

Eugeniu Speranția and Axiological Sociology – between Phenomenology and Noology¹

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Abstract: *This paper intends to reevaluate the studies of Eugeniu Speranția, the founder of axiological sociology in Romania. Starting from the importance of values in society, Speranția analyses the spiritual dimension, the manifestation of the axiological factor in the social logic, a manifestation that creates social realities full of meaning for sociology. We can consider axiological sociology as a response of the Romanian sociology to the phenomenological theory appeared in the German cultural space, and in this line of thought in which prevails the spiritual manifestations we can also include the noological sociology, a view that seeks to understand the spiritual order of the social world. Thus, we can consider phenomenology as the most general theoretical framework, followed at an intermediate level by the axiological sociology focused on the dimension of the spiritual factors considered necessary to establish the specific determinism of sociology, and at a more restricted level, the noological sociology – a view that underlines the religious values in understanding the way society works. This theoretical perspective offers the possibility to gain access to the spiritual foundations of a society, like values or religious faiths, starting from the importance of intersubjectivity and the way that society forms itself and exists.*

Keywords: values; phenomenological sociology; spiritual; intersubjectivity; noology.

Cuvinte-cheie: valori; sociologie fenomenologică; spiritual; intersubiectivitate; noologie.

Introduction

A crucial moment in the history of sciences is the one in which the German culture offers the undeniable separation of the natural sciences from the human sciences, together with the Baden School, founded by W. Windelband and H. Rickert and their research on values and culture. For them, the existence, the knowledge, the values are the dimension of those sciences that are focused on the individuality of the phenomena, the specificity of culture (Papadopol et al., 1938). For Rickert, the values represent the object to which philosophy is oriented, from them, the cultural goods are objectified and the cultural reality emerges (id.). Also for the sociology of Eugeniu Speranția the

values represent the foundation of the society, the essential connection between people, which exercise influence on values, or are, in turn, influenced or transformed by the social environment. These are the main elements of the Romanian axiological sociology founded by Eugeniu Speranția and on which the present study will focus, in the larger context of the emergence of phenomenological theory. In this way, the interwar Romanian sociology brings its contribution to the great ideational currents of the XXth century, and Speranția can, without a doubt, be included in the phenomenological movement and symbolic interactionism, the theories that revalue the person, his spirituality, subjectivity and importance of the cultural values assumed and lived in the society (Bădescu, Dungaciu and Baltasiu, 1996; Tanco, 1993; Larionescu, 2007).

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A specific vision of the importance of the spiritual dimension of man in the logic of social realities, starting with the phenomenological sociology, continuing with the axiological sociology of Speranția and now with the noological sociology – are all attempts to decode the complexity of the being eminently social – the human. We will underline the main characteristics of the phenomenological sociology and then trace the most important theoretical elements of the axiological sociology. After understanding these two theoretical frameworks, we will analyse the noological theory, another specific way to view the foundation of a society, all these theories focusing on a specific type of spiritual dimension of the social existence.

At present, Romanian sociology cannot ignore the founders of sociology in Romania, the ones that established schools and theoretical views perfectly synchronized with the evolution of the main theories of those times. Thus, a Romanian sociology formed and applied in present to the social challenges can find in the theories of the first Romanian sociologists resources for numerous reinterpretations and reappraisals. After the Communist period, Romanian sociology rebuilt its scientific foundations and took its normal place in the research endeavours to understand the Romanian society. These efforts can benefit from the rich Romanian sociological tradition, and proofs are the critical studies, articles, monographs concentrated on the founders of Romanian sociology. We can remind the studies of Ilie Bădescu, Maria Larionescu, Teodor Tanco, A. Negru, E. Pop et al., D. Dungaciu, S. Bălțătescu, V. Preda, T. Vedinaș, D. Cîmpean, M. Iovan, and in this line we include this study.

Sociology cannot be fully understood in present time without its beginnings. We consider this fact important, having in mind that even since the establishment of sociology as a science in Romania the first sociologists were synchronized to the main theoretical currents, like “axiological, phenomenological orientations, and those of the sociology of culture” (Larionescu, 2007, 63). This study intends to rediscover the Romanian

contributions to the development of theoretical currents that can be now useful for new research to understand the spiritual dimension of society, of the spiritual community, viewed as an important element of social manifestations.

But before placing the axiological sociology in the line of phenomenology and noological sociology, we will start with some studies that underline the outstanding contribution of the Transylvanian sociologist in the history of Romanian sociology.

