

AN ANALYSIS OF THE AUTOCHTHONIST-SOVEREIGNTIST POLITICAL LANGUAGE OBSOLESCING CONCEPTS AND TWISTING IDEALS

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Abstract. *In contemporary politics, the concepts used seem identical to those of the great moments in the history of mankind. The entire nationalist and autochthonous narrative uses the terms sovereignty, nation, freedom as fundamental concepts. However, we will demonstrate that their meanings are different today, they are distorted and used with rather negative connotations unlike the humanist ideals they announced.*

Keywords: *Humanist ideals, manipulation, twisted meanings, sovereignty, nation, autochthonousness.*

Introduction

No matter how novel or percussive the reality of current political narratives, Romanian or European, may seem, we will still have to point out their history, a history that shows us that eventually the narrators, the vehicles or the political contexts are new, the narratives are not. It is no surprise for an informed reader that for almost a century (1848-1947) the Romanian debate focused between the two poles of the "national specificity – traditionalist – authentic" and "the European model – liberalism – modernism". "The examples offered by magazines such as "Idea Europeană", which evolves from pre-war popularism to pro-Europeanism between the two world wars, or "Gândirea" which at first adopts a balanced tone with accents of Romanianism and reaches orthodoxy and mysticism in the thirties, are just two hypostases of the specific developments of the period." (Dobra, 2012: 32). We quote the opinion of one of the leaders of the autochthonous movement represented by the magazine Gândirea: "Between the Romanian politics of the nineteenth century and the National Church there was an antagonism that continues to this day. An antagonism in which the policy of Westernization at any cost has the side of aggressive action, and the church part of impotent passivity." (Crainic, 1923: 78).

At the European level, given the in-depth debate, things were no different, the poles were the same (traditionalism – revolutionism). "The ideological chaos, in present-day France, is due to the confusion between the different meanings that the opposition between left and right borrows (...). in France, the conflict between the Old Regime and the Revolution is as current as that between liberalism and laborism." (Aron, 2007: 40), wrote Raymond Aron in 1955.

From the perspective of the present work, the interest presents the traditionalist, archaic, conservative dimension, which in the meantime has become autochthonous, nationalist, sovereigntist as an option against what Europe represents today as a

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civilizational model. As we said, however, nothing is new, not even the contemporary sovereigntist attitude, which has known the transfiguration from the moment of its appearance, as a movement against the imperial powers and their representative administrations and reaching the contemporary attitude against the *acquis communautaire* and the European Union as its vehicle. "After 1989, with the *Nicolo ordinance* of the Council of State, the supremacy of European law over French law was affirmed. But has anyone stopped to calculate to what extent this principle contradicts all the ideas that structure the Republic? If there is a law superior to that of the republic, what remains of it? (...) Has anyone noticed that European courts, especially the Council of Europe, have systematically promoted the hijab? We will therefore have to choose between Europeanist idolatry and 'republican values'." (Bonnamy, 2025: 70). All this means that in fact not even the subject of the opposition is changed, what was previously identified as the "superior model of European civilization" is today easier to label and stigmatize under the name of "EU legislation".

A study at the level of the names of the parties that convey these orientations would probably demonstrate that the names of the autochthonous parties have changed profoundly, abandoning the abbreviations of "conservative, national, traditional" and promoting modern names with direct references to the historical identity baggage: "Sons of Italy", "German National Right", etc. From the very name mentioned, the sovereigntist-autochthonous tendencies obviously derive, as does the reference to national identities. Because this is where we wanted to arrive, at the precise way in which identity preservation, a populist discourse from the proposed ideal, becomes a political framework, a political vehicle and a political brand. The reactivation of eighteenth-century narratives even, under the banner of other ideals at first glance, occupies the European political scene today at high percentages, promoting the idea that authenticity, specificity and the national vein must occupy the central place in state concerns.

