

FRAMES REFLECTION FROM THE WORK AND LIFE OF MIHAI RALEA

Gabriela IRIMESCU *

Motto :
“You own an idea only if you suffer for it”
(Mihai Ralea **)

Abstract

A brilliant man of culture, always in action, permanently seeking knowledge, Mihai Ralea placed Man in the centre of his creation. Whether his approach was academic (i.e. studies and university courses dedicated to students or lectures addressed to his fellow academy members) or simple and direct (i.e. his newspaper articles), humanism – “the interest in determining or explaining in a naïve or cultivated manner the being or nature of Man” – remained a constant element.

Along with *explaining man*, another connecting element of the various domains approached by the Academy member Ralea in his writings seems to be the *Românism* and the comprehension of all downsides of the Romanian people. Considered one of the greatest essayists, Ralea brings to literary critique elements of analysis refined by the finesse of psychological observations and nuanced by the passage through the social field.

Keywords: Man, romanism, obstruction, delay, revolution

Résumé

Un homme de culture, d'une intelligence brillante, toujours en action, chassant la connaissance, Mihai Ralea a placé l'homme au centre de sa création. Il a employé l'approche académique (des études et des cours universitaires dédiés aux étudiants ou des lectures adressées à ses collègues académiciens) mais aussi l'approche simple et directe (dans les pages des journaux). Néanmoins, « la préoccupation pour déterminer ou pour expliquer de manière naïve ou cultivée l'être ou la nature de l'homme » est restée un élément constant de sa création.

Outre l'*explication de l'homme*, un autre élément commun entre les différents domaines abordés par l'académicien Ralea dans ses écrits semble être le *Românism* et la compréhension des fautes du peuple roumain. Considéré l'un des plus grands essayistes, Ralea apporte au monde de la critique littéraire des éléments d'analyse raffinés par la finesse des observations psychologiques et nuancés par le passage par le champ social.

Mots-clés: la revolution, de l'homme, românism, obstruction, retard

* PhD Associated Lecturer, Department of Sociology and Social Work, Faculty of Philosophy and Social-Political Sciences, “Alexandru Ioan Cuza” University of Iași, Carol I 11, 700506, Iași, Romania; e-mail: gabriela.irimescu@gmail.com

** Mihai Ralea (1st of May 1896 – 17th of August 1964) was an essayist, philosopher, psychologist, sociologist, diplomat, politician, professor, member of the Romanian Academy, director of the journal “Viața Românească”.

Rezumat

Om de cultură, de o inteligență sclipitoare, veșnic în acțiune, alergând parcă spre cunoaștere, Mihai Ralea a plasat în mijlocul creației sale omul. Fie ca abordarea era academică, prin studii și cursuri universitare dedicate studenților sau prelegeri adresate colegilor Academicieni, fie simplă și directă ca în paginile de ziar, umanismul "preocuparea de a determina sau de a explica naiv sau cultivat ființa sau natura omului" a fost o constantă.

Alături de *explicarea omului*, un alt element de legătură, între diferitele domenii abordate de academicianul Ralea în scrierile sale, pare să fie românismul și înțelegerea tarelor poporului român. Considerat unul dintre valoroșii esești, Ralea aduce în critica literară elemente de analiză, rafinate de finețea observațiilor psihologice și nuanțate de trecerea prin câmpul social.

Cuvinte cheie: Om, românism, revoluție, obstacol, amânare

1. Biographic references

Mihai Ralea was born on the 1st of May 1896, in the mansion of his family, situated in Huși. he was the son of Dumitru Ralea (magistrate) and Ecaterina (maiden name Botezatu).

He died in Berlin, on the 17th of August 1964, at the age of 68, while he was travelling to Copenhagen. Valentin Lipatti, his colleague at the Ministry of Foreign Affairs, shared some thoughts when Ralea died. "...On a torrid August day, far away from his country and the ones he loved, he died in Berlin. He died just as he lived, in a permanent search for action. Mihai Ralea's life ended with a last travel, which he pursued as anxiously and as feverishly as he lived among us."¹

Mihai Ralea followed the courses of the primary school in Huși and the high school courses in Iași, at the former "Boarding School" (the current "Constantin Negruzzi" College); his colleagues and friends included D.I. Suchianu, Ionel Teodoreanu, Al.O. Teodoreanu, Victor Ion Popa and others.

