

ROMANIAN INTERWAR NEWSPAPER “OUR PEOPLE”. BRIEF CONTENT ANALYSIS

Alin Bulumac⁵¹

ABSTRACT

This material represents an attempt to systematically present the problems of the Romanian administration in Transylvania during the interwar period. The method of content analysis gives the reader a brief look at the level of tension of the authors by identifying major themes of interest. Moreover, the main themes identified in the newspaper's contents simultaneously represent the strategic points of intervention of the Romanian state in what could represent a movement to reconquer the intra-Carpathian space.

Keywords: content-analysis, strategic perspective, geopolitics, Transylvania.

INTRODUCTION

This material offers the reader a brief perspective on the content of the Romanian newspaper from the interwar period “Neamul Nostru” (“Our people”)⁵². This newspaper founded by I. N. Țuțuianu and managed by I. Roșu appeared only in 1936, in the city of Sfântu Gheorghe, in 19 issues. This newspaper represents the voice of Romanians from Treiscaune County, a szekelized⁵³ county where Romanians find themselves captive to a phenomenon of assimilation that exceeds individual resistance. To identify and offer a succinct but qualitative perspective on the problems faced by Romanians, the newspaper was analyzed using a content analysis method.

CONTEXT

The vital element through which a nation manages to stand out in history is the social will of its members, but equally important is the influence of geopolitical circumstances.

⁵¹ BA in Sociology, MA in Human Resources, Faculty of Sociology and Social Work, University of Bucharest, E-mail contact: alin.bulumac@gmail.com.

⁵² See “Our People” newspaper from Eurocarpatica library, Available at: https://eurocarpatica.ro/?page_id=724.

⁵³ The subtitle of the newspaper: “Weekly paper of Romanians from the szekelized land for national, cultural, science and art propaganda”.

The first major geopolitical event occurred on December 1, 1918, a moment that offered hope that things would improve for the Romanian nation, which for far too long had been tolerated and deprived of basic rights of identity manifestation in Transylvania.

The second major geopolitical event that directly influenced the life and possibilities of the Romanians manifesting their will inside the Carpathian arc was the Treaty of Trianon. In essence, the treaty was thought to provide a legislative framework conducive to the organic manifestation of all nations and the elimination of the idea of a privileged nation. In reality, these privileges have not ceased to exist, especially because of the political – economic intervention of the entire state apparatus, as in the case of Hungary.

ARGUMENT – WHY IT IS A STATE PROBLEM?

This article provides readers with a synthetic perspective on the local realities of Treiscaune County. The first thought that should be imprinted in the reader's mind is that of clarifying the necessity of browsing such a newspaper. The very name of the newspaper "Neamul Nostru" ("Our people") attracts attention because the title draws attention to an element of high regard, the nation. Knowing that

"the state is today only a form of manifestation of the nation, therefore a reality functionally subordinate to it"⁵⁴.

The title indirectly and discretely indicates the urgency and importance of the newspaper itself. In other words, the "Neamul Nostru" ("Our people") newspaper communicates to its readers the fact that "something" happens to the highest social unit, the nation. All the more so as the subtitle of the newspaper directly indicates the cause of the problems in the region through the subtitle of the newspaper "Weekly sheet of the Romanians from the szekelized land for national propaganda, culture, science and art" one must be aware of the fact that the Romanians in that area are facing a series of problems that exceed the local capacity to organize and defend the Romanian identity in the area. This is because there is an inequitable ratio of resources among Romanians, Hungarians, Szeklers, and Saxons. Budapest coordinated, supported, and intervened indirectly to strengthen the Hungarian element in the area. On the other hand, the Romanian community only had the effort and support of the local elites, efforts that tried to be made known to the public through newspapers such as "Neamul Nostru" ("Our people"). Therefore, problems highlighted in the newspaper represent nothing more than a request for help directed to the Romanian state, the only geopolitical actor capable of opposing the intentions and interventions of another state.

⁵⁴ Dimitrie Gusti, *Cunoaștere și acțiune în serviciul națiunii [Knowledge and action in nations's service]*, Bucharest, Royal Cultural Foundation "Prince Carol" Publishing, Vol. I, 1939, p. 4.

