

S U M A R

ARHEOLOGIE–ISTORIE

SIMONA LAZĂR, <i>Simboluri ornitomorfe în cultura Basarabi</i> (Les symboles ornitomorphes en culture Basarabi)	9
NICU VINTILĂ, <i>Podul roman de la Grojdibodu, construit de Domițian și Fuscus, între anii 86–87</i> (The Roman Bridge from Grojdibodu Built by Domitian and Fuscus in 86-87)	21
ILEANA CIOAREC <i>Repertoriul descoperirilor de podoabe în zona Olteniei, în secolele XIII-XV</i> (Le répertoire de découverts de parures en Oltenia (XIII-XV-ème siècle))	41
LIVIU MARIUS ILIE, <i>Înființarea scaunelor arhieresti din Țara Românească în a doua jumătate a secolului al XIV-lea: aspecte confesionale și politice</i> (The foundation of metropolitan and episcopal seats from Wallachia in the second half of the 14 th century: political and confessional aspects)	59
NARCISA MITU, <i>Domeniul funciar al familiei boierești Otetelișeanu</i> (Le domaine foncière de la famille de boiards Otetelișeanu)	85
GABRIEL CROITORU, <i>Evoluția edilitar-urbanistică a orașului Craiova reflectată în cartografia secolului al XIX-lea</i> (L'évolution édilitaire et urbaine de la ville Craiova reflété dans la cartographie du XIX-ème siècle).....	95
PAUL-EMANOIL BARBU, <i>Proprietatea funciară și exploatațiile agricole după reforma agrară din 1921</i> (Land property and agricultural exploitations in Romania after the agrarian reform în 1921)	113
MARUSIA CÎRSTEA, DANIELA OSIAC, <i>Relații economice româno-engleze (1936 – 1939)</i>	129
CEZAR AVRAM, <i>Legi privind organizarea structurilor colectiviste</i> (Collectivisation laws)	139
SILVIU GABRIEL LOHON, <i>Inceputuri ale liberalismului în România</i> (The beginning of the liberalism in Romania).....	161

FILOLOGIE

TUDOR NEDELCEA, <i>Predosloviile cărților românești vechi</i> (Les avant-propos de vieux livres roumaines)	169
IUSTINA BURCI, <i>Opoziția sat–oraș în formarea sistemului de denotație personală</i> (L'opposition entre ville et village dans la création du système de dénomination personnelle)	187

ELENA-CAMELIA ZĂBAVĂ, <i>Sufixul -ete în antroponimie (Le suffixe –ete dans l’anthroponymie)</i>	195
MIHAELA ALBU, <i>Ion Biberi – Întâlniri spirituale, (Ion Biberi – Spiritual „Meetings”)</i>	203

FILOSOFIE–SOCIOLOGIE

GHEORGHE DĂNIȘOR, <i>Sensul conceptului de praxis în filosofia antică (Le sens du concept de praxis dans la philosophie antique)</i>	211
ION MILITARU, <i>C. Rădulescu-Motru: Între logica gândirii și inconsistența operei (C. Rădulescu-Motru et les difficultés d’une philosophie nationale)</i>	219
MIRON ROMAN, <i>Postmodernismul filosofico-epistemologic și incidențele sale asupra normativității juridice (Le postmodernisme philosophique-epistemologique et ses incidents sur la normativité juridique)</i>	241
ADRIANA NEACȘU, <i>Filosofia comparată ca metodă în studiul istoriei filosofiei (La philosophie comparée comme méthode d’étude de l’histoire de la philosophie)</i>	265
ILEANA ROMAN, <i>Disfuncționalități familiale – sursă a delincvenței juvenile (Family disfunctions – source of juvenile delinquency)</i>	275
RODICA ATANASESCU-ȚUGUI, <i>Sociologia familiei în fața unor noi provocări (Nouveaux défis pour la sociologie de la famille)</i>	285

ECONOMIE

SABIN BULETEANU, <i>Nivelul și structura costului de producție în industria județului Dolj la sfârșitul perioadei 1950–1990 (Le niveau et la structure du coût de production dans l’industrie du département de Dolj à la fin de la période de 1950-1990)</i>	301
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NOTE, COMENTARIU, RECENZII

Șerban Pătrașcu, Janina Tuță, <i>Un document privind situația căilor de comunicație din județul Dolj în preajma Războiului pentru Independența României</i>	313
„Revista de studii socio-umane” (Gheorghe Dănișor)	321
Iustina Burci, <i>Antroponimie în diacronie. Privire specială asupra Iașului, Craiova, Editura MJM, 2001, 194 p. (Elena Șodolescu-Silvestru)</i>	322
Elena Șodolescu Silvestru, <i>Expresii frazeologice românești în perspectivă comparată, București, Editura Fundației România de Mâine, 2002, 160 p. (Iustina Burci)</i>	323
Th. Capidan, <i>Fărșeroții. Studiu lingvistic asupra românilor din Albania, Craiova, Editura Fundația Scrisul românesc, 2003, 216 p. (Iustina Burci)</i>	324

