



This work is made available under the terms of the

Creative Commons Attribution 4.0 International License (CC-BY- 4.0)

Archive Documents

Dimitrie Gusti and the Royal Cultural Foundations (1922-1948). Archive Documents*

PhD Student Laura-Rodica Hîmpă

‘Iorgu Iordan-Alexandru Rosetti’ Institute of Linguistics
of the Romanian Academy Bucharest

E-mail: l.himpa@gmail.com

Laura-Rodica Hîmpă is an expert in bibliography and a documentary specialist, head librarian at the ‘Iorgu Iordan-Alexandru Rosetti’ Institute of Linguistics of the Romanian Academy in Bucharest, an archivist, dealing with the international exchange of publications to and from the Institute. Her current interests of research include the stocks of documents, specialized information and documentation, systems of information and documentation.

Abstract

This research aims to emphasize the activity of The ‘Prince Carol’ Royal Cultural Foundation created in 1921 in order to lead to the emancipation especially of villages, but also the Romanian culture in a more general perspective. Overall, we may say that the period between the two world wars was marked, also due to the help of the Royal Cultural Foundation, by substantial progress in various fields of education, science and culture in general and thus contributed to changing Romania into a state with a high level of culture and the creation of an image and prestige that commanded worldwide respect. The research was done on the basis of the documents studied at the Service of the National Central Historical Archives, the Stock of the ‘Prince Carol’ Royal Cultural Foundation and at the Library of the Romanian Academy.

Keywords: *‘Prince Carol’ Royal Cultural Foundation, documents, community centers, social service, museums, Dimitrie Gusti*

Dimitrie Gusti (born on February 13 1880 in Iași) was a sociologist, a writer, the founder of modern sociological education and the Sociological School in Bucharest, and

a Professor. He edited the four-volume 'Encyclopedia of Romania', (1938-1943). He followed the university studies in philosophy and law in Leipzig (1900-1904) and Berlin (1904-1909), with a focus on Economics, History, Anthropogeography and Criminology. He earned his Ph.D. in philosophy in 1904 with the thesis 'Egoismus und Altruismus', under the coordination of Wilhelm Wundt¹, who instilled the passion for the psychology of peoples. (1)

He worked for some time in Paris after completing his studies in Germany, together with sociologist Emil Durkheim, who became his mentor. After returning to his home country he took a teaching position (1910-1920) with the Department of Ancient and Moral Philosophy at the Faculty of Letters of the University of Iași, and then with the Department of Sociology, Ethics and Politics at the Faculty of Letters of the University of Bucharest.

As a professor, he put an emphasis on the students' learning and application of research methods, in the absence of which he considered that 'theoretical training would no longer serve any purpose'. (2)

This practical side of his studies would later be implemented under the auspices of the Royal Foundations, where in the most extensive Romanian monographic research would be carried out.

He founded and headed the Association for Science and Social Reform, between 1919 and 1921, the Romanian Social Institute, in two stages: first, from 1921 until 1939, then second from 1944 until 1948, the Institute of Social Sciences of Romania, between 1939 and 1944, the National Council for Scientific Research, from 1947 until 1948. He founded and headed the following journals: 'Archive for Science and Social Reform', between 1919 and 1939, and 'Social Sociology', from 1936 to 1944. In 1925 he initiated the campaign of sociological studies on Romanian villages, with support of the Royal Cultural Foundations, which though stopped in 1948, due to the political and social context imposed by the Communist regime.

He was the Minister of Education, Culture and Arts, between 9 June 1932 and November 9, 1933 in the Governments led by Alexandru Vaida-Voievod and Iuliu Maniu. He obtained the passing into law of the Social Service, in 1938, which, for the first time in the world, institutionalized sociological research, combined with practical social action and with social pedagogy. From 1918 he became a correspondent member of the Romanian Academy, eventually receiving tenure in 1919, later followed by a term as President of the Academy, between June 2, 1944 and June 8, 1946. He was then excluded from the 'New Academy' of the Romanian People's Republic in 1948 and finally reinstated, since 1990.

