

VII. Book reviews

Intercultural Dialogue from the Micro-Social to Cross-Border Cooperation Perspective

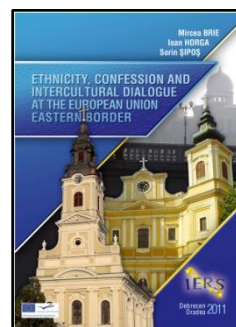
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Review of: Mircea Brie, Ioan Horga, Sorin Şipoş (coord.), *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, Debrecen/Oradea: IERS, 2011, 502 p., ISBN 978-963-473-462-8.

Keywords: *ethnicity, religion, intercultural dialogue, multiculturalism, interethnic relations.*

Debates and researches on the great ethnic and cultural diversity of the Central and Eastern Europe could be considered as one of the most preferred topics of the post-communist decades, as well as by the western and by the eastern specialists. The cultural interdependences of this part of Europe were year after year an unflinching resource for conferences, round tables, debates, articles, European projects or domestic laws. And the fact that twenty years after the fall of communism the problem of interculturalism is again a key subject for numerous researches and debates, almost indifferently where around the world and from what different perspectives, represents the proof of the social and cultural richness, and of the dynamism of multicultural societies (a good and consistent source for new and new scientific approaches).

Hence, the Eastern approaches of the problem of ethnicity and interculturalism are proved by the plentiful existent bibliography, here mentioning only some works of the most representative researchers: Gerard Delanty, *Inventing Europe: Idea, Identity, Reality*, (Houndmills, Basingstoke, Hampshire, London: Palgrave Macmillan, 1995); Will Kymlicka, *Multicultural Citizenship: a Liberal Theory of Minority Rights*, (Oxford: Clarendon Press, 1997) and *Politics in the Vernacular. Nationalism, Multiculturalism and Citizenship*, (Oxford, New-York, Auckland: Oxford University Press, 2001); Ulrich Kockel, *Borderline Cases. The Ethnic Frontiers of European Integration*, (Liverpool: Liverpool University Press, 1999), Kantor Ryszard, *Borderslands, Culture, Identity*, (Cracow: Jagiellonian University, 1996). In Romania, the matter of ethnicity and interculturalism became an important subject of research after the fall of communism, the most important books in this sense being those of Ioan-Aurel Pop, *Românii și maghiarii în secolele IX-XIV: geneza statului medieval în Transilvania* [The Romanians and the Magyars in IX-XIV centuries: the Genesis of the Transylvanian State of the Middle Age], (Cluj-Napoca: Fundația Culturală Română, 1996); Ioan Bolovan, *Biserica și societate: studii istorice* [Church and Society: Historical Studies], (Arad: Gutenberg Univesrs, 2005) or *Ciclul vieții familiale la românii din Transilvania în a doua jumătate a sec. al-XIX-lea și începutul sec.*



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XX [Family life cycle of Romanians from Transylvania/Transylvania Romanians' family life cycle in the second half of XIX century and the beginning of XX century], (Cluj-Napoca: Presa Universitară Clujană, 2009); *Dilemele conviețuirii: evrei și ne-evrei în Europa Centrală și de Est înainte și după Shoa-Dillemes de la cohabitation : juifs et non-juifs en Europe Centrale-Orientale avant et après la Shoan* (Cluj-Napoca: Institutul Cultural Român, Centrul de Studii Transilvane, 2006); Sorin Mitu, *The Bibliography of Romanian Nationalism & Ethnicity in Western Languages*, (Cluj-Napoca: International Book Access, 2008) and *Geneza identității naționale la românii ardeleni* [The Genesis of National Identity of Romanians from Transylvania], (București, Ed. Humanitas, 1997); Edit Szegedi, *Identități premoderne în Transilvania [Pre-modern Identities in Transylvania]*, (Cluj-Napoca: EFES, 2002); Radu Carp, *Multilingualism și dialog intercultural în Uniunea Europeană : o viziune românească* [Multilingualism and intercultural dialogue in the European Union: a Romanian perspective], (București: Institutul European din România, 2008) and the examples could continue. Beside the numerous books focused on the matter of ethnicity and interculturalism, there are too many articles, disseminated in different magazines and cultural or even political sciences reviews. And not at the last, we consider very important the role of some non-governmental organisations that focused their whole activity on the matter of ethnic and intercultural studies: Centrul de Resurse pentru Diversitate Etnoculturală¹ [Ethnocultural Diversity Resource Centre], from Cluj-Napoca; Fundația Soros România² [Soros Foundation Romania]; Liga ProEuropa Târgu-Mureș, the latter generally concentrating on the problem of intercultural education, and developing an Intercultural Center where are held, twice a year, an Intercultural Forum, where are discussed the problems of national minorities, and the Academia Interculturală Transilvania (Intercultural Academy Transylvania), where the participant students can familiarize themselves with the traditions and culture of all the ethnic groups from Transylvania³.

In this scientific and civic context the issue of some collective volumes or thematic magazines, edited by small academic groups, it is completely understandable. So, it is possible to mention the issues: 3/2007, 6/2008 and 9/2010 of the journal *Eurolimes*, edited by the Institute for Euroregional Studies Oradea-Debrecen, all of these being focused on different aspects of intercultural dialogue⁴; the collective volume *Ethno-Confessional Realities in the Romanian Area. Historical Perspectives (XVIII-XX Centuries)*, eds. Mircea Brie, Sorin Șipoș

¹ Centrul de Resurse pentru Diversitate Etnoculturală, www.edrc.ro.

² Fundația Soros România <http://www.soros.ro/ro/index.php>.

³ Liga ProEuropa, "Centrul Intercultural", http://www.proeuropa.ro/centrul_intercultural.html#manifestaripermanente.

⁴ We remember the following articles: Ioan Horga, "The Role of the Media in Changing the Meaning of Borders", *Eurolimes 3, Media, Intercultural Dialogue and the New Frontiers of Europe*, eds. Fabienne Maron, Renaud de La Brosse, Luminița Șoproni (Oradea University Press, 2007); Luminița Șoproni, "The Romanian – Hungarian Cross-border Cooperation in the Regional Press of Bihor County", *Eurolimes 3, Media, Intercultural Dialogue and the New Frontiers of Europe*, eds. Fabienne Maron, Renaud de La Brosse, Luminița Șoproni (Oradea University Press, 2007); Suzana Șaptefrați, "The first step towards intercultural dialogue: acknowledging the "other" (non)-stereotypical representation of Migrants versus Ethnic minorities before and after the 2007 European Union enlargement", *Eurolimes 6, Intercultural Dialogue and the European space*, eds. Cristina Dogot, Szabó Gyula & Esther Gimeno Ugalde, (Oradea/Bruxelles: Oradea University Press/ Bruylant, 2008); Alina Stoica and Sorin Șipoș, "A Few Aspects on Intercultural Dialogue: Interwar Romania as Seen by the Portuguese Diplomat, Martinho de Brederode", *Eurolimes 9, The Cultural Frontiers of Europe*, eds. Alina Stoica, Didier Francfort, Károly Teperics (Oradea/Bruxelles: Oradea University Press/ Bruylant, 2010).

and Ioan Horga, (Oradea: Editura Universității din Oradea, 2011), and equally the volume presented by this book review. Even a brief observation of the issues of the review *EuroTimes* could demonstrate that the geographical position of a research centre could influence the topic of examinations. Thus, the members of the Institute for Euroregional Studies from Oradea are concentrated especially on the study of the intercultural dialogue as well as from the local (regional, i.e. Transylvanian perspective), from the historical perspective of the structure of the population in a border region⁵, and from the new perspective of the cross-border cooperation (Oradea is one of the Romanian and Transylvanian intercultural communities situated on the border and is part of two Euroregions).