“That is why it is not indifferent to a nation if it lives far from the river power of other nations or if it is surrounded or even penetrated by nations which have tendencies to dominate and feel called to carry out a mission hostile to the neighboring nations. The science of the nation must therefore also follow the soul power, the life attitude of the nation, but to the same extent the soul neighborhoods, the countries that surround it and their development intentions, as well as the cohabiting populations, the minorities that may have their own tendencies to achieve, specific missions, against the majority nation”⁵⁵.

ARGUMENT – WHY IT IS A KEY PROBLEM?

The urgency and importance of the problems highlighted in the newspaper are given by the geopolitical imbalance created by the intervention of one state on the citizens of another state. In this case, it is the geopolitical initiatives of Budapest in Treiscaune County. This falls within what is meant by an ethnohistorical conflict, in which the main objective is to preserve the social memory of the dominant ethnicity, especially by eliminating evidence that contradicts the paradigm promoted by Budapest. The political advantage (in some places even the monopoly) of the Hungarians made the Romanian population, although ethnically the majority, deprived of the tools to preserve their identity and to pass on the historical truth.

“(…) the major ethnic groups were able by virtue of their political monopoly to accumulate and preserve their ethnic heritage, especially their ethnohistory. They have rich documents, a diverse and rich memory, developed codes of communication, institutional storage of documents and a class of specialists in the creation, preservation and transmission of such documents, mainly priests and scribes (...) many of the peripheral and demotic ethnicities of smaller size were excluded, kept away from the instruments of political transmission and lacking institutional support, being sometimes also deprived of the specialist class, of communication channels, so they were not able to save much of their ethnohistory beyond the duration several generations”⁵⁶.

⁵⁵ „De aceea nu este indiferent pentru o națiune dacă trăiește departe de puterea de înrâurire a celorlalte națiuni sau este înconjurată sau chiar întrepătrunsă de națiuni care au tendințe de dominare și se simt chemate să realizeze o misiune potrivnică națiunilor conlocuitoare. Știința națiunii trebuie să urmărească deci și puterea sufletească, atitudinea de viață a națiunii, dar în aceeași măsură vecinătățile sufletești, țările care o înconjoară și intențiile lor de dezvoltare, ca și populațiile conlocuitoare, minoritățile care pot avea tendințe proprii de realizare, misiuni specifice, potrivnice națiunii majoritare.”, in *Ibidem*, p. 13.

⁵⁶ „(...) etniile majore au fost capabile în virtutea monopolului lor politic să acumuleze și să își conserve moștenirea etnică, în special etnoistoria lor. Ele au documente bogate, o memorie diversă și bogată, coduri de comunicare dezvoltate, stocare instituțională a documentelor și o clasă de specialiști în crearea, prezervarea și transmiterea unor asemenea documente, în principal preoți și scribi (...) multe dintre etniile periferiale și demotice de mai mică dimensiune au fost excluse, ținute departe de instrumentele transmiterii politice și lipsite de suportul instituțional, fiind lipsite uneori și de clasa de specialiști, de canale de comunicare, astfel că n-au fost capabile să salveze prea mult din etnoistoria lor dincolo de durata câtorva generații.”, in Ilie Bădescu, *Sincronism european și cultură critică românească [European Synchronism and Romanian Critical Culture]*, Iași, Tipo Moldova Publishing, 2016, p. 9.

“The ideology of denationalization, assimilation, or forced and rapid annihilation alongside the idea of the ‘political nation’ has become not only a fighting argument of domination, but its very expression”⁵⁷.

A second aspect of the seriousness of things is the fact that this situation of discrimination and assimilation of Romanians is not new but dates back a long time before the time of the Great Union, a fact that further damages the security projection of the Romanian state inside the arch Carpathian. The role of guarantor of identity security in this area before 1918 was the Church, a role it fulfilled by virtue of the ideal of the reunification of the nation, but combating the actions of a state, especially when it undertakes subversive actions, falls to an actor with similar powers: the Romanian state.

“With great difficulty the Romanians of this land escape from the races that stretched them all day long by the Szeklers, who today in their national fanaticism do not even consider the Romanians human. Among these unfavorable circumstances, who will be surprised to see that apart from a few communes located at the foot of the mountains on the border of Moldova and Romania, whose inhabitants maintained a continuous relationship with the neighboring Romanians as cattle herders, in the other communes with Romanian inhabitants no longer you don’t hear anyone speaking Romanian. Well, these wretched Romanians have lost, apart from their language, the Romanian customs, and customs, which also connected them to their national body. The only shield that escaped the Romanians of today until now in the middle of the times was undoubtedly the church, which if the Romanians were missing, they would have been absorbed by the Szekler nation”⁵⁸.