He began his higher education studies in Bucharest, at the Faculty of Letters and Philosophy (1914) but he interrupted them two years later, when Romania entered the war and military service became mandatory. In the subsequent two years, the young Mihai Ralea attended the School of Reserve Artillery Officers, in Iași and Botoșani. The university studies begun in Bucharest were finalized in Iași: he obtained two bachelor's degrees, one in Letters (1918) and the other in Philosophy (1919).

In the period 1919-1923, he followed the specialized courses of the famous French "École Normale Supérieure" in order to obtain his PhD title; eventually, he was granted the PhD in Law (1922). His thesis was titled *Proudhon. Sa conception du progrès et son attitude sociale*. He also obtained a PhD in Philosophy (1923),

¹ http://tratatuldeistorieamasoneriei.ro/ilustiri_fm.html

after defending the thesis *L'idée de révolution dans les doctrines socialistes. Étude sur l'évolution de la tactique révolutionnaire* – a paper translated into Romanian and published in 1930 under the title *Ideea de revoluție în doctrinele socialiste (Studiu asupra tacticei revoluționare)*.

Upon returning to his country, he was appointed Assistant Professor in Iași, at the Philosophy Department run by Professor Ion Petrovici. He was also named substitute of the Conference of Social Psychology and National and Comparative School Legislation, in the period 1923-1926. From the 1st of January 1926 until the autumn of 1938, he had a holder position at the Department of Psychology and Aesthetics of the Faculty of Letters and Philosophy in Iași. In 1938, he was appointed Professor of Aesthetics and head of the Department of Aesthetics and Literary Critique, at the Faculty of Letters and Philosophy, (University of Bucharest). Ten years after his transfer to the University of Bucharest, Mihai Ralea became a member of the Romanian Academy and then the director of the Psychology Institute attached to The Romanian Academy. He was also the founder of *Revista de Psihologie* [Psychology Journal] (1955) and the head of the Psychology Department, which he ran from 1948 to the day he died. (Mihăilescu 1996)

Whereas the basic university training of the future academician debuted in Bucharest and was concluded in Iași, his university teaching career followed a reversed path: it began in the University of Iași and it ended with a position of Head of Department, at the University of Bucharest.

Anton Tachiu outlined a portrait of Mihai Ralea on the 100th anniversary of his death, in 1996. He published it in 1998 in “*Revista de Sociologie*.” “In the 60s-70s, (at his professional and social peak, fortunately the last time I was by his side and had the chance to know him better than others) Mihai Ralea was tall, robust, in great physical shape... He had a strong face, a permanent informal smile. The light in his eyes suggested intelligence and a slight irony accompanied by a barely-visible beam of his fine lips, above which a strong nose towered his face. His speech was dominated by short, often sententious, allusive and slightly mocking sentences. His movements were slow, specific to old Moldavian boyars; you could sense it in the way he squeezed your hand, which he just dropped in the hand of his interlocutor, without making the tiniest effort of squeezing it. This contrasted strikingly with his fast decisions, operative solutions and prompt actions conducted to solve various problems.” (Tabachiu 1996, p. 439)

Mihai Ralea had two daughters, Catinca and Anica Ralea. We know about Catinca Ralea (born in 1929, she died in 1981) that she was a translator, a director, an actress and a TV and radio show producer. She had a refined culture and her entire activity made her one of the most authentic intellectuals of the 20th-century Romanian culture. Catinca Ralea was also the wife of the great actor Emanoil Petruț (born 1932 – died 1983).²

² <http://www.rador.ro/2015/01/19/portret-catinca-ralea-o-profesionista-a-intrebarii/>

2. Bibliographical aspects

It is impossible to include this author in a single domain or to select only the sociological field to exemplify his published works. Indeed, Mihai Ralea is acknowledged as a “humanist spirit with multiple interests in highly different fields, such as philosophy (especially anthropology, theory of values and culture), psychology, aesthetics and universal literature history, especially the French one.”³

He debuted in the literary world in 1916, while he was a student. He published the paper *Importanța sociologică a lui G. Tarde* in the journal “Convorbiri literare” and the paper *Relațiunile dintre imagine și gândire* in “Buletinul Seminarului de Logică.” Later, when he was a PhD candidate (1919-1923), he published papers in the journal “Viața românească,” all grouped under the title *Scrisori din Paris*. During his studies followed in the French capital, he collaborated with the journals “Însemnări literare,” “Adevărul literar și artistic,” “Dreptatea,” “Cuvântul liber,” “Dimineața,” “Fapta,” “Revista română,” “Minerva,” “Contemporanul,” “Secolul 20,” etc. (Baciu 2011)

