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Historical Moments in the History of Europe

Anca OLTEAN¹

Review of: Sorin Şipoş, Gabriel Moisa, Dan Octavian Cepraga, Mircea Brie, Teodor Mateoc, *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe* (Cluj-Napoca: Romanian Academy / Center for Transylvanian Studies, 2014). ISBN 978-973-7784-97-1).

The present volume was published as a result of a Jean Monnet Conference which took place in Oradea in 2013. The homonym conference *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe* was organised as a result of active involvement of the University of Oradea, University of Padova and State University of Chişinău in the framework of a Jean Monnet Project led by Professor Sorin Şipoş from the University of Oradea. In July 2015, the homonym volume was launched, being published under the aegis of Romanian Academy and of the Centre for Transylvanian Studies from Cluj-Napoca. The volume has as coordinators the following university professors: Sorin Şipoş, Gabriel Moisa, Dan Octavian Cepraga, Mircea Brie, and Teodor Mateoc.

In the framework of the present volume, authors from Romania and other European zones came with interesting issues belonging to past and contemporary European history with a strong emphasis on European ethnicities. Such authors are: Lorenzo Renzi, Ion Alexandru Mizgan, Florin Dobrei, Ioan-Aurel Pop, Ion Eremia, Delia-Maria Radu, Teodor Mateoc, Nicolae Edroiu, Şerban Turcuş, Florin Sfrengeu, Mihai Georgiţă, Sorin Şipoş, Mircea Brie, Mihai Drecin and Delia Cora, Anca Oltean, Gabriel Moisa, Sever Dumitraşcu, Ovidiu Mureşan, Radu Românaşu, Federico Donatiello, Stelian Nistor, Ioan Derşidan, Anarela Chiş (Meseşan) and Ion Zainea, Dana Sala, Viorel Bolduma, Antonio Faur.

The first section is entitled *Periphery Viewed from the Centre*. The volume opens with the article “From Periphery to Centre. The Image of Europe at the Eastern Border of Europe”². The epoch of Enlightenment with its cosmopolitan discourse and curiosity for alterity and also non-European realities, with the appetite for travelling as it is described by Paul Hazard is emphasised by the authors Sorin Şipoş and Dan Octavian Cepraga. The authors are interested in Western travellers who went to Eastern Europe and their opinions about these regions were recorded in the turmoil of times. When dealing with such travellers, the authors are interested firstly in interrogations such as who are they? What intellectual formation they have? Their interests of traveling of what nature it was? Quoting Gianfranco Folena and Frederico Chabod, the authors raise the questions “What is Europe?”, “What is the Eastern border of Europe?”, heterogeneity of the European regions and borders, relation core-periphery. The authors try to determine the cleavages that took place in the European continent such as the split of European Christian Church

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² Sorin Şipoş and Dan Octavian Cepraga, “From Periphery to Centre. The Image of Europe at the Eastern Border of Europe,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 5-12.

in the Orthodox division in Byzantium and Eastern part of the Roman Empire, respectively Catholicism in the Western part of Latinity. The unity of the Church seemed hard to regain still, the Europeans, Easterners and Westerners fought together defending Christianity and opposing to Ottoman expansion in South and East and to Islam. The boundaries between East and West sometimes created by the Turks or Tsarist Empire proved to be permeable since several western travellers reached the Romanian countries. The authors give the example of Count of Segur who passed from Prussia in Poland in 1784-1785 and found a completely different world, feeling as going back in history³. Marquis de Custine, another example quoted by the author, felt a few decades later, that it is very instructive for Westerners to travel in Russia, thus they will learn to appreciate better the rights and liberties they enjoy in their countries of origin.⁴

Among the travellers that criticised the state of facts existent in Ottoman Empire and the Principalities found under its domination, was captain Aubert that considered that the deficient management and administration of the Ottoman Empire was the cause of decline in Principalities, not the economic potential of these two countries that was really high.⁵

The authors give the example of another traveller at the North and South of Danube that was Antoine François Le Clerc, who considers too that the responsible for the decline of Principalities Moldova and Țara Românească is the Ottoman Empire. It seems that the Romanian countries aroused, again, the attention of Western European powers.

