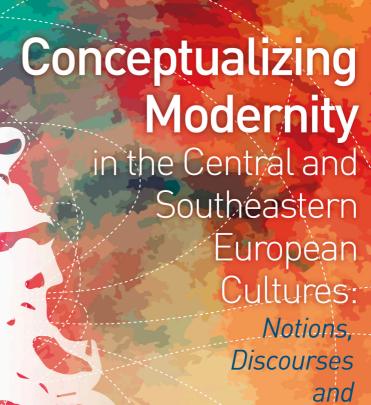
The Centre for Advanced Studies in History of the West University of Timisoara and Historisches Institut der RWTH Aachen

the 3rd international conference of conceptual history



Conference Programme +

Participants + Abstracts + Short Biographies

Timisoara 'Romania' 20**14**

Languages



The conference is organized with the support of Volkswagen Foundation (Germany), Romanian National Authority for Scientific Research UEFISCDI-CNCS, through the project PN-II-ID-PCE-2011-3-1042.

Conceptualizing Modernity

in the Central and Southeastern



Notions, Discourses and Languages



and

Historisches Institut der RWTH Aachen



Contents

| The Conceptualization of the Modernity in the Central and Southeast European Cultures: Notions, Discourses and Languages Prof. dr. Victor NEUMANN and Prof. dr. Dr. H.C. Armin HEINEN | 6 |
|--|-------|
| Conference Programme October 8th (at page 9) October 9th (at page 10) October 10th (at page 12) October 11th (at page 14) | 9-15 |
| List of Participants | 16 |
| Abstracts | 20-61 |

INTERWAR ROMANIAN PLURALISM: HOW COULD WE APPROACH IT?

Sorin Alexandrescu / 21

CONCEPTUALIZING ANTI-MODERNISM / Sorin Antohi / 23

CONCEPTUALIZING THE SOCIAL THROUGH THE ECONOMIC. ROMANIAN ECONOMIC THOUGHT IN THE INTERWAR PERIOD / Roxana Breazu / 24

THE CONSTITUTIVE OTHER. TOPICAL AND TROPICAL PHANARIOT IN MODERN ROMANIA / Mihai Chioveanu / 25

BESSARABIA IN THE RUSSIAN IMPERIAL DISCOURSE (1878-1914): VISIONS OF OTHERNESS, BELONGING AND MODERNITY IN A CONTESTED BORDERLAND / Andrei Cusco / 26

THE CULT OF THE ARTIST AS A SYMBOL OF MODERNITY AND NATIONAL IDENTITY: THE CASE OF CONSTANTIN BRÂNCUSI

Ruxandra Demetrescu and Alexandra Croitoru / 28

ROMANIA BETWEEN NATION BUILDING AND INFRASTRUCTURAL INTEGRATION OF ITS RURAL PERIPHERY IN THE 20th CENTURY / Rayk Einax / 29

"SOCIETY?" THE "SOCIAL ENTIRETY" IN THE GERMAN HISTORICAL SCIENCE OF 19th AND 20th CENTURY / Armin Heinen / 30

SOCIAL HISTORY AND CONCEPTUAL HISTORY IN CENTRAL AND SOUTH-EASTERN EUROPE: TOWARD A NEW RESEARCH AGENDA / Constantin Iordachi / 31

EAST/WEST THEOLOGICAL DISCORDS OF THE NINTH CENTURY AD THROUGH THE PRISM OF MODERN PSYCHOLINGUISTICS / Serguey Ivanov / 31

THE NATION LIVES THROUGH ITS LANGUAGE".

THE ROLE OF A TOPOS IN THE TRANSYLVANIAN ROMANIAN POLITICAL THINKING OF THE 1840'S / Áron Kovács / 36

KEY CONCEPTS OF THE NATIONAL HISTORY IN THE HUNGARIAN HISTORY TEXTBOOKS DURING THE "LONG 19th CENTURY" / László L. Lajtai / 36

ARE MODERNIZATION AND ANTISEMITISM IN CENTRAL-EAST EUROPE TWO OPPOSITE CONCEPTS? / Florin Lobonţ and Dan Stone / 39

CONCEPTUALIZING MODERNITY IN MULTI- AND INTERCULTURAL SPACES.

THE CASE OF CENTRAL AND EASTERN EUROPE / Victor Neumann / 40

RADICAL MODERNITY, STALINISM AND THE POETICS OF SOCIALIST REALISM / Constantin Pârvulescu / 42

TRANSCULTURAL MODERNISM AND THE SOUTH-SLAVIC ENCLAVE-THINKING: A CASE-STUDY / Leo Rafolt / 43

LEARNING OF FOREIGN LANGUAGES AS A PROCESS OF MODERNIZATION IN 19TH CENTURY SERBIA / Ljubodrag P. Ristić / 44

"LIBERAL SOCIALISM" IN ROMANIA:

AN INTERPRETATION OF "SOCIAL JUSTICE"/ Victor Rizescu / 49

THE CONCEPT OF THE "SOCIALIST NATION"
IN THE ROMANIAN NATIONAL-COMMUNIST POLITICAL THOUGHT
(1970-1989) / Cristian Roiban / 51

CONCEPTUALIZATION OF MODERNITY OF SERBIAN WOMEN
IN THE 19TH CENTURY BRITISH TRAVELOGUES / Melina Rokai / 52

GROUNDING AND MAPPING ANTI-MODERNISM / Balázs Trencsényi / 55

MODERNITY OF INTERWAR TURKEY THROUGH THE EYES OF YUGOSLAV TRAVELERS (1923-1941) / Anđelko Vlašić / 56

USES, MISUSES AND ABUSES OF THE CONCEPT OF MODERNITY IN RELATION TO THE JEWS OF ROMANIA / Felicia Waldman / 58

MODERN AND NATIONAL FEMALE ROLES IN HUNGARY BETWEEN THE TWO WORLD WARS / Bódy Zsombor / 59

Short Biographies 62-76

| ALEXANDRESCU Sorin | [63] | LOBONŢ Florin | [70] |
|----------------------------|------|--------------------------------|------|
| ANTOHI Sorin | [63] | NEUMANN Victor | [70] |
| BREAZU Roxana | [63] | PÂRVULESCU Constantin | [71] |
| BÖDEKER Hans Erich | [64] | RAFOLT Leo | [71] |
| CIOROIANU Adrian | [64] | RISTIĆ Ljubodrag P. | [72] |
| CHIOVEANU Mihai | [65] | RIZESCU Victor | [73] |
| CUSCO Andrei | [65] | ROIBAN Cristian | [73] |
| DEMETRESCU Ruxandra | [66] | ROKAI Melina | [73] |
| EINAX Rayk | [67] | SPĂRIOSU Mihai | [74] |
| HEINEN Armin | [67] | STONE Dan | [75] |
| IORDACHI Constantin | [68] | TRENCSÉNYI Balázs | [75] |
| IVANOV Serguey | [68] | VLAŠIĆ Anđe l ko | [75] |
| KOVÁCS Áron | [69] | WALDMAN Felicia | [75] |
| LAJTAI László L. | [69] | ZSOMBOR Bódy | [76] |

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Timisoara, 8-11 October 2014

The adaptation and linguistic transformation of modernity has become the topic of several historical approaches during the past decades. Reinhart Koselleck, Werner Conze were the firsts to focus their attention on this topic through conceptual history and the history of concepts. Rolf Reichardt, Willibald Steinmetz, Hans-Jürgen Lüsebrink advocate for a "historical semantics", diversifying their researches from methodological point of view. Michel Foucault highlighted by the means of the history of the discourse the importance of the language as a social circumstance, as cognition of the world socially built, contested and placed in a certain time. Conceptual history, historical semantics and the history of the discourse have proved their force of interpretation in the case of Western Europe and are understood more and more as a diversification of instructive perception about Central and Southeastern Europe.

The Centre for Advanced Studies in History, the "Reinhart Koselleck" International Doctoral School of Conceptual History, both functioning within the West University of Timişoara, the Institute of History of RWTH Aachen (Modern History Chair) and the Timisoara Art Museum invite you to participate in 8-11 October 2014 at the international conference entitled *Conceptualization of Modernity in the Central and Southeastern European Cultures: Notions, Discourses and Languages*, organized at the West University of Timişoara (Romania).

The central theme is how modernity is reflected in the languages, notions, concepts and discourses in Central and Southeastern Europe and what kind of local, regional, national and transnational breaches have existed in this area. Dichotomist approaches such as local-national, national-European, centre-periphery, we-you, friend-enemy etc. are cogent in this respect. More exactly, the theme is centred around "cultural pluralism" and "identity code". The exclusive focus on the "classical texts" needs to be challenged and replaced by a wider perspective towards everyday language, press, literature, arts, music, architecture, food, attire and their symbolic weight in the Central and Southeastern European languages. The texts and presentations could touch upon

the topic of setting between the East and the West, the social-cultural heterogeneousness/ eclecticism of the regions or the feeling of being in-between, for example. Unlike the previous conferences organized in Timisoara, this time the focus will be on the social-historical and cultural-historical phenomena, therefore pure political-historical studies should be avoided.

Prof. dr. Victor NEUMANN and Prof. dr. Dr. H.C. Armin HEINEN

Centre for Advanced Studies in History of the West University of Timisoara Institute of History RWTH Aachen

"Reinhart Koselleck" International Doctoral School of Conceptual History of the West University of Timisoara and

Timișoara Art Museum

Conceptualizing Modernity in the Central and Southeastern European Cultures: Notions, Discourses and Languages

International Conference Timisoara, 8-11 October

Programme

Wednesday – 8 October 2014

West University of Timişoara, Bd. Vasile Pârvan No.4

| 18:30 - 19:00 | Registration |
|---------------|--|
| 19:00 – 19:10 | Welcome address: Marilen PIRTEA, Rector of the West University of Timişoara |
| 19:10 - 19:25 | Introductory remarks: Victor NEUMANN (West University of Timisoara) |
| 19:25 – 19:40 | Introductory remarks: Armin HEINEN (RWTH Aachen, Germany) |
| 19:40 - 20:15 | Key note speech: Hans-Erich BÖDEKER (Max-Planck-Institute for the History of Science, Göttingen) – <i>Travelling concepts</i> |
| 20:15 - 21:30 | Welcome reception |

Important notice: The language of the conference is English. No translation will be provided.

