



# BEYOND WORDS

## THE COMMUNICATION OF UNIVERSAL VALUES THROUGH THE LANGUAGE OF ART



## EQUAL RIGHTS AND SPIRITUAL FREEDOM

### IN INTERCULTURAL DOBRUDJA

Dobrudja (or Dobruja) is a well individualized region from a physical point of view.

It is placed between the lower Danube (west), the Chilia Arm (north), the Black Sea (east) and the border with Bulgaria (south), consisting the Northern Dobruja (known as Dobrogea) that belongs to Romania, while Southern Dobruja is part of Bulgaria (the Bulgarians called it Dobrudzha and the Romanians, Cadrilater). The administrative structure of Dobrudja consists of: two Romanian “județe” (Tulcea and Constantza).

Regarding of its population, Constantin Bratescu, the geographer of Dobrudja, called it “a tiny Europe and Asia, all together”, as it plays the role of "huge living ethnographic museum, where the great cultures and civilizations of East and West merged in a space where both the hardships of nature and the wars taken there, were defeated by people of different ethnic groups. And what is really worth mentioning is that, in spite of all the several centuries heavy history lived by the inhabitants of this region, there has always been respect, understanding and even admiration for “the other”, even if it was about a someone belonging to a different ethnic group.

Therefore, our admiration for this unique atmosphere, also depicted in literature (travel books wrote centuries ago) or art (paintings, sculptures) or the particular settings of the Christians, Muslims, Mosaic places of worship made us decide on studying how the equal rights and spiritual freedom have developed in this geographic space.

#### **A: Mankind and Equal rights**

When searching the meaning of *equal rights*, the different meanings refer to:

- Human rights, when such rights are held in common by all people
- Civil rights, when such rights are held in common by all citizens of a nation;

- Women's rights, when such rights are held in common by both men and women;
- Equal liberty

*Human rights* are "rights and freedoms to which all humans are entitled." Proponents of the concept usually assert that everyone is endowed with certain entitlements merely by reason of being human. Human rights are thus conceived in a universalist and egalitarian fashion. Such entitlements can exist as shared norms of actual human moralities, as justified moral norms or natural rights supported by strong reasons, or as legal rights either at a national level or within international law (Nickel, James (2009). "Human Rights" ). However, there is no consensus as to the precise nature of what in particular should or should not be regarded as a human right in any of the preceding senses, and the abstract concept of human rights has been a subject of intense philosophical debate and criticism.

The human rights movement emerged in the 1970s, especially from former socialists in eastern and western Europe, with major contributions also from the United States and Latin America. The movement quickly jelled as social activism and political rhetoric in many nations put it high on the world agenda. By the 21st century, Samuel Moyn, in "The Last Utopia: Human Rights in History", argued, the human rights movement expanded beyond its original anti-totalitarianism to include numerous causes involving humanitarianism and social and economic development in the Third World.

Many of the basic ideas that animated the movement developed in the aftermath of the Second World War, culminating in its adoption by the Universal Declaration of Human Rights by the United Nations General Assembly in 1948. While the phrase "human rights" is relatively modern the intellectual foundations of the modern concept can be traced through the history of philosophy and the concepts of natural law rights and liberties as far back as the city states of Classical Greece and the development of Roman Law. The true forerunner of human rights discourse was the enlightenment concept of natural rights developed by figures such as John Locke and Immanuel Kant and through the political realm in the United States Bill of Rights and the Declaration of the Rights of Man and of the Citizen. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

—Article 1 of the United Nations Universal Declaration of Human Rights (UDHR) Universal Declaration of Human Rights Main article: Universal Declaration of Human Rights

"It is not a treaty...[In the future, it] may well become the international Magna Carta." Eleanor Roosevelt with the Spanish text of the Universal Declaration in 1949. The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly in 1948, partly in response to the atrocities of World War II. Although the UDHR was a non-binding resolution, it is now considered by some to have acquired the force of international customary law which may be invoked in appropriate circumstances by national and other judiciaries. The UDHR urges member nations to promote a number of human, civil, economic and social rights, asserting these rights as part of the "foundation of freedom, justice and peace in the world." The declaration was the first international legal effort to limit the behaviour of states and press upon them duties to their citizens following the model of the rights-duty duality.

**Equality** may refer to:

1. Social concepts
2. Egalitarianism, the belief that all/some people ought to be treated equally
3. Equality before the law
4. Equal opportunity
5. Equality of outcome or equality of condition
6. Gender equality
7. Racial equality (disambiguation)
8. Social equality

**Egalitarianism** (derived from the French word *égal*, meaning "equal"), is a trend of thought that favors equality of some sort. Its general premise is that people should be treated as equals on certain dimensions such as race, religion, ethnicity, political affiliation, economic status, social status, and cultural heritage. Egalitarian doctrines maintain that all humans are equal in fundamental worth or social status (Arneson Richard, "Egalitarianism", The Stanford Encyclopedia of Philosophy, 2002). In large part, it is a response to the abuses of statist development and has two distinct definitions in modern English. It is defined (The American Heritage Dictionary, 2003), either as a political doctrine that all people should be treated as equals and have the same political, economic,

social, and civil rights or as a social philosophy advocating the removal of economic inequalities among people or the decentralization of power.

An egalitarian believes that equality reflects the natural state of humanity. Egalitarianism is the opposite of elitism. An egalitarian system seeks "equal pay for equal work". An egalitarian system also seeks to remove class and social barriers in the way people live and work.

