

SUMMARY

I established this theme under a title that I consider significant for the transformations of the contemporary world included in what is named mondialization and globalization of the economical, commercial, financial, informational and human fluxes through which human communities relate to each other. They give birth to a reflection theme to which the European thinking always consecrated its attention: what is the fate of man, of the human individual and of the community of appurtenance in the relationships with nature but also the ones with himself or in a more correctly with themselves. What ancient Greek philosophy designated as being the personal identity and the identity of a human group in relation to Another became today the problem of identification, of the establishment of what each of us is and of what we are as human groups.

I considered that within the identification processes the cultural determinants are decisive because in them is synthesized the way of thinking of the people, the specific capacity of creation, the particular interweaving that answers give to the great problems, the same and always for all human beings: food, house, clothing, education and multiplication. Trying to solve them, the great communities structure their identity; they offer the materialization of the creative capacities within a formula charged with symbols, norms and values that fill in the behaviors.

But in the way the answer to the eternal problems of humanity is expressed in the capacity of some social groups to be more performant than others, more innovative and more determined in promoting their collective identity. The source of this capital is given by the capacity of a community to pose the problems it has, to search for efficient solutions, to mobilize for their accomplishment, meaning to organize and lead. This role is assumed by politics in the way in which a community structures its collective conducts at a deep level of the life (through culture, moral or religion) or at an institutional level through the State and its institutions, through the contribution of the elites that it structures.

Hence, politics becomes this way of general structuring of the organization and leading of a society, which, depending on the way of being is engaging within a certain political life. Hence, I consecrated the work “References in the political science” to those components of the social life which intervene in the political organization and leading, stating the fact that I could not speak about a real collective identity in the absence of its awareness within the doctrinaire scenarios for which a society is called out to manifest itself. The work “Political doctrines” was destined to be a glance over the main options, no doubly founded form a philosophical, sociological, economical, religious, and moral point of view, that large human groups can accomplish, that will never be put under the sign of a common denominator, as it was proved over time by the resistances of the human societies to all the forms of totalitarianism.

I considered that the values, the norms and the political institutions acquire, over the centuries, certain autonomy because they associate, within the process of exercising the power relationships, with the legal institutions. Hence the idea of following, into a Sociology of politics, which is in print, in which concrete societies “fill in” with their spirituality and with their behaviors these institutional and doctrinaire frameworks, being encompasses within the processes of socialization, of learning and of manifesting a certain political culture. In this point of the theoretical construction I proposed a discussion about the diseases of politics, about the pathology through which it emphasized a rich history.

A certain life experience convinced me of the fact that the answers of men to the eternal problems are not singular, even though they are original. There is certain nearness between the cultural and political answers that are offered to exchange by different peoples and nations. As a matter of fact, universal culture is exactly the expression of the cultural meetings of humanity, of the mutual recognition of the solutions found by different peoples and nations. With the work “International Relations” I tried to emphasize an evolution of the international relationships towards the contemporary world, a historical process that has necessarily lead to the actual tendencies of globalization stimulated by the modern age.

But, at the same time, we must see that peoples and nations, from different reasons, among which the geographical and cultural ones, have closer values and norms of life. It is doubtless that Europe is the forger of a culture which is different to the Asian or the African ones, and this fact can be translated into a spiritual unity of Europe.

It is given by a certain structuring of some values that D.D. Roșca called – Truth, Good, Justice and Beauty – within a real alchemy in which their percentage is specifically done form one European people to another. It is a constellation of values born out of the culture of Greece and Rome form Antiquity, on which Christianity grafted, the one which replaced paganism through a valorization of the feeling cultivated by the love for man. The anthropocentrism of the European culture will pass on through argumentative maturation stages reaching nowadays to cultivate the respect for life, for the human person and for her rights to fulfillment, the conviction that it can restore the primary sense of politics, of organization and leadership of the society for the accomplishment of the common good.

Many writings were consecrated to the effort of deciphering and of emphasizing the defining features of the European spirituality, but I tried, in the work “Reflections about United Europe”, to bring the proofs of life of the European peoples which brought them together in a mutual relation all along history: the roads, the networks of pilgrimage, the crusades, the universities, the religious organization, circulation of the book and of the transhumant people, Latin language, the common threats to which were forced to react a mutual sharing of the life experiences, hence the idea that the actual European institutional construction is a natural process of organization and leading of Europe, supported by a European citizenship, by a single currency, by the creation of a space of democracy, security, prosperity expressed by EU policies. It is asked to play, in today’s world, a particularly geopolitical role within a tectonic of the large scenarios that are “played” on the international scene. In the work “Geopolitics in current times” I

emphasized those chances of the international relations to build themselves of the values of the European modernity. In their behalf I wrote the work “Negotiations in the social-political life”, starting from the idea that war is no longer a solution for the problems that appear in the international relations, that this is a consequence of the anthropocentrism and of the rationality that people must put into practice through negotiation, as a type of social-political relationship that must install between people.

There remain opened a series of themes of reflection that could complete this ideational picture: the construction of a hermeneutics of politics which to disembarass the senses of its values, the putting into practice of a general theoretical scheme of interpretation of politics into a comparative study of the way in which they can concretely accomplish, reporting nature and the functions of politics to a sense of history that a certain philosophy should interpret.