

**ACADEMIA ROMÂNĂ**



**ANUARUL INSTITUTULUI  
DE CERCETĂRI SOCIO-UMANE  
„GHEORGHE ȘINCAI”**

**XIV**

**TÂRGU-MUREȘ**

**2011**

### **COLEGIUL DE REDACȚIE**

Cornel Sigmirean (Redactor șef)  
Nicoleta Sălcudeanu (Secretar de redacție)  
Anca Șincan (Responsabil de număr)  
Carmen Andraș  
Marian Zăloagă  
Corina Teodor  
Simon Zsolt  
Novák Csaba Zoltán  
Maria Costea

### **COMITETUL DE REDACȚIE**

Acad. Dan Berindei, Vicepreședinte al Academiei Române  
Acad. Eugen Simion, Președintele Secției de filologie și literatură  
a Academiei Române  
Acad. Camil Mureșanu, Președinte de Onoare al Filialei din Cluj-Napoca  
a Academiei Române  
Acad. Ioan-Aurel Pop, Directorul Centrului de Studii Transilvane al  
Academiei Române, membru al Academiei Române  
Keith Hitchins, Profesor Emerit Champaign - Illinois University, Urbana, USA,  
membru de onoare al Academiei Române  
Rakesh Batabyal, Jawaharlal Nehru University, New Delhi, India  
Iulian Boldea, Universitatea „Petru Maior”, Târgu Mureș, România  
David Espey, University of Pennsylvania, S.U.A.  
Vesna Goldsworthy, Kingston University, Londra, Marea Britanie  
Claude Karnoouh, Centre National de Recherches Scientifiques, Paris, Franța  
Universitatea Catolică Saint Joseph din Beyrouth (Liban)  
Anatol Petrencu, Președintele Institutului de Istorie „Pro-Memoria”, Chișinău  
Ion Negrei, Institutul de Istorie, Stat și Drept al Academiei de Științe, Chișinău

### **TEHNOREDACTARE**

Filip Anca

**This is a refereed journal. Any views expressed in this publication are the views of the authors and are not the views of the editorial board.**

**Volum realizat în colaborare cu SURYAM GROUP S.R.L., Târgu-Mureș**

#### **CONTACT**

Institutul de Cercetări Socio-Umane „Gheorghe Șincai”  
Str. A. Papiu Ilarian, nr. 10A, 540074 - Târgu-Mureș; E-mail: [icsu\\_ms@clicknet.ro](mailto:icsu_ms@clicknet.ro)

**ISSN 1454 – 5284**

Tipărit 2011 - [www.BBimage.ro](http://www.BBimage.ro)  
Târgu-Mureș, str. Libertății nr. 42, Tel.: 0265-268023, 0728-764.181

ACADEMIA ROMÂNĂ  
ANUARUL INSTITUTULUI DE CERCETĂRI SOCIO-UMANE  
„GHEORGHE ȘINCAI”

XIV/2011

---

TABLE OF CONTENTS

***Theoretical Framing***

Mihaela Irimia, *Beyond Cultural Borders of Classic Modern British Culture: The Cultural Institutions of Tea, Coffee and Chocolate and the Literature*.....5  
Asunción López-Varela Azcárate, *Discursive Topographies and City Mindscapes: Eyeing the Other*.....27

***Reading Literature. Studies in Travel and Border***

Dragoș-Alexandru Ivana, *Crossing Cultural Borders, Mingling Generic Categories: Henry Fielding's 'Comic Romance'; or, the 'Veiled' Rise of the English Novel*.....48  
Estella Antoaneta Ciobanu, *Christianitas as Performance of Personal and Collective Body Borders in Middle English Drama: The Case of the Crucifixion (York) and the Play of Þe Conversyon of Ser Jonathas Þe Jewe by Miracle of Þe Blyssed Sacrament*.....63  
Jennifer E. Michaels, *Traveling Alone: Ida Pfeiffer's Encounter with India*.....91

***Foreign Travellers on the Romanian Urban Culture***

Carmen Andraș, *Cultural Borderlands: The City of Târgu-Mureș in British Travel Literature* .....108  
Marius Crișan, *"I Left My Paradise Alone:" British Notes on Oravița and its Neighbourhood* .....137  
Elena Butoescu, *British Travellers in Nineteenth-Century Craiova: Scenes of Local History in a Borderland Territory*.....150  
Adriana Cupcea, *The City of Alba Iulia as Reflected in the Second Half of the 18<sup>th</sup> and the 19<sup>th</sup> Century British Travel Accounts*.....168

***Studies in Border Regions***

Florea Ioncioaia, *Immigration et Sociogenèse au Monde Urbain de la Principauté de Moldavie (1800-1860)*....181  
Corina Teodor, *A Manuscript of Ecclesiastical History in 19<sup>th</sup> Century Sibiu and Its Journey Between Generations*.....193  
Ligia-Maria Fodor, *Die Mädchenlyzeen in der Habsburgischen Bukowina*.....200  
Cornel Sigmirean, *Romania's Western Frontier Under the Scrutiny of the Great Powers' Conference of Foreign Ministers*.....228  
Belkıs Ayhan Tarhan, *"Turkey: East, West, Which Is Best?" Problem of Identity in a Borderland*.....241

***Bordering Culture: Financial Aspects***

Zsolt Simon, *Financing Culture in the Middle Ages by the Transylvanian Saxon Towns' Municipalities*.....255  
Cristian Vasile, *Financial and Legislative Aspects of the Communist Cultural Policies, 1953–1965*.....270

***Literature and Political Ideology: Critical Assessments***

Andrei Terian, <i>Under the Sign of the 'Corinthian'. Theory and Ideology in Nicolae Manolescu's 'Noah's Ark'</i> .....	291
Nicoleta Sălcudeanu, <i>Post-Communist Literary Revisals: Literary Movement, Aesthetic Demarche, Political Phenomenon?</i> .....	301
<i>Reviews and reading notes</i> .....	308
<i>In memoriam Ioan Chiorean (1939-2010)</i> .....	317