*Civil and political rights* are a class of rights that protect individuals' freedom from unwarranted infringement by governments and private organizations, and ensure one's ability to participate in the civil and political life of the state without discrimination or repression. Civil rights include the ensuring of peoples' physical integrity and safety; protection from discrimination on grounds such as physical or mental disability, gender, religion, race, national origin, age, or sexual orientation; and individual rights such as the freedoms of thought and conscience, speech and expression, religion, the press, and movement.

Political rights include natural justice (procedural fairness) in law, such as the rights of the accused, including the right to a fair trial; due process; the right to seek redress or a legal remedy; and rights of participation in civil society and politics such as freedom of association, the right to assemble, the right to petition, and the right to vote.

Civil and political rights comprise the first portion of the Universal Declaration of Human Rights (with economic, social and cultural rights comprising the second portion). The theory of three generations of human rights considers this group of rights to be "first-generation rights", and the theory of negative and positive rights considers them to be generally negative rights.

*Spirituality*, in a wide variety of cultural and religious concepts, is itself often seen as incorporating a spiritual path, along which one advances to achieve a given objective, such as a higher state of awareness, to become a perfect human being, outreach wisdom or communion with God or with creation. Plato's Allegory of the Cave, which appears in book VII of The Republic, is a description of such a journey, as are the writings of Teresa of Avila. The spiritual journey is a path that has a dimension primarily subjective and individual. For a spiritual path may be considered a path of short duration, directed at a specific target, or a lifetime. Every event of life is part of this journey, but in particular one can introduce some significant moments or milestones, such as the

practice of various spiritual disciplines (including meditation, prayer, fasting), the comparison with a person believed with deep spiritual experience (called a teacher, assistant or spiritual preceptor, guru or otherwise, depending on the cultural context), the personal approach to sacred texts, etc. If the spiritual path is the same in whole or in part, with an initiatory path, there may be tests to overcome. Such tests usually before a social significance, are a "test" for the individual of his reaching a certain level. Spirituality is also described as a process in two phases: the first on inner growth, and the second on the manifestation of this result daily in the world.

*Religious belief* refers to a mental state in which faith is placed in a creed related to the supernatural, sacred, or divine. Such a state may relate to the existence, characteristics and worship of a deity or deities, divine intervention in the universe and human life, or values and practices centered on the teachings of a spiritual leader. In contrast to other belief systems, religious beliefs are usually codified.

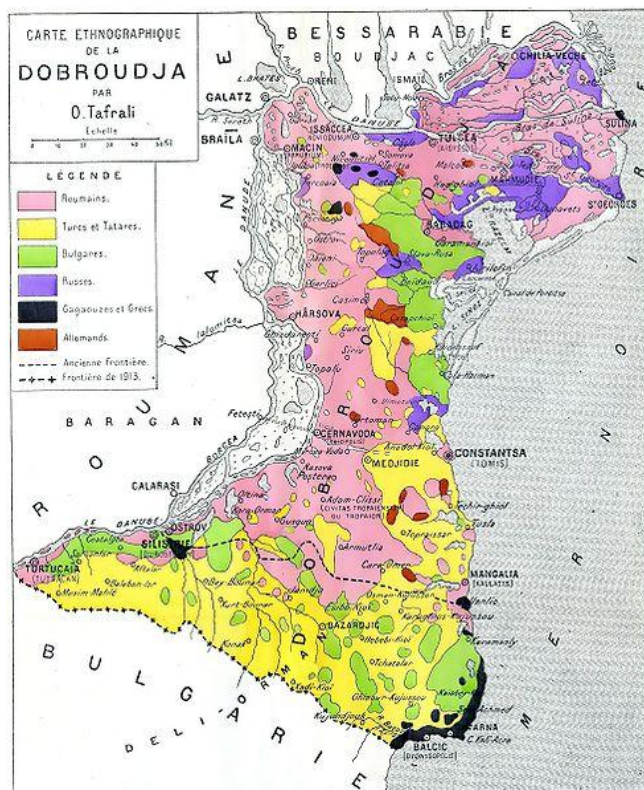
Since Dobrudja is a space so ethnically varied, different religious beliefs have been guiding its inhabitants over the centuries. Even if it was about a different philosophy, coming from Christianity, from Islam or from Judaism, it is the dimension of spiritual life that has helped them to accept and respect otherness. The studies undertaken in this respect, found that humans may particularly need religious ideas to serve various emotional needs such as the need to feel loved, the need to belong to homogeneous groups, the need for understandable explanations and the need for a guarantee of ultimate justice. Other factors may involve sense of purpose, sense of identity, sense of contact with the divine. For the Dobrudjans, their faith has brought them fulfillment, peace, and joy, (sometimes apart from worldly interests), while helping them going through the difficult moments or aspects of their lives.

As a conclusion, the ethnic groups tradition, culture and religion features have been creating the Dobrudjan spirit, the knowledge and wisdom of a community living in harmony and respect.

The Dobrudjan Art and Architecture have brought together elements and symbols of religious beliefs, as the spirituality of this land has deep roots and various origins.

