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

**XXIV/2021**

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# 1. SECOLUL CEL LUNG

Virginia Blînda\*

## CENSEURS ET CENSURES DANS LA VALACHIE ET L'EMPIRE OTTOMAN (MILIEU-SECONDE MOITIE DU XIX<sup>E</sup> SIECLE)

**Abstract: Censors and Censored in the Wallachia and the Ottoman Empire (Mid-Second Half of the 19<sup>th</sup> Century).** *Our paper is a brief study into the mechanism of surveillance techniques that complemented the ones used in the course of the production and circulation of the book, in a geopolitical space affected by the historical reality and experience of the proximity between Wallachia and the Ottoman Empire (mid-nineteenth century and second half of the 19<sup>th</sup> century). The analysis of this phenomenon concentrates on the dynamics of the process concerning the relationship generated by the actions of authorities for normalizing social and cultural behaviors on one side, and the reaction of those directly targeted, on the other side.*

*The modernization of South-Eastern European societies has influenced the diversification of the surveillance system as a form of resistance and/or adaptation to the new realities. Therefore, authorities started to focus on new targets: checking letters, repertoire and content of plays (Wallachia, the Ottoman Empire), labels, textbooks, etc. The forms of institutional control that grow between censors and censored outline a reactive dimension of the complex mechanisms established between “the world of writing” and the one of power. These two groups become over time the projection of actions through which those who control and those controlled will adapt their strategies of integration, acceptance or rejection.*

**Keywords:** *Censors; Censored; Wallachia; Ottoman Empire; Mid-Second Half of the 19<sup>th</sup> Century.*

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**Antoniu-Ioan Berar\***

**VIAȚA POLITICĂ, ECONOMICĂ, SOCIALĂ ȘI CULTURALĂ  
DIN LUDUȘ LA ÎNCEPUTUL SECOLULUI AL XX-LEA**

**Abstract:** *The political, economic, social and cultural life of Luduș at the beginning of the Twentieth century. In 1925, Luduș was a commune with 4.739 inhabitants, of which only 1.480 Romanians, the rest being Hungarians and Jews who owned the entire trade. The town was an estate centre (with 29 communes and a total population of 39.689 inhabitants) belonging to the county of Turda. Agriculture was the basic occupation of Luduș inhabitants. Plant culture was widespread due to fertile soils in the area. Weaker soils were fertilized with manure each year. The women of the plain worked a lot of wool and hemp from which they made fabrics and clothes for the whole family. And as there were large families in every house, the loom was indispensable. Large fairs were held every Tuesday (locals called them testimonies) and country fairs were held every three months. Hundreds, even thousands of traders or peasants were coming to the city with various products: grain, animals, handicrafts, eggs, cheese, and so on. The difference between Tuesday's and country fairs was that the latter were with a much greater abundance of products for sale and with traders.*

**Keywords:** *Transylvania; Luduș; politics; schooling; economy.*

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Truța Ferencz Iozsef\*

## PERSPECTIVE COMPARATE PRIVIND EUGENIA ȘI RELIGIA

**Abstract: Eugenics and Religion in Comparative Perspectives.** *This paper presents comparatively the aspirations of the eugenicists to transform eugenics into a true religion, the interaction of eugenics with religion, but also the way in which various churches from Romania and Hungary perceived Galton's science and how they reacted to the eugenics movement.*

**Keywords:** *eugenic movement; religious rhetoric; Catholic Church; Protestant Church; Orthodox Church.*

Narcis Martiniuc\*\*

## RELIGIE ȘI ȘTIINȚĂ ÎN OPERA MITROPOLITULUI ALEXANDRU NICOLESCU

**Abstract: Religion and science in the work of bishop Alexandru Nicolescu.** *Alexandru Nicolescu is better known as a Greek Catholic bishop and metropolitan, but he was also an interesting church writer. After studying in Blaj and Rome, he was a missionary in North America (in the USA but apparently also in Canada); returned to Transylvania, he worked as a teacher in Blaj.*

*Alexandru Nicolescu was one of the few Romanian clerics in the Austro-Hungarian Empire or in the Kingdom of Romania at the beginning of the 20th century who had contact with North American civilization and had a thorough knowledge of English.*