Thus, in this line we find the book of T. Tanco published in 1993, in which the author acknowledges the encyclopedic character of the Transylvanian sociologist (Eugeniu Speranția), his classic education, with philosophical and literary interests. All these features are the proof for the “resistance in time” (Tanco, 1993, 20) of Speranția. His interests manifest in psychology, pedagogy, literature, philosophy, law, but his achievements in the field of sociology represent the place where Speranția fully affirms himself, according to Tanco. Starting from axiology (philosophical discipline) and passing through the importance of values manifesting in society, Speranția reached a sociology in which the research of spiritual values represent the object of study for sociology.

This is the framework in which he established the system of axiological sociology, besides his sociology of education, sociology of literature, sociology of law, and even sociology of work. Thus, sociology of education acknowledges that the values are learned, developed and circulated in a social environment, education being the result of the circulation of values. For sociology of literature Speranția analysed the triad author-opera-public, considering that the opera is the connection between the author and the public. Concerning the sociology of law, Speranția starts from the philosophy of law and analysed the relation with the social reality, with the social life that allows him to establish a real sociology of law. All these accomplishments from so various fields are proofs of an “extraordinary ideational richness” (ibid., 63) of this “Romanian scholar of European stature” (ibid., 223).

In recognizing the importance of this Romanian contribution there are also the chapters dedicated by D. Dungaciu in his book *Interwar elite*. Here it is acknowledged the elitist character of the sociology of Speranția by his sociology of elite, seen as a starting point for a sociology of mentalities, even of propaganda or public opinion. Dungaciu noted the placement in obscurity of this sociology in front of the Marxist sociology. But in present times we discover the important role of this sociology in the larger context of the phenomenological theory, underling the necessity of the *collectors* of these contributions, having in mind that “the story of phenomenology in the Romanian interwar period has not been written yet” (Dungaciu, 2003, 349).

Gradually, we have a rediscovery of valuable theories from the time of the full development and applied sociology in this country, and these few papers, books and articles means an acknowledgement of the founding fathers of Romanian sociology. Thus, we write this story of the first sociologists that can still be the landmarks and starting point in understanding the realities of the today Romanian society.

The character of Speranția’s studies, not only the sociological ones, stands under the influences of the cultural effervescent specific to the first half of the XXth century (Verdinaș, 2003). But the reality that contributes the most to the formation and manifestation of this man is the company of three personalities – O. Densușianu, A. Macedonski, B. P. Hașdeu. In this environment, his studies “formed at a school of characters and elites (...), proofs we find in the axiological study, in philosophy and sociology of Speranția, comparable to T. Vianu” (ibid., 11). But these outstanding contributions on multiple fields, ending with a system of sociological thought, cannot be realized without an encyclopedic dimension, the only one that allows the development of a “philosophical approach to world, including the axiological view of cultural, social and economic realities” (Preda, 2003). The system elaborated by Speranția has as foundations the values, being

seen also as a philosophical anthropology, because his axiology “becomes the source of the evaluative benchmarks of life and human activity, of human as such” (ibid., 4). If the cultural context in which Speranția lived helped him understand the evolutions and contributions in so many fields, his studies could now be related to new theoretical theories explaining the diversity of social realities, the reinterpretation of values, or the weight of spiritual dimension of society.

These are a few of the sociological reinterpretation that had Speranția as a source, but he is also interesting from the point of view that comes from the philosophy of law. We remind here some ideas of his principles used in his philosophy of law, in which we recognize the interdisciplinary of this encyclopaedic spirit, and in which “he unites the philosophy of law with sociology and economy” (Cîmpean, 2013, 116). Important is also the analysis of sociality, the characteristics of judicial norms compared with the social ones, and also the position of the individual to the habits, according to this author.

The philosophy of law is for Speranția a part of his “view on world and society” (Iovan, 2008, 22). The spiritual life, according to this author, assumes a subjective dimension and an objective one, because the man cannot develop but in an “organized society, accordingly to legal rules” (id.) and society needs and impose an hierarchy of people. The philosophy of law is conceived by Speranția as being the discipline that teaches us the “historical course of justice in world” (id.), without “exclude the aprioric factors, the transcendental ones concerning the genesis and functions of law” (id.). The social life cannot be conceived without rules, norms, ceremonies, all these being the ones that favours and helps the sociality. Thus, the state enforce law, but this is not an end in itself, because “he exists to guarantee the justice and, through it, the social life, which is a requisite of human spirituality” (ibid., 26).