| Thursday – | 9 October 2014 |
|---------------|--|
| 9:10 - 11:00 | Panel 1 Chair: Adrian CIOROIANU (University of Bucharest) |
| 09:30 - 09:50 | Felicia WALDMAN (University of Bucharest): Uses, Misuses and Abuses of the Concept of Modernity in Relation to the Jews of Romania |
| 09:50 – 10:10 | Florin LOBONŢ (West University of Timişoara) and Dan Stone (Royal Holloway, University of London): Are Modernization and Antisemitism in Central-East Europe Two Opposite Concepts? |
| 10:10 - 10:30 | Melina ROKAI (University of Belgrade): Conceptualization of Modernity of Serbian Women in the 19th Century British Travelogues |
| 10:30 - 11:00 | Debate |
| 11:00 - 11:30 | Coffee break Buffet Lunch and Coffee breaks: West University of Timisoara, 1st Floor, in front of Aula Magna |
| 11:30 - 13:00 | Panel 2 Chair: Victor NEUMANN (West University of Timisoara) |
| 11:30 - 11:50 | Sorin ANTOHI (University of Bucharest): Conceptualizing Anti-modernism |
| 11:50 - 12:10 | Balázs TRENCSÉNYI (Central European University, Budapest): Grounding and Mapping Anti-modernism |
| 12:10 - 12:30 | Constantin IORDACHI (Central European University, Budapest): Social History and Conceptual History in Central and South-Eastern Europe: Toward a New Research Agenda |
| 12:30 - 13:00 | Book launch and Debate ANTI-MODERNISM. RADICAL REVISIONS OF COLLECTIVE IDENTITY, edited by Diana Mishkova, Marius Turda, Balázs Trencsényi, CEU Press, 2014 Invited speakers: Sorin Antohi and Balázs Trencsényi |

| 13:00 - 14:00 | Buffet lunch at the West University, 1st Floor, in front of Aula Magna |
|---------------|--|
| 14:00 - 15:00 | Panel 3 Chair: Armin HEINEN (RWTH Aachen) |
| 14:00 - 14:20 | Zsombor BÓDY (Pázmány Péter Catholic University, Budapest) <i>Moderne Frau. Sprachliche</i> <i>Ausdrucksweisen von "neuer und ungarischer</i> <i>Weiblichkeit" in einigen ungarischen Zeitungen der</i> <i>Zwischenkriegszeit</i> |
| 14:20 -14:40 | Rayk EINAX (Justus-Liebig-Universität Gießen): Romania Between Nation Building and Infrastructural Integration of its Rural Periphery in the 20 th Century |
| 14:40 - 15:00 | Debate |
| 15:00 - 15:30 | Walk to the Timisoara Art Museum Piata Unirii Square No.1 |
| 16:00 – 18:00 | The Role of the Monarchy in Romania's Modernization Roundtable with His Royal Highness Prince RADU of ROMANIA Chair: Victor Neumann Invited speakers: Adrian Cioroianu and Sorin Antohi |
| 18:00 - 19:00 | Visiting exhibitions hosted by the Timisoara Art Museum: Introductory remarks: Victor Neumann (Director of the Timisoara Art Museum) |
| | The exhibition Royal decorations from 1877-1945, an exhibition realized by antiquary Thomas Remus Mochnács (Timisoara) |
| | The Royal book exhibition realized together with Curtea Veche Publishing (Bucharest) |
| | Ştefan Câlţia (Bucharest) – exhibition opened at the Museum between 3 October through 2 December 2014 |

19:00 - 20:00 Cocktail offered by the Centre for Advanced Studies in History, Institute of History RWTH Aachen and by the Timișoara Art Museum

| Friday – 10 October 2014 | | |
|--------------------------|--|--|
| 09:00 - 10:30 | Panel 4 Chair: Sorin ALEXANDRESCU (University of Bucharest) | |
| 09:00 - 09:20 | Mihai CHIOVEANU (University of Bucharest): The Constitutive Other. Topical and Tropical Phanariot in Modern Romania | |
| 09:20 - 09:40 | Andrei CUSCO (State University of Moldova, Chişinău): Bessarabia in the Russian Imperial Discourse (1878-1914): Visions of Otherness, Belonging and Modernity in a Contested Borderland | |
| 09:40 - 10:00 | László L. LAJTAI (Eötvös Loránd University, Budapest): Key Concepts of the National History in the Hungarian History Textbooks during the "Long 19 th Century" | |
| 10:00 - 10:30 | Debate | |
| 10:30 -11:00 | Coffee break Buffet Lunch and Coffee breaks: West University of Timisoara, 1st Floor, in front of Aula Magna | |
| 11:00 - 12:30 | Panel 5 Chair: Sorin ANTOHI (University of Bucharest) | |
| 11:00 - 11:20 | Sorin ALEXANDRESCU (University of Bucharest): Interwar Romanian Pluralism: How Could We Approach It? | |

Venue: All panels will be held at the West University of Timisoara, Centre for Advanced Studies in History (4, Vasile Parvan Avenue, 1st Floor, Room 156)

| 11:20 - 11:40 | Roxana BREAZU (Aarhus University / West University of Timisoara): Conceptualizing the Social Through the Economic. Romanian Economic Thought inthe Interwar Period | |
|---------------|--|--|
| 11:40 - 12:00 | Anđelko VLAŠIĆ (University of Zagreb): Modernity of Interwar Turkey through the Eyes of Yugoslav Travelers (1923-1941) | |
| 12:00 - 12:30 | Debate | |
| 12:30 - 13:30 | Buffet lunch at the West University 1st Floor, in front of Aula Magna | |
| 13:30 - 15:00 | Panel 6 Chair: Hans-Erich BÖDEKER (Max-Planck-Institute for the History of Science, Göttingen) | |
| 13:30 - 13:50 | Victor NEUMANN (West University of Timisoara): Conceptualizing Modernity in Multi- and Intercultural Spaces. The Case of Central and Eastern Europe | |
| 13:50 - 14:10 | Armin HEINEN (University of Aachen): "Society?" The "Social Entirety" in the German Historical Science of 19th and 20th Century | |
| 14:10 – 14:30 | Leo RAFOLT (University of Zagreb): Transcultural Modernism and the South-Slavic Enclave-Thinking: a Case-Study | |
| 14:30 – 15:00 | Debate | |
| 15:00 - 15:30 | Coffee break Buffet Lunch and Coffee breaks: West University of Timisoara, 1st Floor, in front of Aula Magna | |
| 15:30 - 17:00 | Panel 7 Chair: Mihai SPĂRIOSU (Athens University, USA) | |
| 15:30 - 15:50 | Ruxandra DEMETRESCU and Alexandra Croitoru (Bucharest Academy of Arts): The Cult of the Artist as a Symbol of Modernity and National Identity: the Case of Constantin Brancusi | |

| Ljubodrag P. RISTIĆ (Institute for Balkan Studies, Serbian Academy of Sciences and Arts, Belgrade): Learning of foreign languages as a process of modernization in 19 th Century Serbia |
|--|
| Áron KOVÁCS (Sárospatak Library/West University of Timisoara): "The nation lives through its language". The role of a topos in the Transylvanian Romanian political thinking of the 1840's |
| Debate |
| Departure by bus for cocktail dinner at Recas Winery (<i>Gathering in front of the West University of</i> <i>Timisoara, Bd. Vasile Parvan no.4</i>) |
| |

| Saturday – 11 October 2014 | |
|--|--|
| Panel 8 Chair: Sorin ANTOHI (University of Bucharest) | |
| Victor RIZESCU (University of Bucharest): "Liberal socialism" in Romania: An Interpretation of "Social Justice" | |
| Serguey IVANOV (American University in Bulgaria, Blagoevgrad): East/West Theological Discords of the Ninth Century AD through the Prism of Modern Psycholinguistics | |
| Cristian ROIBAN (West University of Timişoara): The Concept of the "Socialist Nation" in the Romanian National-Communist Political Thought (1970-1989) | |
| | |

| 10:00 - 10:20 | Constantin PÂRVULESCU (West University of Timişoara): Radical Modernity, Stalinism and the Poetics of Socialist Realism | |
|---------------|--|--|
| 10:20 - 10:50 | Debate | |
| 10:50 - 11:30 | Coffee break | Buffet Lunch and Coffee breaks: West University of Timisoara, 1 st Floor, in front of Aula Magna |
| 11:30 - 13:00 | Roundtable: | |
| | On Modernity, Global learning and the Neo-Sophic term | |
| | | J, Victor NEUMANN, Hans-Erich BÖDEKER ussions |
| 13:00 - 13:30 | Conference conclusions Victor NEUMANN, Hans-Erich BÖDEKER, Armin HEINEN | |
| 13:30 - 14:30 | Buffet Lunch | |
| 15:00 | Departure of pa | rticipants |
| | vill be held at the West University arvan Avenue, 1¤ Floor, Room 15 | of Timisoara, Centre for Advanced Studies in History 6) |

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INTERWAR ROMANIAN PLURALISM: HOW COULD WE APPROACH IT?

Sorin Alexandrescu

This paper acknowledges in interwar Romania a complex network of relations between political and cultural groups instead of a simple opposition between traditionalists and modernists, as most of Romanian cultural historians do. Accordingly, it outlines seven "subcultures", based on fundamentally different ideological and artistic options. Leaving here aside the habitual examples of liberals, agrarians, traditionalists and Avant-garde, I concentrate on the antimoderns, the extreme right and the extreme left subcultures. I also put asunder the anti-moderns that do not trespass the limit of legality in their expressions of revolt, and the right and left extremisms that go beyond this limit without hesitation.

Antoine Compagnon has distinguished the anti-moderns from both the anti-modernists – who oppose modernism – and the proper modernists. The former criticise some aspects of the latter and propose a more spiritual alternative (Griffin), grouned in transcendental values and new inter subjective relations. This paper analyzes different examples of such an attitude inside the Romanian Criterion group, citing M. Eliade, C. Noica, and E. Cioran, in contradistinction to the "fascist" beliefs one attributes to them indiscriminately. Although they agreed shortly to some limited Legionary ideas, their oeuvre places itself outside their influence. Mircea Vulcănescu defined their aspirations very adequately: "We are ascertaining the pure fact of the existence and are deeply living the tragic feeling of a crisis... To us, neither class dictatorship, nor total nationalism can embody the absolute values we desperately need. Nor is the former relativism any longer possible to us" (27-28).

Some extreme right intellectuals agreed to the political statements of the Iron Guard but this does not mean they also took part in their murderous actions. I give here more attention to Haig Acterian. He was appointed director of the National Theatre under the short-lived government of the Guard (25 September 1940-28 January 1941), was eventually arrested by Marshal Antonescu and died on the Eastern

front in 1943. These circumstances are no reasons, I think, to consider Acterian's books on Shakespeare and Molière, or his essays on theatre, so deeply innovative, as fascist. In this and in other similar cases we must avoid falling in both the trap of stubborn denial of political involvement and in that of bitter insistence on it. We should,instead, admit the existence of a legionary modernism – as frankly as Griffin did it for fascist and Nazi modernisms – considered as an attempt toward a cultural renewal that functioned at the same time with, and in spite of political errors.

In the same spirit, I am also pleading here for an attempt to reconstruct what we could call a communist modernism. Although some leftist intellectuals paved the way to the terrible Stalinism of the fifties, there had been a communist modernism before and during the war; the proletcultism stopped it in 1947-1948. An emblematic character for those years seems to be Miron Radu Paraschivescu. When recollecting a small artistic group of salonfähige leftists that was neither Marxist nor pro-Soviet but rejected, rather in a chaotic way, the "bourgeois" culture of that time, he says: "My plea for a Romanian communism does not convince anybody. Let us drink then" (49). Later demands for more freedom led in the fifties to his social isolation. He was probably right when naming himself a communist "without a party".

