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The volume edited by Lucian Nastasa and Levente Salat plans to offer to readers access to some texts the editors consider essential to the understanding of the complex phenomena derived from the minority status acquired by the Hungarian population of Transylvania at the end of the first world war.

Although the selection of the material was not an easy task, being only a remote part of what the Hungarian identity discourse meant, the book manages to depict the diverse approaches of the minoritarian ethic of the between war period. The debate is seen in its strong connection to the one of the post-communist period. Furthermore, gathering all these texts puts the issue in a completely new light, different from the ethnically or ideologically biased ones of the traditional Romanian historiography. Too many historians approached the problem of the Hungarian minority without even having access to the most elementary knowledge of the Hungarian language and culture or to the Hungarian media. Incomplete and distorted, sometimes offending histories were presented to the public aiming to reproduce and perpetuate false images. This volume challenges unprofessional approaches of the past, stimulating the search of something that should have been revealed long ago.

There are 24 texts in this volume, written by 16 authors, most of them outstanding personalities of the cultural life of the Hungarian minority in between war Romania. They are presented chronologically. As the editors claim, both authors and texts are not necessarily representative; they describe however the dramatic path and the efforts of a community to redefine its identity in the context emerging after the Peace Treaty of Trianon. This explains why most of the texts are essays. The genre presents however serious limitations. They vary between the two major standpoints presented by Karoly Kos' manifest *The crying voice* and the one present in Sandor Makkai's incendiary essay *That cannot be*.

The first text, published in 1921 was known as the manifest of the Hungarian political activism, the one that encouraged the members of the community to get involved and organized. The author presents the conviction that passive resistance is harmful for the future of the community, focusing on the peculiarities of Transylvanian Hungarians, an aspect seen as an act of treason by many Hungarian intellectuals. The second standpoint is depicted in Sandor Makkai's text, published in 1937. The author, a Reformed bishop

explains the reasons that made him return to Hungary after two decades in the service of the Hungarian community of Transylvania. He argues that, as the title suggests, it is impossible to live as a minority member. The first position is the voice of those who argued that the Hungarian community should adapt to the new context and try to preserve actively the cultural heritage and the liberties of its members and finally to successfully integrate in the public life of Romania. The second one marks the disappointment and sadness of losing the former status.

Between these two distinct moments, 1920 and 1940, and the two standpoints lies the spectrum of the texts, revealing the diversity of ideas and images that Hungarians embraced, the way they reflected at their condition. A close reading of the texts will only clarify many of the misinterpretations and arguments that still exist in the Romanian public sphere and will encourage further documentation and research as the starting point of improving dialogue and sincere communication between the Hungarian minority and the majority population.