“Promontory of the Asian continent” or territory divided by the „iron curtain” Europe was always considered the bastion of Catholicism, civil society, democracy, rule of law. Now with the project of the European unification, Central and Eastern Europe has to “reinvent” themselves and to embrace the western pattern of civilisation. In the new “network” society boundaries become more flexible and easier to bypass than before, is the opinion of the two authors.

The next paper belongs to Professor Lorenzo Renzi, from the University of Padova, and has the title “Terra Romena”⁶. The authors try to establish the first mentioning of Romanian people in written documents but also the notion of knowing Romanian language. The author tries to establish when and in what context it appeared the term “Țara Românească”. Then he focused on the ethnical adjective *Romanian*, which names the people and the language⁷. There is a similarity between Romanian and Italian language concerning these issues. The common Latin origin of the two languages explains why we have so many similar terms in Romanian and Italian, is the conclusion of Lorenzo Renzi⁸.

Ion Alexandru Mizgan, priest and doctor in Historical Science, comes with the paper “The Crusades – Cause of Tension between Eastern and Western Europe”⁹. The author tries to establish the genesis of the crusades that took place between the years 1096-1270 in the Middle East, having as purpose the liberation of Holy Places. The

³ Ibid., 8.

⁴ Ibid., 9.

⁵ Ibid., 9.

⁶ Lorenzo Renzi, “‘Terra Romena’,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 15-20.

⁷ Ibid., 19.

⁸ Ibid., 20.

⁹ Ion Alexandru Mizgan, “The Crusades – Cause of Tension between Eastern and Western Europe,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 21-46.

European church sponsored them in order to colonize regions from Middle East as Palestine and Jerusalem found under Muslim domination.¹⁰

The author underlines that the importance of crusades cannot be denied, especially after the reform of papacy which took place during this time. The author points out the most important topics that referred to the crusades such as the work of Steven Runciman, who idealised the image of Western Christian knights. The author allocates a special place on the fourth crusade by quoting Steven Runciman that considered it a climax (cleavage) between East and West.¹¹ After underlining the importance of 1054 momentum with the Great Schism and cleavage between Catholics and Orthodox, the author focuses on the relationship between Byzantium and Western Crusaders. In time the religious ideals of the crusades makes space to political and economic interest that were on the basis of the fourth crusade.¹²

The following paper belongs to Florin Dobrei and has the title “Transylvanian “Schismatics”, “Heretics” and “Infidels” in the Vision of 13th – 16th century Catholic Europe”¹³. In the opinion of the author, “the great schism”, the separation between the two poles of Christianity led to the bridge between Eastern and Western Europe.¹⁴ He makes reference to the project of Pope Innocent III who tried to bring back under the domination of Catholics the Eastern Orthodox Church. Rome found an ally in the Hungarian Apostolic State, which tried to bring Transylvania under hegemony of Catholic kings. Orthodox Romanians were persecuted as “schismatics”, “heretics” or “infidels”¹⁵. The following Popes took measures against intra-Carpathian Orthodoxy¹⁶. Together with other migrators, orthodox Romanians must have been submitted. The author follows the policy of different Hungarian kings in their relations with Orthodox “schismatics” from Transylvania. Failing in their attempts to submit the Orthodox, Romanian elites were targeted to become allies of the Hungarian Court.