Mihaela Irimia

## BEYOND CULTURAL BORDERS OF CLASSIC MODERN BRITISH CULTURE: THE CULTURAL INSTITUTIONS OF TEA, COFFEE AND CHOCOLATE AND THE LITERATURE

**Abstract:** *Classic Modernity in my own critical vocabulary (also known as the Enlightenment) is a time of symbolic opening to the world, of identity being faced with otherness and self-sufficient culture(s) entertaining an ever more sustained dialogue with change. Connate with the birth of the public sphere, it is a time of intense transformation in the private – public dynamics of society. The particular example of British material culture is an exciting case in point. The 1700s see the settlement of fundamental modern institutions, not least of which the newspaper, the periodical and associated forms of socio-cultural communication. To go hand in hand with these, protocols of public consumption including tea, coffee and chocolate in specialized places favouring wide(r) exchanges (equally of material and cultural worth) leave their imprint on our commonly shared cultural identity in the West. This paper looks at the symbolic role played by these institutions and identifies landmarks of their presence on the cultural map of Britishness. While it provides information about some of their characteristics, it focuses mainly on their function(ing) as identitary badges and brings together other forms of sociability, e.g. clubbability, amusing literature, conversation, walks, gossip and amusing reading. All this is subsumed to the overall civilizing process of Classic Modernity.*

**Keywords:** *public sphere; opening; alterity; tea; coffee; cocoa; chocolate; card playing; conversation; newspaper; entertaining.*

Asunción López-Varela Azcárate

## DISCURSIVE TOPOGRAPHIES AND CITY MINDSCAPES: EYEING THE OTHER

**Abstract:** *The subject matter of this paper constitutes a combination of comparative cultural studies and semiotic approaches to the study of urban environments. It will study discursive patterns and practices in relation to the urban ‘imagined communities.’<sup>1</sup> In Cultural Studies, discourse is also viewed in terms of semiotic codes and processes (verbal and non-verbal signs, supporting materials for signs, contexts, etc.) that link communicating individuals into interpersonal and intersubjective collectivities. Accordingly, the paper seeks to study how precisely interactions and interpersonal relations can be deduced from individual signs belonging to discourse on the metropolis. This question is based on the assumption that the construction of signs, regardless the characteristics of a particular interaction, is always intersubjective.<sup>2</sup> Thus, the paper traces a brief historiographical account of changing patterns in viewing the city as reflected in fictional texts. The final part offers an analysis of contemporary cityscapes as ‘sites of signs,’ exemplified in Paul Auster’s “City of Glass.” This study forms part of a larger research program (<<http://www.ucm.es/info/siim/>>) that seeks to investigate interpersonal interactions within social groups in order to work towards the more complex notion of interculturalism.*

---

<sup>1</sup> Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, London & New York: Verso, 1983.

<sup>2</sup> Asunción López-Varela Azcárate, “Exploring Intercultural Relations from the Intersubjective Perspectives offered through Creative Art in Multimodal Formats,” in Massimo Leone (ed.), *Analisi delle culture; culture dell’Analisi Lexia. Revista di Simiotica*. CIRCE, “Centro Interdipartimentale di Ricerche sulla Comunicazione,” Università degli studi di Torino, 2010, pp. 125-147.

**Keywords:** *cityscapes; comparative cultural studies; intersubjectivity; narrative fiction; Paul Auster's City of Glass; semiotics.*

**Dragoş-Alexandru Ivana**

**CROSSING CULTURAL BORDERS, MINGLING GENERIC CATEGORIES: HENRY FIELDING'S 'COMIC ROMANCE'; OR, THE 'VEILED' RISE OF THE ENGLISH NOVEL**

**Abstract:** *The paper investigates Henry Fielding's writing in 'the Manner of Cervantes,' as he declares in the preface to Joseph Andrews (1742), in order to produce what I call a 'productive tautology' consisting of romance qua genre and Quixotism as forma mentis. The juxtaposition of romance and Quixotism encapsulates Fielding's genuine recipe for writing – and thus implementing – a 'new species of writing' called 'comic romance'; or what we now call a novel. As a result, the new kind of romance is predetermined by the comic essence of both the sympathetic laughter 'into the World' and of good nature, the basic Quixotic moral quality which underlies Fielding's own moral views. The mingling together of a comic form of romance with comic substance (rehabilitating laughter) accounts for the ideological importance of Fielding's Whiggish aestheticisation of laughter that elevated Cervantes's Don Quixote to the status of a character transplanted on the stage of classic modernity.*

**Keywords:** *productive tautology; romance; Quixotism; comic romance; aestheticised laughter.*

**Estella Antoaneta Ciobanu**

**CHRISTIANITAS AS PERFORMANCE OF PERSONAL AND COLLECTIVE BODY BORDERS IN MIDDLE ENGLISH DRAMA: THE CASE OF THE CRUCIFIXION (YORK) AND THE PLAY OF ðE CONVERSYON OF SER JONATHAS ðE JEWE BY MYRACLE OF ðE BLYSSED SACRAMENT**