It is easy to observe the large variety of scientific and practical approaches starting from the same fundament: the ethnic (and often the implicitly cultural and spiritual) differences. From the historical perspective to multilingualism and civic action, the matter of ethnicity and of the common life of different minorities in diverse historical periods was and seems to be yet, if we consider the recently edited book which is the subject of our review, a very generous research topic. Therefore, the new book edited by Mircea Brie, Ioan Horga and Sorin Șipoș gets to complete the various perspectives concerning the role of ethnicity and of religion in the intercultural dialogue, but this time starting from a different geopolitical and cultural region: the Eastern border of the European Union. This part of Europe and of the European Union is interesting from different viewpoints, unconcernedly if these refer to political, economic, cultural prospects, to European policies or to local relations, to the present problems or to the difficulties generated so far by the past time. The three coordinators of the book preferred to reach a quite sensitive and maybe subjective topic, that of the deep interdependencies between ethnicity, religion, and common life of minorities in a space where minorities are so numerous and interconnected that this is perceived as a common situation of life.

The book edited by Brie, Horga and Șipoș brings together a sum of articles dealing with the problem of ethnicity from very different angles (political, economic, identity-alterity perceptions, socio-cultural or socio-political perceptions, political culture, etc.), being integrated in three different sections: *Minority and Majority in the Eastern European Area*; *The Phenomenon of Migration in Europe*; *Managing Interethnic Relations and European Security*. The heterogeneous perspectives of the articles demonstrate once again the unlimited possibilities to touch a so sensitive question like that of ethnic identity, but in the same time offer to the reader the possibility to choose the directions of his/her act to reading. The book starts with two introductory studies explaining the magnitude of interculturalism from two different standpoints: that of the life at the Eastern border of the EU and that of the necessity to study the interculturalism at the academic level. Thus, Mircea Brie, in his introductory study entitled “Ethnicity, Religion and Intercultural Dialogue in the European Border Space” focuses on the role of ethnicity in the context of the actual general (financial, economic, political, social, ideological) crisis, when the ethnic difference could be seen as a basis both for a strengthened social solidarity and for nationalism and social cleavages. As a continuation to

⁵ We consider timely to mention here the articles of Florentina Chirodea, “Ethnic and religious structure aspects from the Western border of Great Romania. The Academy of Law student in Oradea”, in *Ethno-Confessional Realities in the Romanian Area. Historical Perspectives (XVIII-XX Centuries)*, eds Mircea Brie, Sorin Șipoș and Ioan Horga, (Oradea: Editura Universității din Oradea, 2011) and that of Gabriel Moisa, “National Minorities in Romanian Press from Oradea. Interwar Period”, in *Ethno-Confessional Realities in the Romanian Area. Historical Perspectives (XVIII-XX Centuries)*, eds Mircea Brie, Sorin Șipoș and Ioan Horga (Oradea: Editura Universității din Oradea, 2011).

this “sceptical” approach, the second introductory study, written by Ioan Horga, focuses on the importance of the intercultural education as a necessary tool in the process of creation of social values, just to avoid the nationalisms and the lack of human solidarity. Between these two approaches, which can be used in order to describe an existent situation and to prospect another possible one, the authors who consigned their articles to be published in this book offer us a very large spectrum of the actual consequences of ethnic diversity, in the context of globalisation and also of the (economic) crisis.

The articles assembled in the first part of the book are concentrating especially on the problem of ethnic minorities in different political and administrative contexts, the proposed approaches being either general (i.e. the articles of Victoria Bevziuc, “Electoral Systems and Minorities Representations in the Eastern European Area” or of Sergiu and Valentina Cornea, “Administrative Tools in the Protection and Promotion of the Rights of Ethnic Minorities”) or focused on a case study like the problems of Ukrainian minority in Romania (Yuriy Yuriychuc), on Romanian minority in Ukraine (Aurelian Lavric), the Slovak minority in the villages of Upper Bistra, from Bihor county (Stelian Nistor and Sorin Şipoş) and the Gagauz minority in Moldova (Natalia Putină) etc. The majority of articles presented in this part of the book are centred on the issue of Hungarian minorities, one of the most examined topics after the fall of communism (beside the issue of Roma people). Hence, we remarked the articles of Gheorghe Şişeştean, Constantin Țoca, Mircea Brie and István Polgár. The three articles propose different perspectives on the relations between Romanians and Hungarians. Thus, the article of Ghe. Şişeştean⁶ suggests a sociological approach of the mixed marriages in the Bihor-Hajdu Bihar region, for the period 1930-2000, the author specifying different characteristics for distinctive sub-periods and showing us the main social and cultural influences of the mixed marriages⁷. On the other hand, the article of M. Brie and I. Polgár⁸ proposes an analysis of the mass media reflection of a public policy adopted by Hungary for Hungarians living in other countries, in order to prevent assimilation of Hungarian individuals by the different majorities and to preserve untouched the cultural identity. This public policy, which produces its effects after 01 January 2011, refers to the possibility of obtaining the Hungarian citizenship if there is proved the existence of Hungarian ancestries and the author of request is speaking Hungarian language, no matter where he/she is living (the permanent residency in Hungary is not asked anymore). Such public policy has given rise to different international reactions, more or less

⁶ Gheorghe Şişeştean, “Marital Strategies and Identity Changes of Romanians in Hungary (Hajdú-Bihar)”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds. Mircea Brie, Ioan Horga and Sorin Şipoş (Debrecen/Oradea: IERS, 2011), 104-106.

⁷ Another two similar articles, on almost the same topic, are those of Mircea Brie, “Parish registers of civil status in Transylvania in the second half of the nineteenth century”, *Transylvanian Review*, vol. XX, Supplement no. 3 (2011) and Mircea Brie, “Ethnic identity and the issue of otherness through Marriage in Northwest Transylvania (second half of the XIX – early XX century)”, in *Ethno-Confessional Realities in the Romanian Area. Historical Perspectives (XVIII-XX Centuries)*, eds. Mircea Brie, Sorin Şipoş and Ioan Horga (Oradea: Editura Universităţii din Oradea, 2011); Corneliu Pădurean, “Ethnic groups and denominations at Romania’s Western border in the inter-war period”, in *Ethno-Confessional Realities in the Romanian Area. Historical Perspectives (XVIII-XX Centuries)*, eds. Mircea Brie, Sorin Şipoş and Ioan Horga (Oradea: Editura Universităţii din Oradea, 2011).