The paper elaborated by the Academician Ioan-Aurel Pop, entitled “16th Century Venetian Bailiffs’ Reports on Realities in the Ottoman Empire”¹⁷, shows the interest of Venetians in the Ottoman Empire because it grew so fast that it threatened Christianity with its emergent power. The venetians ambassadors, called bailiffs, were concerned with this problem of growing influence of the Ottoman Empire. Ioan-Aurel Pop quotes Daniele de’ Ludovici, who wrote to the Dodge Andrea Gritti, describing the large extent of Sultan’s dominion. Wallachia and Moldavia, as Transylvania and Hungary too, are placed, according to this description, outside of the Ottoman law. Another ambassador (bailiff) was Bernardo Navagero, who describes the fact that Romania was becoming a part of Turkish Empire. Domenico Trevisan stipulates the tribute that Romanian countries had to pay to the Ottoman Gate: “Bogdania” and “Valachia” 20,000 ducats, and “Transylvania” 10,000. About the

¹⁰ Ibid., 22.

¹¹ Ibid., 26.

¹² Ibid., 46.

¹³ Florin Dobrei, “Transylvanian “Schismatics,” “Heretics” and “Infidels” in the Vision of 13th–16th Century Catholic Europe,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 47- 60.

¹⁴ Ibid., 47.

¹⁵ Ibid., 48.

¹⁶ Ibid., 49.

¹⁷ Ioan-Aurel Pop, “16th Century Venetian Bailiffs’ Reports on Realities in the Ottoman Empire,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 61-75.

tribute that Romanian countries had to pay to the Ottoman Gate talked also the bailiff Antonio Barbarigo. Other bailiffs who brought forward the image of Ottoman Empire were Marino Cavalli, Andrea Dandolo, Antonio Barbaro, Costantino Garzoni, Bonifacio Antelini, Giacomo Soranzo, Giovanni Francesco Morosini, Lorenzo Bernardo.

In the article “A False Theory still Persists at the Eastern Border of Latinity”¹⁸, Ion Eremia presents some false theories that sustain that the origins of Dacians and other Moldavians are Slavic in order to legitimize Soviet expansionists claims that continue to expand today in the case of the Republic of Moldova that would have a different origin than Romanian people, according to these false assertions.

Delia-Maria Radu, in the study “From Centre to the Periphery and the Other Way Round”¹⁹, starts from assertion of historian Lucian Boia, who writes about the centre as the core states of Europe and a generator of normality, while Eastern Europe seemed to be in the 18th century an uncivilised, barbaric world. The North-South division, a clash between the elevated South and barbaric North was replaced by East-West division, asserts the author. Many western travellers analysed by the Delia Radu talk both in positive and negative terms about Romanian countries, noticing the cleavage between natural beauties and potential, and the arbitrary of habits and rule of governance and the lack of culture of local inhabitants. In the following centuries, points out the Delia Radu, these considerable differences will be bypassed, and Bucharest will be compared with Paris.

Teodor Mateoc, in the study “Identity and Race. The Problem of Otherness in Contemporary Cultural Studies”²⁰, highlighted the importance of identity studies in cultural contexts and fields of study starting from ancient philosophers until contemporary thinkers such as Hannah Arendt and Levinas. The author makes the distinction between “self” and “identity”, between inner assumed being and unity in diversity that implies the relation with the others. Some approached topics are identity and temporality, the self and the other, cultural otherness, race, ethnicity and alterity. In the end the author concludes that “The difference between “race” and “identity” marks the evolution of human thinking about the difference of otherness from a biological and pseudo-scientific understanding to a cultural one,” pointing out, in this way, the importance of psychic factors coupled with symbolic elements²¹.

The second part of the volume has the title “Self-images at Europe’s Eastern Borders” and starts with the study of Nicolae Edroiu, “The Borders – Reality and Concept”²². The author launches his assertions by emphasising the important role played by the borders in the history of humanity. Natural border follow geomorphological units,

¹⁸ Ion Eremia, „A False Theory still Persists at the Eastern Border of Latinity,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 76-87.

¹⁹ Delia-Maria Radu, “From Centre to the Periphery and the Other Way Round,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 88-95.