**Abstract:** *Late medieval Western Christianity, with its Christology focused on the suffering human Christ, encouraged an understanding of the Christian self – or rather embodied subject – at both personal and collective levels, as and through performance (in Butlerian sense) on and of the border of Christianitas. As the world of Christians, their ethos and religious-jurisdictional-territorial bond, or the Christian community, Christian faith and the territory of Christendom, Christianitas was a hegemonic representational model imposed by the Gregorian reformers as much for jurisdictional unity as for epistemological coherence. This collective body's physical and spiritual liability to attacks from both within and without became apparent at times of socio-political or religious unrest. Accordingly, the borders I am concerned with here may be construed as at once abstract and concrete, macrostructural (social and ethnic) and microstructural (inner/psychic/personal) boundaries, an attempt at definition qua localisation and a performance of epistemological and theological principles. In the Latin West, such border performance was always already done by reference to Corpus Christi (the body of Christ) in spite of its multiple and diachronically shifting references; in other words, the arena of identity performance(s) was delimited within body borders, whose outline made the very culture in which this (Christic) body concern emerged one of and obsessed with borders. Religious and ethnic borders could codify epistemic, not just faith, borders, and implicitly truth regimes grounded in relations of power/knowledge (in Foucauldian terms). This paper addresses the performance of body borders in its concrete and abstract interplay in two emblematic cases of body violation in Middle English theatre: the York Crucifixion and the East-Anglian Play of ðe Conuersyon of Ser Jonathas ðe Jewe by Myracle of ðe Blyssed Sacrament, also known as "The Croxton Play of the Sacrament." What such performance intimates is the vulnerability of the border (fiction), albeit so as to*

*demonstrate the very necessity of erecting borders in the first place, whether between humans and the deity or between Christianitas and the errant/erring body of infidelitas.*

**Keywords:** *The Crucifixion (York); The Play of þe Conversyon of Ser Jonathas þe Jewe by Myracle of þe Blyssed Sacrament; body borders, body violation; ecumenicity; Christianitas; performance; Judith Butler.*

**Jennifer E. Michaels**

### **TRAVELING ALONE: IDA PFEIFFER'S ENCOUNTER WITH INDIA**

**Abstract:** *India has long featured in the imagination of German-speaking countries as the exotic "Other." In "Eine Frauenfahrt um die Welt" (1850; A Lady's Voyage Around the World, 1851) the Austrian travel writer Ida Pfeiffer (1797-1858) leaves an account of her visit to India that differs from previous accounts in its attempts to depict the country's real rather than imagined life. Pfeiffer was one of the first German-language female explorers and travel writers. For her time she was an unusual traveler since she traveled alone without any official patronage and on a very tight budget. In this essay, I discuss Pfeiffer's observations of India. She arrived in 1847 and left in 1848. During her visit, she traveled extensively, from Kolkata, to Benares, Allahabad, Agra, Delhi, Pune, Mumbai and many places in between. Pfeiffer traveled by boat when possible, by camel or ox cart, or even on foot, accompanied only by an Indian guide. When she did not stay with other Europeans, she slept in modest government-built shelters or even outside. This slow and arduous method of travel gave her insights into many different aspects of life in India, including rural India. To a large extent, she avoids the Euro-imperialism of her time. She perceptively and vividly comments on India and is sensitive to India's different cultures and religions: she gives, for example, insights into Hinduism, religious festivals, the caste system, marriage ceremonies, architecture, but most of all people. She was interested in the situation of Indian women and, as a woman, had access to Indian women that would have been denied to European men. She also deplores European attitudes to Indians and is highly critical of European treatment of Indians.*

**Keywords:** *Ida Pfeiffer; German-language travel writing; India; 19<sup>th</sup> century women travel writers; colonialism; Euro-centrism; Euro-imperialism.*

**Carmen Andraş**

### **CULTURAL BORDERLANDS: THE CITY OF TÂRGU-MUREŞ IN BRITISH TRAVEL LITERATURE**

**Abstract:** *In the 19<sup>th</sup> century Târgu-Mureş became a place of interest for the British visitors during their Transylvanian journeys. The British travellers we are referring to in connexion with their visits to Târgu-Mureş are: Charles Boner, with his travel account entitled Transylvania: Its Products and People (1865), Andrew Chalmers, with Transylvanian Recollections: Sketches of Hungarian Travel and History (1880), Andrew F. Crosse, with Round about the Carpathians (1878), Major E.C. Johnson, with On the Track of the Crescent: Erratic Notes from the Piraeus to Pesth (1885), John Paget, with Hungary & Transylvania; with Remarks on Their Condition Social, Political, & Economical, in 2 volumes (1839), Andrew Archibald Paton, with Researches on the Danube and the Adriatic; or Contributions to the Modern History of Hungary and Transylvania, Dalmatia*

and Croatia, Serbia and Bulgaria (1862), John Arthur Patterson, with *The Magyars: Their Country and Institutions*, in 2 volumes, (1869), and one interwar example, through Edith Nepean's *Romance & Realism in the Near East* (1934). Their travel accounts have been published in several editions and translated chiefly into German and French. The representations of the city were mostly influenced by the political events of the time. Târgu-Mureş was described as a political, legal and cultural centre undertaking a significant process of urbanization and modernization from a market place to a true European city. Elements of inter-cultural and inter-ethnic communication began to appear in the British images about the city in the late 19<sup>th</sup> century and beginning of the 20<sup>th</sup> century. Divergent difference made room to variety overlapping cultural and political borders.

**Keywords:** Târgu-Mureş; British travel literature; cultural borders; Transylvania; the Revolution of 1848; urbanity.

**Marius Crişan**

### **“I LEFT MY PARADISE ALONE:” BRITISH NOTES ON ORAVIȚA AND ITS NEIGHBOURHOOD**

**Abstract:** 19<sup>th</sup> century Oravița is reflected in British travellers' books as the centre of the mining activity in the Banat. The accounts focus on the industrial aspects of the mountainous exploitations and on their influence on the fast development of the region. The connection of the town with the other places based on mining activities is emphasised. The routes to the place are precisely presented and special attention is paid to the railway line Baziaş - Oravița (the oldest railway in the territory of contemporary Romania). Oravița is depicted as a border multiethnic place, characterised by peaceful cohabitation. The British travellers pay attention to the architecture of the place, and write enthusiastically about the beauty of the landscape. The cultural activity of the town also draws the attention of the foreign visitors. The hospitality of the inhabitants, the charming atmosphere of the summer theatre, the passionate notes of the gypsy music, and not least the beauty of the young ladies make the English writer Andrew F. Crosse consider Oravița a paradisaical place on Earth, the location where he would prefer to spend his afterlife if he was not accepted in Heaven.