## B: The Dobrudja ethno-demographic identity

It is but necessary to have a quick look at the ethnic diversity in Dobrudja in the last centuries. Before the Russian-Turkish war (1877-1878) Dobruja was characterized by a great ethnic diversity. There were eleven ethnic groups living together. Most of them were Turkish and Tartars, followed by Romanians and Bulgarians. The Valley of the Danube river with its tributary valleys, the delta and the terraces of the Razim lake system were areas populated by Romanians. The Bulgarians were concentrated in the villages from the central south-eastern part of Tulcea county, towards Halmiris Bay, and in the villages from the southern part of Dobruja - the current territory of Bulgaria. This ethnic structure is supported by Romanian sources (Ion Ionescu de la Brad) as well as by the Bulgarian ones, represented by Lubomir J. Miletici, M. J. Jercov and Zahov. In order to confirm these views we have attached a fragment from the map "Populations de la Turquie d'Europe", an ethnic map of the Balkans made by French geographer Elisée Reclus at the end of the 19th century.



Other groups sharing the same area: the Armenians (with important nuclei in Silistra and Tulcea), the Russian-Lipovans (in areas bordering the Danube Delta and the Razim lagoon), the Zaporozhian Cossacks (set in the triangle of land between the Razim Lake and Danube Delta), Germans (refugees from the Tsardom of Russia, who spread to the south of Bazargic), Hebrews and Greeks (particularly in port cities). Out of strategic reasons, the Ottoman Empire brought to Dobruja Circassians (originally from the Caucasus, of Islamic religion). The circulation of people and goods has also brought: Arabs, Gypsies, Albanians, etc.

After the dividing of Dobruja, in 1878, the Governments of The Romanian Kingdom and of The Autonomous Principality of Bulgaria, started an intense process of colonization. Citizens from all regions inhabited by Romanians and Bulgarians, were relocated in Dobruja. This changed the ethnic structure in a fundamental way during 1878-1913. The direct colonization of South Dobruja was made with Bulgarian and mountaineers families from various parts of the Balkans and from the Prebalkan territory of Targoviste – Shuman – Kotel. Thus explains, the ethnic diversity of the Bulgarian population in Dobruja and its diverse folklore. To this migration phenomenon was also associated the transhumance, a specific process for the Carpathians-Balkans area. Hundreds of flocks of sheep together with their shepherds came down, in autumn, from the mountain area of Mărginimea Sibiului, Gorj's Subcarpathians, Vrancei's Subcarpathians, Kotel, Medveh, Zheravha and the east of Balkans, to spent the winter in the plains and valleys of Dobruja.

### ***The Turkish community***

The Turks in Romania, also known as Romanian Turks, (Turkish: Romanya Türkleri, Romanian: Turcii din România) are ethnic Turks who form an ethnic minority in Romania. According to the 2002 census, there were 32,098 Turks living in the country, forming a minority of some 0.2% of the population.

The majority of Turks live in the historical region of Northern Dobruja (Turkish: Dobruca), particularly in Constanța County, where they number 24,246 and make up 3.4% of the population, Tulcea County with 3,334 %). As an officially-recognized ethnic minority, Turks have one seat reserved for them in the Romanian Chamber of Deputies.

Because of the large Turkish population, Islam in Romania also has a historically significant Muslim minority concentrated in Dobrogea, who are mostly of Turkish and Tatar ethnicity.

The Turks came to Romania in several waves of immigration.

During the thirteenth century, a group of 12 000 Turkish soldiers, led by the Izeyddin Keykavuz emperor settled in Dobrogea, sent by the Mihail Paleologu 'the Byzantine emperor' to protect the borders from foreign invasions. They founded a town, called by the pre-Ottoman Turks Babadag, meaning the father of the mountains: Baba means father, and dag means mountain. Many pre-Ottoman Turkish families came down here via Iznik (Niceea) and Iznik (Nicomedia) towards Iskidar, reaching Dobrogea in 1264. For many years, Babadag was a military fort, as well as a strong cultural center.

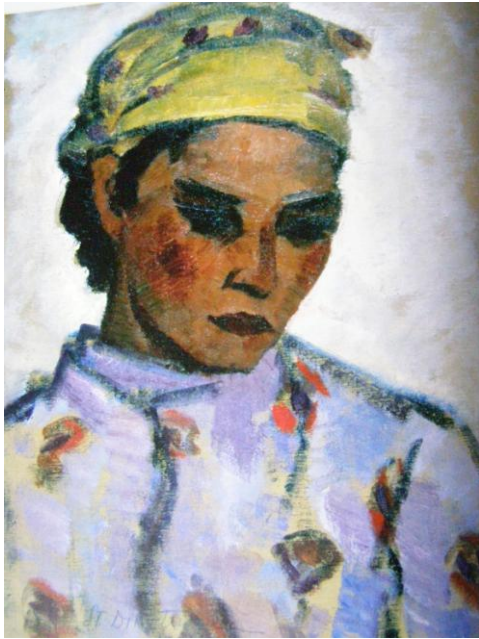
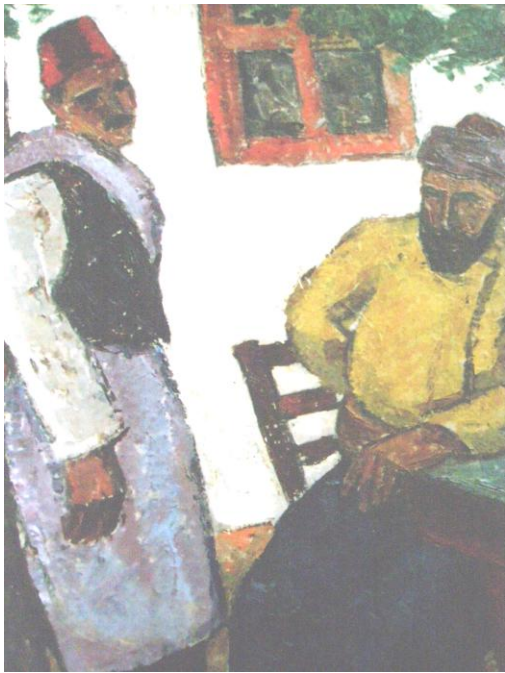
A second wave of immigration takes place after the conquest of the Varna town, under the leadership of Baiazid, and the third wave comes with the commerce between Turkey and Romania.