²⁰ Teodor Mateoc, “Identity and Race. The Problem of Otherness in Contemporary Cultural Studies,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 96-104.

²¹ Ibid., 104.

²² Nicolae Edroiu, “The Borders – Reality and Concept,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 107-112.

and usually natural border became a societal one, separating different communities²³. After the creation of nation-states, in modern and contemporary periods, natural borders became political and state borders. Nicolae Edroiu mentions also cultural borders that separate different civilisations²⁴.

Șerban Turcuș, in the article “Ai confini della Cristianita. Il documento “fondazionale” della Citta di Oradea (1113). Interpretazioni ecclesiologiche ed onomastiche”²⁵, considers that the historical critics asserted that this “diploma” (the “founding document”) is not a fake, after many controversies. The author concludes that this diploma proves the birth of the city of Oradea, at the oriental boundaries of Christianity, as a city of frontier with a cultural, linguistical and ethnical vocation.²⁶

Florin Sfrenguțiu in the article “An Image of the Society in North – Western Romania during the 10-11th Centuries a.d.”²⁷ writes about a statistic of the number of settlements dated between 8th-11th centuries on the Northwestern territory of Romania.²⁸ Thus they were discovered 128 village type settlements and 5 caves. In the following centuries the number of settlements is smaller, only 61 rural settlements being identified and three caves. About the period in question, important are the information brought forward by Anonymus, who wrote about the state formations led by Menumorut, Glad and Gelu. The author furnishes to the reader a broader description of the information provided by Anonymus. Florin Sfrenguțiu describes the advance of Hungarian state and religion advance in the region of North-West Romania, quoting historians like L. Borcea and Al. Madgearu. In the part of conclusion, the author states the Romanian resistance in front of Hungarian attempts of conquest: “County organization could not abolish the old Romanian realities and institutions in north-western Romania. The natives continued their lives in small formations, principalities and voivodships, sometimes called “districts” by officials and within the Orthodox Church”²⁹.

Mihai Georgiță, in the article “The Ennoblement of the Calvinist Romanian Priests at the Middle of the 17th Century in Transylvania”³⁰ writes about ennoblement of

²³ Dorin Ioan Dolghi et al., “Europe and the Neighbourhood – Introduction,” in *Eurotimes 7, Europe and the Neighbourhood*, ed. Dorin Dolghi et al. (Oradea: Oradea University Press, Spring 2009), 6, underline the necessity to connect Europe with other spaces of civilisation: “The interpretation of Europe as a space of civilization must be also related to other spaces of civilization. From the neighbourhood perspective, the Europeans relates to the others in different terms. Firstly, there is a geographical delimitation between Europe, Middle East and Northern Africa. These regions are not always related in geographical terms but perceived in cultural terms. The main differentiations are related to religion, culture, beliefs and values”.

²⁴ *Ibid.*, 111.

²⁵ Șerban Turcuș, “Ai confini della Cristianita. Il documento ‘fondazionale’ della citta di Oradea (1113). Interpretazione ecclesiologica ed onomastiche” [At the edge of Christianity. The ‘foundational’ document of the city of Oradea (1113). Ecclesiastic and onomastic interpretation], in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 113-120.

²⁶ *Ibid.*, 120.

²⁷ Florin Sfrenguțiu, “An Image of the Society in North-Western Romania during the 10th -11th Centuries a.d.,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 121-132.

²⁸ *Ibid.*, 121.

²⁹ *Ibid.*, 132.

