

Petre Țuțea and his contribution to the philosophy of law

Valentin-Stelian BĂDESCU, Ph.D

The LUMINA University of South-East Europe
Bucharest, Romania
Associated researcher at the
Institute of Legal Research of the Romanian Academy
Lawyer, Bucharest Bar
valentinbadescu@yahoo.com

*„Liberal Constitution of 1923 is not a work, is a masterpiece.
A mighty king, wrapped in a liberal state rules:
separation of powers and freedoms one wants Uncle Nita;
nor may lead many freedoms”*

Petre Țuțea

(In „322's memorable words Petre Țuțea”,
Humanitas, Bucharest, 2008, p. 35)

***Abstract:** About Petre Țuțea ideal universe, I did not know very much; I started by exploring it, must admit, sensitized and helped by local patriotism. Numerous studies and various aspects of his life and work, made by some of the most proficient in, we were also very helpful. We did not stop here though and so. I restored a path of knowledge already traveled. We started her on our road impassable. At its end, we met with a unique Țuțea. With Țuțea lawyer, aspect which appeared first, and perhaps most convincingly, and you never caught her and have set up an others before us.*

***Keywords:** Petre Țuțea; philosophy of law; democracy; freedom; rule of law; justice.*

1. What about Petre Țuțea

It was the early 70s when I met "Petrica" as he said tenderly and respectfully Master Dan Puric or "Santa Petrache» how spoiled Aurel Dragos Munteanu. I was a student at the Military School in Ploiesti Dimitrie Cantemir and as usual I was returning home on holiday in my birthplace, the town Boteni, Arges county (former Muscel).

Here in one day, a beautiful summer afternoon, a tall and stately old man with, even then, a bald glorious new approach - I and my Father - the main street of the village. Get your cap on your head (I was dressed in uniform cantemirist beautiful, I am proud that need high) father tells me. Are you in the Lord Petre hundred. I did not know anything about it then. Well, Octavian, so was my father's name, you did well that you left your son to go to war; for a man are three honorable professions: law, medicine and the military. Only then I converted the profession of arms to the laws.

I learned later that law and army have been close to Petre Țuțea. Since then I have not had a chance to sit around. It's true, then do not realize the actual dimensions of the thinker, and this particular lack opportunities Knowledge of his life and work in the generation of which was a part, and the restrictions of my status as an officer. After divorcing Petre Țuțea dad gave me some details about the history and philosophy. I realized that after a leftist sympathies peioadă becomes supporter of the Iron Guard, but not enrolled in motion, was senior official in various governments, and under the communist regime has many years of political imprisonment. Local people are feared to talk too much about thinking, especially since

they pursue and persecute security even after his release from prison. He came in December 1989, with it freedom and hope so that I was expected to exhort the true Petre Țuțea develop, to find his conception of freedom and democracy and totalitarianism egalitarian, essential things - God, man, death and eternity.

Obviously, that in the few pages of this material can not catch his thinking Petre Țuțea, but glimpses, lights and shadows to the right philosophy we strive to do, especially for anyone with a pure heart will come to these pages. But for this, first to see who was Petre Țuțea, where it came from and where it goes.

2. Petre Țuțea. Biographical

As I said, the birthplace of Peter Țuțea is Boteni town, the former county of Muscel old Romanian rustic settlement founded by Botea / Bota, soldier of the legendary Black Voda- founder of the country, although written testimony is late, from December 15, 1513. the village is situated on a beautiful terrace Argeșel River valley that divides the two center of the village, at a distance of 20 kilometers south of the first capital of Wallachia-Campulung / Dolgopol, 60 km from Curtea de Arges and Targoviste, other capital of the Romanian Country. In Boteni, 1830, the district was taken up residence in the former county // Argesel rural district Muscel. This means that here was until after World War II, the place of operation of several state institutions: the Court, perception, human and veterinary health service, gendarmerie station, all other eight common in the area.

In the village there were two churches - one stone (in the old fireplace, dedicated to St. Paraskeva and another - high wood "Transylvanian". The remaining stone church in various reason, alone, served three generations of priests Badescu: Ion sin Dinu Badescu, his sons, Constantine and Ion Dumitru Badescu sin and son of Dumitru Petre Bădescu priest (1859-1925), father of Petre Țuțea.

