

## SCIENTIFIC LIFE

### BOOK LAUNCHES AT GAUDEAMUS INTERNATIONAL BOOK & EDUCATION FAIR, 22<sup>ND</sup> EDITION

NOVEMBER 18-22 2015

The Institute of Political Sciences and International Relations “Ion I. C. Brătianu” of the Romanian Academy organized on November 19, 2015 at Gaudeamus International Book & Education Fair the book launches of the following volumes with the participation of the researchers of the institute, diplomats, counselors, university professors:

Dan Dungaciu (coord.), *Enciclopedia relațiilor internaționale. Teorii, doctrine, instituții*, [The Encyclopedia of International Relations. Theories, Doctrines, Institutions] vol. 1, Bucharest, Ed ISPRI, 2015. Organizers: The Institute of Political Sciences and International Relations “Ion I. C. Brătianu” of the Romanian Academy and the University Foundation of the Black Sea. Speakers: Dan Dungaciu, Sergiu Celac, Goian Ion.

Iulian Chifu, Oazu Nantoi, Alyona Getmanchuk, *Prospective on Ukraine Crisis – A Trilateral Approach*, Bucharest, Ed ISPRI, 2015. Organizers: The Institute of Political Sciences and International Relations “Ion I. C. Brătianu” of the Romanian Academy and the University Foundation of the Black Sea. Speakers: Dan Dungaciu, Iulian Chifu, Narcis Bălășoiu.

Cristian-Ion Popa, *Enciclopedia operelor fundamentale ale filosofiei politice. Contemporanii. 1971-1989* [The Encyclopedia of the Fundamental Works of Political Philosophy. Contemporary Works. 1971-1989]. Organizer: The Institute of Political Sciences and International Relations “Ion I. C. Brătianu” of the Romanian Academy. Speakers: Cristian-Ion Popa, Ion Goian, Constantin Nica, Sabin Drăgulin.

Lorena-Valeria Stuparu, *Cultură și identitate politică în România postcomunistă* [Political Culture and Identity in Post-communist Romania] Organizer: The Institute of Political Sciences and International Relations “Ion I. C. Brătianu” of the Romanian Academy. Speakers: Lorena-Valeria Stuparu, Gabriela Tănăsescu, Gabriela Blebea, Cristian-Ion Popa.

### IMPRESSIONS AFTER THE INTERNATIONAL CONFERENCE METAMORPHOSES OF MARGINAL IDENTITY

6.08.2015 – 9.08.2015, Valea Verde, Alba County

The Town Hall of Sohodol, Direction for Culture, Hunedoara County,  
in partnership with the Institute of Political Science and International Relations  
“Ion I.C. Brătianu” of Romanian Academy and the Center for Eurasian Studies

“A complex initiative, unique by its socio-cultural, ethno-graphical and applied philosophical perspective, developed in partnership with the Direction for Culture, Hunedoara County and Valea Verde, Alba County, based on a generous experience with the Town Hall of Sohodol, same county.

Pol. Sc. Int. Rel., **XIII**, 1, pp. 129–138, București, 2016.

The founders and the organizers of the international festival for intercultural dialogue “Diva Deva”, for seven straight editions – Valentin Trifescu, Vali Ilyes and François Bréda –, with the unconditional support of Ioan Sicoe, Cristian Cheșuț, Petru Ursan, Dorin Petresc, Sorin Corcheș and Vasile Brezeștean, tried to implement at Valea Veche an amphitheatre of applied debates, in partnership with the Institute of Political Science and International Relations “Ion I.C. Brătianu” of Romanian Academy. The communications from various domains – politics, heritage, history, culture, arts or letters – will reach, at their last edition, the topic of identity metamorphosis.

We are looking at an extremely varied and cosmopolitan endeavor, considering the richness of the subjects tackled by Romanian and foreign authorities which, coming from Deva or Cambridge, met at Valea Verde. Why Valea Verde, in Sohodol? Because this settlement in the Apuseni Mountains, at 1000 m altitude, offers a generous amount of space, a natural environment, as well as the possibility to combine science with relaxation, or the privilege of going back in time with modern means.”

VALI ILYES, “Sufletul Cercului” [The Soul of the Group], in *Patrimoniul and local identity [Heritage and Identity]*, Valentin Trifescu, Vali Ilyes, François Bréda (Coord.) “Alexandru Ioan Cuza Publishing House, Jassy, 2015.