In conclusion, we could compare the position of the Criterion group to that of such left figures: they neither joined the Legionary groups or the Communist Party nor condemned publicly their actions: a common position in that time of many intellectuals towards the politicians.

Keywords: Modernism and Modernity, Anti-modern viewed by Griffin and Compagnon, Legionary Modernism, Communist Modernism, Criterion, Haig Acterian, D.R. Paraschivescu, P. Pandrea.

CONCEPTUALIZING ANTI-MODERNISM

Sorin Antohi

Building on a recent article co-written with Balázs Trencsényi, published as an introduction to the volume, Anti-modernism: Radical Revisions of Collective Identity (edited by Diana Mishkova, Marius Turda, and Balázs Trencsényi, Budapest-New York: CEU Press, 2014), this talk outlines a conceptual history of anti-modernism. In the article, anti-modernism was defined as (a) the negative double of modernism and (b) the critique of modernism within modernism, not outside of or separated from it. Both parts of this definition need to be kept in mind: (a), more comprehensive, accounts for the many fundamental structural, substantive, and functional similarities between the two, as well as for anti-modernism's (ambivalent) negativity, which ranges from cosmology to self-identity; this part also indicates that anti-modernism, like modernism, is a radical critique of modernization and modernity (so anti-modernism should not be construed as conservatism or an heir to it, similarities and synergies notwithstanding); (b), which suggests that modernism comes first (logically, chronologically) but (inevitably, already) includes antimodernism, accounts for their entanglements as well as for the peculiar reactivity and self-reflexivity of the latter (which is not downright reactionary, but reacts against most elments of both modernity and modernism). Consequently, anti-modernism was described (like moderism, but to variousdegrees and in specific ways), as a neo-palingenetic, revolutionary, transfigurative, future-oriented alternative spirituality that pervades and shapes every realm of the human experience, from belief systems to aesthetics, from ideology to politics, from individual and collective (speculative) anthropology to cosmology and metaphysics. Modernism and anti-modernism differ more significantly—but not to the point of becoming absolutely distinct in all instances—in their historical deployment, especially due to the latter's negativity, authoritarianism, (cult of) violence and (self-)victimization, cultural pessimism, organicism, and biopolitical

exclusion (culminating in genocide—the absolute degree of the eugenic dystopia), although they always co-evolve and eventually blend with each other as well as with other theories and practices. This talk takes further theoretical steps, and explicitly enlarges the scope of this conceptual history (moving from Central and South-eastern European terrains to the whole of Europe and beyond), addressing the diverse, transnational, and intercultural semantic field of anti-modernism.

CONCEPTUALIZING THE SOCIAL THROUGH THE ECONOMIC. ROMANIAN ECONOMIC THOUGHT IN THE INTERWAR PERIOD

Roxana Breazu

As part of a bigger, innovative research project, Towards Good Society, the project on Romanian Economic Thought will help to highlight the need to critically reappraise the role of comparison in transnational history, by leaving methodoloical nationalism behind and taking a point of departure with economic concepts as part of wider networks of actors while still understand the role of the nation as a global space. Taking a step further from this, even if this project will present a national perspective of economic concepts, the historical semantics will be transnationalized. Most importantly, the study of concepts will be connected with the political context, due to the fact that by creating normative horizons (sometimes contested and rarely stable) concepts should be connected to agency. More specifically, this paper will present work of economist and philosopher Stefan Zeletin and his book which corners his take on the origins and historical role of the Romanian bourgeoisie. It intends to deliver several layers. The first constitutes of several reflections of the European liberal crisis, events which have impacted Romanian national debates as well. Secondly, a short historical background of Romania will be introduced followed by a presentation of the main arguments which were present in the national intellectual debates of the interwar period. Thirdly, this paper will present the conceptualization of the social through the economic in a relevant case study offered by the analysis of the work of Stefan Zeletin..

THE CONSTITUTIVE OTHER. TOPICAL AND TROPICAL PHANARIOT IN MODERN ROMANIA

Mihai Chioveanu

Few episodes in Romania's history are as heatedly debated, disputed, and instrumentalized for political, ideological, educational, and entertainment ends, as the Phanariot Century. The bulk of scholarly studies notwithstanding, for most Romanians this period represents the paradigmatic "Dark Age" of decadence, and the icon of the "Ancien Regime" of their national history. Due the univocal nature of the topic, the too strong and restrictive focus on aspects that are not necessarily essential and illustrative, the abused and misused Phanariot was gradually turned over the last two centuries into a trope. Reflecting on the above matter, my intention is to analyze in the nexus created by text and context a particular set of written works and historical events relevant to the process of shaping Romanian modern historical culture and national identity. My aim is to reconstruct the conflict flanked by the antithetical role models of the Good Romanian and Evil Phanariot. In this sense, I will trace and analyze the emergence and evolution of the specific, anti-Phanariot discourse. My focus is on the origins of the theme, its dynamic, and frequency, the way it was used, abused, and misused by the Romanian elites during the 19th and 20th century. My emphasis is not on political and social themes but rather on issues closer to cultural history, with the Phanariot as a literary artifact making my chief attention. Inspired by Hayden White's "archeology of ideas", I will consider and analyze

only some of the most representative and popular representations of the Phanariot. Consequently, the final result will consist in a collection of artifacts that might illuminate the reader on the complex cultural pedigree of a constitutive, in many respects fictional, otherness.

Keywords: Phanariotism, modernity, nationalism, identity, myth, political discourse, elites

BESSARABIA IN THE RUSSIAN IMPERIAL DISCOURSE (1878-1914): VISIONS OF OTHERNESS, BELONGING AND MODERNITY IN A CONTESTED BORDERLAND

Andrei Cusco

The modernizing Eurasian empires and, in particular, the Russian Empire are especially interesting instances of acutely space-conscious polities that subjectively constructed hierarchies of belonging and symbolic inclusion while more or less successfully encountering the challenge of nationalism both at the imperial center and on the peripheries. The population of the peripheries frequently became the object of antagonistic claims to belonging and symbolic inclusion formulated by rival visions of state-building or collective identity. Moreover, these claims to belonging were often of an exogenous nature, being elaborated either by the imperial center or by a stronger national movement that sought the allegiance of the targeted population on the basis of purported ethnic or cultural affinities. The Bessarabian case is particularly revealing in this sense. The period between 1878 and 1914 witnessed an intensifying Russian-Romanian symbolic competition over Bessarabia, which found its expression primarily on a discursive level. The discourse displayed by the Russian officials on the occasion of the reintegration of the three Southern Bessarabian districts into the Empire, in 1878, is a curious amalgam of flexible pragmatism,

modern rationality, bureaucratic inertia, centralizing impulses and foreign policy considerations. The general attitude towards the Romanian nation-building project also reflected their broader vision of social and political modernity. The lack of coherence of the Russian policies on the Southern Bessarabian periphery points to the contested and fragmented nature of the imperial discourse regarding the alternative models of institutional organization and political legitimacy. The 1912 anniversary of Bessarabia's annexation to Russia, however, represented the high point of the attempts of the imperial authorities and the Russian public sphere to construct a coherent image of the province and to forge a representation of Bessarabia as an organic part of the imperial polity. The language of dynasty and Orthodoxy was mingled in an uneasy union with elements of an incipient national vocabulary that sought to appropriate Bessarabia not only for the Russian Empire as a multiand supranational entity, but more narrowly for the Russian nation. A fundamental example of the use of such tropes is provided by the recurrent representations of the empire as a family of peoples and the abundant use of "family" motives in the guasi-totality of the official accounts. The nature of the relationship between Bessarabia and the Russian state was commonly expressed by a series of terms denoting a close, even intimate relationship, the most frequent being "co-participation" (priobshchenie), which refers mostly to the sphere of the state and the values of material civilization associated with it, and "merging" (sliianie), which denotes the organic character of Bessarabia's inclusion into the Russian space. The "family" motives transcended the boundaries of estate or bureaucratic discourses and thus can be interpreted as a general underlying feature of the Russian public's image of the province. It manifested itself in three basic forms: 1) the direct invocation of a "filial" or "brotherly" relationship between Bessarabia and Russia; 2) the direct relationship and affinity between the Russian and Moldavian peoples that created the preconditions for the gradual "merging" of the Bessarabian Romanians into Russian society; 3) the introduction of the Russian blood motive as a rhetorical device that certified the belonging of Bessarabia to the empire. The internal analysis of the Russian stance on Bessarabia during the 1912 anniversary discloses a number of interesting patterns and allows the placing of the region in an all-imperial context. Moreover, it points to the increasing importance of the imperial borderlands in defining the claims of rival continental empires to be genuinely 'modern' in the early-20th century setting of proliferating mass politics.

THE CULT OF THE ARTIST AS A SYMBOL OF MODERNITY AND NATIONAL IDENTITY: THE CASE OF CONSTANTIN BRÂNCUSI

Ruxandra Demetrescu and Alexandra Croitoru

Constantin Brâncuşi is the most famous artist born in Romania, therefore celebrated as a symbol of Romanian creativity, proclaimed as the Romanian "icon" of artistic modernity, manipulated as a national "brand": form universities to exhibition halls and hotels his name is used and abused to proclaim national and regional identity. The history of the bibliography dedicated to his life and art is overwhelming: from famous art historians and art critics to poets, from politicians to theologians, everyone felt entitled to deliver the ultimate theory on the great artist.

The paper will investigate the emergence of the cult of Constantin Brâncuşi in Romania in the milieu of the avant-garde.

An issue of Contimporanul (no. 52, January 1925) (re-)discovered the local roots of Brâncuşi, who was presented as a "native genius": 'Only a vigorous and sensual nation could bring a Brâncuşi into the world,' writes Marcel Iancu. Brâncuşi is presented as a "miracle" of modern art, a "giant" and a "magician". Ion Vinea published the poem "Magical Bird", inspired by the celebrated work and dedicated to the master.

1944 Ilarie Voronca published in France "L'Interview", a strange surrealist novel in which Brancusi was the model of the absolute genius,

described in the misterious ambiance of his "sacred laboratory".

In the time frame from 1924 to 1944 the cult of Brâncuşi as a national icon was born in the international milieu of the Romanian avant garde: this "coup de genie" instigated by Marcel Iancu in Bucharest and consacrated by Ilarie Voronca in France may be regarded as an efficient alternative to the discourse proclaming the split between centre and periphery.

ROMANIA BETWEEN NATION BUILDING AND INFRASTRUCTURAL INTEGRATION OF ITS RU-RAL PERIPHERY IN THE 20th CENTURY

Rayk Einax

The project deals on one side with Romanian elites adapting western European visions of modern statehood and on the other side with concepts of implementing these models technically resp. infrastructurally in the countryside. In the course of this it is intented to focus on the electrification of the village in some regions of the former Danubian principalities.

The presentation offers some considerations and an outline of the project that tries:

- 1.) to seize on the history of technology and the theory of modernisation,
- 2.) to embed the Romanian case into this frame,
- 3.) and to draft a variety of superior perspectives concerning the research on Southeastern Europe in the 19th and 20th centuries.