Petre Țuțea's father, priest Peter Badescu, his wife having died and according to custom, nemaiputându-marry a second time, he invited Ana Țuțea teenage daughter Țuțea Simion Oprea, pious peasant villagers attended church, il help in household and cleaning house. In these conditions was born a full relationship, which, at 17, Ana Țuțea, born a boy, who is given the surname of the father, but in the absence of a legitimate marriage is registered in mitrica (from miter-womb), City Hall the mother's name as general custom Romina Area. From this marriage will be still born 7 children. Father Petre Bădescu not officially married nor the Registry Office or before the altar of the church being stopped by Christian dogma; had been married once, even if widowed.

In 1920, at the suggestion of his friend Ion Chelcea villager and, later famous ethnographer goes to Cluj and is part of the high school grade "Gh. Bariț" and then, in 1923 pomovând last two grades of the upper (seventh and eighth time) in one year, graduated from high school, high school graduation exam, and in the fall of 1923, is part of the Faculty of Law, University of Cluj, from which it takes its license in 1926. in the same year doctoral degrees, and in 1929 the proposition of administrative litigation.

3. About Petre Țuțea lawyer

About Peter tute's ideal world, I did not know very much; I started exploring his one must admit, sensitized and cosubstanțialitatea help of local patriotism. Numerous studies and valorosele various aspects of his life and work, performed by some of the best connoisseurs in, we were also very helpful. We did not stop here though and that. I restored a path of knowledge already covered. We started her on our way impassable. At its end, we met with a unique Țuțea. With Țuțea lawyer, aspect that appeared first, and perhaps most compelling, and you never caught her and have configured it others before us, even if so far our efforts to find thesis doctorate in law, in administrative litigation have not been successful. I want to understand here that it Tutea oversized lawyer; that we see only in this aspect; that we put in the background the philosopher or the economist, the area that most who claim; but what is more beautiful than the philosophy of law! Do not just say this realm of law began, certainly earlier than the others - Faculty of Law and graduated and received a doctorate in Legal Sciences. He wrote and published a more consistent

and probably to us all, or most of his philosophical writings, or economic stayed two newspaper pages (Left and Word) where he wrote under the pseudonym P. Boteanu, interwar is true.

That is why our approach research focuses on the analysis and dimensioning of knowledge and targeted systemic perspective on the ideas of justice and the functioning of the rule of law, which at the time had great resonance and audience, and not They've still lost importance and timeliness. Since we did well or not, remains to assess and decide critics, and readers who entrust us with all our vulnerability.

4. The Rule of Law in the vision of Peter Țuțea

About the rule of law, of democracy, should not talk so much says Petre Țuțea. "I in terms of democracy, I have no personal opinion. I rely on two classical thinkers. Plato and Aristotle. Plato argues that there are three degenerate forms of government: tyranny, oligarchy and democracy. Aristotle says that democracy is the system in which each wants. And I said: as seen" [1]. The idea of the rule of law, democratic form today more than ever, the center of gravity of the concerns, political and social thought, each trying a different formula or state reconstruction [2]. In this sense, continue Petre Țuțea, "Bergson's proper for Aristotle and say that democracy is the only system compatible with freedom and dignity, but it has a flaw incurable; has no selection criteria values. So democracy is the social system in which each wants and n number replaces quality. The triumph of quantity against quality. Bergsan was accused Stalin's little philosophical dictionary it's fascist".

It is conceived in his time but today, plans to organize a new state (not much facts pertaining to the field also pure speculation, today we have so many elements of knowledge that no longer seems naive or lack of understanding of social issues and policy, any rational attempt to change the organization structure of the company), it looks especially young generation, the lure of new settlements in which any good man will find his place and energies will be channeled towards a definite purpose. And to give this a novelty statist movement is wrapped in the alluring form of democracy, the rule of law.

If his time formula Mussolini: "Everything in the State, nothing outside the State, nothing against the state" had become a kind of miracle cure, able to heal all the shortcomings of a society in full decomposition, Petre Țuțea's concern to this quadratic: nation-state-society is not speculative but practical. It can not be understood if you do not put the crisis causal structure and function by passing the three entities (note it's great global economic crisis of 1929-1933) and the pressing need for change. Hovering mass of the people, out of which came, not the elite, the "mystic state" as he called it, thinker adopted against the bourgeois state one of the most vitriolic criticism. Illustrative and are significant in this respect, as the philosopher appreciate two undisputable facts: slipping in the labyrinth of laws and tend to replace the liberal state with type authoritarian corporate state. Explaining, showing that "nmulțesc-laws to the extent that those invited to apply will have to make serious investigation to distribute the only kind of justice in our society, legal justice" [2].