After finalizing his doctoral studies and returning to Iași, he had the chance to meet Garabet Ibrăileanu; in his own words, this meeting represented “the most significant intellectual event in my life.” (Ralea 1927b, p. 179)

Initially, Mihai Ralea was editor-in-chief at “Viața Românească” and the main collaborator of Ibrăileanu. Subsequently, starting with 1933, he ran the journal – alongside G. Călinescu – until 1940, when the activity of the journal was interrupted. It resumed the activity in December 1944, with Mihail Ralea and D.I. Suchianu as directors.⁴

“Viața Românească” shaped Mihai Ralea the literary critic; in his volumes *Valori* (1935) and *Atitudini* (1931), he analyzed two of his favourite writers: Tudor Arghezi and Mihail Sadoveanu.

A fragment written on Sadoveanu’s 50th anniversary brings attention on the perspective that Ralea would use for many of his writings: the *Româanism*, the psychological influences and the social context.

“Sadoveanu was born to a father from Oltenia (the Gorj area) and to a Moldavian mother. Out of all components of *the Romanian soul*, the spirit of Oltenia is especially fond of epopees. It was the place where romantic outlaws led their wonderful life ... Ancestors conveyed this passion to their grand-grandson ... Under this form, we see it today as a late revenge of an inexplicable unconscious, in the work of M. Sadoveanu. What I would call the soldier spirit of the great writer was definitely inherited from his Gorj-based grandfather. This active, dynamic element coexists with another spirit, dominated by gentle, passive and

³ <http://www.uaic.ro>

⁴ <http://www.viataromaneasca.eu/istoric.html>

poetic contemplation, born from his love for nature ... In Sadoveanu's work, nature is not featured in a purely plastic, pictorial manner: colours, lines, contours. Nature has a hidden soul that vibrates. However, nature's intentions are as mysterious as the ones of Providence... These two elements ... connect, intertwine and create a synthetic compromise... The primary elements in Sadoveanu's work are the mystical poetry of nature and the soldier spirit ...” (Ralea 1931, pp. 109-115)

The literary critic Mihai Ralea is acknowledged to have approached in the field of literary critique elements of sociology and psychology, influences provided by his doctoral studies and by the encounter with his mentor Garabet Ibrăileanu. On his death, Mihail Ralea stated, “He was a professor adored by his students, but more than that, he was an incomparable master. The example of his monk-like life, his irreproachable good taste, his great experience, they were all spent every day providing generous advice, in discussions where interlocutors gained insights to preserve for a lifetime.”⁵

Mihai Ralea wrote many works in the fields of psychology, sociology, philosophy and aesthetics; he also penned many essays, of which I mention the following: *Formarea ideii de personalitate* (1924), *Problema inconștientului* (1925), *Ipoteze și precizări în știința sufletului. Studii psihologice* (1926), *Introducere în sociologie* (1927), *Interpretări* (1927), *Contribuții la știința societății* (1927), *Perspective* (1928), *Memorial. Note de drum din Spania* (1930), *Atitudini* (1931), *Valori* (1935), *Psihologie și viață* (1938), *Înțelesuri* (1942), *Între două lumi* (1943), *Nord-sud* (1945), *Explicarea omului* (1946), *Cele două Franțe* (1956), *Scrieri din trecut I, II, III* (1958), *Visages de la France* (1959), *În extremul occident: note de drum din Antile, California, Canada* (1963). Some of his writings were reprinted or even edited after the death of academician Mihai Ralea, such as *Portrete, cărți, idei: studii de literatură universală* (1966), *Prelegeri de estetică* (1972), *Scrieri vol. I-VII* (1972-1989), *Note de călătorie* (1980), *Explicarea omului* (1996), *Ideea de revoluție în doctrinele socialiste* (a study on the evolution of revolutionary tactics) (1997), *Fenomenul românesc* (1997), *Cultura în criză. Conferințe la Radio*, (2005) and others.⁶

Some of Ralea's works were rediscovered and reprinted over time; some others represented a subject of study and analysis for future generations; hence, his own criterion for defining and appraising the importance of great people was also applied to him...