³⁰ Mihai Georgiță, “The Ennoblement of the Calvinist Romanian Priests at the Middle of the 17th Century in Transylvania,” in *From Periphery to Centre. The Image of Europe at the Eastern*

such priests in the context of the leader Gheorghe Racotzi I, who intensified his proselyte campaign on Romanian priests. He mentions such priests and considers that during the reign of Rakotzi princes, there were several cases of ennoblement when proselytism was intensified.³¹

Sorin Şipoş, in his article “Foreign Travellers in the Romanian Space and Border Symbolism (1787- 1810)”³², writes on Enlightenment epoch with its appetite for travelling in Europe and outside Europe, the transition from small Europe to “large Europe”, with the ambition of Europeans to become also “citizens of the universe” and being interested in “exotic” realities. It was an epoch where the interest of Europe for the Romanian Principalities increased. In 18 century, the Romanian voivods from Moldova and Țara Românească were replaced with Levantine Greeks and the vengality of functions was established. The author focuses on the cases of foreign travellers who came to Principalities and wrote about their experiences. Such travellers were Eduard Daniel Clarke, Christine Reinhard, Vince Batthyany, William Wittman, Adam Neale, Joseph Rohrer, the British lord Cavendish Bentinck, Louis Allier de Hauteroche, etc. Often they notice a difference in the organisation, exploitation and the political system of organisation that was stronger and more effective in Transylvania than in Țara Românească and Moldova. In the relation with the provinces placed under the rule of Orient, there are also mental borders who separate these travellers from the native population³³, concludes the author.

Mircea Brie, in the article “Ethnicity and Politics in the Romanian Space, the Case of the North-Western Transylvania”³⁴, emphasizes that the problem of ethnicity is strictly related with the problem of denomination in this region. Region is connected with ethnicity. The author focuses on the political context of the nineteenth and twentieth centuries as determiners in the evolution of the ethnic structure. Before 1967, the region is part of Austrian state, then to Austro-Hungarian Empire during 1967-1918, is included in Hungary during 1940-1944 or is a part of Romanian state during 1918-1940, 1944-present days.³⁵ After focusing on the importance of these changes on ethnicity and population, Mircea Brie pays attention on evolution in the population ethnic structure during these epochs. During the interwar period, the region was subject of the Romanisation process, existing a Romanian speaking elite, while in the period of Hungarian dominance, Hungarisation process was a reality such as during the years 1940-1944³⁶.

Border of Europe, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 133-140.

³¹ Ibid., 140.

³² Sorin Şipoş, “Foreign Travellers in the Romanian Space and Border Symbolism (1797-1810,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 141-157.

³³ Ibid., 157.

³⁴ Mircea Brie, “Ethnicity and Politics in the Romanian Space. The Case of North-Western Transylvania,” in *From periphery to Centre. The image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 158- 170.

³⁵ Ibid., 160.

³⁶ István Polgár, in his book review “Ethnic and Confessional Diversity and Cohabitation in the Ethnic Borderlands of Romania and Hungary between 1867-1920,” in *EuroTimes* 18, *The Security Dimension of European Frontier vs the Legitimacy of Political Priorities of EU and EU Member States National Preferences*, ed. Dorin Dolghi and Octavian Țăcu (Oradea: Editura Universităţii din Oradea, Autumn 2014), 228, writes about the reality of Romanian intellectuality fight against

Mihai Drecin and Delia Cora, in the paper “Sui romeni e sugli altri (1910- 1939). Immagini di Săcele, della Basarabia, dell’Europa Centrale nella memorialistica e nella corrispondenza del docente universitario Victor Jinga”³⁷, emphasize that the historian Victor Jinga was the son of a shepherd from Săcele. He attended the Superior Institute of Economical Sciences in Venice (1920- 1925) where he obtained his PhD. In the last part of his career he was a researcher at the Institute for Economic Research of the Romanian Academy in Bucharest during 1963- 1973 and also a national leader of National Peasants Party in his youth years.

Anca Oltean, in her paper “Incursions in the History of Jews from Central and Eastern Europe (19th Century – 1945)”³⁸, writes about the history of Jews in Central and Eastern Europe in 19th and 20th century³⁹, in countries such as Russian Empire, in Hungary, in Poland, in Austria, in Czechoslovakia, in Romania, about the deportation of some Romanian Jews to Transnistria, about the Jews of Bulgaria, emphasising the anti-Jewish policies of these states in modern and contemporary epochs, in the time of Holocaust.