Among his fundamental works deserve mention 'Communism, Socialism, Anarchism, Syndicalism and Bolshevism', published in 1920, 'Sociologia militans', the first volume of which was printed in 1935, while the remaining two in 1946, 'Knowledge

* This paper contains a part of the author's doctoral dissertation „De la Fundația Culturală Regală «Principele Carol» la Uniunea Fundațiilor Regale”, written under supervision of Professor PhD. Mihaela Constantinescu, University of Bucharest.

¹ Wilhelm Wundt (1832-1920), German philosopher and psychologist, considered to be the founder of experimental psychology.

and Action in the Service of the Nation’, two volumes published in 1939, ‘The Problem of the Sociology’ in 1940. He coordinated the ‘Encyclopedia of Romania’, published in four volumes between 1938 and 1943. (3)

He passed away on October the 30th, 1955, in Bucharest.

Despite a quarter of a century having passed since the end of the Communist Period, which took off the stage of history personalities such as Dimitrie Gusti, we still notice the lack of knowledge regarding Romanian cultural achievements during the interwar period, in their chronology, knowledge which is found extensively in archives and which has become our subject of research.

‘If until now – emphasized Dimitrie Gusti – the nation’s tumult was about defending us and keeping us afloat, and now comes the greater duty, one of the most difficult to accomplish, namely to capitalize on all the hidden springs of new and fruitful riches and to unearth the treasure of cultural energy that the nation so abundantly possesses!’ (4)

The reforms adopted after 1918 and the promulgation of the Constitution in 1923 created conditions favorable to the process of national cultural affirmation, the necessary and development-nurturing legal framework, especially a unitary national education framework, which had as its central idea opening the road to culture by strengthening the national consciousness.

The complexity of the economic, socio-political and cultural life, the necessity to modernize Romanian society and synchronize it to the global civilization’s development rhythm have all led to the confrontation of ideas within cultural, scientific and ideologies thought currents, the lack of which makes a nation's progress impossible. The ways to be followed by the Romanian people in a world full of change were thus outlined.

To meet these imperatives, public education was unified for all grades by replacing the old systems in all the Romanian provinces, which were under foreign occupation until 1918. Thus, The Law on State Primary Education and on Pedagogical Education was adopted on the 24th of July 1924 and unified the four types of primary schools in existence after the Union. To the above The Law of Private Education of 1925, the Law of Secondary Education of 1928, as well as others, were added.

Higher education also experienced sensible expansion. To the old university centers in Bucharest and Iași others in Cluj, Chișinău, Timișoara, Oradea were created.

Science gained remarkable momentum after 1918, with research being done in both the higher education institutes and the special institutes. During this period the Romanian schools of mathematics, physics, chemistry, medicine, history, sociology, gained strong appreciation at the international level.

On the whole, one can affirm that during the period between the two world wars scientific research made remarkable progress and that the Romanian people’s international recognition was boosted by the most valuable exponents of said research, as they were almost all involved in the country’s economic and socio-political life.

The ‘Prince Carol’ Royal Cultural Foundation thus had the necessary cultural framework already created, the activity of the foundation being strongly anchored in the socio-cultural realities of the periods between the two world wars and, shortly, afterwards (1921-1948).

The Union of Royal Cultural Foundations of Romania was created in April 1933 and united:

1. The 'Carol I' University Foundation, in 1895;
2. The 'Prince Carol' Royal Cultural Foundation, in 1921;
3. The 'King Ferdinand I' Foundation, created in Iași, in February 1926;
4. The 'Carol II' Scientific Research Institute, established in Cluj on the 27th of July 1931, with its annex 'Observatory of Astronomy', from Duboșarii-Vechi (Basarabia);
5. The 'King Carol II' Foundation for Literature and Art, in Bucharest, in 1933.

The Union of the Royal Cultural Foundations was led by the King, through a Secretary General and an Administrative Director, and subsequently the following were annexed:

1. The 'Alexandru Saint-Georges' Museum;
2. The 'Filarmonica' Orchestra;
3. The 'Journal of the Royal Foundations', published between 1934 and 1947. (5)

As Director-General of the 'Prince Carol' Royal Foundation between 1934 and 1939, Dimitrie Gusti modernized its activity. He was Commissioner-General of the Romanian Pavilions at the International Exhibitions in Paris in 1937 and New York in 1939. He was tasked with organizing the Fourth International Congress of Sociology, which was to take place in 1939 in Bucharest. Based on his ideas the Romanian Village Museum in Bucharest was founded in 1936, in which he was aided by Victor Ion Popa and Henri H. Stahl.

