The European project aiming at valorizing cultural plurality. The case of the LBUS Library in the Europeana Cloud

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The LBUS Library is the only contributor of Romania in the Europeana Cloud project (2013-2015), participating with two digital collections that are illustrating the ethnic multicultural coexistence in the history of Sibiu. Culture has become a priority on the EU agenda when it was understood that the European integration depends mainly on the cultural integration and the national identity was considered to be the social cohesion vector by rediscovering the cultural and historical values, having the motto "unity in diversity". This paper is an attempt to reflect the common past of the Romanians, Germans and Hungarians in Transylvania, in the 18th and 19th centuries, reflected in several works, included in the collection "Sibiu - Historical and multicultural coexistence", the contribution of the LBUS to the Europeana Digital Library.

Keywords : Transylvania, multicultural coexistence, history of Sibiu, the Orthodox Church, cultural development, digital library, Europeana Cloud, European Union

Multiculturalism - global context

Multiculturalism is a complex phenomenon entailing various aspects: theoretical, political, ethnical and ideological. It has several meanings and often causes passionate debates, especially if we take into consideration the recent events in the European space: the attacks in France and Denmark, the illegal African immigrants landing on the coasts of Italy every day, the way in which Romanian migration is regarded by the British public opinion and the denigration of our entire nation in British mass-media. In political theory, this is a specific problem which has been discussed at large. As a "policy of difference" associated to liberalism, multiculturalism is based on the principle of equality and accepts the individual differences within a colectivity. Although multiculturalism is a complex phenomenon entailing that several social diversities are brought into agreement, in practice, in Central and South-Eastern European states, it is reduced to identifying identities and acknowledging ethnic and cultural minorities. Multiculturalism opposers find their allies in the conservative thinking of those Western politicians who fear that a too rapid enlargement of the European Union may jeopardize economic development and affect its political stability even more.

Multicultural politics are not a legacy of modern and liberal states, even though this is what the public generally believes. Historical empires instituted democracy, colonial and immigrant societies, while East-European countries were faced with the problem of multiculturalism after the communist regimes. There are many models of multicultural politics and they are dependant on political, social and multicultural circumstances in various parts of the world. Sometimes, even states that are similar from a cultural the point of view develop different multicultural policies[1].

If multiculturalism is understood as a state of fact, as an expression that simply records the existence of a multitude of cultures, these meanings should be mentioned. If a certain society is culturally heterogeneous, pluralism assimilates it as such. On the other hand, if a society is not heterogenous, pluralism does not have to multiculturalize it. Nowadays, the prevailing type of multiculturalism is still anchored in ethnicity, but still, it is cultural[2].

Multiculturalism - local historical context

This paper is a modest attempt to reflect the common past of Romanians, Germans and Hungarians in the geographic area of Transylvania. The paper aims at offering a historiographical perspective on a civilization which was not always characterized by peaceful coexistence, understanding and the acceptance of alterity. At the end of the 17th century, Transylvania was incorporated into the Austrian Empire an autonomous principality. In 1685, Transylvania was invaded by Austrian troops and in 1699 the Ottoman Empire ceded Hungary, Transylvania, Croatia and Slavonia to Austria. The Banat of Temeswar remained part of the Ottoman Empire until 1718 when Banat was annexed by Austria.

In 1698, the Alba Iulia Synod ruled that Transylvanian Romanians were to unite with the Church of Rome, which opened the way to their cultural emancipation. Nevertheless, they did not get the political rights that they had been promised. Bishop Inocentiu Micu-Klein established the seat of the Romanian Church United with Rome in Blaj, turning the city in a centre of Romanian spirtuality. He also established the Transylvanian School (ro. *Scoala Ardeleană*) movement.

Some Romanian orthodox communities did not accept the synod's decision to unite with the Church of Rome: mostly, Romanians in Southern Transylvania, Banat and Southern Crisana remained faithful to the Orthodox Church, while the majority of Romanians in Northern Crisana, Transylvania and Maramures accepted the union with Rome.