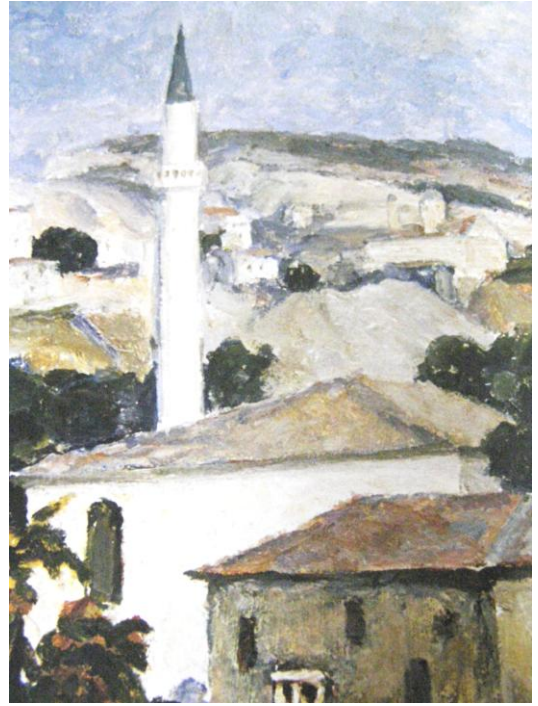
Since during the seventeenth century most villages and towns in Dobrogea had Turkish names, the Turks were probably in great numbers in the region. The educational had mostly religious character, and the school was part of the religious establishment, called, by the Dobrogea Muslims, geamie (mosque). In 1900, Dobrogea had 238 mosque, and, today, Romania has 72 mosque, of which 7 are closed (in need of restoration), and three are being built. There are 59 in the Constanta county, and 37 have towers. We need to mention the vakif, foundations that have contributed greatly to the development and the preservation of the Turkish spiritual identity.

By the end of nineteenth century, Medgidia replaced Babdag as the Turkish cultural and spiritual center, after a large number of Turks had moved there. Between the wars, there were published magazines and newspapers, first in Turkish, later in Turkish and Romanian. Also, the education in Turkish continued, Romanian language being introduced, as well. During 1945-1990, the Turkish intelligentsia emigrated in a large number to Turkey while the Turkish schools were being closed.

After 1990, the Turkish community has founded the Turkish Democratic Union, member of the Council for National Minorities. Other two organizations work with the union: the youth organization -Ataurk, the women`s organization, Hanim Elleri, and recently the Lower Danube Research, Development, Education and Culture Institute- were also founded.

Turkish and Tatar ethnic elements have been presented in paintings, some of them depicting the atmosphere of Balcic, the Southern Dobrudja (now a Bulgarian territory).





The Turkish village in Dobrudja

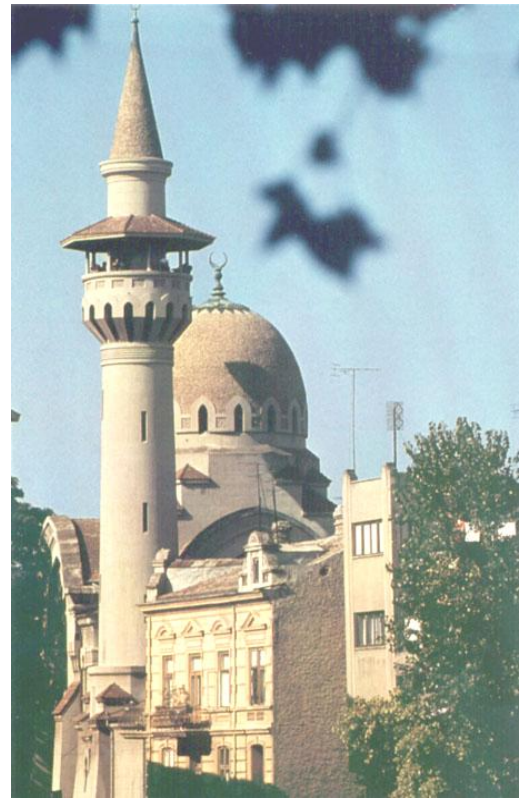




Baspunar (Fantana Mare) village in Dobrudja



“Hunchiar” Mosque ,Constanta.



“Carol” Mosque ,Constanta.

