

Final Scientific Report

On the Implementation of the Project Entitled “Student Associations and Societies of the University of Iași in the Modern Period (1860-1918)”

UEFISCDI Project, PN-II-RU-TE-2011-3-0165 Code,
in the Period 1 April 2012 – 30 June 2014

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The project entitled “Student Associations and Societies of the University of Iași in the Modern Period (1860-1918)” started to be implemented on 1 April 2012. In the 2012 phase, we targeted the no. 1 objective, i.e. gathering the data about the student organizations of Iași, focusing on their major actions both in the University of Iași and outside the academia, in the public life of the city and of the province. On that occasion, an inventory of these associations was made.

The part the least investigated by now in the field of the student societies’ history is represented by the beginnings of the student association spirit in the Romanian area and particularly at the University of Iași. After researches made in archives and libraries, we managed to clear the context of the initiative that the student Boteanu had in 1864 (who offered his fellow students from Iași the *Statutes* of “our society” from Vienna, as he wrote to his friend Iancu Zotta) and to demonstrate a clear Viennese influence. His project was not very successful; the next initiative, coming from a group of students in 1870 – and concerning especially the Faculty of Arts –, meant to set up a “Literary and Scientific Society” (under the same Viennese influence), did not actually enjoy a better fate, maybe because of the Professors’ reserved attitude as well. It was only in 1875 that, due to the efforts of students from the three faculties (Law, Arts, Sciences), the *Students’ Club* association was established. We managed to gather all the available data concerning the period 1875-1880, a span of time when the students’ voice was rather feebly represented in the local print media and even in the archive documents, the ones that still exist.

If in a Club report, dating from the end of its first year of life, one can read that the members were not involved in the political life, while “witnessing dispassionately the struggles between the parties”, the journalist M. Eminescu noticed however the roots of future such preoccupations and criticized the presence of the political dailies in the library of the association, in the detriment of the scientific or cultural magazines.

At the same time, in the second part of the eighth decade, the socialist ideology started to enjoy some success among the students of Iași, even among the secondary school students, more sensitive to the propaganda that some teachers, like the Nădejde brothers, made in schools. So it is not a surprise that the socialists of Iași played a role in the starting of the first student strike, in October 1880.

The phases of this radical student protest directed against the excesses of Rector Petre Suciuc succeeded each other in a fast, spectacular manner; one of the causative agents was the “nihilistic” propaganda of the former chairman of the Student Club, Ion Nădejde, followed by his disciple, Constantin Mille, a student of Arts and future owner of the *Adevărul* newspaper.

Ended after a few days, due to the fact that the “more diligent” students gave up and the classes restarted, the strike aroused the authorities’ interest, who began to pay more attention to the youth organizations, focusing, at the same time, on the danger of the socialist ideology, to which they opposed, in a more constant way than they had done before, the state’s official ideology, the nationalist one, which grows more militant, with a deeper impact on the utopian, idealist spirit, so developed in youth. At the same time, the limits within which the civic-political actions of the students were allowed are widened, and the patriotic and nationalist events are supported more, in a – it is true – favourable context, after the Independence was declared and the Kingdom was proclaimed.

We have also analysed the rebellion spirit of the students of Iași in the period in question, researching in detail, based on documents, print media articles and memoirs literature, this first student strike at the University of Iași (1880). On this occasion, we have discovered particularly interesting things about the socialist influences (via Russia) on the student population, to which we will dedicate one particular study. We have also dealt with the gradual change of the ideological code, more precisely with the transition from the socialist ideology, a defining one for student life in its first historical period, to the nationalist ideology, strongly promoted by all state structures, from the central and local authorities to the University heads, the professors, the Church, the opinion makers, the media, etc.

Furthermore, we have tried to document the aspects that pertain to the projection of the students’ and of their associations’ image in the local society, discovering a certain bivalence. On the one hand, the students were seen as “tomorrow’s” elite of the country, willing to study, socially active. On the other hand, both the student associations and the students in general turned, in the public image, into an organism that is uninterested in both studying and social/national tasks. That is not unusual, as other cultures too, either minor (like the Greek) or major (like the French) ones, betray the same bivalence, which actually refer to the different aspects of the student life: the alternation of the periods of study and public activism with periods of relaxation, etc. Obviously, the most useful source for this perspective was for us the time’s print media.

All of this was possible due to an effort of sustained documentation and analysis made by the team members. Over five study trips to Bucharest (Leonidas Rados, Vasilica Asandei and Florea Ioncioaia), we managed to peruse the documents from the Central Historical Archives in Bucharest (*The Ministry of Cults and Public Instruction* collection) and to extract the necessary data; they were analysed in detail, as they include useful information that might be exploited even after the project ends (of course, with a mention of the present project). Documentary investigations were also made at the Library of the Romanian Academy in the capital, by Leonidas Rados, Vasilica Asandei and Florea Ioncioaia, where a big amount of work was carried out in the research of the Romanian print media from the period we are interested in.

At the National Archives of Iași, the project team mainly focused on the *Al.I. Cuza University. Rectorate* collection. Fortunately, these sources are at our disposal and did not request special trips.

We can say the same about the investigations in the collection of Periodicals of the Central Library of the University of Iași; here however we have found out that some

local periodicals are missing (very useful for our research, unfortunately, like for instance “România Jună”), while others are unavailable, a fact that makes us resort, in the future phase, to the Library of the Romanian Academy again, where they can be still found, partly at least.

A particular category of sources acquired a special importance in our specific investigations. This consists of the University’s Annals, which, besides some precise data or even some historical analyses, also include significant statistical data or even nominal lists with the University students. In order to make our work easier, we actually photocopied these Annals and they are available to the project team all the time.

In order to update our information regarding the investigated topic, two of the team members (Leonidas Rados and Florea Ioncioaia) made a short study trip to the Library of the Central European University in Budapest, and had a first contact with the Library of the University of Vienna. For the books that were read (about 40 titles), study sheets were made as well as photocopies, within the limits imposed by the copyrights. We focused on the volumes dealing with the European student movement, especially on the evolution of events in tsarist Russia and in Wilhelmine Germany, from where the most important influences in the field of the student associative spirit came, whether in terms of rebellion or of socio-political involvement.

Finally, we started to work on the editing of V.A. Urechia’s *Memoirs*, a famous opinion leader in the academic and public environment, just like the younger (at that time) N. Iorga and A.C. Cuza; he was deeply involved in the activities of the student societies, which he influenced quite often via the nationalist trend. The diary includes very significant data as far as the Romanian educational realities, or the French or the Spanish models were concerned, as well as in relation to the Romanian students’ implication in public life, being particularly relevant for our project. The volume was printed in June 2104.

We should also mention the collaboration to the projected international volume entitled “Student Revolt, City and Society – From the Middle Ages until Today”, eds. Pieter Dhondt and Laura Kolbe, with two papers dealing with the topic of the project: Leonidas Rados, “*It was decided in the Student’s Club*”: *The first student strike and the city of Iasi*; Florea Ioncioaia, *Walking out Dissent: Counter-Culture, Milieu, and Student Rebellion in Romania*. The abstracts were already accepted in August 2012, the first meeting of the contributors with the editors being programmed for 19-21 June 2013.

