

## SCIENTIFIC LIFE

### SCIENTIFIC SESSION DEDICATED TO DIMITRIE CANTEMIR 17, 18 NOVEMBER 2014, ROMANIAN ACADEMY

The Romanian Academy organized, at 17 and 18 November 2014, in the Aula Magna, an international scientific session dedicated to the life and the encyclopedic activity of the Prince and scholar Dimitrie Cantemir, at the 300 years anniversary since his receiving as a member of the Academy of Sciences in Berlin. There were present members of the Romanian Academy, professors and students, researchers of the Institute of Political Sciences and International Relations and researchers from other institutes of the Academy.

The event constituted an occasion to pay homage to the Romanian Prince and scholar. The variety of the themes approached by the numerous Romanian and foreign specialists who communicated at the occasion, emphasized the encyclopedic activity of Dimitrie Cantemir, the first Romanian creator of continental order, the representative of a synchronism *avant la lettre*, who lived his epoch in its rhythms, colleague of ideas with scholars such as Leibniz, and who accomplished through his work a synthesis between the Eastern and the Western traditions, not to the detriment of the protection of the traditions, antiquity and continuity of his people.

The opening speech of the academician Ionel-Valentin Vlad, President of the Romanian Academy, underlined the pioneer activity of the Romanian scholar in numerous fields, his profound love of country, the originality of his creation and, especially, the universality of his work.

The Academician Răzvan Teodorescu, President of the Section of Arts, Architecture and Audiovisual of the Romanian Academy, presented Dimitrie Cantemir, in his communication entitled “The Syncretic Humanism of Eastern Europe and the Cantemir Paradigm”, as a man of his epoch, insisting on the currents that influenced his thought. The Romanian scholar was a representative of the Orthodox syncretic humanism of the Eastern Europe, who brought together the thought of the pagan philosophers with the Orthodox theology, marked also by the Padovan internationalism that entered the Romanian Principalities on a Greek cultural path, as a personality with contacts in “the Western post-Renaissance atmosphere of the region” (Cyprus, Constantinople). To these influences which are present in the work of Dimitrie Cantemir the speaker correlated the attachment to Latinity, his interest in the origin of his people as well as that of other peoples.

The Academician Dan Berindei, President of honour of the Section of Historical Sciences and Archaeology of the Romanian Academy, approached in his communication entitled “Cantemir: the Man and the Prince” the traits of character of the man Dimitrie Cantemir and his education of a high level that he received as well as of his special ability to adapt at the different societies where he had to live (Ottoman and Russian). This approach emphasized the main fields of interests of the Prince and scholar: the history of his people, the study of the Eastern world, the cause of liberation from the Ottoman domination, and also, the protection of his own social position.

The Academician Eugen Simion, President of the Section of Philology and Literature of the Romanian Academy, presented the communication titled “Cantemir the Moralizer,” underlining the close connection between the Romanian Academy and Dimitrie Cantemir, the first project undertaken by this high forum of culture consisting in the integral publication of the works of the Prince and scholar. The speaker construed also the essential dimension of the creation of Dimitrie Cantemir, the moral literature, his moralizer vocation, visible especially in the works *The Hieroglyphic History* and in the *Divan*, framing Cantemir as an author within the “glorious series of moralizers”, opened by Miron Costin and which ends with Emil Cioran and Constantin Noica.

Professor Ștefan Lemny, from the National Library of France, presented “L’histoire d’un livre d’histoire. *Incrementa atque decrementa aullae Othomanicae*. Une nouvelle lecture,” offering a general view on this book and its history, based on six points of interest: the prehistory of the book, the motivations of the author, the moment of the writing of this work, the attitude of the author regarding the sources used, the publication of the book and its European reception, the reception and the future of the book in Romania.

Dr. Alessandra Mascia, from the Department of Art History, Fribourg University, Switzerland, proposed the topic “Les Cantemir et l’invention d’un portrait dynastique: quelques réflexions autour de l’iconographie cantemirienne,” presenting a visual history of the life of the Prince and scholar, as well as of his son, Antioh, regarding the films, paintings and gravures in which the two were presented during the ages.

