

Simpozionul „Migrație și identitate în spațiul cultural românesc”, Sibiu, Păltiniș, 10-12 septembrie 2020

Rezumate/Abstracts

Arhetipuri ale imigrantului în imaginarul colectiv și impactul acestora asupra politicilor publice globale

Archetypes of the immigrant in the collective imaginary and their impact on global policies

Dr. Dan Gabriel Sîmbotin, CS I
Institutul de Cercetări Economice și Sociale „Gheorghe Zane”,
Filiala Iași a Academiei Române

Any policy has to be based on the principle according to which human life stands above anything. Unfortunately, this principle isn't a part of our imaginary dominated by the reactions to fears and psychological protection systems. This is the reason why regarding the immigrant we have two main profoundly images that dominated the social imaginary for a long time: the intruder/invader and the slave. Any of them could be part of our rational discourse, personal and political decision, without being aware. In this presentation we will identify and describe a few of our archetypes regarding immigrants, and how its influenced the public policies, focus on the Global level with examples from Global Compact for Safe, Orderly and Regular Migration (GCM).

Ce (nu) știm despre limba română a migraților din Occident
What we (don't) know about the Romanian's language in West

Dr. Alexandru-Laurențiu Cohal, CS III
Institutul de Filologie Română „A. Philippide”,
Filiala Iași a Academiei Române

What do we know today about the Romanian's language in Italy, Spain, France? Their linguistic repertoire is divided in two main compartments: “origin language” and “migration language”, while each of these compartments is made up of one or more "standard" languages and into several dialects. To this are added foreign languages, those learned inside or outside school, to complete the total linguistic repertoire. Migration, as a manifestation of socio-cultural collision systems, provides an excellent opportunity to describe and test the weight of each of the components of the linguistic repertoire – in relation to the multilingual speaker's identity traits.

Migrația „luată la rost” sau despre utilitatea unui corpus de „migrații” românești
Questioning the migration or about the usefulness of a Romanian “migraphies” corpus

Dr. Florin-Teodor Olariu, CS I

Institutul de Filologie Română „A. Philippide”,
Filiala Iași a Academiei Române

Dr. Veronica Olariu, CS III
Institutul de Filologie Română „A. Philippide”,
Filiala Iași a Academiei Române

One of the latest tools used in the analysis of the (socio)linguistic dimension of migration is the *linguistic biography*, understood as “an autobiographical story centered on the acquisition of one or more foreign languages” (Franceschini, Miecznikowski 2004: X). In the context of migration, these stories are real “cognitive windows” that can contribute to a better understanding of the complex socio- and psycho-cognitive mechanisms that accompany the difficult path of adaptation of immigrants to new living conditions. It is for this reason that the constitution of corpora with such linguistic “migraphies” (< *migration* + *biographies*) can arouse the interest of researchers at least on two levels: a. the *formal level* of orality that characterizes the texts: discursive modalizers, deixis, connectors, etc. ; b. the *level of content* of these life stories, which can reveal all the complexity of the migratory universe. In our contribution we will present some aspects related to the issue raised by the constitution of these corpora, having as a starting point our field research carried out in the Romanian communities of Turin (Italy), Madrid (Spain) and Cologne (Germany).

*Influența mediului social asupra comportamentului lingvistic al emigranților români din
Franța*

The Influence of Social Environment on the Linguistic Behaviour of Romanian Emigrants in
France

Conf. univ. dr. Mircea Farcaș,
Universitatea Tehnică din Cluj-Napoca,
Centrul Universitar Nord din Baia Mare

The paper highlights the importance of extralinguistic factors, the social environment mainly, which influence the linguistic behaviour of Romanian emigrants. Romanian emigrants, in contact with the language of the host country, French, in our case, create a hybrid language in which words from both languages are found, being well understood by Romanian speakers.

Exemple ale gândirii magice în viața de zi cu zi a imigranților români din Italia și Spania
Examples of magical thinking in the daily lives of Romanian immigrants from Italy and
Spain

Dr. Adina Ciubotariu, CS II
Institutul de Filologie Română „A. Philippide”,
Filiala Iași a Academiei Române

Fieldwork carried on in Rome, Italy in 2018 and 2019, and also interviews with emigrants from Spain, often comprised testimonies on quotidian situations when magical thinking determined both their actions and the process of understanding unexpected events. The presentation follows the work of renowned specialists and concepts to argue that active practices and superstitions are still transmitted as a necessary reaction towards the life twists, despite the environment from host countries where pragmatism and technology appear to rule.