In January-June 2013, we continued to work in order to accomplish a second objective of the project (the relationships between the student societies of Iași, as well as the relationships with the associations in Bucharest and abroad) and in July 2013, we started the research corresponding to the third objective (implication of the associations in political life).

In this period of time, the implementation team focused on the research of the archive collections in the country and on work in national libraries. In the period September-November 2013, dr. Leonidas Rados made two short documentation trips to Turin (Italy), where he investigated the archives collection of the Turinese university and the Italian bibliography with regard to the history of the University of Turin, of the students’ body and especially of the student associations here, which, we found out, have many points in common with the student associations from Iași and Bucharest.

In 2014, the team focused on the integration of information and on the dissemination of partial results. The temptation of politics and the involvement of student associations in Iași in the political life, including the “party politics” like the contemporaries called it, were analysed. That time’s student has an identity that, on the one hand, made him extremely useful for the official propaganda and ideology and, on the other hand, made him a defenceless prey to the political forces’ manipulation. Close to becoming a full-right citizen, he is transformed from the point of view of his image into the official agent of national progress, meant to contribute not only to the development of science, but also to the enlightenment of the masses. The interested actors notice rather quickly this significant propaganda potential, so that the students appear more and more often in the public area as keepers of the cultural values, educated to become missionaries of *Romanianism* and fighters for the *country’s progress*. To this, one should add the “noise” made, starting with the end of the 19th century, by the students’ associations that introduced themselves as promoters of progress and patriotism, a noise that was not followed however by a necessary constant evolution, not to mention concrete results, and which also contributed to the alteration of the “studious youth” model.

In spite of the “sins” that are part of their daily life, the students keep, individually and collectively (not necessarily as associations), their capacity to arouse the public interest, mostly because of the official rhetoric as well, representing for many of their contemporaries the hope in a better future. The militancy that characterized that period makes them look as soldiers waging a “diligent and wise” war, while the authorities, backed up by the public opinion, clarify their noble mission: “spreading as widely as possible the Romanian education, the national culture, maintaining a properly Romanian life”. The students are, at the same time, the partners of their teachers in the major, national effort to achieve progress by means of culture. The academics even underlined the idea that without the initiative and enthusiasm that characterized the former, who have to surround their professors “with warmth, discipline, faith, respect”, the University could not fulfil its final vocation.

As a matter of fact, after heated discussions about the extracurricular (public) dimension of the students, it was admitted, at the beginning of the 20th century, that the academic youth enjoyed an equally advantageous and dangerous position: “on the edge between the school and the social life”; the student cannot be considered anymore the classical pupil, but he is not a fully formed citizen either, so that his non-implication in the political life is recommended, even if he is demanded to participate in public projects and his participation is acknowledged.

It is very likely that the attraction to politics would have been favoured by the absence of other preoccupations as well, which would have been more useful at that age. One of the most influential professors of Iași, former student of the University of Iași and an association leader, Gr. T. Popa, mentioned then the curse of a sedentary life among the students of Iași and reproached the student organizations the passion they showed for politics in the detriment of physical exercising, offering as a counter-example the sports tradition of the student associations in the German cultural area (including those in Chernivtsi), where the attraction for politics was low, while sword-fighting and fencing “maintained a certain degree of physical life”.

One of the most constant and vocal supporters of the “nationalist” direction, which he insistently recommended to the students, was, in the last two decades of the 19th century, the liberal leader V.A. Urechia, respected and loved by the young generation; as a special representative of the government, he had investigated the “socialist” events at Iași in the spring of 1881 and had recommended severe measures against the “cosmopolitanism” and the “nihilism” advocated in the schools of Iași. V.A. Urechia, called the “students’ idol” not at all by accident, had been able to collaborate more tightly with the University’s young people than his other colleagues, both as an academic, and as a president of the Cultural League. As an aside, we considered that we could offer the readers a useful tool, by collecting and editing the memoirs of this scholar who was so closely related to the student movement.

We managed to reconstruct the context of the novel discussion about the limits of political implications, which took place at the end of the ninth decade and had been started by the first demonstration of the female students from Iași in the public area. As long as the presence of female students in the University was an exception, their voice is rather weak. But starting with 1885, the number of young women increases constantly and they start to be involved in fields that had been reserved to men by then. One of the first testimonies in this direction concerns the visit of King Carol I at Iași in May 1887, an event that occasioned some agitation among the students, co-interested and politically manipulated. Thus, part of the students expressed their intention to demonstrate against the preservation of the Liberals to power, while others declared to be firmly against it. The latter published a motion, signed by some female students as well, a fact that determined the energetic protest of some of the Professors from Iași, who thought the girls were unable to have an opinion in the case in point. According to the critical voices, the girls would have benefited, in a time when only a few European countries had accepted the principle of mixed higher education, from the “grace” of the teachers when they enrolled at University, so that a change of attitude on the part of the professors could have closed again their entrance door to academic studies.

We believe that a significant change of the context and of the rules occurs on the occasion of the famous student congress that took place in Iași on 6-9 September 1909, when the student associative life needed a new organization. The creation of the “Academic Centre of Iași” was decided as a branch of the “General Society of the Romanian Students”, to which the exclusivity of the associations’ organization was entrusted, in rather vague terms. The old societies were to be abolished, and their members had to be taken, with the rest of the students, by the “Academic Centre”; some of the societies complied with it, dissolving themselves, but others adapted themselves to legislation and continue to exist. The militant “nationalist” side was the most important one in the events of the “centre” as well, like it was in general in the case of the associations emerged at the end of the 19th century and which delimited themselves from the student associations from the recent past. The struggle against “foreigners and aliens that fought to monopolize our means of living and the power of our people” represents the best highlighted activity of the new structure, leaving the specialized training in the background.

We could establish, based on the time documents, an augmentation of the intensity of the student associations’ involvement in the political life, and even some obvious excesses. Considering itself a “social” player and even “a new power in the

state”, an authorized voice that had to be listened to, the militant students of Iași, gathered in the “Centre” and in the “Society of the Romanian Medical Students”, supported in the complicated period of neutrality a military intervention against the triple Alliance. The conflicts with the opponents of this direction grow more and more violent, while especially the personalities related to “Viața românească”, starting with Rector C. Stere, were easily labelled as “betrayers”.

The project that has just ended offered us the occasion of very useful international collaborations, for both the present research trajectory and the future one. In the general topic of the history of universities, we have good contacts with the International Commission for the History of the Universities (ICHU), with Pieter Dhondt, Laura Kolbe, etc. As concerns gender history, students’ denomination and ethnicity, with Natalia Tikhonov and Viktor Karady. With the last two we have actually been involved, since July 2014, in the Joint Research Project "Women in Educated Elites in Early Socialist and Pre-Socialist Eastern and Central Europe" funded in the frame of SCOPES (Scientific Cooperation with Eastern Europe) programme of the Swiss National Science Foundation, June 2014-May-2017, headed by Dr. Natalia Tikhonov Sigrist, University of Geneva. We have already been accepted with a paper presentation in the “Women in the Academic World” Conference, Paris, 25-27 March 2015, as part of the TRIGGER project (Transforming Institutions by Gendering Contents and Gaining Equality in Research).

We also wish to adapt to the new methods in the research of student life, so we applied and were admitted, together with Florea Ioncioaia, for the 4th Héloïse Workshop, Bern, 3-5 November 2014, dedicated to the construction of a European network of historical data with regard to students and professors, from the Middle Ages to nowadays.