Ioan Nenișescu, <i>De la românii din Turcia europeană</i> , Studiu introductiv de Tudor Nedelcea, Craiova, Fundația Scrisul românesc, 2003, 560 p. (Iustina Burci)	325
Ion Militaru, <i>O Europă faustică?</i> , Craiova, Editura „Scrisul Românesc”, 2003, 150 p. (Gheorghe Dănișor)	326
Paul-Emanoil Barbu, <i>Revoluția de la 1848 în Oltenia</i> , Editura Alma, Craiova, 2003, 338 p. (Janina Tuță)	328
Cezar Avram, <i>Democrații contemporane comparate</i> , Editura Universitaria, Craiova, 2003, p. 338 (Ion Diaconescu)	329
Cezar Avram, <i>Istoria Politică a Europei secolele XIX și XX (Note de curs)</i> , Editura Reduta, Craiova, 2003, p. 280 (Ion Diaconescu)	331
Gheorghe Vlăduțescu, <i>Neconvențional, despre filosofia românească</i> , București, Paideia, 2002, 194 p. (Adriana Neacșu)	335
<i>Izvoare narrative privind Revoluția română de la 1821</i> , vol. I, Ediție îngrijită și alcătuită de: Ion Pătroi, Vladimir Osiac (coordonatori), Dinică Ciobotea, Gabriel Croitoru, Tudor Nedelcea, Stela Rădulescu, Craiova, Fundația „Scrisul Românesc”, 2004, 300 p (Paul-Emanoil Barbu)	338
<i>Drept civil. Contracte speciale</i> , Coordonator Ion Dogaru, București, Editura All Beck, 2004 (Tudor Nedelcea)	339
„Limba română”, nr. 10/ 2002, Anul XII, Chișinău, 172 p. (Iustina Burci)	340
Iustina Burci, <i>Toponimie și antroponimie moldovenească (sec. XVIII)</i> , Craiova, Editura Scrisul Românesc, 170 p. (Elena Silvestru Șodolescu)	341
CRONICA 2003	343
ABREVIERI	345

LES SYMBOLS ORNITOMORPHES EN CULTURE BASARABI

(Résumé)

La culture Basarabi est la plus représentative manifestation ethno-culturelle du milieu Hallstatt dans l'espace entre les Carpates et la Danube. La ceramique de type Basarabi est caracterisée par de décors spécifiques: bandes, lignes incirées et imprimées des „S” entrelacés, triangles, des bandes en „zig-zag” et cannelures.

Les décors moins frequentes sont les symboles zoomorphes et ornitomorphes.

Les matérieux découvertes à l'occasion des fouilles de Piatra Olt contient un fragment d'écuelle decoré avec un oiseau d'eau stylisée. Le motif des oiseaux d'eau apparait sur la ceramique Basarabi à Moldova Veche, Iernut, Popești, Vajuga Pasek, Svetozarevo, Bad Fischau, Sopron, Poštela, Vašica.

Dans la culture Basarabi se trouve aussi les pendants en bronze avec les têtes des oiseaux. Dans un tumulus avec les tombes d'inhumation de même temps de la Bujoru etait decouvert un char chaudière.

Le chaudière du char a une forme ovale et était ornementée avec quatre têtes de cygne. Un char chaudière orné à têtes des oiseaux aquatiques a été trouvé à Orăștie en Roumanie et en Europe au VIII-e–VII-e a. Ch. à Veji, Corneto, Delphi.

Les chars chaudière etaient destinés par leur valeur symbolique au cérémonies sacrées.

THE ROMAN BRIDGE FROM GROJDIBODU BUILT BY DOMITIAN AND FUSCUS IN 86-87

(Abstract)

In this article, the author takes into account the building of a Roman bridge over Danube in 86–87. There were also other historians who referred to this bridge, but this time, an obvious error is corrected. The study proves that the bridge had as bounds the localities Grojdibodu and Vadin and not Orlea and Vadin, as it was previously said.

LE RÉPERTOIRE DE DÉCOUVERTS DE PARURES EN OLTENIA (XIII-ÈME – XV-ÈME SIÈCLE)

(Résumé)

Cet article présente le repertoire de découvertes de parures en Oltenia. On souhaite qu'on soit une prolongement de l'histoire de province Oltenia par aujourd'hui présentée par Octavian Toropu pour III-ème – XI-ème siècles.

Les parures à côté de ceramique, matériaux de construction, outils de travail, armes prouvent la complexité de la vie d'autochtones de cette region dans le moment de constitutions politiques de type féodal entre les Carpates et le Danube.

THE FOUNDATION OF METROPOLITAN AND EPISCOPAL SEATS FROM WALLACHIA IN THE SECOND HALF OF THE 14TH CENTURY: POLITICAL AND CONFESSIONAL ASPECTS

(Abstract)

In the second half of the 14th century, there were laid the foundations of the ecclesiastical hierarchy in Wallachia. The relations with the eccumenical patriarchate of Constantinople were decisive for the creation of the orthodox metropolitan seats in 1359 and 1370. On the other hand, the foundation of the catholic dioceses was a result of the implication of the medieval Hungarian kingdom in the space between the Carpathians and the Danube, as well as of the Pope's propaganda. The bishoprics from Severin and Argeş appeared in this half of century, while in 1347, the diocese of Milcovia had been rebuilt on the spot of the Cuman episcopal church. We can not neglect the importance of the political factor in these foundations. The Romanian voievodes involved in foreign policy and their relations with eastern and western Europe established the coordinates of the Wallachian confessional map.