**Keywords:** Oravița; British travel literature; cultural borders; the image of Romania; the Banat in the 19<sup>th</sup> Century.

**Elena Butoescu**

### **BRITISH TRAVELLERS IN NINETEENTH-CENTURY CRAIOVA: SCENES OF LOCAL HISTORY IN A BORDERLAND TERRITORY**

**Abstract:** An attempt to trace the history of British travel to Wallachia and ascertain the exact number of British travellers to Craiova in the nineteenth century might appear at least odd. However, the present article aims to illustrate all those British narrative accounts that include Craiova in their journeys. Also, the purpose of this paper is to introduce the reader to a broad historical context of nineteenth-century Wallachia and underline the main geographical and social features of its capital, Craiova, which, as a borderland territory, had an important military, strategic, and economic role in facilitating the diffusion and development of urban transportation and street improvement. The article mainly focuses on the perspectives expressed by those nineteenth-century British visitors to Craiova (ambassadors, consuls, geologists, travellers, and diplomatists) in their travelogues. Until the mid-nineteenth century, British visitors had manifested little interest in Little Wallachia. During the period of



*economic growth in Craiova, which occurred between the years 1859, which marked the Union of the Principalities and 1881, which represented the establishment of the monarchy, Little Wallachia and Craiova were visited by various British officials or mere travellers, who left written accounts of their experience in this area. Most of these visitors emphasise the fact that the people of taste and manners that inhabit this territory, which is endowed with so much natural wealth, should be less ignorant about exploiting their natural resources.*

**Keywords:** Craiova; Little Wallachia; British travellers; borderland territory; inadequate travel routes; urban development; nineteenth-century historical events

**Adriana Cupcea**

## **THE CITY OF ALBA IULIA AS REFLECTED IN THE SECOND HALF OF THE 18<sup>th</sup> AND THE 19<sup>th</sup> CENTURY BRITISH TRAVEL ACCOUNTS**

**Abstract:** *The study analyses the texts of British travellers who visited the city of Alba Iulia, in the late 18<sup>th</sup> and in the 19<sup>th</sup> Centuries. The main coordinate of this research is the representation of the Other and other spaces as a complex, open, multi-referential system, which “does not allow antinomic difference, but the co-presence specific to the border or in-between peripheral space.”<sup>3</sup> Starting from this methodological hypothesis the structure of this study overlaps on issues approached by the British relations in the second half of the 18<sup>th</sup> and 19<sup>th</sup> Centuries: the geographical environment, local history, the appearance of the city, architecture, local personalities, and economic life.*

**Keywords:** Alba Iulia; urbanity; perceptions; images; British travels; the 18<sup>th</sup> and the 19<sup>th</sup> Centuries.

**Florea Ioncioaia**

## **IMMIGRATION ET SOCIOGENÈSE AU MONDE URBAIN DE LA PRINCIPAUTÉ DE MOLDAVIE**

**Abstract:** *The present study aims to present the dimensions of urban migration alongside its socio-economic effects on Moldova’s society in the first half of the nineteenth century. Thus, the migration was a socio-genesis phenomenon, maybe one of the most important ones in the history of the Principalities in the nineteenth century. Apart from the economic impact of immigration, which is hard to define, in this moment it is well-known that the extraordinary expansion of towns in that period was mainly due to immigration.*

*The population of Moldova grew at a much faster rhythm than that of the neighboring countries, especially in the urban areas. Not only do new towns appear (at one point at the speed of two per year!), but we also see a growth in occupations and economic activities. Urban migration is a part of the general urban dynamics. The most important fact is the birth of a new urban society, a multi-cultural and relatively opened one. Economically this new world depends on immigrants. The role they play explains the absence, at least for the moment, of any discussions about radical exclusion and functional discrimination of the newcomers.*

*At the same time it is difficult to compare the evolution of urban communities from Eastern Europe with what happened in the West. In Central and Western Europe, the spread of urbanization was based on industrialization and internal mobility. In Moldova, at least in the period we are discussing, urbanization depended on migration tides while immigration was foreign, civilly but also culturally. Many of the new towns apparently under the influence of a new wave of migrants were just transit towns. There were maximum five destination cities, which*

---

<sup>3</sup> Carmen Andraş, “Introduction,” in *New Directions in Travel Writing and Travel Studies*, Aachen: Shaker Verlag, 2010, p.10.

can be considered the towns of a gravitational migration: Jassy, Galați, Bacău, Botoșani and Roman. This fact, along with the persistence of the medieval guilds, probably stopped the birth of what could be called urban 'middle classes' and lead to a difficulty in creating an individual urban ethos. Thus the town could not become an autonomous political place. The town grew chaotically, lacking adequate public policies and discussions.