The dissemination activity since the beginning of the project can be observed in the following.

**The Dissemination Results for the
“Student Associations and Societies of the University of Iași in the Modern Period
(1860-1918)” UEFISCDI Project, PN-II-RU-TE-2011-3-0165 Code**

The implementation of the project entitled “Student Associations and Societies of the University of Iași in the Modern Period (1860-1918)” started on 1 April 2012. From that point until present, the implementation team participated in many scientific national and international events, published or prepared for publication different papers, in specialized journals or edited volumes.

Participation in international scientific events

Leonidas Rados, *Toward Neo-Latin Countries: Official Change in Romanian Student Migration in the Early 1860s*, within the 2012 International Conference of the Society for Romanian Studies, *Europeanization and Globalization: Romanians in their Region and the World*, the “Lucian Blaga” University of Sibiu, 2-4 July 2012.

Abstract:

The presentation aimed at underlining the modifications that the 1860s brought in the educational policy of the newly emerged Romanian State, the attitude of the authorities towards the students, the selection of the best and their sending to specializations in prestigious European universities, preferably neo-Latin ones (France, Italy, Spain). The promoter of this Latinophile orientation was an influent figure of the time, V.A. Urechia, who thought that this way the young generation, besides its specialized training, would get unitary civic spirit and mentalities, in a cultural area that was close to the Romanian specific traits. Consequently, the authors of the project thought, when they would return home, these specialized professionals, once appointed in key-positions, would contribute in a decisive manner to the renewal of the old mentalities, to a change of attitude in relation to labour and responsibilities.

Leonidas Rados, *Student Movement in Romania during the Balkan Wars: Ideology, Discourse and Action*, within the “Balkan worlds: Ottoman past and Balkan nationalism” Conference (4 – 7 October 2012), the University of Macedonia, Thessaloniki, Greece

Abstract:

Compared to the second half of the 19th century, the early 20th century is marked in Bucharest and especially in Iași by a special effervescence of the student movements. The teaching staff, who are, most of them, party members, as well as the academic authorities, are actively involved, trying to better control the phenomenon and to protect it from excess, or even to get advantages in terms of influence or personal image. It is interesting that, on the one hand, the participation in different actions initiated or

embraced by the students, starts to get more and more significant, and, on the other hand, one can find here the same hyperactive characters, who make up a mass that could be easily manipulated by politicians or opinion leaders.

Consequently, it is not rare at all that the students would act indiscriminately, refusing opposite opinions in topical matters related to the “national interest” (the Jewish issue, the participation in the Balkan Wars, or in World War I), the mere rejection of passivity being for the young people a positive sign, a sign of regeneration of the student movement.

On the other hand, the few years that passed since the Balkan Wars to Romania’s joining World War I brought forth a benefit for the young people’s movement, i.e. the student solidarity, even if out of an exterior, circumstantial cause.

Leonidas Rados, *A Rare Model of Acceptance without Convulsions. Female student Admission in Romania: the Case of University of Iasi*, in the “Women in Educated Elites of Pre-Socialist and Early Socialist East Central European Societies” Conference, Institut européen, University of Geneva, Switzerland, 12-13 April 2013.

Abstract:

The statistics of the student population in Iași show a surprising reality: for a marginal state, submitted to an accelerated process of modernization and yet far from civilized Europe’s standards, and for a minor university, like the one of Iași was at the end of the 19th century, the size of female student presence on the University benches (after 1879) and even among the graduates is singular in the whole south-eastern European area, exceeding even some evolved cultures, with a strong academic tradition, like the German one.

Although the girls’ number was getting bigger and bigger, especially in the faculties of Humanities, Sciences and even Medicine, the *esprit de corps*, which one can find in other European universities, was missing. They do not establish associations with feminist ideals, but are quickly integrated in student societies (exclusively male ones, until then), they participate in public meetings and events, they teach courses in adult schools, participate in projects of cultural elevation of the disadvantaged classes, etc.

Leonidas Rados, *“It was decided in the Student’s Club”*: *The first student strike and the city of Iasi*, International Conference *Student Revolt, City and Society – From the Middle Ages until Today*, International Commission for the History of Universities & Network of University Historians, Finland, Helsinki, 19-21 June 2013.

Abstract:

In October 1880, a unique student revolt broke out at the University of Iași. The students were protesting especially against the offensive and the authoritarian behaviour of a Law Professor, who was also the Rector of the University. The strike started suddenly, it brought together all the local students, but it calmed down just as suddenly as it began, especially after Professor Suciú was removed from the Rector position.

At that time, the city of Iași was a transit zone for Russian banned literature (nihilists, populists etc.) and the local socialists were influential among high school and university students, as in other parts of Europe. This socialist influence occurred in a context when there was no coherent official ideological orientation able to wake up the idealist spirit that is so developed among the majority of the youth.

The student strike aroused the authorities' attention, who start observing more closely the youth organizations, focusing on the danger of the socialist ideology. Thereupon, the authorities take soon the initiative, being aware of the students' unused ideological potential; the state ideology grows more militant, and the patriotic and nationalist activities are consistently supported, in order to fight the danger of the socialist ideology.

Leonidas Rados, *“WE WENT TO ACQUIRE KNOWLEDGE AND BRING IT BACK TO OUR COUNTRY”. THE IDEOLOGICAL MOTIF OF THE ROMANIAN YOUNG MAN STUDYING ABROAD IN THE MID-19TH CENTURY*, la conferința *Litterature, discourse and multicultural dialogue*, Universitatea „Petru Maior” din Târgu-Mureș, 5 December 2013

Abstract:

It is well-known that in the mid-19th century, just like during the next decades, the schooling of the Romanian cultural and scientific elite was done in institutions and universities of the Enlightened Europe. The Romanian authorities in the field of education selected and sent the serious, assiduous young men to study abroad, in order to cover those educational and social areas that contributed directly to the State's modernization and proper functioning. This policy was enjoying strong support in the years of the Principalities' Unification, not as a purpose in itself, but with a view to legitimizing and raising the quality of the domestic educational establishments, which could thus benefit from the training and experience of the former scholars, involved in the teaching process.

This educational subsidizing policy for the Romanian young men's training in prestigious European centres played actually, besides its quantitative role meant to solve the lack of specialized personnel, which a continuously expanding State needed, a qualitative part, aiming at refreshing the local habits and installing in high positions individuals who were trained in evolved, functional cultures and societies (valuing perseverance, discipline, reliability) and who were able to train, in this direction, the public spirit of the young generations.

Considering the character of public utility of the young men's travelling abroad for studies, there was a certain ideological code that had to be activated in almost all official speeches and in the official correspondence between the scholars and the Ministry as well, a code that had to include at least three elements with a highly symbolic value: the State's financial effort, the scholar's fondness for study and, last but not least, one's love for the motherland.

Leonidas Rados, *THE DEVELOPMENT OF THE STUDENT SOCIETIES IN THE CITY OF IAȘI DURING THE SECOND HALF OF THE 19TH CENTURY. EUROPEAN MODELS AND LOCAL FORMS*, conferința GLOBALIZATION, INTERCULTURAL DIALOGUE AND NATIONAL IDENTITY, 29-30 mai 2014, Târgu Mureș, Universitatea „Petru Maior”.