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“The idea to choose the Apuseni Mountains – Valea Verde – as a place, space and node of (re)centration of the Periphery, has the strategic purpose to show that geography determines (makes) history, mentalities, culture and conveys a certain rhythm, intensity and quality to the human being.

The hard core of the Summer School for intercultural dialogue “Diva Deva” (François Bréda, Vali Ilyes, Ioan Sicoe and Valentin Trifescu) managed, all along its nine years of metamorphic existence (and resistance), to create culture and science in a traditional sense, by respecting, however, the demands and needs of the *saeculum*. Therefore, it is, from the start, a legitimate undertaking, through the desideratum of an escape from the gravitational field of (any) center or any ideologically-flattening movement.

The group “Diva Deva” is what it is and doesn’t claim any surplus of recognition; the sole selection criteria of those that are/become part of this community [...] remains the peasant functional elitism. At Valea Verde in Sohodol, at the height where we have established (culturally, politically, historically) our Centre on the map, one doesn’t climb easily and one cannot descend in any conditions.

The whole will become truly whole only by joining all the fragments! At the same time, by clipping/selecting the detail, one can recompose the general, the universal, and by analyzing the particularities one can feel the positive aspects of diversity.“

VALENTIN TRIFESCU, Manifestul “La valea verde” [“At Valea Verde” Manifest], in *Patrimoniul și identitate locală [Heritage and Local Identity]*, Valentin Trifescu, Vali Ilyes, François Bréda (Coord.), “Alexandru Ioan Cuza” University Publishing House, Jassy, 2015.

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“Since I had the joy (chance, honor, pleasure) to become acquainted with the place called Valea Verde (which I came to know, more exotically, more poetically as VALVERDE), I keep thinking of the people whom, for an insignificant particle of time, I met there. And of the substance that brings them together (...).

The society (the world from the plains) that, one way or another, “threatens” each of us with the loss of identity (and to whom we’ve willingly yielded the right to use the results of our enquiries), seems to stimulate us to “run” as far as possible from the centre, somewhere we can re-gain the joy of communicating, to meet each other on a height turned into a new world-center, where we can truly produce, relieved and purified, signs and signals of something that, down there, we are permanently urged to give (...)

To each participant, the reverence of the one that hopes the future will offer us the occasion to become re-acquainted, each of us fully and happily healthy at mind, body and soul. And to the organizers, a grateful thought, full of admiration for their tenacity to turn ideas into actions, actions into events, and events into relevant inner experiences for each of us. With the honest conviction that positive things can (still) be done, and with the joy that the destiny has put the mountains (and the green valleys) close to us, in order to give us a place to break free!”

MIHAI LUNGEANU, *Verba voland, scripta manent!*, fragments

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Scientific Researcher III, PhD, VIORELLA MANOLACHE, Institute of Political Science and International Relations “Ion I.C. Brătianu” of Romanian Academy, Bucharest, participated as keynote speaker, with the communication *Istoricul Stelian Neagoe la 75 de ani*, [Historian Stelian Neagoe at 75 years old], as moderator of the section two, *Political, Social and Historical Metamorphoses* and delivered the scientific communication: *Politica fixed-gear: identitatea cu o singură viteză* [Fixed-gear politics: single-speed identity]. At the same section participated with scientific works ISPRI researchers: ENACHE TUȘA, *Identitate socială în contextul discursului etnic dobrogean 1900-1940* [Social identity in the context of Dobruja ethnical discourse 1900-1940] and CARMEN BURCEA, *Statutul femeii imigrant. De la reflecții sociologice la reflexe cinematografice* [The status of immigrant woman. From sociological reflections to cinematographic reflexes].

### **GLOBAL RESEARCH SUMMER SCHOOL: EUROPEAN IDENTITY VS. NATIONAL IDENTITY**

**3.08-8.08 2015**

**International Affairs Community, Volunteers for Ideas and Projects  
BiblioLounge, Bucharest**

Global Research Summer School (GRSS) is a free of charge, non-formal summer school dedicated to those passionate about international politics and foreign affairs. GRSS is a project organized by Volunteers for Ideas and Projects (VIP), a non-profit organization which includes International Affairs, a community of students with a special interest for diplomacy and foreign relations.