Slipping it into the "labyrinth of laws" originated in his opinion, contrary to many of the representatives of the parliamentary regime and all fascists, the "complex life of the group, the structure of society and the political system, especially if we consider that the bourgeois state, State elected political par excellence, it occurs by two means: by law showing innovative appearances and military and police action". "We all put our hope in changing the structure of the liberal state, but not taking formula Mussolini simply because such state formula escapes popular control; because instead will of the majority expressed freely in the democratic regime by means of universal suffrage, political will is embodied in the Prince and his suite [3]. This conception of determined denial of any restructuring of existing state on a corporate-fascist explains not only and perhaps primarily by leftist orientation, but rather, through his inner impulses, rational, democratic, against totalitarianism. This way it gives and demonstrates the historical illegitimacy-fascist corporate state, it onnorează Petre Țuțea and places it among the most representative and most feared opponents of reform bourgeois-liberal state by applying the doctrine of "medieval Wallachian" [4].

Continuing on the same path, Petre Țuțea asks rhetorically, as we are now in the year of grace, 2016, election year for the highest dignity in the state, the current state is the legal expression of the nation? ", or in

other words which is the nation-state relationship?" The answer came all from him, promptly and emphatically: Yes. But the nation must be clarified, showing that the nation is a concept historically amalgamated from a particular linguistic structure of geographical landscape and popular superstitions, called a global term tradition. "In his view" if there is a science of the nation, I am Romanian handicraft. Moreover, "nationalism can be practiced. Nobody can not prohibit a people to live the tradition and history of glories and defeats them. Pârvan says ethnic is the universal starting point and your destination. I, as a nationalist, I thought a long time that the nation is the terminus of universal evolution, enter the Tower of Babylon". A little bit obsolete and this apocalyptic vision Petrica! The explanation may reside in the relative haste with which override the concept of nation, everything that interested him at the time of his spiritual existence and becoming, it was logical and historical arguments to defend their ideas and beliefs about the past, present and future of the Romanian nation [5], of the national state, unitary, Romanian, independent and sovereign.

In light of these developments conclude that seen as the legal expression of the nation (state), as eternal as the community and the existence of nations (nation) and the regime, as historically determined system of people living together in a given space (society), these three entities are placed in Peter's conception Țuțea a pyramid position. Based society with the widest scope of coverage; middle nation; and peak state - nation and society exponent which it generates and sustains it. Although there are differences of substance between them and enrollment, the philosopher regards it as an organic whole, within which are established and functional interdependence of bottom and vice versa [6].

Although the idea that a federalization of Europe by creating a superstate, having power over nation states was not possible for Petre Țuțea, if we consider the history of this troubled continent and actually existing states, brought the nationalist appellation labeling he was not denied, but rather honestly and proudly admitted it was nationalist. "I've been accused, we these of law, that exaggerate the power of the nation. All nations do so. Each believes that his nation's top of the world. Romanism meant for our generation, to be ourselves. That if I had not novel, I would be nothing" [7]. Petre Țuțea not seem to share in this regard, Nae Ionescu's ideas, he felt drawn to conservative conception of Eminescu, who sat the state legislature and the nation, in the natural order of the world [5]. Nationalist, but it was retrograde and xenofom. Was formed and manifested entire life as a nationalist democrat, progressive, perfect, and fully aware that belongs to a real nation European impossible incorporated by absorption by other peoples [5], and by proving original theory of the state. Which is explained as the State seen as politico-legal institution, occupies a central place in his meditations. We can add to the explanation and the particular interest which exhibited thinker, constantly, for social and political life.

5. Coordinates democracy in his thinking Petre Țuțea

A socio-political approach from the perspective of democracy as we have said, can not be made without reference to the analogies between historical events in Romania from 1936 until 1948, characterized by the rise of fascist movements of the War global hegemony of Nazi Germany until the communist regime with the support of the Soviet occupation. Petre Țuțeaeste reception marked largely by political emphasis. Links with the Iron Guard's not a single aspect or while easily defined. A near legionary movement occurs under intellectual attraction exerted on an entire generation of Nae Ionescu. In our view, a clarification of this type, belongs primarily and less literary history or the history of religions.