This being said, it is considered that the return to the founders of sociological systems of thoughts through reappraisal of Speranția is “a

sign that we try to rethink the notion of value beyond transiency, which brings us near of what Vattimo name postmodernism” (Bălătescu 1997, 64). And this is being said in the effort made by Bălătescu to analyse Speranția and G. Vattimo, comparing the notion of value and the intensity of values circulation with the concept of “generalized communication” of Vattimo. The circulation of values, the dimension of communication through which the existence of values exists “is actually the place in which the theory of Speranția sits beside the current theories of communication. And, at least from this point of view, Speranția and Vattimo, the philosopher of postmodernism, reach the same conclusion” (ibid., 65). From this point of view, in the opinion of Bălătescu, the Romanian sociologist only “approach postmodernism, as long as we see the simplex (complex) of values as a theory of generalized communication” (id.). Much stronger remains the approach of Speranția in relation to phenomenology, as we will also demonstrate in the following.

We cannot close these section dedicated to the reappraisals and reinterpretations of E. Speranția without highlighting a quote *in extenso*, in which we find an important position referring to the importance and the reason to return to the founders of sociology: “the rediscovery of the Romanian sociological tradition must lead, paraphrasing Speranția, through *dangerous and demanding challenges*, in order to eliminate the conceptual obstacles that can lead to the idea that this it is being done for emotional motives of a not so universal theories, and this – which is not the case for E. Speranția – must be done for the promotion of scientific value and for the theoretical importance of that writing” (ibid., 69).

The phenomenological sociology

The phenomenological philosophy founded by Edmund Husserl tries to reach to the essences of phenomena, the manner in which they are represented and appear in the conscience, a path that had to use its own methods, different from

the ones (used up to then) of natural sciences. So the essences become important, which can be accessed through intuition with the help of conscience, revealing a phenomenon means living it in the conscience of the one perceiving it, through “the experience of direct involvement in the world” (Moran, 2000, 6). For this new orientation toward the world, the frameworks of scientific understanding are formed by conscience, subjectivity, attention, significance, intentionality, project, action, life world, for E. Husserl the latter being an intermediate level between the „natural world and the world of culture or spirit” (ibid., 181), which can have different cultural forms, as there are a lot of such life worlds. The life worlds mean different systems of meanings, attitudes, concepts about humans and life, assumed and lived systems of value, as we will discover in Alfred Schultz’s works, the founder of phenomenological sociology. The intersubjectivity represents another important concept for the phenomenological sociology, analysed also by Max Sheler, considered by D. Moran as co-founder of this new type of making philosophy. In this ideational context, the sociology, mainly the German one, would detach from the attempt to use the methodology of natural sciences, in an effort to discover the individuality and social singularity according to the specific systems of meanings, values and conceptions, that have in the centre the manifestations of the spirit and his objectifications.

If the phenomenological philosophy studies the structures of the conscience and of the Self, the phenomenological sociology discovers the manner in which the meaning is formed in the interactions between people, in the analysis of intersubjectivity, through the understanding and privileging of social contexts and of their significances. The meaning offers the understanding of motivational contexts, the interpretative schemes of others, of the social behaviour defined as an „intentional conscious experience oriented to the other” (Schutz, 1967, 144). The social interactions are founded on motivational contexts that

become *intersubjective motivational context*; through them, the phenomenological sociology understands and reaches the subjective dimension of the social behaviour. Which are the relations between conscience and social life, the manner in which the social realities are formed and the influences of social actors on them are all elements representing major themes of this phenomenological type of sociological analysis? These shall be found in the sociology of Speranția, sociology with deep phenomenological accents, focused mainly on the problems of values and their modelling forces at the social level, without overlooking also the impact of the social environment, of the actors on the existence and life of values. The social existence, from a phenomenological perspective, is formed from objective meaning contexts, said the founder of phenomenological sociology about the object of this new scientific way to see the social worlds (Schutz, 1967). If this was the new phenomenological current in sociology after World War Two, now we return to the interwar period, to the phenomenological answer coming from the Romanian sociology, through the axiological sociology of Eugeniu Speranția. In this axiological sociology we can see or read: the reflection of the meaning in the concept of value, the motivational contexts in the complex web of values, intersubjectivity and reciprocity of the perspectives in the inter-influences with double direction between values and social environment. The interwar Romanian sociology is synchronized to the new ideational current that existed at that time in science, with the new approaches that favour the dimension of the spiritual factors and of the meanings built and lived at social levels, in an attempt to discern the challenges existing at individual level, as well as at social level.