"SOCIETY?" THE "SOCIAL ENTIRETY" IN THE GERMAN HISTORICAL SCIENCE OF 19th AND 20th CENTURY

Armin Heinen

In my observation it is not the experience of society and its conflicts that coined the cultural discourse in Germany for a long time, but the expectation of creating conflict-free new forms of community. Unlike in England or France, the German social dispute in the 19th and 20th century was not determined by notions of experience but by the very same notions of expectation that characterized the horizon of German historiography until the 1950s. In the German context the view on history did not serve for understanding the present but for creating the future. The "verspätete Nation" (belated nation) (Helmuth Plessner) and its historiography took time to find a language adequate to reality. When finally, in the 1960s, "society" became a term for the Germans and their historians, "national society" was already dispersing. Accordingly, sociological and historical research concentrated on the diversity of social integration, the diversity of social networks and their spatial structure beyond classical territorial boundaries. "Post-modern society" is no longer a territorial counterpart to the (nation) state but is dissolving in social relationship structures with varying ranges of influence.

Society, in my view, is a term only appropriate for modern times.

SOCIAL HISTORY AND CONCEPTUAL HISTORY IN CENTRAL AND SOUTH-EASTERN EUROPE: TOWARD A NEW RESEARCH AGENDA

Constantin Iordachi

The study aims to analyze the research program of the German School from Bielefeld concerning conceptual history, contributions and metamorphosis of this field of study in the last decades, and the relevance of this research paradigm for the history of Central and Southeastern Europe. Special attention is given to the link between social history and conceptual history. The purpose of the paper is to identify a new interdisciplinary research perspective. To illustrate the potential of this approach, the last part of the study I will discuss as case study some of the region's history, approached from the conceptual history perspective.

EAST/WEST THEOLOGICAL DISCORDS OF THE NINTH CENTURY AD THROUGH THE PRISM OF MODERN PSYCHOLINGUISTICS

Serguey Ivanov

The proposed presentation fits into the "social-cultural and historic-linguistic research", stipulated in the Conference program as consideration of modernity's ways of transformation and historical semantics; specifically, of the second half of the 9th century AD. It will be viewed within the context of contrastive and integral methodological approaches. Namely, the "toolboxes" of modern psycholinguistics and historical study of Christian history of Europe definitely reveal the closeinterdependence between "then" and "today".

In the domain of the purely historical studies of the objectively existing European east/west unity and disunity and on a particular

example (linguistic efforts of two typical Byzantine Greek and Slavic speaking church missionaries of the earliest post-Iconoclastic period - Cyril and Methodius), it will present a conscious attempt to overcome the idealization and romanticisation (national, ideological, etc.) of the 19th – early 21st studies of the so-called Greek/Byzantine Eastern Orthodox (European, Christian) civilization pattern. These biases are still widely employed by some schools of Slav and East European history.

By this, the proposed presentation is directly related to the announced Conference's contemporary analysis of medieval cultural pluralism and "identity codes" in their relation to modernity (both the objective ones, as well as in subjective study perspectives). The narration will be kept within the required social/cultural-historical phenomena.

A quite modern makeup of the medieval cultural, linguistic, and ecclesiastic activity of Cyril and Methodius will be uncovered on the basis of a contemporary psycholinguistic analysis of the missionaries' pivotal principles.

1. Background. The two church diplomats were fulfilling their religious duty to the Constantinopolitan patriarchate in the context of a theoretic collision with the "Western Latin" doctrinal and jurisdictional setting; their task was set in accordance with the multifaceted state doctrine of symphonia (specifically, the united effort of the State-Church to turn the neighboring rivals, foes, and associates into "daughter churches" and by this improve the political conditions of the rather weakened Empire in 860s - 880s). Of course, Cyril and Methodius entered history as Enlighteners of the Slavs (and "patrons of Europe" since 1980). The collision of culturalreligious identities was clad in the garment of systematic and liturgical theology, jurisprudence and sociology of the church (canon law; ecclesiology). All this is quite in the spirit of all times prior to the early 19th cent.; in a wider reality, it was a linguistic and social-cultural disagreement between the millennia-old traditional realms. The confrontation during the Photian Schisms found its realization in the activity of the Constantinopolitan "cultural ambassadors" and

later contributed to the so-called Great Schism - the events around 1054 and 1204-1261 and their aftermath, in the pan-European east/west estrangement for centuries. Abandoning non-historical wishful thinking (in avoidance of any hot academic potatoes, served as political correctness), the latter has not been overcome till the present days, due to which represents a meaningful object for study and as-full-as-possible rationalization. In the spirit of the Conference's goals: we deal with the problem of historical national and cultural identities within the officially united religious/cultural domain of Christendom (initially, the Late Antiquity's Pax Romana=Christiana), after its dissolution, and in modern political terms – after the newest attempt of all-European re-unification (the latter being beyond the range of the proposed analysis).

2. Discussion. The two Byzantine church diplomats' achievements have been investigated from more or less patriotic positions: the facts of having introduced a suitable national writing system, having translated the focal cultural text and by these having assisted Slavs' inauguration into equal partakers in European processes of the time, etc.

Not unexpectedly, rarely one can come upon some other expressive facts, namely: that, on the patriarch's and emperor's order, they violated "missionary canons" 3/Constantinople I and 28/Chalcedon (a crucially important historical social-cultural circumstance), and that their appeal to Rome instead of Constantinople (867)was absolutely correct in following canon 5/Sardica (another important regulation in establishing as the papal all-Christian primacy, as the rival tendency toward the Byzantine Commonwealth formation), etc. Above all, the two were church diplomats, and their cultural achievement was a logical extension of this. Far from being a secret, some schools originated in the "Eastern Orthodox" historiographical tradition usually present this matter in a reversed mode: the issue of enlightenment and patriotic spiritual concern coming first, with their formal diplomatic duties pairing. Another noteworthy secret de polichinelle is that some third-party authors simply follow on what is available in, say, Slavic sources.

Integrating theological and linguistic study tactics to scrutinize

Cyril and Methodius' work, one can see that they faithfully work following St. Paul's principles of the theology-of-mission (in its Constantinopolitan interpretation, e.g., use of vernacular idioms for "non-Roman" population) - a scripturally substantiated choice of the discourse form, aimed at achieving concrete symbolic/ideological/semantic (etc.) goals. The latter also stands out as theology of the vernacular, i.e., a religious implementation of the Paul's linguistic principle: the need for a religious message to be conveyed, interpreted, and understood by an intellect, freshly introduced to a completely new complex symbolic system of Christianity. The latter already had a not less than 2,000+ years of thought development in Semitic Biblical and in Greek "philosophical" contexts, and in languages considered among the richest lexically and today. grammatically even For the beginner this system SO far reflected an absolutely unknown. for comprehensive, even more SO being explanation of the universe. Such a convert, whether a willing and an unwilling one, still dwelled (emotionally and intellectually, consciously and unconsciously) in the world of the latter's traditional culture and thinking patterns. The customary all-embracing systematized world picture, having to face a different religious teaching with a semiotic space/time continuum of its own, always is intensely and emotionally felt as normal, logical, moral, etc. (at any time and in any human cultural setting). Such a disturbing intellectual and semiotic conflict can be exemplified by any, no matter how brief, comparison between the Christian account of the world, and a traditional Indo-European one (e.g., Slavic).

These striking correspondences and concurrences between the diplomats' linguistic work and the most modern principles of social and applied psycholinguistics are observed, identified, and habitually stated by pointing out Cyril's education, skills, wisdom, and religious enthusiasm. However, the explicative analysis remains hidden behind these well-known generalities; hence, all stays scholastically neglected.

Using modern psycholinguistic approaches and terms: a successful enhancement of individual cognitive processes in the domain of an imaginative world of human symbolic religious communication was attained through as-best-as-possible adequate comprehensi¬on/de¬co¬ding, and generation/encoding of meaningful symbolic utterances. Without the local vernacular, the proselytizer's appeal risked remaining only in its verbal form, with no further interaction with the listener's soul. NB: the doctrinal point of the Paul's theology of mission "teamed up" with the program of Patriarch Photius in the doctrinal testimonial: the Bible's verbal text is the best image of God.

Currently, this aspect of communication, based on human semantic complexities way above and beyond any "physical" existential need, is studied by, e.g., the theory of situational language choices (the form and function of literary idioms; language behavior decisions aimed at accomplishing pre-set psychological, emotional, cognitive, ideological results, etc.) It would be superficial, in an academic audience, to remind that religion, spirituality (incl. non-religious one), literature, art, and all defined lately as "human creative inclinations" - fall into the symbolic realm of existence.

To conclude: the link between modern scientific principles of communication psychology, linguistics, language acquisition, etc., unveils the very essence of the work of the two Byzantine missionaries. Moreover, the psycholinguistic principle of the theology of the vernacular is a strong counterpoint to the Dreischprachendoktrine. The latter teaching should not be disregarded either: it is also a wellsubstantiated linguistic and semiotic hypothesis - an existence of a distinct "sacral" language code form(cf., professional, etc. dialects), used exclusively for a highly symbolic communication with the Divine (especially when the sacral idiom is a previous diachronic system of the same language; the structural difference, later coupled with the emergence of a specific intonation, accents, etc., is employed for mystic and spiritual tinges and shades). This doctrine prevailed in the "West" for more than a millennium, triumphing over the wish to introduce the vernacular into some church practices (e.g., Frankfurt 794, Aachen 809, Mainz 813, Strasburg 842).

Synopsis: the integral theological-psycholinguistic analysis shows the enduring association between culturally crucial socio-political activities in the 9th century and some of today's scientific principles; besides,

the deficiency in manydiachronic descriptions of the analyzed epoch and its linguistic issues (e.g., the synthetically amplified propagation of the "artificially purposeful" nature of Cyril and Methodius' creative efforts) inevitably stands out.

"THE NATION LIVES THROUGH ITS LANGUAGE". THE ROLE OF A TOPOS IN THE TRANSYLVANIAN ROMANIAN POLITICAL THINKING OF THE 1840'S

Áron Kovács

The presentation aims to answer the question, what role did language play in the Transilvanian Romanian political thinking of the 1840's. It is going to touch upon the cases of making literature, the use of translations, upon the case of the vocabulary, and upon the role of the ABC. Through this, it aims to highlight that philosophical system, which made language to be one of the most important field of modernization.

