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## The image of Jews in the pages of “Revista 22”. From national to European perspective

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**Abstract:** *The aim of this article is to find in the pages of the national magazine Revista 22, reflections of the minority issue –in this case the targeted subject being the condition of Jewish minority of Romania in the country or emigrated elsewhere (as for instance Israel). The article brings into discussion also some reflections of Jews in Europe. The method of work is the critical interpretations of articles combined with a descriptive analysis of their content. Our conclusion leads to the fact that there is a small, active community of Jews in Romania represented at the political level as a minoritarian community, pursuing specific interests who cherishes the memory of Holocaust and wants to say the truth about it, having important ties and connections with the Romanian Jews from Israel and being directly interested in maintaining Jewish interests in Israel. At European level, the problems, existing with the inner states minorities, are amplified by waves of migrations coming from Asia. The conclusion is that the Revista 22 brings a lot of information about the Jewish minority from Romania, resolving the historical issue of saying the truth about the Holocaust, but, as a recommendation, I suggest to bring more fresh news and periodically about Israel, as a vivid center of religions, that concerns European Union and its citizens.*

**Keywords:** *Jews, minorities, Romania, European Union, Israel, image, otherness*

Anna Triandafyllidou and Iryna Ulasiuk, in their article *Managing complex cultural diversity in Europe*. The idea of diversity partnerships bring into the spotline the idea of European elections from May 25, 2014 and try to identify what means this for immigration and managing the European minorities’ policies. Populism and right wing forces seem to “regain control” in the detriment of the European Union, migratory people and national minorities problem<sup>1</sup> is the opinion of the authors.

Cătălin-George Fedor, in the article *Stereotypes and prejudice in the perception of the “Other”*, tries to define the concept of “otherness” that should not mean necessarily something negative, but a widening of horizon and the acceptance and analysis of new traits and of the intercultural dialogue. The author defines the negative character of the stereotypes that go hand in hand with the prejudice and prevent the community from development<sup>2</sup>. I give here the example of Andrei Oișteanu with his book *Imaginea*

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<sup>1</sup> Anna Triandafyllidou and Iryna Ulasiuk in the article “Managing complex cultural diversity in Europe: The idea of diversity partnerships” in *Global Governance Program*, issue 2014/02, July 2014, accessed June 2016, [cadmus.eui.eu/handle/offer](http://cadmus.eui.eu/handle/offer) as a solution to the actual crises and to the growing immigration problems of the European Union to turn “cultural diversity” in a positive factor for democracy and growth. The challenge for the future, consider the two authors, is to integrate Muslims and Gypsies in Europe. One of the solutions they offered is to create in EU countries diversity partnerships that are agreements at local level involving local and regional actors, involving state and non- state actors and focusing on the preservation of diversity.

<sup>2</sup> Cătălin-George Fedor, “Stereotypes and prejudice in the perception of the <<Other>>”, Lumen, 2014, *Procedia-Social and Behavioural Sciences* 149 (2014), pp. 321-326, accessed in June, 2016, [www.sciencedirect.com](http://www.sciencedirect.com). Fedor provides the next approach on stereotypes. “The

*evreului în cultura română / The image of the Jew in the Romanian culture* (Oișteanu, 2004) that observes the stereotypes and prejudices that existed in the Romanian space regarding the Jews of Romania. He finds in the cult and popular Romanian literature, negative clichés regarding the Jews, criticized for their image, alterity, and their traditions. The obvious conclusion is that proverbial Romanian tolerance can be put, sometimes, under question mark.

Maria G. Lebedko in the article *Interaction of ethnic stereotypes and shared identity in intercultural communication* emphasized the idea of “shared Identity” which enable professionals and volunteers to get to know the “foreign” communities: “Of the greatest importance in intercultural communication is shared identity; scholars, teachers, students, tourists, nonprofessionals who go to various countries, study the phenomenon”. (Lebedko, 2014: 182) In this sense, the hours I spent to Jewish Community from Oradea while I was doing my doctorate in the history of Jews from Romania and Hungary during the years 1945-1953, reflected in Romanian and Hungarian historical writings, observing the community and lecturing books, helping me to have a closer, inner image of this community, traditions and religion, were extremely helpful.

My research on Jewish minority from Romania image in Revista 22 focused on the interval between September 8, 2014 and April 19, 2016. Jewish community, as reflected in the pages of Revista 22, is approached from three perspectives: from national perspective (Romanian Jews), from European perspective (in rapport with the general condition of minorities in Europe), and from global perspective (the situation of Romanian Jewry from Israel).