Axiological sociology

Sociology means for Speranția an interdisciplinary effort of knowledge, with its own identity, without losing sight of the differences existing between this type of knowledge and

the other sciences, such as philosophy, history, ethics, politics, which means the identification of “determinism characteristic to social actions” (Speranția, 1933, 6). The interest for social reality and its determinisms lead to different means of analysis, to ideational currents that saw the society either in terms of ideology (A. Comte and the ideas dominating the historical ages), through evolutionism and biologism (H. Spencer), through economic determinism (K. Marx) or the psychological one (G. Tarde and V. Pareto), these being considered extensions of those particular sciences by Speranția. But the sociology, as science, needs, in the opinion of the Romanian sociologist, the discovery of an “immanent determinism of social actions” (ibid., 8), including here the contributions of E. Durkeim, W. Sombart and M. Weber, without overlooking an intellectual determinism, of the predecessors of phenomenological sociology, for which the comprehension, the understanding of the historical, social phenomena can be performed through conscience, through lived-experience. An analysis of the social realities can be obtained, as Speranția tells us, by researching either the individual types, either the general ones, or through an accumulation of the superior knowledge when the social actions are considered in terms of value. A sociology understood and applied through the analysis of the value contributes, in Speranția’s opinion, to that interdisciplinary character of science, to the possibility to integrate more aspects that can lead to establishing that general sociology, leading in this manner to overcoming a sidedness in the research of social realities (Speranția, 1933).

The axiological sociology of Eugeniu Speranția can be understood or classified in the context of the German ideational currents, where the Neo-Kantianism and the phenomenology would radically influence the evolution of the sociological thinking, including of the Romanian one. Standing out from the various types of determinisms that dominated the history of sociological thinking (ideological, biological, psychological, economic or immanent), the Romanian sociologist analyses the most recent

theoretical developments in relation to which he will develop its own scientific theory. For Speranția, sociology means the study of social reality, the research of the spiritual factors and of the inter-individual relations constituting what is social, a different reality that appears as a result of the interaction between people, when “a spiritual synthesis” is formed (Speranția, 1944, 12). The frames of the phenomenological sociological thinking, as we have seen above, are found with the Romanian sociologist, for which the social life – a new and different synthesis from the elements establishing it – “cannot be properly conceived if the *motivations* people give to their actions are not considered, if the *intentional* character of these actions, the *significance* (or *meaning*) assigned to things, as well as their value are not considered. *Intent*, *motivation*, *significance* and *value* are exclusively the attributes of conscience, so everything conscious implies them” (id.). This could summarize, in one phrase, the essence of phenomenological sociology that Speranția assumes, and that is a very important starting point in conceiving its own axiological sociology. The existence of the society is an idea, it takes place in the mind, and the sociology in its approach must start from this consideration, Speranția underlines, the sociological explanation being not only related to the cause, the “axiological” explanation being also relevant, which means “a mixed causal and teleological determinism” (ibid., 19).

The values represent the perspective through which Speranția sees society, this special spiritual reality, and the specificity and characteristics of the social life are noticed in the types of values that appear, live and circulate in the human communities, this being the locus of their existence (Speranția, 1929). If the social group is seen by Speranția as a natural object, things are different for the social, with that superior synthesis that is the social – which is “made of Ideal” (ibid., 35), and here is the place where the values exist, circulate, their dynamism being “the essence of life in society” (ibid., 53), forming „*the true body of the society*” (ibid., 61). But the values can also die, can ossify, the

important things being also the type of values, their quality, their ideology – the system of values – which can lead either to cultural sterility, or to cultural development, the author exemplifying here the dissolution of the Roman civilization as a result of the confrontation between the different systems of value. When there are deep contradictions between systems, distrust and imitation, when the value loses some of its significance, unification and circulation power, we assist to the “true death of the society” (ibid., 74). Thus, the social life means a spiritual interaction of the conscience, among which the value contents are exchanged, those constitutive and vital elements for any social body, whose movement and existence involve and ensure the vitality and perennial of the social community. Around these ideational centres, the society appears and makes its history, and its tradition is the stable foundation, having, at the same time, an innovating, alive element, determining the creativity and adaptability of the group. In this social dynamics we find the values, that axiological factor, the complex of values (*simplexia*) that forms the “purely social world, transcendent to individuals” (Speranția, 1933, 24). Three elements are important for the Romanian sociologist, in order to understand the social world, the social life: the problem of culture, of the ideal factor, the complex of circulating values; the influence of the ideal factor on the anthropological one; and the impact of the anthropological dimension on the values, of the individual on social (id.).