Gabriel Moisa in his work “Between Exclusion and Acceptance. The Perception of Historian Gheorghe I. Brătianu in Communist Romania”⁴⁰, considers that Gh. Brătianu was one of the most prominent Romanian historians. A very representative work of him was *Maria Neagră. De la origini până la cucerirea otomană* [The Black Sea. From Origins to the Ottoman Conquest], being often compared with the works of Fernand Braudel. After his arrestment in 1950, Brătianu was in impossibility of writing. In 27

Hungarian domination during the years of dualism: “Fighting against dualism was first with the Romanian intellectuals in Transylvania. It is undisputed that this social strata understood well the sense of history and made commendable efforts to use all possible means within the limits allowed by an oppressive regime, sometimes even exceeding them to defend the rights of the Romanian population in Transylvania”.

³⁷ Mihai Drecin and Delia Cora, “Sui rumeni e sugli altri (1910- 1939). Immagini di Săcele, della Basarabia, dell’ Europa Centrale nella memorialistica e nella corrispondenza del docente universitario Victor Jinga” [The Romanians and other (1910-1939). Images of Săcele, of Bessarabia, Europe’s Central in the memoirs and correspondence of the university professor Victor Jinga] in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 171-180.

³⁸ Anca Oltean, „Incursions in the History of Jews from Central and Eastern Europe (19th Century- 1945),” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 181-193.

³⁹ Anca Oltean in the article „The Jews of Romania and their Immigration to Israel. 1948-1953,” in *Eurolimes 11, Leaders of the Borders, Borders of the Leaders*, ed. Cristina-Maria Dogot et al. (Oradea: Oradea University Press, Spring 2011), 42, quotes Victor Karady’s statistics concerning the evolution of Jewish population in the world (1780-1967) stating: „The table below shows the numerical evolution of the Jewish population in the world (1780- 1967). So we see that the Jews settled early in Hungary and in a high percentage, 0.9%, i.e., 81000 in 1780. In the same period they settled in Romania 2,4%, i.e. 80.000. In that time they were living in great number in Russia, Poland, Galicia and Moravia. Their number increased not only in Hungary, but also in Romania”.

⁴⁰ Gabriel Moisa, “Between Exclusion and Acceptance. The Perception of Historian Gheorghe I. Brătianu in Communist Romania,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 194-201.

April 1953, Gheorghe I. Brătianu died in the prison of Sighet. At the end of communist years, Brătianu and his work was rehabilitated⁴¹.

Part three of the present volume is entitled *European Identities*. This section opens with the paper of Sever Dumitrașcu with the title “European Carpathians vs. Marginal Carpathians”⁴². The author offers geographical details about Dacia, a territory blessed by God, and also of Dobruja, the Left Pont. Augustus conquered Dacia and Traian turned it into Province Dacia. Aurelian organised at the South of Danube, Dacia Aureliana. In the opinion of the author “Latin and Christian scholars, such as Nicetas of Remesiana, Dionysus Exiguus and John Cassian had an important contribution, which should not be disregarded, to the strengthening of the relationship (definitively Christian one) between Dacia and the Western Latin part of Europe”⁴³.

Ovidiu Mureșan in the article “Projects and Attempts for the European Aggregation in the Middle Ages and at the Beginning of the Modern Period”⁴⁴, writes about the confrontation between Papacy and Roman-German Empire in the detriment of Carolingian medieval unity. In the context of the medieval crusades it took place the implementation of several projects of the unification of Europe. The Grand Project of the duke of Sully included six hereditary kingdoms (France, Spain, Great Britain, Denmark, Sweden and Lombardy), six elective powers (the Pope state, Venice, the Roman-German Empire, Poland, Hungary and Bohemia) and three federative republics (Switzerland, Italy and Belgium).