*In Nicolescu's writings we can detect this double influence: the rigor of theology of Western origin - as a result of his studies in Rome - and an apparent American "modernism", both raised on the*

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*Transylvanian Greek Catholic tradition. Certainly the model of bishop - or rather of the Christian that Nicolescu cultivated - was influenced by the Christian of the "New World".*

*That is why his literary production was an original at the time of its appearance in the Romanian cultural space, with many elements of novelty in the theological approach to many problems of daily life. Probably this type of theological approach would have developed in the Greek Catholic Church in a certain specific direction if the rupture of 1948 had not intervened. All these details make us believe that Alexandru Nicolescu's writings are all the more interesting, for today's reader as they mark a moment of uniqueness in the history of Greek Catholic theological literature in Romania.*

**Keywords:** *Greek Catholic Church; Theology; Literature; Interwar Period; Alexandru Nicolescu; United States of America.*

**Corina Hațegan\***

**PUBLICISTICA SOCIALISTĂ/SOCIAL DEMOCRATĂ  
DIN ROMÂNIA  
(1907-1930)**

**Abstract: Socialist/social democratic publications in Romania (1907-1930).** *Even before the interwar period, Romania experienced critical demographic changes that led to the emergence of overcrowded urban centers, economic shortcomings and numerous dissatisfaction from the working class. Given these conditions, increasingly precarious, against the backdrop of the socialist ideas penetration, with timid steps, begins the consolidation of organizations that declare themselves defenders of workers and peasants against the bourgeois abuses. The aim of this research is to make an x-ray of how left (social democratic) journalism, before the First World War, as well as in the interwar period tries to impose itself on the social scene, its favorite topics, methods of attracting adherences to the socialist vision and other concerns of it.*

**Keywords:** *working –class; interwar; socialism; left-wing publications.*

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Marian Zăloagă\*

**BISERICA EVANGHELICĂ DIN ROMÂNIA ȘI AGENDA  
GERMANITĂȚII DIN STRĂINĂTATE. O RELECTURĂ A  
REVISTEI CULTURALE „OSTLAND” (II)**

**Abstract: The Lutheran Church in Great Romania and the Agenda of Auslandsdeutschem. Rereading the Cultural Monthly Review Ostland (II).** *The cultural periodicals represents a privileged ground whose investigation can reveal how a community of reading could contribute to the building of the imaginary modern national and pan-national discourses. My study looks at the monthly cultural journal „Ostland”, edited at Sibiu/Hermannstadt, the spiritual and political capital of the Germans in Great Romania. Departing from a previous rich body of literature, I suggest this journal must be approached for what it declared to have been and, therefore, be re-read in the context of the politically engaged Ostforschung and its subfield Deutschkunde. Programmatically, the journal came out already in 1919 as an attempt to support the reciprocal understanding of the German communities in the Great Romania. After a caesura in apparition, due to financial issues, it was republished starting with 1926. The new series outlined a re-dimensioned and reconfigured focus on Auslandsdeutschtum. In both periods of the publication, it expressed the Transylvanian Saxons’ conservative elites, many of them Lutheran clergymen, standpoint on this matter. In the present research I show how by means of the essays written by ecclesiastical personalities on the topic, they strived to keep close to the Transylvanian Saxons’ tradition in approaching the cultural pan – German agenda. I also highlight that this engagement with the topic, and the manner in which it was promoted by the Lutheran clerics and their secular collaborators from Great Romania, from the kinstate and/or from other German Siedlungsgebieten, was meant to function as a valve to deflate internal tensions and contestation movements. By reorienting the attention to a common goal, members of the German minorities from Great Romania and other eastern European states were encouraged to understand their belongingness to the Volksgemeinschaft as a noble mission to promote the German Kultur in the east. Undoubtedly, they sought to gain support from the kin-state where the interest in the Auslandsdeutschen was undeniably developing as a result*