In this way, the axiological factor represents that living reality, “the total ideas of the society” (ibid., 29), appearing together with the social life and having a series of features: with its own life, submitted to the laws of any life phenomenon and being a dynamic system that differentiates and is reproduced in the life manifestations. The influences of this axiological factor on the anthropological dimension are found in sympathy and speech (considered by Speranția the first social phenomenon, and “the first idea that circulates, together with the appearance of speech, is a spiritual attitude containing at

the same time the conscience of a subjective interiority and the similarity of the communicated selves” (ibid., 39). As a result, “sympathy and spirituality are the basic and *prior* conditions of social life. The circulation of conscience contents is the first *constitutive* condition. The more intense and frequent the circulation of values is, the richer the debit, and the more intense the social life is” (id.). These complexity of factors represent a specific structure, an identity of the group, of social realities, with cohesive valences, as the circulating values are more general, more abstract, the author giving here the example of Christian religion, the idea of the absolute spirit including everything with a great expansion, unification power, a “unique universal religion” (ibid., 42). In relation to the impact of the social group on the axiological factor, Speranția considers the density of the group, the external factors (such as geography, economy) or the specific factors of that group, the ethnographic features. But these influences are harder to identify, because these ethnographic features are included more to the cultural, spiritual dimension, which makes more difficult to control the influences of the anthropological dimension on the axiological one, being hard to know which are “the manifestations arising from the human factor, and which are the ones deriving from the collective representations and feelings, kept in circulation by the series of generations” (ibid., 61).

The meaning for phenomenology has a central role, around which the conscience is focused, through reflectivity and attention, being the one the conscious self tries to understand. In the Romanian phenomenology, from a sociological perspective, the value is the one raising this awareness, on which the social process is based, which assumes it and through which it lives. As specified above, the social life means motivations, intents, exchange and developing meanings, it means values. All these cannot be possible without an aprioristic structure, without an element that assumes, unifies and allows the appearance of these elements of sociality Speranția referred to,

meaning the *faith* that is “tacit, implicit, obscure, but unavoidable: the really social individuals must *assign* to one another intents, motivations, meanings and appreciation. You are not a social being if you don’t assign to others the possibility to build and decipher some meanings, if you don’t assign them intentional and motivated actions, if you don’t see in them: appreciation centres” (Speranția, 1944, 13). Without ignoring the difficulty of proving this, the Romanian sociologist starts from the premise that this “incontrollable and indisputable faith is the ground for the thought itself, for the action and human cohabitation” (Speranția, n.d., 9). This premise is valid:

- In the cognitive plan (reminding here the axioms, postulates, hypotheses).
- In the field of values (which means that the human assesses and chooses incessantly, which is possible because there is faith in those things).
- In the moral ground (where we can find the inconsistency between faith and will, between a principle or truth and the failure to live by them; the sense of duty, of responsibility).
- In the social relations (the social reality means faith in the objectification of the spirit, and “this faith is the fundamental postulate of any thinking referring to the social and the society” (ibid., 98). Another essential dimension of the social relations is the communication, the use of language, about which the Romanian sociologist says that has a double effect: to extend the social in the individual and to complete the individual through the social”, “the individual ‘becomes collective’ and so the social becomes individual” (ibid., 103). What we assign to other peoples’ knowledge, the social influence means a degree of value assigned by one to another, the need of honesty, of faith, which becomes a condition of sociality, in the validity of commitments, in other peoples’ characters and feelings. For Speranția, all these are the fundamental elements, indispensable for the social person, In the economic life, because believing in the value of a product means believing in the possibility of an equivalent exchange.
- In the political plan – a specific dimension

of the conditions of sociality means authority substantiated in turn on the idea of value, on the faith of the value, the performance of force not being a true trademark of authority. If there is no faith in the value of authority, the dissolution of social life appears, in absence of the faith in cohesion, and in this way, the path to anarchy is open. In this situation a “regime where no one, but ‘something’ rules” shall be established, “something that excludes unity (guarantee of spirituality), something that is not part of the spiritual order so it cannot correspond to the human essential” (ibid., 139).