The project’s aim is to create opportunities for students to analyze and debate international issues, in order for them to develop a global perspective on the international events. Furthermore, GRSS combines theory with practice, allowing young people to actively participate and communicate with experts. It provides a suitable environment for learning and networking that facilitates the gain of relevant information and essential skills, such as critical thinking, the capacity to develop and support an argument, public speaking and teamwork.

At its 4<sup>th</sup> edition, the project approached the theme “National Identity vs. European Identity”. From 3 to 8 August at Bibliolounge in Bucharest, 25 participants had the opportunity to analyze the differences between the two types of identity and see the way they complement each other by attending trainings and workshops on subjects such as “National branding”, “Europe under the sign of the Leviathan”, “Immigration policies and immigrants’ rights”, “Globalization and state barriers”, “Extremist contemporary factions” and many others.

*GRSS Team*

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Scientific Researcher III, PhD, VIORELLA MANOLACHE, Institute of Political Science and International Relations “Ion I.C. Brătianu” of Romanian Academy, Bucharest, was invited in her quality of expert in political science with the debating issue: Europa în/sub zodia Leviathan-ului: trei interpretări filosofico-politice [*Europe under the Sign of the Leviathan: Three Politico-Philosophical Interpretations*].

#### LIFE (AND WORK) IN A RESEARCH INSTITUTE

Between August and September 2015 I was an intern at the Institute of Political Science and International Relations. The decision to go for such an internship was caused first and foremost by an academic curiosity. I am a student at the Faculty of History, and I am interested in the topic of International Relations, with a focus shifting from Eastern Europe to Asia-Pacific. Since I am only at the beginning, I wanted an overview of the different methods and regional/multidisciplinary approaches to this field of International Studies, but something different from what is customarily taught at university courses, a perspective from inside research institute. In the second place, it was a more mundane curiosity: I wanted to know what kind of people the researchers are, what do they do, how do they live, work, eat? Do they ever get to sleep? If I chose a career in academic research, would I be able to adapt to this rhythm?

I was aware from the start of what the scientists call “observer effect”, or the fact that the act of observation changes the phenomenon being analyzed. In other words, people behave differently when they know someone is watching them and, with me there, the researchers wouldn’t behave perfectly natural, according to their daily routines. I was soon to find out that I wasn’t just an innocent observer: I was supposed to be an actor myself. Scientific Secretary Cristian Popa was the coordinator of my practical stage, while researcher Viorella Manolache from the editorial team guided me during the time I spent at the Institute’s academic publication. In the meantime I’ve got the chance to interact with other people from ISPRI, so that I now have a complete picture of its organization and activities.

I have become acquainted with the two important projects that are currently in development: *The Encyclopedia of International Relations* and *The Encyclopedia of the Fundamental Works of Contemporary Political Science*. I have understood how the selection of the themes and chapters was made and the hard work involved in writing each chapter. I was already aware of the need for a better systematization of knowledge in Romanian scientific life. This is precisely the aim of these projects of the Institute: to better organize the information available and to point to essential readings in a world where the number of books accessible in every domain is overwhelming, impossible to manage by one person without some sort of guidance. There’s still a lot of work to be done in the Romanian scientific life as far as dictionaries, encyclopedias, collections of documents (primary sources) are concerned, and the work done by ISPRI is valuable.

The Romanian culture struggles to catch up with the Western world, but what we lack, in the first place, is a rigorous systematization of the primary sources and of the fundamental writings. As a student of history I find it hard to write on topics linked to Romanian history precisely because we lack the foundations, the collections of documents, bibliographies and compendiums needed for every endeavor of research to progress. ISPRI, in its quality of research institute, should continue its work on this kind of fundamental research tools.

I also spent an important amount of time working on the next number of *Romanian Review of Political Sciences and International Relations*, where I was given the challenging responsibility of the section “Scientific Life”, for this number of the Journal, and the lighter responsibility of writing a text (this one). Editing an academic journal is a difficult undertaking. It involves translating texts that are either rather technical or sometimes even lyrical (see the texts in the current “Scientific Life” section). Attention to details, language proficiency and strong nerves are essential. The long and tiring process of acceptance – including the double peer-review –, proof-reading, editing and publishing is crucial, as an academic journal needs to be perfect as far as form is concerned and reliable in terms of information. In a world full of disinformation, unverified news articles and false empirical statements, it is up to academic publications to try to raise the standards.