Țuțea's Meditations on matters of law are not accidental. His character and ambition honest fighter, could not be outside of such concerns. This explains why, after graduating from law school, from Cluj, has susținut and Ph.D., all in the field of legal science ments, attending the courses of great jurists of the time. But concern for the study of law was maintained after entry into politics, where, engaged in journalism, fought to improve the situation of the country, not only culturally but also economically and legally. The fact is that, most of its reflections on issues of law, are of great topical today. However, it would be of great utility in forming students studying law. This is, in fact, the main justification of this paper.

The structure of this section must be emphasized and Petre Țuțea's conception of democracy. "Without thinking style social Darwinism, can not remain indifferent to the inability of democracy to ensure selections are natural values. Democrats think aritmetizat social body: all the ends are where it's majority, come to power. Suffrage flock! That's my opinion about democracy. I, as the aristocratic Ib I thought, I must be politically Democratic. The table is absolute; each taken separately fool is a fool and so. But all these fools, taken together, are a historical principle. By its very ideological order, democracy requires the idiot to stand by genius. The bad news is that people can get trapped in herds exception democratic. What decides the table is absolute, because the mass is expressed species. By expressing individual personality. But sometimes a person gets so much influence over the masses. They are elected. History is made by elected officials. The paradox of human society is that it produces the heads crowd and they run. The history of social balance is characteristic of any democracy. That's a constant force of democracy. And the extremes - either the far left or far right - which violates the idea of social equilibrium, it is hostile to democracy".

Although not systematically built a legal ontology, argues Țuțea deep unbeatable based reasoning with istoriste and organicist premises, on democracy. With reference to this issue suggest an approach Petre Țuțea Eminescu standing in its way, the same line of thinking with our national poet, unpaired "... And people sleep. In the beginning of their lives instinctively, they live in a natural state, like bees, they create institutions and use; you should find them better if they would create awareness, and even that their views are more rational, well-drafted, but laws and institutions created by reflection. Institutions grow the plants, everything in them is good, without the mind you have played a role in their growth, sure instinct of nature created them good and people vegetate in the living organism, without realizing it, ba without them alive-n mind how it could be otherwise. But when laws are written? When you start becoming controversy when naivety cease when use begins to be seen as empty form and not as spontaneous expression of a sense of a necessities ?"[8]. And yet, thoughtfully, "the best social system is the departing to respect human mask: democracy. Democracy is imperfect, but it's hard lived without it. It is a kind of chaos bearable. In democracy the law works, while in communism law does not exist; it's tyranny".

6. Instead of conclusions. Romanian dilemma: ethnocentrism or inter (multi) culturality

Try the following lines to sort out some thoughts about his contribution to the philosophy of law and Petre Țuțea I like to refer primarily to the timeliness of his ideas, especially the new ideology of globalization and Europeanization, integration into a Europe whole in Americanized delete utilitarian civilization identities and tolerate the increasingly indisposed any moral or spiritual commitment, to the contrary. In this space would not occur if Mihai Eminescu, Nicolae C. Paulescu, Crainic, Nae Ionescu, Mircea Eliade, Vasile Bancila, Mircea Vulcănescu, Mircea Eliade, Emil Cioran, Petre Țuțea times which did not like to be called a philosopher but prefer to call themselves "Christian thinker" [9].

There are, in fact, a circuit brilliant ideas in a Romanian culture, the line Eminescu - Nae Ionescu - Petre Țuțea, what he expects final capture into a work of superior synthesis since, like Petre Țuțea - man can not save without God, much less against God. Then, mărturisesc something I wrote this material mind, and soul. I did so because I was convinced that Petre Țuțea can not be understood and played the world to which it belongs, in all his majesty and brilliance than revealing not only philosophical and economic register and the legal; because he himself was in some theoretical approaches and practical lawyer by profession. His true vocation to identify their destiny was "that of a statesman the creator of laws to govern the people" [5]. I wanted to become a legislator; why? "To make people better by cart". Being a graduate in law and do specializations abroad with the intention of becoming a leader economically and politically, to commit a large part of his life, working as journalists, to accept willingly and not fortuitous quality of official and not write than ocaziopnal and not as far as possible, so you do not have a theoretical work in the true sense of the word, and yet you are one of the most prominent philosophers of the time is really an odd case, an unprecedented paradox [5].