“Often, one can judge the importance of great people not by what they produced, but by what they made possible, by what they inspired others to do after they are gone.” (Ralea 1944, p. 175)

⁵ <http://revistacultura.ro/nou/2010/07/mihai-ralea-elogiul-valorii/>

⁶ http://romanian-philosophy.ro/ro/index.php?title=Mihail_Ralea

3. National and international prestige

Mihai Ralea was an active member of the Romanian Academy (since the 1st of November 1948), the president of the Romanian Committee for Science and Technique History and Philosophy, within the Romanian Academy (28th of March 1957 – 17th of August 1964). He was elected president by great names of the Romanian culture: Acad. Grigore Moisil, Acad. St. Ghica Budești, Acad. Eugen Angelescu, Prof. Simion Iagnov, corresponding member of the Romanian Academy, Acad. Remus Răduleț, Acad. Emil Pop, Acad. Iorgu Iordan (honorary member of the Romanian Academy).⁷

Currently, one of the institutes attached to The Romanian Academy (i.e. The Psychology Institute founded in 1956 by Mihai Ralea) is named after him.

In his capacity as an academician, he published a whole array of works, among which I outline here the following: *Culegere de studii de psihologie* (vol. I, II, III) published in (1953, 1954, 1955), *Studii de psihologie și filozofie* (1955), *Istoria psihologiei* (alongside C.I. Botez) in 1958, *Sociologia succesului* (1962), *Introducere în psihologia socială* (in collaboration with Traian Hersenie) in 1966, etc.

He was granted the first-class State Award of the Romanian People's Republic; this honorary title was granted during the communist regime to the citizens of the Romanian People's Republic.

About Mihai Ralea. D.D. Roșca stated during a television show that he had never met a more intelligent person, whose brain literally legitimated the species of "thinking reed."⁸

Mihai Ralea's political career debuted with his enrolment in the Peasants Party (1924) at the age of 28. One year later, he was elected a deputy in the Parliament, alongside another friend of his, the sociologist Petre Andrei. He published in *Dreptatea* (the Party's newspaper) regularly; he also held the position of director from 1934 to 1938, when he was excluded from the Party. Because of his left-wing ideas, he was sent to the camp of Târgu Jiu (1942), while in 1943 he founded his own Party, called the Socialist–Peasant Party, which joined the Anti-Hitler Patriotic Front. Ralea also founded the publication of his Party, titled *Dezrobirea*. However, he also continued his activity at "Viața Românească." (Mihăilescu 1996)

Mihai Ralea was the minister of Labour and Social Security (1938-1939) in the government led by the Metropolitan Miron Cristea. He was also part of the subsequent government, as the minister of Labour (1939-1940). In his capacity as a minister, he had a rich activity and he proposed a series of legislative acts, among which the following: the Law of Sunday rest, the Law of guilds and the Law of social security. Under his patronage, the Congress of Guilds and several international exhibitions were organized, all with the same theme. When he was a minister, he also initiated the movement "Labour and Cheer" and he supported the

⁷ <http://www.academiaromana.ro/bdar/armembriLit.php?vidT=R>

⁸ <http://revistacultura.ro/nou/2010/07/mihai-ralea-elogiul-valorii/>

constitution of the journal *Muncă și voie bună* (1939). The organization “Labour and Cheer” had an intense activity; they created a theatre for workers, libraries, cinemas, a worker’s university in Bucharest with branches in Chișinău and Sibiu; they also initiated other activities for spending annual leaves. During the government led by Petru Groza, in the period 1945-1946, Ralea was appointed the minister of Arts. (Mihăilescu 1996)

Mihai Ralea was also the Romanian ambassador to the United States of America in the period 1946-1948. During his studies in France, he was initiated and included in a Masonic lodge. Rumour had it that this was the reason why the government of Petru Groza appointed him as the Romanian ambassador to the United States of America and that, upon the request of Ana Pauker, (minister of Foreign Affairs in the same government), he would have progressed from Master (third degree) to Rosicrucian Knight (18th degree). Subsequently, in one of his reports he allegedly stated, “My success in America was not due to my being a veritable democrat or to my image as such; or to my being a plenipotentiary minister, but to my capacity as a mason.”⁹

As an ambassador, he visited the USA, Canada, the Caribbean Sea area; later, he outlined his impressions from those journeys in the work *În Extremul Orient* (1955)

Mihai Ralea held many other functions, such as the president of the National Committee for the Defence of Peace; a member in the Office of World Peace Council; the president of the National Commission for UNESCO; the president of the Romanian National Group of the Inter-Parliamentary Union. All of these functions were rather of a honorary nature; they were more formal than active. (Mihăilescu 1996)