## *The Tatars from Dobrudja*

The Tatars are a nation of Mongol-Turkish-Turanian origins scattered on vast areas of Asia, but which can also be found in smaller areas of Eastern Europe. The northern-Pontic group of Tatars starts to affirm itself in the history of the 13th century. Their victory upon the Russian kniezzates had opened their way to Europe. The Tatar domination was spreading up to the Danube Delta. The first documentary testimony concerning the Tatar settlement in Dobrudja dates back to the beginning of the 13th century, during the period of Genghis Han, when the Tatars, along with other Turkish nations from Dobrudja, converted to Islamism. During the 14th century, groups of Tatars and Turks from Anatolia settled in. In the Timur period, 100 thousand Tatars set residence in Dobrudja and in the Edirne and Filipopoli regions. In 1525 other groups of Oguz and Tatars had reached Babadag. The Turkish chronicles had registered four groups of Tatars on the territory of Rumelia, to which Dobrudja belonged: Aktav Tatars, Tırhala Tatars, the Tatars from Ianbolu and the Bozapa Tatars. These groups were included in the same register with the nomad Oguz, having the same privileges and obligations towards the Ottoman state. The instauration of ottoman administration in Dobrudja had an important impact upon the Tatar language, kîpceaca being replaced by the osman language. After the year 1457 the Tatar language in Crimea also changed to the osman language. At the end of the 16th century, travelers used to call Dobrudja “land of the Tatars”. In year 1596, under the leadership of a khan’s brother, 40000 Tatars settled in Dobrudja. After the Russian conquer of Crimea in 1783, many Tatars found refuge on the Pontic territory. The Tatars in Dobrudja count approximately 20000-25000 people and are the descendants of the Golden Horde khanate from the neighboring Bugeac and Crimea, colonized here. In Romania, they are allied with their Turk coreligionists and send one representative in the parliament of Romania.

Settlement: Among the Dobrudjan settlements, the town of Medgidia, widely known for its “Abdul Medgid“ mosque, has a significant concentration of inland Tatars. Many mosques can be found in regions of the Constanta and Tulcea counties. Some of them were built years ago and have significant historical value, while others were built recently, especially after the revolution from 1989. The Esmahan Sultan mosque, from Mangalia, is the oldest mosque in Dobrudja, dating since 1456. Nowadays, this belongs to the cultural heritage of the state and is in restoration.

Culture and tradition: The Tatar language is part of the Turkish branch of the Altaic languages. Dobrudjan Tatars have created their own culture inspired from history and traditions. Among others, national holidays – "Nawrez" and "Kidirlez" – as well as religious ones – "Kurban Bayrami" and "Ramazan Bayrami" – are among themes of great importance. From the desire to continue the tradition of Tatar folklore, artistic ensemble were established at Valu lui Traian, Constanta, Medgidia, Mangalia, Mihail Kogalniceanu. Representatives of the Tatar community constantly participate at the ProEtnica festival from Sighisoara. The Tatar union has contributed to the organization of groups of pupils who take classes in Tatar languages and Islamic religion. Also, a training program for teachers was initiated, in the idea of teaching specialized classes of Tatar language. Furthermore, the Tatar union is editing books of classic and contemporary authors, as well as two monthly magazines: "Karadeniz" ("The Black Sea") and "Cas" ("The young"). In the linguistic domain an important role was played by the publication of the "Tatar – Turkish – Romanian Dictionary" in 1996, containing 10500 words, established by Kerim Altay. The Romanian Radio Broadcasting Corporation broadcasts shows in Tatar language through the Constanta territorial studio and the Radio Vacanta network.

Both the Turkish and Tatar ethnics were presented in artworks by national and local artists, over the centuries.



The following lullaby is well-known by the Turkish and Tatar old ladies across Dobrudja; it was written and translate for us by our student, Turchian Curtmemet.

Ay nenni 2

Ayya, ayya, ay balam,

Osıp boyı, sen balam.

Menım kızım osecek

Gulbagcada gezecek.

Ayya, ayya, ayya, ay

Yukla balam sen

Ayya, ayya, ay bolsın,

Aylangısız bay bolsın.

Osıp, buyup ol mirza,

Yat da yukla sen Riza.

Ayya, ayya, ayya, ay

Yukla balam sen

Ay carıkta tayaktır, ay nenni,

Karanlıkta cıaktadır, ay nenni.

Balan bolsa bır bahıttır, ay nenni,

Karanlıkta cıaktadır, ay nenni.

Ayya, ayya, ayya, ay

Yukla balam sen

Ayya desem, yaraşır, ay nenni,

Gul bagcanı dolaşır, ay nenni,

Ulun bolsa bır bahıttır, ay nenni,

Kartayganda tayaktır, ay nenni.

Ayya, ayya, ayya, ay

Yukla balam sen

Ayya, ayya, ay copile,

Sa cresti mare, tu copile.

Fata mea va creste mare

Si se va plimba printre trandafiri in curte

Ayya, ayya, ayya, ay

Adormi copile tu.

Ayya, ayya, luna sa fie,

Sa dormi tu nestingherita

Sa cresti mare si frumoasa

Dormi acolo dormi Riza.

Ayya, ayya, ayya, ay

Adormi copile tu.

In lumina lunii se vad umbre

Este foarte intuneric

Daca ai copil va plange

De intunericul de afara

Ayya, ayya, ayya, ay

Adormi copile tu.

Daca spun ayya, va merge

Se va plimba in gradina cu trandafiri

Daca e baiat va tipa

Si incontept se va juca

Ayya, ayya, ayya, ay

Adormi copile tu.