KEY CONCEPTS OF THE NATIONAL HISTORY IN THE HUNGARIAN HISTORY TEXTBOOKS DURING THE "LONG 19th CENTURY"

László L. Lajtai

Undoubtedly, it is the abrupt dissolution of the Kingdom of Hungary at the end of the First World War that constitutes the most obvious landmark in the centuries old evolution of the Hungarian concept of nation. However, from the viewpoint of conceptual history, historical semantics and cultural history in general the outset of the transmutation of the traditional concept of the nation in Hungary can

be traced back to much earlier date, at least to the last decades of the 18th century and being closely connected with the multifaceted challenges brought about by the deployment of modernity. Therefore, it seems perhaps not to be completely irrelevant to draw a parallel between the chronology of the maturation of the concept of modern nation in Hungary and the temporal framework of the liminal period called Sattelzeit or Schwellenzeit as it meant by Reinhart Koselleck and other prominent theorists of German conceptual history. On the one hand, the concept of modernizing nation in Hungary widened itself considerably in political sense after some decades of travail from 1848 onwards by incorporating all the inhabitants of the country while having been narrowed gradually down, on the other, along linguistic boundary lines. In regard to conceptual history, it is not less illuminating however to focus attention on a structural analogy as well which can be unfolded if one compares the centuries old, though never defined, Hungarian concept of nation (natio Hungarica) with its direct inheritor called usually after its legal formulation by the Act LIV of 1868 ('On the equality of rights of the nationalities') as "one nation in political respect". The traditional division, pertaining to the inhabitants of Hungary concerning their exercise of political rights, between populus (i.e. natio in the sense of people representing the entire population of the country in the Diet) and plebs (i.e. people without any collective or individual political rights) succeeded by another asymmetry, from this time on chiefly not social but of cultural relevancy due to the overall result of the Hungarian language reform and the introduction of Hungarian as the official language in Hungary, between that of the politically unitary nation (encompassing all citizen of the country regardless of any social, ethnic or denominational distinction) and the so-called nationalities (deprived of collective political rights even though being acknowledged as distinct ethno-cultural unites within the Hungarian state). As a consequence, the renewal of the concept of nation in Hungary entailed the inevitable revaluation of the official language bringing about the challenge of (self) Magyarization more and more difficult to escape for those who were not attracted enough by the prospects of the cultural outcome of a Magyar-speaking Hungarian nation-building project. Moreover, the process of gradual Magyarization confined not only to the public life but involved a certain retrospective Magyarization of the collective memory, too. Its roots had reached of course back to earlier centuries but, as a side effect of the modern reassessment of the concept of national community, the symbolic efficiency of it started to become ideologically and politically overburdened and even undermined as a logical consequence of the eventual split by ethoncultural lines of the previously unanimously professed Hungarian patriotism.

In my paper, I propose to study the above exposed complicated conceptual development by scrutinizing a particular set of sources, nevertheless of crucial importance for the inculcation of the nationbuilding project, namely the texts of history textbooks being effectively used between the end of the 18th and the beginning of the 20th century in Hungary. In addition to unfold the definition in use of some abstract notions as nation, nationality, homeland, constitution or state, one must carefully read through the whole narrative of many textbooks in order to decode the slightest shifts taken place during the decades in what one might call the underlying national master-narrative. Crucial threads of this composite national meta-narrative to be unravelled are numerous and relate to both main sides of the very core of any concept of nation. To put it differently: it seems of equal importance to ponder the ethnic and the civic components of the notion under discussion, therefore one should pay enough attention not only to what are told in the chosen history textbooks about the ethno-genesis, the formation of ethnonym and "national character" or the controversies of linguistic affinity, but also to the issues pertaining to the statehood such as the development of the constitution of customary law, its multiple correlations for instance to the Holy Crown (attributed originally to the person of the founder of the Hungarian Kingdom, Saint Stephen while becoming in the course of time the veritable incarnation of national sovereignty in premodern sense of the word) and so forth. Finally, the study of the most important ethnic and civic attributes of the Hungarian nationhood as

they are manifested in the history textbooks of about 140 years are to be completed with an ultimate key-problem, arisen by the question of its temporal context. To this end, the examination of the temporal transformations of the concept of nationality seems to be elucidating as it helps to comprehend how a term which had once been conceived at the end of the 18th century so as to relaythe depleted and evidently outdated traditional concept of nation by revitalising the former became gradually subsumed within it and, in the long run, lost its originally dynamic semantic potential (ca. 'nationhood in the making') by narrowing itself down to the reduced meaning of 'a fragmentary populace of distinct race' (különfajú néptöredék) soon after the Compromise of 1867.

ARE MODERNIZATION AND ANTISEMITISM IN CENTRAL-EAST EUROPE TWO OPPOSITE CONCEPTS?

Florin Lobonț and Dan Stone

Challenging the assumption that antisemitism in C-East Europe arose as a result of insufficient modernization, we put forward the basic proposition that antisemitism and modernization in the region are intimately linked; indeed, that the ferocity of that antisemitism must be seen as a product of modernization. Our analysis of the evolution of this tandem will focus on a number of essential aspects of the Holocaust in this part of Europe. It is also probably true that outside academia the traditional interpretation of the Holocaust—that which sees it as the logical outcome of antisemitism—predominates as it has a ways done. We will argue that this popular narrative of the Holocaust relies on a similar dichotomy to that which supports the 'modernity narrative': a belief in the separation between civilisation and barbarism. The dichotomy is one drawn up by scholars as a heuristic tool, while in the actual nature of all societies civilisation and barbarism can be combined without contradiction, and that

violence does not go away in any society. The turn towards interpretive ideas such as 'violence' and 'antisemitism' is vital, but it should not be seen as a replacement for that of 'modernity'. Rather, the two things should be seen in toto, not as two sides of the same coin nor even in dialectical relationship, but as what they are: descriptive and interpretive devices.

CONCEPTUALIZING MODERNITY IN MULTI- AND INTERCULTURAL SPACES. THE CASE OF CENTRAL AND EASTERN EUROPE

Victor Neumann

Frontier cultures and cross border cultures are not to be analyzed only in relation to the geographic coordinates of their particular areas, just as they cannot be completely assimilated to a mindset whose origins lie with the old idea of statehood of the Middle Ages or with that of the nation-state as it was constructed and understood in the West. What are the coordinates defining Europe? Where is its center located, and where can we find its frontier? Do we conceptualize modernity in relation to space or only in relation to time? If the answer to this latter question is affirmative, how do we define geographic areas? What degree of importance do we bestow upon meeting places or points, transit areas between Western and Eastern Europe? Could we, for instance, analyze modernity in the regions and sub-regions of Central and Eastern Europe via the notion of *liminality*, a notion derived from the Greek term "limen" and signifying the meeting point between the earth and the sea, the idea of a harbor, a transit area, or a so-called grey-zone¹?

¹ "The notion of liminality can be an important conceptual tool for choosing not only the way in which cultural (and cognitive) transformations emerge or are produced, but also the way in which these changes can be molded into a peaceful model". Cf. Mihai Spăriosu, Studiile interetnice contemporane în

There are regions and cities whose history, cultural-juridical evolution and administrative structure does not overlap with either that of the "center", or that of the "periphery", their demarcation lines being arbitrary. Bohemia, Silesia, Moravia as well as Slovenia, Banat, Transylvania and Bukovina all stand out thanks to their position in areas of transit, where ambivalences become extremely fertile in point of intra-communitarian communication, collective consciousness, individual or collective cultural creations. That is why the conceptualization of modernity can be examined in relation to the area's geography and to the results of the cohabitation of two or more linguistic and religious communities therein. This does not constitute the case of speculations in the absence of history, nor does this refer to simple hypotheses meant to enrich the cultural memory of today. This approach involves, instead, the explanation and conceptualization of modernity in relation to social and cultural signposts, real behaviors and a plurality already in existence at the time when the first sprouts of the new world loomed out. What is at stake is not the invention of a new theory but the theorization of realities. Following this approach, the multiculturality of Central and Eastern European spaces should no longer be viewed as a pre-modern given but as a key argument contributing to the conceptualization of modernity². This conceptualization derives from a state's form of organization and administration, from its reforms and political philosophies. It is not a completely new type of construction, but a rethinking of past legacies in light of a strong yearning to be integrated in Europe's system of values at that particular time. In the case of Central and Eastern European regions, the multicultural configuration of the area and its

Europa Centrală. Observații interetnice preliminare (Contemporary Interethnic Studies in Central Europe. Preliminary Interethnic Remarks), in the vol. *Armonie și conflict intercultural în Banat și Transilvania* (Harmony and Intercultural Conflict in the Regions of Banat and Transylvania), Coordinated by Vasile Boari and Mihai Spăriosu, Editura Institutul European, Iași, 2013, p. 66-67.

² See Peter Niedermüller, "Der Mythos der Unterschieds: vom Multilikulturalismus zur Hibridität", in the vol. *Habsburg Postcolonial*, edited by Johannes Feichtinger, Ursula Prutsch, Moritz Csáky, Studien Verlag, Insbruck, Wien..., 2003, p. 69-81.

hybrid identities continued to represent a reality which could not be ignored either by imperial administrative powers or by the ideologists of the ethno-nation. This is one reason why, once the ethno-national idea became widely spread, the conceptualization of modernity and, respectively, the models of political and societal thought had to stand up to different meanings and types of discourses as well as to a suite of ideological contradictions.

RADICAL MODERNITY, STALINISM AND THE POETICS OF SOCIALIST REALISM

Constantin Pârvulescu

My paper focuses on the 1950 Romanian film *The Valley Resounds* (Răsună valea). It reveals the way in which the visual metaphors of film thematize a certain vision of modernity specific of the Stalinist era in Eastern Europe. At the center of this vision lies the construction site as locus of man's powerful domination over nature. My paper analyzes how the visual style of socialist realism constructs the both man and nature and invests their conflict with political load. What is important here is how the idea of man and life are technologized, how collective bodies gain an instrumental dimension, how economic and political work overlap, and how nature is assimilated to a reactionary force that needs to be radically transformed.

TRANSCULTURAL MODERNISM AND THE SOUTH-SLAVIC ENCLAVE-THINKING: A CASE-STUDY

Leo Rafolt

Main topic of this paper is the concept of transculturalism in comparative perspective, and especially regarding the so called Balkan area studies. Image of the Balkan(s) is widely spread in the context of Humanities and Social Studies, mainly because of its historical and conflict potentials. Consequentially, many heterostereotypes about this area were produced and/or reproduced, partly as an economy of thinking mode (M. Todorova), but mostly as a mode to distinguish different sorts of cultural pluralisms present in this geopolitical area. Introductory part of this paper will thus focus on the problems of the interference between post-colonial and imagological conceptualizations of the area, especially after the linguistic, anthropological and spatial turn, suggesting that the "intercultural/transcultural turn" should also be reexamined in the context of the specific Balkan's post-dependence status. A case-study of one intercultural project will therefore be presented: an ethno-documentary film "From Tokyo to Morava River", created by contemporary Bosnian novelist Bekim Sejranovic and a Japanese film-maker Moku Teraoku. This documentary is partially based on two autobiographical novels written by Bekim Sejranovic, whereas a bigger part of the plot is actually a matter of improvisation, in a way an ethno-documentary performance of the two main characters, a concrete figures, Bosnian novelist Bekim and a Japanese film-maker Moku, while they are traveling by car and by boat from Tokyo to Zagreb, from Rijeka towards Bosnia and Serbia, aiming to get to river Morava and the Black Sea. Many interesting problems regarding Balkan transculturalism occur here. First of all, the instance of a Japanese narrator provides a persuasive and transgressive moment of viewing Balkans from the outer perspective.

