

Scientific Report

Cultural Heritage and Identity Dynamics in the Turkish Tatar Community from Dobroudja

PN-II-RU-TE-2012-3-0077

2016

The last stage in the development of our project consists in a period of in-depth study and reflection on data resulted from the conducted research, both in the Muslim communities of Dobruja and in the Romanian county and national archives. One continues dissemination of studies produced by the implementation team, a process that will extend beyond the project end. The results of this stage are communicated to the academic world and the wider public by journal and book chapters publications, and, simultaneously, by means of mobility programs, which meant that the research could be presented not only to students in Romania, but also to those abroad.

The most important research objective, the collective volume *Cultural Heritage and Identity Dynamics in the Turkish-Tatar Community from Dobruja, Romania* (Editura de Vest din Timisoara, 2015, ISBN 978-973-36-0653-7) included in "Lucian Blaga" Central University Library of Cluj-Napoca and in "Eugen Todoran" Central University Library of Timisoara is accessible to readers. Other copies were send to Legal Deposit of Romanian National Library, in order to be distributed to the university libraries from the country. Copies are expected to be included in libraries belonging to Institute of Ethnology and Folklore Studies with Ethnographic Museum (Bulgarian Academy of Sciences), Institute for Balkan Studies – Belgrade, École des hautes études en sciences sociales (EHESS – Paris), University of Iceland, Latvia University of Agriculture.

The book reveals that investigating and patrimonializing Tatars and Turks culture and analyzing the means already used for its conservation by its creators is imperative. Discussing the cultural similarities and differences, our volume is intended to be an extended study regarding a less visible group within the minorities of Romania; this is due to its ethnic, confessional and customs specificity. The conclusions, based on a three years fieldwork, were structured according different factors, like historical age, social and economic status, family patterns, and education.

Several articles and book chapters are expected to be published along this year. Some of them are included in collection of studies, planned to be edited in prestigious publishing houses. An example is Sînziana Preda's paper, *Coming from Crimea: Stories of Migration in Tatar Communities from Romania*: in a French version, it will be included in the collective volume "Processus de transmission dans les familles de migrants ou issues de l'immigration. Regards croisés dans les Etats de l'Union Européenne", under the auspices of Presses Universitaires du Septentrion. Also accepted

for publication is Adriana Cupcea's study, *Religion and Ethnicity: Muslim Turkish and Tatar Identity in Dobruja (Romania) throughout the 20th Century*, in "Journal of Political Science". As indexed journal [EBSCO, Turkish Academic Network, Information Center (TÜBİTAK –ULAKBİM)], it belongs to Marmara University and will display scientific contributions dedicated to Turkish world (presented to the *International Symposium Ottoman and Turkish Perception in the Balkans*, Faculty of Political Science, Marmara University, Istanbul, October 15, 2015).

A special volume, referring to Tatars and Turks from South-Eastern part of Romania ("Turcii și tătarii din Dobrogea"), is coordinated by Adriana Cupcea (Romanian Institute for Research on National Minorities Publishing House, CNCS B, ISBN 978-606-8377-38-4); it reunites three studies of the project implementation team members: *Turc, tătar sau turco-tătar. Probleme ale identității la turcii și tătarii din Dobrogea, în perioada postcomunistă* (Adriana Cupcea), *Turcia: imagini ale moștenirii culturale* (Sînziana Preda), *Consulatul General Libian din Constanța și relațiile sale cu cultul musulman din Dobrogea (1976-1977)* (Manuela Marin). These studies take into discussion different subjects, starting with the ethnic identity configuration in postsocialism and the relation with Republic of Turkey (as protector state and supporter of cultural heritage along centuries, but no less a provider of financial aid in issues related to restoration of mosques or schools).

The specific social, political and cultural context of Muslim communities (in the last decades) was examined in articles published in Romanian academia. In "Identități sociale, culturale, etnice și religioase în comunism" (Cosmin Budeancă, Florentin Olteanu, coord.) appeared Manuela Marin's study: *Deopotrivă la drepturi și îndatoriri. Propagandă și construcție identitară pentru minoritățile turcă și tătară din Dobrogea* (Polirom, 2016, ISBN 978-973-46-5925-8). Family education patterns were tackled by Melinda Dincă in a particular volume dedicated to education "Educația din Perspectiva Valorilor. Idei, concepte, modele. Tom VIII: Summa Paedagogica" (D. Opriș, I. Scheau, O. Mosin, ed.), Eikon, Cluj-Napoca, 2015, ISBN 978-606-711-377-8. Her paper, *Cultural Heritage and Social Identity Dynamics of Turks and Tatars from Dobruja Region in Romania*, shows that for Muslims education received in the family represents a central social institution.