The Academician Alexandru Surdu, vice-President of the Romanian Academy, approached the theme “Logic in the Work of Dimitrie Cantemir,” underlining the interest of the Romanian Prince for logic, due to his education and first of all to his teacher, Ieremia Cacavela, one of the Greek scholars that took refuge in the Romanian Principalities, who taught at the Principal Academies from Iași and București. Dimitrie Cantemir was preoccupied by logic for logic is an *organon*, an indispensable instrument in the study of all sciences, and the Romanian Prince was interested in all the scientific domains. Passionate by history and loving his country, he wanted to approach history on the foundations of incontestable axioms, by which to prove the continuity and the antiquity of the Roman-Moldo-Walachians on the territory of the Dacians and Romans. The good knowledge of logic by the Romanian scholar is obvious in all his works, but incontestable in *Compendiolum universae logices institutionis*, a summary of an ample work of his Greek teacher, where the novice Cantemir manifests his originality, modifying the definition provided by Ieremia Cacavela to this science, as well as the initial structure of the handbook. Another original contribution of Dimitrie Cantemir consisted in the translation in Romanian of the Greek terms of the categories of Aristotle, such as *feldeintă* (for “what kind of?”), which was appreciated by Constantin Noica, but which did not become usual in the Romanian language.

The Academician Andrei Eșanu, from the Academy of Sciences of Moldova Republic, honorary member of the Romanian Academy, spoke of the traces of the library of Dimitrie Cantemir in Russia, insisting on the richness of the Principal libraries and on their destiny on the territory of Russia, as well as Professor Serghei Frantsouzoff, from the Institute of Eastern Manuscripts of the Russian Academy of sciences from Sankt Petersburg, who, in his communication entitled “En quête de la bibliothèque de Dimitrie Cantemir”, presented several Eastern books found at Sankt Petresburg, about which is presupposed that they belonged to Dimitrie Cantemir.

Dr. Victor Țvircun, General Secretary of the Organization of Economic Cooperation at the Black Sea, in the presentation titled “Contemporary Cantemirology – Achievements,

Problems, Perspectives, realized a periodic classification of Cantemiriology, presenting the challenges of each epoch. The speaker insisted on the connections of Dimitrie Cantemir with the state officials of the time (Ottomans and Russians), on the influence of the political factor on the work of the Prince and scholar and he emphasized the problems (such as the reduced number of the connoisseurs of Eastern and Russian Paleography) but also the perspectives of contemporary Cantemiriology, underlining the necessity to establish a center of studies and researches of the heritage of Dimitrie Cantemir.

Professor Vlad Alexandrescu, PhD, from the Faculty of Foreign Languages and Literatures, Bucharest University, sustained a communication on the importance of the work *Sacro-sanctae scientiae indepingibilis imago* in the studies of Cantemir, insisting on its erroneous reception over the last centuries of this work, which is the least known work of Dimitrie Cantemir.

Professor Bogdan Crețu, PhD, from the Faculty of Letters, “Alexandru Ioan Cuza” University from Iași, discussed the Unicorn of Dimitrie Cantemir: the corruption of a Christian myth, underlining the transformation suffered by the Middle Ages myth of the unicorn in the work of Cantemir, *Hieroglyphic History*. In the work of the Prince and scholar, the unicorn, symbol of the purity in the medieval imaginary, which prefers death instead of captivity, “descends from the framework of the myth and becomes Balkanized” in order to survive, succeeding by ingeniousness and craftiness to overcome its adversaries.

Academician Ioan-Aurel Pop, Rector of the “Babeș-Bolyai” University, Cluj-Napoca, director of the Center of Transylvanian Studies of the Romanian Academy, analyzed the relation between Dimitrie Cantemir and Transylvania. Transylvania, in Cantemir’s vision, was a part of the Romanian country called by the foreigners Wallachia and incorporated by the Hungarians in their country, but which remained inhabited in a great majority by the Romanians mixed up with other peoples. Cantemir prefigured a Romanian unit, inclusively a political, generic and perpetual one, his work influencing the thought of the representatives of the Ardeal / Transylvanian School.