This simulated ethnological perspective, wih the incoherent

presence of Moku – as a film-maker, director, leading role, "Balkan enthusiast", adventurer, etc. - underlines the main problem of the story, modes of representing the sociocultural pluralism of the ex-Yugoslav world. This approach necessarily focuses on questions of the possibility of new utopian faith beyond nation, state, capital, world market, world citizenship based on the economy of global sovereignty. And secondly, moving in space, traveling and deliberately not doing anything, presupposes inactivity as a new utopia or post-utopia of the region-oriented glocal ideology of the overall theory of the Balkan studies. This inactivity in the space that has previously been contaminated by different sorts of meanings and attributions will be referred to as the enclave-thinking, or thinking aboutany portion of a geopolitically pre-defined and reattributed space that is entirely surrounded by another territory or, more generally, surrounded by contaminations of this territorial-way-ofthinking about space.

LEARNING OF FOREIGN LANGUAGES AS A PROCESS OF MODERNIZATION IN 19TH CENTURY SERBIA

Ljubodrag P. Ristić

Nineteenth century was a period marked by huge wartime conflicts, by aspirations towards new apportionments of both European and overseas territories, economic expansion and by enormous industrial advancement. Turbulent advancement of the kind had necessarily been associated with modernization of every single area of social life, including fulminant development in the domain of education. The social upswing did not outflank the newly established Balkan principalities. After being freed from Turkish rule by both the First and the Second Serbian Uprisings, with autonomy (1830, 1833) and independence (1878) acquired, Serbia endeavored - apart from its efforts engaged in both consolidation of

the state and the further realization of its national agenda - in the field of development of its educational system. In its advancement from a vassal principality towards a modern late 19th Century independent state, through a modern state organization, in the field of education Serbia reached, starting from self-tuition literacy, through monastery schooling, a stage of development of faculties and establishment of the University. A prominent part of these developments was learning of foreign languages.

Owing to intersection of trade ways, foreign languages were not unfamiliar to citizens of Serbia even before its liberation. Thanks to position of Belgrade and Serbia on busy roads between the East and the West, as well as to historical situation, in this area where apart from Serbs many other nations used to live, in addition to Serbian many other foreign languages were spoken, from Turkish, Albanian, Romanian and Greek to Russian and German and, not so frequently until late in the Century - French. In the beginning, for the purpose of practical needs only and without any formal educational system, these languages were learned through everyday communication.

However, a systematic learning of foreign languages was still a necessity. Even back around 1790, the outstanding Serbian enlightener Dositej Obradović intended to publish a grammar convenient for instructions of Greek, English, Italian and French languages. Majority of ministers of education in 19th Century Serbia stood for reforms aimed at improvement of quality of education, with learning of foreign languages understood within. In the very first decades of 19th Century Russian and German prevailed. In the forties French was already introduced in schools. In addition to classical languages (Latin and Greek) the other languages were not taught, saving that the necessity of learning Turkish was, for the time being, considered in the Military Academy. For systematic instruction of Russian language, starting from mid-19th Century, required textbooks were written by both Russian and Serbian lecturers, being often Russian academy graduates. Russian textbooks were often adapted or translated. German language was introduced by the Lyceum (to be the University in the time length) in late 1830s.

Learning of foreign languages in 19th Century Serbia was heavily influenced by young people – Serbs graduating from various faculties in Russia, Austria (Austro-Hungary), Prussia (Germany), France and notably less in the Great Britain, mostly thanks to state scholarships. After many years in foreign countries, they did not bring back to their homeland their newly acquired knowledge, skills and fluency in foreign languages only, but numerous features and ways from environments they were educated in and, as very important – connections and acquaintances that could be very useful for the further prosperity of Serbia.

Learning of foreign languages was stimulated by various linguistic debates published by Serbian press. The Principality/Kingdom of Serbia press was, within the scope of its abilities, watching for not only political but cultural developments throughout Europe. This way educated intellectuals were informed about European attempts to get the one and only, general language contrived, enabling communication not only among highly educated people, but between people in general.

Among the factors affecting language skills, and at the same time leaving important data on knowledge of and development of learning of foreign languages, were travelogue writers. It is well known that some of them, like Joakim Vujić who was ordered to travel by the Prince Miloš Obrenović, spoke more than one foreign language.

In the course of 19th Century, from almost all West European countries rushed various travelers, all heading Eastwards. On their way to the East majority of them just passed through Serbia of the time. Notes on language contacts found their places in travelogues either because they were interesting because the author wanted either to instruct the future travelers or to leave some hints for them. In spite of foreign policy problems and interior policy turmoil and upheavals, ending twice with assassinations of rulers, the Principality/Kingdom of Serbia advanced both economicaly and politically. There were more and more educated people learning foreign languages either in national schools or in foreign universities or perfecting their knowledge in the course of their own travels,

and therefore strangers could rely on them with full confidence. Often, these were outstanding politicians or educated individuals involved in cultural or educational life of Serbia and, not rarely, common citizens. In the cases they were educated in foreign countries they brought back home both spirit and ways of the country they were educated in. In addition to that, the impact of foreign travelogue writers was not venial as well.

In order to travel – not through Serbia only – travelers from both the Middle and Western Europe endeavored either to get a reliable interpreter/translator or to get familiar with the language that could be useful in the course of their travel. Not uncommonly, endeavoring to make as good picture of fast developing Serbia as possible, Belgrade officials would, in addition to ordering local officials to furnish foreign travelers with accommodation and make their stay safe, engage educated escorts speaking at least one of European languages.

Numerous are foreign travelogue writers that travelled through Serbia and left, in their accounts, records on the ways of their communication with local population (Otto Dubislav von Pirch, Ami Boué, Felix Kanitz, E. A. Paton, W. W. Smyth, Edmund Spencer, G. M. Mackenzie, A. P. Irby, W. Denton, Herbert Vivian, J. G. Minchin, M. E. Durham etc). These were sometimes but side notes, and sometimes careful considerations on language situation in the field.

Communication was among the very basic conditions of a good and successful journey. Speaking foreign languages removed language barriers and enabled communication with local authorities and population, as well as more efficient collection of necessary information. Travelers used Russian, German, less frequently French and, not very often, English, which was perceived as a language belonging to the group of "less useful languages" in Balkans. Many of them spoke, more or less, Serbian language. An interpreter's mediation was helpful, but it could be "fatal for spirit of conversation".

On the other hand, authors of itineraries made numerous notes on their ways of communication with local population, on languages the population used, as well as on manners in which the communication was conducted. Good conduct in local language enabled foreign travelers to get basically familiar with history and culture of Serbian people.

Having all the above in mind, it is necessary to take into account the fact that the number of foreign travelers passing through Serbia in 19th Century without making any records was in excess of the ones that made notes on their travel. Therefore, at the same time it is possible to assume that the number of locals having opportunities to talk to travelers in a foreign language was in excess of anything recorded in travelogues reviewed. However, everything stated as a sum of individual cases could make a picture of the way travelers managed and communicated in 19th Century Serbia.

And finally, in consideration of European impacts to modernization of 19th Century Serbia influence of diplomacy should not be neglected. Establishment of consular offices of Russia, Austria, Great Britain and Francein Serbia in late 1830s, and later on of Prussia and Italy, by all means had an impact on modernization process in the way considered above. Diplomats were themselves Consuls (up to the year 1878), Extraordinary Envoies or Resident Ministers after the state acquired its independence, that were mostly educated people bringing in their ways and habits. Starting from the Prince Mihailo times (1860-1868) diplomats were routinely invited to social gatherings on various occasions, where they were establishing deeper friendly relationships with Serbian politicians and respectable citizens. Economic development (foreign capital investments in mining, industry and development of railways) was closely connected to coming of foreign experts to the country. That brought knowledge of foreign languages and therefore acceptance of West European impacts, starting from terminology which was not familiar to Serbian environment before, to fashion, habits and everyday ways.

Influences of West European and Russian environments spread, thanks to learning of foreign languages and improving language skills, throughout the Principality/Kingdom of Serbia as very important to the further prosperity and modernization of the young European state. These influences were shadowed by strong political and economic impacts, but at the same time they supported expansion of these very

influences by breaking barriers made by unfamiliarity with foreign languages, civilizations and cultures.

"LIBERAL SOCIALISM" IN ROMANIA: AN INTERPRETATION OF "SOCIAL JUSTICE"

Victor Rizescu

Published over the year 1923, from January to November—and significantly focused on debating the preparation and reverberations of the constitutional revision adopted in the same year, in March—, the Bucharest-based journal Dreptatea socială was underlined by a "liberal socialist" vision that the sociologist Dumitru Drăghicescu (acting as a director) offered as an elaboration of his broader social philosophy shaped at the interplay between the European social-democratic tradition and his core Durkheimian ideas.

Most closely reminiscent of the ideas of Drăghicescu was definitely the view developed under the same ideological label in Italy by Carlo Roselli, emerging to the same extent as that of the Romanian author as a result of a gradual disentanglement from socialdemocracy by a way back to liberal rule of law principles (Stanislao G. Pugliese, Carlo Roselli: Socialist Heretic and Anti-fascist Exile, 1999). On closer scrutiny, however, Drăghicescu's pleading and the publishing venture that he animated emerge as a Romanian sequence from the history of the early XXth century socially sensitive "new liberalism", still in its pre-Kenesian stage but set on the path of evolution leading to the welfare state ideas and policies that were to dominate the middle decades of the century, in Europe and in other parts of the world (Michael Freeden, The New Liberalism: an Ideology of Social Reform, 1978; Terence Ball, Richard Bellamy, eds., The Cambridge History of Twentieth-century Political Thought, 2003).

The (much more prominent) British, French, Italian and German counterparts of this intellectual experiment are well researched (Richard Bellamy, Liberalism and Modern Society, 1992). Still, no

sustained analysis has been advanced to the present regarding the connection between those western interpretations of liberalism and the contemporary Russian "new liberal" trend of thought: emerging, with Vladimir Soloviev, from within the Slavophile tradition, this one turned to adopting neo-Kantian premises and evolved towards a liberal socialist stance in the works of Leon Petrażycki, Novgorodtsev and Bogdan Kistiakovsky, in order to move then to the position of "rule of law socialism" with Sergius Hessen (Andrzej Walicki, Legal Philosophies of Russian Liberalism, 1987). Beyond this comparison, the stance adopted by the Romanian sociologist and his journal is hard to be measured against the record of East European social and political ideas, as no sustained attempt of elaborating a detailed historical typology of regional liberal politics and thinking has been advanced so far (see, for example, Jerzy Szacki, Liberalism after Communism, 1995; Iván Zoltán Dénes, ed., Liberty and the Search for Identity, 2006).

While engaging on redressing these drawbacks of the available comparative bibliography, the paper also allows for a research on the conceptual transformations in the Romanian context of the notion of "social justice" and of the related ones, heavily employed by Drăghicescu as part of his confrontation with both socialism and the mainstream local liberal tradition dedicated to nation building and to modernization by the means of interventionist economic policies under the cover of oligarchic and bureaucratic politics.

THE CONCEPT OF THE "SOCIALIST NATION" IN THE ROMANIAN NATIONAL-COMMUNIST POLITICAL THOUGHT (1970-1989)

Cristian Roiban

This investigation provides a contextual analysis of the symbolic sources and ideological references used in constructing a peculiar discourse about nation, national specificity, national character, national values, and nation-state during communist Romania.