Very interested of this topic, the same author proposes a deeper analysis, extended as case study, entitled *The Role of Non-Formal Education in the Ethnic Minorities Social Identity Construction. Case Study: Ethnics Turks and Tatars in Romania*. Accepted by the scientific reviewers, the paper is part of a volume that will be available from June 2016: "Philosophy, Communication, Media Sciences" Series (Series editor: Claudiu Mesaroș), Trivent Publishing (Budapest), ISSN 2498-5082 (online). As for another important identity issue – the language inherited from ancestors – it was investigated by Sînziana Preda, under the title *I would like all Tatar children to learn their mother tongue*, in "Anuarul de Istorie Orală" (no. XV), Argonaut, Cluj Napoca. The paper aims

to present a qualitative perspective of linguistic identity condition in nowadays, taking into account that Turkish is studied in schools and for the Tatar idiom some demarches were made.

The results of the research team continued to be disseminated in academia by means of the following specific activities. Melinda Dincă examine the identity dynamic aspects with the students of 2nd year (The Sociology of Identity discipline, West University of Timișoara, Sociology Department). At the Latvia University of Agriculture (Latvia), within a LLP grant/ Erasmus+ Program - Teaching mobility, Melinda Dincă will have two illustrated lectures on *The Value of Education in Turkish-Tatar Communities from Romania* and *Mapping the hindrances and barriers to employment as experienced by vulnerable populations*, within International Week, April 18-22, 2016.

2015

The third stage in the development of the project was the analysis and deeper study of the data obtained as a result of the research undertaken both in the Muslim communities of Dobruja and in the Romanian county and national archives. At the same time, this stage was dedicated to the more extensive dissemination of the studies produced by the members of the project team. The results of this stage of the project were communicated to the academic world and the wider public by means of dedicated events (conferences, symposia, colloquia), by journal and book publications, and, simultaneously, by means of mobility programs, which meant that the research could be presented not only to students in Romania, but also to those abroad.

The most important research objective was achieved, by publishing a collective volume to a publishing house rated A2 (Editura de Vest din Timisoara), entitled *Cultural Heritage and Identity Dynamics in the Turkish-Tatar Community from Dobruja, Romania* (2015, ISBN 978-973-36-0653-7). Another way in which the results of the field experience have materialized is the photography book “Patrimoniu cultural și dinamică identitară în comunitățile de turci și de tătari din Dobrogea” (Ornella Design Studio, 2015). It brings together snapshots from the life of the Tatars and Turks in south-east Romania, particularly scenes related to their cultural heritage. The book was presented to the associations that represent the two ethnic groups in Constanța (May 2015) and we consider it to be an original way of understanding the Muslim community in Dobruja, as well as a form of visual memory archiving which has not been used before. Both ethnic minorities received the books, as well as a series of extracts from the studies written by the members of the project team.

The scholarly events in which the project manager has disseminated some of the conclusions resulted from the research are: *Self-identity Discourse and Practices in a Multicultural Society*, International Conference "Young Researchers in The Social

Sciences", West University of Timisoara, May 21-22, 2015; *Narațiuni ale migrației, o poveste fondatoare*, International Symposium "Hărți etnografice, migrații, schimbări de peisaj cultural", Arad County Cultural Centre, June 19, 2015. The theme of mobility during the course of a troubled history was examined in detail in the paper *Coming from Crimea: Stories of Migration in Tatar Communities from Romania*, presented at the International Colloquium "Processus de transmission dans les familles de migrants ou issues de l'immigration. Regards croisés dans les Etats de l'Union Européenne" (TRANS-MIG), Université catholique de l'Ouest, Angers, France, October 15-16, 2015.

Migration, in the shape of occupational mobility, and taking into account inter-generational differences, was discussed in *Migration Flows in the Turkish and Tatar Community in Dobrudja*, a paper published in the volume "Theoretical and Methodological Approaches in Social Sciences: Emerging Perspectives" (Marius Vasiluță Ștefănescu, ed.), Pro Universitaria București (rated A2), 2015, p. 178-196 (ISBN 978-606-26-0162-1). The religious identity of Dobruja Turks and Tatars and their relation with militant Islam is analysed in *Faith and Practice Are Different Matters in Islam*. The study appeared in the ISI-indexed "Journal for the Study of Religions and Ideologies". The issues related to the use of the mother tongue were the focus of an article that appeared in the volume "Qvaestiones Romanicae": *Minorități etnice și comportament lingvistic* [Ethnic Minorities and Linguistic Behaviour] (JatePress publishing house Szeged, EUV, 2015).