LE DOMAINE FONCIÈRE DE LA FAMILLE DE BOIARDS OTETELIŞEANU

(Résumé)

Dans cet article nous essayons sur la foi de documents d'archive édits et inédits à réaliser la reconstitution de grand propriété foncière de la famille Otetelişeanu.

Leur domaine foncière est formé de grands propriétés comme: Beneşti, Otetelişu, Bălceşti – Vâlcea; à quelle on ajoute les propriétés de departaments Dolj, Gorj, Mehedinţi.

Après la recherche scientifique effectué nous concluissions que la famille Otetelişeanu possèdent un vast domaine foncière.

L'ÉVOLUTION ÉDILITAIRE ET URBAINE DE LA VILLE CRAIOVA REFLETÉ DANS LA CATAGRAPHIE DU XIX-ÈME SIÈCLE

(Résumé)

Dans notre étude nous avons essayé a surprendre conformément aux sources catagraphique édits et inédits corroborées avec les documents trouvés dans les Archives Nationales et les Archives locales le degré de développement urbain et le procès de modernisation touché de la ville Craiova au fin du XVIII-ème siècle.

Par l'analyse de sources historiques et de documents nous pouvons conclure que la ville Craiova connaisse dans ces temps un phénomène de modernisation dans tous les domaines et sous tous les aspects.

LAND PROPERTY AND AGRICULTURAL EXPLOATATIONS IN ROMANIA AFTER THE AGRARIAN REFORM ÎN 1821

(Abstract)

After the reduction of the great property in 1821, the agrarian reform was considered a real revolution. In spite of all critics it was an obstacle in the consolidation of the middle-class in the country side and it transformed the peasants into small producers wich didn't mean the rentabilization of the Romanian agriculture in a extensive way. This reform omitted the importance of a powerful. middle-class category in the country side like a stability factor in a democratic regime.

After 1921, the .existing 10 ha property possessed 70,63% from the entire teritory, 10-100 ha possessed 16,54% and the great property (10,43%) from the entire land fund of the country.

THE ECONOMICAL RELATIONS BETWEEN ROMANIA AND GREAT BRITAIN (1936–1939)

(Abstract)

The years 1935–1936 represented a period of consolidation of the economical relations between Romania and Great Britain. In 1939 Great Britain tried to make Romania to abandon its neutrality.

COLLECTIVISATION LAWS

(Abstract)

The collectivisation of the Romanian agriculture, after the model of the Stalinist kolhoz, was one of the ample activities meant to transform the economy of the country, the social, political and moral spectrum of the people, to allow the perpetuation of the power of the unique party, of the communist state.

The abolition of the individual peasant property "in order not to block the development of the socialist agriculture", after the nationalisation of industry, was meant to exclude, "for the present and for the future", the resistance hotbeds against the communist totalitarian state. In the party's vision the victory of the socialism in Romania was incompatible with the preservation of the private property on land. Along with the destruction of the private land property, the landed proprietor disappeared too - "a virtual and morbid" ally of the outside enemy - "the imperialism".

At the same time, it was possible to come to the social homogenising, meaning the disappearance of the classes, and later, of the state. Instead, the whole society was to be turned into a proletariat resulting from the alliance between the workers and the peasants, through the complete assimilation of the latter by the former.

Promising the eradication of "the physical and the moral misery", an accelerating progress in all the fields, promising a bright future and the individual and family safety, the action of collectivisation - implant of the Stalinist model of the kolhoz,

known as being voluntary, peaceful and natural, became in fact permanent compulsion, repression, physical violence, obviously wearing away the standard of life.

The communist system considered the development of the agricultural production only from the following point of view: the subordination of the small producer to the industrial, superplanned and supercentralized macrostructure, permanently conducted by the party. "Two different ways: one for the peasantry and the other one for the workers do not exist and cannot exist in our country. Their way is the same,...and the party is the defender of the working peasantry, its guide", stated Gheorghe Gheorghiu Dej in February 1948.

The frequent and haunting references to the Stalinist experience existing on the theoretical and propaganda plan as well as on the institutional plan of the collectivisation, proved the lack of motivation based on the local essential features, the absence of the pragmatism of the Romanian party and state leaders in front of the ideological dictate.

Unlike lots of countries belonging to the socialist "camp", where the curve of the collectivisation was moderated and stopped in front of the evident failure, in our country, in 1962, about 96,5% of the arable area belonged to the socialist sector, being a sign to the lining up to the Soviet model.

In Poland and Yugoslavia, the rate of the collectivist structures never exceeded 24% of the arable area of the country. In Czechoslovakia and in Hungary, the percentage was never higher than 64% and respectively 68%. Only in Bulgaria the percentage was 92% and that had been the situation eversince 1958.