- In the cultural life, in the values objectified in art works, in talent, in philosophy, without which the human is going back to its natural stage.

This ideal, axiological factor that takes shape and lives in the meaningful interaction of individual conscience creating the social becomes the starting point in understanding the society from a phenomenological perspective in axiological key – the version of Romanian sociology for this ideational current with major influences in the history of sociology. Eugeniu Speranția has the firm conviction, and this is a key in its whole sociology, that “only the ideas, the tendencies, the aspiration an individual feeds within his social group makes him a real member of that group” (Speranția, 1929, 44).

The sociology of value

Another answer coming from the Romanian cultural space to the philosophic effervescence of those times comes from Petre Andrei in *Filosofia valorii (The Philosophy of Value)*, the PhD thesis lead by D. Gusti about which he says that the important thing is the difference made between the process of value knowledge and the appreciation one (Andrei, 1945). For P. Andrei, knowledge means a process of recognition of value, and the connection between the reality submitted to knowledge and the value is performed in the *capitalizing act* that represents “an act of a subject in relation to a value” (ibid., 91). The value itself is not an

object of knowledge, assesses P. Andrei, because it is performed “by ordering a sensitive datum” (ibid., 94), and the levels through which the human takes contact with reality are logical, psychological and social. The latter contains the vision of P. Andrei in relation to what sociology of value means. Thus, important is “*the matter of social values*, studying the relation between the practical capitalization process and the theoretical process for knowing the values, the relation between them, and especially the social element in this process of value appreciation” (Andrei, 1945, 21), which means an analysis of the social, economic, legal, politic, ethic, historical, aesthetic, and religious values.

The value is considered by P. Andrei the motivation of all actions, and its relation to the social reality offers a type of knowledge, as seen above, of spiritual substratum existing at the base of society. Thus, these scientific theories appeared as a reply to the sociological positivism, in an attempt to deepen, as much as possible, the knowledge of the human, of social complexity. The social values represent those “active elements of social life, that is why the sociology of value must also study the realisation process in the practical life of values” (ibid., 117). We cannot avoid thinking also about the complex studies of Max Weber, where the religious values formed social, political, economic actions, as we have seen in *The Protestant Ethics and the Spirit of Capitalism* or in *Ancient Judaism*. The values receive their specific form in the cultural manifestation, materializes (modelled by the anthropologic factor, according to Speranția) in the historical life, influencing, in turn, the social and cultural life in which people live, allowing us to trace spiritual faces, special identities which indicates ways of living the world. We can say that these are the elements essential for knowledge, either in terms of phenomenological, axiological or noological sociology, as we will see in the final part of this study.

For P. Andrei, a sociology of value means a research of the economic values (the material value related to the problem of utility); the legal

values (supreme legal values and legal values, regulations, laws, the differences between the legal and the moral values); the political values (related to the state, the organization of life in the community and the two poles individualism – universalism), the ethic values (the nature of ethic value, the criteria of moral value), the historic values (of those creation meant to contribute to the “cultural tradition of a nation” (ibid., 183), the aesthetic values (beauty – by researching on three levels: creation, pleasure and aesthetic work), the religious values (starting from the premise that, unlike the others, these are related to a specific reality, being more affective, having a contemplative nature, a transcendent value. This special status for religious values comes from the fact that “religion appreciates more reality, life, by reporting to a supreme value, than explaining it” (ibid., 224), becoming also a conscience of value, such as the phenomenon of holy. What makes the religious value have a special nature is also the possibility to unify “all values in a supreme, transcendent value. The unification of all values into the religious one does not mean a subordination of other values, but a coordination and harmonization of these in the religious value” (ibid., 227). And the most social part of the manifestation of religious values is represented by the cult. All these are social and cultural values, which can be studied in two stages: their formation and their fulfilment, says P. Andrei in the conclusion of his research, the analysis and establishment of the types of values being related to sociology and to the other social sciences, while their fulfilment is related to politics. In the opinion of P. Andrei, the sociology of value explains the practical part, applied to the social reality, but without neglecting a very important guide – the theory.