In the near future, the publication of the study *I would like all Tatar children to learn their mother tongue*, in no. XV of AIO [Anuarul de Istorie Orală] (Universitatea Babeș Bolyai, Cluj Napoca) (rated B) is expected. The study presented at Angers will also be submitted for publication at a prestigious publisher indexed in academic databases.

In what the activity of the researcher Adriana Cupcea is concerned, it followed two main objectives. The first of these was to analyse the data derived both from written sources (the press, documents) and from interviews undertaken during field work (in the years 2013-2014). The results of the research were presented in 2015 in three studies: *Identity Dynamics in the Turkish and Tatar Communities of Dobruja (Romania)*, *Tatar Nationalism and Communism: The Fate of Fazil Family (1948-1989)*, *Muslim Community of Dobruja during the Communist Period (1948-1965)* (together with Manuela Marin). These were published in the collective volume of the project.

Also in 2015, her study, *Memory and Identity Construction in the Turkish and Tatar Communities in Dobruja*, was accepted for publication in one of the most prestigious international journals in the field of anthropology, "Ethnologia Balkanica" (volumul 19/2016), indexed in international databases. Other research results were presented in a national publication, namely the study entitled *Reafirmarea identitatii etnice si religioase la comunitatea tatara din Dobrogea în perioada postcomunista*, in "Populații și patrimoniul imaterial euroregional. De la stratul cultural profund la tradiții

vii" (Elena Rodica Colta, coord.), Editura Etnologica, Bucureşti, 2015, pp. 88-118, ISBN 978-973-8920-80-4. The publishing house is CNCS recognized, B category.

The second objective was the dissemination of the research results. In this respect, the researcher participated to national and international conferences, within which she presented work on subjects related to the project: *The Muslim Cult and the Muslim Community in Dobruja in communism and postcommunism*, in "The Social Role of the Minority Chruches Workshop", Romanian Institute for Research on National Minorities, Şumuleu Ciuc, 5th of March, 2015; *Memory and Identity in Turkish and Tatar Communities in Dobruja (Romania)*, in "International Conference Diasporic and Migrant Identities: Social, Cultural, Political, Religious and Spiritual Aspects", Institute for Islamic Tradition of Bosniaks, Sarajevo, Bosnia Herzegovina, 23-24th of April 2015; *Identity Construction and Everyday life of the Turkish and Tatar Communities in Dobrudja, during the Communist Period*, Society for Romanian Studies (SRS) International Conference, Bucharest, Romania, 17-18th of June 2015; *Approaches of the Turkish and Tatar Identity in Dobruja (Romania) throughout the 20th Century: From Religious Community to Ethnic Community*, in "International Symposium Ottoman and Turkish Perception in the Balkans", Faculty of Political Sciences, Marmara University, Istanbul, 15th of October 2015.

During the year 2015, as a researcher within the Institute for Research on National Minorities, Adriana Cupcea edited the volume *Turcii şi tătarii din Dobrogea [The Turks and Tatars in Dobruja]*, which will be published by the ISPMN press (CNCS B, ISBN 978-606-8377-38-4), and which gathers studies by 15 researchers in the field, attempting to outline the current state of the research concerning the two ethnic minorities in the Dobruja region. In this volume, the researcher published the study entitled *Turc, tătar sau turco-tătar. Probleme ale identității la turcii și tătarii din Dobrogea, în perioada postcomunistă*.

The in-depth analysis of the interviews and documents gathered during the empirical study represented the main interest of the researcher Melinda Dincă. At the same time, the literature and the theoretical framework of the research and the relevant field were updated with journal articles, as well as recent books and monographs. The literature surveyed highlighted the current studies in the field of social sciences, from the perspectives of identity theory, the theory of social identity, feminist sociological theories, theories in the sociology of education, as well as new methodological strategies in approaching the dynamic of social identity construction in the particular case of inter-ethnic relations. This secondary research of the empirical data, accompanied by the analysis of the literature, yielded new research results and conclusions. Certain hypotheses formulated by interpretive theories were tested, namely those concerning the significances of social action (Weber, 1949, Blaikie, 2010, Manson, 2005), Fredrik Barth's theory of group boundaries (1969), and theories of categorization and identity

(Hogg, Terry, White, 1995; Tajfel, Turner, 1986; Weigert, 1986; Cerulo, 1997; Stryker, Burke, 2000; Brewer, 2001; Herrmann, Risse-Kappen, Brewer, 2004.)