The prevalent characteristic of the collectivisation process was rather a political one. Gheorghe Gheorghiu Dej led the Soviet model to its last result. While the Polish leaders had recorded the first shortcomings within the collectivisation process since 1956, asserting in complete awareness that they do not need to follow in the footsteps of the Soviet Union's agrarian policy, Hungary and Yugoslavia in their turn already operating a decollectivisation of the agriculture, on the 11 of August 1961, Gheorghe Gheorghiu Dej was declaring that, on the whole, "the collectivisation of the agriculture was already accomplished", as a result of the knowledge received from the "brilliant Lenin".

In Romania, the collectivisation process, carefully, steady and strongly supervised by the party and security bodies, was "the vector of the politicizing of the village". In the absence of a favourable social base, the rural environment was penetrated through by a painful ideological implant.

With the help of the kolhoz, of the Soviet counsellors and of the false defenders of "the interest of people", the communist mentality and practices succeeded in invading, slowly but desastrously, the village, a pillar of resistance of our national entity in time and space.

The unfolding of the whole process, gradually and slowly at the beginning, was due to the resistance of the Romanian peasant against the wave of disowning and denationalization, in front of the breaking off of his relationship with his own environment, of the forced pauperization and of imposing the status of dependence on the most rapacious master - the communist state. Besides all these, there was the existing political climate from abroad. Due to political reasons, the pressure was diminished, in the pursuit of new forms, the results of which were to lead to the same purpose - the total collectivisation. After the Soviet occupation army retreated, the process of collectivisation was enhanced and speeded up. At that time, the Soviet state was

undergoing a process of destalinization. Without the protection of the “Eastern Empire” troops, the Romanian government considered the high percentage of those not enlisted in collective structures a real danger for the government and the party. The party and the bureaucratic apparatus didn't have a bigger popular support in 1958 than in 1945. Distrust in the ordinary people became an obsession for the leadership. On the basis of a decision coming from the Ministers' Council, the people who commented in a hostile way upon the achievements of the government were sent to working camps. According to the article no. 209 from the criminal code the peasants who wanted to withdraw from the collective farms or those who advised the others to do such a thing were sent to prison.

At the beginning of the collectivisation, the punishments had an economical reason, the legislation against the sabotage was correlated with the accomplishment of the state plan, of the collecting plan. In the last stage of the process, the aberrant in form and excessive in severity verdicts revealed the weakness of the totalitarian regime, the distrust in the rural population and the failure in transforming the state into an “Eldorado” through collectivisation.

During the whole process, a lot of incidents, hostile manifestations and revolts brought the peasantry as a whole in opposition to the Party, Militia and Security. The great numbers of communist propagandists threatened, beaten, sequestered, driven away from the village, the instances of sabotage from the G.A.C., S.M.T. and G.A.S., the devastation of the headquarters of the People's Council buildings were some of the truthful pieces of evidence concerning the rejection of the communist propaganda. This evidence “worried” the authorities. “The protesters”, “the people's enemies” were not the landlords, the kulaks, the spies, but, in most cases, the peasants with some land who had become poor because of an incompetent and greedy regime that considered it could replace the shortcomings of the socialist agriculture by exploiting the private farms until they were brought to ruins.

The Communist Party and state, harassed by the prospect of starvation of the urban population between 1949 - 1955, decided to take away a lot of products from the peasants, at a lower price.

The severe punishments stipulated by the law were justified by the dependence of the communist regime on the quantities of collected products. Against the “refractory people” the regime used force sustained by justice. Violence was protected by the law. The provision, the decrees, the decisions coming from the Ministers' Council, and the laws covered the abuses, brutalities, confiscations, the acts of destroying the land owner or turning him into a humble commuter.

The law, as a promoter of violence, offered to all the participants a feeling of solidarity in making aggressions in the first stage and the release from any guilt later on. As a consequence of their brutal deeds, the aggressors turned from simple doers and virtual delinquents punishable by law into defenders of social order. Having in one hand*

* For instance: the laws no.187/1945, 183/1949, decisions of the Ministers' Council no.41, 42, 267, 294, 299/1950 regarding the founding and equipping of the I. A.S., the decree 92/1950 on the nationalisation of the buildings, D. M. C. 326/1951 on dislocation and population removing, D.M.C. 308/1953, the decree 24/1954, the decree 89/1958, the decree 115/1959, and the famous 209 article of the penal code.

the special laws and in the other one the Party's instructions, the public justice would become an accomplice in the bloody repression against the peasants.

To the mind of the communist leaders, the collectivisation meant “the setting up of the whole agriculture on the basis of the same property - the socialist property”. The generalization of the collective structures had to lead to “the organization of the repartition relationships on new socialist principles, the work product being distributed corresponding to the vital needs of the peasants”.

The collectivisation was supposed to allow “the integration of the whole agriculture in the unique plan of social and economic development of the country”. This goal was achieved. At the end of the campaign, the party was proud of the fact that “the peasants' activity regarding material production had got a direct social character, not being individual, scattered and isolated anymore”.