⁸ Mircea Brie and István Polgár, “Dual Citizenship Granted to Hungarian Ethnics. Context and Arguments in the Romanian and Hungarian Mass Media”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds. Mircea Brie, Ioan Horga and Sorin Şipoş (Debrecen/Oradea: IERS, 2011), 154-9.

temperate, but which are not largely mentioned by the authors, who focused especially on the mass media attitude, both in Hungary and Romania. The authors conclude that in the EU integration and context, the above-mentioned public policy of Hungary was first of all a political and a useful electoral strategy of the Hungarian Prime Minister Viktor Orbán.

In the same manner, a key issue of ethnicity at the Romania-Hungary border, could be listed the article of Constantin Țoca⁹, which concentrates on the perspective of the cross-border cooperation, having as case study the cooperation between two cities, Debrecen and Oradea. First of all, the author explains the role of Euroregions for the cross-border cooperation process and shows us the demographic dimension of the ethnic groups in the two departments involved in this process. The eight most numerous ethnic groups that live and interfere in the Bihor-Hajdú Bihar Euroregion are considered a source of the deep relations, of the dynamism and of the good practices developed in this area after the fall of the communist regime.

Amongst the articles proposed in the first part of the book we remarked too that of Florica Ștefănescu, “Demographic Determinants of the Economic-Financial Crisis”, who considers that the low birth rate, the increase in life expectancy and the ageing of population are some of the most important causes of the actual economic crisis. From Ștefănescu’s viewpoint, the demographic changes contributed to the start of the economic crisis and can accentuate it if decision-makers will not be able to find the ways to transform the demographic vulnerabilities in new opportunities. The author’s arguments present us the statistical examples of ten European countries which experienced the more critical forms of the crisis.

The second part of the book emphasizes a very actual issue, that of migration and of the integration of migrants in their “adoptive” countries. Hence, the authors considered: the problems of the integration of immigrants in Scotland, United Kingdom and Washington State, USA (the article of Judit Molnár), or more general that of the integration of immigrants in the European Union (article of Alexandra Cseke); the provisions of the Council of Europe Law on the problem of Migration (article of Adrian-Claudiu Popoviciu); the actions of different diasporas in Europe (for the Iraqi Kurdish Diaspora it is very useful the article of Valentina-Tania Duna and Dacian Duna, while for the general role in the cultural and ethnic cohesion we remarked the article of Valeriu Moșneagă and Rodica Rusu). Taking into account that this part reflects especially the problem of labour migration, it could not be missed the African perspective on this subject, which belongs to Kobasheni Moopen Parumaul.

In order to encompass the largest perspective of this quite sensitive topic in the context of the actual economic crisis and of globalisation (where the economic actors are moving around the world without carrying for their own workers or for other related groups), we will focus especially on the article of A.C. Popoviciu¹⁰ who proposes us an analysis of the Council of Europe regulations concerning the labour migration as a primary type of settlements in this field. The article of Popoviciu distinguishes four main periods of the labour migration process after the Second World War, each of them being a source of arrangement in the field of labour migration, both from the part of the new created European Community and of the Council of Europe. Consequently, the author differentiates the period of 1945-1970, considered a period of the European reconstruction deeply based on the

⁹ Constantin Țoca, “Ethnical Analysis within Bihor-Hajdú Bihar Euroregion”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds Mircea Brie, Ioan Horga and Sorin Șipoș (Debrecen/Oradea: IERS, 2011), 128-131.

¹⁰ Adrian-Claudiu Popoviciu, “Labour Migration Reflected in the Council of Europe Law”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds Mircea Brie, Ioan Horga and Sorin Șipoș (Debrecen/Oradea: IERS, 2011), 249-252.

migrants' labour; the period 1970-1985, characterised by the world economic changes and crisis, the change of the monetary system caused by the oil crisis (this oil crisis being also the source of many conflicts), the period when the European governments adopted the most important policies which encouraged the coming back to home of migrants workers; the period between 1985 and the end of the 1990th, when the east wave of labour migration was flourishing; the period after the end of 1990th, one of the "preferential labour migration", when the skilled workers and temporary migration were the main characteristics. In this general context A. Popoviciu explains how the Council of Europe tried and succeeded to regulate a so sensitive problem, by adopting one of the most important regulations in the general field of human rights and in the specifically field of labour migration.

The last part of the book concerns a very actual matter, that of the ways to ensure the societal security in the multiethnic communities, the ways to manage the interethnic relations so that the ethnic conflict to become only a past problem. Being the most consistent part of the volume, these content articles centre on a large spectrum of subjects:

-societal security and multiethnic communities (the article of Dorin Dolghi on the formation of the culture of security in European Union; the article of Dragoş Lucian Ivan, regarding the situation of the countries that historically experienced the ethnic issues and the new management of these issues in the framework of the European Union; the article of George Anghişoiu on the perpetual issue of Belgian partition considered as a pattern for certain issues in the Eastern countries);

-managing the interethnic communities both in conflict or in peaceful zones (the article of Aurora Bencic and Teodor Ioan Hodor which brings into question the ethnic character of the Transdnistria conflict and the article of Anatoliy Kruglasov on the stability of interethnic relations at Ukrainian-Romanian border); the different national policies concerning the problem of ethnic minorities (the article of Pavlo Molochko on the ethno-national policies of Ukraine; the article of Ecterina Ceban on the role of political parties in the harmonization of interethnic relations in Moldova; the article of Claudia Anamaria Iov on the EU's social policies concerning the Roma minority);

-the good practices in the field of interethnic communities (the article of Grigore Silaşi and Monica Boldea, on the peaceful interethnic cohabitation in the region of Romanian Banat; the article of Dragoş Dărăbăneanu on the role of ethnicity and of the multicultural communication in the shaping of the European Social Space; the article of Floare Chişea and Raluca Miclea on the neighbourhood relations and the social frameworks accomplished by the cross-border cooperation in the Bihor-Hajdú Bihar area; the article of Sergiu Bălăţescu on the process of migration in searching of residence, occurred in the counties situated on the border between Romania and Hungary)

-general approaches concerning the interethnic policies (the article of Srimayee Dam on the new interpretations of the European identity by the civic-ethnic distinction; the article of Nataliya Nechayeva-Yuriyuchuk on the evolution of nation beyond the nation-state);

For every distinctive topic emphasized for this last part of the book it is possible to distinguish one or more articles that concentrate on a very actual and practical problem. However, we will centre only on few of them, because of the space and in order to let the reader the possibility to discover the subjects proposed by the different authors.

Therefore, for the topic **societal security and multi-ethnic communities** we consider that the article of Dorin Dolghi¹¹ offers, for the Romanian specialists, a new

¹¹ Dorin Dolghi, "The Culture of Security: Perceptions and Preference Formation in the European Union", in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds Mircea Brie, Ioan Horga and Sorin Şipoş, (Debrecen/Oradea: IERS, 2011), 324-5.

standpoint on the societal security, starting from the concept of the “European security culture”. The author exemplifies that despite of the numerous variables of the European identity and of the tights between the European security culture and the United States strategic culture, the concept “European security culture” can find its international place and role due to its main quality: the “soft” character.