From Romantic Patriotism – Positive to Autochthonous Anti-Capitalist Sovereignty – Negative

As shocking as it may seem, the processuality of the transition from romantic ideals (nation, nation, spirit, race, self-determination) to nationalist, autochthonous and sovereigntist passions are demonstrable in the historical course and provide countless proofs among the great writers of humanity. The historical evolution, however, which began with the French Republic in collaboration with Romanticism at the end of the eighteenth century, (with its civic and republican ideals) has, in Julien Benda's opinion, a precise moment and place of appearance regarding the term "patriotism": "We cannot emphasize enough what an absolute novelty in history this form of patriotism represents. It is obviously also linked to the assumption of this passion by the popular masses and seems to have been inaugurated, in 1813, in Germany, which is probably the true teacher of humanity in a democratic patriotism, if we understand by this word the will of a people to take a stand against others in the name of its fundamental characters." (Benda, 2017: 21-22). The negative notes of the noble feeling of patriotism are already suggested, the author explaining them below: "(...) What surplus of violence this solemnization of its desires brings to the national passion is clearly evident if we look at the result of this feeling in the Germans who claim to be the successors of the Holy German Empire and in the Italians, since they have counted their ambitions as reincarnations of those of the time of the Roman Empire." (Benda, 2017: 24).

For the necessary historical touch, we recall that the author published the cited volume in 1927, the subsequent abominable events only reconfirming the author's suggestions. Going back, if we can date the consecration of the appearance of patriotism to 1813, we have to frame its connection with romanticism and the French Revolution and their ideals, aesthetic or political.

The Entrance of Romanticism

As inappropriate as it may seem to place romanticism between the currents that have originated today's sovereignist concepts, we will do so by referring to a few perspectives. First we will point out its almost perfect overlap with the French Revolution, an overlap that caused one of the German romantics to exclaim: "Oh, that I were French now!" Coming back, we reproduce the already institutionalized periodization, regarding romanticism. "In general, German Romanticism is divided into three great periods. First of all, the incipient romanticism, which originated in Berlin and Jena, (...) covers the period between 1770, (...) and 1805 (...). Secondly, the young Romanticism, with its main center in Heidelberg, manifests itself until 1815, when the Romantic spirit shows signs of exhaustion. Thirdly, late Romanticism, characterized by a conventionalization of forms of expression, represents the period of decline of German Romanticism. Around 1835 the romantic school practically ceased to exist" (Râmbu, 2001:14).

For the ideology of our article, this overlap with the French Revolution means a lot; concepts, ideals and visions of the two currents will intertwine, as we will try to show. Moreover, the romantic influence on the first half of the nineteenth century will outline positions assumed by the Revolution of 1848, an aspect that is again fundamental for our work. "Although the period of maximum flowering of Romanticism is between 1799 and 1804, in the middle of the nineteenth century the traces of the Romantic spirit can still be clearly distinguished. The Romantic movement placed axiological consciousness and the irrational above theoretical and rational reason in general." (Râmbu, 2001: 14). We draw attention, as an example, to the potential link between fraternity and patriotism.

We make, on the occasion offered by the author, the second clarification regarding Romanticism: it is an anti-rationalist current, therefore also anti-Enlightenment, precisely by rejecting the excessive rationalization of the post-Descartian world, accusing rationalism of a certain mutilation of the idyllic beauty of existence. Hence, the famous tendency of the Romantics to idealize and mythologize human existence, with exaggerated tendencies to reject reason in favor of myth and imagination.

The third underline refers to the idealization of history, from the perspective of combating the present with which they are not satisfied and of plunging into an idealized, dreamlike and often mythologized past. It is somehow a combination of their predisposition for the irrational and the tendency to mythologize history, the distance to mystical exaggerations being considerably reduced.

Hence, another necessary emphasis: the romantics are revolutionaries, they do not accept and fight contemporary reality. "Like any movement that claims its descent from a program from which it is inspired, Romanticism lives with the feeling of the beginning of a new spiritual age in the history of humanity. This new spiritual age presents itself in a revolutionary way as the result of a radical rupture of a fracture, which divides the continuity of the historical life of humanity in two. The feeling of passing from an old century to a new one, which is romanticism itself." (Musca, 2010:18-19).

And one last reference to romanticism, essential from the perspective of our work: by idealizing history, as we have pointed out, basing the historical perspective in

the culture of humanity, romanticism also reaches mysticism. Idealizations of the past, ancient or medieval, the taking of myths into the themes of romantic poetry, the glorification of heroes and events, were all part of the romantic arsenal of evaluating history in a mystical light. "In the romantic conception certain religious and mystical representations are inevitably included. For example, not only does the past appear better than the present, but the present lives off the past. Contemporaries consume the cultural capital produced by the ancients. (...) For romantics, the past has value simply because it is a negation of the present, a way of escaping from the given reality. (Muscă, 2010: 25).