Radu Romînașu wrote about “European Images and Policies Reflected in the Modernization Process of the Romanian Extra-Carpathian Space (18th-19th century)”⁴⁵, reflecting on the period contained between Cromwell’s revolution and *The Declaration of Man and of the Citizen*, and wondering what differentiates it amongst the other epochs⁴⁶. The pre-modern values seemed to be not sufficient anymore and it started a crisis of European consciousness. The three Revolutions (English, American and French) created the newly about to be born world, followed by the expansion of European model. The author wonders how Romanian society can be integrated in this new world? Some forms of civilisation were borrowed in Romanian countries from the West, others did not fit in the realities of these provinces, is the opinion of the author.

Federico Donatiello in the work “L’opera italiana tra le selve dei Carpazi: La traduzione di Heliade Rădulescu della norma di Felice Romani”⁴⁷, shows the fact that the

⁴¹ Ibid., 201.

⁴² Sever Dumitrașcu, “European Carpathians vs. Marginal Carpathians,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 205-208.

⁴³ Ibid., 205.

⁴⁴ Ovidiu Mureșan, “Projects and Attempts for the European Aggregation in the Middle Ages and at the Beginning of the Modern Period,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 209-216.

⁴⁵ Radu Romînașu, “European Images and Policies Reflected in the Modernization Process of the Romanian Extra-Carpathian Space (18th – 19th century),” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 217-232.

⁴⁶ Ibid., 217.

⁴⁷ Federico Donatiello, “L’opera italiana tra le selve dei Carpazi: La traduzione di Heliade Rădulescu della Norma di Felice Romani” [Italian opera among the forests of the Carpathians: The translation of Heliade Rădulescu the standard by Felice Romani], in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 233-246.

Italian libretti were translated into Romanian by Ion Heliade Rădulescu and Gheorghe Asachi. The Romanian literature language became a concern of great European interest.

Stelian Nistor, in the article “Bihar County – Geographical Realities Reflected in Monographic Works from the End of 19th – Beginning of 20th Century”⁴⁸, stressed that the county was the first administrative units in the time of Hungarian kings since 10th century. Then he focuses on the historical evolution of the county as administrative unit. According to the administrative reform, 64 counties were delineated. The first book of the monographic series was published in 1899, the series related to Bihor County was published in 1901. It is a work of synthesis containing the evolution of Bihor County starting with the Middle Age and ending with 1901. The book makes a comparative analysis in various domains such as history, geography, ethnography, linguistic and architecture.

Ioan Derșidan, in the work *An Algorithm in MittelEuropa*,⁴⁹ considers three writers, Ioan Slavici, Liviu Rebreanu and Schlattner Eginald, in whose operas he tries to identify the algorithm of Romanian man. The author concludes “The Gulag, the literature of apocalypse, Communism, totalitarianism, of the war (World War I and II) are just a few of the great / actual themes that stir the interest of many writers, researchers and analysts in the field of politics, literature, history and journalism, ethnic groups, etc. The literary researcher will always show an interest in analyzing the openness of literature toward history / reality and that of history toward literature”.⁵⁰

Anarela Chiș (Meseșan) and Ion Zainea, in the article “The European Identity of the Romanian Exile”⁵¹, asserts the aspect that the Romanian exile rallied to the values of European identity and considered themselves as citizens of Free Europe. European mass media and Romanian elites from exile supported the implementation of Western European values in Romania. In the opinion of the authors, this freethinking exile coming from Romania in Western Europe contributed to the abolishment of the communist regime.

Dana Sala, in the article “Cartea Șoaptelor, by Varujan Vosganian: The Palimpsest of Collective Memory”⁵², focuses on the relationship between history and otherness. In this book the author identifies three paradoxes. Thus “The first paradox is about the relationship between the dead ones and their descendants, between death and life inside a community”⁵³. The author points out that the second paradox is about suffering.⁵⁴ Last but not least, the authors points out: “A third paradox is to find meanings in suffering,

⁴⁸ Stelian Nistor, “Bihar County – Geographical Realities Reflected in Monographic Works from the End of 19th – Beginning of 20th Century,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 247-254.