In his paper presented at the 1996 Symposium organized on the 100th anniversary of Mihai Ralea’s birthday by The Romanian Academy, Anton Tabachiu – his student and later disciple and colleague – held a speech on Ralea. In his opinion, “he managed to develop the cultural relations of Romania; thus, he improved the political relations, too, with numerous other States and specialized organizations of the UN. He brought great service to our country. I believe it suffices to remind here that, given his abilities used for serving national interests, he managed to bring back to the country– after a long period abroad – the treasury of Pietroasa, the famous Golden Brood Hen with its Chickens.” (Tabachiu 1996, p. 441)

4. Sociological view

Mihai Ralea – in his sociological studies begun in the French capital through his doctoral thesis and then resumed upon returning to his country – focused on the idea of revolution. He viewed revolution as a passage from one social type to

⁹ http://tratatuldeistorieamasoneriei.ro/ilustiri_fm.html

another and he pinpointed the elements that can stir a revolution if they are united. “A social body, an ideal and a transfer of power.... If one is absent, the concept of revolution is incomplete. A movement that is not based on a body and that is not supported by a class previously in opposition will only be a bolder reform... or a civil fight... A movement that fails to conquer the power in time is nothing short of a conspiracy... a revolution is the conquest of the power by the class that never had it before, with the purpose of imposing a new standard of values to the group.” (Ralea 1927a, p. 301)

For Ralea, sociology represents the comparative study of societies. This comparison may be made over time using the historical method or in space using the ethnographic method; by comparing them, one can point out evolution laws.

In his work *Introducere în sociologie* published in 1944, Mihai Ralea brings to attention a definition of society, as “a state of multitude, patterned by repetition in institutions, sanctioned by laws of restriction and run by common values.” In his opinion, the first element – the state of multitude – is “social unconscious,” the anonymous state of social effervescence that reunites individuals at group level. The second element – the institution – is the one that finalizes “consolidation in fixed points of a fugitive state.” The third element that contributes to the constitution of a society is value, as a “result of the action of creator-social individuals.” (Ralea 1944, p. 25)

Beyond definition, method, classification or evolution of the societies, Ralea also highlights the sociology of classes, as the foundation of all societies. He analyzes, in the aforementioned writing, the origin of classes, their preservation and transformation or disappearance, and eventually their death. Besides the two great concepts explained – society and class – the author dedicated many pages to education and education sociology. He pointed out certain explanatory elements still valid today. “... What we lack in order to get rid of our faults and to start doing something is, first and foremost, education. We are not well raised. There are no social rules for education. In this respect, things have been perpetually neglected. In society, Romanians show some sort of natural, instinctive aptitude, which is sometimes fortunate, some other times less so.” (Ralea, 1944, p. 173)

In late 1950s and early 1960s, sociological activity began evolving. Mihai Ralea also contributed to the revival of Romanian sociology, alongside great names, such H.H. Stahl, by publishing sociology works. Therefore, the first book on a sociological theme and whose title featured the word *sociology* was the one penned by Mihai Ralea and T. Hariton (Traian Herseni, actually), *Sociologia succesului* (1962). Besides the multitude of citations of Party documents, this book is excellent and it has been unjustly forgotten. (Zamfir 2005, p. 56)

In Ralea’s opinion, the primary form of success requires three elements: a manifestation, a public and its favourable reaction. The success is related more to facts than to persons; hence, the creator-public relationship is replaced by the one between the work and the public. (Ciupercă 2010, p. 212)

In his sociological writings, Mihai Ralea frequently references the French sociologist Émile Durkheim, whom he had encountered while in Paris and who had influenced his sociological perspective. Ralea considered Durkheim “exclusively a man of science, an initiator, a subtle thinker of details and a profound scholar, one of the great scientific personalities of the last decades.” (Ralea 1927a, p. 37)

5. Elements of novelty/ originality

Mihai Ralea showed to the reader several elements of novelty for each of the domains that he approached. Therefore, in terms of essayist studied, he anticipated the idea of open work, in his paper “Despre critica literară.” In psychology, he discussed the overrating of the unconscious. In sociology, he highlighted the superiority of the society compared to the individual; he viewed society as a human construct with complex morphology, which channels and rationalizes individual conducts. Among the elements of novelty and originality within the writings of Mihai Ralea, two will be featured in the following lines: explaining man and the Romanian phenomenon.