Enough references, we believe, to be able to sketch the ideological landmarks of romanticism, its instincts and concerns. They all seem essential to us in the effort to point out some of the tendencies of today's sovereignist currents, also characterized by mysticism, revolutionarism and anti-rationalism. Starting from the temporal overlap with the moment 1789, which also created trends, concepts and ideals, we will try further to emphasize their interpenetration and, necessarily, their product, namely the European moment of 1848.

French Revolutionism and the Concepts Promoted

Unlike the Romantics, the French revolutionaries did not renounce the Enlightenment and its entire conception of humanity and social construction. A result of another period masterfully defined by Paul Hazard as the period of "crisis of European conscience" (the period 1680-1715), it knows and promotes the enlightened minds who take a stand against the obsolete dogmas, the crude traditions and the state establishment of that period. "In the depths of consciences, history has failed; the very feeling of historicity tends to disappear. The past was abandoned because it seemed inconsistent, imperceptible and always false (...). Something like a great collapse occurred, after which nothing was felt as a certainty, except only the present, and all mirages had to pour into the future" (Hazard, 2007: 38).

In their turn, the well-known French philosophers take over this entire ideological ensemble, propose and implement (even if fleetingly and idealistically) projects and configurations subsumed under the slogan "liberty, equality, fraternity". However, the road, from the Enlightenment, passed through the Hazard crisis, spiced with the idealism of romanticism, to the French Revolution, deserves the full attention of the world, on this path establishing the certainty that one will never again be able to legitimately affirm "The State is I".

The concept of sovereignty, for example, automatically presupposes that of republic, that of nation, that of democracy, which, in turn, expresses the ideal of equality, of "general will", which becomes obligatory to be respected, therefore sovereign. Here, then, is how ideas become projects and ideals become realities. "It should be noted in Rousseau, 'sovereign' does not mean the monarch or the government, but the community in its collective and legislative hypostasis (...). This act of association creates a moral and collective body, called a 'state' when it is passive, 'sovereign' when it is active, and 'power' in relation to other bodies like it." (Russell, 2005: 11).

We note for the moment the "active" dimension of sovereignty, emphasizing the great success of the French Revolution. "The French Revolution brings proof that practical reason – the one that commands the act, since it is not enough to 'think' – can make the sun rise of a new world. Through it, law replaces force, authority imposed from outside, as well as the darkness of ignorance. The light of reason, which is freedom, translates into a constitution by which sovereignty is bound to be based on its own will.

Man has a new perspective: he knows himself to be the bearer of the score, of the teachings, of the history, intimately connected to freedom and equality." (Ruby, 2003:70). Obvious links with romantic historicism, but essential seem to us to be the legitimization of the sovereignty of the people as an expression of the general will, the result of practical reason.

For us, at this moment it is demonstrated how the concept of sovereignty, which has become today a nationalist-sovereignist current under the name of sovereignism, served the simple imposition of the general will, through freedom, democracy and constitutionalism – but, as we have already suggested, it is not the only ideal instrumentalized today, almost 200 years later, in a populist-propagandistic way.

The nation, another term coined and disseminated by the French Revolution, will play an essential role in all history after this masterful moment of humanity. "Nation, since the eighteenth century, the totality of citizens who, by their own consent, wish to live together. The nation differs from the state (governing and administrative body): the nation is the totality of individuals, from all social classes, who exercise their suffrage in the case of referendums or legislative elections, etc. The nation represents the entire social body (...)" (Larousse, 1999: 227-228).

The foundations of this concept, however, lead us to others, such as race, ethnicity, differentiation, identity, history and national culture. We will deal with them below, specifying, however, that the appearance of the concept neither predicted future configurations, nor did it intend anti-Semitism. The concerns concerned the right of peoples constituted in nations to decide their own fate, according to their own will, not so much in relation to other nations, but at that time with the leadership and organization of their own statehoods and the renunciation of the hegemonic rights until then. "The nature of the nation, as it has been defined by European history, incites the will to group. In fact, only the confusion of the nation with the political leadership allows it to fulfill its destiny." (Larousse, 1996: 188). The great thoughts of the Revolution are being put into practice today. And yet the prospects do not seem ideal...

From ideals to identities. The role of the generation of 1848

There is an interesting and somewhat explicable transition from the great French revolutionary ideals of the late eighteenth century to the national and patriotic ideals. We want to draw attention to them especially because later, as we will show, they allow additional and essential clarifications and nuances in deciphering the proposed purpose of our work. The demarcations to which we are only referring at this point concern the terms of brotherhood within a people, of patriotism within a nation, of nationalism within a homeland.

