

## LANGUAGE-THE BASE OF THE ETHNICAL IDENTIFY AND FACTOR OF THE ROMANIANS CULTURAL AND POLITICAL UNITY

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**Abstract:** *The present situation strongly takes the responsibility of some axiomatic truths regarding the community evolution and the humane civilization, out of which the nation's destiny has the greatest role. This cardinal is more and more preoccupied with the imperative of the ethnical and cultural identity maintaining, in times of great dangers.*

**Keywords:** *ethnic and cultural identity, language unity, struggle for language, language community.*

**“Let's join together to obey each other's identity”**

Jaime Gil-Aluja

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This cardinal is more and more preoccupied with the imperative of the ethnical and cultural identity maintaining, in times of great dangers.

This cardinal desideratum with its strong concern that circumscribes its suzerainty does not represent a present acquisition, but it has been permanent constant. It stimulated the general efforts convergence, and peoples' destiny and evolution, along the time. The essential postulates, govern the nation and civilization destiny and national struggles. The most important imperatives are those of the previous generations, their thinking and concerns facing well-known expressions of the future actions, so that their issuing and memorizing in the present s meant to picture the community, on a general Romanian level. The ideologies osmosis is meant to fortify the general emulation n order to emancipate and unite, to offer new horizons and perspectives, thus integrating them into an organic and historical political struggle.

This meant to create and proof that these healing truths are not the result of the present,

but to some surprise, they are deeply rooted in the forerunners' actions and thinking.

The belief regarding the language vital significance for the ethnic and cultural identify, for the nation well being, for the political unity represent an axiomatic fundamental truth, that crosses the entire social-political and Romanian national thinking, being well known and proclaimed by all the great leaders of the Romanian culture, ever since its beginnings. They were all aware of the magnificently expressed belief that was highlighted by the Romanian Academy President, Eugen Simion , according to which *“the national language is a sacred entity for its people, because it represents the first sign of its identity”* [1].

Invested with a cardinal significance, the national language represents the subject of the convergent concerns of the successive scholars' generations from the entire Romanian territory.

The language unity is the strongest and therefore the most accessible, clear and convincing testimony of the Romanian people identity, *“so that be a stronger argument in the favor of the ethnical unity of the Romanians from the north and from the south of the country, except for the language itself”* [2].

The struggle for the language has been, along the time, for all the great scholars of the nations, the struggle for the national defense and national identity, which represented a part of the political struggle, for emancipation, suzerainty and political unity [3].

The language essential role in creating and defining the nation's identity is openly issued by Alexandru Papiu Ilarian, in his work "*neither the blood, nor the anything else represent the nation as the language does*". Sensing the vital significance, full of realism and lucidity, he considers that "*there is no life without language and nationality. They represent the condition of Romanians' national and political existence*". In the conscience of the generations, the language and the life itself are synonyms, as George Bariț stated, consecrating Papiu Ilarian's belief "*the language is the political life itself or death itself*".

The examination of the main conscience testimony regarding the national political and cultural significance for the Romanian people, expressed along the time is meant to reflect their realistic character, meant to create a political belief, to multilaterally demonstrate the priority of an imperative and to found its permanency and triumph.

The conscience of the national unity and language unity, a product of conscience itself as a people and then of the nation conscience itself is stressed out by the exponents of the religious literature. Varlaam named his *Cazania* "*Carte românească de învățătură*", 1643. Therefore, he did not name it Mountain, Moldavian or Transylvanian, he just named Romanian, conscious that he was addressing to all the Romanian people, as the Bishop Simion Ștefan mentioned, in his "*New Testament from Balgrad*", 1648 and the "*Bible*" from Bucharest, 1688.

For the chroniclers, the language unity was provided by its Latin character that sprang from Roman origins, as Constantin Cantacuzino stated, "*the Romanian people rose from a will and they keep on pouring*". The savant principle D. Cantemir also revealed the Roman origins and the ethnical and linguistically unity and continuity of all the Romanian people, from all over the world.

In "*Înștiințarea Societății Filosofoști a Neamului Românesc în Mare Prințipatul Ardealului*", from 1795 was stated that "*by means of the enriching the language style and the learning skills, one could place the nationally character to the point of eternity*". Meanwhile, the "*Manifestul Societății pentru cultivarea pentru cultivarea limbii române*", from 1808, asked people to accomplish these two desiderates "*until we get some help and some other circumstances, we need to start using our own mans to create the nation happiness, namely to cultivate our own language, and therefore our own culture, gaining our merits and fame*". Moreover, for this we need to increase the number of those speaking our language, having the prophetic trust in the language perspectives." *We can be proud and happy because, although we are slaves, our language will still lead the way in our country*".