Relied less lawyer practicing this activity is likely to help fix Petre Țuțea rigorous in thought and deed history of our nation, but not solve the problem itself; not categorical and convincing answer to the

question whether "imperial peasant of Muscel" created or not in the true sense of the word, a genuine work of indisputable scientific and perennial held that effectively contributes substantially to the enrichment and spiritual heritage of the country.

Petre Țuțea held the world to perceive and hold him as a lawyer, but not of Department leadership and decision making and to be more liberal defined itself: explaining claimed that "in the climate created by liberal spiritual breathing, moving values undisturbed by anyone. "This attachment to liberalism, however, did not prevent him dissociate, philosophy, democracy, on the ground that he "thought it almost aristocratic social corpus". Operating such a dissociation is not CAA philosophical choice between liberalism and democracy; actually and in fact, has opted for liberalism and democracy and rejected as unacceptable and void, all other systems before all the esnță and totalitarian bill. He opted for the rule of law where justice and public good be above all interests. In this vein of thought was formed and located Petre Țuțea; You can influenced his thinking was marked by great thinkers and Romanian and foreign; acquired multiple traits and therefore made its own place, separate the mind and wisdom Romanian book [5].

While most researchers have dealt with the socio-political thinking of Petre Țuțea insisted mainly on state issues, treating less than reflections on law and justice message. He systematically studied social sciences and political issues, including the legal sciences and was not satisfied with just a simple information but insisted to understand and propose sound solutions to practical problems related to the design and implementation of law. giving ample space origin state justice mechanisms, the content of laws. From the perspective of legal philosophy, Țuțea given most attention to the problem and the issue of state law, the doctrine organicist perspective. with the core idea that law is created by the collective spirit of the people. The perimeter "phenomenology law" thinker emphasized strongly on the need to ensure the legitimacy of all rules of law, so they have not only juridical but also justice, that is based on the validity of their social and moral charge. And the juridicity be related to soil history and national spirituality. Only in such combination will clear his originality Petre Țuțea amid common European thought and hypothesis from which we departed, that he made important contributions in philosophy of law issue is confirmed.

Its strong conscience bullet, led to meditate at length on all topics related to social life politics. He did, however, in a thorough and consistent. First, meditating on your own on the being assumed arch explanatory principle and placed on "peaks modern philosophical thinking." In other words, he was above dilemma traditional European philosophy. "I cultural, are a European, but spiritual foundation's peasant Muscel" said Petre Țuțea. A general ontological intuition explanation, from which he left, to knock and practical philosophy.

Hunted in life, as distinct personality Romanian and Romanians in Europe, his destiny Petre Țuțea not escaped even after the entry into nothingness; Chase and his work is marked by both specific national in form of philosophical and religious as it is in content. Thinker and his work have been identified with the history of the nation [10]. Continuously oscillating between philosophy and theology, Petre Țuțea has found time for law, but remains faithful to the empire certainty, which for him is embodied the evangelical dogma. He imposed the Treaty of Christian anthropology as in triad nation-state-society triangle God, nation, people and states that there is only one path to truth: the Christian way, because if we take Christianity seriously, like Petre Țuțea, man is can save without God; and much less, enemy God.

Adored or blasphemed Petre Țuțea remains a touchstone for all researchers of his work, a challenge that God has been pleased to appoint, Romanian people. As a thinker, he was considered by many a Socrates, though usually he did not use the method known ancient dialectician. I can still close kneading Petre Țuțea dramatic in this respect that of Socrates, that he was aiming cooperation with God, holiness, without ever reaching realize it. Like Socrates, Țuțea peasant exclusive Muscel is a man of the city, at all of nature, it will say several times: do not give a damn about it, do not see, do not have eyes or other senses to nature. Finally all that Socrates prisoner, days of confinement in prisons and under dictatorships censoring red hair Petre Țuțea is that the only and truly bright, "here will undergo transfiguration, Suffering with God". Here he asks, as the great man martyred, if you can heed what god whispers in your ear about his mission, if then you have to confirm it - and how, and when? [10].

Sandwiched between legend and reality - a plan to which he himself has made enough trouble - Petre Țuțea enhances his legend still. This apparently happened to his great designs, Socrates and Plato, Thomas Aquinas, that our thinker would look after each and physically. The reality, however, his life Petre Țuțea was as hard as hard as he is legend. Therefore it seems quite risky to attempt to describe here under the sign of holiness. Because how such longer wish to holiness as if you were engaged with the human, and the idea of heaven did you do sometimes, like the Athenian; known figure finger? The question is legitimate if Țuțea Petre, who often mixed and long-term consequences in politics and in the affairs power, but his presence on the scenic rostitoare the world of all kinds, not to mention?