**Keywords:** migration; urban development; Moldova; population growth; 19<sup>th</sup> century.

**Corina Teodor**

### **A MANUSCRIPT OF ECCLESIASTICAL HISTORY IN 19<sup>TH</sup> CENTURY SIBIU AND ITS JOURNEY BETWEEN GENERATIONS**

**Abstract:** *The present study intends to synthesize the genesis of a 19<sup>th</sup> century manuscript, which has been used in the Transylvanian educational system; it has been preserved fragmentarily, since the first and the last pages are missing and there are thirty-eight two - sided files. It has been written in Cyrillic script by one of the students of the "Andreian" Theological Institute, namely Aron Teodor from Simeria, and it was preserved until today in a family collection.*

**Keywords:** ecclesiastical history; Sibiu; manuscript; Aron Teodor; educational system.

**Ligia-Maria Fodor**

### **DIE MÄDCHENLYZEEN IN DER HABSBURGISCHEM BUKOWINA**

**Abstract:** *The present study refers to the organization, the running and the development of the high school system in the Bucovina under Habsburg rule. As far as the secondary education system for girls was concerned, the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup>, proved to be a favorable timespan. During this period 8 high schools for girls have been inaugurated in Bucovina. The Habsburgs' policy promoting the cultural emancipation of all nations, consisted in the establishment of German as teaching language to every high schools, as well as the introduction of the indigenous languages of the province (i.e. Romanian and Ruthenian) for the teaching of some subjects, such as: religion, history, Romanian and Ruthenian. Being attended by pupils with different ethnic and religious background, the high-schools in Bucovina can be regarded as models of tolerance and intercultural dialogue. Thus, they contributed to the enhancement of the girls' education and their future enrolment within the university system.*

**Keywords:** Bukovina; Education policy; Habsburg Empire.

**Cornel Sigmirean**

### **ROMANIA'S WESTERN FRONTIER UNDER THE SCRUTINY OF THE GREAT POWERS' CONFERENCE OF FOREIGN MINISTERS**

**Abstract:** *After Romania's withdrawal from the alliance with Germany on 23 August 1944 and after joining the Allied Powers, the Armistice Convention was signed on 13 September 1944. Article 19 regarding Transylvania envisaged the annulment of the Vienna Arbitration and its (or its largest part) return to Romania. The equivocal*

way in which the return of Northern Transylvania to Romania was formulated in the Convention gave way to an ample diplomatic activity, both on the part of Hungary and Romania. The frontier between the two countries was at stake. Hungary handed in to the Great Powers' Council of the Ministers of Foreign Affairs 13 "Diplomatic notes" (*Aide-Mémoire*) and, in exchange, Romania answered with other written submissions addressed to the foreign ministers of Great Britain, USA, USSR and France. Finally, the Paris Peace Conference attributed entirely Transylvania to Romania.

**Keywords:** Romania; Hungary; Western frontier; Peace Conference: Second World War.

**Belkıs Ayhan Tarhan**

### **"TURKEY: EAST, WEST, WHICH IS BEST?" : PROBLEM OF IDENTITY IN A BORDERLAND**

**Abstract:** This study explores the problem of identity as it has been manifested throughout the history of modernization in Turkey. It argues that identity has first become a question paralleling the modernization efforts taken place during the late Ottoman period. This has turned out to be an even more apparent problem since then due to demands to identify 'what a Turk is' in relation with the question: "East, West, which is best?". The present study traces the difficulties and ambivalences associated with the attempts in the way of finding an answer to this question as it presents itself also as a query for the character of Turkish modernization. The most difficult aspect, however, is claimed to be about Turkey for its being constructed in a borderland between East and West as the question itself confirms. The very terms of this question and the associated ambivalence(s) outlined in relation with the claims to Turkish identity are questioned. The study concludes with a brief inquiry into the concept, identity, when it is conceived as something to stabilize or fix the terms of belongingness where such terms become even more unclear in a borderland.

**Keywords:** Turkish modernization; East; West; identity; in-betweenness; borderland.

**Simon Zsolt**

### **FINANCING CULTURE IN THE MIDDLE AGES: THE TRANSYLVANIAN SAXON TOWNS' MUNICIPALITIES**

**Abstract:** In this paper I analyze the expenses made around 1500 on school teachers, mess sung, sculptures and paintings belonging to the parish church or to the town hall, and goldsmith-wares of the towns of Braşov, Sibiu, Sighişoara, Mediaş and Cluj-Napoca. Most of these expenditures were related to the parish church, which is a manifestation of the urban communalization process. The total sum of these expenses represented only some percentages of the total expenses of the towns.

**Keywords:** Middle Ages; towns; public finances; Transylvania; culture; schools; church music; organists.

**Cristian Vasile**

### **FINANCIAL AND LEGISLATIVE ASPECTS OF THE COMMUNIST CULTURAL POLICIES, 1953–1965**

**Abstract:** Over the last few years researchers such as Alexandru-Murad Mironov and Ioana Macrea-Toma shed more light on some aspects regarding both the financial support for intellectuals and the royalties received by writers, scientists, and artists during the communist period. My paper examines topics like the annual budget for culture, pension system, and salaries given both to intellectuals and cultural bureaucrats, using especially documents from the National Archives, Funds Romanian Communist Party's Central Committee – Propaganda and Agitation Section and Economy Section. One compared the archival sources with the data provided by the Official Bulletin trying to find out what was the percentage of the annual budget allocated for the arts, scientific research, and educational system. One tried also to outline the evolution of the laws regarding the pension system focusing on the discriminatory policies which cause distress among senior intellectuals perceived as anti-communist and recalcitrant.

**Keywords:** budget for culture; cultural policies; pensions and salaries to intellectuals.

**Andrei Terian**

**UNDER THE SIGN OF THE 'CORINTHIAN'.  
THEORY AND IDEOLOGY IN NICOLAE MANOLESCU'S NOAH'S ARK**

**Abstract:** This paper discusses the methodological validity of Nicolae Manolescu's tripartite manner of classification for the forms of the modern Romanian novel in his study *Arca lui Noe (Noah's Ark)*, 3 vol. (1980-1983). Our analysis focuses mainly on the construction of the category 'Corinthian', since it was the theme of the two most important objections the book met: (1) in the description of the 'Corinthian', the author discards the perspective of the homology between the literary forms and the social structures, which he applies consistently in the drawing of the other two categories (the 'Doric' and the 'Ionic'); (2) unlike the other two types, the 'Corinthian' is no longer defined from the point of view of the relation between the narrator and the character, but approached from the relation between the author and the fictional reality represented by the novel. Our paper rejects both objections, because: (1) the homology between the literary forms and the social structures is not discarded, but only camouflaged, in the case of the 'Corinthian', by a series of subversive hints to the totalitarian nature of the communist regime; (2) the criterion of the relation between the author and the fictional reality represented by the novel does not exclude, but merely governs, in the overall classification by Manolescu, the criterion of the relation between the narrator and the character. The conclusion of our demonstration is that the taxonomy in *Arca lui Noe* continues to be one of the most powerful tools of analysis of the modern Romanian novel.