The scholars of the Școala Ardeleană transform the Roman origins of the people and the language Latinity into their struggle cardinal postulates. In their way of thinking, the history and the language represented the national sciences. Ignoring the borders, these were the first to come to represent the nation itself, to reveal its identity, its unity, just the national unity that could not be armed otherwise. Therefore, the language cultivation and unification are regarded as a patriotic deed, as a cultural progress, a Romanian renaissance, "*in the name of nation love and nation honor*". In the period of the historians and grammars, the Latinity became a dogma in terms of grammar, such as the Romanity was a dogma in the terms of history. The language and the people's unity was part of the Latin ideal, a united and consequent one. The concerns regarding the fulfilling of the mentioned desideratum are brought to life by the unlimited trust in these perspectives, in "*Scurte Observatii asupra Bucovinei*", Ion Budai Deleanu was convinced that "*the Moldovean language and the Romanian language in general, has all the necessary qualities to become a language equal to the Italian one, if skilled people will be preoccupied by it*". The ideal of the cultural integration at European level passionately

created and promoted by all the Școala Ardeleană scholars, having patriotic mottoes, give them a complementary dimension.

The next generations 'scholars' mentality brought the language new symbols, namely the ethnical and cultural identity fundamental symbols, the complex significations, along with its multiple social, political national and cultural implications are analyzed by all the scholars of those times, in an amazing unanimity. This aspect emphasizes the same thinking, acting and aspiration unity, on a Romanian general level, which reflects the impressive intellectual solidarity that has always featured the Romanians in all their deeds, on the cultural and national level.

As a component of the ethnical aspect, the language reflects a fortifying factor and a national cohesion one. This function is brought about by Vasile Pop who believed that "*a nation stops where the language it unites also stops*" ("Dissertation").

A year later, in 1839, in "Foi pentru minte, inima și literatură", ("Paper for the heart, mind and literature") Gh.Seulescu stresses out the significance of the language in a nation's life, the report between the language culture and the national culture, thus defining the language's genetic link to the language they speak. "*The language is the essential note that defines the nations that live as long as their language lives, as they fail as soon as their language fails*". This fundamentals the necessity of the efforts in order to define the language, because "*to take care of the language culture means that a people should take care of its national existence*".

Faithful to his goal by means of the programme "Foi pentru minte" ("Paper for the mind"), Heliade Rădulescu launches a pathetic and a surprising call to his fellows "*Brothers we need to unite in language*", thus strengthening by means of the present necessities and future perspectives. "*Let's make our language able to express the ideas of the 19<sup>th</sup> century and express them in a overconfident manner, so that our descendants could be proud of it and make it to the next centuries*". P.V.Săulescu conveys his believes "*all the Romanian people should have a general language*", highlighting the people of

the language in order to strengthen the national unity "*the language uniformity ties the Romanian people*", and Simion Manguica asks people to cultivate their language by means of developing the culture. "*The national culture, without a formal language does not exist. Therefore, we all focus on the language culture, because this is as important as it is the matter of our political life*".

G.Bariț stated that in 1844, that the unity became the general emulation mobile "*national unification is the slogan coming from all over the world and awakes the strong ones*". "*The language is a strong node and a magnet that unites the entire union*".

The interest for the language, stimulated by its significance for the national identity and concerns for the language unification is highly increased in the perspective of the 1848 revolution and the Principles Unification. These are also intensified after the Austrian-Hungarian dualism has been sealed, in 1867, because of the Romanian denationalization politics from Transylvania. The language is thus defined as a condition of the nation, as G.Bariț points out in his famous "Political Axioms". "*Language is the soul that gives life to the entire nation*", because "*language and life are synonyms*". The people is defined and expressed, by means of its language. "*Any people become what it is only by means of its national language*".

These truths entail the political significance of language shaped with the same lucidity. With the intuition, maturity and clear thinking that placed that placed George Bariț in the contemporary world, he clearly proved that "*Restricting a people in using its language is like cutting its throat, and slowly die*". The Transylvania Gazette editor proclaimed the hard but mobilizing verdict for us, "*the language represents the condition of life or political death*".

The language national significance is variously proclaimed, and it gets new dimensions. In the "Amicul școalei" newspaper, the first pedagogical review from Transylvania, Visarion Roman underlines the role and the place in creating and keeping the national identity. "*The language is the people sanctuary. The entire people live through the*

language, its spirit, its inner life. This is a very strong aspect of patriotism". Athanasie Marinescu points out a new symbol to this relationship. "The language the people expresses its views represents the nationality itself". The language unity must facilitate the communication, by its coercive role. This represents the supreme finality, in order to "let the world understand that the nations live by means of the language". The language relationship with the national existence symbolizes a historic destiny. Timotei Cipariu has consecrated this: "the people's language failing implies its history failing, and where a language stopped, the people's life stopped".

