

korrekter Weise als ‚österreichisch-ungarischer‘ und nicht als ‚österreichisch-habsburgischer‘ zu benennen (S. 35). Und zuletzt – als Österreicher sei mir erlaubt darauf zu verweisen – das ‚Kleine Wörterbuch Siebenbürgisch-Deutsch‘ (S. 56) umfasst eine Reihe von Begriffen, die aus der Zeit des Habsburgerreiches (wo auch eine Form des Deutschen in weiten Teilen Staats- und Verkehrssprache war) stammen und nicht unbedingt typisch für Siebenbürgen sind, sehr wohl aber für den lebendigen Kulturaustausch dieses Raumes zu einer bestimmten Periode (Krumpin – auch Grundbirne für Kartoffel/Erdäpfel; Tschapperl – Wienerisch für unbeholfene Person; Zecker – Schulranzen etc.).

In Summe gerät jedoch die bloße Bezeichnung ‚Reiseführer‘ fast zu kurz, um die umfassend gebotene Darstellung der Autorin über Land und Leute in Siebenbürgen zu beschreiben. Im Schriftbild abgesetzte Textkästen bieten zudem immer wieder nützliche Zusatzinformationen (Wanderangebote, touristische Hinweise, kleinere Essays), ohne den Textkörper zu sehr zu überlasten. Hervorzuheben ist auch die Aktualität des Reiseführers und der Stellenwert des rumänischen Alltags. Der Reiseführer schwelgt nicht ausschließlich in romantischen Schönwetteraufnahmen des zweifellos beeindruckenden kulturellen Erbes von Siebenbürgen, sondern die Autorin versucht auch aktuelle Probleme aufzugreifen, die dem Besucher oftmals verschlossen bleiben (Roşia Montană, S. 195).

Für letzteren Punkt spricht auch das gewählte Titelbild der Kirchenburg von Bazna/Baaßen. Keine und doch eine typische Aufnahme. *Keine*, weil man sich vielleicht ein Bild von Hermannstadt erwartet hätte, das allerdings nicht wie Bazna ‚in der Mitte‘ Siebenbürgens, sondern südlich davon liegt. *Und doch*, weil Bazna irgendwie

auch für die problematische Situation vieler ländlicher Räume Siebenbürgens steht: Eine vorbildlich restaurierte Kirchenburg ohne Gläubige; ein von seinen ursprünglichen Bewohnern weitgehend verlassenes Dorf bei fortschreitender landwirtschaftlicher Nutzungsexpensivierung; eine Bevölkerungssukzession von Roma aus anderen Teilen Rumäniens; ein verfallendes historisches Bad im Tal; ein fast pompös anmutendes Gegenbild zur Kirchenburg auf dem gegenüberliegenden Hügel: das SPA-Hotel Complexul Expro Bazna...



KURT SCHARR

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VASILE BOARI and SERGIU GHERGHINA, eds.  
**Weighting Differences: Romanian Identity in the Wider European Context**  
 Cambridge Scholars Publishing, 2009

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**P**UBLISHED BY a prestigious house, the book includes the papers presented at the international conference devoted to the issue of “Romanian Identity” and organized in late 2008 by the Center for Political Analysis of Babeş-Bolyai University of Cluj-Napoca, in cooperation with the Romanian Academy, the Romanian Television, the Italian Cultural Center, the National Museum of Transylvanian History and the Raşiu International Center for Democracy. The conference was attended by many specialists in history, sociology, theology, psychology, political science, etc., whose papers can be found in the present book.

The editors, Vasile Boari and Sergiu Gherghina, raised the problem of national identity in relation to the concept of a European identity. After seeking to come up with an answer to the question: What do

we mean by European identity?, the authors list the factors essential for the emergence of a continental identity: historical, cultural, social, and political. At the same time, they indicate that the creation of this European identity is still an ongoing process of development and adjustment, given the enlargement of the EU to include the eastern and southern parts of the continent.

Daniel Dăianu discusses the effects of EU enlargement from a financial point of view, in light of the current economic crisis. In another study, Vasile Boari seeks an answer to the question concerning the crisis of European identity. He identifies certain elements likely to indicate such a crisis, like nationalism, secularism/atheism, multiculturalism, postmodernism, globalization, Islam, demographic problems, etc. Mihai Spariosu analyzes the meaning of ethnic regional and national identity, focusing especially on the Romanian model. Andrei Marga contends that the reforms implemented in Central and Eastern Europe at the end of the 20<sup>th</sup> century, the need to adapt to Western development models and the expansion of globalization changed the public understanding of the concept of identity (national, ethnic), and that an important part in this process was played by living standards, education levels, information sources, and by the access to policy-making.