Starting with the first monographic campaigns, various traditional civilization objects were collected and organized in museums, at a modest pace at first. Then, in 1928, after the fourth campaign, the first monographic Museum with public admission opened in Bucharest, in the Sociological Seminary Hall. The first results of student teams' efforts were to organize small museums and local exhibits within the framework of Cultural Centres. The first, in 1934, was in the 'Prince Carol' Room of the Royal Cultural Foundation, the second in 1935, at the Royal Pavilion in the Carol I Park, and others followed at the Romanian Village Museum. The temporary nature of their work and the enormous public interest for Romanian folk art determined Dimitrie Gusti to work fervently to fulfil an old ideal: the Romanian Village Museum. In 1936, it was accomplished in as little as two months, due to the contributions of the 'Prince Carol' Royal Cultural Foundation and the Romanian Social Institute.

The presentation of the rural life style was also achieved by other means: Professor Constantin Brăiloiu's phonographic recordings of folk songs, drawings and paintings by Lena Constante, Mac Constantinescu, Rodica Maniu and two documentary films from the Drăguș and Șanț villages. On the occasion of Dimitrie Gusti holding conferences on the subject of the Romanian sociological monography at universities in France and Germany in 1935, the 'Drăguș' film was presented as the first sociological movie. The 'Șanț' movie was presented in English at the International Exhibition in New York in 1939. (6)

Dimitrie Gusti's foreign travels were always accompanied by documentary presentations of the Romanian people's material and spiritual creations and on the original method adopted in Romania for the economic, social and cultural development of villages.

The international exhibitions in Barcelona, Dresden, Tokyo, where Romania participated with collections from the Fundul Moldovei, Nerej, Drăguș and Runcu villages and enjoyed much success, were followed by those in Paris in 1937, in London in 1938 and in New-York in 1939.

The social action of the 'Prince Carol' Royal Cultural Foundation was based on the concept and method of Dimitrie Gusti who, in a series of articles, grouped under the title 'Founding Thoughts for the Work of Student Teams' said: 'True patriotism is neither verbal patriotism nor legislative patriotism, but the sort of serious, applied patriotism encountered when doing Romanian scientific research and proposing Romanian reform based on said research. As an addition to the obligation of performing research on the Romanian nation, I boldly stepped again towards another formula, towards another obligation, one of an ethical and social policy nature, to ethical and social policy, namely: mandatory social service in rural areas for anyone desiring to practice in Romania; for doctors, before practicing medicine, for priests before having a congregation, for teachers and professors before obtaining a position, for any Bachelor's degree holder from any Faculty, for everyone'. (7)

The 'Prince Carol' Royal Cultural Foundation was founded in 1921 by Carol II, as a result of the reforms that followed the First World War, primarily the agrarian reform, and was aimed at the organization and improvement of rural life, namely the country's 15291 villages which represent 79.9% of the total population of Romania. The foundation's work was intense and was based on the example of the Nordic countries (Denmark, Sweden, Norway, Finland), where, through the 75 'peasant' universities established in Denmark in 1854 by Nikolaj Frederik Severin Grundtvig², the country was radically transformed. (8)

In the speech held on the 6th of August 1935 and entitled 'A prerequisite of effective work: the Cultural Centre', Dimitrie Gusti outlined the direction of the village cultural institutions' activity. (9) In his design, every village's Cultural Centre was to acquire the work methods of the Student Team and further its activity. This is why the Cultural Centre issue was central to the Royal Cultural Foundation program. Once there quired land for the Centre's construction was found within the village, donations and working days would be obtained from the villagers, and if the circumstances were favorable, the construction of the Centre would commence, as the Foundation was at their disposal. The Pharmacy and Dispensary left behind, which would be sustained from then on, would continue their activity after the team's departure.