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*of the Great War experience and its outcomes. However, as my paper shows the approach to this agenda had to be dealt with pragmatically and be negotiated according to a previous tradition developed by the Transylvanian Saxon bishops' family Teutsch. The accent put on adaptation of the discourses of Auslandsdeutschtum and of the cultural pan - Germanism in accordance to the historical and ethno-cultural local traditions was a strategy meant to serve various objectives. Through their prudent approach, Lutheran clerics and their secular collaborators had in view to preserve of the Transylvanian Saxon hegemony in the German minority in Great Romania, even to promote their model among various other German groups in the eastern Europe, and, finally, to answer back to the völkisch discourses visited by secular elites belonging to the generation of the war which progressively intended to devalue churchmen's role in the political representation of the Germans in Romania. Last but not least, by re-reading „Ostland”, which ended its publication in 1931, a year before the retirement of the Bishop Friedrich Teutsch – himself a long time and judicious promoter of the Auslandsdeutschtum's agenda-, I could show that by not blindly jumping into the arms of the radical pan-German promoters, ecclesiastical Lutheran leaders from Romania, who occupied seats in the Romanian Parliament and governmental departments, succeeded to avoid conflicts with the Romanian authorities which were very sensitive to the matter of the loyalties manifested by the minority groups.*

**Keywords:** „Ostland”; the Transylvanian Lutheran Church; interwar Romania; Auslandsdeutschtum; Ostforschung; cultural pangermanism.

**Daniela Curelea\***

**Dragoş Curelea\*\***

**GRIGORE NANDRIŞ PREŞEDINTELE SOCIETĂŢII  
PENTRU CULTURA ŞI LITERATURA ROMÂNĂ ÎN BUCOVINA  
ÎN DEMERSURI DE PEDAGOGIE SOCIALĂ ÎNTRE  
(1925-1940) \*\*\***

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\*\*\* Studiul acesta a fost prezentat în 5 martie 2021, în *Secţiunea a II-a Istorie* la *Sesiunea ştiinţifică naţională Alma Mater Sucevensis*, ediţia a XXI-a, Suceava, (5-6 martie 2021) -online, 5 martie 2021, de la orele 14.00, link-ul de conectare

**Abstract: Grigore Nandriș chairman of the Society for Romanian culture and literature in Bucovina in social pedagogy approaches between (1925-1940).** *Phd. Professor Grigore Nandriș was an important Bucovina intellectual, philologist, writer, researcher, university professor in Cernăuți, Bucovina. PhD. Grigore Nandriș, was invited several times by the Central Committee of Sibiu of Astra and participated in the capacity he held since 1929, that of president of the Society for Literature and Culture of the Romanian People in Bucovina. The same academic Gr. Nandriș was constantly invited and participated in the works of the general assemblies of the Transylvanian Association, especially since 1930. Among those who submitted invitation addresses to the Bucovina researcher Gr. Nandriș we mention Vasile Goldiș and Iuliu Moldovan, the successive presidents of Astra in the interwar decades, and the vice-president of Astra, the Sibiu doctor Gheorghe Preda, was, as a rule, the one who did the host offices and sent to the address of Cernăuți the invitation to participate to the gathering of Astra*

**Keywords:** *Bucovina University Grigore Nandriș; General Assemblies of Astra; the interwar period; Gheorghe Preda; Silviu Țeposu; Iuliu Moldovan; Society for Romanian Culture and Literature in Bucovina; University ; King Charles II of Romania University in Cernăuți.*

**Sonia D. Andraș\***

**FASHION, DRESS, COSTUME:  
A PROPOSED TERMINOLOGICAL CLARIFICATION IN THE  
HISTORICAL RESEARCH OF WOMEN'S CLOTHING**

**Abstract:** *This paper delineates the conceptual variations between the notions 'fashion', 'dress' and 'costume' in English-language texts on*

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este: meet.google.meet.com/exk-zxvi-rbq, invitația participării: <https://google.com/lookup/d2xfzq7qmf?authuser-o&hs-179>. Prezenta variantă constituie extinderea și aprofundarea comunicării respective și pe alte demersuri de pedagogie socială și educație a adulților desfășurate prin Societatea pentru Cultura și Limba Română în Bucovina în mandatul profesorului universitar dr. Grigore Nandriș între 1929-1940.