For the articles concerning **the good practices in the field of interethnic communities, we will focus on** those of Grigore Silași and Monica Boldea and Floare Chipea and Raluca Miclea. The first couple of authors analyses the concept of security from the comparative perspective of the political and the societal security, having as case study the multi-ethnic communities from Romanian Banat, well-known as a peaceful region although it is very heterogeneous (it gathers Romanians, Serbs, Hungarians, Jews, Bulgarians and Slovaks). From the authors’ point of view, this characteristic is given principally by the use of all the minorities’ languages in schools, cultural or political organisations, and also church¹².

The other article brings us back in the Bihor-Hajdú Bihár area, emphasizing the level of tolerance and intolerance of the major ethnic groups, Romanians and Hungarians, to each other and those of the two towards the Gypsy minority. Authors conclude that Romanians and Hungarians are really tolerant with each other and toward the other out-groups, except the Gypsy minority¹³. As a continuation-completion of this article can be mentioned that of Claudia Anamaria Iov which is underlining the fail of EU’s education, employment, healthcare and housing politics concerning the Roma people and, in the same time, the fail of the national politics and strategies concerning the improvement of the Roma people’s situation¹⁴.

As a conclusion, we consider that could be used the article of Srimayee Dam or that of Nataliya Nechayeva-Yuriyuchuk, both concentrating on some theoretical aspects of the problem of ethnic identity in Europe. Hence, it is difficult to achieve a more tolerant attitude towards the Roma people particularly as long as the European nations are constructed on different practical and conceptual bases and sometimes are lacking of tolerance in regard to one another. As an argument could be used the asserts of Horga and Anglițoiu, who consider that the better and the most active European collective memory is that of the conflicts, and by consequence, the memory of the negativity, of the numerous prejudices that the European countries caused each other¹⁵. If the European people didn’t succeed to surpass this

¹² Grigore Silași and Monica Boldea, “The Romanian Banat Region – An example of peaceful interethnic cohabitation at the Eastern border of the European Union”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds Mircea Brie, Ioan Horga and Sorin Șipoș, (Debrecen/Oradea: IERS, 2011), 372-4.

¹³ Floare Chipea and Raluca Miclea, “The social frameworks of the neighbourhood relationships construction in cross-border area Bihor- Hajdú-Bihár”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds Mircea Brie, Ioan Horga and Sorin Șipoș, (Debrecen/Oradea: IERS, 2011), 391-2.

¹⁴ Claudia Anamaria Iov, “The Roma minority – the prospects and limits of EU’s social policy, what could or should the EU be doing”, in *Ethnicity, Confession and Intercultural Dialogue at the European Union Eastern Border*, eds Mircea Brie, Ioan Horga and Sorin Șipoș, (Debrecen/Oradea: IERS, 2011), 489-490.

¹⁵ Ioan Horga and George Anglițoiu, “National Memory and European Integration”, in *Transilvanian Review*, vol. XX, Supplement no. 3 (2011). Nevertheless, we must remember that Western European countries were sometimes a model for the Eastern countries, especially during some important historical events, like the 1848 Revolution, in order to give only one example.

situation, the interculturalism, no matter how many successful examples we offer, will remain only a micro-scale reality, not a macro-level practice. The reality surprised at the micro level shows us that the small communities exercise the intercultural dialog in a natural manner. The European projects relaunched the small or large communities cooperation, at least in some important fields (especially economic). Two so positive facts could induce, logically, the idea that the intercultural dialogue unifies (finally!) the different European people (cultures and spiritualities). However, some nationalist (and sometimes so Western European) voices have the ingrate role to moderate the optimistic views, but in the same time they must have the role of a catalisator of the unity and cultural diversity advocacies, of the ... supporters. The scientific approaches are extremely useful both for the specialists themselves and for the interested readers. The issue that remains is: what the political decision makers or the politicians generally are able to learn from the practical realities and the scientific approaches?

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Issues of International Relations and Diplomacy in Late Nineteenth Century and the Beginning of the Twentieth Century

Florentina CHIRODEA *

Review of: Alina Stoica, *Relații diplomatice româno-portugheze (1919-1933). Martinho de Brederode - ambasador la București* [Romanian – Portuguese Diplomatic Relations (1919-1933) Martinho de Brederode – Ambassador in Bucharest], University of Oradea Press, Oradea, 2011, 335 p., ISBN 978-606-10-0384-6.

Keywords: *International relations, diplomacy, Romanian – Portuguese relationships*

International relations, as study area are closely related to the interactions between states manifested in a global landscape unequal in resources and opportunities. Each country operates with a specific political system supported by transient ideologies and governance practices that favor the national interest to ensure safety and recognition of sovereignty. Interstate relations created by commercial interests, namely population movement, money or information, determine alliances or conflicts, requiring the need for treaties, agreements and diplomatic ties. (Sheeran, 2007: vi-viii). Beginning shy in the first decades of the 17th century, characterized by European sovereigns' effort to not "lose any detail of the conflict", diplomatic practices evolved by specialization and diversification of the negotiations, maintaining good relations with partners, whoever they would be. When economic interests began to prevail, "politicians have begun to be more careful with our European partners", the diplomatic activity at the end of the eighteenth century was used to put on a more solid state power. In times of peace or war, the great powers sought to enter the "possession of large assets that had to have modern economic societies, defined by: market and monopolies, vital ports and border policy, furs, fish, essential materials shipbuilding, wheat, fabulous tropical products or other sources of enrichment" (Brie and Horga 2009: 9, 367).

In the next century, a new phase of expansion of European countries to Africa and Asia begins, which will become a source of raw materials and markets for products manufactured in the West. The economic interest was not the only one who has characterized the first phase of the European expansionism. Inevitably, economic prosperity was accompanied by the assertion of national status and political power, which goes hand in hand with having a colonial empire. For the global strategies, the colonies brought tangible benefits in a world of the balance of power policy as well as economic profits; many nations became concerned in colonies to win against rivals, but also in their own advantage (Duiker and Spielvogel, 2010: 615). Thus, the European powers in collaboration with colonial elite, create empires both formal - colonies and informal -



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commercial, investment and strategic. They will create rivalries that led to the political crisis of the end of the nineteenth century and beginning of the next century (Graham Fry, Goldstein and Langhorne, 2002: viii-x).

In this context, the diplomats of the nineteenth century and early twentieth century, devoted mainly to "high policy" were recruited, for the most part, the elite aristocracy and high bourgeoisie (Graham Fry, Goldstein, Langhorne, 2002: viii-x). One of them, Martinho Maria Teixeira Homen de Brederode de Cunha is the subject of a recently published research from University of Oradea Publishing House. The author of the study *Relații diplomatice româno-portugheze (1919 - 1933). Martinho de Brederode – ambassador la București*, Alina Stoica, analyzes the Portugal bilateral relations with countries in Europe, Africa and Asia, in the international context of the late nineteenth century and beginning of the twentieth century, through the diplomatic activity carried by Martinho de Brederode. His correspondence, along with other published and unpublished sources consulted, gives the researcher the opportunity to outline the general Portuguese policy towards the Balkan nations and highlight the direct relationship established between Romania and Portugal, highlighting the "difficulties in the international promotion of Romanian interests of the time, but the manner in which diplomats in Bucharest understood or wanted to understand the reality de facto" (Stoica, 2011: 17-18).

