

Abstract

AGNIESZKA BARSZCZEWSKA: THE PROBLEM OF MOLDOVAN CSÁNGÓ IDENTITY (1860–1916): POLITICAL DETERMINANTS. The author of polish origin, sets the political determinants of moldovan csango identity in a historical perspective. Her study's outcome is based on her documentation work made in the Vatican Secret Archives (*Archivio Segreto Vaticano*) as well as at the Saint Congregation for Evangelization (*Archivio Storico della Congregazione per l'Evangelizzazione dei Popoli*), till now a missing body of documents within csango studies. In her paper the author focuses on the political forces that affected identity change among the csangos, embracing the period from 1860 to 1916. The insightful conclusion of the study unravels a Vatican who's worries for it's own influence in an orthodox country like Romania, though aware of its subjects true needs, make it accept conditions set by the Romanian Government, and with it's own catholicism-disseminating actions finally contributed to the linguistic, religious and cultural „melting process” of both the csango and romanian population.

TÁNCZOS VILMOS: WITH THE EUROPEAN COUNCIL AT THE MOLDOVAN “CSÁNGÓ” PEOPLE. *The Notes of a Journey in Moldova. 5–8. sept. 2000.* In the 1990s the official state institution and the Moldovan catholic-church committed a succession of trespasses with the csángó communities. Here we can mention the census manipulation or the prevention of the Hungarian language teaching in schools. Oppositely to these the Moldovan Csángó-Hungarian Association protested several times at both Romanian and International forums. There were published a several articles about the violent assimilation in the West European media. The European Council and the FUEV (FUEN, Federal Union of European Nationalities) in July 1999 jointly sent an investigation committee to Moldova to examine the csángó population's situation. On this journey the author took part as an expert, the following study was born from the journeys experiences.

PETI LEHEL: TRANSNATIONAL LIFEFORMS AND SECTS. ON THE POSSIBILITIES OF INTERPRETING NEW RELIGIOUS PHENOMENA IN MOLDAVIAN CSANGO VILLAGES. The paper aims to describe phenomenas of modernization in Moldavian csango villages in the context of religiosity. It interprets the most significant shifts in the lifeforms and traditional religiosity, the change of central values, tendencies of secularization and the emergence of sectarianism. The author argues that the religious experience gradually evades community and (Church) legitimation, so that the ever larger individualization of religious experiences and conceptualization leads to the pluralization of worldviews. The impersonalization of social control, the changing norms that affect everyday life, the rolechange of religious values, the individualization of communities, basically the transforming forces of modernization on society disable the catholic church to fully integrate the csango village population, who in rising numbers attend new teachings that offer an updated worldview, as well as a brand new set of community/religious norms. The author argues, that sectarianism/sectarianization is a part of modernizational strategies, and that as a consequence of transnational lifeforms, sects have become part of social mobility.

MEINOLF ARENS: AN ETHNIC GROUP AMIDST THE TENSIONS OF TOTALITARIAN DEMOGRAPHIC POLITICS. CSANGOS/HUNGARIANS IN THE CONTEXT OF ROMANIAN-HUNGARIAN-GERMAN RELATIONS (1944). According to the Munich based scholar the history of moldovan csangos was much more influenced by major european events, then it was earlier thought. One has to mention here their (i.e. csangos) strictly defined frames by the two known totalitarian regimes of the 20th century. One key event of matter to csangos from the hungarian side was the resettlement project on the summer of 1944 that eventually failed. This clearly shows the ideological positions of both the hungarian and rumanian government of that time, as well as the role of Nazi Germany on the csango issue.

ILYÉS SÁNDOR: THE “CSÁNGÓ” IMAGE IN THE TRANSYLVANIAN HUNGARIAN PRESS ON THE MILLENNIUM TURN. The present study follows the interpretation of the discourse on the Moldavian Csángós from one particular point of view and based on one particular corpus. At the beginning of the new millennium the Hungarian press from Transylvania regarded the Csángós as one of the main topics and that resulted in a process of narrative colonization. Based on the model of culture nation, the Csángós became a part of the Hungarian nation, being represented as the most hard fated ethnic group, a true symbol of fate.

KINDA ISTVÁN: PUNISHMENT PRACTICES AMONG THE MOLDAVIAN CSANGOS. This paper aims to present the system of punishment in moldavian csango villages. Upon comparing west-european, szekler and csango examples, we will focus on outlining a common european set of punishments which took its shape during early modernity and modernity too. The typology of csango punishment practices thus outlined will throw a light on the archaic forms of reestablishing order, and the retaliation of norm deviance, in short the cultural-historic rootedness of norm reestablishing. The typology of these specific csango cultural ways of social sanctioning and social retaliation can be set in the backdrop of community law.

IANCU LAURA: CUSTOMS OF THE CALENDAR IN A MOLDAVIAN VILLAGE (MAGYARFALU)*. The author wants to give an account on the calendar customs of a csango village in Moldova. The key motive of her analysis are customs as modes of organizing, maintaining, and functioning cultural information. She believes that the customs of hungarian csangos go beyond that, they show the ethnic specificity of the local culture, and these „ethnic” customs act as distinguishing features of the community. The custom system in this reading differentiates communities doubly, on a formal plain differentiates them towards the exterior, in its content this system offers internally a pattern of orientation for those inside it. Finally customs act as a frame for the whole of life and community (*individual–the other–the dead and God*), as well as the three temporal experiences (*Past–Present–Future*). The author brings up-to-date information to back her theoretical insights.

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