**Keywords:** Nicolae Manolescu; theory; ideology; modern Romanian novel; 'Doric'/'Ionic'/'Corinthian'.

**Nicoleta Sălcudeanu**

**POST-COMMUNIST LITERARY REVISALS: LITERARY MOVEMENT, ESTHETIC  
DÉMARCHE, POLITICAL PHENOMENON?**

**Abstract:** If for Eugen Lovinescu the mutation theory of aesthetic values determined and triggered organically the process of revisals according to a natural necessity and cadence, regarding the most visible of post-communist revisals the movement, even if it pretends to be a natural one, related to the innate physiology of culture, is not quite convincing as a pure axiological approach entirely supported solely by the aesthetic principle, but is exercised from outside the cultural nature. Are they truly "revisals"? A difference in perception was acquired

between the A difference in perception was acquired between the esthetic approach of the literary work in Lovinescu's definition, that warrants the freedom of the cultural act and an ethical, moral, and political approach. Insidious, yet ever more aggressive the extra literary normative network tends to overwhelm, to secularize and to control the esthetic realm up to the point where the intrinsic value of the literary work becomes obsolete subordinated to ethical and finally political norms. From here to the idea of revisionism is but a step and that step was taken. It is certain that the interference between culture and ideology can generate distortion, can upset the intrinsic value of the literary work, the work risking to turn into a simple vessel of propaganda. The mass media political transformation of the cultural act became a global certainty.

**Keywords:** Eugen Lovinescu; literature; literary criticism; communism; post-communism; revisals; ethic; aesthetic; modernism; traditionalism; orthodoxism; ethnicism; Cold War; mass media; public intellectual; propaganda.

## REVIEWS AND READING NOTES

**Cristian Vasile, *Literatura și Artele în România Comunistă 1948-1953* (Literature and the Arts in Communist Romania 1948-1953), Bucharest: Humanitas, 2010, 336 p.**

A historical analysis of the literature and the arts in Romania during the Stalinist period offers insights not only about the cultural milieu but is also a privileged viewpoint to look at the whole society. Shortly after the Second World War, as a new communist country, Romania followed the Soviet political model. The sovietization presupposed the adoption of the Soviet political system, institutions, legislative system and way of life.

Cristian Vasile's book *Literatura și Artele în România Comunistă 1948-1953* is the first comprehensive book about the sovietization of the Romanian cultural space. So far this problematic has been treated mainly in personal memories and through literary analysis or based on mass media from the period. Cristian Vasile uses mostly archival materials, documents especially from the Propaganda and Agitation Department, complemented with memoirs and secondary literature in order to reconstruct the transformation of the Romanian cultural space in the Stalinist period.

It should be pointed out that in this book Cristian Vasile offers a general picture comprising all artistic domains. The main focus is the institutional analysis and the features of the cultural policies in the first years of the communist regime in Romania. However, this problematic is not too large. The analytical and balanced style of the author makes the text an excellent piece of scholarship. Moreover, this contribution is also a valuable comparative effort because the situation in Romania is not isolated from the evolution and transformation of the cultural space in the Soviet Union and the rest of the communist bloc.

The greatest merit of Cristian Vasile's book is that first of all is an institutional history. So far a comprehensive institutional analysis of the Romanian cultural space during the Stalinist period was missing. Such an investigation should be probably the first step in a historical exploration of literature and culture during communism. Yet the book could not have been written earlier simply because the archives were not available to the researchers. The setting up of the *Presidential Commission for the Study of the Communist Dictatorship in Romania* fostered the opening of the archives and this book is a result of this favourable context.

In the first chapter the author reconstructs the new institutional framework set out by the new regime in Romania following the soviet model, in order to regulate the artistic domain. The configuration and functions of the Ministry of Arts, the Agitprop Department, together with the key persons the so called "cultural dictators" that managed and controlled the cultural life in this period of transformation are the main focus of the chapter. The author refers to the new terminology used by the new regime in relation to the arts. The phrase *îndrumarea culturii* i.e. *cultural guidance* was in fact an euphemistic term for censorship. Writers and artists had to be guided in order to provide the working class with the right ideologically cultural products. Such products were considered, as the author aptly demonstrates, useful weapons for the proletariat to sustain the socialist edification.

The second chapter concentrates on the socialist realist literature. The literary field has been dramatically transformed after the RCP's takeover. Political control through manipulation and censorship, the nationalization of printing houses, the creation of a Writers' Union based on the Soviet model that replaced the former Society of Romanian Writers, a new literary method, socialist realism, were the main features of this process generally

referred as the Sovietization of Romanian literary space. Cristian Vasile traces the implication of these changes presenting a wide range of archival material previously unexplored. The Romanian Communist Party considered writers as the most valuable pieces to consolidate the power of the new regime. They were considered “engineers of the human soul” as Stalin defined the profession and literature was supposed to provide models to be followed by ordinary people and at the same time offered a blueprint of the future communist society.

The essence of the cultural policies of the new Romanian communist state was tailored after the Soviet model. The theatre, the fine arts, cinematography and the music were also completely transformed into instruments for political socialization meant to inform the people and to channel their behaviour into politically and socially acceptable forms. The political instrumentalization of these artistic domains is fully demonstrated by the author. They were transformed into annexes of the political propaganda.