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women's garment histories using relevant examples from interwar Romanian periodicals. The aim is to offer a more precise formulation, as these three terms have largely been used interchangeably. This paper is built on an interdisciplinary model stemming from fashion studies towards semiotics, sociology and cultural and art history. I define 'fashion' as a permanently changing progeny of modernity linked to capitalism and consumerism, but also to modernism and technological progress. 'Dress' is a generalised term for clothing worn in a variety of contexts connected more to identity or activity. 'Costume' narrows the scope of 'dress' to a particular style or outfit suggesting specific markers of social position, occupation or ethnicity and can often be deemed as necessary for admission, recognition or acceptability in certain contexts. 'Fashion' would then chiefly apply to cultural studies or history, 'dress' to anthropology or sociology and 'costume' to ethnology or media and art history. Using interwar Romanian examples, this paper offers a viable terminological clarification regarding genre, subject, scope and usability for historical sartorial themes.

**Keywords:** fashion; dress; costume; terminology; women's clothing; history.

**Marcela Berar\***

## **LOCALITATEA LUDUȘ ÎN AL DOILEA RĂZBOI MONDIAL. DICTATUL DE LA VIENA**

**Abstract:** *Luduș in the Second world War. The Vienna Dictate. The tragic events for the Romanian nation at the end of the summer of 1940 also affected Luduș locality. As a border town, Luduș witnessed population transfers from both sides of the new border. In Luduș and neighbouring communes, colonists arrived from different parts of NW of Transylvania. Shortly after, general Ion Antonescu implemented a plan to supply the army with clothing made with the help of the Village Household Industry, in order to help the poor population from the villages. Raw materials from own sources or from the army were used. For these items, domestic producers were remunerated in accordance with a decree. Becoming a border locality, Luduș benefited from*

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*specific institutions. Under these conditions a post of border guards was set up. The 2nd Grăniceri-Guard and the 4th Grăniceri-Guard Luduș were installed, which were part of the 7th Grăniceri-Guard Alba-Iulia Regiment, aimed at overseeing more than 100km of the border.*

**Keywords:** *Transylvania; Luduș; border; populations; army.*

## 1. POLITICĂ ȘI DIPLOMAȚIE

**Roxana Mihaly\***

### LA DIPLOMAZIA CULTURALE E LA CREAZIONE DEGLI ISTITUTI CULTURALI ROMENI IN ITALIA NEL PERIODO INTERBELLICO

*” La nostra cultura è la tribuna su cui,  
chiunque parla, non può non vedere l'estensione  
luminosa di tutte le glorie” (Nicolae Iorga)<sup>1</sup>*

**Abstract:** *Cultural diplomacy and the creation of Romanian cultural institutes in Italy in the interwar period. Diplomatic relations between Romania and Italy began at the end of the Romanian War of Independence in 1878, Italy recognizing Romania's sovereignty a year later. In this context, diplomatic relations were established at the level of the Legation and at the end of 1879 Italy would accredit Count Giuseppe Tornielli-Brusati di Vergan in Bucharest as Extraordinary Envoy and Minister Plenipotentiary. As for the cultural-diplomatic relations of Romania in Italy in the interwar period, they started to*

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<sup>1</sup> Nicolae Iorga, *Pentru întregirea neamului. Cuvântări din război. 1915 – 1917*, (București: Biblioteca Epopeea Neamului, 1925), 10.

*emerge with the creation of the Romanian School in Rome. Focused on the Latinity vacation that the Romanian society fully assumed after the establishment of Greater Romania. After long negotiations with the Italian state, on 1st November 1922, the Romanian School in Rome opened its gates in the Eternal City. The first Romanian academic establishment that aimed to affirm the national cultural identity and the formation of new intellectual elites that would contribute to the development of Romanian universities. Another channel for communicating Romanian cultural values relevant to cultural diplomacy in Italy was the establishment of the Department of Romanian Language and Literature at the Università degli Studi di Roma. This was followed by the creation of the "House of the Romanian" in Venice and the purchase of a Pavilion in the Giardini della Biennale. In Romanian cultural landscape, the creation of Romanian institutes in Italy played a significant role in shaping diplomatic-cultural relations. The ambitious projects of the historians Vasile Pârvan and Nicolae Iorga represented the beginning of the road that would aim at the reform of the Romanian humanities, culture but also reinforcing of the relations between the two states.*