The consolidation of the political power of the party and of the totalitarian state also meant the turning of the peasant into a “kolhoz worker”, supervised and threatened continuously by the Communist Party propagandists, Security agents, presidents of the G.A.C. and also by the People 's Council, without tools and animals, old and sick, "rushing into town to get bread, living in humility and fear”.

The consequences of the collectivisation process extended over the whole family, especially over the children, who, because of the “unhealthy origin”, were excluded from schools, universities and the work process. Persecutions were made in the name of the class struggle and social marginalization confirmed the victory of the communist regime in the struggle against the land owners. Individual property disappeared in a proportion of 96% within the 13 years of collectivisation. Within the village, the goal of levelling the social classes by eliminating the right of individual property was partially a success. Work was exclusively in the interest of the state that became the unique and biggest owner. The private capital was eliminated and replaced with the state one. The same as in the Soviet Union, at the setting up of the collective farm, all the people becoming collectivists against their will had to lay down all their goods, livestock and the entire estate they owned.

The land belonging to the “convinced” became collective possession, namely the indivisible plot of the Collective Agricultural Farm. If somebody left the collective farm, the land owned before enlisting was not returned, not even exceptionally. At best, the decollectivised peasant was given the equivalent of his land surface - an unproductive, not even fallowed plot far away from the village. The unit of measure for payment was the work day - the “Trudzina” in the Soviet Union - which established the quality and quantity of the work done by each collectivist. In the general meeting of the collective farm, the leadership of the Collective Agricultural Farms made up and then reinforced the work rate and the capitalization of the work day. The president, the party secretary and the economist had absolute power regarding the settlement of the rate of every work day, minimum work days per year and the quantities that had to be given to the collectivists. The power generated abuses, theft from collective property, leading to the coming out of a section of privileged people in the village.

All along the collectivisation campaign there was a correlation between intensified pressures and ever enhanced effects. Due to the family relationships and economic conditions, the peasant had been rooted within the borders of the rural community for ages. He had minimal possibilities of retiring or transferring to the urban areas. The situation was even more dramatic when joining the collective farm meant the

changing of the peasant into an agricultural proletariat; the continuation of resistance being equivalent to reprisals, prison, death. In order for him and his family to survive, the peasant was forced to choose the solution of the collective farm. He opposed it as long as he thought he was defending the material security of his family. After being invested, tortured, threatened with years of prison, those who did not submit were removed through the seizing of their estate.

The collectivist structures increased their land surfaces no matter if the “free consent” was respected or not. The collectivisation process did not consist only in ideological monologues and propaganda meetings. There are no statistics to mention the ill-treated, the mutilated, those people killed and those insulted in the public law courts, in the “travelling instances” from the Oltenia region and from the whole country.

The roller of collectivisation destroyed entire families and lots of destinies were changed. The influence of the institutional mechanisms functioning through administrative, political and economical levers was exclusively negative. Collectivisation had not only political and social negative consequences but also economical ones. Agriculture became a burden because of the excessive economical compulsions the peasants had been subjected to... The farming agriculture practised on individual properties was eliminated; agriculture, as prior branch of the economy in the years of the collectivisation, was strongly affected in a negative way.

Some of the negative consequences of the collectivisation were conspicuous from the very beginning, others appeared and increased along the communist crusade of the socialist transformation of the Romanian village. Thus:

a) Extensive areas were deforested and the areas in slope have been cultivated; the effect of this “modern” reason consisted of catastrophic floods and changes within the pluviometric regime;

b) A lot of grasslands have been broken up and thus the fodder and livestock decreased rapidly;

c) Large individual wine- growing and fruit- growing areas were taken by the collective farms and state farms; they were partially cleared for farming, actually remaining uncultivated; hence the big differences between the total arable surface and actually cultivated arable surface;

d) Farming areas turned into marshes because of the water loss on channels and the irrigations done irrationally; the sprinklers were functioning usually in the same place (for instance, the irrigation system from Bailesti) and so the level of phreatic waters rose to the surface. Large quantities of limestone or salty soil were brought to the surface through the irrigation channels. Because of this, the natural soil fertility disappeared (for instance, Dranicea- Mehedinti (a 1 cm- thick fertile soil takes 100 years to appear); that means that fertility destruction took place for a long time). The wearing away of soil fertility also happened because of the levelling proceeding meant to make the mechanization and irrigation easier; another cause of lack of soil fertility was that the fertile areas between the dunes were covered with “dead” land and the high places with unfertile land. Because of nitrogen fertilizer put on the sandy soils left of the Jiu and along the Danube, areas with shallow phreatic waters, these waters were polluted with nitrites, five times bigger than the maximum accepted amount, causing, especially with children, the so- called “blue disease”.

e) The insufficient knowledge of the worker in agriculture led to an unsuitable application of fertilizers, amendments, herbicides, insecticides, regarding dosing,

uniform distribution, and application period, their efficiency was reduced, the soil and the crops were polluted, the people grew ill and even the productions decreased. The agricultural work took place under the control and guidance of the Romanian Working Party activists, following the party's instructions, and not according to the specialists' decisions. The Viliams complex with perennial grasses, the Maltev system, the Lisenco methods, the artificial pollination, used without results and finally dropped in the U.R.S.S. were further used in Romania with a "revolutionary obstinacy" for many years. A lot of party commissions used to come to the cooperative agriculture farms in turns, giving contradictory suggestions, without having any sense of responsibility. The specialists could not do their work, receiving orders from everybody and nobody. On the other hand they had the whole responsibility for the results.