The main historical problems approached concerning the situation of Jews from Romania are: 1. how it is commemorated the Holocaust in Romanian contemporary society and which are the approaches accepted in present days, respectively the problem of anti-Semitism in Romanian contemporary society and 2. historical details with regard to the situation of the Romanian Jews during the years 1940-1944 which led to the idea that also in Romanian state led by marshal Ion Antonescu it existed a less known Holocaust.

Referring to the first issue, perception of Holocaust in Romanian society and anti-Semitism, we signal a few press “incidents”.

Firstly I bring into debate the article of Tudor Despina from April 14, 2016 with the title *The Elie Wiesel Institute worried by <<the public person>> of Marian Munteanu*. Marian Munteanu was former students’ leader in the Piata Universității’s place, in the 1990s, who is presently candidate of National Liberal Party to the function of mayor of Bucharest. When he was accused of legionnaire sympathies by his political opponents, he answered „I have towards the Jews feelings as I have for any other human beings” and that, in Romania, „do not exist anti- Semitism, but only a few isolated cases”. Being asked about his opinion on the law concerning the prohibition of organizations and symbols with fascist, racist and xenophobe character and against promotion of the cult of persons guilty by infractions against peace and humanity, Marian Munteanu said that the present law „is, in fact, a law that generates anti-Semitism”. Elie Wiesel Institute protests against declarations of minimalisation and denial of a series of historical realities being afraid that this not knowing is also present in the political life.

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many definitions of stereotypes underline automatism, the inevitability of their occurrence in thought as clichés, common places, received ideas (...) (stereotype) It is an obstacle to knowledge as it schematize and deforms, imposes abusive generalizations and premed ideas, generating fortuitous prejudice”. (p.323)

The second case, I would like to bring into discussion, concerning the aspect of anti-Semitism and perception of Holocaust in Romanian society, is the Protest of the Association of Jews from Romania that was victims of Holocaust from April 13, 2016. The Association protest against the publication of the volume „Holocaustul – Gogorița diabolică – Extorcarea de bani” (“Holocaust–The diabolic fantastic story–The extortion of money”) by Vasile I. Zărneascu and of launching of this opera at April 8, 2016 at Mihai Eminescu Book Shop from Bucharest as an anti-Semite story which denaturizes the historical truth.

The third case involving the perception of Holocaust and anti-Semitism in Romania is provided by Elie Wiesel’s Institute that criticized the designation of Mrs Oana Stănciulescu in the Council of Administration of Romanian Television (TVR). The article relating this story is signed by Tudor Despina at March 23, 2016. Oana Stănciulescu prejudiced in some assertions the memory of the victims of Holocaust, considered the article, identifying herself in her ideatic options with leaders of Iron Guard and asserting that the law considering the prohibition of the cult of Iron Guard’s leaders would be applied, all Romanians would go to jail.

The fourth case relating the issue of anti-Semitism and perception of Holocaust is offered by Tudor Despina in his article from February 5, 2016, *Moscow accuses Romania by an anti-Russian rhetoric concerning the Second World War*. The article reveals the fact that the Russian officials accuse the anti-Russian rhetoric of Romania in the re-evaluation of the consequences of the Second World War. The commemoration of the Holocaust Day had an anti-Russian character and, in the same time, the actions of Romanians against Romanian Jews were passed under silence. The president Klaus Johannis was accused that he does not know the problem of Holocaust, but he tried to escape from this accusation by mentioning the concrete actions organized, in this sense, by Romanian authorities, annually.

The fifth case, revealed by us in the matter of anti-Semitism and perception of Holocaust in Romania, is a report made by United States of America’s analysts concerning the religious freedom in Romania. This report relates that, in the matter of Jewish minority, Romanian government implemented the recommendations of the International Commission for the study of Holocaust, but there existed problems concerning the rhythm of restitution of religious immobile properties taken over by the Romanian state after the setting of communism. According to this report, the instances and the local authorities from the present day Romania, responded positively to the requirement to renounce to commemorative inscriptions favorizing fascist personalities or of right wing orientation, or members of Iron Guard movement. The Romanian government continued to pursue the recommendations of the International Commission for the Study of Holocaust in Romania, adapting school curricula to these research and new findings. Other aspects signaled by the report were: it took place anti-Semite incidents, profanations of Synagogues, anti-Semite discourses of some Orthodox Priests, denials of Holocaust and commemorations of former pro–Nazi leaders. The members of this Commission finalized their findings in their collective work *Final Report* and emphasized the necessity that the problem of Holocaust to be researched further.