The first chapter dedicated to the presentation of the role of the Brederode family in Portugal's history shows us, in fact, the family history of the Portuguese diplomat from the first record of the name of Brederode in the thirteenth century. Descendant of an old Dutch noble family, later moved to Portugal, left fatherless at the age of two years and having a seriously ill mother, Martinho of Brederode had already committed career, the family tradition being representatives on the male line pointing towards the military or the diplomatic field. A character "rebellious and independent" the young of Brederode was interested in literary studies, his talent was recognized unanimously by the teachers of the Upper Course of Letters of Lisbon. The inclination to poetry, passion for art and literature and symbolism sensitivity made the future diplomat known in the intellectual Portuguese circle, meanwhile heading his towards diplomacy. The researcher's analysis of this period of formation of Martinho de Brederode emphasizes the humanistic side of his personality that allowed him to reach beyond the daily reality, the essence of the nation in whose country has received diplomatic missions. On the other hand, Alina Stoica reveals a man "controversial, jealous by nature, haughty, proud and impulsive characteristics of the class to which he belonged and the manner in which he had been raised", qualities that attract many "dislikes in intellectual and political circles" of the time (Stoica, 2011: 33-59).

Martinho de Brederode begins his career as official of the Lusitanian Ministry of Foreign Affairs on 20 April 1889, with a mission to attach to the Portuguese Legation in Brussels. The researcher surprises the moment when the young diplomat arrives in the Belgian capital, being stressed the Lusitanian government interest in maintaining and expanding its colonies in Africa, and various projects proposed by the great powers of the time at the Berlin Conference of the Division of Africa in 1885. In full manifestation of informal imperialism, the European countries did not hesitate to use military force, influence and economic dominance to acquire remote areas and accumulation of goods and slaves (Nanjira, 2010: 182,191). Diplomatic correspondence sent from Brussels to Lisbon turns into a tool used by Alina Stoica to emphasize the relationships between Portugal and Belgium near Brussels Conference of 1890. The decisions made at the negotiating table, which ended the slave trade, regulated the arms sales and alcoholics in Africa and gradually organized administrative services, legal, religious and military in the territories placed under the sovereignty or protectorate of the great powers, ruins,

according to the author, “Portugal, which had to pass to a reform of state institutions, from the military to military service” (Stoica, 201: 72).

The last decade of the nineteenth century, characterized by the emergence of a new form of domination through the use of subject peoples and their wealth for the good of the colonial powers, is that where the competition starts on the one hand, disputes between European countries, and on the other hand formation of alliances to maintain markets and empires. In this context, Africa provides an excellent platform for the new type of imperialism. Progress towards establishing colonial administration in Africa reaches 90% in 1900, the territory was divided between the seven European powers: Britain, France, Germany, Portugal, Italy, Belgium and Spain (Don Nanjira, 2010: 182, 191, 199). But there were also countries which, although not part of the settlement have not escaped the influence policies and practices of colonialism. One of these, Morocco for centuries remained outside the European influence, wealth being a constant point of interest, especially to France. The bilateral system established by the French government to ensure the Moroccan objective stirs protests from Germany, the reasons that triggered the “first Moroccan crisis” is analyzed and discussed by Alina Stoica from the perspective of the Portuguese diplomat sent in 1906 to serve the Legation in Tanger, as interim Chargé d’Affaires, Head of Mission. Diplomatic notes, accompanied by articles in local newspapers in French, complete the picture of events at the border of Morocco and Algeria. His informative reports and notes contain a wealth of information about the time of the Conference of Algeciras and the effects of implementation of the decisions taken. Another aspect of the mission in Morocco aims to represent the interests of Portugal in an area with great potential for the Lusitanian trade. Turning his attention to local officials, Martinho de Brederode manages to identify the commercial and financial mechanisms to protect Portuguese and Brazilian merchants, but also other possibilities for economic cooperation between Portugal and Morocco. Making a general statistics of import-export trade and the level of importance and the product approach which requires special efforts from the Portuguese diplomat is a good opportunity to find the work complexity of a diplomat.

Martinho de Brederode's talent to develop Lusitano-Moroccan trade promotion brings on the position of first secretary in the winter of 1907 when was appointed Chargé d’Affaires near the Legation in Peking. His arrival in the capital of imperial China is posted again, by the author of the study, in the context of “realignment of international relations in the early years of the twentieth century, following the Russo – Japanese” war (Stoica, 2011: 89). The Portuguese diplomat's comments on China's involvement in the international system, gives us a position of China in relation to other European powers and the U.S.A. The country’s representative with which Peking established relationships since the sixteenth century, and this time manages to reach the essence of the Chinese people, which he considers “beyond all its flaws (liar and braggart), all nasty and many qualities represented abused by a minority government and Chinese government” (Stoica, 2011: 91).

Macao, an area where the Portuguese had obtained approval to establish since 1557, the strategic gateway to Guangzhou, close to Xinjiang where you can reach other parts of Guangxi, sitting on some waterways linking the colony of Dongjiang, Beijiang and other prosperous parts of southern China, woke up the constant interest of Western great powers, Portugal, Holland, England, France and later the U.S.A. (Zhidong Hao, 2011: 13). It is therefore natural to find in the Portuguese diplomatic correspondence sent from Peking numerous details of the system of alliances that China tried to establish with some Western powers to regain control of the Portuguese colony.

Parallel to the situation in the Far East, Portugal is, in 1910, the third European country, after France and Switzerland. The Constitution of 1911 rejected the

presidentialism or decentralized power and invested with great power the state legislative institutions, leaving the executive weak. Where party discipline has proven to be weak, it was a recipe for short-term government and a long political instability (Gallagher, 1983: 22). After carrying out the recognition of the Portuguese Republic by Chinese officials, Martinho of Brederode is transferred in the spring of 1913 in Paris. Outbreak of the First World War, put to the test again on mission the Portuguese diplomat qualities in a country participating in the war since March 1916, Portugal honors the request of his old ally, United Kingdom, to confiscate German ships stationed in Lusitanian ports, the declaration of war leading the Portuguese government to go to war with the Allies (Wheeler and Opello Jr., 2010: xxiv). The end of hostilities finds Martinho of Brederode to Rome serving as First Secretary of the embassy and Portuguese legation counselor in Italy until February 1919.