Comportamente culturale ale imigranților români – între conservare, adaptare și imitare
Cultural behaviors of Romanian migrants – between preservation, adaptation and imitation

Dr. Ioana Baskerville, CS II
Institutul de Filologie Română „A. Philippide”,
Filiala Iași a Academiei Române

Based on fieldwork research data, the paper examines the dynamics of Romanian migrants' cultural behaviors understood within the timeline of personal stories of migration. In a foreign context, intercultural contact shapes migrants' daily cultural behavior in various ways. Even in the most extreme cases, Romanian migrants are not totally separated from the social and cultural context of their destination country. The emphasis of this presentation is on how and why individuals activate cultural knowledge based on specific contexts in the country of destination, and the active strategies of rejecting or appropriating new and old cultural patterns in both special events and on a daily basis. The paper does not intend to study social behavior of Romanian migrants taken as a whole, but to provide detailed explanations and case studies of the interplay between person and culture. Additionally, the paper also reviews the methodological and theoretical challenges of appropriately studying the cultural heritage data provided through the MIRO project fieldwork, and the limits of a necessary commitment to a dynamic interdisciplinary framework.

Despre superstiții și leacuri tradiționale la imigranții români din Franța

Dr. Ana-Daniela Farcaș, CS
Universitatea Tehnică din Cluj-Napoca,
Centrul Universitar Nord din Baia Mare

Superstitions and traditional remedies, seen as an integral part of Romanian spirituality since times of yore, stimulate the popular imagination. Thus, they have become gradually intertwined with culture, which is why their study always arouses interest. Frequently, medicinal plants have been the basis for popular superstitions and beliefs, some of them being considered good luck charms in the household or in love life, others, on the contrary, being associated with bad luck or poverty. For these reasons, they were attributed magical powers in the collective mind. Both superstitions and traditional cures (of plant or animal origin) were commonly associated with the mystery, with the miracle. Superstitions sought to explain the origin, the reasons for the occurrence and unfolding of events, states of affairs or enigmatic phenomena. The use of medicinal plants was also linked to the realm of the inexplicable through their miraculous nature, as their healing properties could not be proven by science (except in some cases, and

relatively recently). Thus, in addition to the properties of traditional remedies to alleviate or cure some medical conditions, they have been "endowed" with positive or negative characteristics, which increased or decreased their usefulness.

The scale of the phenomenon of Romanian migration involves the export of traditional practices and mentality abroad, along with the settlement of Romanian citizens in the most remote countries. However, traditional Romanian spirituality suffers not only due to the specific integration process, which occurs during the emergence of the acculturation phenomenon in the new environment. The continuous evolution of sciences plays an important role in advancing knowledge, thereby contributing directly to the disappearance of superstitions and popular beliefs, but also to the decline of trust in traditional remedies (a major role is played by the development of medicine). What was previously incomprehensible, becoming the subject of superstitions, can now be easily refuted or proven. In this respect, there is a concern regarding the transmission and preservation of old practices in the current Romanians' life, especially while facing the new challenges posed by migration.

*„Sângele dac” și discursul antimigraționist: Dacii și autohtonismul în discursul public în
perioadă interbelică*

Prof. univ. dr. Alexander Rubel,
Institutul de Arheologie
Filiala Iași a Academiei Române

While Romanian historiography and public opinion chose primarily the Romans as their imagined ancestors (Transylvanian School), late Romanticism from the end of the 19th century (e.g. M. Eminescu) discovered the Dacians as the true forefathers of the Romanian people. This idea was further developed in the nationalist discourse beginning with the "Sămănătorism" at the beginning of the 20th century and endorsed forcefully by ultranationalist discourses in the 1920's and 30's, culminating in the intellectual reflections on origins of the Romanian "people" (neam) and the autochthonous dwellers of the Carpathian basin. This discourse was closely linked to religious matters of a strict and very nationalist Christian orthodoxy. The paper focuses on publications of the interwar period and tries to accentuate the tradition of this very Romanian thought pattern (autochthonic origins, Dacian ancestors), which is traceable to the present-day in modern Romanian thought and which denies the idea of migration. Especially the right-wing journal "Gândirea" has been analysed systematically for this paper. I will not focus on historical writing (by archaeologists or professional historians), but on the perception of the general public and the traditions of thought in Romanian philosophy, which is still today very dependent on the school of Nae Ionescu and Constantin Noica, who depend mostly on German (very late Romantic) models (Lebensphilosophie/Trăirism, Nietzsche, Heidegger). Thus, the Romanian version of the idea of "Blut und Boden" is – mostly in mild forms – still very popular in Romanian thought and public perception.