The sixth issue that has drawn our attention in the subject of anti-Semitism and perception of Holocaust in Romania is reflected in the article *The anti-Semite perception grows in Romania*, revealing the study of the League Anti-Defamation. This article was written by T.D. in *Revista 22* from June 30, 2015. According to this survey, in Romania, Italy and Netherlands, the anti-Semitism grew in the last year. It appears that in Romania,

anti-Semitism grew from 35% to 47%, in Italy, anti-Semitism increased from 20% to 29% during the last year, and, in Netherlands, anti-Semitism raised from 5% to 11%.

The seventh issue brought forward by us, relating the problem of anti-Semitism and perception of Holocaust in Romania, is the *Selling of the Jews and the bureaucracy of evil in Communist Romania* written in „Revista 22” by Cristian Pătrăsceniu at June 16, 2015. The article makes reference to the recent volume published by Radu Ioanid, *Securitatea și vânzarea evreilor (The security and the selling of Jews)*, a topic which makes part from the recent history of Romania. A negative dimension of communism was the “commerce with people”. The volume was published at the Polirom Printing House, and it was, in fact, an improved version of the similar volume from 2005 and which brings, in plus, 341 of inedited documents in comparison with the precedent. The human beings were evaluated not only in hard currency, but also in animals, the state liberating the Jews for receiving pigs, cows, sheeps. Also, in Romania, the German ethnics were sold towards Federal Republic of Germany.

Continuing our analysis, I will focus on the second part, shading light on the historical details which led to the idea that it was a “Romanian Holocaust”. I take as a starting point *The Declaration of President Klaus Johannis*, published in *Revista 22*, in January 27, 2015 by M. B. President Johannis declared with this occasion that “we are not afraid to openly discuss culpability in the issue of the deportation of Jews in Transnistria”. [transl.] President Johannis decorated the survivors of concentration camps from Auschwitz–Birkenau and promised that Romania will assume its responsibility for the deportation of Jews in Transnistria. The president brings into discussion the cases of Romanian ethnics who saved the Jews from death. Another article focusing on the same issue, is the one of Justina Eremia, *About negationism or inexistence of ration* from *Revista 22*, February 23, 2016. The article brings forward the subject of “negationists” that claim nowadays, that the Jews created a system of propaganda, based on lies, in the story of Holocaust, contesting also the legitimacy of retrocessions. Negationists are present in Romania and in Europe, the Romanian ones blaming only the Hungarians and Germans for Holocaust, but never the Romanians. Negationists consider that even to write books about Holocaust, is an occasion to enrich. In this context, the author offers the example of the president of Iran that organized a contest of negation, ridicularising and mystification of Holocaust. Another article, bringing information about the Romanian culpability in the Jewish issue, is referring to the pogrom of Bucharest—an evocation after 75 years written by Adrian Cioflâncă in *Revista 22*, from January 19, 2016. Both Ion Antonescu and the legionnaires were anti-Semites, but they had different approaches. Ion Antonescu wanted the gradual introduction of anti-Jewish measures, while the iron guards wanted the outburst of the rebellion and caused the Pogrom from Bucharest. In the conflict Antonescu–legionnaires, Hitler waited until the last moment. In January 1941, he chose to sustain Ion Antonescu and legionnaire movement was defeated.

Another article is *Reflections on Holocaust. Why some people do not want to know about it* by Adrian Cioflâncă from March 10, 2015. The author defines the term negationism as including also other negative terms (anti-Semitism, ignorance, silence, skepticism, and minimalisation). When all part of North–East of Romania is containing common skeleton funeral wholes and when they are well known the deportations from Bessarabia, Bucovina, Transnistria, it is hard not to accept Romania’s contribution to Jewish extermination. Holocaust is not seen as a part of national history and the Jews are not regarded as a part of national corpus. Another article bringing into discussion the so called pogroms is written by Adrian Cioflâncă and it is entitled *New information about the anti-Semite manifestations from 1940* from August 11, 2015. The pogrom brought into