In pre-war years, sign the writing National Revolution Manifesto with Sorin Paul, Peter Mark Bals (Panchea), N. Tatu, George Tite. With this manifesto, youth ministry, probably start thinking of a school, a national teachers. This school should be, maybe he thought so and Petre Țuțea, as conceived by Noica that school, a school where not to teach anything besides spirit, no content, no tips, no teaching. Exegezaa Petre Țuțea is a scholarly documenare battle. He consulted books, predominantly by German brokerage belong to established names in various fields: religion, philosophy, science, law, economics, art, etc., from primary times to contemporary world culture. Encyclopedic nature of voluntary exposure contrastează explicit information, without getting vulgar. It was therefore also called "genius at Boteni"!

Petre Țuțea, however, was not a genius. Not invented anything, did not find anything, not scored, decisive, any field of knowledge [11]. But it's perfect acceptable in colloquial language, to tell about something you like very much that's brilliant. Petre Țuțea was very loved after 1990, when the whole of Romania could see and hear the talking. For a while, it seemed that a cult is born around it. He was charismatic, witty, highly intelligent and say what traumatized Romanians of the time they wanted to hear: that they are a great people ("The Romanian people is one of the wonders of God's march on earth" or "God is Romanian. Or, if not, are against him"), and they are a fallen people, stupid, especially after the overwhelming victory of Ion Iliescu in the elections of May 20, 1990 ("I did 12 years in prison for a nation of imbeciles"). Strangely, both messages only apparently contradictory, producing pleasure Romanians that time.

Țuțea seduced everyone with a funny kind of radicalism. His words were sharp as diamond, went directly to the target. At the same time, it was something nice, put something soft words that just read today by someone who has no idea how Țuțea speaking may seem very hard. Someone who knew well before 1990, when Romanian few knew who it understandable reasons, he suggested as a key to reading his words colossal, like "I walk between my nation and God" or "I read his criticism Bucharest information read Kant as" a little exercise of imagination. Think that after speaking those words to tower or other places, returning to the interlocutors and winks. Somehow, his words should be read as we read about Cioran, his great friend. It is not by chance that the two, although apparently think very differently, are very similar. Both speak harsh words as the Himalayas, as God, death, people, history and the like with the lightness of a skillful juggling. Therefore, you should always perceived a small dose of levity behind these words, expressed great gesture winked. Otherwise, we would have put in a supra-human power of thought a Țuțea incandescence, or thought of Cioran abyss. That, I hasten to say, not at all alter the seriousness of the message. Tempers, had been imprisoned by the communist regime. First from 1949 to 1954, without trial. Then, from 1956 to 1964 was sentenced to 18 years in prison for the vintage creepy "crime of conspiracy against the regime popular". Petre Țuțea was a radical anti-communist. He, moreover, could only be radical. In his youth, met and right and left in the same manner.

In his memorable formulation of the years 1990-1991, anti-communism sounds great. At end of life, weakened by old age, was frequented by all sorts of men armed with recorders that came to his bed to hunt words of genius. He asked questions and Țuțea in pajamas, with a fez on the head, lying in bed, covered with blankets, responded. Since 1990 I saw these pictures and my heart squeezed. I felt it was unfair or even indecent to treat a man in his condition so. I remember, for instance, the sequence seen on television when and if I'm not mistaken, available on youtube today, a group of young exalted of that time had come to his bed and he spied something like: "Do you think it would be time to revive the legionary movement?" And the answer Țuțea breath and trembling old man, "No"; which easily disappoint young duplicating question

awaiting answer exactly the opposite. Philosophically speaking there was nothing more original than Nae Ionescu, the teacher who, along with his entire generation admired.

Like Nae Ionescu, however, have the unique ability to make perfectly intelligible to any mediocre great ideas of philosophy. Which is both good and dangerous at the same time, but I will not insist on this. Cioran, in a letter from the '70s, says that if he had lived in Paris Țuțea would become a worldwide celebrity. Maybe so. In a normal Bucharest, however, exempt from the communist occupation of four decades, Țuțea would have been a great teacher. I do not know if the university or in a private setting, but I know that would have generations of fans, known as cultural glory and be made a bunch of Romanian intellectuals. I do not know if the following anecdote circulated by him in the order history is true or not. They say an illiterate peasant, imprisoned alongside Țuțea, was asked: "What do you mean she says Țuțea?" "Nothing, says the man, but it's great!". But in order spirit is quite true. Well, that's what I call a great teacher. Let every man make literate to understand some of the great ideas of the world and make any illiterate feelings that listens great ideas, even if he can not understand. If we think that Romanians have known him only two years (he died in December 1991) and see what memories it carries today, more than two decades of death, we can say that the greatest success of Petre Țuțea is posterity. Important is remembering that left her Romanians, here, and now I love him so.