The First World War left behind a ruined society both materially and politically. The dissolution of great empires dynastic and absolutist, but also the colonial ones, brought on the international relations scene heterogeneous peoples who tried to find their place in the new political, economic and ideological relations established by the treaties of 1919 – 1920 (Cârstea and Buzatu, 2007: 13-18). Focusing on maintaining the international power, the former colonial empires interested on the new formatted state, diplomacy, having this time also, an important role. Portugal, in our case, decided to establish a legation in the Balkans, already having official ties with Serbia and Greece. Martinho de Brederode arrives in Bucharest at the end of 1919, the internal Yugoslav situation does not allowing to seat of the Legation in Belgrade. As in his other missions, the Portuguese diplomat is very attentive to the economy and culture of the host country, but also to the foreign policy promoted by Romania in the interwar period. Based on the reports and information notes, the author manages to give us a picture of the changes through which Romanian society passed immediately after the Great Union. The governments formation in the interwar Romania or management of the economic crisis of the early '30s, are other topics found in the Portuguese Legation diplomatic correspondence and analyzed by the researcher.

During the time spent in Bucharest, Martinho de Brederode has proven to be more than a keen observer of Romanian society or a domestic and foreign policy analyst taken by the governments of Romania. The Portuguese diplomat has expressed a keen interest in setting up the Lusitanian-Romanian trade, funding consulates in Bucharest, Braila and Galati, negotiating a treaty of commerce and navigation between the two countries and advocating for the reestablishment of the Romanian Legation in Lisbon. The cultural exchanges initiated the leading to the conclusion of cooperation agreements between universities and the introduction of Portuguese literature in Romania, respectively the Romanian one in Portugal. In conclusion, we can say that research by Alina Stoica is distinguished by the objectivity with which she treated the information contained in published and unpublished sources that she consulted. The solid knowledge of international relations allowed the researcher to overlook the Martinho de Brederode comments made when they were found to be subjective. By submitting the typology of the *information notes* the author approaches the field of diplomatic studies, opening a new direction to deepen the research. At the same time, the wealth of information, analytical methods used and the conclusions drawn by the author, recommends the work both to students concerned with the study of international relations as well as to modern and contemporary world history researchers.

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L'imagologie, un moyen de connaître l'autre

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Compte-rendu du livre: Dana Pantea, *Imaginea Angliei și a englezului în cultura românească din secolul al XIX-lea* [*L'image de l'Angleterre et de l'anglais dans la culture roumaine du XIXème siècle*], Editura Universității din Oradea, 2011, 220 p., ISBN 978-606-10-0213-9.

Mots clés: image, Angleterre, anglais, roumain, culture

L'imagologie, discipline scientifique, a toujours été définie comme une matière qui se trouve à la frontière entre la psychologie, l'anthropologie, l'histoire et la littérature. A part la théorie et la science, l'imagologie est un moyen de connaître autres peuples, autre gens, par les yeux ou les pensées ou les visions de ce qui regardent, qui pensent ou qui voient différentes choses.

L'imagologie s'intéresse surtout aux relations entre les écrivains et les pays étrangers telles qu'elles se traduisent dans les œuvres littéraires. Pour élaborer une image de l'étranger, l'auteur ne copie pas le réel, il sélectionne un certain nombre de traits jugés pertinents pour sa représentation de l'altérité. L'imagologie décrit ces éléments, les rapproche des cadres historiques, sociaux et culturels qui en forment le contexte, et détermine ce qui appartient en propre à la création de l'écrivain.¹ Le Dictionnaire de langue française définit l'imagologie tout simplement comme l'étude des images littéraires², même si le terme est beaucoup large que cette définition.

Le livre qu'on analyse dans ce compte rendu, *Imaginea Angliei și a englezului în cultura românească din secolul al XIX-lea*, (*L'image de l'Angleterre et de l'anglais dans la culture roumaine du XIXème siècle*) écrit par Dana Pantea, professeur des universités à l'Université d'Oradea, Faculté d'Histoire, Relations Internationales, Sciences Politique et Sciences de la Communication, Département d'Etudes Européennes et Relations Internationales, est un très bon exemple d'application de l'imagologie.

Le matériel proposé se compose de huit chapitres, chacun en analysant et en dévoilant de manière progressive un aspect de la culture anglaise vue par les roumains. Le premier chapitre est de nature introductive et explicative. On nous fait exemplifier le concept d'imagologie et ses différentes parties, la relation de l'imagologie avec autres sciences et également l'histoire des mentalités.

Tout au long du livre la formation de philologue de l'auteur est évidente. Les phrases découlent l'une de l'autre telle que la logique des idées et l'enchaînement des chapitres. Le texte est agréable à lire, captivant et plein de choses intéressantes à découvrir. Professeur de langue anglaise à la base, mais de culture et civilisation anglaises



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¹ http://www.flish.unilim.fr/ditl/Fahey/IMAGOLOGIESocialimages_n.html.

² <http://dictionnaire.reverso.net/francais-definition/imagologie>.

aussi, Dana Pantea fait preuve d'une excellente connaissance du peuple anglais. Le deuxième chapitre, *Civilizația engleză din secolul al XIX-lea*, (*La civilisation anglaise du XIX^{ème} siècle*) introduit le lecteur dans le monde anglais de l'époque. On nous fait savoir quelques caractéristiques générales de la culture anglaise, l'évolution socio-économique de l'Angleterre mais l'histoire politique de l'Angleterre aussi.

De manière parallèle, le chapitre suivant, *Caracteristici ale culturii românești din secolul al XIX-lea* (*Caractéristiques de la culture roumaine du XIX^{ème} siècle*) présente quelques caractéristiques de la culture roumaine pendant le même siècle. Le XIX^{ème} siècle a été un siècle qui a connu beaucoup de changements dans la vie des roumains de Transylvanie et de toute la Roumanie. C'est le moment quand les contacts de plus en plus nombreux avec l'Europe ont produit des changements économiques, sociaux et culturels qui ont marqués de manière positive le pays. C'est également la période de la formation de l'élite intellectuelle roumaine qui a lutté pour la création d'une nation roumaine.³

La synthèse et l'originalité de ce travail se concrétise dans les quatre suivants chapitres. D'abord on connaît l'image de l'Angleterre et de l'anglais dans la littérature roumaine, ensuite on fait connaissance avec la même image vue par les diplomates roumains, après l'image de l'Angleterre et des anglais dans l'enseignement et finalement cette image vue dans la presse roumaine. Le travail n'a pas été facile à réaliser et la multitude des aspects surpris par l'auteur donne de la consistance à la synthèse proposée.

Le quatrième chapitre, *Imaginea Angliei și a englezului în literatura română*, (*L'image de l'Angleterre et de l'anglais dans la littérature roumaine*) est consistant et plein d'informations intéressantes. Au début du XIX^{ème} siècle les relations culturelles anglo-roumaines ont été très peu nombreuses. Le premier roumain qui est arrivé en Angleterre a été Stefan Bogdan, prétendant au trône de la Moldavie, qui était allé à la Cour de la Reine.⁴ Les premiers contacts entre la littérature roumaine et la littérature anglaise se réaliseront par l'intermède des traductions.

Une source très importante pour connaître l'autre est la littérature de voyage. Ceux qui voyagent écrivent leurs impressions et le public est le récepteur des images transmises par les voyageurs. Cette modalité est très répandue dans l'imagologie, sauf qu'elle est très subjective. Par exemple, un voyageur qui est intéressé par l'économie décrira plutôt des détails économiques, un autre qui est intéressé par la culture décrira l'architecture et l'ordre social des villes, etc.⁵

Au fil du temps, l'histoire a été reconstruite aussi grâce à la correspondance littéraire et diplomatique. La même source est un excellent moyen de voir la manière dans laquelle les gens se perçoivent entre eux, car les images sont transmises par ce biais également.