In the last chapter Cristian Vasile concentrates on education. The reform from 1948 was one of the first major transformations undertaken by the communist regime in Romania. The author presents these transformations that were also important for the fate of the cultural life. Through the 1948 reform, the educational system was reorganized along the Soviet lines both quantitatively and qualitatively. The educational policies were connected with the requirements of the planned economy. Scientific and technological education was given priority at all education levels, while the classics and the humanities, formerly major feature of the education, declined sharply. Technological training received great emphasis and the social recruitment of students was broadened. This transformation had major consequences. Politechnization and the stress on vocational training led to the appearance of new social and professional categories. This transformation of the schooling system had enormous consequences.

The profile of the public exposed to the new cultural products was changed. It would have been valuable to mention in this context the new literary genres imported from the Soviet Union without a tradition in Romania, such as the literature for science popularization and the literature for children and youth. These genres played an important role in the process of social engineering devised by the communist regime.

In the concluding section to his book the author quotes the historian and art critic Radu Bogdan. Radu Bogdan was concerned to what extent this period could be reconstructed based on documents from the public archives due to the trap of falsifying history that was stretched all the way by the Communist Party. In this book Cristian Vasile faced this challenge and his scholarly effort is a success. He reconstructs the institutional structure set up by the communist regime to govern the cultural space and presents the features of the Romanian communist cultural policies in the Stalinist period. Much has been written about the evil nature of this institutional framework especially in relation to its key persons such as Leonte Răutu or Iosif Chişinevschi. However, the ontological nature of the evil is imperfection and in his book Cristian Vasile presents the reasons why the system was not always consistent. The book is a valuable scholarly contribution. Yet it covers a rather short period and other contributions in the same line are needed.

**Eugen Stancu**

**Sergiu Musteață, *Educația istorică între discursul politic și identitar în Republica Moldova (History education between political discourse and identity in Moldova)*, Chișinău: Pontos Publishing, 2010, 363 p.**

Is the past “the book with seven seals” as the greatest German Enlightenment poet and playwright believed? Certainly, we should understand this sentence in terms of the epoch in which it was formulated. Nevertheless, even if the historians have ever since managed to enter the hidden territories and to break some of those seals, they are still facing today that lack of synchrony that exists between *history - reality* and the *history - knowledge*.

In the search of some palliative, the historians and philosophers of history have often brought back the role of history in the centre of discussions, the relationship between objectivity and subjectivity in historical knowledge, with the belief that a new generation could bring a new answer and push forward the frontier of knowledge. It is easy to think about the way history assumed the role of *magistra vitae* in Antiquity, the way it was not a negligible component of the ideology of power in the Middle Ages and during the objectivity of this domain

gained even more territory, through the contribution text criticism, illustrated by Lorenzo Valla's gesture of separating the false from the truth in the case of a document regarded till then as intangible, *Donation of Constantine*.

The fact that the way history is rewritten is not only a question of method, but even the obsession of the historian, appears in many titles of works belonging to different historiographical schools. I mean "The Historian's Craft" by Marc Bloch, "How is history written" by Paul Veyne, "Is there true history?" by Neagu Djuvara, "The past is a foreign country" by David Lowenthal, "History and truth" by Paul Ricoeur, etc.

"Identity anchors" are a possible way to follow even nowadays in order to understand why people are passionate and passionate when it comes to their own past. In this very direction we can also inscribe the book of our young colleague from Chişinău, *Historical education between political discourse and identity in Moldova*, which brings into discussion as an object of analysis the history curricula and textbooks used in teaching this discipline beyond the Pruth, during the last two decades.

It is a genuine pleading for the educational function of history on the one hand, and a proof of the way politics are the gear that pushed it one way or the other, proposing how history had to be written and especially how it should be explained to the young generations on the other hand. If we had any doubt that the historian is caught in a dilemma with no remedy, between the use and the abuse of history, that politics can enslave this field and may affect its credibility, then we should look into the annexes of this book to see how presidents, members of government and international bodies etc. pronounced on history. If our memory has not forgotten the episode related to the textbook published by the Sigma Publishing House in 1999, when the authors were questioned inquisitorially and were accused by otherwise a very talented director or by the journalists who had little knowledge about the methodology governing the territory of historiography, this moment does not reach comparatively 10% of the measure of indictment done to this discipline by political factors in the Republic of Moldova.

This book is a rather technical work, a reading exercise difficult enough for an outsider, by the richness of analysed situations, characters, temporary solutions. A well-documented work of recent history we could say, where the author has tried to win the bet with objectivity. Although the above-mentioned events partially had Sergiu Musteață among the participants, as we can easily see in the bibliography, he preferred to retire behind the curtain and enlighten other colleagues involved in this odyssey of national history.

It is a book where the author outlined the main stages which history textbooks went through, up to the formula of *integrated history*, unveiling for each stage the involvement of the political factors (Presidency, Government, Council of Europe etc.), but also the reaction of the Academy, professional associations from the country and abroad. It is worth appreciation the way Sergiu Musteață finds his way in this legislative brushwood, national and European as well, the references to the Constitution of the Republic of Moldova, the Government's Decisions, the European documents, owing undoubtedly to his legal studies.

It is a book that brings in front of us the real dimension of an issue, the lived history. In 2006, during a short visit to Chisinau, I learned, *in medias res*, about the collective discontents expressed by many consecrated historians in what the integrated history was concerned. Perhaps then, caught in the whirlpool of this news, I did not see the real dramatic character of the situation. I have just realized, reading the book, that what happened in 2006 was the epilogue of a malversation toward the teaching of history, which had begun years ago.