Then the village library and a bookstore of the Cultural Centre, along with a book service would be organized and a work on a local museum would at least be started. No team member would work alone, but always accompanied by people from the village, in order for other locals to be able to continue the work after the team's departure. These members of the Centre, who were co-opted into the team and would work for three months, were divided into four major sections: a health section, which managed the pharmacy, the dispensary, and the hygiene campaigns; a labor section, which was in charge of finding the necessary means for improving the economic situation of the

² Nikolaj Frederik Severin Grundtvig (September 8, 1783-September 2, 1872), politician, historian, poet, philosopher and pastor, the developer of popular education.

village; a moral-religious section, the aim of which was to give more help to those who bore the responsibility of morality in the village, and a section for the cultivation of the mind, which took into account the organization of evening gatherings, conferences, and proper management of the village library.

In a paper published in the 'Romanian Sociology' journal, Dimitrie Gusti evaluated the state of student teams activities: '... during the summer of 1937 Student Teams were sent to villages to perform a number of monographic investigations into the need to make the Social Service general', which would subsequently be established through a special law. (10)

In this manner raising the living standard in villages was approached, a problem both difficult and with little awareness thereof. To accomplish such a goal, teams would receive the social observation post role in order to research the economic, sanitary and cultural state of a typical village in each of the country's regions. The research of actual village realities was absolutely necessary. Student teams would perform research in the villages of their posting important and stringent issues of the period's social life such as: the extent of land ownership, property fragmentation during the 15 previous years, the budgets of low, middle and upper income peasant households, the mental collective, both living and dead, child mortality, number of births, food consumption patterns, rural hygiene of children, adult reading habits etc. (11)

The number of teams working in villages rose every year, from 12 in 1934 to 25 in 1935, 47 in 1936, 75 in 1937 and 99 in 1938, while in 1939, as the Social Service Programme came into force, the number reached 125 teams. As per the archives, the student body had the following composition: 216 from the Faculty of Letters, 215 from the Faculty of Theology, 203 from the Faculty of Agronomy, 200 from the School of Housekeeping, 198 from the Faculty of Medicine, 170 from the Faculty of Veterinary Medicine, 115 from the Physical Education and Sports Academy and other social services and collectives. The technician body had the following composition: 324 were medics, 178 agronomy engineers, 136 veterinarians, 37 forester engineers etc. (12)

The statistic of actions undertaken during the three years of activity, as it was presented at the student teams' exposition during the Village Museum in 1936 is quite interesting:

'Health culture': 161190 consultations, 6318 blood sample analyses, 1943 surgeries and 21004 hours of physical education were performed.

'Labor culture': 26295 veterinarian checkups and 100780 injections were made, 214 practical demonstrations were performed, 3 model stables were built and 141 conferences were held.

'Agronomical activity': 23712 households were visited, 23712 model plough lands were made, 3699 ha of arable land were seeded, 384 agricultural tools were brought into use, 5791 trees were grafted, 49796 garbage pits were created, 931 gardens were worked, 26379 trees were cared for, 1911 practical lessons were held, 45 nurseries were established.

'Household work': 3529 household demonstrations were held, 8988 housekeeping private lessons and 1500 theoretical lessons were given.

'Urban development works': 43 buildings were completed, 152050m of roads were built, 260929m of trenches and 640 fountains were dug, 2382m of levees, 1342

bridges, and 1243 footbridges were built, 55 swamps were drained, 26311m of fences were mounted, 10157m of barriers and 145727sqm of sports fields were built.

‘Culture of the mind’: 380 sessions were held at village schools, 3080 members enrolled in said schools, 710 choral productions were performed, 237 evening gatherings and 323 conferences were held, 53 village libraries were established.

‘Culture of the soul’: 33 historical monuments were cared for, 67 churches were repaired, 53 cemeteries were built, 98 couples were religiously married, 81 people had their differences resolved, 5473 house visits were performed, 4275 religious icons were distributed, 9819 books were gifted, 2607 talks were held with villagers. (13)

The student teams’ and technicians’ work remains one of the largest collective research efforts in our country to date.

Yet, Dimitrie Gusti’s the most important achievement in the field of cultural institutions can be ascertained to be the Romanian Village Museum in Bucharest.