Professor Mihai Maxim, PhD, the director of the Center of Turkish Studies “Dimitrie Cantemir”, Bucharest University, honorary member of the Turkish Society of History “Türk Tarih Kurumu”, communicated about Dimitrie and Antioch Cantemir, concerning the new documents from the Turkish archives and Professor Tasin Gemil, PhD, director of Institute of Turcology and Central-Asian Studies, “Babeș-Bolyai” University, Cluj-Napoca, spoke about the Turkish documents regarding the Ortaköy Palace of Dimitrie Cantemir. The two communications were based on Turkish documents related to the confiscation of the goods belonging to Dimitrie Cantemir by the Ottoman Fiscal Authority, and especially of the Ortaköy Palace from Fanar.

Ioana Feodorov, PhD, from the Institute of South-East European Studies of the Romanian Academy, spoke about the work entitled *The Divan* by Cantemir translated in Arab for the Christians from the Ottoman Syria, arguing that the translation of this work in the Arab language in 1705, represents a unique case of cultural transfer among Russia – Moldova – Syria, which took place in a short time interval.

Tudor Tiron, PhD, from the Order Chancellery, the Presidential Administration, presented the theme “At the Cross-Roads of the Heraldic Traditions: The Emblems of the Cantemir Family,” emphasizing that Dimitrie Cantemir was the first exponent of his family who created a heraldic identity for himself, once arrived in Russia, with the purpose to integrate himself and ensure a better social position in the exile country.

Researcher Ovidiu Olar, from the Institute of History “Nicolae Iorga” of the Romanian Academy, addressed the topic “Strange stories: The System of Mahomedan Religion”

and offered a different key of lecture of Cantemir's work with the same title, highlighting the "spicy" stories sprinkled by the author among the erudite information concerning the Muslim religion.

In his closing speech, academician Ionel-Valentin Vlad announced the intention of the Romanian Academy to publish the communication sustained in a volume including also the contributions from the session of communications organized by the Academy of Sciences and Humanist Studies from Berlin-Brandenburg in order to pay homage to Dimitrie Cantemir, at 12 December 2014.

The solemn Session was accompanied by the vernissage of the exhibition Dimitrie Cantemir – Prince and humanist scholar, which took place at 17 November 2014, in the "Th. Pallady" Room of the Library of the Romanian Academy. The exhibition was opened by academician Răzvan Teodorescu and by Gabriela Dumitrescu, the head of the Manuscripts Service – Rare Books, the curator of the exhibition. There were exposed also historical charters signed by the Princes Constantin, Antioh and Dimitrie Cantemir, as well as the works of the Prince and scholar Dimitrie Cantemir as well as that of his son, Antioh, in diverse editions, dating from the end of the 17<sup>th</sup> century and until the present times.

*Ana-Maria Iancu*

Translation by Henrieta Anișoara Șerban

## **SPECIAL DEBATE THE STRATEGY OF NATIONAL SECURITY**

**MARCH 18, 2015**

### **THE INSTITUTE OF POLITICAL SCIENCES AND INTERNATIONAL RELATIONS OF THE ROMANIAN ACADEMY**

The Institute of Political Sciences and International Relations of the Romanian Academy (ISPRI), the Marshall Fund of the United States and the Centre for Conflict Prevention and Early Warning (CPCEW) have organized at ISPRI on 18<sup>th</sup> March 2015 a special debate concerning the Strategy of National Security. The opening of the workshop stated the objectives in discussion by Alina Inayeh, director BST and continued with the opening word of Iulian Chifu, President CPCEW. The following debate was moderated by Iulian Chifu and Alina Inayeh and the following ideas were addressed: Is there a menace for Romanian from Russia? Is there a direct military threat for Romanian from Russia? Is Russia an enemy, adversary, foe? How should be approached this aspect within a strategy of National Security? The next debate, moderated as well by Iulian Chifu and Alina Inayeh investigated whether Romania is military threatened, if this menace is classic in nature: invasion, territorial occupation, if it is a hybrid menace: separatism, denial of control on a certain part of the national territory and how should these particularities in the Strategy of National Security?