Abstract:

See the studies.

Florea Ioncioaia, *Mobilités étudiantes et configuration de soi: les jeunes Roumains en France (1800-1940)*, Chișinău, 11 May, 2012, the “Interculturalité et Polyfrancophonie” International Symposium, Universitatea Liberă Internațională Chișinău.

Abstract:

The contribution of the young people who studied abroad in the process of Occidentalization of Romania has been known for a long time. The subject has already been dealt with by several systematic historical researches. It is true that, in spite of the recent efforts to make them at least compatible, they still remain strongly disparate or even dissonant. Furthermore, many of the approaches lack an adequate conceptual and methodological framework, which could integrate the multitude of the existent or possible approaches, and especially configure an autonomous field of research that would allow the data obtained in empiric investigations to be rendered relatively compatible. How could therefore one make a research in the history of student sociability and migration? The present approach tries to answer this question by briefly analysing the historiography of the experience of the Romanian youth's studying in France, one of the most significant experiences in terms of size and outcomes. The approach includes an attempt to systematize the main problems, a description of the methodological horizon and of the sources, as well as the presentation of a particular case, the experience of the Romanian young students at *Ecole Normale Supérieure*, seen as a historiographical issue.

Florea Ioncioaia, *Războiul ca spectacol. Presa românească și războaiele balcanice* [The War as A Show. Romanian Press and Balkan Wars], Tg. Mureș, the “Războaiele balcanice și sfârșitul secolului cel lung” International Conference [Balkan Wars and the End of the Long Century], organized by Universitatea Petru Maior, Sapienza Università di Roma, 19-20 July 2012.

Abstract:

The presentation approached the issue of the Balkan wars as a topic of the Romanian press of the time; the conflicts that occurred at the beginning of the second decade of the 20th century made, quite often, the headlines of the newspapers. It is interesting to see not only the accounts regarding the spectacle of the war, but also the way in which the domestic reactions were presented and the public demonstrations supporting the Romanian cause, most of the participants being recruited among the students of the two universities, of Bucharest and of Iași.

Florea Ioncioaia, *Walking out Dissent: Counter-Culture, Milieu, and Student Rebellion in Ceausescu's Romania*, International Conference *Student Revolt, City and Society – From the Middle Ages until Today*, International Commission for the History of Universities & Network of University Historians, Finland, Helsinki, 19-21 June 2013.

Abstract:

At the end of 1968, the people passing by downtown Bucharest witnessed, bewildered, a nocturnal protest march. After a long period, this was the first time that the streets of Bucharest became the stage of free demonstrations, even if the slogans the demonstrators shouted seemed to be entirely apolitical. Almost twenty years later, in February 1987, the population of the city of Iași assisted at an almost identical procession.

These public irruptive protests were among the few urban uprisings that Romania's Soviet-type regime underwent for over four decades. The present approach aims, firstly, at reconstructing the social and cultural environment of these demonstrations. Then, it will analyse the extent to which these uprisings represent a student counter-culture, in a discrete but constant conflict with the ideological codes of Ceaușescu regime.

Participation in national scientific events

Leonidas Rados, *Spirit asociativ și mișcare națională în a doua jumătate a secolului XIX. Cazul studențimii ieșene* [Group Spirit and National Movement in the Second Half of the 19th Century. The Case of Iași Students], in the “Asociaționism și propășire națională în Bucovina în secolele XIX-XX” Conference [Group Spirit and National Prosperity in 19th-20th Century Bucovina], organized by “Bucovina” Institute and “A.D. Xenopol” Institute of Iași, Rădăuți, 28.06.2012.

Abstract:

In the evolution of the student associations of Iași, one can easily separate two phases, whose temporal frontier is marked by the passage from the 19th to the 20th century. During the former, which started when the “Club” is created (1875), we can find a mainly “socialist” influence, while the involvement of the teaching academic staff in making up the society documents and programmes is minimal. But the latter, majorly “nationalist”, records numerous cases of teachers' involvement, in both the programmes and the evolution of the different student societies.

A feature of the Romanian student group spirit, which differentiates the young people here from the evolution of the students in the traditional centres of the Anglo-Saxon world, is the total absence of the “brotherhoods”, organisms where the focus is placed not on the patriotic, national or even scientific life, but on the physical and cultural formation of the novices.

In the Romanian area, the main reason of the associations to exist seems to be, beyond the formation of some skills, the cultural and civic elevation of the rural population, which had very limited access to education or information; they finally aim at the “national prosperity” and at reducing the gaps, in relation to the evolved European states. Actually, our universities were not created as organisms meant to ensure, impartially and evenly, knowledge, but as powerful weapons, the most significant ones

maybe, in the population's mobilization to get beyond a rudimentary stage of evolution, and to participate actively, consciously, in the national project.

Leonidas Rados, *Prima etapă a mișcării studențești ieșene: socialiștii* [The First Stage of Student Movement in Iași: the Socialists], in the "Zilele Muzeului Universității Alexandru Ioan Cuza" Symposium [Days of the "Alexandru Ioan Cuza" University Museum], Iași, 29 November 2012.

Abstract:

At Iași, the first attempts to crystallize a student group structure go back to the beginnings of the University and show a Viennese influence, or more precisely the influence of the young Romanians studying at Vienna, preoccupied, at that time, by the idea of making up their own association. In the genesis of the student associations of Iași, the model of the famous Corps or Burschenschaft of the German area, where over 1000 such "brotherhoods" existed at the end of the 19th century, was never resorted to; by the Viennese agency of the "România Jună" Society [Young Romania], the model of the literary-scientific associations, with cultural/national purposes, was preferred.

After the creation of the "Student Club" (1875), the association starts to be gradually submitted to socialist ideas, quite significantly represented at Iași and, at the suggestion of some socialist leaders, the first student strike of Romania is started (1880). The students refuse to go to classes for days, and the situation settles gradually, after the minister of Public Education comes at Iași.

After this moment, marked by the firm intervention of the authorities and the removal of the student leaders from the University, the nationalist influences start prevailing over the socialist ones, while the teaching staff and the managers of the institution start following closely the student movement.

Leonidas Rados, *Destinul provinciei. Politică și discriminare instituțională în sistemul universitar românesc (1860-1945)* [The Destiny of the Province. Politics and Institutional Discrimination in the Romanian University System], in the "Regionalism și regionalizare în România. Interpretări istorice și provocări contemporane" Conference [Regionalism and Regionalization in Romania. Historical Interpretations and Contemporary Challenges], Iași, 29-30 May 2013

Abstract:

After the institutional unification and the designation of Bucharest as the capital, the status of secondary, province city affected Iași to a significant extent, as it lost the advantages of the centre. The university here, created with the aim to diminish and to control losses, felt quite acutely the new realities; the isolation in which it was born was growing more significant, in spite of all the efforts, and the institution became, every year, more and more peripheral.

Naturally, in the absence of a genuine group spirit, of corporatist structures and, above all, of an integrating unanimously assumed project to save the academic Iași (and Moldova implicitly), the solutions of personal salvation are preferred (usually the transfer of the best socially connected Professors to Bucharest); the loud but isolated voices that militate for getting over the provincial complex, for improving the activity internally and

getting, afterwards, the acknowledgement, by the centre, of an improved status, from the financial point of view as well, are perceived as exaggerated compared to the real problem, which is ignored or minimized by the majority.