One day, tired after text editing and translating, I accepted a coffee, mid-day, labeled “coffee for researchers”. Then I didn’t know what that meant. Now I know: drink one, skip night’s sleep. I now know that researchers drink strong coffee to keep them focused on their work. I also know that they work a lot.

In conclusion, I spent a pleasant time in internship at ISPRI; I am grateful to the openness of the people there that took the time to show me how the life in a research institute is organized. The research activities involve a lot of hard work, but I think I have what it takes to adapt to this lifestyle in the future. I have also come across perspectives on international affairs I wasn’t aware of before – most of them coming from the sphere of political science- and this is going to help with my future writings. I would like to suggest that the Institute opens more to students through internships and practical stages, because there are important things to be learned here, things school doesn’t offer.

*Cristopher-Teodor Uglea*

Student, Faculty of History, University of Bucharest

**THE XXVII WORLD CONGRESS  
OF THE INTERNATIONAL ASSOCIATION FOR THE PHILOSOPHY  
OF LAW AND SOCIAL PHILOSOPHY  
(INTERNATIONALE VEREINIGUNG FÜR RECHTS  
UND SOZIALPHILOSOPHIE – IVR)**

The speeches, working groups and workshops of the XXVII World Congress of the International Association for the Philosophy of Law and Social Philosophy (IVR) took place during the interval July 27 – August 1, 2015, in Washington D.C. (USA).

The theme of the Congress this year was *Law, Reason and Emotion*. The perspective of the organizers on this topic was the following: “While all legal systems claim to serve

reason and justice, they must also recognize and respect the emotional basis of human society. This relationship between law, reason, and emotion can be seen as conflict, harmony, or otherwise, but it will always be present in legal discourse.” (Cf. <http://ivr2015.org/welcome/>)

The Congress was opened by the Welcome Speeches of the President of the IVR, Ulfrid Neumann, the President of Amintaphil (American Section of the International Association for the Philosophy of Law and Social Philosophy), Ken Kipnis, the representative of the USA Library of Congress, James H. Billington, representatives of the organizers and sponsors of the Congress (American University Washington College of Law, George Washington Law School, University of Baltimore School of Law, Georgetown University Law Center).

The Congress was attended by a great number of participants – 776 philosophers, lawyers, professors, students.

Eight communications were presented in plenary sessions and for illustration here are a few titles: “*A Decent Respect: Honor in the Life of the Law*”; “*Interactive Reason in Law*”; “*Mind and Rights: Neuroscience, the Critique of Reason and the Foundations of Legal Justice*”; “*Rights, Reason and Emotion: conflict of Rights and Balancing Rights*”; “*The Wrath of Reason and the Grace of Sentiment: Vindicating Emotion in Law*”; “*The Constitutional Domestication of Emotions*”; “*Lawful Emotions*”.

The Congress included 62 workshops, among which we emphasize: *Axiology of Law*; *Communication Theory of Law: Communication, Law, Emotions*; *Law, consciousness and Democratic Societies*; *The Idea of Basic Liberties*; *Food Justice: Food Sovereignty and the Role of Law*; *Philosophical Perspective on International Law*; *Truth and Objectivity in Law and Morals*; *The Natural Law Tradition*; *The Morality and Ethics of Tax Law*; *The Validity of Law*; *Law, Emotion and Society: Recovering the Classics*; *Transnational Legal Theory*; *Public Health Surveillance, Fear and the Use of Law*; *Aristotle and the Philosophy of Law: Law, Reason and Emotion*; *Law and Fraternity*; *Types of Legal Argument*; *The Right to Identity*; *Family, Sexuality, Love and Religion*; *The Normativity of Law*; *Religion’s Liberty: Its Nature, Scope and Limits*; *Human and Fundamental Rights: a Complex Argumentation of Legal Philosophy*; *Theory of Legal Evidence*; *Racial Justice, Emotions and Courts’ Legal Reasoning*; *From Net Neutrality to Net profitability? Law, Politics and the Internet*; *Metaphor: a New Paradigm in Legal Theory and Legal Philosophy?*.

Within the 62 workshops, 583 authors (various law specialists, philosophers, experts, students) have presented communications.

From Romania, the Congress was attended by university professor Ion Craiovan, PhD, university professor Gheorghe Dănișor, PhD, university professor Mihai Bădescu, PhD, Marius Bunceanu, PhD and Grigore Stolojescu, PhD.