**Keywords:** *Cultural diplomacy; cultural elites; Accademia di Romania; Istituto Romeno di Cultura e Ricerca Umanistica; identità; Biennale di Venezia; Italia.*

**Ionel Munteanu\***

### **THE IMAGE OF KING CAROL I IN THE REPORTS OF THE BELGIAN DIPLOMAT EUGÈNE BEYENS**

**Abstract:** *My research investigates the opinions of the Belgian diplomat Eugène Beyens who has developed a vast career at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. I consider his reports to be of significant importance because many of the following aspects recorded by Beyens have received little attention in historical writing. The informative data delivered by the Belgian diplomat have helped the state he was representing to understand Romania's policy and governance.*

**Keywords:** *Beyens, policeman, dry face, Germanophile attitude.*

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**Wolf D. Gruner\***

***RUMÄNIEN ZWISCHEN DEUTSCHLAND UND FRANKREICH  
IM SPÄTEN 19. JAHRHUNDERT UND IM FRÜHEN 20.  
JAHRHUNDERT***

**Abstract: Romania between Germany and France from the late 19<sup>th</sup> Century to the early 20<sup>th</sup> Century.** *The relations between Romania, France and Germany had developed almost concomitantly during modern time. They manifested in the field of culture, international and constitutional law, economy, trade and in the organisation of the military area. A. I. Cuza started the process of modernization in the Danube Principalities following the French model (e.g. the Civil Code, the electoral system; the constitutional regime). After Cuza was removed from power, the new Prince Carol ratified the Romanian Constitution which took as reference the 1831 Belgian Constitution. Under Carol I. Romania was modernized and, despite many scandals, the infrastructure of the country had significantly improved. Carol introduced the Prussian military system in Romania and lead the Romanian Army in a successful war against the Ottoman Empire (1877-78). After the Congress of Berlin Romania was established as an independent Kingdom. Romania secretly joined the Triple Alliance in 1883. In 1914 the Francophile elites of Romania voted for neutrality in the Great War even if this official stand was strongly against the expressed will of the King Carol I. In 1916 Romania joined the Entente in its war against the Central Powers, being driven in the war by ideological reasons, namely, the accomplishment of the national project of Great Romania. Soon, Romania was defeated and had to accept the Treaty of Bucharest from 1918. The Romanian parliamentary bodies ratified it, but King Ferdinand refused to sign it. Thus, Romania could re-join the Entente and the Greater Romania came into existence, its borders being internationally ratified by the Treaty of Trianon. The new constitution from 1923 did not fulfil the regional demands included in late 1918 and early 1919 resolutions. In the interwar period Romania participated in the Little Entente and showed receptive to the strong French influence in state, politics, economy and society matters. As a result of the great Depression of 1929/33 the Romanian-German relations improved*

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*politically and economically. The Romanian Constitution from 1938 did not substantially differ from the 1866 one, especially as far as the idea of the central state was concerned, hence, modern Romania remaining still a strongly centralized state.*

**Keywords:** *Christian cultural background; traditional culture; French culture; the German culture; European constitutional models; reforms and modernization, economic development; Great World War, The Alba Iulia Resolution of 1918; the interwar Great Romania.*

**Titi-Vasile Dălălău\***

## **IDEOLOGIE ȘI LITERATURĂ ÎN COMUNISM (STUDIU DE CAZ: 23 AUGUST 1944)**

**Abstract: Ideology and literature in communism (case study: August 23, 1944).** *Along with historians, Romanian writers (prose writers, poets and playwrights) contributed to the consolidation of the communist regime in Romania, agreed to promote communist doctrine through their works, being sensitive to ideological changes promoted by the communist party. As the literary critic and historian Nicolae Manolescu states, in essence, it is about the instrumentalization of art, deliberately put in the service of communist ideology. Under communism, art was obliged to persuade, educate and manipulate. Our goal is to analyze the way in which literature was „stained” by the communist ideology, taking as a case study the historical act of August 23, 1944. The writers made „August 23” an important theme of Romanian literature during the communist period. In general, the writers reflected in their works the official view of the „armed insurrection”. Of course, the changes in the system of party propaganda options over the half century in which the communists were in power were also reflected in the historical Romanian literature.*