Mihai Ralea was interested in the understanding on human beings, and the concepts that emerge in many human manifestations – *obstacle* and *postponement* – and that are viewed as opposed to the data of reality and to the procrastination of response to stimuli- represented the foundations of the author’s explanations for society, socialization, personality and values. Among his works, *Explicarea omului* is considered his masterpiece; this work of philosophical anthropology was published in 1946 and translated in 1949 by the Paris-based publishing house Alcan. The sources of this paper can be found in an older paper – “Definiția omului” – published in 1928 in the journal “Viața Românească” and reprised as a distinct chapter in the book.

In the opinion of the thinker Mihai Ralea, man is an animal, but an animal that acquired an additional, specific and essential possibility for his assertion as a creator being: the possibility of dominating, delaying and postponing his reactions. Postponement – the distance created between the self and the stimuli – has the role of favouring the choosing of the most adequate response.

“Man can silence his feelings, irrespective of the pleasant or unpleasant character of the circumstance. All things around may become an object of study, to analyze and understand in their particular condition, regardless of the man’s feelings. Man becomes a portrait for himself, a man like all the others. We explain and comment on each other, we approve or criticize each other, as if we were another person in our eyes.” (Ralea 1996, p. 23)

In Ralea’s writings, human being is seen from the perspective of biological and socio-cultural influences. The basic principle of his theory – postponement – may be regarded on one hand as a specific form of response to the stimulus and, in a more general context, as an opposition between man and nature, as an opposition

between two moments in the evolution of humanity, not as an opposition between social man and natural “man.” (Mihăilescu 1996)

In the following lines, I will focus on another work of Mihai Ralea, *Fenomenul românesc*, a work specific to nowadays, to the contemporary period. The author underlines the attempt to discover the Romanian soul starting from the social frame of reference and from the differences between the rural and the urban, or from one geographic region to another. “In our [country], the Moldavian and the Bessarabian man do not share the same soul as the man from Oltenia or Ardeal. ...The urban man’s life is restless, cerebral and mobile; rural life is soft, reactionary and sentimental.”

Seeking to identify the characteristics of the Romanian soul, the author discusses the duality between “the Romanian reality of facts and the foreign culture that we store and that indicates different judgment and value criteria than those traditional for our country.” The author also mentions that each nation that settled in our areas left their cultural mark on the regions crossed, “...Moldavians have been more influenced by Polish and Russians, while people in Ardeal by the Hungarians...”

In the second part of the work, Mihai Ralea outlined a psychological picture of the Romanian people, by taking into account adaptability as the defining characteristic of our people. In Ralea’s opinion, adaptability is the middle way between the extreme individualism of the western man and the resignation of the Eastern man. In order to highlight the adaptability of Romanians abroad, the author uses examples such as the easiness of learning foreign languages and of adapting to the new rules of the new culture, of acquiring the specific of the new morals and of handling them easily. Adaptability is a passive feature, related to another trait – the intelligence developed – based on a high critical spirit; in the author’s words, “adaptability is a double-edged sword.”

The faults of the Romanian being were systematically identified and analyzed by those who thoroughly studied the issues of Romanian specifics. Mihai Ralea – one of them – believed that the very lack of a religious credo assimilated by one’s own volition created a passive nation, incapable of fighting for a certain desideratum... Interested in the struggle for survival, the Romanian had no time to conquer territories. Once again, “the ever-moving geography” is to blame. “The absence of a religious education provided this nation with a pessimistic spiritual structure. Lacking naive idealism, which makes nations great and powerful, the Romanian is too conscious, too smart, too skilled.” (Maftai 2011)

Specific to academia, *Fenomenul românesc* invites the reader to analysis, to self-analysis from the perspective of national multicultural parallelisms. The work is a Pandora’s Box, where the Romanian souls can find the good and the bad, progress or disaster. It is an attempt of psychological characterization of the Romanian self related to the plane of global identity. (Popovici 2013)

6. Instead of conclusions

Out of all his rich activity, writing seems to have been the main element in the life of Academician Mihai Ralea. As a man of letters, he was not the prisoner of a single domain, but he explored and identified new elements in fields such as psychology, sociology, literary critique, essayist studies, journalism and, not least, philosophy. He transformed the encounters of his life – in his capacity as academician, man of science, university teacher, politician, minister, ambassador, writer, journalist and traveller – into “stills” immortalized on paper and preserved in numerous volumes. He was always in a hurry, rushing from one domain to another, from one role to another and he died during the peak of his creating period. He loathed passivity, which is considered a lack of attitude or a proof of spiritual cowardice. According to him, “... in spirit or by action, our duty is to engage. Nobody is exempted from at least taking a position.” (Ralea 1931, p. 3)

In some of his later writings, he reviewed several of his youth ideas, which he revisited with a mature eye. However, he always highlighted his belief... “You own an idea only if you suffer for it.”