Ion Craiovan presented the paper entitled “Some Steps Through Juridical Knowledge: How Do We Build an Epistemological Way?” starting from the status of juridical knowledge in modern and contemporary times, following renowned doctrine analyses, their transformations and the difficulties of their transposition in practice. Nowadays, general epistemology, seen as the experience of the entire scientific field, includes a series of exemplary theses that, although they are not infallible, offer theoretical platforms, landmarks, standards, methodologies, all serving towards the advancement of the juridical knowledge: complexity, non-separation, conceptual solidarity, the integrative identity of law, interdisciplinarity and transdisciplinarity, the unavoidable

human reference of knowledge and the lack of completeness, and an opening toward transcendence. Within the context of juridical knowledge as a whole, with its specificity in terms of critique, renovation, innovation, assuming epistemological risks, as well as, for instance, also epistemological falsification, along the vulnerable and relative path of knowledge, these theses specify scientific rationality in the juridical realm as well as avoiding unique dimensionality, integrating multiple experiences and resources, analyzed from the perspective of specificity, without a strict separation from the knowing agent, its methodological attitude and context, or a reasonable knowledge of the social. This way, the perspective appreciates an increase the chances of practicability for the scientific approach in law.

Gheorghe Dănișor, in the communication “Law and justice”, approached justice as a moral concept, considering law as a global manner to accomplish justice. In this respect, it is necessary to realize a good balance between two realities: too much imposition of a sort of intrusive justice leads to social aggression and eventually to injustice, while too much freedom leads to the atomization of society. Morals is superior to law and the former constitutes the foundation of the latter. Understood as concern for the other, justice is the highest of the human virtues. If the idea of justice is an ethical concept, and law is separated from morals, this means that law does not tend towards the administration of justice. Or, every time, we say that law performs an act of justice. In Plato, Aristotle, Kant, Hegel, law is part of ethics. This means that law, through specific means, contributes to the achievement of the ideal of justice. Justice involves a tangible reality, embodied in the relations between human beings. Law is a set of concrete, rational rules which are justifiable by themselves. The question is whether the legal norms, established through themselves in a system, meet the natural social reality, because the ideal of justice can only be fulfilled after such an encounter. What is, in fact, justice? It is duty towards the other, it is my opening into the other, it is the unequivocal relation of taking care of the other. There is no reciprocity. But if law is separated from justice, this means that it does not consider the other, therefore it destroys the unequivocal relation and focuses on *I*, stimulating egoism. So law breaks into pieces. The unequivocal relation of disinterested opening towards the other leads to responsibility, which implies freedom. *Freedoms* in law really highlight my free will to give, to do or not to do something for a person, without his responding reciprocally. A *selfless* act is an act of supreme freedom, according to the maxim “to do without doing”, i.e. without seeking a particular purpose. Freedom is part of Law. As a result, law may be subject to an ideal of justice and freedom, since it considers *the other*, and not to the egoist nature of the self.

The paper entitled “*Law, norm, normativity*”, presented by Mihai Bădescu, quotes Romanian consecrated authors (Mircea Djuvara, Alexandru Văllimărescu, Eugeniu Speranția and others), to prove first and foremost that law is a discipline with the priority purpose of establishing order in society. In this sense, the affirmation and endurance of spirituality as supreme value is a necessary consequence of the existence of law. As a system of norms of social action, rationally harmonized and imposed by society, following the introduction of the laws of reason into human activity, law is at the same time an instrument of spiritualization of mankind, and the nature of law cannot be explained and understood unless one takes also into consideration the nature of spirit. Law has the entitlement to be the technical means and the guarantor for a progressive human spirituality, while the reason to exist for law is required by the most profound special exigency of man: to live as a human being, as spiritual being, who keeps his

spiritual being as an end in itself, as autonomous finality. Within this perspective, juridical norm appears as a natural, social, mental and juridical fact. The need for norm exists, for men, involuntarily and not necessarily in a reflexive manner, at the level of the natural impulses, which implies that life itself, in its essence, is normative. In this respect, the entire rational human activity is impossible without subjection to certain norms and without the creation of distinct norms. The normativity of the human mind is transposed at the social level, social organization itself being in a relation of correspondence with the features of the human mind. Normativity signifies the fact that, in all his actions, man must follow specific directions – and that man should strictly respect certain limits. Juridical norms are established on the basis of a norm of norms, to which all juridical norms are subordinated and for which they serve as means. This norm of norms, the supreme value, endows with value all the other norms, for they are working in its service, and only in this way, law acquires meaning and it can be legitimated through the fact that value becomes intrinsic for law.