In other words, the mission of the Romanian state in the Carpathian basin meant nothing more than the recapture of the natural right guaranteed by the signatory states through the Treaty of Trianon.

⁵⁷ „Ideologia deznaționalizării, a asimilării, ori a anihilării forțate și rapide alături de ideea «națiunii politice» a devenit nu numai un argument de luptă al dominației, ci însăși expresia sa.”, in Raoul Șorban, *Fantasma Imperiului ungar și casa europeii [The Phantasm of the Hungarian Empire and the House of Europe]*, Bucharest, Globus Publishing, 1990, p. 18.

⁵⁸ „Cu mare greutate scapă românimea din acest ținut de cursele ce le întindeau toată ziua secuiei, care astăzi în fanatismul lor național românul nici nu-l considera om. Între aceste împrejurări nefavorabile cine se va mira văzând că în afară de vreo câteva comune situate la poalele munților la frontiera Moldovei și României, ai căror locuitori au întreținut ca păstori de vite un raport continuu cu românii învecinați, în celelalte comune cu locuitori români nu mai auzi pe nimeni vorbind limba română. Ba acești români nenorociți au pierdut în afară de limba lor, portul și datinile românești, care îi mai legau de trupul lor național. Unicul scut ce a scăpat pe românii de azi până acum în vitregia vremurilor a fost fără îndoială biserica, care dacă lipsea românii de mult erau absorbiți de neamul secuiesc.” in Ioan Lăcătușu *et al.*, *Românii din Treiscaune, Ciuc, Giurgeu și Odorhei, în presa din Transilvania până în anul 1918 [Romanians from Treiscaune, Ciuc, Giurgeu and Odorhei, in the press from Transylvania until 1918]*, Sfântu Gheorghe, Eurocarpatica Publishing, 2021, p. 108.

CONTENT ANALYSIS

1. Selection criteria

Since the newspaper includes various topics, such as aspects of daily life, advertisements, cooking recipes, grammar lessons, and various announcements of local interest, we focused our attention on articles that raised the issue of discrimination and assimilation of Romanians based on ethnic criteria.

2. Analysis criteria

The orientation of the discourse was categorized into three orientations:

- a) “positive” orientation – those articles that describe or urge to action the Romanian community, implicitly the Romanian state, and that do not show any state of suffering of the community;
- b) “negative” orientation – those articles that lament the sufferings of the Romanian community, describe the illegalities or negative public discrimination committed by the leaders of neighboring communities, and describe the way Budapest acts directly in support of revisionism;
- c) “neutral” orientation: articles that mention things, states, and facts that cannot be included in any of the above categories but are related to the identity issue.

3. Context unit – analysis

To decode the orientation of each article, the paragraph was used as the unit of analysis and the article as the context unit. Thus, 631 paragraphs were identified within the 44 articles and were categorized as follows:

- a) Paragraphs with positive orientation: 181 or 28,68%;
- b) Paragraphs with negative orientation: 289 or 45,80%;
- c) Paragraphs with neutral orientation: 161 or 25,52%.

In other words, the dominant orientation of the newspaper is critical of the state of the Romanians in that region, because according to the weight of the orientation of the articles, it emerges that Romanians are discriminated against in approximately 45,80% of the analyzed articles, while an improvement in the state of the Romanians can be glimpsed in only 28,59% of items.

4. Units of meaning

The analyzed articles also offer, in addition to the positive – negative perspective, a synthetic approach. Thus, the 44 articles can be classified around 9 major themes, or “units of meaning” – the smallest statements that are intelligible on their own:

1. **Criticism of elites:** in 12 articles, the administrative elites of the Romanian state are criticized by the local elites because they, being devoid of any national ideal, do not respond to the community needs of preserving and uplifting the Romanian community.

“From top to bottom only personal material concerns, narrow ambitions that nail this proud country to the ground. Today, the moral, conscientious man who seeks to reach an ideal is removed, to make room for the political man, the man without a noble ideal”⁵⁹.

2. The oppressive character of that period and its consequences: In 10 articles, it is confessed that all written testimonies about the invasion of the Hungarians in Transylvania were destroyed precisely by the invaders, so that the point of view of the native population would not be known.