### BOOK LAUNCH

*Filosofie Politică Republicană. Ipostaze moderne și contemporane*, coordinators Henrieta Anișoara Șerban, Cristian-Ion Popa Bucharest, ISPRI Publishing House, 2014 was launched on the 22<sup>nd</sup> of November 2014 at the International Book Fair *Gaudeamus*. As following we are presenting the main ideas of the intervention of researcher IAN BROWNE.

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This is an important book in that its central themes are the nature of the state and the relationship of the individual to the state, which are key questions in modern political life. The aim of the book is to examine a strand of liberalism that has been brought to the fore in the writings of Philip Pettit and Quentin Skinner. Taking the idea of liberty as being central to liberalism, Pettit proposes that the liberal state will maximize liberty by maximizing non-domination. This contrasts with the traditional understanding of liberalism which sees liberty as being concerned with non-interference. To differentiate his approach from the traditional one, and to place it within a long historical tradition, Pettit describes his conception as being one of ‘republican liberty’.

Skinner, one of whose articles appears in translation in this volume, has traced the historical roots of this republican conception of liberty, offering an alternative account to the prevailing history of liberty as the history of attempts to grant the greatest freedom to individuals by limiting the power of the state. This prevailing conception of liberty as non-interference has, by emphasizing the rights of the individual and *res privata*, underpinned the rise to hegemony of neo-liberalism as a political philosophy. Skinner’s alternative account of republican liberty runs through Machiavelli and Harrington to Jefferson and beyond, and offers a history based not on a conception of individualism and *res privata* which rests on the idea of non-interference, but on a conception of communitarianism and *res publica* – the state as the expression of the public’s desire to secure its liberty by basing the state upon a conception of non-domination.

These are important issues, and concern us all. One of the key virtues of all forms of liberalism is that it believes that the workings of the state should be open to view, that we should be able to understand and justify the political foundations of the state we live in. And what *Filosofie Politică Republicană* offers is a clear examination of the justifications for the state in the light of contemporary developments in philosophy. What we see in this book is an ongoing dialogue between Romanian and Anglo-American philosophy about the fundamental justifications for the form of the state.

In *Republicanismul american: câteva repere conceptuale*, Dr. Henrieta Șerban offers an account of the thought of Rose Wilder Lane, who represents the individualist strand of liberalism, built on the idea of non-interference and which is the dominant understanding of liberty today in political thought in the United States, which sees the best form of government as being that which leaves you alone, and leaves you free to pursue your own interests and purposes with as little interference as possible from government, a strand of thought that goes back to Thomas Hobbes and extends to present day neo-liberalism. In the same chapter Dr. Șerban offers an account of Pettit’s version of republican liberalism, a philosophical account of liberty which could hardly be more different from the individualism of the dominant strand in American thought.

Pettit’s views appear in the chapter *Libertate, egalitate, comunitate*, translated by Dr. Șerban from his book ‘Republicanism: A Theory of Freedom and Government’ where he

offers an account of republican liberalism which emphasizes the communitarian aspects of his thinking. For Pettit, liberty as non-domination requires not the restriction of the state so that individuals are free to pursue their private lives, but the active engagement of the citizen with the state, the creation of a *res publica* where each citizen sees their liberty as being bound up with the liberty of every other citizen. Drawing on the tradition of Machiavelli, who identified elites within society as one of the greatest threats to the liberty of its citizens, Pettit argues that the function of the republican liberal state is not to limit the liberty of the individual but to defend its citizens from those elites and special interest groups who seek to exercise power for their own advantage, to the detriment of the citizens – in Machiavelli's terms, to protect the *populo* from the *grandi*, the *grandi* being those elites who will always seek to subvert the state by making it serve their particular ends rather than the general good. For Pettit this is one the key issues for a theory of liberty and for him, the individualistic idea of liberty that neo-liberals espouse may provide insufficient protection to the citizen from the capture of the institutions of the state by elites and special interest groups. For Pettit only republican community, built on the idea of active and engaged citizenship, can protect the liberty of the individual. As he writes in *Libertate, egalitate, comunitate*, "To want republican liberty, you have to want republican equality; to realize republican liberty you have to realize republican community".