Starting from the attempt to identify exactly how ideals end up being transformed into programs and later into dogmas, we emphasize Cornelia Bodea's eloquent text dedicated to Bălcescu (a Romanian leader of the Generation of 1848). "But the bourgeois democratic and social reforms generally envisaged in the unitary national states, such as France, where these theses were mainly formulated, constituted an incomplete revolutionary program for the peoples whose historical destiny unfolded in fragments, compartmentalized between unnatural state walls, imposed by foreign dominations. (...). In the situation existing in the Romanian countries, of transition between the old and the new, between the past on the verge of destruction and the future that was beginning to shine, and when most, as Bălcescu says, did not know where to turn, he launched the threefold slogan – of the national, political and social regeneration of all Romanians –

Fatherland, brotherhood, freedom!" (Bodea, 1970: 23). We do not pass without emphasizing the reference to the French ideal in relation to which "equality" is replaced by "Fatherland" exactly in the note proposed by the quoted author.

We are therefore talking about the beginning of the nineteenth century, known as the "century of nations", a movement to which, obviously, Romania also joins. Through the "national intelligentsia", namely the sons of the boyars, of the aristocracy in general (the only ones who could have financially supported the education of their own children abroad), the debate in the three Romanian provinces is connected to the international debates, especially the Parisian ones. "If judgment is allowed to substitute exact data if necessary, to continue history by logic, and to conclude from effect to cause, it could be said that the education of the emigrants spread among the sons of the great boyars exactly the same things that the events of the Revolution suggested to their fathers. Revolutionaries and emigrants of all kinds contributed to the "franchising" of the country, preparing it for French readings, awakening its taste for everything French. Then, no matter how royalist most of the emigrants were, they were full of the philosophical ideas of the eighteenth century." (Eliade, 2006: 213-216).

And the essential touch must be underlined here: Romanians, the Principalities, Transylvania, Bessarabia, all aligned themselves with the double revolution underlined by Cornelia Bode, as we have already shown and Nicolae Bălcescu underlined: "The creation of this nationality, a social reform of the Romanians, based on the holy principles of justice and equality, must be aimed at all our sciences. Romanianism is our flag, under it we must call all Romanians" (Bălcescu, 1970: 107).

The ideal was therefore the united nation, and its vector was Romanianism, through the revolutionary mechanisms of 1789 and later from 1848, ... Somehow the Generation of 1848 shows political genius: in the fight for equality, fraternity, democracy, it also adds to the problem of the nation. But we know, the idea was generally distributed as long as the whole of Europe was under the hegemony of a few empires. The idea of national sovereignty, of self-determination on ethnic bases was making its way into the future of the continent. Identities were exclusively national and the fight for them seemed to accept anything...!

What exactly happened?; nothing that was not already announced!

We have tried, within the limits of a dedicated article, to outline the long and wonderful path of the famous ideals of humanity, some statues of enlightenment, rationalism, others inherited from Greek antiquity itself and reinforced by romanticism, for example. Democracy, nation, sovereignty, equality, dignity, brotherhood, are all certain data of contemporary European society today. And yet..., we are witnessing today a rhetoric that is at least threatening, of eminently nationalist origin, which manages to pervert ideals such as a sovereign nation into racist nationalism, national culture into autarchic autochthonousness, national specificity into anti-Europeanism.

Paradoxically, although the current elections in Europe demonstrate that autochthonous, anti-integrationist political movements are approaching overwhelming figures, there is no concern to clarify the meanings of some concepts, which today are totally overturned, perverted, twisted, with the aim of manipulating the masses, especially since, since ancient times, these dangers have been signaled. The term nation together with that of patriotism (as we have already shown) opens up innumerable valences, some of them unfortunate since its affirmation: "(...)The nation is considered to be a descent from the same ancestors and having in common a kind of "blood consciousness" (...). The

freedom of nations came to be regarded, not only by Mazzini, but also by relatively lucid statesmen, as an absolute value, which in practice made international cooperation impossible." (Russell, 2005: 198). Words that refer us to today's sovereignist and autochthonous tendencies, written in the first half of the twentieth century. "Belief in race and blood is naturally associated with anti-Semitism." (Bălcescu, 1970: 107). And the example is belated, the fascist phenomenon being already consummated. "In order to see what philosophy can become when it falls into the hands of mediocre or worthless people, let us briefly follow the destiny of Friedrich Nietzsche's work during the period of fascism and beyond. The idea I want to convey, paraphrasing a famous saying, is the following: *from romanticism to fascism is only one step*" (Râmbu, 2001: 138).