On the 4th of March 1936 the ‘Prince Carol’ Royal Cultural Foundation forwarded a request to the Mayor-General of Bucharest for a grant of 2,000,000 lei in order to commence works during the ‘Bucharest Month’ event. (14)

The main plan included 36 households, a Maramureş style church, five windmills, a water mill, six fountains, wayside crosses, shadoofs, a Bucovina style bell tower etc. (15)

The Romanian National Village Museum became, in the year 2003, through the Romanian Government Directive 742/2003, The ‘Dimitrie Gusti’ National Village Museum.

The museum was inaugurated for King Carol II on the 10th of May 1936 and for the public on the 17th of May 1936. The museum plans were coordinated by Victor Ion Popa (writer, playwright, director and scenographer) and Henri H. Stahl (sociologist, monographist) while the necessary funding was provided by the ‘Prince Carol’ Royal Cultural Foundation.

International exhibitions held in Paris (1937), London (1938) and New York (1939) drew the entire’s world attention to Romania. Foreign visitors were amazed by a country which was a new world to them, one that sprang forth from a state experiencing a remarkable economic and cultural boom. The final praise lavished upon Romania was the unanimous decision of the XIIIth International Sociology Congress held in Paris (1937) to hold the next Congress in Bucharest, with Dimitrie Gusti presiding. The congress was in the minutest detail prepared and was to be held on the 29th of August 1939, but alas well known historical circumstances postponed into eventual annulment what was to be an honored moment in Romanian scientific life. (16)

Thus another chapter in Romanian history ended, one of over 80 years of constitutional monarchy. The Romanian nation was entering, for many decades, the Soviet Union’s sphere of influence.

With the Antonescu regime, when the Iron Guard moment was suppressed, Dimitrie Gusti continued his activity at the University of Bucharest, but the sociological work was reduced to discussion within the Faculty and the editing of the ‘Romanian Sociology’ journal. He was elected president of the Romanian Academy in 1944, a sign of still favored status.

In his paper 'One year of activity outside the country: the creation of the Nations' Social Institute', held at the Romania Academy in 1947, Dimitrie Gusti presented the enormous volume of work he performed abroad during 1946: (17)

- Representing the Romanian Academy as President at the 220 years anniversary since the founding of the United Soviets Science Academy.
- Investigating for three weeks Russian science institutes, especially the Marx-Engels-Lenin Institute in Moscow, and establishing collaborations between the Romanian Social Institute and the Leningrad Ethnography Museum and Institute. (18)
- Presenting a paper at the Académie des Sciences Morales et Politique on the 20th of May 1946, published in the 'La République Française Journal', published in New York, vol. III, September 1946.
- Being appointed professor of social sciences at the École libre des Hautes Etudes in New York on the 20th of September 1946, at the French University of New York, affiliated with the New School of Social Research, which had invited Dimitrie Gusti as professor of sociology as early as 1940.
- Participating in 1946, as a representative of the Romanian Academy, to the autumn session of the two representative US academies, the Philosophical Society of Philadelphia and the National Academy of Sciences in Washington, session to which 29 foreign Academies were invited.
- Being invited and taking part to a series of conferences organized by the University of Princeton on the subject of 'The Development of International Society' on the 11th of October 1946.
- Being invited to hold lectures at the Universities of Wisconsin, Chicago, Harvard and Yale regarding the method and results of sociological research performed in the field in Romania.
- Being invited by French sociologists from the Centre d'Études Sociologiques to hold a talk on L'Études de la Réalité Sociale d'après l'École Sociologique Roumaine.
- Creating and International Institute, Institut Social des Nations - Social Institut of Nations - Instituto Social dos Naciones, as a result of the communication held at the Académie des sciences morale set Politiques in Paris and following the model of the Romanian Social Institute in Bucharest, and being elected at first executive vice president and then president of the institute.

Friendly relations with Romanian leadership ended on the 23rd of August 1944 upon the installment of communism. Although Dimitrie Gusti tried to maintain ties with the U.S.S.R., he was dismissed from the position of president of the Romanian Academy following its reform in 1948 and having his status of member of the academy of the Popular Republic of Romania's revoked.