The Austrian administration made the first countings regarding the census of Transylvanian population. According to the estimates made between 1712 and 1713 by the *Verwaltungsgericht*, the Austrian administrative authority, the ethnic groups of Transylvania were as follows: 47% Hungarians, 34% Romanians, and 19% Germans (Saxons and Swabians)[3].

"*Cujus est regio, illius est religio*" ("whose realm, his religion"), George Baritiu stated. This state phrase adopted at the beginning of the Reform by European protestant rulers was also applied in Transilvania by Calvinist princes, by the the country's Diets and counselors on the Greek Orthodox Church. The rigour imposed was very similar to the rigor and opression imposed in the same times on the Christian world by the Ottoman Empire. Through his Diploma Leopoldinium issued in 1691, emperor Leopold solemnly ensured full liberty of observance to the four confessions[4]. "*Locuitorii se află dezbinati în câte cinci si mai multe confesiuni religioase, precum este de exemplu în Transilvania, locuiesc alăturea si amestecati romano-catolici de rit latin, greco-catolici de rit grecesc, reformati calviniani, protestanti luterani sau augustani, sociniani sau ariani, care neagă divinitatea lui Isus Christos, neagă si păcatul stramosesc, resping toate cele 7 sacramente, cum si tot ce se numeste în cele două Biserici mari traditie.*" (n.tr. The inhabitants are divided in five or more religious confessions, as it the case in Transylvania, for example: Latin rite Roman Catholics, Greek rite Greek Catholics, reformed Calvinists, Protestant Lutherans or Augustins, followers of Socianism or Arianism live next to each other, denying the divinity of Jesus Christ, the original sin, rejecting all the 7 Sacraments, as well as everything that the two great Churches call tradition.)[5].

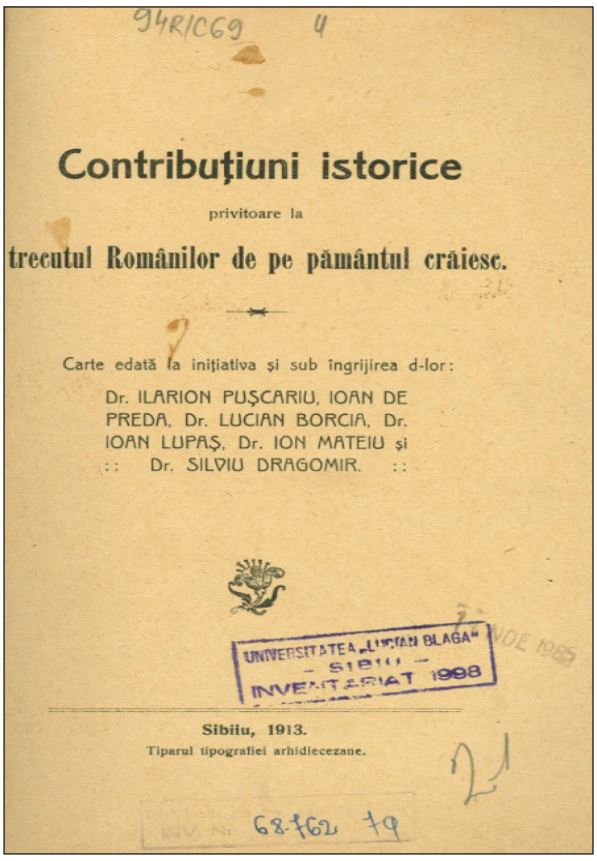

Parti alese
din
Istori'a Transilvaniei
Pre doue sute de ani din urma,
De
Georgie Baritiu.
Volumu I.
Un suplementu cu XLIV documente.
Sabiiu, 1889.
TELEGRAFUL ROMAN.
Nr. 1. ANULU XII.
Sabiiu, in 2 Ianuariu 1864.