How exactly generous concepts end up being twisted in the true sense of the word, acquiring meanings contrary to their meaning, this seems a matter of much more in-depth and mandatory study generated from semiotic perspectives and public manipulation. What is certain, however, is that the social sciences, through their tools, have sounded the alarm. Part of the explanation of the term "nation" in the Larousse Dictionary of Sociology makes exactly the references mentioned: "It follows that the emergence of nations, first in Europe, then in the whole world, has caused innumerable disturbances. Some result from the desire to bring together in a single political organization the dispersed members of a nation. On the other hand, others are determined by the will for independence of citizens, real or potential, incorporated into empires". (Larousse, 1996: 180).

And for the sake of completeness, from the same source we appeal to the notion of "nationalism": "A product of the French Revolution, nationalism was first and foremost an accidental, left-wing current of thought. From 1789 onwards, he expressed the revolutionary will to transfer the subjection of the individual to the king, the absolute monarch, to an abstract collectivity, pursuing sovereignty" (Bălcescu, 1970: 187).

Nation – nationalism – sovereignty: this is one of the equations of contemporaneity, in which the original concepts have led to a completely different dimension. In the third millennium, nationalism proposes a kind of autarchism. In the twentieth century he had proposed anti-Semitism, in the nineteenth century with 1848 Revolution it was still an ideal.

Case study

Călin Georgescu's presidential program –" Food, water, energy". (<https://calingeorgescu.ro/program/>).

We chose, for our case study, the electoral offer of the independent candidate Călin Georgescu for two reasons: first, it would be the obvious global popularization and media coverage recorded by him following the cancellation of the presidential elections in Romania in 2024 precisely because of him; the second, on the grounds that the lack of analyses of the type we tried is also the big mistake of the national authorities in trying to stop such candidacies in the future. The accusations of autochthony, Russophilia, sovereignty, falsified campaign, nationalism, ethnocentrism or anti-Europeanism deserve dedicated attention from researchers precisely in an attempt to prove the aforementioned accusations.

I. On the logical line of our article, we will first identify the examples of references to the revolutionary ideas studied, their origins and the distortions suffered throughout the presidential program:

Chapter Specific Objectives; P. 3. An economy of freedom and the common good, through the sovereignist-distributist model. In our opinion, the entire phrase refers to the model imagined for the First French Republic after 1879 with the ideals of freedom, the common good, the sovereignty of the people in a social, therefore redistributive, republic.

Chapter Strategic, national objective of the programme:

Paragraph 3: Romanians will have good reasons to love their country and their nation and to be proud of their past, present and future. The reference to the romantic orientation towards national history, and from here to the identity aspects is obvious.

Chapter Precise measures and directions of action of the programme

Para. Return to the roots: through the spirit of love, the saints, the heroes of the nation, the great cultural personalities become "living icons", they open the superior qualitative space of true freedom. The mythification of national history acquires dreamlike and religious dimensions specific to romanticism.

Chapter The major objective of the program – (...) the re-sovereignty of the person

Paragraph 2: The current state (servile and unrepresentative for the people) will be replaced by the sovereign state, where meetings between citizens, specialists and the state will take place at the table of Truth, Freedom and Reconstruction, for the benefit of all Romanians. The theme of sovereignty, taken from the rhetoric of the 1879 Revolution, returns consistently, in relation to the citizen or the state.

Precise measures and directions of action of the program: Establishing the strategy of common interest through national consensus, a historic step towards restoring a sovereign economy, beyond political confrontations and electoral cycles. Starting from the ideals of the French Revolution, the phrase reaches a terminology that can present threatening openings; "The restoration of a sovereign economy" in which sovereignty obviously implies the independence of the local economy from Western capitalism, the suggested model being the one indicated by the term Restoration, which refers to another mythologized stage in national history – Communism.

Chapter Sovereignism – concise and clear distributism: in Romania the transition to participatory democracy and market economy in a sovereignist-distributist system marks the beginning of the Great National Renaissance – the theme is one specific to the Revolution of 1848 when the Romanian nation followed the ideal of statehood.

Subchap. A true sovereignty acts out of love for the good of those around us:

The good you want for your country, such as national sovereignty or control over the natural and cultural heritage, must also be the good that other nations also benefit from. From this position we must understand the relations between states and nations. It is not by chance that we chose the two phrases, they express the quintessence of the project studied. Starting from the concept of "national sovereignty", not that of the sovereignty of the people as it was claimed in 1789, the first sentence refers to the "control over heritage and culture", a reference to the criticism of their current foreign control. In the second sentence, "relations between nation states" suggest in the future a Europe in which states become sovereign again to the detriment of the model promoted by the European Union.

