schedule as many notions from the New Testament as possible. Knowledge about the facts and the miracles of Christ as many themes as possible about the morale presented into a more attractive and practice style to put the child into a situation to experiment in real situations".

One of the suggestions on how to do the religion class is to satisfy the "curiosity" of the pupils their interest for certain themes and this is why the concept of ecumenism both in concept and reality should find a place in the schedule of religion classes. Some of the participants at the focus groups have referred at a way in which the Church could support the religion teachers to fulfil their task to inform and train and eventually to gain the support of the parents in their effort to educate namely to reactivate the catechetical teachings there where they are not held anymore as a tool that would help training the children and the parents all together and on the other hand to maintain an efficient relationship among the teacher, the school, the priest and the church there is a need for a more accessible language more interesting themes for a catechetical instruction at the morning liturgy or at the evening service knowing that this is when the number of the participants is bigger.

Another suggestion of the teachers was referring at the problem of free participation to the religion classes according to both individual and family option for a certain religious cult as the law requires. They were thinking that these religion classes could take place in school similarly to the other disciplines the pupil or the family choosing a certain cult and when the family declares itself an atheist family the pupil could participate to the classes of religion history or at any other type of class such as religious culture which would not interfere in any way with a certain church.

The special role of the religion teacher in school comes from his double institutional "appartenance": church and school (the teacher feels morally related to the church his training and his mission to send a religious through message to those which he is working with and he also feels related to the school on an administrative level which implies to respect the pedagogical norms imposed by the hierarchic structure of the school, a.s.o.) and consequently by assuming increased responsibilities in training and shaping the personality of the pupils compared with those of other teachers. It seems that the school practice has imposed and attached to the role of the religion teacher other requirements (besides those that come directly from his quality quantity of educator and promoter of Christian faith) related to satisfying certain expectations of the pupils: communication response to their daily troubles moral support and even help in emergency situations.

The teachers try to satisfy these requirements also by extracurricular activities which are assumed and appreciated as a part of the role but sometimes being assigned through administrative measures since: "it's not known to whom this responsibility belongs". In this situation it seems unnatural that sometimes the teachers "perceive" their role as insufficiently valued.

Key words: status, role, religion teacher, extracurricular activities.

TENDENCIES AND MUTATIONS IN TODAY'S DEMOGRAPHIC BEHAVIOR

(Abstract)

In every country, the durable socioeconomic development depends, mostly, on the efficiency of forming and using the human potential. In the last decades, România faced up with many demographic problems, such as the decrease of the birth rate, the aging of population, the migration, all these leading to a multitude of social, economic, political and unfavorable cultural consequences which require efficient measures for stabilizing the situation.

By promoting the currently demographic situation, its development tendencies and the arguing of decisions which could ameliorate this situation, are primordial tasks for the specialists from various areas of expertise: political, economic, sociologic, demographic, medical, psychological and others. Today we can say that our country's future, its durable development rely, mainly, on how the demographic problems will be solved, on the moves will make in order to attenuate the consequences of population's ageing.

The decreasing of population in most of the countries can be explained through the continuous lowering of the birth rate. In Europe, the fertility indexes have been established at a level that does not assure the simple reproduction of the population (less than 1.5 children per woman), or at a very low level (less than 1.3 children per woman). These indexes are determined by the choice that thousands of married couple made referring to having a child. In the countries with transition to the market economy, including România, this choice can be explained through the material difficulties, the reduced possibilities of the families when dealing with the children's growing and education. The low indexes of the birth rate in Europe lead not only to the continuous reducing of the population number, but also to the decreasing of the number and to the ageing of the labor power in the nearest future, which is very important. These structural changes lead to the considerable growing of the demography, increase the countries' expenses for paying the pensions, the development of the social protection system, the protection of the public health.