Just like a common front of the teaching personnel, meant to solve these issues, was impossible to create, the students of Iași, as a whole, and the student associations do not properly understand the problems that the University had to face, the youth being rather preoccupied by the phenomenon of the national politics, and reacting much more promptly to what they called the “Jewish challenges” or to the situations of the Balkans or of Transylvania, regarding the destiny of the Romanian communities living there.

Leonidas Rados, „*Facendo i loro studi nelle scuole italiane*”: tineri români trimiși la Universitatea din Torino după Unirea Principatelor, Zilele Muzeului Universității „Al. I. Cuza” din Iași, 27-28 nov. 2013.

A few months after Alexandru Ioan Cuza’s double election, one can notice a significant increase of the number of grants offered by the authorities to the young disadvantaged Romanian students who, as the time texts read, were “endowed with talent, diligence, and good behaviour”; the reason was not only a general interest in accelerating the country’s modernization, not only the optimism and trust in the nation’s European future, but also, by 1862, a sort of competition between the two cabinets, that of Iași and that of Bucharest.

In 1860, V.A. Urechia, a man who knew much about the school system, proposed the government of Iași to send several studious young men to the University of Turin, where they were supposed to study not only “sciences”, but also the civic spirit, which was so effervescent in the Piedmontese capital. Part of the students became, on their return, professors of the University of Iași, or deputy professors, bringing with them and transplanting, among the students or the professors, Italian ideas, Risorgimento ones or not, forms of student organization, etc.

Florea Ioncioaia, *Alexandru S. Sturdza, critic al universității* [Alexandru S. Sturdza, A Critic of the University], “Zilele Muzeului Universității Alexandru Ioan Cuza” Symposium, Iași, 29 November 2012.

Abstract:

A Russian imperial counsellor, with an unusual name transcribed in French, *Alexandre Stourdza*, presented – probably at the beginning of November 1818 – in front of the participants in a conclave of the Holy Alliance taking place at Aix-la-Chapelle/Aachen (September - November 1818) an equally unusual paper, which would stir up quite a debate (actually a true scandal) at that time: *Mémoire sur l’état actuel de l’Allemagne*. Under this delusive title, the paper was actually a severe indictment against the German universities and especially against the student societies (*Burschenschafts*). That was an uncommon gesture for a diplomatic meeting, for the diplomatic language in general. The present approach tries to reconstruct, on the one hand, the sources and motivations of the text from an intellectual, political and diplomatic point of view, and on the other hand to analyse its influence upon the student movement of the time and the implications in the evolution of the German student movement in the 19th century and implicitly (taking into consideration the influence of this model) in the whole Europe.

Vasilica Asandei, *Considerații privind activitatea profesorilor Universității din Iași în cadrul „Misiunii universitare din Franța”* [Considerations on the Activity of the Professors of the University of Iași as Part of the “University Mission of France”], in the “Zilele Muzeului Universității Alexandru Ioan Cuza” Symposium, Iași, 29 November 2012.

Abstract:

Our contribution presents the part played by the Professors of the Faculty of Humanities and Philosophy of the University of Iași in the triumph of the Romanian cause during World War I. The subjects are the professors mobilized at the beginning of the war at the Romanian Press Service and then sent in a university mission in France: Orest Tafrali (1876-1937), Ion Găvănescul (1859-1949) and Ioan Ursu (1875-1925).

The mission, ended in the summer of 1919, was seen by the three professors, from the point of view of its stake and results, at least equal to that achieved on the front. On the other hand, the controversies that followed this mission underlined the discontent of the other professors mobilized on the front (together with the students or the other social categories) with the attitude of the colleagues that preferred to make propaganda in Paris.

Vasilica Asandei, *Studenții din Iași și răsculații de la 1907: ecouri în presa vremii* [Students of Iași and the 1907 Revolted Peasants: Echoes in the Time’s Newspapers], during the “Days of Union Museum of the Al. I. Cuza University” in Iași, 27-28 November 2013

Abstract

The idea of such a contribution started from the identification in the Romanian press, at the end of the 19th century and the beginning of the 20th, of a rich journalistic collection regarding the activity of the students of Iași (and not only) as regarded the issues that preoccupied the whole Romanian society of the time. The participation of the intellectuals in solving national issues like the Macedonian issue or the peasants’ issue was not a simple fact; these were vehemently discussed in the academic environments, by means of meetings, reports, memoirs, manifestos, booklets or even slogans chanted in the street.

The students’ involvement in such issues appears as soon as the first student organizations are created, when, due to the students’ more and more active presence in the public space they get an image of “keepers of cultural values, educated to become missionaries of Romanianism and fighters for the country’s progress”. The militant attitude characterizes these groups of students, to whom the public opinion and the authorities pay the proper attention, as their actions are worthy to be considered. Actively involved in the issue that preoccupies the whole national for almost two decades, the issue of the peasants’ rights, the students – many of them sons of peasants – show their solidarity. It can wear different forms: from the editing of gazettes and booklets, to carrying out concrete activities among the peasants and defending its fundamental interests in the columns of some important dailies and during public meetings.

Published volumes and studies

V.A. Urechia's memoirs (*Din tainele vieții. Amintiri contemporane 1840-1882* [Life's Secrets. Contemporary Memories. 1840-1882]), edition, introduction, chronological table, notes and glossary by **Leonidas Rados**, Iași, Editura Polirom, LXXI + 472 p.

The volume deals with the memoirs of the most important opinion maker in the Romanian student world in the second half of the 19th century, and one of the most important intellectuals and patriots of that period in Romania. V.A. Urechia approaches in detail the student movement, offering important pieces of information about the sliding of the student movement of Iași towards the left wing and about the first student strike (1880).

Leonidas Rados, "*D-ta ca unul ce ești jidan, strein, n-ai niciun drept de a veni la Universitate*". *Conflicte între studenții români și studenții evrei la sfârșitul secolului al XIX-lea și începutul secolului XX* ["You, as a Jew, a foreigner, you have no right to attend the University". Conflicts between Romanian Students and Jewish Students in the Late 19th – Early 20th Century], in Carol Iancu, Alexandru-Florin Platon (eds.), *Profesori și studenți evrei* [Jewish Professors and Students], Iași, Editura Universității, 2012, p. 317-337 (with no indication of the project).

Abstract:

The University of Iași had, since its creation, a certain anti-Jewish component, working in its deep mechanisms, in the teachers' and students' mentalities; let us not forget that Professor Simion Bărnuțiu's ideas, who thought the Jews and the Greeks were guilty for the fall of the Roman Empire, were successful among both the students and the teachers (a proof is the establishment of the *free and independent faction*).

During the first two decades, the Jewish young people who enrolled at University were few (although the first recorded case dates from 1860), but the rhythm of enrolments increases starting with the ninth decade, especially at the Faculty of Medicine, an aspect that worries both the authorities and the students and professors that were more susceptible to nationalist ideas. Even among the more cosmopolite teachers the fear emerged that the Romanians would be "swallowed by the Yids and assimilated by them", a fact that leads to a rise of the intransigence against the Jewish students at the end of the 19th century.