This study is a conceptual analysis of the protochronist ideology as a manipulative propaganda instrument. My intention was to reveal the importance the propaganda apparatus attributed to concepts, languages and notions. Special institutions such as the Ştefan Gheorghiu Academy activated in the conceptual and linguistic field with the purpose of creating adequate concepts and meanings. The case study I investigate is the concept of the "socialist nation". It is an artificial construct of core-concepts belonging to two antagonistic ideologies: *nationalism* and *socialism*.

The meanings of the concept nation were altered and forced into the semantic field of the concept socialism. At a macroscopical level it merged the morphology of the two ideologies including only those concepts which were suitable whilst excluding the opposite ones. Nation and nationhood were conceptualized through a romantic organicist and ethnicist perspective. Alterities from inside or outside the national state borders (ethnic, religious, cultural, linguistic etc.) were regarded as suspicious and threatening. Artificial concepts - *Kunstbegriffe* - were created to fit the regime's discursive needs, by attaching to existing notionsthe term socialist. One could talk for example about socialist patriotism, socialist conscience, socialist work, socialist state, socialist culture, or socialist democracy.

CONCEPTUALIZATION OF MODERNITY OF SERBIAN WOMEN IN THE 19TH CENTURY BRITISH TRAVELOGUES

Melina Rokai

During the nineteenth century Serbia was undergoing change in every aspect, while Western Europe created perceptions of the country and its people. The period was significant in facilitating the conceptualization of modernity in Serbia by the British travelers, as well as in the development of the British perception of Serbia. Together with modernization of all aspects of social and political life in Serbia, the position of women, as a measure of the modernization of a society, was slowly improving.

This paper will show how British travelers constructed perception of Serbian women through conceptualization of modernity in this Southeast European state. Specifically, it'll comment on patterns travelers used in creating these perceptions.

If 'Modernity' is understood as a 'word coined in the 19th C intended at something that previously was not at all possible' as Reinhart Koselleck formulated it, numerous changes in features of feminine life, from dress to social and legal circumstances, can be termed modern. That is particularly true for Britain as a pioneer of women's emancipation. In order to understand perception of British travelers in regard to modernity of Serbian women, it is essential to present how this concept was viewed in Britain itself during the 19th C. Even more so it is important to understand how this concept was created, viewed and evolved in regard to British women of the time, since the views expressed in the travelogues highly represent the culture they come from.

Since the analysis is based on sources that belong to the category of the 19th C travelogues, the authors need to be examined in terms of pre-linguistic prerequisites. The authors of the travelogues are contemporaries of the episode- social situations they describe.

The authors' multifarious social background and opposing political affinity, their tendency to reveal exotic, violent and primitive traits when describing the region and distinctiveness of travel writing as a mechanism for organizing difference to generate Otherness, justify the need for their analysis.

Talking about the British travelers' origins, it should be noted that their perspective on modernity of Serbian women is conditioned by their social status and political affinity. This is in so far that they view the lack of their concept of modernity among Serbian women as either innate to Slavic race or due to the Ottoman yoke, depending on their political -Slavophil or Turcophile- inclinations. Such dichotomy could be connected to the fact that they see themselves either as members of a higher culture that supports the Ottoman regime, which battled a victory over barbarian Slavic people of the Balkans (the Turcophiles), feeding the higher-lower dichotomy. Speaking in terms of modernity the 19th C British travelers were on a higher level than the Slavic inhabitants of the Balkans, Serbians and their women included, regardless of their political affiliation.

This prelinguistic precondition cannot be separated from the third that R. Koselleck offers. Namely, these travelers did not belong to social or economic entity whose cultural history they portrayed. Nevertheless, in their case, it could be said that while they did not strictly belong to the political or the cultural unit as Serbian women did, their political affiliation and closeness to the idea of the European culture and Christian religion made them to perceive themselves as being part of the same entity. That is the case with Slavophil writers. This perceived modernity of Serbian women was conceptualized through several channels Victorian travel writers utilized i.e. physical appearance, costume, moral behavior, social and religious customs involving women, and education. Writing about Serbian women, regardless of their political position, authors tend to refer to aspects of feminine life that are peculiar to them, constructing a relationship between their values and the object of their description based on contrast. As the developments in Serbia were visualized and portrayed with the phenomenon of progress in

mind, the role of women in the society and its modernity was a model by which the advancement of the whole society was measured. It was this idea of progress, seen in the role of women that was highly employed by the travelers of this period in the creation of image of Serbian women as the 'other', different from the Ottoman Muslim that signified a stagnant concept, yet not quiet European (European having been conceptualized as the epitome of modernity). The physical appearance and costume of Serbian women were the most exploited aspects of women's person in the conceptualization of her modernity. Descriptions of their dress were used to view the women as either semi-barbarous or picturesque, but still civilized representatives of a society in its steady development of modernity. If travelers regarded the role of women in the society as an indicator of the stage of that society's development, then various social and religious customs were the most constructive technique in which this role was perceived. As with other parts of feminine life and person, travelers, regardless of their political belief, tended to look up only those customs that were strikingly different from their already conceptualized female modernity in creating the picture of Serbian women.

There were features of feminine life in Serbia that were completely new the British travelers' eyes -the most characteristic being their dress and general physical appearance that dress created. It is indisputable that all travel writers remarked on the same channels, creating a pattern of perception of modernity of Serbian women, most of which they perceived as backwards. However, Slavophil authors tended to conceptualize a leveled notion of modernity.

One level was reserved for traditional Serbian features of feminine life and the second for what they considered were remnants of the Ottoman influence. Thus, the first level of the concept of modernity was stretched to allow what the British admitted was backward, and did not adhere to their standards of 'acceleration of established traditions towards necessary modernization'. The authors recognized that changes existed in Serbia, but at a slower rate, as they noted them down in the course of the 19th C, confirming that 'in long term

modernity proves to be a period of transition' much as Reinhart Koselleck put it. The second level contained features of feminine life that were seen as ottoman tradition, in which they did not distinguish any progress and transition towards modern innovations, much in the line with the overall idea of the Ottoman empire as 'the sick man of Europe'.

British travelers conceptualized modernity of Serbian women as half-way between Oriental and European, the picture that remained throughout the century. The Oriental image was remarked on as backward and foreign, while anything in the picture that resemble European- no matter how traditional was viewed actually as modern. The view was created on the grounds of disparity from both models of feminine life, introducing a new one which was highly characterized by backwardness in comparison to European ideas.

GROUNDING AND MAPPING ANTI-MODERNISM

Balázs Trencsényi

Building on the recent article co-written with Sorin Antohi (see his abstract), the paper intends to offer an comparative overview of the key notions and conceptual clusters of anti-modernist political discourse. The transnational perspective is essential as the existing secondary literature on anti-modernism deals mainly with Western Europe, thus an opening to involve other cultures is a precondition to gaining a deeper insight into the anti-modernist political language. All the more so, as the historical life of anti-modernism spans a period of intense contacts and transfers between various historical regions. Beyond the Western core, we find it everywhere on the European peripheries, from the Iberian Peninsula to Scandinavia, from Russia to the whole of East Central Europe and South East Europe. the presentation focuses on the last two meso-regions: while "canonical" references to "Western" (in fact, mainly Central and Southern European anti-modernisms have

become standard to the point of becoming the empirical foundation and evidence for most normative or "ideal-typical" definitions of modernism and anti-modernism, a more complex symbolic geography and a richer phenomenology of "multiple anti-modernisms" emerges as soon as we consider our continent's outskirts. Along these lines, I intend to look at mainly at the interwar period, drawing on Hungarian, Romanian, Czech, Polish, Bulgarian, Albanian, Serbian, and Croatian sources.

With reference to these linguistic and cultural contexts, the paper intends to offer a more synthetic picture and point out a set of conceptual mechanisms which bind together seemingly contradictory political projects. One can identify a number of such mechanisms: (a) a historicization with local contexts different different patterns of anti-historicism (rejection of linear models of progress, ontologization, spatialization); (b) serialization, in the appearance of tropes like the "second renaissance" and the use of generational discourses; (c) hierarchization (contrasting elites vs. masses, minorities vs. majorities); (d) biologization (using organic metaphors, the symbolism of "gardening", eugenics) and (e) resacralization, the appearance of the topos of "elect nationhood", comparing or directly linking the nation to the Church community, the sacralization of leadership, etc.

MODERNITY OF INTERWAR TURKEY THROUGH THE EYES OF YUGOSLAV TRAVELERS (1923-1941)

Anđelko Vlašić

The establishment of the Republic of Turkey in 1923 and the reform and modernisation efforts of its government led by Mustafa Kemal Atatürk have been a recurrent theme of books, journals and newspaper articles published by Yugoslav (Serbian, Croat, Bosnian-Herzegovinian, Slovenian) travellers (journalists, politicians, etc.) of the Interwar Period. The main characteristics of their views on modernity of Turkey were

based on the dichotomy betwee the "old", "traditional", "backward", "corrupt" and "multi-ethnic" Ottoman Empire versus the "new", "modern", "republican", "revolutionary" and "secular" Turkish nation-state. Yugoslav travellers through Turkey never missed the chance to mention their views on the "new Turkey", on the "twilight of the old empire", on the "Turkish miracle" and to reflect on numerous changes Turkey introduced in the field of law, religious freedom, women rights, economic policies, industrialisation, etc. In their eyes, through its modernisation efforts, Turkey has become similar to western European countries and a role model for Yugoslavia and other Balkan countries, although it occupied a place between East and West. Unlike the Ottoman Empire, which had been perceived as a hostile country,

Yugoslav travellers presented Turkey to the Yugoslav public as, at the very least, a neutral country, or even a positive one. Thus the discourse of Turks as the European Other had changed. Turkey had even been "surpassing Yugoslavia", Turkey's cities could have been "compared with any European city", and it was led by the "iron will" of its leader Atatürk, who may have been a "dictator", but dictatorships were considered by some as one of the best forms of government in the Interwar Period.

The research will be based on books, journals, magazines and newspapers of the Interwar Period comprising testimonies of Yugoslav travellers through Turkey. Theoretical framework will be based on relevant literature on discourse, modernity and travelogue writing.