In the European space can be noticed profound changes within the familial behavior of the population. România does not represent an exception. The individuals for whom these transformations were visible are the thousands of persons and married couples, which take important decisions regarding the marriage or the partnership, the birth of children inside or outside a family, the decision of becoming or not becoming a parent, or that of divorcing or keeping a relation going. Often, these decisions are taken under the influence of some economic, social and cultural aspects of the place they belong to. Nowadays, can be noticed a diminishing of marriage and birth rate, a growth regarding the family instability, the unmarried couples and the extra-conjugal births. It is obvious that these changes significantly influence the dynamic of the demographic processes. The delay of marriage and of having babies is one of the main causes for decreased fertility and the continuous growing number of mono-parental families requires supplementary measures in the plan of the social protection and the guarantying of equal chances regarding the growth and education of the children from both complete and incomplete families.

At present, many European countries are concerned of elaborating improvement measures on the subject of the demographic situation. It is understandable that România has its specific features, making impossible the exact appliance of other's countries experience in solving the demographic problems. It is required the elaboration of some efficient politic measures on the basis of the scientific studies and on the prognoses of population's evolution.

Key words: demographic behaviour, social changes, tendencies, contemporary socie.

LE SENTIMENT DE L'APPARTENANCE À LA COMMUNAUTÉ À TRAVERS L'EGLISE. LES EMIGRANTS ROUMAINS DE BELGIQUE

(Résumé)

Le début de l'émigration en Belgique a connu une voie sinueuse, assez souvent parsemée avec des obstacles. La recherche spirituelle dans une église a apporté un

souffle d'espoir à tous ceux qui étaient partis de la Roumanie à cause du régime totalitaire et qui avaient demandé asile dans le pays d'adoption.

Ainsi, vu le fait qu'en Belgique le catholicisme représente la religion principale, le premier prêtre roumain catholique était-il venu de Paris afin de tenir les messes dans la langue roumaine au début des années 1970.

Après quelques années, un nouveau prêtre orthodoxe est venu du Roumanie. Son but: réunir une petite communauté roumaine des chrétiens orthodoxes, dépourvue de tout service religieux. A la longue, le régime communiste de la Roumanie a été changé tandis que le nombre des Roumains établis en Belgique a accru constamment. Aujourd'hui, il est le signe d'une forte communauté marquée aussi par une certaine diversité confessionnelle.

En guise de conclusion, on peut dire que les paroissiens roumains, n'importe leur appartenance religieuse, n'ont pas perdu la liaison intime avec la Roumanie dont la dimension religieuse fut conservée en dépit toutes les difficultés.

Key words: church, emigration, affiliation, community.

SCHIMBĂRI ÎN STRUCTURA ETNICĂ A POPULAȚIEI URBANE ÎNTRE ANII 1930-2002 ÎN SUD-VESTUL OLTENIEI

(Rezumat)

Pe baze statistice este descrisă evoluția populației zonei cercetate, precum și creșterea sau descreșterea numerică a naționalităților minoritare. Analiza structurii etnice, în perioada 1930-2002, relevă caracterul predominant al românilor, evoluția numerică progresivă a acestora și regresul înregistrat de celelalte etnii, cu excepția romilor.

Key words: changes, ethnic structure, urban population, Oltenia.

THE HUMAN RIGHTS IN THE CONTEXT OF THE GLOBAL PROBLEMS OF THE CONTEMPORARY WORLD

(Abstract)

The differences that exist between the modern states, regarding the efficiency of the economical activity and richness, are influencing the differences between big human collectivities, as for the human development. The problem of human rights represents one of the main important subjects of the political life and is related to the evolution of the global problems of the mankind (security, peace, development). At a global level, the defending of the national, regional and world security became a fundamental and a top priority problem, in a period in which there are still present the nuclear danger and the international terrorism.

Keywords: legislation, human rights, human development, global problem.

**BUNURILE *EXTRA COMMERCIIUM* ȘI PROTECȚIA ACORDATĂ CONFORM
BREVIARIO ALARCIANA – *DE BONIS VIVENTIS***

(Rezumat)

În timpul perioadei romane postclasice, găsim cazuri specifice de *res extra commercium*. Din cauza unor motive economice, politice sau religioase, bunurile care ar fi putut face obiectul negocierii, datorită căderii Imperiului Roman, au fost excluse din circuitul comercial prin restricții de înstrăinare sau prin mijloace de control specifice. Bunurile *in usu quotidiano* sunt cele necesare vieții (supraviețuirii) și bunuri ale persoanelor în viață, care nu reprezintă doar moștenirea sa viitoare, ci și bunuri necesare asigurării propriiei supraviețuiri și, în multe cazuri, supraviețuirea întregii familii.