**Keywords:** *23 August 1944; communist literature; communism; Marin Preda; Haralamb Zincă; Corneliu Leu; Eugen Barbu.*

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## 4. MISCELLANEA

Zsuzsa Plainer\*

### ÎNTÂLNIRI, COMEMORĂRI, REVISTE ȘI IDENTITATE ETNICĂ. ALBANEZII DIN ROMÂNIA PRIN TEORIILE SOCIOLOGICE ȘI ANTROPOLOGICE

**Abstract: Meetings, commemorations, journals and ethnic identity. The Albanians in Romanian through sociological and anthropological theories.** *The aim of this study is to find a theoretical framework suitable to grasp the Albanians from Romania, a minority, which has been included in the category of „other ethnics” in the census. Framing the issue through the notions of the Barthian theories on ethnic borders as well as the idea of ethnic networks coined by Handemann, we tried to reveal, that the identity politics of the Romanian state plays a major role in the remaking of the ethnic identity of the Albanians from this country.*

**Keywords:** *Albanians from Romania, ethnic networks, state-based ethnic policies, remaking ethnic borders*

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**Iulian Boldea \***

**PROZA ROMÂNESCĂ DE AZI. SECVENȚE, TIPOLOGII ȘI  
FORME NARATIVE**

**Abstract: Contemporary Romanian prose. Sequences, typologies and narrative forms.** *Contemporary Romanian prose is attracted, after the memorial boom of the '90s, by revealing returns to the communist space, highlighted by captive characters in an oppressive environment, of extreme situations and moral dilemmas, the prose writers trying to make us remember comprehensively this vanished continent of communism, like an Atlantis disappearing progressively from our memory. Gabriela Adameșteanu, Mircea Cărtărescu and Radu Țuculescu are three important prose writers who free themselves from the communism they experienced illo tempore through retelling, symbolically recovering faces, masks, roles, emotions and traumas of the lost world.*

**Keywords:** *Romanian prose, typologies, narrative forms, situations, moral dilemmas.*

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**„DIFERENȚIALELE DIVINE” – EXPRESIE A MAXIMEI  
EFLORESCENȚE A IMAGINARULUI FILOSOFIC BLAGIAN**

**Abstract: "Divine differentials" - expression of the maximum eflorescence of the blagian philosophical imaginary.** *Lucian Blaga's fabulous imagination is easy to see from his youthful writings, but we also find it in his later confessions, beautifully handwritten in "The Chronicle and the Song of the Ages", where the philosopher acknowledges that the village world was a wonderful interference area". In "Divine Differentials" (1940, the first volume of the "Cosmological*

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*Trilogy"), under the rule of metaphysics and biblical mythology, but especially under the spectrum of the philosopher's unusual imaginary, the concept of the Great Anonymous is resumed, this time as a generator "of the world, endowed with unlimited powers that it "self-censors", reducing them to three phases: 1) the precosmic phase, 2) the direct genesis phase and 3) the indirect genesis phase. In the first phase he refrains more from what he could do and then it turns out that he is not in his favor. In the second phase, it generates the world through "divine differentials", i.e. through "infinitesimal fragments" of some "substances", different from the empirical ones - these being homogeneous, heterogeneous or specific - from which all the others will be produced. In the third phase, the genesis is indirect and involves the "integration and organization" of the initial differentials, followed by an "individualization" of them and even a kind of "competition" between individuals and their species, which is reminiscent of theories, on which Lucian Blaga harshly criticizes, being those of Darwin and Weisman. But almost all philosophers, from Plato to Herbart, are criticized here.*

**Keywords:** *divine differentials, the Great Anonymous, cosmological vision, entelechial theories, the principle of sufficient fit, transbiological background, Herbart's real. ilemmas.*