Marius Bunceanu sustained the communication entitled “The elements and the manner of constituting the norm of law”. The author, explicitly placing his paper in a relation of intertextuality with the Romanian author Radu Goruneanu and his work *Ideea de drept și procesul ei de formațiune*, published at Copuzeanu Publishing, Bucharest, 1931, has shown that the rule of law, or the juridical norm, is formed out of two elements: one – external and formal, represented by the very norm of positive law, through the written law, and another – internal, more important, constituted by a rule of behavior adopted by society and immersed in the subconscious of the members of society. Law is born first in the conscience of mankind, under the pressure of various circumstances, following an evolution; then, it takes the shape of a custom or of a juridical precedent. The natural creation of the norm of law represents the primitive manner of law formation. The phenomenon of natural creation of law consists in adapting a juridical rule to a situation of fact often imposed by the circumstances. The internal norm of law took shape when the solution imposed from outside penetrated the collective subconscious, which obeyed it without realizing that it behaved differently and without remembering its provenience; to become subconscious, it had first to be followed consciously numerous times. The rule of positive law must stay in force for a long while, so that within its shadow juridical convictions become crystallized. In the rational creation of the rule of law, the element formed is the external one: the sources of law that constitute it are law and doctrine. Custom and jurisprudence are experimental creations, while law and doctrine are hypothetical; the former are always sustained by facts, while the latter elements seek to foresee the new facts that are going to emerge, generalizing the aspects on the path of rational hypotheses. The experience unifies their potential and qualities and for this reason laws are seldom perfect and seldom remain unchanged.

Grigore Stolojescu, in the paper entitled “Spirit and law”, capitalizing mainly upon the ideas of the Romanian philosopher Eugeniu Speranția, attempted to capture the idea that law presents itself always as a synthetic spiritual product, which tends towards a maximum of harmony; the spirit creates certain imperatives to which it is willingly subjected, since they express the very life of the spirit; these are preserved by the philosophers, as universal and necessary prerequisites without which the spirit itself could not exist. These are; the spirit conceives itself as universal: the spirit thinks itself as self-sufficient: the spirit is and requires to be always subjected to a universal norm which is its decree: the existence of universality is the very condition of rationality: spiritual

life presupposes social life, the latter being a constitutive element of the former: there could be no spiritual life without social life: the spirit cannot remain indifferent, but reacts, alternating or limiting the tendency toward the possession of material goods through certain norms: social life cannot avoid norms, for without these it will be precarious: for this reason, law intervenes and establishes the necessary norms: law is not the result of hazardous happenings, but it is a rational and intended creation, similar in this respect to the technical constructions: law is to fulfill an especially high function: to assure human spirituality through the protection of the social life, indispensable to the spirit.