Fig.1. G. Baritiu – *Istori'a Transilvaniei* and *Telegraful Român* 1864

Another historical period began for the Church in 1691 and, especially, in 1700 when the religious division took place. It was the most interesting from the viewpoint of duration, marked by great acts of violence, bloodshed, lasting until the time of Emperor Joseph II (1780-1790), who quenched religious fanaticism and tempered proselytism through his Edict of Tolerance. "Ura inse dintre catolici si protestanti era neasemuit mai inflăcărata si mai înrădăcinată. La ura religioasă se mai adaogea si vechia ură natională dintre maghiari si germani hereditară din vecuri si trecută prin tote generatiunile." (n. tr. "Nevertheless, the hatred between Catholics and Protestants was as fiery and as deep as ever. Religious hatred was doubled by the old national hatred between Hungarians

and Germans, inherited since foretimes and passed down all generations.")[6].

Contributiuni istorice privitoare la trecutul Românilor de pe pământul crăiesc (n. tr. Historical Contributions on the Past of Romanians on Royal Lands) is a document describing the battles of the Romanian people in Transylvania with against rulers. The 1784 Report of the Aulic Chancellery of Transylvania refers to the lands taken from the Romanians in Orăstie, the banishment of locals from the communes belonging to the Seat of Sibiu and the 1786 grievances of Romanians in Sighisoara. "*Soarta a voit ca poporul român din Ardeal si Ungaria să trăiască veacuri de-a rîndul fără o organizare proprie politică precum o aveau popoarele conlocuitoare, după ce acestea îi sdrobiseră organizaţia străveche. Astfel vesnic umbrit de împrejurimea dusmănoasă, poporul nu a fost în stare să se inalte spre lumină, nu a putut să producă flori si roade. I-a lipsit pătura cărturărească, intelectualii răsăriti din mijlocul lui, meniti să-i fie conducători constienti si ca atari să dea expresiune gîndurilor si aspiratiunilor lui.*" (n. tr. "Faith put the Romanian people in Transylvania and Hungary through centuries of no political organzation of their own, as was the case of coinhabiting peoples, after they had destroyed its ancient organization. Thus, forever overshadowed by adverse circumstances, the people was uncapable to rise towards the light, to reap flowers and fruits. It lacked the class of scholars, its own intellectuals meant to be its sensible rulers and thus expressing its thoughts and aspirations.")



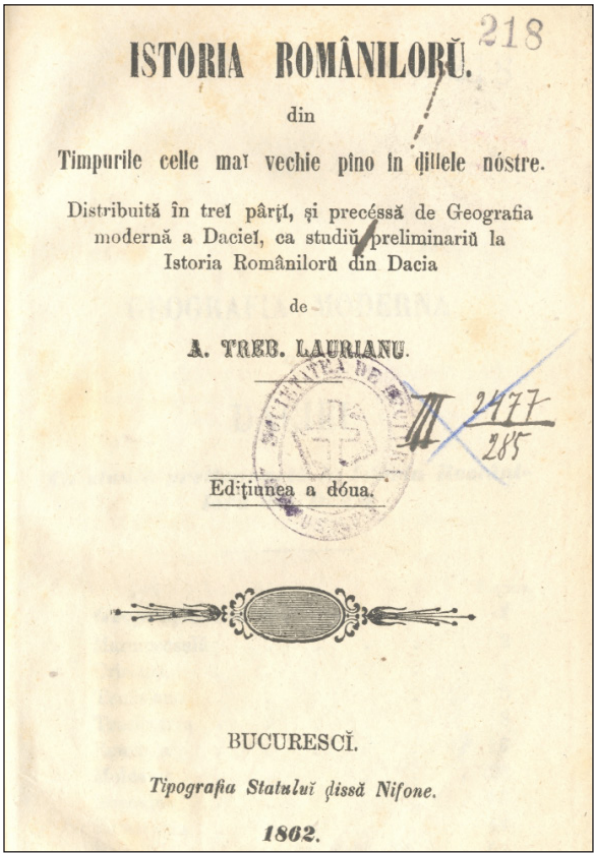


Fig. 2. Treboniu Laurianu – *Istoria Românilorŭ* and I. Puşcariu – *Contribuţiuni istorice…*