f) At the beginning of the collectivisation, the work faithfully followed the Soviet agrotechnical programme, and then the decrees and laws that settled a date for seeding, tillage, cultivation and so on. The specialist was forced to follow the orders instead of adjusting himself to the soil and climate conditions;

g) At the beginning of the collectivisation period, there was a negative propaganda regarding the maize crop, as being the crop of the poor countries and considered to cause nourishment illness; consequently, the land cultivated with maize was reduced; this had a negative influence on the development of livestock breeding and food industry;

h) At the directions of the Soviet counsellors, the cotton crop was introduced, so, in 1953, there were 55,042 hectares cultivated with cotton in the Craiova region, representing 6,65 of the 824,942 ha – the region's total area of tilled land; in the years 1950, 1951, 1953, cotton did not reach maturity, which practically meant wasting this land for cotton growing. In 1952, when cotton reached maturity, the yield was low, uneconomic, of inferior quality (1.6 quintals/hectare; 7,339 tons from the 45,632 cultivated hectares). Moreover, the cotton growing caused the transformation of the arable land into marshy and salty soil;

i) The waggons, the horned cattle, the horses and the sheep belonging to the peasants went to waste because of the lack of proper care and the absence of suitable water;

j) The cooperative agricultural farms came to be led by proletarian workers and peasants (many of the "leading" peasants had sold their land in order to have money for drinking, many of them were tipplers, bad householders, unreliable, the "village tramps") They had no knowledge of agriculture, nor the competence to manage a collective farm;

k) Huge farms for animal breeding were built; the refuse and the dried water containing toxic substances coming from the animals' hygienizing were collected in tanks for evaporating and fermenting. But most of the dried water penetrated into the soil and into the phreatic water, causing the pollution of the soil, of the phreatic water, of the springs, and so on;

l) Big irrigation systems were built, only the surface was important, not the production; instead of obtaining two or three times bigger yields, most of the time such productions were obtained, as if the land had not been irrigated. More than that, the systems were wrongly set up. Because of these systems, large areas of land were no longer suitable for agriculture, as a result of the digging of channels, the excavating of earth mamebons, the transformation of land into marshy and salty soils. If the ploughing and seeding were satisfactory, the crops' maintenance was beneath criticism; for lack of

labour and because of bad management, large areas turned into not weeded, not hoed crops, which led to considerably diminished yields;

n) Because of the lack of common interest, a great part of the peasants (usually the best householders) and especially the youth set out for the city; the village labour grew old and scarce; the lack of labour was badly felt. However, the working day was reduced in comparison with the former situation when the land owners used to work in the field from dawn till night. In the collective farm, the 8- hour work day became the standard and even coming home from the field at midday was normal. Because of the lack of labour, a lot of maintenance work and especially the harvesting used to be done with soldiers, workers from factories, students and pupils. They missed their specific activity, and in the field they did little and bad work while the peasants would sit and chat by the side of the field. Sometimes, the people coming to work were provided neither food, nor means of transport to the field;

o) A great part of the harvest used to be stolen in a general disorder by everybody, but especially by the tractor drivers, brigade members, presidents of the collective farms;

p) The established number of work days per year was achieved only by the people involved in livestock breeding, and the payment for the work day was reduced and not in agreement with the amount of work done. That's why the agricultural products were stolen. This became a national disease. Stealing was a common practice with the people engaged in livestock breeding, the people working in the field, and the leaders alike;

r) The products were sold through intermediary agents who were sure to claim a higher price than the producers did. Being perishable, a large amount of the production was wasted;

s) The agricultural machines were of bad quality and were unsuitably used by the unskillful people. These machines would get worn out very quickly and the spare parts were very hard to get;

t) The patrimony of the cooperative agricultural farms was entirely under the authority of the bureaucratic apparatus derived from the collectivist structures and the Communist Party and state structures.

The collectivisation was used by those who ruled the country in order to fully control the peasants and all the resources.

The destroying of any resistance sources in the village, the creating of a social class obedient to the authority, alongside with the destroying of the private property represented the communist leader's dream which did not come true. The complex process of destroying the "old" village structures was accomplished by corruptible people often having criminal antecedents, people that could be blackmailed. This process was also achieved through informers and through promises of economical and social advantages, by means of deportation, apprehensions, threatenings and force, through the gradual impoverishment of the peasants' households.

The consequences on the economic, social and political level were profound and long- lasting.

The dissolution of the private property, the emergence of the agricultural proletariat, the migration of the peasants to the cities, the weakening of the social unit in the rural areas, the destruction of the hamlets and the small villages, the depopulation of entire areas, the desertion of rural households, the disappearance of traditional household industries, the disappearance of traction animals and livestock, the dependence of the village population on the state and on its resources, the appearance of the "poor people"

who, for a living, used to steal more or less what they thought belonged to them, and so on, eventually led to the weakening of the economic power of the state, to the upsetting of the normal development of the whole society. The campaign of destroying the land owners and all the inhabitants of the village (whose “class status” was considered hostile) , was harmful for the whole human potential of the country; the traditional peasantry being eliminated from the new social order, imported with “sacrifices and a lot of obedience” from the East.