II. The quantitative analysis of the text (1700 words, 6-7 pages classic Word format) shows us the following statistics:

- The word "sovereign" and its derivatives appear 75 times
- the word "nation" appears 5 times

- the word "people" is used 12 times
- the term "autochton" is used only once
- the term "freedom" appears 12 times

III. From a qualitative perspective, some conclusions can be drawn:

- the 75th times use of the term "sovereign" and its derivatives abundantly show the autochthonous orientation of the text

- the use of the terms "freedom", "dignity", "equality" demonstrates the "revolutionary" orientation of the text

- the appearance of the word "people" 12 times is perfectly explainable in a political program to which we add the concept of "nation" 5 times, resulting in a predominantly ethno-centric orientation

- At a holistic evaluation of the message of the text, we resume the thesis of the use of terms in an autochthonous, sovereignist and almost isolationist dimension, far from the ideals expressed during the periods of consecration of these concepts

- As a final touch, we evaluate the entire text as representative of contemporary nationalist-autochthonous political orientations, with a note with anti-European, anti-globalist and, inherently, ethno-centric (anti-multiculturalist) accents.

Conclusions

We are at the point where we can make some substance assessments. We have tried, one by one, to show what were the main conceptual contributions of the great European ideological moments of the late eighteenth century and the first half of the nineteenth century, precisely to show that the narratives of that period are also present in today's political discourse, especially in the vocabulary of autochthonous, sovereignist, anti-European parties.

In our opinion, the relevance for the essay in this article presents, from the perspective of Romanticism, the inclination towards revolutionism (as a negation of social settlements) and the mystification of history (through idealistic symbolism) from the perspective of the French Revolution of fraternity (within a people) and sovereignty of the people (in the face of any other order – absolute monarchy in that case), and finally, from the perspective of the Revolutions of 1848, the term nation (which leads to the ethnicization of state constructions) and the struggle against any oppressive imperialist order (the imperialisms of the time with the inherent injustices due to the differentiations between the imperial center and the provinces).

Upon careful evaluation, we will notice how, especially in the cases presented (but the study can be generalized to the entire narrative of European anti-European parties), absolutely all the concepts and orientations highlighted are present in contemporary political offers. The mystification of history and historical characters, as well as the call for the necessary revolution, specific to romanticism, are easily observable. The return to a brotherhood among the peoples, as well as their mandatory sovereignty in the face of any leadership, specific to the French Revolution, the settlement. And as a crowning achievement, the domestic struggle against the foreign leadership (in this case the establishment of the European Union) with the aim of liberating nations and their manifestations, specific to passportism, are orientations that obtain higher and higher scores in the elections on the territory of the EU.

Enough observations to reach the conclusion of our work: although recovered from European ideological history, sometimes declared, most of the time even unconscious, the concepts and orientations mentioned are today far from their initial

objectives (romantic, enlightenment or papist). We refer in particular to the negative note (exclusivist, autochthonous, ethno-centric) of their contemporary use:

- Sovereignism not at the will of the people, but against an integrative European vision;
- Nation not as a common history and as fraternity, but as superiority over others;
- Revolution not so much against some ordinances, but against some socio-professional classes anathematized as guilty for transitory situations;
- Autochthonisms not as a valorization of originality, but as resistance to inter and multiculturalism).

We identify this new orientation, of using the great ideals of humanity in derailed senses with profoundly negative connotations, as the main danger to the European construction. It has also been signaled, even in time, sectorally or holistically. "Heir to a very long and brilliant past – brilliant through inspirations and efforts – the new vulgar was pampered by the surrounding world (...). These spoiled beings, however, are sufficiently unintelligent to believe in the material and social organization placed at their disposal, like air, has the same origin as air, since, in appearance, it is not lacking either, and is almost as perfect as the natural one." (Ortega y Gasset, 1994: 84-85).

A plethora of established writers, such as Raimond Aron, Julien Benda, Ortega y Gasset, have made it an intellectual duty to point out the dangers of the new society. With the effort available, we do it too, saying with all conviction: contemporary dangers lie in narratives that obsolete, distort and devalue concepts that are great and that have accompanied us for more than 200 years. Nothing seems new, although, in reality, nothing holds the greatness of the old.

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