“The origin of the Romanians in Transylvania, before the Hungarian invasion, is much discussed by our enemies, who seek to take advantage of the fact that there are hardly any documents. Or precisely these documents were destroyed by them, because the Hungarians were the last edition of the great barbaric invasions of Mongol-Hunic peoples, who in their rush for conquests swept away everything they found in their path; therefore, also the multitude of written documents”⁶⁰.

3. The weak situation of the Romanian media versus Strong situation of the Hungarian press – In seven articles, the influence and ability of the Romanian media to spread vital information to the Romanians in the region (b) is described comparatively with the influence, support, and aggressiveness of the Hungarian media (a). The paradox lies precisely in the fact that a good part of the funds with which it operated came from the Romanian state.

“a) Compared to the situation in 1918, this means that in Transylvania under Romanian rule, there are ten times as many daily Hungarian newspapers than during Hungarian rule and seven and a half times as many weekly newspapers! we ask now what man of good faith; does this mean the persecution of the Hungarian press in Romania?!”⁶¹.

“b) They were condemned and fined, they clogged the prisons and paid fines, and yet they went into battle with a clear head without thinking about those at home.

⁵⁹ „De sus până jos numai preocupări materiale personale, ambiții înguste care pironesc pe loc această mândră țară. Azi omul moral, conștiincios și care urmărește ajungerea unui ideal este înlăturat, ca să facă loc omului politic, omului fără ideal nobil.”, in N. Văduva, „Să ne deschidem ochii” [“Let’s open our eyes”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 11/1936, p. 1.

⁶⁰ „Originea poporului românesc în Ardeal, înainte de năvălirea maghiară, e foarte mult discutată, de dușmani noștri, cari caută să profite depe urma faptului, că nu prea există documente. Or, tocmai aceste documente au fost distruse de ei, deoarece se știe prea bine, că Maghiarii au fost ultima ediție a grozavelor năvăliri barbare de popoare mongolo-hunice, cari în goana lor după cuceriri au măturat tot ce au găsit în cale; deci și mulțimea documentelor scrise.”, in Dragoș Tomoiagă, „Românii și secuii” [“Romanians and the Szeklers”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 5/1936, p. 2.

⁶¹ „Comparat cu situația din 1918, aceasta însemnează, că în Transilvania de sub stăpânirea românească apar de zece ori atâtea gazete zilnice maghiare decât pe vremea stăpânirii maghiare și 7 și jumătate ori atâtea gazete săptămânale! întrebăm acum pe ori ce om de bună credință; aceasta însemnează persecuția presei maghiare din România?!”, in ***, „Situația presei românești din Ardeal înainte de unire” [“Situation of the Romanian press in Transylvania before the Great Union”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 13/1936, p. 4.

Because by atonement with their foreheads raised, they did nothing but demonstrate the validity of our rights for the fulfillment of our national creed”⁶².

4. **Romanian state:** in six articles, it is described how the Romanian state should support the rise of a Romanian middle class, capable of developing the Romanian community locally and strengthening them by creating new links with other communities outside the Carpathian arc.

“And then the Mocans, endowed with beautiful qualities and a pronounced mercantile spirit, are meant to give us a middle class that will conquer the cities of the region. For this purpose, certain measures are required from the State to help trade, industry and trades, as well as for the establishment of a network of credit institutions”⁶³.

5. **Hungarian propaganda:** in five articles, it is described that Hungarian revisionism manifests itself with greater intensity, despite the achievement of the Great Union. The concern is that Budapest could send news and updates of the rematch attempt to the ethnic Hungarians in Transylvania on a daily basis.

“Every morning, or at lunch, or in the evening, when he comes home from work, every Hungarian in Transylvania, whether pure Hungarian or even a Hungarianized Romanian, receives a Hungarian paper. – And I showed that there are some 57 Hungarian newspapers in Transylvania, – sheet in which he is shown everything he is interested in, but especially everything that the Budapest government thinks, suspects, and implements in performing the revenge plan. This is who the government has authorized to be reborn and strengthened”⁶⁴.

6. **The denationalization of Romanians:** in two articles, the aggressive assimilation of Romanians by the political elites oriented toward the Hungarian ideal of regaining Transylvania is lamented. The most aggressive

⁶² „Erau condamnați și amendați, îmfundau temnițele și plăteau amenzi, și totuși intrau în luptă cu fruntea senină fără să se gândească la cei de acasă. Căci prin ispășirea cu fruntea ridicată nu făceau altceva decât să demonstreze temeinicia drepturilor noastre pentru îndeplinirea crezului nostru national”, in ***, „Sărbătorirea ziariștilor români ardeleni” [“Celebration of Transylvanian Romanian Journalists”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 5/1936, p. 4.