Leonidas Rados, *Studenți și profesori ai Universității din Iași la studii în străinătate (deceniul șapte al secolului XIX)* [Students and Professors of the University of Iași Studying Abroad (Seventh Decade of the 19th Century)] (I) in "Historia Universitatis Iassiensis" no. 1 (2010), p. 37-113.

Abstract

In the mid-19th century, the "European" universities held the monopoly of the Romanian cultural and scientific elite's formation. Most of the fellows of the time were supported by the State to accomplish their higher education, with the aim to have them as teachers, at their return, in the national educational system, which was continually extending. Among the professors of the University of Iași who studied at that time "on the State's expenses" we can mention N. Culianu, Iacob Negruzzi, George Alexandrescu, Al. Șendea, etc. Returned home, they had the mission to educate the young generation with the methods of the West and in the spirit of the attachment to the European values.

The ideal destination at the time in order to finish one's studies and to get a diploma was undoubtedly Paris, the place where the Romanian youth could discover public life the way it was not yet home, where they could get accustomed to specific types of sociability, to the performance of the street and of the salon, to the written media, etc. Furthermore, Prince Al. I. Cuza had launched the idea of a Romanian establishment in the capital of France to allow thus a more careful supervision of the progress and morality of the young people sent there to study, who were to be protected from the numerous Parisian temptations.

Leonidas Rados, *Studenti și profesori ai Universității din Iași la studii în străinătate (deceniul șapte al secolului XIX)* [Students and Professors of the University of Iași Studying Abroad (Seventh Decade of the 19th Century)] (II) in "Historia Universitatis Iassiensis" no. 2 (2011), p. 9-59.

Abstract:

The study deals with the life of the Romanian students holding a fellowship, in the centres of education during the years that followed the Unification: their image in the University communities; finding a home; getting accommodated to the new milieu and making relationships; lacking financial resources; their intellectual development, passing the examinations; spare time and participation in public life; returning home and getting a chair in the educational system, especially in the University of Iași.

Anyhow, the groups of Romanian scholars are not particularly important in terms of number, but in terms of finality: obtaining a diploma, an academic title and being hired in the State system, generally as "high education" teachers. Thus, the former fellowship students had the possibility to contribute to a considerable extent in the connection of the Romanian academic and cultural area to the set of values and to the movement of ideas that characterized the Enlightened Europe. Insofar as possible in a milieu that was not yet mature, they educated in this spirit the following generations of students.

Leonidas Rados, *Jewish Students and Jewish-Gentile Relations in the University of Iasi (1860-1900)*, în volumul *Politici culturale și promovare socială*, in Lucian Nastasă, Dragoș Sdrobiș, Cluj-Napoca, Editura Mega, 2013, p. 157-169.

Abstract:

The Jewish population of the University of Iași fluctuated significantly during the first years of its existence, with a low percentage first of all, which rose afterwards, after the creation of the Faculty of Medicine (1879), and reached its peak at the end of the 19th century. After that, the number of young Jews diminishes, probably as a result of the nationalist boom in the Romanian politics and of the exodus "on foot" at the beginning of the 20th century.

The Jewish students were not accepted in the student associations, and they were not received either in congresses and meetings of the youth. The exception of the "Society of the Students in Medicine", where the young Jews collaborated at first very well with the Romanian students, was a singular example at the time, both praised and criticized, according to the political and civic orientation of the one who spoke.

Leonidas Rados, *Complexul provincial în viața academică interbelică. Cazul Universității din Iași*[*The Provincial's Complex in Inter-War Academia. The Case of the University of Iași*] in „Archiva Moldaviae”, III/2011 (published in 2013), p. 103-123.

Abstract:

In South-Eastern Europe, province means, in most of the cases, the absence of alternative choices, reduction of development opportunities, with total subordination to the centre. The provincials are generally resigned to this daily universe, being marginalized, excluded from the power games, as all decisions are made centrally. On the other hand, the central authorities always feel they make favours for the province, that they act excessively in order to widen its horizon, to develop new possibilities and opportunities to reintegrate the peripheral members (almost all of them uncomfortable and backward-looking) into the rapid rhythm of the metropolis. In their turn, the local decision-makers keep on accusing the capital, which thus becomes responsible for all of the province problems, while the measures imposed by the central authorities are received with reserves, and suspected of hiding imminent dangers or perfidious interests.

Even if they accepted the 1859 Union, the inhabitants of Iași had always preserved the city's past fame and importance as a fact, and this very mentality of 'former capital' was deemed guilty, partly at least, for the blockage of local initiatives of revival, because of the passiveness and of the static and exaggerated attachment to a glorious past. The priorities of the struggle meant to achieve the union and the national idea diminished, for a while, the local reactions against centralization. After 1918, when one could say that the immediate national desiderata were reached, the complex of the "periphery" grows more visible and the enlightened spirits of the city of Iași radicalize their perspectives and ask, more and more loudly, for the rights of the city and of the University to be met.

Our paper focuses on the way in which the University of Iași, where most of the intellectual preoccupations of the province of Moldova were concentrated, became in the inter-war period the standard-bearer of the discontents related to the discriminatory policies of the capital. But this is not a successful local effort, as most of the academic staff from Iași are not willing to struggle actively, consistently and in the long run, to enhance, on the one hand, the quality of the teaching act, or to stop, on the other hand, the discriminating actions of the capital; all of these represented the threat for the University to be reduced to the level of a simple school. Naturally, for want of a genuine community spirit, of corporatist structures and, above all, of an integrating project, unanimously assumed, for the salvation of the academic Iași (and implicitly of Moldova), solutions of personal salvation are preferred instead (a transfer to Bucharest, most of the times), while the loud but isolated voices militating against the complex of the provincial, for the improvement of the local activity and for the acknowledgement, by the capital, of a better status (the financial one included), only sound exaggerated, in relation to the real problem, minimized or ignored by the majority.

Leonidas Rados, *Între aplecarea spre învățătură și utilitatea civică: studiile teologice ale lui Constantin Erbiceanu la Atena (1865-1868)*, în „Anuarul Institutului de Istorie „A.D. Xenopol” Iași”, L, 2013, p. 305-321.

Abstract:

Both theologian and historian, Constantin Erbiceanu came into the public attention with his investigation on the Phanariote regime that had long been criticised especially by the historians of the 1848. He is a pioneer of professional studies dedicated to that exotic epoch of the Romanian Principalities and the first scholar who partially refused his predecessors' ideological redundancy.

Constantin Erbiceanu had graduated in 1858 from the Socola Theological Seminary (Iași) and then from the Faculty of Theology of the local university (1860-1864). At the end of 1864, he was leaving to Athens with a scholarship granted by the Romanian State to specialize in the field of theology at the University of Athens, so that, at his return home, he could contribute to the progress of the local society.

At the University of Athens, Constantin Erbiceanu proved to be a model student, very patient, at the same time, with the new environment he joined, a complicated and not very effective one. He heard, among other classes in Theology, the Greek history and literature classes of Professors K. Paparrigopoulos and K. Asopios, who drew him nearer to the topics of modern Hellenism, but at the same time he improved his Greek, the essential instrument for his later undertakings, where he neutralized most of the ideological load we can find at his contemporaries as far as the Phanariote regime was concerned.