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In Georgetown Law Center, the venue where the Congress took place, standing book exhibitions from prestigious publishing houses, of worldwide recognition, were present. Hereon we exemplify, adding a few of the most interesting works displayed: Cambridge University Press: *Intimations of Global Law* (N.Walker); *Legal Theory*, vol. 20; *The Canadian Journal of Law and Jurisprudence*, vol. 28. Springer: *Law and Philosophy Library* (F.J. Laporta); *Argument Types and Fallacies in Legal Argumentation* (Th. Bustamante, C. Dahlman); *Problems of Normativity, rules and Rule-Following* (M. Araszkiewicz); *Law and Philosophy* (K. Kessler Ferzan); *Amintaphil: The philosophical Foundations of Law and Justice* (M. Sellers); *Philosophical Perspective on Democracy in the 21<sup>st</sup> Century* (A.E. Cudd, S.J. Scholz); *Freedom of Expression in a Diverse World* (D. Golash); *Economic Justice* (H.M. Stacy, W.C. Lee); *Studies in Global Justice* (D.K. Chatterjee); *Cosmopolitan Justice* (J. Bowman); *Freedom, Recognition and Non-Domination* (F. Schuppert); *Care of the World* (E. Pulcini); *Legisprudence Library* (L.J. Wintgens, A.D. Oliver-Lalana); *The Rationality and Justification of Legislation* (L.J. Wintgens, A.D. Oliver-Lalana); *Logic in the Theory and Practice of Lawmaking* (M. Araszkiewicz); *Studies in the History of Law and Justice* (M. Sellers, G. Martyn); *Jurisprudence and Theology* (J. David); *Jus Gentium: Comparative Perspective on Law and Justice* (M. Sellers, J. Maxeiner); *General Principles of Law-The Role of the Judiciary* (L. Pineschi); *Judicial Activism* (L.P. Continho, M. La Torre, S.D. Smith); *Human Rights of Older People* (C. Martin, D. Rodriguez-Pinzon, B. Brown). Ashgate: *The Ashgate Handbook of Legal Translation* (Le Cheng); *Concepts of Law* (S. Patrick Donlan); *Controversies in Equal Protection Cases in America* (A.R. Oakes); *Law, Society and Community* (R. Nobles, D. Schiff); *Controversies in Tax Law* (A. Infanti); *Social Systems Theory and Judicial Review* (K. Baghai); *Sovereignty in Post-Sovereign Society* (Jiri Priban); *Theorizing Transitional Justice* (C. Corradetti); *Towards Recognition of Minority Groups* (M. Zirk-Sadowski); *Election Law and Democratic Theory* (Schuttz); *Global Ethics and Moral Responsibility* (Gordon); *Human Rights and the Body* (Mooney); *Justice as Friendship* (Hon Tan); *Legal Education* (Strevens); *Stateless Law* (Declek); *Public Sentinels* (Appleby). Duncker and Humblot (Berlin): *Jahrbuch für Recht und Ethik/Annual Review of Law and Ethics* (B. Sharon Byrd, J. Hruschka, J.C. Joerden); *Rechtstheorie/Journal on the Theory of Law* (M. Antonov, F. Belvisi, W. Bergman s.a.); *Richterrecht der Arbeit – empirisch untersucht/Employment Law as Case Law – An Empirical Study*, vol. 278 (F. Vogel, S. Pötters, R. Christensen). Franz Steiner Verlag: *Archiv für Rechts – und Sozial Philosophie/Archives for Philosophy of Law and Social Philosophy* (edited by I.V.R.); *Alexy's Theory of Law* (J.A. de Oliveira, S. Paulson, A.T.G. Trivisonno); *Würde und Autonomie* (D. Demko, K. Seelmann, P. Becchi); *Soziale Gerechtigkeit heute* (A. Tschentscher, C. Lehner, M. Mahhmann, A. Kühler); *Recht und Frieden – Wozu Recht*

(B. Jakl, B. Brunohöber, A. Grieser, J. Ottmann, T. Wihl); *Human Rights and Global Justice* (T. Sakurai, M. Usami); *Ethik und Recht in der Bioethik/Ethique et Droit en matière de Bioéthique* (B. Winiger, P. Becchi, P. Avramov, M. Bacher); *Human Dignity as a Foundation of Law* (W. Brugger, S. Kirste). Oxford University Press: *The American Journal of Jurisprudence*. Hart Publishing: *Legal Theory Today* (J. Gardner); *The Concept of Abuse in EU Competition Law* (P. Akman); *Law in Politics, Politics in Law* (D. Feldman); *Constructing European Constitutional Law* (M. Claes, M. de Visser); *Nationalism and Globalisation* (S. Tierney); *Food Law* (C. MacMaolain); *EU Criminal Law after Lisbon* (V. Mitsilegas); *The Age of Dignity. Human Rights and Constitutionalism in Europe* (C. Dupré); *Freedom and Force, Essays on Kant's Legal Philosophy* (S. Kisilevsky, M. Stone); *The Rule of Law at the National and International Levels. Contestations and Deference* (M. Kanetake, A. Nollkaemper); *Security and International Law* (M. Footer, J. Schmidt, N. White); *Sanctions and Embargoes in International Law. Law and Practice* (M. Happold, P. Eden); *Shared Authority. Courts and Legislatures in Legal Theory* (D. Kyritsis); *Arendtian Constitutionalism. Law, Politics and the Order of Freedom* (C. Volk).

The next IVR Congress is going to take place in 2017, in Istanbul (Turkey).

Mihai Bădescu