La diplomatie représente la voie officielle de communication entre les états. Elle doit présenter toujours une image formelle et créer de représentations vraies. Les documents officiels disponibles dans les archives montrent une liaison entre les deux populations et des efforts pour consolider cette liaison. Parmi les personnalités roumaines qui ont écrit sur Angleterre et les anglais on peut mentionner à Nicoale Iorga, homme de culture roumain, George Moroianu, qui voulait transmettre l'esprit anglais aux roumains, ou Iuliu Coroianu, Vasile Lucaciu, Eugen Brote et Aurel Popoviciu qui ont eu l'occasion d'entrer en contact avec la vie anglaise.

³ Dana Pantea, *Imaginea Angliei și a englezului în cultura românească din secolul al XIX-lea*. Editura Universității din Oradea, 2011, p. 47.

⁴ *Ibidem*, p. 65.

⁵ Dan Horea Mazilu, *Noi despre ceilalți. Fals tratat de imagologie*. Editura Polirom, București, 1999, p. 56.

L'enseignement est la force de chaque peuple. Ou ça devrait l'être. L'enseignement roumain a été influencé dans quelques aspects par la culture anglaise. La fin du XVIIIème siècle et le début du XIXème a connu une transformation importante concernant l'enseignement. Cela s'observe par l'accroissement de l'intérêt pour la culture, pour le désir de connaître, car les changements intervenus dans la vie courante avaient besoin d'émancipation et de modernisation. Des écoles ont été créées d'après le modèle anglais, la femme a commencé à s'émanciper, la langue a commencé à être apprise dans les institutions d'enseignement. En plus, l'image de l'Angleterre se trouve aussi dans les manuels scolaires, ce qui relève le fait que ce pays a été un vrai modèle à suivre pour le peuple roumain à cette époque. Le sixième chapitre du livre, *Imaginea Angliei și a englezului în învățământul românesc*, (*L'image de l'Angleterre et de l'anglais dans l'enseignement roumain*) présente de manière succincte tous ces aspects.

Pas dernièrement, lorsqu'on parle de l'imagologie, il faut toucher l'aspect de la presse aussi. La presse est importante au moment de transmettre des images, car elle peut beaucoup influencer les lecteurs. La presse, même si elle est objective, peut transmettre des images positives ou négatives qui resteront dans le mental collectif. Le septième chapitre, *Imaginea Angliei și a englezului în presa românească*, (*L'image de l'Angleterre et de l'anglais dans la presse roumaine*) est très positive et assez présente. Elle reflète les préoccupations des anglais à cette époque-là, aspects de l'histoire récente de l'Angleterre, de la politique, l'économie et le commerce. Parfois, on trouve des stéréotypes, mais aussi des images qui se maintiennent au fil du temps.

Les conclusions du livre sont éloquentes. L'Angleterre et les anglais ont représenté un modèle pour les roumains, qui se trouvaient dans une société en pleine évolution et transformation et qui avaient besoin de se moderniser. L'image que les roumains se sont formé des anglais et leur pays est influencée par l'intérêt que les roumains ont manifesté de connaître la vie économique, politique, idéologique, religieuse, éducative des anglais. L'image de l'Angleterre et de l'anglais s'est formée dans une période longue de temps et pas du tout de manière linéaire.⁶

L'anglais est vu par les roumains comme l'aristocrate raffiné, élégant, blond ou roux qui boit de la bière. L'anglaise est une femme diaphane, blonde, à stature droite, maigre et un peu dure. Quand même, ce sont des gens éduqués, qui veulent réussir par ses propres forces et qui ont des qualités appréciés par tout le monde. L'Angleterre, en échange, est un pays modèle de civilisation, un modèle d'industrialisation, un modèle de lutte contre le trafic de personnes. Bref, et l'Angleterre et l'anglais sont perçus d'une manière positives dans tous les aspects de la vie, représentent un modèle et un exemple pour les roumain au XIXème siècle.

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⁶ Dana Pantea, *op.cit.*, p. 173-174

Minorities and “Majorities” in Romania: Facts, Opinions, Interpretations

Alina Sorina OROS*

Review of: Mircea Brie, Sorin Şipoş, Ioan Horga (coord.), *Ethno-Confessional Realities in the Romanian Area: Historical Perspectives (XVIII- XX Centuries)*, Editura Universităţii din Oradea, 2011, 319 p., ISBN 978-606-10-0626-7

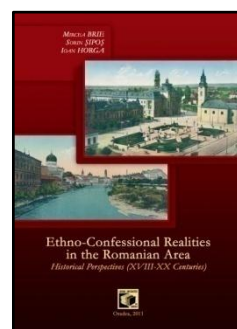
Keywords: *Romanian Area, Confession, Minorities, Ethnicity, Nation, Migration*

When people speak about reality, they think about the immediate situation, referring to the present they live in. Each of us understands the reality according to his own code, represented by attitudes, beliefs and values. An important factor of the present is the ethno-confessional one, which individualizes groups, even if the world is subject to global levelling.

The book is built around three major themes: *Confession and Confessional Minorities, Ethnicity, Nation and Nationalism and Migration and Assimilation*. It could be a guide about the situation of the social structure and of the confessions in Romania, by resorting to different study cases comprised during XIXth and XXth centuries. The 19 articles can be grouped in other categories than those mentioned, about Romanian - Hungarian issues, Bessarabia, Transylvania, Dobruja, Jews, Germans, outsiders' opinions, role of the literature in the ethnic problems etc.

The first part comprises five articles built around the theme of confession. The XIXth century documents record a dual hypostasis of the Romanian rural world. This situation is explained by the historical context: "The historical background was dominated by the attempt of the Habsburg state to provide the multiethnic empire with a spiritual connection through Catholicism. On the other hand, the Orthodox Russia (...) assumed the role of a defender of all Orthodox in the Empire (...) by bonding the Romanian Orthodox in Transylvania with those over the Carpathians despite the ever harder law meant to prevent it" (Ştefănescu, 2011:19). The result was a fighting scene where many priests and believers were attacked, insulted and even harassed in the name of the religion. The term that defined the Romanian population at the dawn of the 18th century, in the author's view, was confessionalisation.

Apart from Barbu Ştefănescu, the western territory is analyzed by Eugen Ghiţă and Corneliu Pădurean. Their articles are complementary, as they speak about the confessions in the territory of Arad, Timiş, Bihor and Satu Mare. Corneliu Pădurean examines pre and post Trianon Treaty religious structure. Although at the beginning of the XIX century colonisations with Hungarian ethnics continued, Orthodoxy remained the top religion in the mentioned area according to Eugen Ghiţă.



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An aspect of the Greek Catholic Church is brought to attention, by analysing the Rosary from a religious and laic point of view. Lavinia Buda demonstrates that, apart from a ritual habit, the Rosary was a means of attracting believers, by addressing even to the illiterates.