Key words: Diocletian, Justian, *Lex Romana visigotorum*, *bonos mores*.

**THE RECEPTION IN THE CALIMACH CODE AND IN CARADJEA'S CODE
OF THE ROMAN LAW REGARDING THE LEGITIMATE PACTS, WITH A
SPECIAL VIEW OVER DONATION AND COMPROMISE**

(Abstract)

The first section is dedicated to some general considerations regarding the pacts. In the second, the third and the fourth sections are presented the roman principles of donation and their reception in the Calimach Code (1817) in Moldavia and in the Caradjea's Code (1818) in Wallachia. The fifth section presents the regulation of the compromise pact during the emperor Justinian, through the revaluation of the most important roman sources in this matter (Iustiniani Digesta, 4, 8 *de receptis qui arbitrium receperunt ut sententiam dicant* and Codex repetitae paraelectionis, 2, 56 *de receptis arbitris*). In the last section, after a few historical and terminological considerations, are emphasized the great number of repected roman elements in the two Romanian codes from the beginning of the 19th century, done with the occasion of the regulation of the compromise or arbitrate convention.

Key words: Calimach code, Caradjea's code, Roman law, legitimate pacts.

***RES DERELICTA* ÎN CODUL CIVIL CEH**

(Rezumat)

Concepția achiziționării bunurilor *res derelicta* de către stat *ex lege* reprezintă un model nou în comparație cu posibilitatea dreptului natural de a se ocupa de *res nullius*. După ce a fost introdus în sistemul legal ceh, caracteristicile sale au fost subliniate în amendamentul codului civil din 1964, adoptat în 1991. Putem presupune că, noul cod civil va reconecta legislația cehă la normele europene.

Key words: Roman Law, Austrian Civil Code, *Res nullius*, The Pandect Law.

THE FUNDAMENTAL LEGITIMACY OF ADMINISTRATION IN SOME EUROPEAN COUNTRIES. A COMPARATIVE STUDY

(Abstract)

By developing an interdisciplinary approach (characteristic to the judicial and administrative sciences), the present study focuses its attention on the European administration, especially on the French typology of administration.

The work presents aspects that related to developing the European model of the administration through the comparison study of the fundamental law – the constitution – of countries such as France, Great Britain and Germany.

Key words: administration, fundamental legitimacy, comparative perspective, Europe.

LEGE ȘI LITERATURĂ – FILOSOFIA DREPTULUI ROMAN

(Rezumat)

Maximele despre proporție sau măsură, despre compensație sau ritm sunt mai vechi decât Roma, chiar și decât Grecia. Romanii au ridicat și afirmat aceste maxime ca legi fundamentale, ce au pătruns în fiecare instituție a sistemului lor juridic. Pentru că acest principiu este o categorie a filosofiei morale, iar dreptul a fost considerat o ramură a acestei filosofii, putem spune că legea se află la originea filosofiei romanilor. Natura specifică a spiritului roman, a spiritului unei națiuni înzestrate cu abilități excepționale de creare și elaborare a legii, și-a pus amprenta asupra vieții și culturii romanilor, în special asupra literaturii lor, pe parcursul întregii lor dezvoltări sociale.

Key words: Cicero, Ulpian, The Law of the Twelve Tables, Philosophy of Law.

SISTEMUL INTERAMERICAN AL DREPTURILOR OMULUI

(Rezumat)

Sistemul interamerican al drepturilor omului este inspirat de cel european și bazat pe două surse juridice: Carta organizării statelor americane și Convenția Interamericană a Drepturilor Omului. Organizația statelor americane (O.A.S.) este o organizație interguvernamentală. Mecanismul interamerican de protecție și promovare a drepturilor omului se constituie printr-o dublă structură instituțională: una dezvoltată după deciziile Cartei organizării statelor americane și cealaltă formată după aplicarea Convenției Americane a Drepturilor Omului. Aceasta din urmă a fost semnată la San José și confirmă funcțiile Comisiei Interamericane a Drepturilor Omului, dând o anumită competență și Curții Interamericane a Drepturilor Omului cu scopul de a asigura statelor membre respectul angajamentelor acestora.