*Fenomenul culturii sarmatice între migrație și „network analysis”: de la M.I. Rostovtzeff la
dezbaterele istoriografice recente*

The phenomenon of Sarmatian culture between migration and 'network analysis':
from M.I. Rostovtzeff to recent historiographical debates

Dr. Victor Cojocaru, CS I
Institutul de Arheologie,
Filiala Iași a Academiei Române

Some years ago, in a paper entitled 'Iranians and Greeks after 90 Years: A Religious History of Sothern Russia in Ancient Times', Caspar Mayer mentions that the central idea of Rostovtzeff's studies on the development of the northern Black Sea area in terms of meetings and interactions between Iranians and Greeks, as two clearly distinguished culture groups, is still encapsulated in the contemporary historical interpretation. M.I. Rostovtzeff left Russia in 1918, later on he migrated to the USA, where he finally became Professor of Ancient History at Yale University, and where he acquired an international reputation especially with his works on the social and economic history of the Hellenistic world and of the Roman Empire. He died as a celebrity in the West (even if some of his leading ideas have been the centre of vivid debates), whereas in the communist East, and especially in the former Soviet Union, he was for many decades considered as a *persona non grata*. Only since *perestroika* some Russian scholars (in collaboration with several Western colleagues) have made efforts to reintegrate the great historian into the historiographical discourse on the interactions between Iranians and Greeks in the northern Black Sea area.

During the one hundred years since the publication of the seminal book 'Iranians and Greeks in South Russia' (Oxford 1922; cf. Petrograd 1918), in some countries of the former Soviet Union (especially in Russia and Ukraine), Scythian-Sarmatian Archaeology has become an increasingly important research field, somewhat parallel to the archaeology of the Graeco-Roman ancient states on the northern Black Sea shore. Dozens of monographs and hundreds of important studies have been published over the years, and it is impossible to discuss the numerous pro- or anti-Rostovtzeff positions in a single paper. On the occasion of a conference dedicated, among other things, to migrations throughout history, the author would like to present some considerations on the historiographical debates in the last one hundred years on the phenomenon of Sarmatian culture between migration and 'network analysis'. Although many scholars accepted Grakov's and Smirnov's views on Sarmatians as an autochthonous population, the younger generation of post-Soviet scholars tends to second Rostovtzeff's migrationist theory with the nomadic Sarmatians arriving from the east and conquering the Sauromatians, who had emerged from the Maeotians under Scythians influence.

Scholarly Traditions in the Studies of the Sarmatians, as well as of concepts such as 'Barbarization', 'Iranization' and 'Sarmatization' have been successfully analysed in recent years by Valentina Mordvintseva, including in a recently published study in the volume „Advances in Ancient Black Sea Studies: Historiography, Archaeology and Religion” (Cluj-Napoca 2019). The conclusion reached by the author is in line with the research undertaken by the archaeologists who are currently employing a diversity of theoretical approaches to networks (p. 189): „This problem cannot be solved without considering general theoretical issues related to the phenomenon of archaeological culture and its change in the course of cultural transformations. Until now, the mechanisms of cultural transformations have not been

clarified, their material manifestations and the diversity of transformations have not been studied. The study of the networking system of various social groups shows the inconclusive nature of ethnic labels applied to certain types of archaeological objects such as, for example, the ‘Sarmatian mirror’, the ‘Scythian arrowhead’, etc. The concept of a ‘network’ does not provide the information about the direction of influence, but it can indicate the area of communication and its social basis”.