discussion here is the Pogrom from Dorohoi from July, 1940. There were in overall 50 deceased persons, 34 men and 11 women and 5 children. The Romanian militaries' group that was coming back from the North of Bucovina killed a few tens of Jews from Dorohoi and its surroundings. Adrian Cioflâncă mentions the two historians that made research on the topic and these were Matatias Carp and Marius Mircu. But the Security kept the primary sources secret, and, only after the opening of the work of the National Council for the Study of the Archives of Security, there were found the names of war criminals. The author points out that the study of the culpability and responsibility for the mass crimes is difficult to be asserted because it is about a collective fault and individual actions are hardly determined. Thus, only two militaries were considered responsible for the pogrom of Dorohoi. Other more incidents against the Jews took place at Galați and in Herța District. One more article, referring the problem of the Romanian chapter of Holocaust, belongs to Adrian Cioflâncă and it is entitled *Common wholes from North-East (I)*. The author underlines the importance of Romanian Archives after the fall of communism that brought forward the problem of war criminals. Other source of information, concerning the atrocities towards the Jews, are the oral testimonies belonging to victims that are still alive. A common skeleton grave, comprising 36 of Jewish people skeletons, from the period of the Second World War, dates back since 1941. On the territory of the Republic of Moldova, there had been identified the common skeleton wholes from Stâncă, Sculeni, Gura Căinari where were committed massacres by the sixth Regiment Vânători. Witnesses still alive, who took place at those events, achieved together with the historians excellent interviews, concerning these massacres. One more detail offered by the author is that, after the Pogrom from Iassy, there have been existed several common skeleton wholes comprising Jewish skeletons. They died during the pogrom or during the train transportations. Common skeleton wholes were made at Lugani–Mircești, Săbăoani, Mărășești, Inoțești, Hălăncești.

The Jews are perceived and analyzed in the pages of „Revista 22” also from a European scale in relations with other minorities from Europe and in the context of European environment. In Revista 22, from 19 April 2016, in the article of Armand Goșu, *Ucraina. Dot and from the start*, it is emphasized the ascension and personality of Vladimir Groisman, named as prime-minister of Ukraine, having a Jewish origin. Previously he was twice mayor of the city of Vinnița. The interesting part of the issue as underlined by the author is that, even in an anti-Semitic country such as Ukraine, Jewish origin is no more an obstacle for ascension in the political life so, another progress in the political life of Ukraine.

Another aspect emphasized by Revista 22, regarding the condition of Jews in the European framework, is the publication of the volume of Jan Buruma, a Dutch historian, entitled “*Anul zero. 1945. O istorie*” (“*The zero Year. 1945. A history*”). The article has the title *Among the ruins of the war* and was written by Codruț Constantinescu in Revista 22, from February 23, 2016. According to this article, the author focuses on the issue on what could have felt the Americans, Canadians, and Anglo-Saxons in rapport with the conquered populations? The author is directly interested in the faith of collaborators with the Nazis. In Belgium, Netherlands, Hungary, Greece thousands of people were accused by collaborationism.

Another interesting article, on this issue of European Jews, is the one written by Tudor Despina on Revista 22, in 27 January, 2016, entitled *Appeal to memory for the victims of Holocaust: “Europe does not forget such thing”* that emphasizes the fact that 27 January is the international day of the victims of Holocaust. The important aspect is the

declaration of the President of European Commission that stated: “*Europe will accept this no more*”, referring to the Holocaust issue, and, his example was followed by the prime minister Dacian Cioloș who emphasized the necessity to respect the human dignity and the principles of the Universal Declaration of Human Rights.

A report of the activity of the leaders of Jewish Community from Romania is made by Brândușa Armanca in *Revista 22* no. 31, from 4-10 August 2015. The answer of Aurel Vainer, the president of the Federation of Jewish Community from Romania presents his real attributions in the article *The representative of Jewish Community in Parliament* by ing. Iancu Țucărman, from 25 August, 2015. Thus Aurel Vainer shows that he is researcher in economy and a member of parliamentary commission for economic policy, reform and privatization, being involved in economic field as a specialist in economy, and being, in the same time, a genuine representative of Jewish Community from Romania.

Another article, focusing in the larger context of Romanian traditional national minorities in the larger context of immigration, is the one signed by Andrei Cornea and entitled *Traditional minorities and immigrants* from *Revista 22*, from 4 August, 2015. In the opinion of the author there are now 90% Romanians in Romania, according to the census from 2011, and, the percentage of national minorities decreased, while the immigration process is just at the beginning. Jews and Germans emigrated from Romania during the communist times, while Hungarians are still the strongest minority in Romania with 6,5 % from the total population of Romania. Roma minority represents 3,3% according to the census of 2011, says the author. In the new context of Asian immigration to Europe, Romania has to receive 2000 of immigrants from Middle East and Northern Africa according to a European convention. Another aspect is the Romanian immigration abroad with 3 million people that had left Romania for Western Europe.