Finally, the research contribution that has Petre Țuțea to clarify the theoretical and practical issues regarding the right to be continued with more boldness. Moreover, since today, libraries are available to every researcher interested in the matter. Contact with documentation which is reviewed the report state law constitutes an encouraging, as it can be revealed the depth and sophistication of thought with which the philosopher addresses legal concepts. But such discovery can be made and publishing consulting others about Petre Țuțea. Even his work economic soaks the lightnings with reference to philosophy, ethics and law. Especially pure right ideal and only provides certainty why people believe in the value of the principles and rules of law, only able to legitimize power.

References

- [1] Petre Țuțea, 322 de vorbe memorabile ale lui Petre Țuțea, Humanitas Publishing House, Bucharest, 2008, p. 35
- [2] Vasile C. Nechita, Petre Țuțea și provocarea sa economică, Sedcom Libris Publishing House, Iasi, 2000, p. 133.
- [3] Petre Țuțea, Legiferarea în regim parlamentar, în Stânga, an I, nr. 6, P 5, col. 5, citat de Vasile C. Nechifor, în op. cit. p. 31.
- [4] Petre Țuțea, Regulile jocului democratic, în "Stânga" nr. 4, p. 2, col. I, Bucharest, 1932.
- [5] Vasile C. Nechita, Petre Țuțea și provocarea sa economică, Iasi, Libris Publishing House, 2000, p. 27, 34-35, 115-118.
- [6] Petre Țuțea, Proiectul de tratat, Pronto Publishing House, Brasov, 1992, p. 7.
- [7] Petre Țuțea, 322 de vorbe memorabile ale lui Petre Țuțea, Humanitas Publishing House, Bucharest, 2008, p. 40.
- [8] Ștefan Munteanu, Contribuția lui Mihai Eminescu la filosofia dreptului, în Acta Universitatis George Bacovia. Juridica - Volume 2, Issue 2/2013, p. 23.
- [9] It is amazing impassivity most intellectuals of Romania, who undoubtedly knows Western Europe and North America where individuals are not allowed, or promote hate to blasphemy nation, regardless of its historical or cultural performance. His hatred H.R. Patapievici to Romanian, whom he calls "little people patibulars 23 million", we will not change history, culture, and we will not improve any image in the world. On the contrary, it does great harm internationally. Maybe that seeks maybe that's made to do ... Here's opinions former President of "Romanian Cultural Institute", H.R. Patapievici, about Romania and Romanian, Romanian Language and Culture about.
- [10] Mircea Coloșenco, citat în Petre Țuțea, Scrieri filosofice, vol. I, prefață de Gavril Matei Albastru, Bucharest, Romania Press Publishing House, 2005, p. 8-34.
- [11] Sever Voinescu, Petre Țuțea - Ce a fost, ce ar fi fost, articol preluat de pe site-ul: <http://www.evz.ro/petre-tutea-ce-a-fost-ce-ar-fi-fost.html>.

Valentin-Stelian BĂDESCU

- [12] Petre Țuța, *Între Dumnezeu și neamul meu*, Vatra Românească Publishing House, Bucharest, 1992.
- [13] Petre Țuța, *Omul: Tratat de antropologie creștină*, vol. 1-2, Timpul Publishing House, Iasi, 1992.
- [14] Petre Țuța, *Scrieri filosofice*, vol. I. *Filosofia nuanțelor*, Diana Pres Publishing House, Bucharest, 2012.
- [15] Gheorghe Gabriel, *Petre Țuța între legendă și adevăr*, Gândirea Publishing House, Bucharest, 2003.
- [16] Răzvan Codrescu, *De la Eminescu la Petre Țuța*, Anastasia Publishing House, Bucharest, 2000.
- [17] Spiridon Cassian Maria, *Petre Țuța între filozofie și teologie*, Cogito Publishing House, Oradea, 2004.