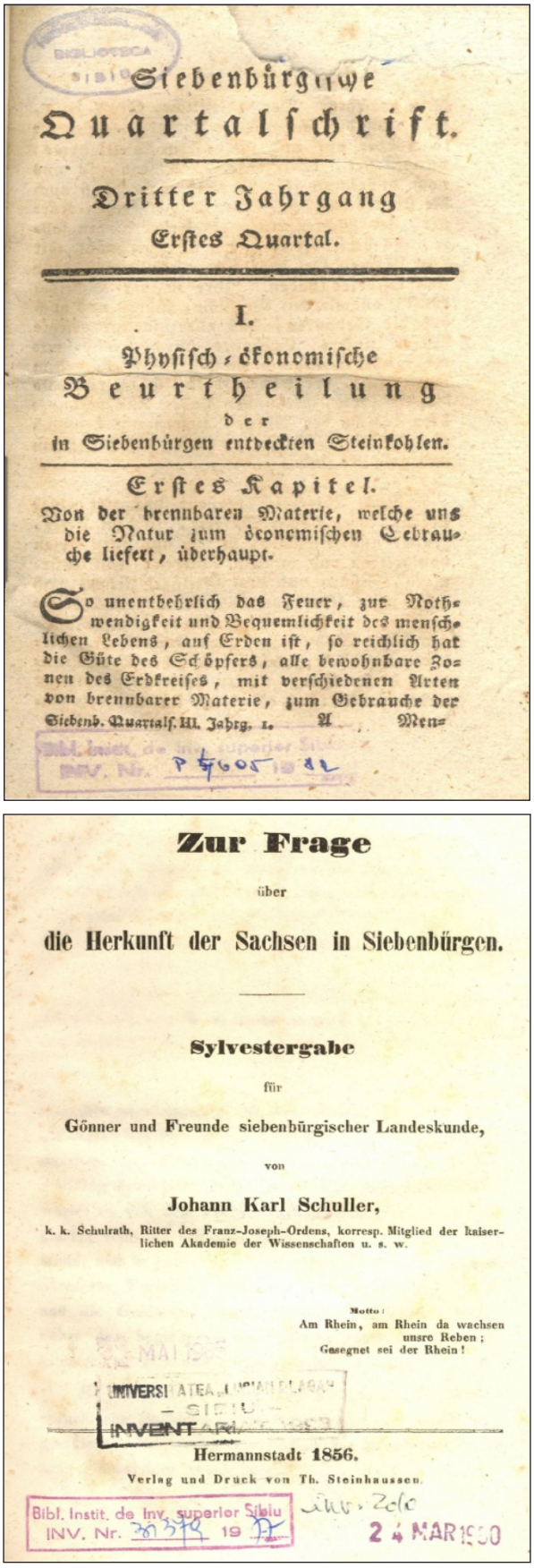
Beginning with the second half of the 18th century and until the end of the 19th century, the national movement of Transylvania mainly, but not exclusively, developed from a cultural and religious phenomenon into a fully conscious militant political movement. This process was based on three aspects: the assertion of Samuil Micu as a reprezentative figure of Romanian Enlightment in Transylvania, the secularization of Romanian social and political thinking and the triumph of the idea of nationality in the middle of the 19th century and the alliance between Romanians, Slovakians and Serbians at the 1895 Congress of Nationalities. Scholars shaped the national idea, established the goals that needed to be met and organized political actions to fulfil these goals.

