
A CONSERVATIVE PERSPECTIVE
ON STATEHOOD, SOCIAL SCIENCE,
AND SOME KEY EVENTS
FROM THE INTERWAR PERIOD
TO TODAY'S GLOBALIZATION

Argument

THE EUROPEAN Center for Ethnic Studies of the Romanian Academy invites the reader to a transdisciplinary approach to statehood (the birth of the modern state and state administration), social science (mostly Dimitrie Gusti's School of Sociology), and some historical events: the golden age of interwar Romanian diplomacy (Nicolae Titulescu) and today's globalization. This is a conservative point of view, since the sociological paradigm is Gustian or post-Gustian, and the consideration of globalization is centered on the philosophy of Jacques Ellul.

Two of the articles featured herein are based on Gusti's School of Sociology, specifically on the writings of Ștefania Cristescu-Golopenția and Anton Golopenția. Ștefania Cristescu-Golopenția brought a very interesting perspective on economics in terms of its household dimension, while her husband, Anton, was at the forefront of the sociology of the state. Other papers deal with the meaning of the national state, the peasant component of society, and with applied research on the youth of today, respectively.

Here is a brief description of each paper:

Cristi Pantelimon's "Cosmopolitanism and Nationalism, the Foundations of Romanian Sovereignism in the 19th Century" speaks about the dominant ideology that underpinned the formation of the modern Romanian state, in the first half of the 19th century (up to the Revolution of 1848) and in the second half of the same century (after the 1859 unification of Wallachia and Moldavia).

Emanuil Ineoan, in "Representation Structures of Aromanian Communities at the Beginning of the 20th Century: Communities and Ephorates," aims to analyze the way in which these associative bodies were formed, their leaders and community role, which had a major impact in the cultural-identity dynamism of the Aromanians.

George Damian Mocanu, "Nicolae Titulescu between Diplomatic Excellence and the Pitfalls of Domestic Politics." "When Nicolae Titulescu died on 17 March 1941, General Ion Antonescu banned the publication in the Bucharest press of articles commemorating the diplomatic activity of the former Romanian foreign minister. . . . Only in 1945, after the end of the war, the journalist Beno Brănișteanu (1874–1947) managed to publish a booklet with an extensive eulogy of Nicolae Titulescu, based on the notes written in 1941."

Narcis Rupe, "Elements for the History of the Romanian Peasant's Sociological Profile: A Parallel between the Interwar and Communist Periods." This study brings to light the core function of the peasantry during the Romanian interwar period and provides some insights into the economics and sociology of the rural world since then.

Radu Baltasiu, "Gusti's School of Sociology: The Social Science of Anton Golopenția As an Imperative for Today's Understanding." Discussing Golopenția's contributions to social science, this paper is an inquiry into the sociology of sociology and social history. There are several themes: Golopenția's place in the Romanian School of Sociology,

the issues of state, sociology and history, and the new sciences of geopolitics and public administration he developed.

Ovidiana Bulumac and Alin Bulumac's "National Education As Part of the Science of Administration: The Perspective of Anton Golopenția" talks about crisis management techniques, based on innovations in the fields of administrative science and education policies.

Corina Pantelimon Bistriceanu, "The Magical Matriarchy of the Interwar Romanian Village: Ștefania Cristescu-Golopenția's Conception." "Ștefania Cristescu-Golopenția emphasizes first and foremost the spiritual value of the household, which goes alongside its material, economic value. Her research concludes that the material-economic and the natural-magic order come together in a single and concise concept, female and domestic by origin and by finality—the prosperity (*șpor*) of the house, the same as the growth of the world, manifested in the fertility of women, of the land, or of the cattle, by the calling of good and the avoidance of evil."

Mihail Ungheanu, in his "Globalization and the Alienation of Man: An Analysis Based Upon Jacques Ellul's Sociology of Technique" states that the whole world finds itself in the era dubbed by Zbigniew Brzezinski the Technetronic Era. This is the era of the technical society, of the absorption of human existence into what Jacques Ellul called the 'technical system.' Are we entering a despotic nightmare under the guise of the common good and the banner of saving the planet?

Samira Cîrlig, "The Young Generation, a Brief Historical Parallel: The 'Generation with a Mission' Described by Motru–Vulcănescu–Gusti vs. Today's 'Victimized Generation'." Do the young have a mission? If not, what is the main determinant of the term 'generation'—victimization?



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