What the young historian offers us is the clearly cut radiography of two decades, with no tears or lamentations, remembering the moments of very difficult issues that involved policy makers, as they generated two trends, two different attitudes in what the historians are concerned: the Moldovan and the Romanian orientation.

If we try to understand the national discourse in the Republic of Moldova, compared to what happened in Europe, we discover that it was everywhere associated with a historical discourse, in search of legitimacy, be it the modern epoch, the myth-history of the nineteenth century or the twentieth century nationalisms.

What truly affected the fate of history in Republic of Moldova was the falsifying of the past, in an interpretation often tributary to the Soviet pattern. There was an inherent tension, given that the historians after 1991 were sensitive in face of the gradual coverage of national history with the mantle of integrated history.

It is hard to say whether this book is the chronicle of a success or the chronicle of a failure. If we speak about a success we have in mind, even if only episodically, a few openings mostly achieved with the introduction of the alternative textbooks as the result of the collaboration between the historians from the Republic of Moldova and

from Romania, for example in 2001, when the International Pruth Publishing House issued the grade X textbook of ancient and medieval universal history, having among the authors teachers from Bucharest, Adina Berciu Drăghicescu and Alexandru Ofrim; the grade XII textbook dedicated to contemporary history, at the same publisher, with Ion Scurtu as contributor; the one of *Modern universal history* published in 2002 by Cartdidact, with the historian from Iași, Catalin Turliuc, as contributor etc. A success is also the fact that the teachers from the Republic Moldova, too, returned to Panaitescu's textbook, *History of the Romanians*, published in 1990 and in 1992, and that the textbook *History of the Romanians – the antique and medieval epoch* (1993) was translated for the Russian speaking students, written in original by the professors from Cluj, Hadrian Daicoviciu, Pompiliu Teodor and Ion Câmpeanu, which had seriously staked on the Romanian ethno-genesis.

On the other hand, if we consider our colleague's work a failure, we would probably think of how far the alteration of objectivity can go, despite the constant and strong reactions of such historians as Anatol Petrencu, Ion Varta, Igor Șarov etc., which are still remaining "voices in the wilderness."

Avoiding extremes, we could rather conclude that this book is a therapeutic exercise, which proves that history remains a complex science, with obvious goals in the building of national identity. We certainly have in front of us only one facet of the historical discourse beyond the Pruth, the didactic one, so that other works in the future will be able to provide a radiography of the way these identity dilemmas were reflected in the writings of the researchers in the Republic of Moldova. It is a book with a pragmatic component too, by the final recommendations, which show us that sometimes "being an historian in the year 2000" did not mean assuming a crisis, but the historians' heroic mission, as they were caught more in the reform of the textbooks than that of their own discipline. Reading this book we understand more clearly than before that the historian should not be trapped in the past, like in an inaccessible pagoda and that he cannot understand the past without referring to the present, and vice versa.

**Corina Teodor**

**Gabriel Moisa, *Istoriografia românilor din Ungaria, 1920-2010. Între deziderat și realitate* (The historiography of the Romanians from Hungary, 1920–2010. Between expectation and reality), Gyula: Noi Editing House, 2010, 310 p.**

The field of the history of historiography in Romania is often equated with the descriptive drive of particular researchers that offer chronologically organized collages to replace a theoretical inquiry into the history production. Thus the master narrative in historiography is made up from the description of the historical works and the bios of the Romanian historians. The tedious yet important dictionary like work is rarely innovative. Elements of theory and method, conceptual discussions are discarded in favour of canon and most of the innovation and dispute arises from who is canonized and who is left outside the canon. The present study is a similar exercise in accounting for the historiographical production of the Romanian community in Hungary. The study can be included in what is called *histoire evenementielle* and offers an extensive view in the directions lines of the history writing in the Romanian community in Hungary.

The organization of the volume is based on the vehicle of transmission used by the Romanian historians in Hungary. It has chapters discussing the academic journals and books produced by this historiographical school. Inside these chapters the organization is chronological. Since the subject matter is rather extensive this can be regarded as a methodological solution. The book probably would have gained from a thematic organization rather than introducing the themes inside the chronological narrative. The book also looks at the institutions that produce history (rather their academic management than their trends of thought and schools of history) and ends by introducing the representative figure amongst the researchers from the Romanian community in Hungary.

The author Dr. Gabriel Moisa is a specialist in recent history and has several volumes dedicated to the research of historical production in communist and post-communist Romania. The familiarity of the author with the sources and the actors he analyses stemming from the research he has done on the history of Romanian historiography is important for the exhaustive descriptive research he brings to the reader. Dr. Moisa has reviewed



the academic journals but also the popularizing magazines that host the work of the Romanian historians in Hungary. He amply exemplifies their research interests with quotations but makes little distinction between the academic activity that the researchers undertake and their activity in service of the Romanian minority community in Hungary, the history with agenda that can be seen in some of the articles he analyses. The agenda that directed and still directs (the research stops at 2010) the choice of themes, the subjects and types of history writing the authors engage with is seminal to understanding this historiography that is positioned between two national history schools, two canons and historiographical discourses: the Hungarian and the Romanian.

Perhaps one of the most problematic parts of the book is the first chapter that offers the canonical narrative of the history of the Romanian community in Hungary based exclusively on the findings of the Romanian historians in Hungary. While an interesting historiographical exercise exposing the narrative of the group of historians that are the actors of the research it is disconcerting for the reader to be offered the decontextualized historical narrative without analysis and critical positioning.

However, as the author presents the book this is a “retrospective survey” (p.9) of the historical writing, a tribute for the activity of the historians and researchers of the Romanian community in support of their position in between two national historical narratives, striving to situate themselves into one canon or another this is an important read. While this research was descriptive rather than analytical the subject leads to several important questions and directions of research that could open it to a broader audience.

**Anca Şincan**