### *The Russian-lipovans community*

The Russian-lipovans from Romania are believers of the old orthodox rite and are known in the whole world under the name of „old believers” (“of old belief”) or “old rite believers” (“of old rite”). The religious schism which took place in Russia in the 17th century and the persecution that was unleashed against those who opposed the reform, determined hundreds of thousands of Russian old believers to leave their homeland and migrate to different corners of the world. Many old believers settled down on the Romanian territory beginning with the 18th century, being known here under the name of lipovans. It is unanimously appreciated that the settling of the Russian-lipovans in the present geographical zones where they live now, took place during the 18th century, but it is hard to specify the regions of Russia where they came from. The transit habitats known are the Don and Kuban, where the old believers from all the provinces of Russia took refuge and a part of them left for Romanian territories.

The first known settlements of Russian-lipovans are those from Bucovina region. Many consider the village Lipoveni (or Sokolinti, as it is named by local people) from Suceava county, as the first locality established by Russian-lipovans (1724). In 1784 the Fantana Alba locality was established (nowadays on Ukraine territory), which will later on become a very important spiritual center for the old rite believers (in 1846 the Old Rite Mitropoly is established here).

For Dobrudja region, the old believers’ presence is associated with the migration of the Kazaks lead by ataman Ignat Nekrasov, following the forays unleashed against them by the tsarist authorities. The migrations of the Kazak, together with the enclosed old believers’ population lasted the whole 18th century. From 1740 to 1741, Sarichioi locality from Tulcea county became an important center for “nekrasov” Kazaks, with a remarkable social life organization based on the “Ignat Vow” rules. Other old Russian-lipovan villages from Dobrudja (18th century) are: Slava Rusa, Carcaliu, Jurilovca.

There are 35,791 Russian lipovans in Romania. As far as their territorial concentration is concerned, they can be found mostly in the Eastern Part of Romania and in Dobrudja, followed by Moldavia and Muntenia, 58% living in the rural area. Among the urban areas where they live are the

towns of Braila, Bucharest, Tulcea, Constanta and Navodari. Regardless of the languages influences, the language spoken by Russian lipovans is the same throughout Romania, but with some differences from modern Russian.

The Russian community living in Romania has broadcast space in TV and radio shows, such as: “Convietuiri” on the national TV channel, “Welcome to our house” on Radio Constanta, “Russian lipovans living in Romania” on Radio Romania International, “All together” on TVR3, shows during which the Russian community has the opportunity of sharing with the public its culture, language, traditions and cultural events. Starting with 1990, the Russian Community edits in Bucharest a monthly newspaper called “Zorile” (Dawn) and since 1998 a cultural magazine called “Kitej-grad” in Iasi.



A decisive role in preserving the identity of the Russian lipovans was held by the church. Religious services are held today in slavonic language, using the Julian calendar (13 days after the Gregorian calendar). All religious festivals are held religiously. Even the New Year, for example, has a preponderent religious character. In the old rite churches there are officially long ceremonies, and on the New Year's morning at all homes people go with sowing starovers. In honour of this great celebration, housewives make traditional dishes on the table: jarcovia (a dish of pickled cucumber with meat), holodeţ (like piftie) and many cakes of all kinds.

The preservation of the old Russian language has led to the borrowing of some words into the Ukrainian and Romanian languages; also, some ancient traditions and customs, with specific slavic influences, have also been preserved. Perhaps not unrelated to the characteristics of geographical space for most Russian lipovans the bathroom has a sacred significance to them.



Traditionally, Saturday is bathing, but also on the verge of celebrating which happened to be during the week, as it actually is, and whenever any family member becomes ill. This kind of bath is considered panacea against all diseases. Lippovans bathe first and only then go to the doctor. Also, for practical purposes, the Russian household bath lipovan's (sauna) is a separate annex at some distance from home to avoid fire hazards, especially in the past, when households were covered with reeds or straw. Steam bath is part of the ceremony and traditional hospitality of the Russian-lipovans. The guest of honor, no matter the race or religion, should be stopped at the authentic house of a lipovan, and invited by the host to taste the delights of bath steam, specially prepared in his honor. He will thus participate in an act of purification and initiation into the culture of a people that knows how to appreciate bodily cleanliness and purity moral.

(Source: "The Russian-lipovans from Romania" - Filip Ipatinov)

### ***The Greek minority***

No other nation can measure up to the influence exerted by the Greeks on Romanians, like the benefits gained from living together since the Hellenistic Age and is extended today to the transnational societies" wrote Georgeta Filitti the historian. Indeed, links between the Greeks and Romanians history date back a long time. The strong Greek proto presence on the actual territory of Romania dated since early VII th century BC. , on the west coast of the Black Sea, when at the same time started the great Greek colonization ,which has extended on all surrounding coast of the

Mediterranean sea. The Ioniens from Milet founded the Istros colony near the Black Sea later called Histria. After about a century, the Doriens from Heracleea Pontica founded the city Callatis, also the Milesiens occupied the town space of today Constanta founding the city of Tomis. These Greek colonies have prospered, becoming powerful spiritual centers, the inhabitants maintained excellent relationship with the local population, which they defended from the Huns and the Avars.

After the national independence movement in 1821 from the Ottoman Empire the Phanariotes are overthrown and replaced with landowners. But the Greeks from the Romanian territories were not represented by the Phanariotes and by the Greek principalities, also known as the Levantien who got here with the help of Dosithei Filitti. They wished for a multinational Balkan confederation under Turkish power, a way of defending every nation.

In United Romania after 1918, the Greek communities grew stronger. The Greeks had their own schools and churches, cinemas and banks. The tolerance amongst the authorities and Romanians were at its peaks and there is no written fact of any conflict during this period. However, many Greek properties were taken by the Romanian government. A great number of Greeks arrived in Romania immediately after the second World War because of the political persecution from their native land.