⁶³ „Și apoi Mocanii, dotați cu frumoase calități și cu pronunțat spirit negustoresc, sunt meniți ca să ne dea o clasă de mijloc, care să cucerească orașele din regiune. Pentru acest scop se cere din partea Statului anumite măsuri, cari să ajute comerțul, industria și meseriile, precum și pentru înființarea unei rețele de instituții de credit.”, in Aurel Gociman, „Problemele românești în regiunea săcuizată” [“Romanian problems in the Szekler region”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 5/1936, p. 1.

⁶⁴ „În fiecare dimineață, sau la prânz, sau seara, când vine dela lucru, tot maghiarul din Ardeal, fie el maghiar curat fie chiar un român maghiarizat, primește foaia maghiară. – Și am arătat că sunt vreo 57 de gazete ungurești în Ardeal, – foaie, în care i se arată tot ce-l interesează dar mai ales tot cela ce gândește, bănuște și pune în aplicare guvernul dela Budapesta în realizarea planului de revanșe. Iată pe pe cine a autorizat guvernul să renască și să se întărească.”, in ***, „Societatea Culturală Maghiară «Emke»” [“The Hungarian Cultural Society ‘Emke’”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 16/1936, p. 1.

and systematic assimilation programs were carried out on the border to interrupt the communication of Romanians from one side and the other of the Carpathian Mountains.

“And only then, when the enemy by force stuck its border on a part of the body of our country, as happened with Transylvania, taken by the Hungarians, the new rulers, who had come with the intention of Hungarianizing and the stones wore out everything the possible means for the extermination of the Romanian element. Those points were considered where communication between the Romanians on one side and the other of the Carpathians was possible, such as Oituzul and Ghimesul. The places around these passers-by were the main objectives, in the denationalization policy, of the Romanians, and in truth, the enemy of the Romanian nature, was successful, managing to determine the Romanian element, which formed the absolute majority of the population on these plains, to abandon faith, customs and ancestral language”⁶⁵.

7. **Romanian – Hungarian solidarity:** in two articles, the need for inter-ethnic friendship of the population is discussed, because conflict and assimilation are the imperatives of the corrupt elites, rejecting the word of God.

“The press should be a holy pulpit, a pulpit from which to preach daily, with all love. Solidarity is a national, imperative, and absolute necessity. All currents contrary to this solidarity are hostile to the homeland and must be fought and suppressed, because present or future dangers can only be defeated through perfect solidarity. The Romanian, the Szekler, the Saxon, and the Jew are equal before the laws – they have the same rights and duties. And one and the others have the right to multiply their family through honest work, economy, and respect for the laws, according to God’s command: ‘Increase and multiply, fill the earth and possess it’. And one and the others can increase their cattle, increase their fortunes in complete peace. But what is expected of them in return? The same duties for some as for others”⁶⁶.

⁶⁵ „Și numai atunci, când dușmanul prin forță și-a înfipt hotarul pe o parte din corpul țării noastre, cum s-a întâmplat cu Ardealul, luat de unguri, noii stăpânitori, cari veniseră cu intenția de a maghiariza și pietrele au uzat de toate mijloacele posibile, pentru exterminarea elementului românesc. În special s’a avut în vedere acele puncte, unde comunicația dintre Români de o parte și de alta a Carpaților era posibilă, ca de exemplu: Oituzul, Ghimeșul, etc. Locurile din preajma acestor trecători, au constituit obiective principale, în politica de desnaționalizare, a românilor, și în adevăr, dușmanul firei românești, a avut succes, reușind să determine elementul românesc, care forma majoritatea absolută a populației de pe aceste plaiuri să-și lepede credința, obiceiurile și limba strămoșească.”, in C. M., „Învățătorii din zona culturală” [“Teachers from the cultural zone”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 6/1936, p. 3.