References

1. Baciu, G. (2011). Mihail Ralea, *Confluente Literare*, **205**(I).
2. Ciupercă, C. (2010). *Mic dicționar al marilor psihologi și sociologi* [Small Dictionary of Great Psychologists and Sociologists], Sper, București.
3. Maftai, M.M. (2011). *Cioran și utopia tinerei generații* [Cioran and the Utopia of the Young Generation] second edition, Contemporanul, București.
4. Ralea, M. (1927 a), *Contribuții la știința societății* [Contribution to Society Science], Editura Casei Școalelor, București.
5. Ralea, M. (1927 b), *Interpretări* [Interpretations], Editura Literară a Casei Școalelor, București.
6. Ralea, M. (1931), *Atitudini* [Attitudes], Editura Casei Școalelor, București.
7. Ralea, M. (1944), *Introducere în sociologie* [Introduction to Sociology], Casa Școalelor, București.
8. Ralea, M. (1955), *Studii de psihologie și filozofie* [Psychology and Philosophy Studies], Editura Academiei Republicii Populare Romîne, București.
9. Ralea, M., Botez, C.I. (1958). *Istoria psihologiei* [History of Psychology], Editura Academiei Republicii Populare Romîne, București.
10. Ralea, M. (1996). *Explicarea omului* [Explaining Man], Biblioteca pentru toți, Editura Minerva, București.
11. Ralea, M. (1997). *Fenomenul românesc* [The Romanian Phenomenon], introductory study, notes, edition by Constantin Schifirneț, Editura Albatros, București.
12. Sasu, A. (2006). *Dicționarul biografic al literaturii române* [Biographical Dictionary of the Romanian Literature], vol. II, Editura Paralela 45, Pitești.
13. Tabachiu, A. (1998). Mihai Ralea – Omul [Mihai Ralea – the Man], *Revista Română de Sociologie*, **IX**(5-6), 439-443.

14. Zamfir, C. (2005). 9 ipoteze pentru o analiză sociologic – epistemologică a sociologiei românești în perioada comunistă: 1944-1989 [Nine Hypotheses for a Sociological-Epistemological Analysis of Romanian Sociology in the Communist Period: 1944-1989], *Sociologie românească*, **III**(1), 53-71.

Webography

1. <http://www.academiaromana.ro/crifst/crifst.htm>
2. <http://www.academiaromana.ro/>
3. <http://www.academiaromana.ro/bdar/armembriLit.php?vidT=R>
4. https://www.researchgate.net/publication/292961979_Tarele_poporului_roman_in_viziunea_unor_ganditori
5. <http://crispedia.ro/mihai-ralea/>
6. https://www.wikiwand.com/ro/Mihai_Ralea
7. http://tratatuldeistorieamasoneriei.ro/ilustiri_fm.html
8. https://www.wikiwand.com/ro/Catinca_Ralea
9. http://confluente.ro/Mihail_ralea.html
10. <http://www.autorii.com/scriitori/mihai-ralea/>
11. <http://www.ro.biography.name/scriitori/8-romania/111-mihai-ralea-1896-1964>
12. <http://www.rador.ro/2015/01/19/portret-catinca-ralea-o-profesionista-a-intrebarii/>
13. <http://www.raftulcuidei.ro/mihai-ralea-fenomenul-romanesc-recenzie/>
14. <http://www.bookblog.ro/altele/fenomenul-romanesc/>
15. http://romanian-philosophy.ro/ro/index.php?title=Mihail_Ralea
16. <http://revistacultura.ro/nou/2010/07/mihai-ralea-elogiul-valorii/>
17. https://www.academia.edu/11439767/Fenomenul_Romanesc_-_Mihai_Ralea._Recenzie_extinsa
18. <http://www.viataromaneasca.eu/istoric.html>
19. http://ro.unionpedia.org/i/Laureat_al_Premiului_de_Stat