Today, according to the census from 2002, the number of all the Greeks in Romania estimates around 6 513, representing 0,02% of all the population living in Romania. Many of them live in Bucharest, Tulcea, Constanta, Braila, Galati, Hunedoara, Bacau and Dolj.



The Greek Church in Constanta

## **The time after 1990**

The Organization of citizens belonging to the Greek minority from our country is the Hellenic Union of Romania (HUR). This union was founded in Bucharest on the 28<sup>th</sup> of December 1989 and it gained juridical character on the 26<sup>th</sup> of February 1990. The HUR made up of 20 territorial communities consisting in municipalities, towns and villages thinks of defending their “right of keeping, developing and the expressing their ethnic identity, their culture, linguistic and religion”. For this to happen, the Union founded classes and departments for learning Greek (only in 1999-2000 over 2000 students graduated), also in three cities ( Bucharest Braila and Constanta), starting from 1999 joint work with teaching classes in Greek language (four hours per week) in the Romanian education system. And in Tulcea a group of students learn Greek. HUR- whose logo is an ancient warrior, surrounded by a laurel wreath- annually organizes various cultural events, among which we celebrate the National Day of Greece and Romanian the 28<sup>th</sup> of October (when in 1940 the Greek populace rejected the fascist invasion), the religious holidays of Easter and Christmas, and Greek folk music festivals, dance and poetry.

## **Traditions**

Among the greek personalities who have enriched our culture is the writer Ion Luca Caragiale, the director Gheorghe Vitanidis, the composer Gherase Dendrino or the famous critic Dimitrie Panaitescu Perpessicius. The Greeks are worthy , ambitious, nonetheless and a faithful nation. People seem to walk by the differences between them. They help the church by sheer number alone (over seven million live beyond national borders), pride and education and their mercantile spirit and by the fact that they remain partial “rulers of the sea”- which emphasizes their natural tendencies of brotherhood and freedom – substantially contributing to the Greek unity. One of the ancient Greek community of Romania is in the village of Izvoarele, near Tulcea, established two hundred years ago. People here have preserved their beautiful traditions brought by the Greeks, but borrowed traditions from the Romans and the Bulgarian. They have Romanian names and speak Greek, also their costumes resembles those of the Bulgarians. Another Greek custom is Floriile(Flowers) at Lazarel, where girls up to 16 receive eggs, money, flour, and roll the final mesh to be rich in

summer. The boys compete in Horhumbal, make large fires in the hills, and at Elefterio, women tell stories and spin around a pit full of fire.

### ***Roma Muslims***

Muslim Romas were at the beginning of the last century, exotic figures of the Black Sea coast. Since 1957, the so called horahane were forced to abandon nomadic life. They now make up a picturesque community, which can still be encountered near the town of Mangalia or at Babadag.

In the early 20s of the last century, Mangalia began to fix up, in a rushed fashion fever "camper". In a corner of the town in the West Dobrudja modern mosque started to beat the East, to honor the precious vacant "at sea", there was "Tatar village". In an article of the Romanian Illustration, from 1923, reporters described him as "a piece of primitive life, pure, untainted by any hint of civilization" which seemed to transplant "in a village at the mouth of the hot sands of the Nile."

#### *Turkish speakers*

The Turkish village of Mangalia did not belong to the Turkish. Although reasons remain unknown, its residents were Turkish gypsies pertaining to Muslim religion, and said "cenghene". "Horahane" as it's called today officially Muslim nation Roma, Romany language means "speaker of Turkish". The term "cenghene" meaning "gypsy" in Turkish and is still widely used in areas where Romans live, despite its pejorative shade. Muslim Gypsies from Dobrudja speak a gypsy dialect with many Turkish influences. Most declare themselves Turks, but Turkish communities don't consider them as their own, but Gypsies.

#### *Smoking pipe, respecting the Koran*

As customary, the Roma horahane kept the smoking from the pipe. "I've never seen a hookah in the whole village" wrote **Roman Ilustratiunii** reporters. The Roma worked mostly in the "tezicului"- cattle manure, which they dried and used it as a hard winter to summer heating and for construction anbrick. From the Turkish, Roma Muslims in Mangalia early nineteenth century inherited respect for the Koran. "The Turks - do not drink, do not steal, are jealous, and sed turkey belly dance" wrote journalists.

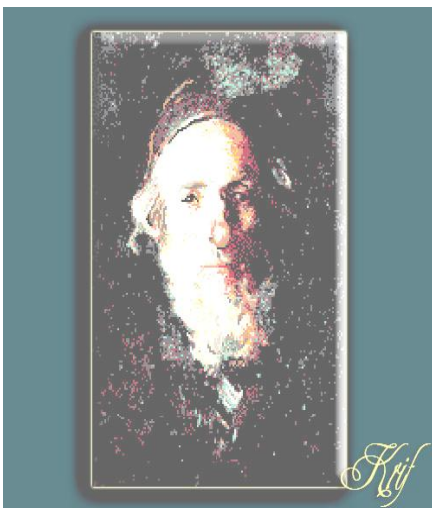


### *Beginnings in Dobrudja*

How did the horahane got on the lands of Dobrudja isn't well known . They say that their people had a unit root in Roma Muslims in the army fighting the Ottoman Empire. Until 1950, most of the Muslim Roma were nomadic and moved from Dobrudja to another place , the carts were full of family and possessions. Since 1957, a law forced them to settle down and they have been provided with land to build homes. A large proportion of Roma in the neighborhood called horahane Bendea stopped in northern Babadag. They chose Babadag because between 1956-1959 the city had a Roma mayor. At the last census, none of the residents acknowledged they were Babadag Roma, despite the fact that they are recognized as the largest community in the country horahane.