⁴⁹ Ioan Derșidan, “An Algorithm in Mittel Europa,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 255-260.

⁵⁰ *Ibid.*, 260.

⁵¹ Anarela Chiș (Meseșan) and Ion Zainea, “The European Identity of the Romanian Exile,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 261-271.

⁵² Dana Sala, “Cartea Șoaptelor, by Varujan Vosganian: The Palimpsest of Collective Memory” [The Book of Whispers, by Varujan Vosganian: The Palimpsest of Collective Memory], in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Șipoș et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 272-280.

⁵³ *Ibid.*, 275.

⁵⁴ *Ibid.*, 276.

to invalidate its destructive potential”.⁵⁵ This last paradox is considered the connection between uprootedness and dwelling inside words.⁵⁶

Viorel Bolduma, in the article “The Relations of the Republic of Moldova with the European Union between 2009-2013: Achievements, Progress and Prospects”,⁵⁷ mentions that these bilateral relations started in 1994 with the signing of Partnership and Cooperation Agreement. In 2005, in Brussels, another step was done, the signing of the Action Plan Republic of Moldova – European Union. In May 2009, it was launched the idea of Eastern Partnership, a Polish – Swedish initiative to strengthen the relation between EU and six Eastern European neighbours (Belarus, Ukraine, Georgia, Azerbaijan, Moldova, Armenia). In 2010, at Chişinău, it was signed EU – Moldova Association Agreement. Then it followed the implementation of a free trade area between Moldova and EU and also a visa agreement. These are only a few steps that have been made in the field of cooperation between EU and Republic of Moldova.

Antonio Faur in the article “Considerations on European Identity. An Investigation among Students in History at the University of Oradea (year 2013)”⁵⁸, tries to analyze the impact of European integration among the university students from the year 1, 2, 3 from specialisation of history at the University of Oradea. The number of students who considered themselves only Romanian citizens varied from 41.66% (1st year) to 50% (2nd year) and to 80% (3rd year). The ones who consider themselves Romanian then European are 58.34% (1st year), 50% (2nd year) or 20% (3rd year). Last but not least they are not students considering that they are firstly European, then Romanian, in the three years of study.⁵⁹ It seems that the first year students feels more Europeans.⁶⁰

The papers of the volume “From Periphery to Centre. The Image of Europe at the Eastern Border of Europe” remark by variety of content. The authors, coming from Eastern and Western Europe, express their belief in the political and cultural unity of the European continent.

⁵⁵ Ibid., 277.

⁵⁶ Ibid., 278.

⁵⁷ Viorel Bolduma, „The Relations of the Republic of Moldova with the European Union between 2009-2013: Achievements, Progress and Prospects,” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 281- 286.

⁵⁸ Antonio Faur, “Considerations on European Identity. An Investigation among Students in History at the University of Oradea (Year 2013),” in *From Periphery to Centre. The Image of Europe at the Eastern Border of Europe*, ed. Sorin Şipoş et al. (Cluj-Napoca: Editura Academia Română. Centrul de Studii Transilvane, 2014), 287- 292.

⁵⁹ Ibid., 290.

⁶⁰ Luminița Şoproni, in the book review “The European Studies – A Field with an Interdisciplinary Perspective,” in *Eurolimes 18, The Security Dimension of European Frontier vs. the Legitimacy of Political Priorities of EU and EU Member States National Preferences*, ed. Dorin Dolghi and Octavian Țicu (Oradea: Oradea University Press, Autumn 2014), 203, makes a connection between the idea of Europe and the necessity of the Union to become a centre of excellence and to establish its dominating values.

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