The second part, *Ethnicity, Nation and Nationalism*, is initiated by the article of Mircea Brie, *Ethnic Identity and the Issue of Otherness through Marriage in Northwest Transylvania (Second half of the XIX- Early XX Century)*. The documents used are primary sources such as records made by the Austrian state authorities and Church documents. Censuses made in the second half of the XIX century and the early XX century interfered with some historical events like: the revolution of 1848/ 1849 in Hungary, the war against Prussia, political and administrative reforms etc. There are some flaws regarding the censuses run which the author observes: having not clarified the meaning of the nationality, included in the census, this led to different understandings in the interpretation; the mother tongue criterion determined an ignorance of the older population etc. The political context is seen as an influential factor on the evolution of the ethnic structure of population. This was influenced by the Hapsburg rule in the area: "This process [immigration and systematic colonization] has considerably increased the share of ethnic Hungarians, Germans and Jews. This process resulted in a heterogeneousness of the population from the ethnicity point of view." (Brie, 2011: 98). Analysing some case studies in what concerns the Romanian, Hungarian, Slovak and German communities, the author concludes that ethnic identity was very heavy in the times referred to.

A great part of the second section builds around the gaps between Romanians and Hungarians, in the studies of Istvan Polgar, Imola Katalin Nagy, Anca Oltean and Gabriel Moisa.

Analysing some classic documents, Istvan Polgar presents what Hungary considered to be a historical mission that aimed at civilizing the nations of Central Europe and Balkans. Their action was not perceived in that way by the Romanians, being part of that territory on which they were a tolerated nation. This became a two-sided claiming war upon Transylvania. These two counterparts are completed with the theory of "Transylvanianism" that sustains the neither of the parts, but the autonomy of the area. Imola Katalin Nagy analyzes the spectrum of the "Transylvanianism" theory in the interwar time span, the area referred to being seen as a multicultural space and a land of freedom.

Gabriel Moisa, which studies the written press texts by means of a discourse analysis of the Romanian daily paper, published in Oradea. The author focuses upon the conflict between Jews that preserved their ethnic group identity and Hungarian Jews. The chief editor, as cited by Gabriel Moisa, observed that between the two categories there was an irreconcilable attitude that came from opposite purposes.

In an antagonist relation there was the education in the North-West part of Romania. "In a time when the Academy has always been discredited, the academic community and the local one was fighting continuously against the dissolution of the academic school" (Chirodea, 2011: 154).

An interesting case of ethnics is brought to attention by Anca Oltean by means of some main historical events, when communism concentrated upon ideological education of the society. Jews that survived the Holocaust, tried to integrate into the new world, found in Romania and Hungary. In both cases they were persecuted, sent to heavy work, suffered starvation and forced some to keep their origins secret. The number of Jews decreased in this period due to the short permissive times when many of them rushed to Israel.

Apart from Jews, Germans constituted another minority mingled with the Romanians. Orsolya Nagy Szilveszter refers to the artistic expression of the life in the post war conditions.

Assimilated with the Nazi regime, ethnics who settled in the Romanian area suffered a great deal after the war. In these conditions a new kind of literature began, namely the Romanian German literature, represented by well-known even Nobel awarded authors like Herta Muller, Adam Muller Guttenbrun, Hans Bergel, Richard Wagner etc. Their works, even if literary, approach the theme of the identity, ethnicity and nation. Germans often felt like a kind of stepchildren of the Romanian land and sometimes rejected by the origin country.

Even if the Western and Northwestern part of the Romania is much controverted, Alina Stoica adds to the image spectrum of Romania in the interwar period the point of view of a non-neighbouring state, through the eyes of the diplomat Martinho de Brederode. In her study entitled *The image of Romania and the Romanians, the Portuguese Legation in Bucharest*, the foreign eye observed that Romania was not reaching the western level of development and it was a mixture of Oriental and Occidental elements. The problems M. Brederode identified were: the poor conditions of the infrastructure, agricultural clumsiness, delays in the economic sector etc. The author concludes that "The image of Romania and Romanians in Martinho Brederode's vision brings an advantage in our national historical image of the inter-war Romania" (Stoica, 2011: 167). One thing the Portuguese official remarked was that Jewish community often found refuge and better acceptance among Romanians in comparison to other horizons.

The fact that the territory of Romania was one of multi ethno-confessional instances can be observed in many of the studies written in the book. Cătălin Turliuc focuses on the issue of nationalism and multiculturalism and emphasises the synchronous comparativism as a possible instrument for a higher degree of neutrality in the theoretical approach.

Sorin Şipoş exposes in his study *Silviu Dragomir and the North Roman Balkan Research in the Context of Romania's New Political Realities*, the reviews of the history in the aftermath of the Second World War, by resorting to the work of the historian Silviu Dragomir. He tried to stand against the brutal and unfair distortion of the information contained in the history works until then. The conclusion of the article's author is that "The researches on Romanian history in the North West of the Balkan Peninsula led to the clarification of the role played by the population of Roman origins in the Middle Ages" (Şipoş, 2011: 210).

The last part of the book consists of four contributions gathered under the title *Migration and Assimilation*. The territory under scrutiny is Dobruja and especially Bessarabia, situated in the Eastern part.

The same minorities - Jews, Germans- Bulgarians, Turks and Tatars constitute the focal point of the research of Ivan Duminić, Alexander Roitman, Arthur Viorel Tuluş and Cătălin Negoită.

An attitude of the Romanian historiography towards the Bessarabia Bulgarians problem was visible in the interwar period. Analysing opinions of many specialists (Duminić, 2011). Ivan Duminić reaches the conclusion that Romanian historiography was influenced in this matter by the principle of nationalism. Romanian historians tended to emphasize the importance of the Romanian principalities regarding the revival of the Bulgarian state, according to the theory of emigration of the Bulgarians in Bessarabia at the beginning of the XIXth century. The process that took place in Bessarabia aimed at levelling or standardizing the society which was under Russian influence: on one hand

Russians wanted to eliminate the “state in state” made by the Jewish people and on the other hand aimed at imposing a Russian model for uniformity. As a consequence Jews were shattered from a moral and social point of view in the XIXth century due to the ambitions of the Russian tsars.

Another stray impulse of the tsars was to colonize Bessarabia with Germans, in the detriment of the Jews. Due to many facilities offered, German colonists went to Bessarabia around the year 1814. In 1940, according to an agreement between Germany and Soviet Union, all the German Ethnicns were evacuated. On the properties previously owned by Germans, Soviet authorities colonized Ukrainian and Polish families.

Being at the crossroads of many influences, Dobruja, in the South of Bessarabia, was mainly inhabited by Turkish –Tatar community. Due to the fact that a convention was signed between Romania and Turkey, many of the these emigrated.

The volume is characterized by a thematic variety and approaches comprised in 19 works belonging to well known Romanian researchers and professors, as well as Hungarian, Moldavian and Bulgarian, thus offering an objective perspective of the ethno - confessional situation in the XVIIIth - XXth century Romanian area.

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