The clergy was the dominant element throughout most of the 18th century, as the Romanian nobility had been assimilated by the Hungaryan nobility and a there was no united Romanian bourgeoisie at the time. Romanians only rarely practiced crafts, civil services and free professions; thus the Church tried to guide them, in their own interest, towards serving their people. Lawmen appear at the forefront in the first half of the 19th century. A secular culture begins to flourish, there are more

and more opportunities to build a career outside the church, national principles also multiply even more than religious norms, becoming the main ideological values of Romanian intellectuals.

Andrei Saguna, bishop and, later, metropolitan of the Romanian Orthodox Church in Transylvania and Simion Bărnutiu, philosopher and promoter of the national idea, were reprezentatives of the Enlightment in both fields[7]. Towards the end of the century, secular scholars firmly assume the leadership of the national movement. Despite the fact that the clergy still plays an important part, from then on it was judges, businessmen, landowners and writers who controled politics and redirected Romanians' fight for selfdetermination. Taking into account the accelerated economic development of the country and the rulers' efforts, the trials of Romanian leaders to transform the country according to thier own interest and to make up their own political and economic organization is not factitious[8].

In the spring of 1848, Romanians in Transylvania, "electrisati de spiritulu libertătii după care suspinară de atîtea secole, se adunară în diverse locuri, proclamară principiile dreptătii si ale egalitătii si constrînseră pe guvernul Transilvaniei a le concede deschiderea unei adunări generale a tuturor românilor la Blaj." (n. tr. "Electrified by the spirit of freedom which they had longed for so many centuries, they gathered in various places, proclaimed the principles of justice and equality and forced the Transylvanian government to authorize the organization of a general assembly of all Romanians in Blaj.")[9] August Treboniu Laurian, a remarkable figure of the time, had published in [the historical journal] *Magazin istoric pentru Dacia*, collaborating both to the development of literature, and to the awakening and propagation of the national spirit. More than 40.000 Romanians belonging to all social classes gathered in Blaj on May 1st (13th) and on May 3rd (15th) the Assembly was solemnly inaugurated. Laurian propounded the main points of Romanians' requests, which were unanimously accepted. They included: equality between all nations in Transylvania, the right to have reprezentation in the country's Diet proportionally with the number of inhabitants of every nation, independence for the Romanian Church, the abolishment of "homages", commercial and industrial liberties, freedom of the printing industry, the establishment of jury tribunals with public debates, a national guard, state remuneration for the clergy, establishment of Romanian schools and of a Romanian University, abolishment of all privileges and establishing taxes according to people's fortunes, new Constitution granting equal rights to all nations and new civil, criminal and commercial codes, based on the principles of liberty and equaity.[10]


Siebenbürgische
Quartalschrift.

Dritter Jahrgang
Erstes Quartal.

I.

Physisch-ökonomische
Beurtheilung
der
in Siebenbürgen entdeckten Steinkohlen.

Erstes Kapitel.
Von der brennbaren Materie, welche uns die Natur zum öconomischen Gebrauche liefert, überhaupt.

So unentbehrlich das Feuer, zur Nothwendigkeit und Bequemlichkeit des menschlichen Lebens, auf Erden ist, so reichlich hat die Güte des Schöpfers, alle bewohnbare Zonen des Erdkreises, mit verschiedenen Arten von brennbarer Materie, zum Gebrauche der

Siebenb. Quartalsf. III. Jahrg. 1. A Men-

Zur Frage
über
die Herkunft der Sachsen in Siebenbürgen.

Sylvestergabe
für
Gönner und Freunde siebenbürgischer Landeskunde,
von
Johann Karl Schuller,
k. k. Schulrath, Ritter des Franz-Joseph-Ordens, korresp. Mitglied der kaiserlichen Akademie der Wissenschaften u. s. w.

Motto:
Am Rhein, am Rhein da wachsen unsre Reben;
Gesegnet sei der Rhein!

Hermannstadt 1856.
Verlag und Druck von Th. Steinhaussen.