REFERENCES: [http://www.divers.ro/focus\\_ro?func=viewSubmission&sid=7277&wid=37452](http://www.divers.ro/focus_ro?func=viewSubmission&sid=7277&wid=37452)

### **The Jews**



The existence of the Jews in Dobrudja has been mentioned in places as Silistra, Callatis(Mangalia) , Babadag , Măcin ,in all these regions living together with Muslims and Christians. Out of a total of 15.764 families assigned in Tulcea, Isaccea, Măcin, Hârșova,Mangalia, Balcic there were 119 Jew families at the beginning of XX century. In 1912 the presence of Jews was noted in places such as Constanța, Cernavodă, Chilia Veche, Hârșova, Mahmudia, Medgidia , Ostrov, Sulina.

*Old Jew- painting by Nicolae Grigorescu*

The communist regime, settled in Romania after the war, guaranteed in the Constitution the emancipation of all the ethnic minorities. The anti-Jewish acts led to the emigration of the ethnic group to the newly created state, Israel. The departure of the Jews took place in two stages: The first one, between 1954-1955, when the old people, the disabled and those without university studies were allowed to leave, and the second one, after 1958, characterized by intermittent departures in small groups. Towards the end of the XXth century the number of the Jewish Romanian citizens had dropped below 7.000, thus this ethnic minority being justly considered nowadays as one in danger of extinction.



With the emancipation and especially starting with the XIXth century the painting gains an important role in the artistic creation. Through art, the Jewish identity which was in conflict with itself and the exterior world expresses its anxiety and search. Moreover, sculpture was also an important facet of the Jewish cultural particularities.

From various sources it can be inferred that the Jews' garment was a combination of wool and cotton, at the time. The tunic was a sleeveless coat that hung to the knees and over which a belt was placed. What made it special and set it aside from other clothes was the quality of the fabric and the colour.

The religion of the Jewish people is Judaism also known as Mosaic religion. Judaism is a monotheistic religion, based on tenets and ethics, included in the Hebrew Bible. The fundamental book of the Judaism is Torah, that is the first five books of the Bible. At the synagogue, the leader of the ritual is the rabbi who serves the function of a spiritual leader; he is the coordinator of the study of Torah.

The only proof of the existence of the mosaic cult in Tulcea is the synagogue located on Babadag Street. Built in 1880, this place of worship is presently closed, due to a reduction of the Jewish community due to emigration and deaths, and is only a touristic attraction. The religious service takes place in a much smaller place.

The Jews were an afflicted people but the power to move forward overcame every obstacle on their way. They emigrated and tried to settle down in a territory where they weren't initially well seen. Out of the numerous Jews once there are now left only a few scattered through villages and towns as their number has decreased considerably. Their traces mark the population of Dobrudja and their history is reread along the years by each of us.



The synagogue in Tulcea

### *The Italian Community in Dobrudja*

The first Italian colonists arrived in Dobrudja immediately after the setting up of the European Commission of the Danube. They contributed directly to the development and expansion of Sulina Port and to the building of the first civil constructions in Sulina, such as The Catholic Church, the headquarters of the European Commission of the Danube and the Old Lighthouse. Later, after the integration of Dobrudja in The Romanian National State, the Romanian government needed workforce for the modernization of Dobrudja and requested skilled workers and builders, especially from Italy.

Modernization of the navigation on the Danube and the necessity of building a bridge at Cernavoda to make a direct connection between Cernavoda and Constanta, required a large number of skilled workers. The first colonists who arrived were the rock carvers and the builders. From 1882 to 1884 the quarries from Iacob Deal – Turcoaia, Greci and Măcin were opened. The rock carved in these quarries would be used for the construction of the Cernavoda Bridge and in many other civil constructions in the country and abroad.

The first group of about 100 workers came from Bellunu, Poffabro, Maniago, Incudine and Brescia. During the years 1885-1890, an even larger number of Italian workers came, this time accompanied by their families, and the activities in which they took part were much more varied. The processed construction rock was much in demand, not only in Dobrudja but also in other parts of Romania, and was even exported.

## EQUAL RIGHTS AND SPIRITUAL FREEDOM

### IN INTERCULTURAL DOBRUDJA

Complete the chart below, respecting precisely the requirements in each case.

The questions from brackets will help you to understand better the requirements.

POSITIVE ASPECTS	NEGATIVE ASPECTS
(- which are the benefits of having equal rights? - why is good to share spiritual freedom?)	(which are the disadvantages of having 100% spiritual freedom?)

OPPORTUNITIES	THREATS
<p>(which of our daily actions improves the liberty?)</p>	<p>(how do you explain a state in which somebody is able to act and live as he or she chooses, without being subject to any undue restraints or restrictions?)</p>

*Write an essay on the following topics:*

- ✓ Social concepts
- ✓ Egalitarianism, the belief that all/some people ought to be treated equally
- ✓ Equality before the law
- ✓ Equal opportunity
- ✓ Equality of outcome or equality of condition
- ✓ Gender equality
- ✓ Racial equality (disambiguation)
- ✓ Social equality