The secondary analysis of the research, undertaken this year, focused on the topic of the influence of education – formal, in schools, and non-formal, taking place within the family and the community – upon the preservation of the cultural heritage and upon the dynamic of the social identity of the two Dobruja ethnic communities. It examined the role of the ethnic organisations as a cohesive element between the traditional microsociety of the family and the Turkish and Tatar communities, on the one hand, and the civil macrosociety on the other. It revealed certain characteristics of the social organisation of the Turkish and Tatar communities, important factors that guarantee the preservation of their cultural heritage: traditionalism and paternalism, a high level of endogamy, strong social control, site of belonging, self-preservation and the protection of Islamic values and of the components of ethnic identity. At the same time, the social value of (formal) education was analysed as a factor that predicts modernity and the successful social integration of the members of the community.

The results of the research were disseminated in academia by means of the following specific activities:

At the West University of Timișoara, Faculty of Sociology and Psychology, within the discipline that provides training in the field and the specialization: “The Sociology of Identity”, subject code S1S2105, lecture 2 hrs/week, seminar 1 hr/week / 1st semester, 14 weeks (2nd year).

At the Aristotle University of Thessaloniki, Greece, within a LLP grant/ Erasmus+ Program - Teaching mobility: teaching courses for 1st cycle students (52 students) on the topic *Cultural values, tradition and religious practices of the Turks and Tatars in the Dobruja region in Romania*. The collaboration with the academic staff in the field of education sciences at the above-mentioned university continues with comparative analyses between the research undertaken within our project and the research undertaken by our Greek colleagues who focused on the Turkish communities in the Thessaloniki region. The specific social and cultural context in which nowadays Muslim communities preserve their ethnic and religious identity within a Christian Orthodox world and function within a different institutional, educational and cultural framework represents a fruitful area for comparative analysis.

As a vice-dean, organiser and participant in the academic exchanges that took place during the workshops and meetings of *International Conference "Young Researchers in the Social Sciences"*, Doctoral School in Sociology and Philosophy, Department of Sociology, Faculty of Sociology and Psychology, West University of Timisoara May 21-22, 2015.

As an organiser and participant in the presentations and debates initiated by Prof. Dr. François Ruegg Conference (Fribourg University, Switzerland), *La maison paysanne, comme objet d'exposition (muséal)* (UVT, CISR, Erasmus +, LIT, FSP), March 11, 2015.

As participant and moderator, with paper *Cultural Heritage and Social Identity Dynamics of Turks and Tatars from Dobruja Region in Romania*, International Conference “Educația din perspectiva valorilor/Education from the values perspective”, VII-th edition (“1 Decembrie 1918” University, Alba Iulia, Moldova State University), Alba Iulia, October 16-17, 2015.

As participant and co-author of the paper “The Role of Non-Formal Education in the Ethnic Minorities Social Identity Construction. Case study: Tatar and Turks Ethnics from Romania”, International Conference *CESC 2015 - 2nd International Conference on Communication and Education in Knowledge Society*, November 5-7, 2015, Timisoara, Romania. This work will be published by Trivent Publishing in open acces and will be sent for indexing in Scopus and ISI Thomson Reuters.

In the latter part of 2015 the research also materialized in a number of publications: *Chapter XIV - Education, Family and Social Inclusion of Muslim Woman. Case Study: Turkish-Tatar Communities From Dobruja*, in Marius Vasiluță Ștefănescu (Ed.), “Social Research. Theory and Practice”, București: Pro Universitaria, 2015, p. 188 – 200; *Cultural Heritage and Social Identity Dynamics of Turks and Tatars from Dobruja Region in Romania*, in the volume of International Conference “Educația din perspectiva valorilor”, VII-th edition (“1 Decembrie 1918” Alba Iulia University, October 16-17, 2015). Last but not least, alongside S. Preda and A. Cupcea, Melinda Dincă has authored the photo album “Patrimoniu cultural și dinamică identitară în comunitățile de turci și de tătari din Dobrogea” (a work which documents the various stages of the field research undertaken in the rural and urban Dobruja Muslim communities).