Migrația sarmaților în Câmpia Moldovei. Studiu de caz: necropola de la Mitoc – Malu Galben

The Sarmatian migration in Moldavian Plain. Case study: the cemetery from Mitoc – Malu Galben

Dr. Lavinia Grumeza, CS
Institutul de Arheologie,
Filiala Iași a Academiei Române

The presentation discusses ten inhumation graves discovered in the site of Mitoc – Malu Galben (Botoșani County/RO) in the context of nomadic migrations from the 1st–3rd centuries AD. This cemetery was attributed to the Sarmatian culture and broadly dated between the 2nd to the 4th century AD. The only graves published so far were those from the years 1957 (grave 1), 1978 (grave 2-3), 1980 and 1982 (graves 4-6). It is important to revisit this graves in order to provide an overview of the cemetery and to complete the previous published studies with photographs of the grave goods and further information about the rituals. The graves unpublished and discovered in the years 1986 and 1987 (graves 7 to 10) were also added to this paper. Therefore, at this moment, it is possible to have an overview of the cemetery, to exhaustively discuss the inventory, the funerary rituals and to propose a narrow dating of the finds: from the second part of the 2nd century to the middle of the 3rd century AD.

It is considered that starting with the 1st century AD the Sarmatian groups have penetrated west of Prut River, however only between the end of the 2nd century – beginning of the 3rd century AD a large number of Sarmatian gentes have entered the region (under the pressure of the Goths). The main archaeological marks of this nomadic tribes are the habit of skull modification during childhood, the use of tamga signs, and the fashion of embroidery the female costume with many colourful and precious beads. The females in grave 1 and 8 from Mitoc had probably the highest position inside the community, fact conform by the intentional cranial modification, the rich costume and the beads worn on the head as diadems (Fig. 1). The morphology of the skeletons discovered in Mitoc, the funerary rituals, offerings and costumes have perfect analogies in the 2nd – 3rd centuries cemeteries from north and north-west of the Black Sea, cemeteries traditionally attributed to the Sarmatian nomads. Hopefully the cemetery from Mitoc – Malu Galben will continue to be excavated in the near future in order to make further observations and analyses.

Grupul de bursieri ai Seminarului de la Socola, la studii în școlile grecești (1856-1859)
Romanian Graduates of the Socola Theological Seminary Studying Abroad (1856-1859)

Dr. Leonidas Rados, CS I
Institutul de Istorie „A.D. Xenopol”,
Filiala Iași a Academiei Române

This paper deals with the issue of the studies conducted in mid-19th century by a group of Romanian scholarship holders in some ecclesiastical schools of the Greek cultural milieu. At the time when the effort of the Romanian authorities aimed the modernization of the local society through better education, the ecclesiastical studies were considered as important as those of medicine or science were.

Generally, the common priests as well as the representatives of the higher ecclesiastical hierarchy had only an elementary instruction, thing that made extremely difficult the mission of the Church, including the enlightenment of the lower social strata. Therefore, in 1856, despite the difficult economic period, three young graduates of the Socola Seminary (Iasi) were sent to study Theology and Greek Philology in Chalki and Athens. However, after some extreme adventures, they all returned until 1859, without reaching their goal, without academic degrees and with unpleasant memories from the schools, they attended.

Ah! si je pouvais l'inviter ici; je voudrais tant le connaître!... mais on ne me le permettra pas...". Carmen Sylva, Lev Tolstoi și proiectul unei călătorii eșuate
„Ah! si je pouvais l'inviter ici; je voudrais tant le connaître!... mais on ne me le permettra pas...". Carmen Sylva, Lev Tolstoy and the Project of a Journey

Dr. habil. Flavius Solomon, CS I,
Institutul de Istorie „A.D. Xenopol”,
Filiala Iași a Academiei Române

The presentation focuses on a relatively under-researched aspect of the Russian-Romanian relations during the late 19th and the early 20th century: the issue of cultural connections and interactions. It discusses the case of two prominent figures of Russian and Romanian literary life during that period. Queen Elizabeth, well-known in European literary circles at the time, especially under her pseudonym, Carmen Sylva, who also had important family ties to Russia, had a particularly deep admiration for Lev Tolstoy. As for the distinguished Russian writer, Tolstoy had a positive image of the Romanians and was familiar with the queen's literary activity.

Queen Elizabeth had inaugurated a tradition of inviting prominent figures of the European cultural arena to Sinaia. The queen developed a long-lasting interest in and preoccupation for Tolstoy's literary works and philosophical ideas. In 1902, a difficult and crucial year in the Russian writer's life, Carmen Sylva attempted to organize Tolstoy's trip to Romania. Rumors concerning his possible journey to the country were hotly and extensively debated in the Romanian press. These rumors also attracted the attention of the Russian diplomats accredited in Bucharest. The presentation analyzes a diplomatic report sent to St.