He was fired from the University and sociology was removed from the curriculum. This was the year when all Royal Cultural Foundation collaborators were oppressed by the new regime. Dimitrie Gusti was evicted from his house and had his pension withdrawn, thus continuing to make a living with financial help from former colleagues.

Despite of the advice of some friends (the famous Romanian composer George Enescu and the sociologist Pitirim Sorokin), Dimitrie Gusti returned in Romania and continued to work on the draft terms of formation of the National Council of Scientific Research, under the aegis of the Romanian Academy. (19)

At the same time, after 80 years of constitutional monarchy, the entire Royal Cultural Foundation platform for the improvement of Romanian rural life, under economic, social and cultural aspects was crumbling. In the same year began the oppression of the Romanian intellectual elites, especially that of the former regime's collaborators and sympathizers. Prison, exile and the elimination in any way of 'bourgeois elements' constituted the environment in which Dimitrie Gusti led his final years.

From the statements of Anton Golopenția, Dimitrie Gusti's cabinet chief, found in the Securitate's archives, the fashion in which the Romanian scientist spent his final years is best understood: 'Professor Dimitrie Gusti is discontent. (the name was underlined by his investigator in the transcript). The term «discontent» is part of the epoch's political glossary. It appears in the press, in political reports and interrogations). His and his wife's pension is not sufficient to meet monthly expenses. He must sell books, furniture, clothes. Eliminated from the Academy even after the establishment of the Social Institute, he has nowhere to manifest himself and seems condemned to house arrest. He can be found at his house in Jianu Park but only due to the fact that he appealed to President Miron Constantinescu, a former student of his, and fears that one day he might be invited to leave it. He regrets leaving the United States, even in the modest condition of guest professor, a position which was offered him, and giving in to his longing for home and country. He follows closely the evolution of international affairs. He learns by reading French leftist magazines which are sold throughout the country and by listening to foreign radio programmes. The conclusions he draws do not bring him any joy, because his judgement is surprisingly rational and detached from personal desires. He takes into account the moral potential of the U.S.S.R., the state of latent war especially in France but also in Italy, cites the fact that the U.S.S.R. can field, taking its allies into account, at least twice the number of soldiers the North Atlantic Pact can. A regime change would bring him into the Academy. He does not hope for other satisfactions (...). During the previous summer he presented to the presidency (Petru Groza) the personal invitation received from UNESCO to participate to a sociology congress in Oslo and the two insistent requests which later arrived, as he had remained silent. He was not authorized to participate. He foresees he will not be able to travel to Rome this summer, where the International Sociology Congress will be held, and which was planned to be held in Bucharest on the 1st of Sept(ember) 1939 and postponed due to the war'. (20)

Another valuable testimony came from Henri H. Sthal: '... following his tenure as minister of public instruction, the Social Service was terminated and he was no longer the director of the Foundations... Vodă Carol told him to remain in the United States. However, he organized the exposition in association with the United States and the series of conferences with the Nation's Social Institute and he did not want to remain. All of us told him of the great harm he was doing to himself, he should have not only remained there, but should have brought us with him as well. Thus Vulcănescu and Golopenția

would not have died in prison. Herseni got away. We would have done a great job over there... The 'Romanian Sociology' journal was paid for by the Royal Foundation, which continued even after the departure of Carol II. The fact that Octavian Neamțu remained director of the Foundation in Gusti's place allowed the continuation of research sponsored by Foundation funds. The final project, in 1946, from Runcu and Nerejul was carried out with Foundation funds as well. «Romanian Sociology» continued until 1943, when the great economic crisis came, then, after the war, the Gusti group's actions became shunned by the communist regime. D. Gusti had established an entire program at the Social Studies Centre created within the Romanian Academy, as acting president. He no longer had the Social Institute or the Foundation and hoped to create a research centre for the gathering and recording of information for the Petru Groza government. The resurrection of the entire interwar movement was attempted at another level, interdisciplinarily, organized by the Academy, however the new government did not find a need for such a thing... D. Gusti and Rădulescu-Motru were living on what others gave to them. Cârlogea, a student from the times of the monographic campaign in the Fundul Moldovei settlement resurfaced in 1949 and created a relief fund for Gusti. Doctor Brătescu married to Anna Pauker's daughter, took the initiative to place Rădulescu-Motru in a nursing home as to save him from starvation. There were former students which visited his home and left envelopes with money inside in his postbox... Simion Mehedinți was not imprisoned, his son-in-law, Giurescu, spent time in prison, but was saved by Miron Constantinescu and rehabilitated afterwards...'. (21)