This strand of republican thought raises questions about the nature of the political communities we belong to, how extensive these communities can be, and how we see ourselves as members of those communities. Pettit sees community as founded on the recognition that each of us belongs to a variety of groups, each of which has particular interests it wishes to protect, whether it be as a member of a religious or ethnic group, or as member of a profession or trade union. Each of us will be a member of multiple, sometimes overlapping, groups, something which Pettit sees as providing the reason for each of us to identify with the interests of others – those others who are members of the groups that we belong to. This co-membership of various groups he sees as providing the unifying force which gives substance to the notion of active citizenship, an interest in defending the well being of others, by defending a conception of liberty as non-domination. And Pettit, perhaps optimistically, argues that the most important unifying force may be the acknowledgment of shared membership of the state itself with all other members of the state.

In her chapter *Idei republicane in filosofia politică contemporană* Dr. Viorella Manolache examines this idea of membership, analyzing what it might mean, from the perspective of republican liberalism, to possess a conception of oneself as being a citizen of a supra-national entity such as the European Union, so that one can be both a citizen of Romania and of the European Union, and one identifies not just with sub groups within a nation, or even with a nation, but with a supra-national entity. This links directly with Dr. Șerban's examination of Michael Walzer's discussion of the implications for the concept of citizenship of the possession of such multiple identities.

The strong communitarian strand of republican liberalism has close affinities to two other traditions – what Isaiah Berlin described as 'positive liberty', the freedom to do something, and to the communitarianism associated with Charles Taylor and Alisdair MacIntyre, and the exploration of both these issues is central to our further understanding of republican liberalism.

There is in this volume 'lots to think about'. That is to say it contains a wealth of material, from both Romanian and Anglo-American philosophers, and raises a whole range of questions. But perhaps the most important sentence in the whole book occurs

in the introduction, where Ion Goian stresses that this debate about the nature of the state, and the relationship we as citizens of the state have with the institution of the state, is fundamental to how we live, and it concerns us all, not just philosophers and political scientists. For Pettit, the state is not an alien institution which is at its best when it leaves us alone. Quite the opposite. His conception of liberty as non-domination means that the state is our state. It something that we create and which belongs to us. We need to understand how it operates and insist that it serves our purposes and protects out liberty. It is the intention of this book that this debate about the nature of the state and what it means to be a citizen of the state, extend beyond the confines of academic institutions and involve everyone who is has an interest in the nature of present day society, which is to say, all of us.

*Ian Browne*

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*Romanian-Moroccan Forms of Manifestation in the European Space*, coordinator Viorella Manolache, ISPRI Publishing House, 2014 was launched on the 22<sup>nd</sup> of November 2014 at the International Book Fair *Gaudeamus*. As following we are presenting the allocutions of CLEOPATRA LORINȚIU, writer, journalist, TV editor and Romanian diplomat, Romanian correspondent at “Observatoire d’études Géopolitiques”, Paris and of researcher LUCIAN JORA.

### AN INTERESTING AND INNOVATIVE APPROACH

The first quality of the book “Romanian-Moroccan Forms of Manifestation in the European Space” (coordinator Viorella Manolache) is the diversity. I could say, it’s a kind of puzzle: some allocutions from an International Conference hosted by the Institute for Political Sciences and International Relations (a project under the patronage of UNESCO European Federation for Associations Centers and Clubs and ALUMNUS Unesco Club, and three different sections (Clarifications and Conceptualizations Place vs.Place, Political forms of Manifestation in the European Space and Experiences and Artistic Experiments).

The level of problematization articles is very different: there are simple notations or extensive studies with a level of conceptualization and even hermeneutics remarkable like “Terrorism and the Politicization of Religion” by Monaim El Azzouzi, or “Stages in the Romanian Moroccan Dossier” by Adina Burchiu, also many others.

Stable Morocco is the key to peace and stability in North Africa and a resilient U.S. – Moroccan relationship is vital to securing American interests in the region. With the war in Mali raging, political incertitude in Algeria rising and the proliferation of terror groups in the Sahel and Western Sahara intensifying, Morocco and the United State need to further their cooperation rather than “brawl” over marginal issues. With terrorism and weapons trafficking rampant in the Sahara and Sahel, and given Rabat geopolitical role in the region, Morocco will remain America’s most trusted ally and friend. A good relationship with France is in fact a historical relationship.