⁶⁶ „Presa să fie un amvon sfânt, un amvon de pe care să se propovăduiască zilnic, cu toată dragostea. Această solidaritate este o necesitate națională, imperativă și absolută. Toate curentele contrarii acestei solidarități sunt dușmănoase pentru patrie și trebuiesc combătute, înăbușite, pentru că pericolele prezente sau viitoare numai grație unei solidarități desăvârșite, pot fi înfrânte. Și Românul, și Secuiul, și Sasul, și Evreul sunt egali înaintea legilor – au aceleași drepturi și aceleași îndatoriri. Și unul și ceilalți au dreptul ca, prin muncă cinstită, prin economie, prin respectul legilor să-și înmulțească familia, conform poruncii lui Dumnezeu: «Creșteți și vă înmulțiți, umpleți pământul și-l stăpâniți». Și unul și ceilalți pot să-și înmulțească vitele, să-și mărească averile în deplină liniște. Ce li se cere însă în schimb? Aceleași îndatoriri și unora și celorlalți.”, in Țepeș, „Presa și rostul ei” [“The press and its purpose”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 1/1936, p. 2.

8. **Romanian symbolism:** two articles discuss the importance and significance of Romanian national symbols, seen by Romanians as holy gifts given by God. “My soul is filled with joy, when I see that I sew these sheets, fluttering the proud Romanian tricolor, the Flag today sanctified. Yes, watchmen, our tricolor, is a symbol of the bravery of our Romanian nation. And now, this tricolor, which has hung over our heads, is just as holy to us as the body and blood of the Lord, our holy one to touch the ground. Your duty is to ensure that the symbol of the homeland does not touch the ground”⁶⁷.
9. **Orthodox Church:** A brief description of how the Orthodox Church was viewed by the Hungarian Catholic elites. Reporting to the mere existence of the church demonstrates hatred towards everything that is Romanian and ultimately shows the distance of Hungarian Catholic elites from the path of loving one’s neighbor. “Everything that is Romanian is disgusting and to be rejected, it does not deserve any attention: they do not need a Romanian school and church (...)”⁶⁸.

Thus, the 9 dominant themes become strategic elements of the Romanian discourse, indirectly offering a direction to save the situation through the intervention and direct involvement of the state from the central to the local level.

CONCLUSIONS

Browsing the newspaper “Our People”, the reader finds that it represents an X-ray of Treiscaune County in 1936, an X-ray that highlights not the weakness of the Romanian state but the insistence and aggressiveness of the Hungarian state in regaining what it considers to have been unjustly lost.

Moreover, since even today Budapest manifests a hostile attitude toward the northwest border of Romania, the present material must be perceived as a short guide presenting the main axes of revisionist intervention in Transylvania, which it manifests itself most powerfully with or through: (1) elites and (2) the media. The remaining strategic elements identified in the material represent consequences of the actions undertaken by these two, actions that disrupt the organic development of the area in

⁶⁷ „Mi se umple sufletul de bucurie, când văd că pe aceste plaiuri, fâlfâie mândrul tricolor românesc, Drapelul astăzi sfințit. Da străjeri, tricolorul nostru, este simbolul vitejiei neamului nostru românesc. Și acum, acest tricolor, care s-a înălțat deasupra capetelor noastre, este tot atât de sfânt pentru noi, ca și trupul și sângele Domnului Și după cum păcat mare este ca trupul Domnului să atingă pământul, tot așa de mare păcat este, ca steagul nostru sfințit să se atingă de pământ. Datoria voastră este ca să vegheați ca simbolul patriei să nu atingă pământul.”, in Alexandru Nestorescu, „O impozantă manifestație românească în comuna Micfalău Trei-Scaune” [“An imposing demonstration in Micfalău commune, Treiscaune county”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 5/1936, p. 3.

⁶⁸ „Tot ce-i românesc e scârbos și de lepădat nu merită nici o atenție: școală și biserică românească nu le trebuie (...)”, in Dumitru Făget, „Vrem o școală nu o cocioabă” [“We want a school not a shack”], in *Neamul Nostru [Our People]*, Sfântu Gheorghe, Year III, No. 7/1936, p. 4.

the field (3) of culture as well as the free manifestation of faith (4). In the absence of the latter, the last elements of identity security are eliminated and a way of eliminating Romanian symbolism from the area (5), denationalization (6) and assimilation (7) of Romanian elements is artificially created. Thus, the mission of the Romanian state (8), beyond promoting and encouraging inter-ethnic solidarity (9) represents combating these vectors by raising some elites whose objective is to militate so that historical truth will be respected and bring justice through peaceful means.

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