However, the truth of everything unfolds slowly and only now one can, without the past communist censorship, attest to the importance and originality, both in contemporary and past times, of the great Romanian scientist's work. Dimitrie Gusti's contributions to the fields of sociology and monography, the founding of a school of thought, the unification of the Royal Cultural Foundations to raise the cultural, economic and social standards of Romanian villages, remain a point of reference in our scientific culture.

References

- (1) STOICA, Stan. (Coord.) *Dicționar biografic de istorie a României*. București: Editura Meronia, 2008, p. 257.
- (2) *Ibidem*, p. 258.
- (3) *Ibidem*, p. 259.
- (4) Serviciul Arhivelor Naționale Istorice Centrale, București (SANIC), Fondul Fundației Culturale Regale -Centrala, dosar 25/1922, f. 2.
- (5) HÎMPĂ, Laura-Rodica. Din activitatea Fundației Culturale Regale «Principele Carol» (1922-1948). Documente de arhivă (I). In: *Studii de Biblioteconomie și Știința Informării / Library and Information Science Research*, nr. 17/2013. București: Editura Universității din București, 2013, p. 114.
- (6) APOLZAN, Lucia. *Sate, Orașe și Regiuni cercetate de Institutul Social Român: 1925-1945*. București: Institutul Social Român, 1945, p. 29.
- (7) HÎMPĂ, Laura-Rodica. Din activitatea Fundației Culturale Regale «Principele Carol» (1922-1948). Documente de arhivă (II). In: *Studii de Biblioteconomie și Știința Informării / Library and Information Science Research*, nr. 18/2014. București: Editura Universității din București, 2014, p. 55.

- (8) APOLZAN, Lucia. *Op.cit.*, p. 30.
- (9) GUSTI, Dimitrie. *Chezășia unei munci rodnice: Căminul Cultural*. In: *Cartea Echipelor*. București: Editura Fundațiilor Regale, 1937, p. 40.
- (10) *Idem*. *Starea de azi a satului românesc*. În: *Sociologie Românească*, nr. 10-12/1938. București: Institutul Social Român, p. 431-437.
- (11) HÎMPĂ, Laura-Rodica. *Din activitatea Fundației Culturale Regale «Principele Carol» (1922-1948). Documente de arhivă (II)*. In: *Studii de Biblioteconomie și Știința Informării / Library and Information Science Research*, nr. 18/2014. București: Editura Universității din București, 2014, p. 58.
- (12) APOLZAN, Lucia. *Op.cit.*, p. 33.
- (13) *Ibidem*, p. 34.
- (14) SANIC, dosar 14/1925, f. 1.
- (15) *Ibidem*, dosar 13/1927, f. 1.
- (16) APOLZAN, Lucia. *Op.cit.*, p. 35.
- (17) Academia Română. *Buletinul informativ, științific și administrativ al Academiei Române*. Vol. I, nr. 1. București, 1948, p. 207-209.
- (18) Expunerea lui Dimitrie Gusti, făcută în ședința din 6 iulie 1945 a Academiei Române. In: *Analele Academiei Române - Dezbateri*, tom. LXV. București: Editura Academiei Române, p. 14-19.
- (19) *Cornova 1931: Dimitrie Gusti și colaboratorii*. Ed. îngr. de Marin Diaconu, Zoltán Rostás, Vasile Șoimaru. Chișinău: Editura Quant, 2011, p. 606.
- (20) GOLOPENȚIA, Anton. *Ultima Carte: Text integral al declarațiilor în anchetă ale lui Anton Golopenția aflate în Arhiva S.R.I*. București: Editura Enciclopedică, 2001, p. 181.
- (21) ROSTÁS, Zoltán. *Monografia ca utopie. Interviuri cu Henri H. Stahl (1985-1987)*. București: Editura Paideia, 2000, p. 243.