Fig. 3. *Siebenbürgische Quartalscrift* and *Zur Frage über die Herkunft der Sachsen*

Between the years 1868 and 1918, Transylvania was included in the Austro-Hungarian Empire. During this time, the discriminatory measures against Romanians, Swabians, Slovakians, Serbians, Croatians and even Saxons instensified because of an intense Hungarianisation policy: "terorismulu lătitu peste toată tara, fiecare Unguru se credea în dreptu de a terrorisa pre Romîni cu armele guvernului, multime de romîni se aruncaseră la închisoare" (n. tr. "terrorism overtook the enitre country; every Hungarian thought he had the right to terrorize Romanians through the government, many Romanians were thrown in prison"), Treboniu Laurian states. Meanwhile, independent of national politics, the inhabitants of the Austro-Hungarian Empire and of Transylvania contributed to the intense economic development of the time and enjoyed the advantages of an efficient and predictible public administration. The fact that many national groups were discontent and vehemently opposed to the Hungarianisation politics shows that the model of a nationalist state was not applicable in the multiethnic region of Transylvania before 1918.

German speaking Evangelical communities in the old Kingdom of Romania (within its 1714 borders) offer an often overlooked manifestation of the cultural German-Romanian coexistence. In 1911, a traveler estimated that the number of Germans living in Romania at the time rose to about 50.000 people, of who 20.000-22.000 lived in Bucharest. Besides the Evangelicals, about 34.000 German speaking roman-catholics could be taken into account, of who 12.000-14.000 lived in Bucharest[11].

Multiculturalism reflected in the LBUS digital collections

Back to the present and to digital collections, we should mention that reprezentative Romanian libraries have been involved in European projects aiming at dititalizing the European cultural heritage with a view to create new opportunities for science and education, to improve European citizens' acces to information. These projects promote cultural, social and linguistic diversity, ensuring online acces to the European cultural content. The LBUS Library participates at the Europeana Cloud project (2013-2015) in partnership with the Library of the Brukenthal Museum of Sibiu. The latter has provided a digital collection of historical value, illustrated through the oldest German publications: "*Neu und Alter Siebenburgischer Provinzialkalender*" (1797-1891) and *Siebenburger Bote* (1841). The LBUS Library came with one of its own collection of books, pictures and the longest running Romanian publication, *Telegraful Român* (1864-1867), thus arguing for the assertion and development of the national identity of Romanians in Transylvania through culture.

Culture is a relatively recent approach of the Europene in terms of directives[12]. European cultural directives aim at encouraging dialogue in Europe and at highlighting the common European heritage. The European Commission encourages the cultural sector by elaborating cultural policies and by integrating culture as one of the EU areas of interest (competition policies and industrial policies), but also by promoting culture through fundings (for example, the Culture Programme 2000, 2007-2013). Culture becomes a priority on the EU agenda at a moment when European integration mainly depends on cultural integration. It was expected that the legalization of cultural influence would bring even more opportunities for European unity. The political, social and economic situations are connected through the power of cultural values. The 1973 "Declaration on European Identity" in Copenhagen established the Committee in charge of culture[13]. Still, even though culture became a priority, cultural policies are not universally shared policies, which is why it is difficult to observe them. This initiative is still a challenge, despite the fact that the European Union encourages the implementation of these directives.