The activity of the researcher Manuela Marin focused on finalizing the research and disseminating results. Thus, she wrote the studies included in the collective volume, while also targeting other opportunities for the dissemination of her research results. Consequently, this year Manuela Marin has participated in three international conferences, where she presented papers on themes related to the project. At the conference organized by Society for Romania Studies la București (June 17-19, 2015), she presented ‘Manufacturing a New Political Identity: Turkish and Tatar Women between the Years 1948-1960. A Case Study - *Săteanca, Femeia and Dobrogea nouă*’. During the 10th edition of the International Symposium at Făgăraș-Sâmbăta de Sus, entitled "După 25 de ani. Evaluări și reevaluări istoriografice privind comunismul" (organized by IICCMER) she spoke about the Muslim seminary from Medgidia during the communist regime. She participated also to the International Conference "The Countryside and Communism in Eastern Europe: Perceptions, Attitudes, Propaganda" (Sibiu, September 25-26), organized by Universitatea Lucian Blaga din Sibiu, IICCMER, Universitatea Johannes Gutenberg, Mainz, Academia Română-Institutul de Istorie A.D. Xenopol from Iași. The presented article was ‘Refashioning People in Collectivized Countryside: Turks and Tatars in Dobruja during the 1950s’. At the same time, Manuela Marin has received the confirmation that her paper on the Muslim community in Dobruja

under the communist regime has been accepted for presentation during the annual conference of the Sibiu Institute of Social Sciences and Humanities, affiliated with the Romanian Academy, on 11 December 2015.

In addition to finalizing the studies in the collective volume of the project, this year Manuela Marin has also published four studies related to the subject matter of the project, one together with Adriana Cupcea, on 'Comunitatea musulmană din Dobrogea în perioada comunistă (1948-1965)', in Cosmin Budeancă, Floretin Olteanu (eds.), *Stalinizare și destalinizare. Evoluții sociale și impact social*, Editura Polirom, Iași, 2014, pp. 294-310. As single author: 'Fabricând o nouă identitate politică: femeile turce și tătare în perioada 1948-1960. Studiu de caz Săteanca, Femeia și Dobrogea nouă', in Alina Hurubean, *Statutul femeii în comunism. Politici publice și viață privată*, Institutul European, Iași, 2015, pp. 203-230; 'After the Great War: The Muslim Seminary in Medgidia in Greater Romania', in Ioan Bolovan, Gheorghe Cojocaru, Oana Mihaela Tămaș (coord.), *Primul război mondial. Perspectivă istorică și istoriografică/ World War I. A Historical and Historiographical Perspective*. Presa Universitară Clujeană, Cluj-Napoca, 2015, pp. 569-580; 'Creating the Myth of New Man: Propaganda, Politics and Turkish and Tatar Minorities in Communist Dobrudja', in Andrada Fătu-Tutoveanu, Corin Braga (ed), *Caietele Echinox, Vol. 28, Media Mythologies: Revisiting Myths in Contemporary Media*, pp. 185-196. At the same time, two more studies by Manuela Marin are in print: 'Consulatul general libian din Constanța și relațiile sale cu cultul musulman din Dobrogea (1976-1977)', in A. Cupcea (ed.), "Turcii și tătarii din Dobrogea" (ISPMN) and 'Refashioning People in Collectivized Countryside: Turks and Tatars in Dobruja during the 1950s', which will be published by LIT (Germany) in 2016.

2014

The second major stage of *Cultural Heritage and Identity Dynamics in the Turkish Tatar Community from Dobroudja* project is mainly characterized by activities of reviewing and synthesising the materials collected in the previous stage, as well as by supplementing them with other new information through a methodological and analytical refinement.

Our implementation team has pursued and achieved the objectives of this stage, particularizing the study according to the established activities and analysing more deeply less explored directions, which proved to be richer as the research field has progressed. The issue of the ethnic and cultural identity of Muslims in Dobrudja could be better understood and described, taking into account aspects such as: the quantitative and qualitative increase in the volume of resources required by the nature of our interdisciplinary research; the organization and detailing of our research tools, in order to enable a deeper analysis of the identity dimensions specific for the Tatar and Turkish

communities in Dobrudja; the objective reporting to the various actors involved in the space configured by the coexistence of several ethnicities and cultures. The systematization of the major items pertaining to the ethno-cultural identity of the two groups involved a diachronic perspective on the regional and Balkan area, the continuation of the *survey* related to identity theories and their applicability in the above-mentioned areas, and the comprehension of special reporting on ethnic and cultural affiliation. Also, the researchers' interest was oriented to the developments entailed by the perpetual adjustment of the cultural-ethnic relationship in the recent history and by the circumstances under which this relationship is questioned by the *outsiders*.