The language community is manifested by means of the understanding among speakers, the Romanian people gets along regardless of the linguistic area they belong to the language being the only constant reality. Timotei Cipariu mentioned the fact that "Romanians understand each other regardless of their position in the world", and as Alexandru Papiu Ilarian did, in 1860, he used to stress out, "in Transylvania, in Banat, in Maramures or in Bucovina the Romanians speak the same language..."

At the scholars' initiatives and efforts, the cultural-patriotic societies joined the actions and concerns, at the beginning of the century, thus increasing this action, immediately after 1859. ASTRA took this desideratum from the very beginning, convinced that "the unification act and the literary language improving is a very special matter, of national importance". Thus provided the convergence of all the efforts towards a primordial finality, the national and political unity in order to "prevent the Romanians to detach from the language and culture and accomplish a united Romanian one". This vital objective was outstandingly issued by Timotei Cipariu, in his memorable speech, within a general meeting of ASTRA, from Brasov, 1862. This beautifully ends in a prophetic motto: "Heaven help us, as we are all of the same blood, as we are all brothers, as we all had one mother - although separated by these mountains - be one Nation and one Nation only. Heaven help us be one in language and one in literature. So help us God! Amen". The Unification goal was to

openly approved, as a supreme aim within Arad Cultural Association Program: "The Romanian people unification in language and literature is the supreme law".

The creating of the Academic Society, in 1866 placed the same desideratum among the main postulates that Timotei Cipariu acknowledged in his inaugural speech. "It will preserve our literary language unity". This desideratum will be prophetically be proclaimed by Alexandru Roman, on 31<sup>st</sup> of July/12<sup>th</sup> of August, national academic forum building up, a symbol of all the Romanians' unification. "May the literary language unity, on its peaceful path of science bring us the national unification!".

The Academy represented, ever since its creating, a combat element of the national and politic unification, as it was stipulated on the 14<sup>th</sup> of May 1919, by Iacob Negruzzi, "the goal of the Romanian people unification in one state was expressed from the very beginning, without any fear".

The tenacity and pathos of the heroic struggle, as "Tribuna", newspaper pictured it, were highly amplified by the reaction politics, meant to denationalize the Romanian people, "Telegraful roman", from Sibiu, part of the Orthodox Bishop, that had been publishing ever since 1853, strongly blamed, in 1900 not only the Hungarian tendencies, but also the Slavic names of the localities and families: "The official orthography of these places and families such as Mendruszosu-Mândrișor, Floresicul-Florescu etc. It also blamed the Slavic ending in the Romanian names: Lupu-Lupulenko, Țurcanu-Zurkanowicz, Dimitriu-Dimitriev, Lungu-Lunguliak etc. all the names are done in the name of the Slavic tendency", thus opposing the vital saying "the national ideal is the supreme happiness that everybody aims at".

The great unification has added the language new significance and horizons on the national and cultural level. In the scholars' opinion, "the language was meant to contribute, together with other important factors, to the strong development of the national conscience". At its turn, the national conscience was the conscience itself for the unification process. "The national conscience

*means the unity; the solidarity and the fidelity that we want to keep forever”.*

The testimonies selected from the scholars illustrate the amplitude, the permanent character and the tenacity of the language concerns, along with its significance for the political unification. As G. Bariș mentioned at the time ”Back then, writing A,B,C, in the Romanian language meant getting involved in the Romanian politics.....because any national matter is also a political one”.

Only the historical and political circumstances that involved the language concerns give us the possibility to appreciate the multilateral and realistic appreciation of their role and values. The “Gazeta” newspaper underlines this overwhelming appreciation “*we should not forget that the entire struggle, starting from 1791 was only meant to offer the perfect equality and this especially where the language is concerned”.*

The long lasting and tough struggle for the language, in order to cultivate and unity the language, was developed under the sigh of this political imperative. Ion Brezu declared its goal “*we fought for the language, because it represents the foundation of our unity”.*

This is the case because the Romanians have always understood and fought for the healing truth of our national existence, namely the unification with the language represents the fundament for the nation itself, for the dignity for the power and history.

These marks chosen from the course of history reveal the fact that the main postulates

of the emancipation struggle and national unification have been and will always be issued full of tenacity, in the previous centuries’ scholars’ mentality.

In this context, the struggle for the Romanian language unification and cultivation, as a supreme testimony of the national identity and fundament of the political unity etc a new valuable significance this is highlighted in the present in the historical-political contemporary context, when the national identity fights its globalization aspirations and the Europe integration, which we must properly acknowledge.

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