Another inedit aspect, concerning the situation of Jews in Europe, is reflected by the article written by P.C., *Oskar Growing, the accountant from Auschwitz, sentenced to 4 years of prison* in 15 July 2015. The article brings into discussion the decision of a Justice Court from Luneburg, who condemned Oskar Growing, at 94 years old, to prison for complicity to the murder of 300 000 of Jews. Oskar Growing was former accountant to Auschwitz.

From a cultural perspective, *Revista 22* brings into discussion the movie *Aferim, Jude*, in the article *Aferim, Jude! A new perspective on the Romanian racism, especially in Hong Kong*, of Lucian Țion, from 21 April, 2015. The movie participated to the International Movie Festival from Hong Kong. The movie reveals the interethnic tensions in the 19th century focusing on the case of the Jews from Romania.

The anti-Jewish incidents from Europe are exemplified by the article of T.D., entitled *France: Three militaries, attacked in front of a Jewish centre from Nisa* from *Revista 22*, February 3, 2015. The aggressor was born in 1984 in Val de Maerne, and the event came in the aftermath of the satirical publication “Charlie Hebdo”.

Another reference to anti-Semitism is revealed by P.C., on 5 December 2014, in the article *The Romanian ambassador in Armenia, called at Bucharest after some anti-Semite and homophobic declarations*, from *Revista 22*. The article reveals that the Romanian minister of Foreign Affairs, Bogdan Aurescu called at Bucharest Sorin Vasile, the Romanian ambassador in Armenia because of some anti-Semite assertions he said, especially inappropriate now, when in 2016 Romania will lead the presidency of International Alliance concerning the memory of Holocaust. The excuses of the ambassador were publicly published.

Another aspect relating the public memory and the Holocaust was detailed in the article of T.D., *The centre Wiesenthal sends to German Justice a list with 80 Nazis that could be alive* in *Revista 22*, October 2, 2014. The objective of this center is to identify Nazi criminals that are still alive. The 80 identified criminals were members of *einsatzgruppen* that were responsible with the killing of 1 million Jews from Russia, Poland and Eastern Europe, relates the author.

Last, but not least we have the article written by T.D. on 8 September 2014 in *Revista 22*, entitled *The Community of Jews from Romania reacts to the declaration of prime – minister Ponta: a great political and unacceptable mistake. It is inadmissible*. The article consists in the attitude of the depute of Jewish Community Depute, Aurel Vainer, who blames the prime-minister from that time, Victor Ponta, who made a comparison between the regime led by Traian Băsescu and the Nazi regime.

Last, but not least, I would like to emphasize the condition of Jews, from a global perspective, and, here, I will refer to the aspects from Jewish life in Israel as reflected in the pages of *Revista 22*. Thus in the article *The ambassador of Israel: Palestinian kids receive an anti- Semite education on European money* written by Tudor Despina in 16 October 2015 in *Revista 22*, there are emphasized dangerous riots between Israelis and Palestinians, 32 Palestinians and 7 Israelis being thus killed. The officials from Israel consider that the Palestinian kids receive a violent education on European money resulting from European programs of financing, mentions the article.

Another worrying aspect is the situation from Israel revealed by the article of Paul Cristescu, *Jerusalem: The police built a wall for blocking the attacks of the Palestinians*, at 19 October 2015, in *Revista 22*. The article mentions that the police from Jerusalem mounted 6 blocks of 2 meters length in front of the Palestinian quarter Jabal Monkabber from Eastern Jerusalem, a Palestinian occupied territory and annexed by Israelis. Another article reflecting the worrying situation from Israel is the one written by Tudor Despina from 22 October 2015 in *Revista 22*, entitled *Knives and gun fires on the Israeli streets. Towards a new intifada?*. The article reveals the tensions existent in the Middle East, where Occidental powers struggled for supremacy sometimes through the intermediate of other inner forces. In time, Israel distanced from United States and European Union. The article mentions the constitution of the interior wall in Eastern Jerusalem. The number of victims, since October 1, 2015, was 42 Palestinians and 5 Israelis. The word *intifada* comes from Arabian and means great rebellion. Continuing on the line of conflicts, between Israelis and Palestinians, the article referring to the declaration of Kerry, *Kerry-American state secretary: A two state solution is not an impossible thing*, is showing, the American neutrality, regarding Arab wars and terrorism. After his visit to Washington, the Israeli president, Benjamin Netanyahu saw that the international current was to restart the negotiations between Israelis and Palestinians. In the article of Paul Cristescu, entitled *The Iranian president contests the legitimacy of Israel. Kerry believes in the solution of two states*, from 12 November 2015 (in *Revista 22*), the Iranian president said that, it can be no more 2 states in Israel, but a single one which to contain all Palestinians from abroad and he militated to organize free elections. Other conflicts between the Palestinians and Israelis are described by Tudor Despina in the article *Israel. The Palestinian attacks continued to make victims, The Law of talion arrives into the streets* from *Revista 22*, November 13, 2015. The fights continued in the region of West Bank, according to Reuters, and two Israeli die. From October 1st, there started the attacks of Palestinians on Israeli and 75 Palestinians were killed. In the opinion of *terrorist organization Hamas*, these attacks are *natural responses* to the domination of Israelis.