This historiographical approach that Constantin Erbiceanu undertook cannot be imagined without taking into account the experience he acquired in the field of the Greek letters on the occasion of that scholarship. Though C. Erbiceanu minimized the influence of the studies pursued in Athens on his historiographical results, one cannot deny the part that his training in the Hellenic environment and his studies in the fields of the Greek language, literature and history played, granting him a clear advantage over other Romanian researchers of such a complicated period, when the usage of the Greek language was almost entirely lost.

Leonidas Rados, *Un student teolog la începuturile Universității din Iași: Constantin Erbiceanu*, în „*Historia Universitatis Iassensis*”, nr. III/2012, p. 75-120.

Abstract:

In 1860, when the University of Iași was opened, theological studies played a particular part in the projects of public education, being deemed vitally important for the preservation of the national essence and morality in a continuously changing society. Among the first students who enrolled in the Faculty of Theology there was Constantin Erbiceanu, who later would become, together with more famous names like A.D. Xenopol and Nicolae Iorga, one of the Romanian historians who would investigate the Phanariote period and the Greek-Romanian cultural interferences in a more objective manner than their predecessors, the Romanian Forty-Eighters, had done.

Coming from a family of priests, from the village of Erbiceni (near Iași), the young Constantin Erbiceanu had graduated, in 1858, from the Theological Seminary of Socola (with six grades) and had attended, for a short period, the Gymnasium of Iași; finding out that the University was to be opened, he enrolls then as an “ordinary” student.

The present paper follows the academic evolution of the future Hellenist, with a focus on the concrete conditions in which theological studies acquired their rightful place in the “National University”, on his fellow students, his professors and the courses he attended, as well as on his graduation and even on his attempts to occupy, in 1864, one of the vacant chairs in the above-mentioned faculty.

Leonidas Rados, “*WE WENT TO ACQUIRE KNOWLEDGE AND BRING IT BACK TO OUR COUNTRY*”. *THE IDEOLOGICAL MOTIF OF THE ROMANIAN YOUNG MAN STUDYING ABROAD IN THE MID-19TH CENTURY*, în Iulian Boldea (coordonator), *Studies on literature, discourse and multicultural dialogue*, Section History, Targu-Mures, Editura Arhipelag XXI, 2013, p. 396-402.

Abstract:

It is well-known that in the mid-19th century, just like during the next decades, the schooling of the Romanian cultural and scientific elite was done in institutions and universities of the Enlightened Europe. The Romanian authorities in the field of education selected and sent the serious, assiduous young men to study abroad, in order to cover those educational and social areas that contributed directly to the State’s modernization and proper functioning. This policy was enjoying strong support in the years of the Principalities’ Unification, not as a purpose in itself, but with a view to legitimizing and raising the quality of the domestic educational establishments, which could thus benefit from the training and experience of the former scholars, involved in the teaching process.

Otherwise, the young men’s leaving abroad, with State scholarships, in order to carry through and improve their schooling and to put their new skills and abilities, when they came back home, in the service of the community, represented a widely spread ideological motif, that the press of the time reflected quite intensively. Obviously, such thoroughly instructed figures were given, upon their return, powerful positions in the public system and, implicitly, in the society of the time.

This educational subsidizing policy for the Romanian young men’s training in prestigious European centres played actually, besides its quantitative role meant to solve the lack of specialized personnel, which a continuously expanding State needed, a qualitative part, aiming at refreshing the local habits and installing in high positions individuals who were trained in evolved, functional cultures and societies (valuing perseverance, discipline, reliability) and who were able to train, in this direction, the public spirit of the young generations.

The sixth and the seventh decades registered the most significant numbers of Romanian scholars abroad. This was not only a State unilateral action, with the goals described above, as the wish to go to “one of the oldest and best schools of the civilized states” – as one of the stipendiaries said in 1865 – was almost general among the Romanian young men at that time. We deal with a serious movement, which concerned the whole philosophy of the public education system.

Considering the character of public utility of the young men’s travelling abroad for studies, there was a certain ideological code that had to be activated in almost all official speeches and in the official correspondence between the scholars and the Ministry as well, a code that had to include at least three elements with a

highly symbolic value: the State's financial effort, the scholar's fondness for study and, last but not least, one's love for the motherland.

Leonidas Rados, "*Fructul interzis*". *Studentimea ieșeană și tentația politicii (1860-1914)* [The "Forbidden Fruit". Students of Iași and the Temptation of Politics], in Irina Nastasă-Matei, Laurențiu Vlad (eds.), *Universitate și Politică. Evoluții instituționale românești și trasee europene de formare intelectuală (secolele XIX-XXI)* [University and Politics. Romanian Institutional Evolutions and European Trajectories of Intellectual Formation (19th-21st Centuries)], Bucharest, Editura Universității București, 2014, ISBN 978-606-16-0479-1, p. 217-229.

Abstract:

More timid than it should have been at the beginning, the voice of the students of Iași becomes, at the beginning of the 20th century, quite sonorous in the public/political area. Meanwhile, the limits within which the students could express themselves politically had widened to such an extent that the young people's participation in political demonstrations was overlooked if they did not generate public scandals; their enrolling in political parties was however forbidden under threat of expulsion. But this element neither represented an impediment, as the implication of the young University students in the political parties' life could very well occur based on verbal agreements between the students and the political leaders, while the students were officially enrolled in the party once they graduated, when, according to the "merits" they had in the struggles with the adversaries, they were supposed to receive the political functions that could make them climb on the social ladder.

Leonidas Rados, *The development of the Student Societies in the City of Iași during the Second Half of the 19th Century. European Models and Local Forms*, in *Globalization and Intellectual Dialogue. Multidisciplinary Perspectives*, Section: History (ed. Iulian Boldea), Târgu Mureș, Arhipelag XXI Press, 2014, ISBN 978-606-93691-3-5, p. 322-329.

Abstract:

Created in 1860, more by political reasons than as a response to the local intellectual market needs, the University of Iasi had a complicated evolution not only until 1864, when the new Law of Education recognize and regulate the existence of two universities (of Iași and Bucharest), but decades after. In the situation of relatively provisional of the beginnings, the students of the Iasi University hesitated to build their own bodies as they existed in the *civilized* Europe. In fact, in an institution with no tradition and without successive generations of graduates was not immediately possible to develop an awareness of the body, especially the associative spirit.

The first attempt in this direction is due to a young man who had studied law in Vienna for a while and then entered the University of Iași as an auditor in the academic year 1863-1864. The model is that of the *Literary and Scientific Society of Romanian Students in Vienna*, just established in the capital city of Austria. Unfortunately, the attempt failed, just like the next one, of a "literary society", in 1870. Only in 1875 the the students of Iasi succeeded to build their own association, under the name of *The Student's Club of the University of Iași*.

The local specificity is giving by the absence of associations like fraternities (so popular in Germany and in other countries) where the focus is not on the side of patriotic, national and even the scientific life, but on physical and cultural maturation of the novices. At the University of Iasi, the student associative spirit was consumed by an important mission: to raise the people level of culture and civilization and to inoculate the national ideals, a goal that needed all the energy of the educated youth. Not surprising, after all, because the Romanian universities were not built as institutions designed to ensure balanced and disinterested knowledge, but as powerful weapons, perhaps the most significant ones, in the battle for the national evolution and prosperity.

