

A BOOK REVIEW

**ROMANIANS
between
CURSES and MIRACLES
A historical-sociological approach¹**

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The author of the volume, prof.univ.dr. Nicolae Grosu

When you receive a diagnosis for your bodily or spiritual illness from fate, the first reaction is rejection. It is very difficult to look the truth in the face. When the diagnosis is received by your people and it has been aimed at serious diseases for over 2000 years, the pain is boundless. Two big and broad reasons make us run away from the truth, one being related to the fact that we give water to the mill to the enemies of the nation, and the second to the fact that a well-packaged lie is easier to carry on one's feet.

These elements are enough for today's Romanian elite to avoid understanding the sociological phenomena described in this book and to

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avoid as much as possible the debate on these diseases of the Romanian nation. Well, a strong society faces the truth and restarts the engines of society with the little energy left after this stinging diagnosis. Hard times give birth to strong people. In the current geopolitical context of deep crisis – moral, geopolitical, energy, agri-food, sanitary, etc. – Romania needs an intelligent and patriotic elite, which will pass the exam with the Professor called History.

For the three diseases of the nation, namely division, family weakness and lack of motivation, the book describes the behaviors and related language that characterize these diseases. At the same time, every social disease finds other keys to discovering a suitable cure, and the fact that this nation has resisted in history until today can mean a miracle, but at the same time it can also mean the fact that it found its sap in that fiber touched by spiritual rotteness.

What intimate springs must be touched in order for the strength of this nation to vibrate again as in the past? The nation has kept its language spoken without dialects because it has created a unique phenomenon in Europe in the last 2000 years, namely Transhumance, an element of uniformity of speech between the different historical regions, and the main mechanism of geopolitical struggle with the Roman Empire. I lost

The battle with Rome only when the Roman legions blocked the transhumance routes from the Balkans to Dacia. After the desolation of the territory by migratory waves, you had to rebuild your household, and for this the people invented the claca, which is still found today in different areas. In the face of the migratory wave you could not resist individually, even if you retreated to the mountains, and then they created the sheepfold, as a socio-economic survival mechanism, in times of peace or war. In poverty, the young family had a wedding financed largely by the village, through mutual aid systems. These survival mechanisms of the Romanian nation show us that in critical moments it has found answers to spiritual illnesses.

To today's division and enmity, the ancestors in history found as a cure the sheepfold, the claca and other systems of mutual aid. To today's nationwide weakness and the betrayal derived from it, represented in the official version of "Miorița", our ancestors found as a cure over 800 variants of "Miorița" collected from the current Romanian territory by Victor Ravini. To the lack of motivation as a disease of the soul of the nation, which derives in the lack of respect for others, our ancestors found as a cure the hundreds of agro-cultural events (Sitatoarea, Hora, Jocul) that mobilized

communities to organize themselves to preserve their identity, found in Ion Ghinoiu's book (The Popular Calendar of the Romanian Peasant).

Professor Nicolae Grosu has the moral duty to the nation to come up with another book, in which he explains the miracle of the survival of the Romanian nation and selects the positive behaviors and the related language that will allow us to be reborn, like the Phoenix Bird, from our own ashes.

Assoc. Prof. Dr. AVRAM FIȚIU

Author's considerations about the volume

Conceived as an attempt to sociologically explain the historical development of our nation, the book was written in the light of: the semantic exigency, to give the phrase, rigorously choosing the concepts, the virtue of precision; syntactic exigency, to give the sentence, rigorously formulating the statement, the virtue of clarity; the euphonic exigency, to give the phrase, rigorously pursuing fluency, the virtue of harmony; to the logical exigency, to confer on the sentence, rigorously unfolding the reasoning, the virtue of truth.



Edgar Allan Poe
Photo source: Getty Images

Through the above requirements, the text aims, in the spirit of the Poetic Principle of the great American poet, prose writer and literary critic Edgar Allan Poe (1809-1849), both syntactic non-redundancy, i.e. the sentences do not contain any extra word, and semantic non-redundancy, i.e. the words do not contain any extra syllable, so as to achieve physiological synchronicity between the dynamics of normal reading and the rhythm of resting breathing and, So, the reading of each sentence should end at exactly the same moment as the exhalation, this type of synchronicity aiming to transpose the reader into resonance with the text, as if he had written it himself. And because simplicity is one of the strong criteria for assessing the elegance of scientific theories, it is plausible – according to a genius of simplification of form, Constantin Brâncuși (1876-1957) – that simplicity is complexity solved, this axiomatic truth being the imperative of writing this book.

The requirements presented are subsumed to the methodological requirement that each statement be rigorous in relativity and relatively rigorous, which means that it must be achieved through generalizations, not through absolutizations, that is, on the certainty that the analyzed phenomena have occurred or occur in most cases, not in all, and that therefore, methodologically accept the exception.

Also subsumed by the methodological exigency, the generalizations are based on both statistical data and historical evidence, the most strident evidence being that of the poorest people in the richest European country, the last in the positive indicators (per capita income, life expectancy, etc.) and the first in the negative indicators (morbidity, mortality, etc.)

In our approach to analyzing the nation, the nation itself has helped us, through its specific sayings, sayings that, emanating from over 1900 years of life conclusions, describe, explain and evaluate it in an undeniable way, their plasticity apodictically completing² the rigor of the explanatory labor.

In the light of what has been presented, the reader will find that each paragraph constitutes in itself both a stage conclusion and a premise to be followed, this double epistemological hypostasis³ – both conclusion and

² Apodictic, which excludes the possibility of an opposition. (Explanatory dictionary of the Romanian language. DEX).

³ According to the theory of scientific knowledge. (DEX).

premise – of each paragraph giving their succession continuity, coherence, consistency, clarity and relevance.

Realized in this way, the book gives me the awareness of the maximum scientific exigency, as a work that succeeds in the epistemic leap from the constative-descriptive to the conceptual-explanatory, and externalizes itself to me on the wavelength of scientific self-knowledge as a message of my life, which I dedicate to Romanians Everywhere.

Compared to the above – inspired by the title of a book written by Gabriel García Márquez (1927-2014),

"To live to tell your life", I feel predestined to the destiny of

"To live to understand my nation", that is, to know it as realistically as possible and to love it as much as possible rational.

Nicolae GROSU