Noological sociology

After the phenomenological and the axiological levels, we reach the noological one in relation to the social, through the theory of I. Bădescu. Starting from the premises that for sociology the important things are *the frames of collective feelings*, the

author emphasizes the importance of feelings in the noological system, considering life is more a gift than a given. The feelings of these collective frames represent a main element in the noological understanding, becoming the criteria for analysing societies and communities in history, contributing to the identification of powers or falls of nations. The emotions, the feelings of a people took the form of folkloric creation, more precisely of the “*great folkloric creations of peoples*” appeared from “those deep spiritual energies we call *spiritual latencies* that are shown as intense and soul-uplifting spiritual feelings” (Bădescu, 2002, 148-9). Spiritual latencies are distinguished by the fact they take the form of noological tendencies, are oriented to good deeds, are updated in social interactions and are fixed in cultural units. Another element of this sociology is represented by the identification of noological frames. These are ways for manifesting the spiritual latencies, in the lived experiences of the community, which are a central category of the noological system for understanding the world. Considered “places for noological gathering, founded by the spiritual ,meeting’ of a variable number of persons with the same lived experiences and thoughts, precisely because they have the same type of spiritual feelings” (ibid., 239), the spiritual frames achieve an essential role in this noological system, having the value of an instrument for the noological research.

Having access to the spiritual manifestations, I. Bădescu proposes researching them by relating to the fundamental spiritual teachings, allowing, in this manner, to sketch overall structures that determine specific types of behaviour along history. A total spiritual place, with an extraordinary force, is the one where one can find in the faith in God, says I. Bădescu. This is where “*the spiritual power of a people, of a society in general*” comes from “*materializes in the total ,spiritual places’ in and through which it experiences the growth of the number and intensity of social interaction in order to include the totality and a whole unit of existence*” (ibid., 167). Also for I. Bădescu the culture and the values represent a type of spiritual power,

a special unity of the social reality, and the noological sociology sees its specificity and universe by studying mainly the religious values, which offer a unity and harmonization of the other types of values, as P. Andrei thought when he analysed the specificity and importance of religious values, compared to the other systems of values. In the opinion of I. Bădescu, these powers are shown at individual level by the force of character, and at collective level, by the “*ideal, cultural systems, great characters, important people or exponents, geniuses, people with vocation, saints*” (ibid., 58). The fundamental spiritual teachings (mainly religious) of a people grand unity, the power to resist in front of the challenges of history, and a manner to capitalize them is achieved through culture.

Conclusion

Making an arch in time, aware of the power and tradition of the Romanian sociological thinking, that valued and understood society as an objectification of the spirit, we reach the present, where we have another reply that can be integrated to these ideational currents – the noological theory of I. Bădescu. In this theoretical vision, the society is also considered a spiritual community, but on religious grounds, these being the ones able to reveal the vitality, power or identity of the social units. The important ones are the spiritual powers that can be identified starting from the religious forces shown in the layers of social life, and the author of the theory considers, like P. Andrei, that in these religious values one can find the unity or coordination of the other values.

They are revealed in “*frames of the collective feelings*” (Bădescu, 2002, xxv) which can be

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measured, either in their update or intensification, either in a decrease of the manifestation without unification force. I. Bădescu studied the impact of Christian religious values in *Noopolitica*, an applied type of noological sociology. The religious values are considered by Bădescu the most powerful spiritual place which shows the faces of societies, peoples, their forces and their falls, with important influences on all aspects of social life.

In conclusion, we can strongly say that a prevalence of the spiritual dimension of the society, starting from the premise that the society is possible and is founded on the idea of spirit, value, did not cease to exist in the Romanian scientific culture, even after the communist period. The influences of the German culture of Neo-Kantian origin or of the phenomenology on the Romanian sociology lead to the appearance of special types of sociology, such as the axiological sociology of Eugeniu Speranția, of understanding the social through the ideal, spiritual factor or the sociology of value with a theoretical and practical substantiation made by P. Andrei. We can see the phenomenological sociology as the most general framework for classifying these theories, followed by the axiological sociology that emphasized value in researching the social, and, in the end, we can include in this line of thought the noological sociology, another answer that measures the weight of spiritual dimension in sociology (Bădescu, 2002). After the phenomenological sociology and the axiological sociology, now we have the noological sociology, another level of analysis (a type of research through Christian religious values), using specific religious teachings, based on a general framework value (spiritual latencies) and fulfilled in historical and cultural manifestation categories.

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