Key words: law, institutions, human rights, American system.

NOI ABORDĂRI ÎN ECONOMIA COMPORTAMENTALĂ

(Rezumat)

Articolul încearcă să ofere o perspectivă actuală asupra economiei comportamentale, bazându-se pe istoria, metodele și rezultatele sale, ținând seama de raporturile cu disciplinele de graniță, dar și de propriile fundamente filozofice și metodologice. Punctul de plecare al demersului este ancorat între similitudinile dintre dezvoltarea economiei comportamentale și știința cognitivă. Ambele utilizează aceeași abordare interdisciplinară, luând în considerare realitatea din diverse perspective și făcând uz de o varietate de metode. Mai mult, există legături directe între cele două câmpuri de cercetare. Singura sursă de inspirație pentru economia comportamentală a fost cercetarea, care, la rândul său, poate fi privită atât ca o sinteză a unor idei de sorginte economică, dar și ca o știință cognitivă. De aceea, putem defini economia comportamentală ca pe un efort de sporire a puterii explicative și predictive a teoriei economice, furnizându-i acesteia mai multe fundamente legitime din punct de vedere psihologic.

Keywords: behavioral economics, neuroeconomics, cognitive mechanisms, tendencies.

PRIVIRE GENERALĂ ASUPRA MODELELOR DE ECONOMIE COMPORTAMENTALĂ

(Rezumat)

Economia comportamentală reprezintă un domeniu de cercetare, care studiază bazele emoționale și sociocognitive, în vederea unei mai bune înțelegeri a deciziilor economice și a manierei în care acestea afectează piața și alocarea resurselor. În acest context, trebuie făcut apel la modele comportamentale cu scopul explicării comportamentelor investitorilor și anomaliile pieței atunci când modelele raționale apar ca lipsite de „logică”. Cele două părți constitutive ale economiei comportamentale sunt

limitele arbitrajului (când piețele sunt ineficiente) și psihologia cognitivă. Economia comportamentală se bazează pe faptul că fenomenele financiare pot fi înțelese, întrebunțând modele în care unii dintre agenți nu au un comportament rațional. În consecință, prezentul studiu va încerca să prezinte o serie de modele specifice economiei comportamentale, ce vor demonstra posibilitatea de a gândi coerent asupra procesului de fixare a prețului, ținând cont, totodată, de aspectele tipice ale comportamentului uman.

Key words: behaviour finance, models, financial phenomena, emotions.

ROMÂNIA ȘI UNIUNEA EUROPEANĂ. ANCORAREA VALORILOR ROMÂNEȘTI – CULTURALE, FILOZOFICE ȘI RELIGIOASE – LA CELE EUROPENE

(Rezumat)

Plasată adesea în sfera de interese a marilor puteri, fie că era vorba de Bizanț sau, mai târziu, în Evul Mediu, de Imperiul Otoman ori de Regatele catolice – al Poloniei și Ungariei –, precum și de Sfântul Imperiu German sau Austriac și Rusia țaristă, fie Germania și Rusia comunistă, România a încercat să se integreze în spațiul euro atlantic, alegând mai degrabă Vestul și refuzând Estul. Dar o cooperare, fără valori și norme de conduită comune, este posibilă numai pe o scurtă perioadă și absolut imposibilă pe un termen mai lung. Faptul că România este singurul stat din Europa al cărui nume derivă din Roma ilustrează foarte clar originile și aspirațiile acestui popor. Românii sunt succesorii romanității orientale, o romanitate a cărei religie este ortodoxă. Iată principala contradicție a acestui popor de origine latină, care n-a mai avut de multă vreme o legătură directă cu lumea statelor romane occidentale. Tranziția, reforma, privatizarea etc. în perspectiva concilierii Occidentului cu Orientul în spațiul carpato-danubian nu pot avea succes până în momentul în care inițiatorii nu vor ține seama de aceste elemente fundamentale.

Key words: limited sovereignty, democratic deficit, limitation of the national parliaments competences, the principle of subsidiarity.