USES, MISUSES AND ABUSES OF THE CONCEPT OF MODERNITY IN RELATION TO THE JEWS OF ROMANIA

Felicia Waldman

Just like Jews have been accused of being both capitalists and communists, so too have they been accused of being both agents of modernity and fierce opponents to it. The paradox lies in that both affirmations are true. Some Jews were capitalists and some Jews were communists. Some Jews were exponents of modernity (or even postmodernity, as in the case of the avantgardists) and some were adepts of a strict preservation of "the old traditional ways". This state of facts allowed for a plethora of uses, misuses and abuses of the notion of modernity in relation to them, particularly in late 19th century Romanian intellectual and political milieus. To give just two examples, we have, on the one hand, Vasile Alecsandri, who depicted, during the 1879 parliamentary debates on the Jewish guestion (just when Wilhelm Marr was coining the term "anti-Semitism"), the Romanians as representatives of progress, tolerance, emancipation, in a nutshell, of modernity, and the Jews as the exact opposite, barbarian invaders reminding of the dark ages, who attacked the country like predators, and on the other hand, at about the same time, we have Ion Slavici, who considered, on the contrary, that Jews were the embodiment of modernity, but which made them no less dangerous for the poor Romanians. Both writers, however, reached the same conclusion: that Jews (and by extension foreigners in general, but also those Romanians who allowed themselves to be influenced by them) should therefore be fought against by any means. Such theories naturally pervaded the political and politically driven discourses of the time as well, and were particularly embraced by Transylvanian Romanians, who saw the Hungarian Jewish emancipation as having a negative outcome. The best example is provided by Octavian Goga, who started as a poet and ended up as an (unfortunately) important politician, turning out to be one of the founders of political anti-Semitism (to him lews were related to "the ugly excrescence of modern life", and modernity equaled Jewishness), but also a fierce critic of the Hungarian Jewish experience.

Thus, Romanian Jews came to be despised for their rejection of modernity, being described as old-fashioned, underdeveloped, bigoted, full of superstitions, a remnant of an archaic world (for instance, Constantin Stere compared Judaism with "a primitive rock that gets through to the surface" in the modern world), and at the same time feared and hated for promoting modernity, for becoming opinion makers, journalists, politicians, lawyers, doctors, bankers, etc. in other words for becoming a serious obstacle, after having been just a weight for the nation.

Although very characteristic to Romania, this trend was, however, not at all unique to it. The same can be said, to various extents, about the Jews of other Eastern and Central European countries such as Hungary or Poland.

The paper therefore attempts to trace the manner in which the concept of modernity was used, misused and abused by several of the main Romanian public figures at the turn of the century and the bearing this had on Romanian Jewish history, seen in a loose comparative framework with other Eastern and Central European cases.

MODERN AND NATIONAL FEMALE ROLES IN HUNGARY BETWEEN THE TWO WORLD WARS

Bódy Zsombor

The modern woman was one of the iconic figures of the period following World War I, an emphatic manifestation of modernity. Her various representations came into focus both in the United States and Europe as well as beyond, already during that period. The emergence of the modern woman did not go unnoticed at all. In fact, one could say that her appearance on the public scene was rather choreographed

and spectacular; the modern woman very much let her contemporaries know that she has arrived. The first wave of feminist movements before World War I primarily fought for women's political rights – practically for suffrage – and for women's equal rights to participate in education. Compared with this, in the 1920s, the modern woman already challenged the order of the earlier gender roles with her independence. A modern girl or woman can study or work, she will transgress the earlier rules of dressing or social conduct, she will pursue sports if she feels so inclined, and so on, and she will also express all of these with her considerably different way of dressing, hairstyle and behaviour in an easily decodable manner. These features of the figure of the modern woman are generally well known. What is new, after all, is this proclaimed high level of independence, whereby the modern woman makes a claim to select and shape her social roles. She is certainly no longer just the daughter of the family or the wife of her husband, or even if she is, she still has the right to study, to earn money, and to make decisions independently about herself. Naturally, the emergence of the modern woman elicited a series of conservative discourses critical of this female aspect of modernity (as well as of others), and, in certain countries, it gave rise to political endeavours trying to force women back into their earlier roles. One thread of the arguments criticising the modern woman objected to the internationalism of the phenomenon, or rather the Anglo-Saxon roots of the modern type of woman, which on the European continent was grasped with the concept of "Americanization", often associated with moral panic among intellectuals. In this study, I wish to look at the relationship between the figure of the modern woman and the national ideas, to analyse the extent to which those formulating the new female roles, while largely implementing an international model, conceived the vocation of the modern woman as one filled with national content. My specific example for this is taken from Central Europe, or, more precisely, from Hungary. This is the Federation of University and College Graduate Women (Egyetemet és Főiskolát Végzett Nők Egyesülete) which operated in Hungary from the late 1920s and also published a journal of high intellectual standard titled Magyar Női Szemle (Hungarian Women's Review). However, we will not be focusing on this periodical or the statements of this circle alone because the analysis of one type of discourse could be misleading unless one can see the environment and the other types of discourses compared to which the various possible manifestations gain their meaning. The conservative cultural critical discourse interpreting the emergence of the modern woman as a crisis symptom of the era was not the only discourse that existed, and, from the point of view of women's movements as well, various layers can be differentiated within the discourse, not to mention the changes of non-discursive practices.



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and not only: *Arhiva Durerii* (Ed. Fundația Academia Civică, 2000) - în colaborare cu Lucian Boia and Tom Sandqvist; *Scrum de secol. O sută una povești suprapuse* (Ed. Curtea Veche, 2001); *Focul ascuns în piatră. Despre istorie, memorie și alte vanități contemporane* (Ed. Polirom, Iași, 2002); *Ce Ceaușescu qui hante les Roumains. Le mythe, les representations et le culte du Dirigeant dans la Roumanie communiste* (Editions Curtea Veche et AUF, 2004); *Pe umerii lui Marx. O introducere în istoria comunismului românesc* (Ed. Curtea Veche, 2005); *Sic transit gloria... Cronica subiectivă a unui cincinal în trei ani și jumătate"* (Ed. Polirom, Iași, Colecția Ego, Publicistica, 2006); *Geopolitica Matrioșkăi, Rusia postsovietică în noua ordine mondială* (Curtea Veche Publishing, Bucharest, 2011), *Cea mai frumoasă poveste* (Curtea Veche Publishing, Bucharest, 2014). In 2012 he published a romance novel, *Adulter cu smochine și pescăruși* (Curtea Veche Publishing, Bucharest).

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Volumes: The Temptation of Homo Europaeus, Translated by Dana Miu, East European Monographs, Boulder, Columbia University Press, New York, 1993; Between Words and Reality. Studies on the Politics of Recognition and the Changes of Regime in Contemporary Romania, Translated by Simona Neumann, Washington, D.C., 2001; The End of a History. The Jews of Banat from the Beginning to Nowadays, Translated by Simona Neumann, Bucharest University Press, 2006; Essays on Romanian Intellectual History, Translated by Simona Neumann, Timisoara, 2008. The Second Edition, European Institute Publishing, laşi, 2013; Der Nationsbegriff in Zentral- und Osteuropa. Eine Studie zur politischen Identitaet der Rumaenen und Ungarn, European Institute Publishing, laşi, 2013; Key Concepts of Romanian History (Coordinator together with Armin Heinen), Translated by Dana Mihăilescu, CEU Press, Budapest-New York, 2013.

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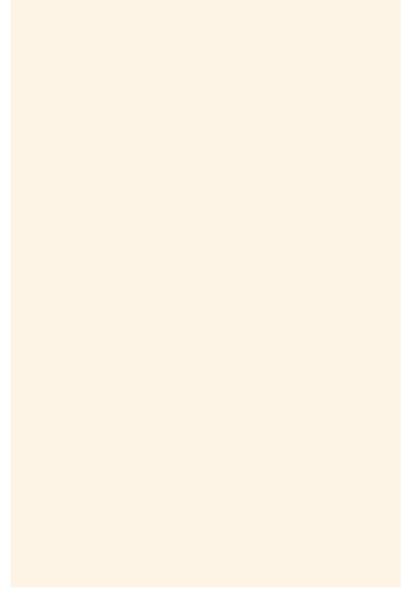
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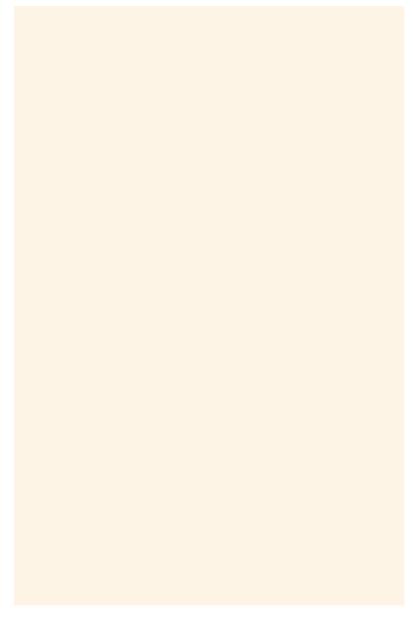
Center for Jewish and Hebrew Studies, Faculty of History, Al. I. Cuza University of Iasi. She is the coordinator of the Goldstein Goren Center and the editor of its academic journal, Studia Hebraica. Her expertise covers Jewish mysticism and Holocaust education in Romania. She has published 4 books and over 30 articles on both topics. She is a member of several international academic societies (Association for the Study of Nationalities, European Association of Jewish Studies, European Society for Intercultural Theology and Interreligious Studies, Society for Judaeo-Arabic Studies, Society of Biblical Literature, Society for Jewish and Biblical Studies in Central and Eastern Europe, etc.) and of the Romanian Delegation to the Task Force for International Cooperation on Holocaust Education, Remembrance and Research. She has taken part in many international research projects on Holocaust education, Jewish heritage, and the teaching of religion. Her most recent publications include Stories and images of Jewish Bucharest, with Anca Ciuciu, Noi Media Print, Bucharest, 2011, "Jewish Studies in Romania," with Michael Shafir, in Journal of Modern Jewish Studies, vol. 10, issue 1, Routledge, 2011, "Impact of the 1492 Spanish Expulsion on Jewish Thought: the Opposite Cases of Isaac Luria and Shabbatai Zvi", in Armin Lange, Diethard Romheld, Matthias Weigold (eds.), Judaism and Crisis, Crisis as a Catalyst in Jewish Cultural History, Vandenhoeck & Ruprecht, Schriften des Institutum Judaicum Delitzschianum, volume 9, Gottingen, 2011, "Romania", entry in Judith Baskin (ed.), The Cambridge Dictionary of Judaism and Jewish Culture, Cambridge University Press, 2011.

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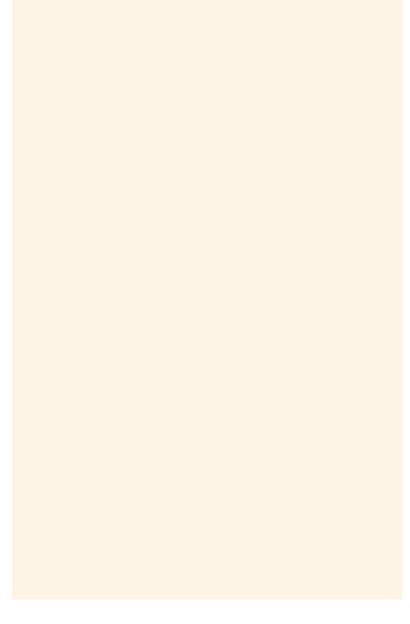
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"In the case of Central and Eastern European regions, the multicultural configuration of the area and its hybrid identities continued to represent a reality which could not be ignored either by imperial administrative powers or by the ideologists of the ethno-nation. This is one reason why, once the ethno-national idea became widely spread, the conceptualization of modernity and, respectively, the models of political and societal thought had to stand up to different meanings and types of discourses as well as to a suite of ideological contradictions".

Prof. dr. Victor NEUMANN