The party - state, not in the least so omnipotent as it assumed to be, with numerous internal influent groups during 1949 - 1962, adopted, after the Soviet model, a completely nationalised economy, based on a “continuously repeated” agrarian revolution.

The lack of enthusiasm of the peasants, never convinced of their so- called failure as small farmers, was a critical problem for the rulers. The propaganda, a forte of the communist regime did not have the anticipated effect in the rural area, and “the new man” with his positive virtues failed to appear in the Oltenia region and in the rest of the country as well, although the negative consequences were also reflected in the folklore, literature, and poetry. A new kind of hero was created. The moral was replaced by the communist ideology. The traditional values, the real, authentic values of the Romanian nation were overthrown.

Just like the working class, the people who remained in the villages founded their existence “on the basis of the socialist property, on the means of production”. This new form of property levelled, theoretically speaking, the peasantry in the 70s and 80s, making it less numerous and older. The desired effect of this new property form failed to appear. “The social levelling was achieved only through the depopulation and pauperization of the great majority of the collectivist peasantry.

The collectivisation process was a painful stage in our contemporary history, an attempt at the deviation of our development and identity, a path marked by numerous human sacrifices, a process whose negative finality was not in agreement with the communist propagandistic demagogy.

THE BEGINNING OF THE LIBERALISM IN ROMANIA

(Abstract)

The concepts of economic and political democracy stemmed from the core of qualification system of the Liberal Party which was the essence of the “oligarchy”. The political class could not be considered only the exponent of the bourgeoisie which were, allegedly reckoned to stifle the *masses*. But, this was a governmental manner that wasn't acceptable for the top of Romanian cultural society, as an admirer of the liberal system.

LES AVANT-PROPOS DE VIEUX LIVRES ROUMAINES

(Résumé)

Les avant-propos, c'est-à-dire les préfaces de vieux livres roumaines de 1508 à 1830 sont des prétexte pour la diffusion de pretieux idées concernant l'origine roman de la langue et du peuple roumain, l'unité et la continuité dans le même espace géographique, le rôle éthique du livre, la nécessité de la circulation du livre dans l'espace habité de roumaines.

Sont apprécié les idées renaissantes du *Minee* créés par les eveque Chesarie et Filaret et du *Grammaire roumaine* créée par Inache Văcărescu.

Les auteurs des avant-propos ont prouvé la vocation cartomancienne étant les initiators de plusieurs matières comme l'histoire, la philologie, la philosophie, la géographie.

L'OPPOSITION ENTRE VILLE ET VILLAGE DANS LA CRÉATION DU SYSTÈME DE DÉNOMINATION PERSONELLE

(Résumé)

Dans cet article l'écrivain établit précisément le fait que la création du système de dénomination personnelle présente de différence (à cause de condition socio-économique) entre ville et village.

LE SUFFIXE –ETE DANS L'ANTHROPONYMIE

(Résumé)

Dans cet article l'auteur se propose de mettre en évidence quelques valeurs du suffixe –ete dans le domaine de l'anthroponymie roumaine.

ION BIBERI – SPIRITUAL „MEETINGS”

(Abstract)

Ion Biberi was born on July 21, 1904. in Drobeta Turnu-Severin.

Besides his main profession (he was a psychiatrist and had a PhD in medicine), Ion Biberi was also a writer. In his life he published novels, short-stories, literary criticism, essays, books of interviews with the most important personalities of his time (such as George Enescu, Alice Voinescu, Petre Pandrea, printul Bibescu, Mihail Sadoveanu, George Calinescu etc.).

As he often confessed, his life as a scholar and a writer was the result of a long succession of “meetings” – from Wagnerian music to the painting of H. Bosch, Bruegel or Salvador Dali, from Romanian and German fairy-tales to Schopenhauer's philosophy, from many friends (such as Serban Cioculescu) to the best professor of Sorbona University or College de France.

Today, reading his books, we can conclude that he dedicated his whole life to a perpetual self-education and to understanding the mystery of the human being.

LE SENS DU CONCEPT DE PRAXIS DANS LA PHILOSOPHIE ANTIQUE

(Résumé)

Le concept de *praxis* dans la philosophie antique peut être compris véritablement seulement dans la mesure où il est mis en relation avec le concept de *theoria*. Dans une acception d'orientation aristotélique le *praxis* bénéficie d'une autonomie dans la recherche philosophique (il s'agit ici du politique et du juridique dont le but est subordonné à la moralité). Pourtant il est subordonné à la *theoria*, celle qui signifie la sagesse spéculative. Il en résulte d'ici que dans l'antiquité grecque l'action est subordonnée au contemplatif. Avec la modernité, la relation change et l'action prévaut à la contemplation. C'est pourquoi l'organisation de la société sera totalement différente. L'orientation vers l'expérience est fondamentale dès la modernité, avec toutes les conséquences de cette orientation.