The second section of the volume includes four studies that analyze identity relations in Romania. Adrian Paul Iliescu discusses the obsession with identity, manifest in various forms: the recourse to the past; victimization; the glorification of historical events (“our heroic past”); “we are unique, different from the others,” etc. Azilis Gouez compares Italy and Romania, starting from the data obtained during an

ethnographic survey conducted mainly in the area of Banat. The collective memory and national identity are the two concepts underlying the paper presented by Simona Nicoară and Toader Nicoară. They contend that collective memory, that mysterious mechanism that drives the national conscience, has saved the past just as it will serve and save the present and the future. Gabriel Andreescu discusses the paradox of national identity and its political and cultural power.

The last section of the volume begins with a study signed by Professor Virgil Ciomoș, who returns to the issue of identity, secularization, and state, from the vantage point of the Romanian model. Sergiu Bălășescu wonders about the existence of an opposition or rather of a similarity between individual and social (group) identities. Andrada Costoiu discusses the issue of identity from the vantage point of the Romanian diaspora in the US, presenting the waves of emigration, the differences and the similarities between the immigrants from Romania and those from other countries, statistical data regarding the number and the location of Romanian communities in various areas of the United States, their cultural organizations, newspapers and magazines, the manner in which they remained in contact with and maintained an interest in their home country. Ioan-Aurel Pop approaches, in historical perspective, the image of Romanians and of Romania in Europe. He also discusses the famous theory put forth by Huntington, challenging it with historical arguments. The final study included in the volume, “Romania a Borderland,” belongs to Lucian Boia, who argues that the evolution of the Romanian space saw different and divergent moments, inspired in turn by the Balkans, Russia or Poland,

or by Central Europe, and that Romanians are a people who have easily accepted and assimilated the influences exerted by one civilization or another.

We salute the editors' decision to publish a book devoted to this topic and we can only recommend that a Romanian translation be also published.



MARCELA SĂLĂGEAN

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MIHAI PASCARU

**Habitatul risipit de globalizare:  
Impactul psiho-social și rezidențial  
al proiectului Roșia Montană**

(The habitat scattered by globalization:  
The psycho-social and residential impact  
of the Roșia Montană project)  
Cluj-Napoca: Argonaut, 2007

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**O**NE AREA of particular scientific interest for Professor Mihai Pascaru of 1 December 1918 University of Alba Iulia are the changes that local communities in the rural space are facing, under the pressures of the contemporary socio-economic factors. The professor has managed to involve in his work many specialists, assistants and university students. Their efforts have resulted in numerous articles, papers and books on sociology, works which greatly enhance our knowledge of the rich and diverse rural space of the Western Carpathians.

The book *Habitatul risipit de globalizare* (The habitat scattered by globalization) draws primarily on results obtained between 2000 and 2005 through field research surveys, which are compared to the findings of some unpublished research studies from the 1970s, undertaken by a

team of researchers from the city of Cluj-Napoca under of leadership of renowned sociologist Ion Aluș.

In his work, the author attempts to identify, on the one hand, the formation of a local mentality development causal chain—as an outcome of the process of transition from communist autarchy towards capitalist globalization—and, on the other, to pay the long due tribute to a lesser known previous research effort. As a matter of fact, although separated by more than three decades of social evolution and by a political regime change, the treatment of local communities by the gold mining interests in the area (the communist state in the past and the private Roșia Montană Gold Corporation in the present), does not look that different.

The Roșia Montană Gold Corporation (RMGC) project is presented as being a representative example of the globalization processes affecting the contemporary world. In terms of references to current sociological works, the author subscribes to the theories of Martha Van Der Bly, Ulrike Schuerkens and of others who believe that the sociologists of today have to identify the trends in the contemporary globalization processes, in the same way the early pioneers of sociology were called upon to decipher the mechanisms of constructing national societies.

Thus, in the first chapter (“Globalization and Localization—The Case of Roșia Montană”), among other things, Professor Pascaru retains the observations of Ulrike Schuerkens on the issue of the two series of social processes that intertwine to the point of losing their identities. On the one hand, we are facing unifying processes of modernization and globalization, typically of Western origin, and, on the other, we