Petersburg, in October 1902, by Alexandr Somov, first secretary of the Russian diplomatic mission in Bucharest. On the one hand, this document brings to light certain previously unknown details regarding Tolstoy's projected journey to Romania. On the other hand, it touches upon several important elements of the political, philosophical, and religious views espoused by the two protagonists of this story.

*„Politica populației”, război și modernitate în Europa de Est la începutul secolului XX:
discuții conceptuale și dezbateri istoriografice*

Dr. Andrei Cușco, CS
Institutul de Istorie „A.D. Xenopol”,
Filiala Iași a Academiei Române

This presentation will tackle the origins and trajectory of modern ‘population politics,’ which was inextricably linked to the emergence of the ‘social’ and to the highly interventionist policies of the modern state with regard to the social realm. Mainly addressing the case of the Russian Empire – but also the emulation and application of Western ‘models’ of population politics – I will discuss the rise of ethnicity as the primary category for “reading” and classifying human diversity within the Russian Empire, the emergence of colonial „technologies of rule” on the Russian peripheries and the “re-importation” of the colonial technologies of violence back to Europe during World War I, and the parallel readings of modernity, mass politics and the changing role of the state. Specifically, I will emphasize the notions of ‘legibility / high modernism’ (James Scott) and ‘the interwar conjuncture’ (Stephen Kotkin) in order to account for the intertwined nature of these processes. The main focus will be on the connection between total war, radical societal transformations and mass population displacements (deportations and forced migrations).

*Straniul destin al lui Atanasius Czerepaniak. De la impiegat în Noua-Suliță la preot în
Canada*

The Strange Fate of Atanasius Czerepaniak. From Employee in Novoselitsa to Priest in
Canada

Dr. Philippe Blasen, CS
Institutul de Istorie „A.D. Xenopol”,
Filiala Iași a Academiei Române

Our presentation discusses the biography of Atanasius (Atanazy) Czerepaniak (1867-1940). A Greek Catholic Ruthenian from Austrian Galicia, Czerepaniak became an employee at the Austro-Hungarian Consular Agency in Russian Novoselitsa, Bessarabia. Gradually, he was accused of corruption, human trafficking, and espionage in favour of Austria. Having been sentenced in Bukovina, Austria, for illegally charging money for travel documents, he was sacked. Some time later, Czerepaniak was jailed in Russia for espionage in favour of that country. After his release, he crossed the Atlantic and became a Greek Catholic priest in Canada and the US. Czerepaniak's strange fate stands as an example of both the informal practices in

the Austro-Russian border area and the unexpected developments after emigration from Galicia/Bukovina to the New World.

Politică, propagandă și solidaritate în timpul foametei din estul României (1946-1947). Copii trimiși temporar în țări est-europene

Politics, Propaganda, and Solidarity during the Famine in Eastern Romania (1946-1947).

Children Sent Temporarily to East European Countries

Dr. Dorin Dobrinu
Institutul de Istorie „A.D. Xenopol”,
Filiala Iași a Academiei Române

The draught that hit Eastern Romania – Moldavia in its entirety – in 1946 was followed by a large-scale famine that lasted till the summer of 1947. In order to provide relief and support to the population and to overcome this extreme situation, several government-sponsored campaigns were initiated. These campaigns were accompanied by intense propaganda efforts, meant to consolidate the political coalition led by the communists, as well as to accuse the opposition of hostility, malevolent intentions, indifference, etc. At the same time, domestic campaigns led by private individuals also emerged. These campaigns aimed at helping the affected population and were supported by aid organizations, various entities and individuals. Also, food supplies, medication, and clothing were being sent by foreign governments and international charitable organizations. A particular measure involved the sending of an important number of children from the deficient to the surplus regions. The operation was organized through The Committee for Aiding the Drought-Affected Regions. It began in the autumn of 1946. Till the summer of 1947, almost 60,000 children had been evacuated. Most of them were sent to various locations in Southern and South-Western Romania. At the same time, during the spring and summer of 1947, hundreds of children originating from the regions affected by draught and famine were sent, via special trains, to Poland, Hungary, and Bulgaria. The children were accompanied by Romanian primary school teachers and attendants. They were brought back to Romania in August and September 1947.