Concerning the image of the Jews, in the generically view upon immigrants and minorities in Europe, I bring the example of the article written, in *Revista 22*, by Tudor Despina, on 17 November, 2015, namely *United Nations Organization warns on the risk of the demonization of refugees. The parallel with the Holocaust*. It is about an appeal of United Nations Organizations for the European leaders, not to promote the rejection of the refugees, in the aftermath of atentats from Paris. In this context, United Nations Organization through the voice of the High commissar for Human Rights made a parallel with the Holocaust, comparing the language used by European officials with the rhetoric preceding the Holocaust.

Another interesting detail in the issue of the Jews from Israel is the one provided by Paul Cristescu in the article *Israel suspends the negotiation with EU in the peace process with Palestine* from *Revista 22*, 30 November 2015. This decision was taken by the prime-minister of Israel, Benjamin Netanyahu, who decided, that Israel to stay out of the European influence. The article written by Tudor Despina, and, entitled *Israel suspends a meeting with Donald Trump, after the assertions concerning the Muslims from United States*, from 10 December 2015, in *Revista 22*, mentions the decision of US state candidate, Donald Trump, of not allowing to Muslim minority the access on US territory. In consequence, Israeli prime- minister, Netanyahu cancelled a meeting with Donald Trump, and, in Europe, 370 000 of British people signed a petition against the accession of Donald Trump on the territory of Great Britain.

In the article of Justina Irimia, *About negationism or the abortion of rationality* from *Revista 22*, 23 February 2016, it is mentioned the negative attitude of the Iranian president against the Jewish memory that asserted that “Holocaust is a lie based on mystical presuppositions that can’t be proved”. Iran will be the host of a contest of denial, ridicularization and mystification of Holocaust offering also a great prize of 50.000 for the best try. We see, thus, that cherished values and symbols of Jewish community are undermined by the Arabians, which is not a good thing.

Concerning the position of Romania regarding the political situation from Israel, I quote the article of Vlad Toma, *Johannis, meeting with the prime-minister of Israel: Romania will sustain “the two states solution”*” from *Revista 22*, 7 March, 2016. After a visit of five days in Israel, the president Klaus Johannis thanked for Israeli support in the tragedy from “Club Collective”. It is an occasion to celebrate 68 of years of continuous Romanian–Israeli bilateral relations. It follows that on March 8, the president Klaus Johannis to visit the Memorial Museum of Martyrs and Heroes of Holocaust. Romania sustains the idea of two states in the question of Israel, among other debated topics being the question of migration and terrorism.

In the article of Vlad Toma, *Johannis in Israel: I will plead for the building of a Museum of Holocaust to Bucharest*, from *Revista 22* from March 8, 2016, it is related the same visit of president Johannis to Israel. During his visit to Yad Vashem, the *Memorial of the Martyrs and Heros of the Holocaust*, the Romanian president, Klaus Johannis, declared that he would support the building of a Museum of Holocaust to Bucharest. Romania is on the way of assuming its own past and to fight against anti- Semitism according to Johannis. Romania is on the way to take over the Presidency of International Alliance for the Memory of Holocaust and will have thus a greater international responsibility.

In conclusion I can state that “*Revista 22*” successfully fulfils its role of forming and informing the Romanians about their Jewish neighbors. Forming, because during the last decades but even longer, lasting for centuries, it prevailed at Romanians at attitude of not knowing, not having knowledge about the life of Jewish communities and their

religion, this not knowing being combined with a popular anti-Semitism. About their actions against the Jews such as pogroms or deportations in Transnistria, Romanians prefer not to remember, not to acknowledge their moral fault, or regarding these aspects as not being a part of our national history. What I think that “Revista 22” could do more is to keep us informed about Israel, as a place of importance for all religions.

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