Florea Ioncioaia, *Mobilités étudiantes et configuration de soi: les jeunes roumains en France (1800-1940). Une mise en question*, în *Francopoliphonie: l'interculturalite a travers la linghistique et la literature*, vol. I, Numéro 7, Chişinău, 2012, p. 313-321 (with no indication of the project).

Abstract:

The contribution of the young people who studied abroad in the process of Occidentalization of Romania has been known for a long time. The subject has already been dealt with by several systematic historical researches. It is true that, in spite of the recent efforts to make them at least compatible, they still remain strongly disparate or even dissonant. Furthermore, many of the approaches lack an adequate conceptual and methodological framework, which could integrate the multitude of the existent or possible approaches, and especially configure an autonomous field of research that would allow the data obtained in empiric investigations to be rendered relatively compatible. How could therefore one make a research in the history of student sociability and migration? The present approach tries to answer this question by briefly analysing the historiography of the experience of the Romanian youth's studying in France, one of the most significant experiences in terms of size and outcomes. The approach includes an attempt to systematize the main problems, a description of the methodological horizon and of the sources, as well as the presentation of a particular case, the experience of the Romanian young students at *Ecole Normale Supérieure*, seen as a historiographical issue.

Florea Ioncioaia, *Evrei în corpul didactic al Universităţii din Iaşi (1860-1940)* [Jews in the Teaching Staff of the University of Iaşi (1860-1940)], in Carol Iancu, Alexandru-Florin Platon (eds.), *Profesori şi studenţi evrei* [Jewish Professors and Students], Iaşi, Editura Universităţii, 2012, p. 247-272 (with no indication of the project)

Abstract:

The paper proposes a presentation of what one could call the first wave of Jewish intellectual youth who occupied academic positions, the lower ones included, at the University of Iaşi. For the history of the University, their presence indicates the moment when a new category of University staff emerged, generally ignored by then: the lower one. The Jewish academe seems to illustrate the best this new category of academic personnel, in precarious subaltern positions. At the same time, the fact could demonstrate a certain opening of the academia of Iaşi, in a moment when the anti-Semite pressure starts to manifest itself quite significantly in the public area. The fact that two faculties only (Sciences and Medicine) promoted the presence of Jews among the University staff

could be explained by the fact that they were more susceptible to the model of the cosmopolite university, as an ideal space of truth and pure knowledge, as well as by the need for technical skills in specialized fields. This moment will be somehow brutally or inexplicably stopped in 1910. There will be a real fracture, as after 1919 the phenomenon will take a radically different form, by the agency of different actors. Besides the fact that the number of the people involved is almost tripled, their statuses are much higher: the positions are more stable, the possibility of a career also appears. Moreover, it is interesting to see how the Romanian students and student associations, with a more and more nationalist orientation, responded to the presence of these specialists in the academe.

Florea Ioncioaia, *Istorie intelectuală și referință ideologică: preistoria Universității din Iași* [Intellectual History and Ideological Reference: the Prehistory of the University of Iași], "Historia Universitatis Iassiensis", I/2010, pp. 13-36.

Abstract:

At a superficial first sight, it could seem obvious that the historiographical approach referring to the *origins* or the *prehistory* of the University of Iași is more than an homage to predecessors, to failed attempts or to modest projects, a mere celebration, therefore, of the historical and intellectual "roots" of the institution. It is important to explain the persistence of this historiographical model, beyond the epochs, the ideologies and the intellectual trends.

We can notice that, in spite of the inherent diversity of the groups of authors who wrote the history of the institution and of the cultural and ideological contexts, we do not actually have multiple versions of the University's *prehistory*: we are facing a canonical, reiterative, non-problematic past. At the same time, except for the attempt opening the volume of 1985, we have no other tries to conceptualize or at least conceive the history of the university as a separate field, as part, at least, of an approach consecrated to the history of education.

Maybe for this reason too, the questioning, the theoretical interrogations and the methodological researches are rare. The *prehistory* of the University of Iași, with each contribution, took the general form of a scheme of historical representation, with a purely scenic function, the expression of a historiographic meta-discourse celebrating the historical process-like evolution, understood as an organic, national, necessary development.

lorea Ioncioaia, *Elite à l'attente. Etudiants et universitaires d'origine juive à l'Université de Jassy (1896-1940)*, in *Anuarul Institutului de Cercetări Socio-Umane „Gh. Șincai” Tg. Mureș*, XVI/2013, p. 129-142;

<http://www.ceeol.com/aspx/issuedetails.aspx?issueid=d719d344-7a41-4939-af51-e64dff22175&articleid=d33e9908-5e3a-49e6-9814-d462daa1a2e2#ad33e9908-5e3a-49e6-9814-d462daa1a2e2>

Abstract:

Very often, the formation of the national elites in Eastern Europe involved an exacerbation of the exclusivism on the account of ethno-confessional criteria. For a long time, the Jewish elites from Romania were banned from occupying a leading institutional position. What was the role of the universities in this respect? Did they contributed to the

exclusionary process or, on the contrary, were they the channels through which the Jewish world and their elites could integrate from social and cultural point of view?

This topic is only at an incipient phase and the research papers concerned with putting together plain facts are almost nonexistent. Consequently, by choosing the case study of Jasy University - the oldest Romanian university and the place where during the interwar period a strong anti-Semitic movement developed - in the present study we account for the presence of the Jews among the university staff while, in parallel, try to reconstitute the main lines of the institutional development that served as a background for this phenomenon.

The preliminary results of this study show that in the last decade of the 19th century and up to the end of the 1930s of the 20th century, a number of almost 40 university staff shared a Jewish confessional belonging. The dynamics are uneven as well as the status of these people. Among them, only one succeeded to be appointed as full professor. For a decade or even longer, the majority of the Jewish staff occupied positions at the bottom of the hierarchy or stood in, so called, "in expectation" positions. At the beginning of the 1930s they will be entirely excluded from the university.

Vasilica Asandei, *Muzeul de Antichități din Iași: de la primele inițiative la înființare (1897-1916)* [The Museum of Antiquities of Iași: from First Initiatives to Establishment (1897-1916)], in "Historia Universitatis Iassiensis", 2/2011, pp. 215-233.

Abstract:

The paper analyses the early stage of development of the Museum of Antiquities, defining first its institutional nature and situation (headquarters, budget and equipment). The most important figure, who made these initiatives come true, was Orest Tafrali. He was preoccupied to develop the Romanian historical and archaeological education, organizing a seminar within the Department of Archaeology and Antiquities, aiming at improving the working methods with the students. Thus, he elaborated tutorials for the students of the Seminar of Archaeology, he proposed students for fellowships abroad and organized study trips home and abroad, especially for those who were members of the student associations.

Studies sent for publication and accepted by the committees

We can mention here the collaboration in the projected international volume "Student Revolt, City and Society - From the Middle Ages until Today", by Pieter Dhondt and Laura Kolbe (eds.), with two articles related to the project topic: Leonidas Rados, "It was decided in the Student's Club": *The first student strike and the city of Iasi*; Florea Ioncioaia, *Walking out Dissent: Counter-Culture, Milieu, and Student Rebellion in Romania*. The abstracts have already been accepted in August 2012, the first meeting between contributors and editors is programmed for 19-22 June 2013, and the final articles have been submitted.