C. RĂDULESCU-MOTRU ET LES DIFFICULTÉS D'UNE PHILOSOPHIE NATIONALE

(Résumé)

Représentant de la philosophie roumaine dans son orientation vers la spécificité nationale, C. Rădulescu-Motru est aussi exemplaire pour toutes les difficultés inhérentes d'un tel exercice.

Notre étude suit le trajet de la pensée de C. Rădulescu-Motru tout au long de son déroulement chronologique jusqu'au bout, c'est-à-dire jusqu'à sa dernière expression.

L'intention de l'étude, pas du tout idolâtrique ou apologétique, est plutôt lucide et critique, en dehors de toutes tendances d'idéologie.

LE POSTMODERNISME PHILOSOPHICO-EPISTEMOLOGIQUE ET SES INCIDENTS SUR LA NORMATIVITÉ JURIDIQUE

(Résumé)

L'article présente des principaux sujets et solutions philosophico-épistémologiques, caractéristiques pour la modernité dans une comparaison avec les sujets et les solutions offertes à l'aide de la paradigme rationaliste de la modernité.

On expose, systématiquement, l'idéologie des conceptions telles de: Nietzsche, Barthes, Derrida, Lyotard, et celle du mouvement féministe. A la fin, on parle des incidents de la déconstruction de paradigme philosophico-épistémologiques caractéristiques pour la modernité auprès de la normativité juridique.

LA PHILOSOPHIE COMPARÉE COMME MÉTHODE D'ÉTUDE DE L'HISTOIRE DE LA PHILOSOPHIE

(Résumé)

L'article présente quelques manières de concevoir la philosophie comparée en tant que méthode d'étude de l'histoire de la philosophie. Par exemple, pour Degérando, dans le XIX^e-ème siècle, l'histoire de la philosophie devait être une étude inductif et comparé du point de vue du problème de la connaissance humaine, qui nous permette la classification des systèmes philosophiques dans quelques grands types. Dans le XX^e-ème siècle, Paul Masson-Oursel met la philosophie comparée sous le signe de la philosophie positive, sans identifier la philosophie à la science et sans aborder la philosophie après le modèle d'une science particulière – mais essayant seulement mettre en évidence une certaine objectivité et nécessité des faits philosophiques. Il croit que cette méthode, dont le principe est l'analogie, nous aide expliquer plus profondément la signification de chaque système et l'évolution unitaire de l'esprit humain, en dépit de la diversité de ses formes. Pour Alois Dempf, la philosophie comparée est nécessaire pour trouver le style des différentes époques philosophiques, mettant en évidence ce qu'il y a de typique pour chacune. En même temps, il subordonne à cette méthode, spécifiquement philosophique, une série d'autres méthodes, auxiliaires, données par les sciences. Dans l'historiographie roumaine, la méthode comparée a été développée par Aram Frenkian d'une perspective philologique, en partant de l'idée que la structure de la langue d'un peuple influence les catégories de la pensée et, en conséquence, explique dans une grande mesure le spécifique des divers systèmes philosophiques, sans les prédéterminer. A. Frenkian croit que seulement par la comparaison avec les pensées étrangères, correctement comprises par travers le point de vue de leur langage, la philosophie européenne saisira sa meilleure signification et sa valeur. En tout cas, pour faire de philosophie comparée il est besoin d'un grand nombre de spécialistes: savants, philologues et linguistes en même temps, qui sachent plusieurs langues mais qu'ils soient premièrement philosophes.

FAMILY DISFUNCTIONS – SOURCE OF JUVENILE DELINQUENCY

(Abstract)

The existence of some disfunctions in the family life organization lead step by step to the family dissolution, to the diminish of its social contribution and to the appearance of negative manifestations and habits. These families offer negative examples that "induce" to children till learning, some deviating behaviours (smoking, drugs, escape, vagrancy, stealing etc.).

NOUVEAUX DÉFIS POUR LA SOCIOLOGIE DE LA FAMILLE

(Résumé)

Longtemps, la famille a constitué pour les sociologues un lieu privilégié d'observation de la tradition et de la reproduction des formes dominantes de vie en société; aujourd'hui, elle permet plutôt, comme l'illustrent les travaux récents, de cerner

des indices d'émergence ou de transformation des normes, des valeurs, des formes de sociabilité et d'organisation sociale.

Mais où est la recherche sociologique sur la famille et vers quoi tend-elle? Quelles sont la pertinence et la spécificité de l'approche sociologique dans la compréhension du fait familial?

L'auteur a essayé dans son étude mettre au jour les principaux défis qui se présentent selon lui, aux sociologues de la famille.

LE NIVEAU ET LA STRUCTURE DU COÛT DE PRODUCTION DANS
L'INDUSTRIE DU DÉPARTEMENT DE DOLJ À LA FIN DE LA PÉRIODE
DE 1950-1990

(Résumé)

Dans cette étude on analyse le niveau et la structure du coût de production dans l'industrie du département de Dolj à la fin de la période de 1950-1990. Dans la partie finale de l'étude on présente une série de facteurs qui ont influencé le niveau et la structure du coût de production.