Fig. 4. The LBUS digital library - the Europeana Cloud collection



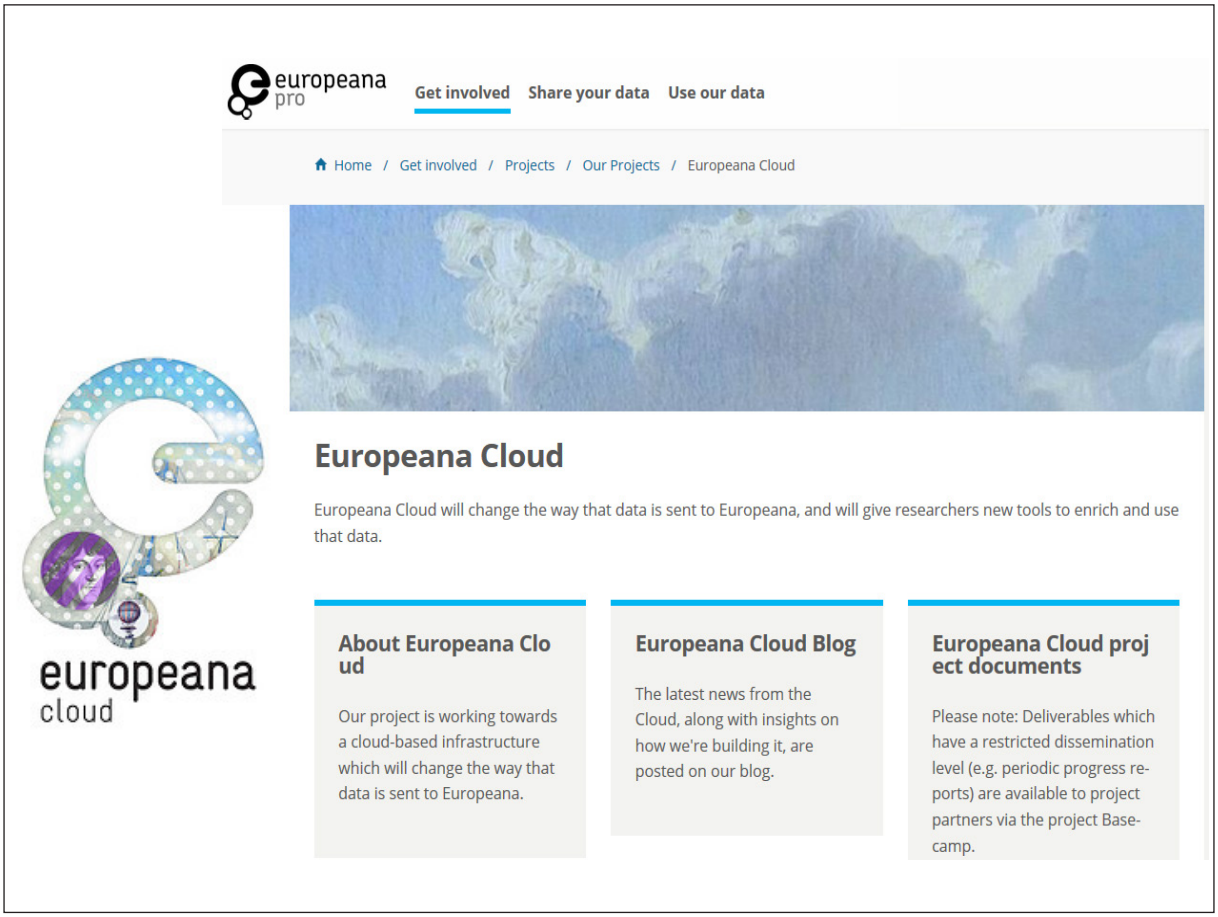


Fig. 5. The Europeana Cloud project logo and website
Sursa: *(http://pro.europeana.eu/get-involved/projects/project-list/europeana-cloud)*

National identity became especially important in the European context when the European Union stated that it aimed at ensuring social cohesion through culture, under the motto "unity in diversity"[14]. Post-communist states entered the gravitational sphere of the EU intersecting great dimensions: the dimension of the past, with long term consequences in the democratisation process, the EU sphere, with its challenges and the transfer of mutual influences in the field of expansion, as well as the larger sphere of globalization, with the economic and socio-cultural challenges it poses. If European identity was defined based on common values, the challenge we are faced with at the present is to include the dimension of cultural diversity as well, while maintaining unity as a basic value of the European Union.