The privileged partenariat of Morocco Royome with the Union Europeene is also important for Morocco-Romanian collaboration. There are so many different approaches to address these issues.

The collection of contributions arrives to address a different audience. And it is a very good idea. Each reader can find something interesting. The overriding idea is to gather a lot of information.

The Kingdom of Morocco always had the chance of a domestic and foreign policy wise and the book highlights this side so important.

I would like to point out some very interesting research like “Hypostases de l’Orientalisme dans la peinture Roumanie. Decouvrir le Maroc en images” by Valentin Trifesco, a real study on the contributions of the painter Ștefan Popescu or the study “The European Alecsandri and the (Ex)centric Morocco” by Gheorghe Manolache. The travel diary of our brilliant writer and diplomat, Vasile Alecsandri, is a source of valuable information and the professor notes *“Alecsandri’s journey memorial is much more unitary as far as the composition is concerned, and much more preoccupied with the marks of literariness, thus underlining, on the one hand, the liveliness of connoisseur of the occidental culture, a refined taster of a journey’s benefits, with an appetite for the exotic picturesques and for the sensational discoveries...”*

There are some articles in French but most of the book is in English. It’s the only thing I regret. Because Morocco is important in the large choir of the Francophonie.

Cleopatra Lorințiu

The studies and papers presented by participants in the International Conference Romanian – Moroccan Forms of Manifestation in the European Space, organized by the Institute for Political Sciences and International Relations of the Romanian Academy – ISPRI – in Bucharest (April 9<sup>th</sup> and 10<sup>th</sup>, 2014) through the continuous effort of the project’s initiator Viorella Manolache were synthesized in an elegant volume. In my view as a contributor the volume is an open invitation to reflect upon a remarkable stable country in a region dominated by instability, a country which may hold key solutions for a peaceful transition towards what the Europeans use to call *Modernization*. It is also a country whose stability is inviting the European states to taste various approach strategies towards the Arabian world and culture, a world remarkably closed geographically but often so distant in terms on culture. The Mediterranean has always been considered a given geographical data and wanted geopolitical space since Antiquity. However in the last millennium it was rarely seen as a cultural ensemble. It is a border that cannot be crossed, delimiting two opposing spaces of civilizations (Christianity and Islam) or a utopian *mare nostrum* drawn from the mind of some intellectuals. The entire book is a convincing attempt for ideas such as:

Our differences are not too significant to envisage a shared space of mutual knowledge and equal respect.

Knowledge and culture can change for good the relations between two states.

The gaps in our perceptions are not too large to be filled.

There are strategies for creating trust and credibility in the Region through education, culture and a new role with a different rhetoric inside the media community when it comes to address religions, civilizations or cultures.

The Romanian Moroccan forms of manifestation in the European space involve a shared Mediterranean project which is of course a human exchange one which should not be understood in an abstract way. Circulation of works and people cannot be a virtual thing. It involves the circulation of men and women from around the Mediterranean as well as artists to create common projects. Though digital systems may establish real connections and favor cultural hybridizations, nothing equates the power of people meeting face-to-face. Mobility's are at the core of the real dialogue among citizens.

Talking about Romanian Moroccan cultural interferences the book is also an invitation to pragmatism and action beyond the usual *retorism* of the academic conferences. For both countries the Euro-Mediterranean integration is first off all about economic interests and hops regarding visa abolition, access on the EU work market, a general liberalization of trade and consistent investments into the economy.

What means Morocco for Romania? It is a country with a different demographic structure, a country with 30 million inhabitants out of which more than 50% are under the age of 19 with all the implications in terms of educational capacities, professional training, and immigration pressure but also the human potential for investment. Also in the last years the Morocco became the main economic partner of Romania in Africa with an impressive 700% grow of trade volume in the last decade. The number of Moroccan students in Romania also knows a steady grow year by year. For Romania Morocco represents also an important *know how* source in domains like tourism (the number of luxury hotels, world class golf terrains etc. can place Morocco in the mentor position). Also in domains such the valorization of archeological heritage and urban integration of historic sites Romania has man thinks to learn from the Moroccan experience and expertise.

*Lucian Jora*