Conclusions

The "Lucian Blaga" University of Sibiu will keep researching in this field with a view to enrich the digital library with new resources, but also to discover and promote publications that are reprezentative for local heritage and national diversity. By emphasizing the value of the huge information capital in museums, libraries and archives, the educational and cultural cooperation between member states becomes a priority on the European Union agenda. But at the same time, it is the moral obligation of both citizens and institutions to discover the roots of their civilization and to preserve their cultural memory.

Notes:

1. We are refering to the states that broke away from former Yugoslavia at the beginning of the 90s and to the intereth-nic and interconfessional conflicts in the area. Then Spain, with the Basque minority, Belgium with the Flemish and the Walloons, Great Britain and the Irish, the sattelite states of the former U.S.S.R., the Turkish community in Germany, Ukrai-

ne and the Russians in Crimea, the desire for autonomy of Hungarians in Romania, the Indian and Pakistani communities in England, the Jews and the collective trauma caused by the Holocaust - all these examples show the mixture of cultures, traditions and local histories grinding in the huge European melting pot.

2. Giovanni Sartori, *Ce facem cu străinii? Pluralism versus multiculturalism*, Bucharest, Humanitas, 2007

3. According to http://ro.wikipedia.org/wiki/Transilvania, the historian David Prodan contested the rigour of the first censuses.

4. George Baritiu, *Istori'a Transilvaniei. Pre doue sute de ani din urmă*, 1st Volume, Sibiu, W. Krafft Typography, 1889

5. Ibidem, p.26

6. The civil war between Catholics and Protestants, 1703-1711. In Transylvania, the population supported Francis II Rákóczi, a catholic nobleman. The Hungarian Diet voted that the Habsburgs' right to the throne was to be annulled. Eventually, faith turned against Hungarians, after the Habsburgs made peace in the West and turned their forces against them. The war ended in 1711 when Count Karolyi, general of the Hungarian troops, signed the Treaty of Szatmár (presently, Satu Mare). The treaty also stated that all rebels were to be granted amnesty.

7. The Church played an essential part in supporting the national movement. See George Barițiu, quoted paper: "Problema de existență a Bisericii romîne era pusă spre a fi deslegată, s-a lucrat la descurcarea ei 150 ani întru lacrime de sînge și a trebuitu se ajungă omenirea la unu anu 1848 pentru ca ea să fie tăiată și nu deslegată." (n.tr. "There was the issue of the existence of the Romanian Church. It took 150 years and blood tears to solve it and human kind waited until 1848 to end it.")

8. Keith Hitchins, *Cultură si nationalitate în Transilvania,* Cluj-Napoca, Dacia Publishing House, 1972

9. August Treboniu Laurian, *Istoria românilor din timpurile celle mai vechie pino în dillele nostre*, *Editiunea a doua* (n. tr. Second edition*)*, Bucuresci (n. tr. *Bucharest*), Tip*ografia Statului dissa Nifone* (n. tr. Nifone State Typography), 1862

10. Op. cit., "*Miscarea românilor din Transilvania*", Chapter 21, p. 613

11. Wolfram G. Theilemann, "*Comunitătile bisericesti si cultura evanghelică de limba germană în nucleele urbane de migratie si modernizare din vechiul Regat al României, între circa 1840-1944*"

12. The Treaty of Maastricht, 1992

13. Ileana Nicoleta Salcudean, "*Social si cultural în context european: Resemantizarea culturii în paradigma socio-politică europeană*", Cluj-Napoca, Editura Risoprint, 2013

14. The document of the Council of the European Union, "*Concluzii la contributia Culturii asupra Dezvoltării locale si regionale*", Council of the EU, 2010, p.7, qtd. in Ileana Nicoleta Salcudean, "*Social si cultural în context european: Resemantizarea culturii în paradigma socio-politică europeană*".

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8. Biblioteca Digitala a ULBS, site-ul web : *http://digital-library.ulbsibiu.ro/dspace/handle/123456789/471*

9. Siteul web al proiectului Europeana Cloud: *http://pro.europeana.eu/get-involved/projects/project-list/europeana-cloud*