In terms of optimizing the interdisciplinary and extended study, our empirical research has reached an advanced stage throughout the current year: our exploratory research (favouring a direct approach to reality) has evolved into an explanatory one. The fact that we have tested our work hypotheses resulted into an evaluative dimension, defining the major objectives of this stage. Our focus on bibliographic, field and archive information has been gradually seconded by a selection by analysis categories. The oral sources, which are an important part of our research, were stored on digital media and were partially transcribed, in order to facilitate the examination work, and to support the arguments of our project implementation team members. Consequently, we were able to elaborate increasingly consistent scientific studies, some of them published, some in the process of being printed, and some in the evaluation process. The current results of our project have been exhibited in various academic presentations, either through our participation in conferences, seminars, national and international symposiums or in the form of lectures, occasioned by "teaching exchange" programs.

We organized research activities inside the two ethnic communities, for consulting the archive documents and documents that could be found in libraries, research institutes, and public institutions. Our team members conducted several local campaigns in different periods of the year, benefiting from a multiple-stage feedback. For data collection we used a triangulation of the qualitative and interpretative methods, namely: direct and indirect participatory observation, semi-structured individual interviews and group interviews. In order to delineate the identity attributes of Turks and Tatars, and to analyze the nature of interethnic relationships in the investigated localities, our research tools additionally included: measuring scales of the social distance between the ethnic groups living together and visual tools, from among the sociological observation techniques (the map of social resources, the map of the local ethnic communities, transect walks).

The places where we have conducted our fieldwork were: Constanța, Murfatlar, Ovidiu, Medgidia, Techirghiol, Mangalia, Cobadin, Tuzla, Valu lui Traian, Castelu, Amzacea, Valea Seacă, Cumpăna, Topraisar, Fântâna Mare. When selecting our subjects we kept, this time too, a balance between the interlocutors who are members of the

representative ethnic organizations (UDTR, UDTMR), public institutions (city halls, schools, community centres, mosques, etc.), i.e. leaders/decision-makers and representatives, and ordinary members of the two ethnic communities. Interviews (conducted by Melinda Dincă, Adriana Cupcea, Sînziana Preda) in the context of our interlocutors' ordinary life, but also within community events, celebrations or in an organizational, formal framework. We drew up observation sheets and mental maps in the localities from the rural environment.

The data collected from field campaigns were correlated with written and electronic documents related to the current public policies for national, ethnic minorities. Their consultation was possible through activities at several institutions (Romanian Institute for Research on National Minorities, The Institute of Turkology and Central-Asian Studies - Babeş Bolyai University, Department for Interethnic Relations – Bucureşti). Becoming a researcher in 2014, within the first mentioned institute, Adriana Cupcea has accessed various research tools and sources (databases, special documents) from the archive and library of this institution. As a member of the ruling council of the second institute, she made use of the books in there, many of which were Turkology-related works, an area closely related to our subject matter by the historical and cultural specificities of the two communities. By inventorying several works published in the Turkic and European space, on the Muslim minorities, we could extend our perspectives on the approach of the fundamental topics of our project.

At the formal level, we have continued our collaboration with the leaders of the ethnic communities and of the communities where our study groups coexist. We wanted to trace their local representativeness and their impact on the social and cultural developments in a certain area. Therefore, it became possible to systematize the main characteristics of the identity and cultural heritage built by the Muslims in South-Eastern Romania. Thus, the scientific reference framework of our topic could be widened; a clear contribution to this development is the effort to be in line with the contemporary flow of professional publications (scientific journals, recent books and monographs). The scientific works we have consulted brought into discussion current studies in the field of cultural anthropology, social sciences, oral history, ethno-psychology, as well as new methodological strategies for approaching identity processes. During our fieldwork visits, we have also identified additional bibliographic sources through the intermediate of municipal libraries, cultural centres and publications of ethnic organizations.

The identification and analysis of archive and secondary sources was continued by another member of our team, i.e. Marin Manuela, through research at Central Historical National Archives Service, The National Council for the Study of the Securitate Archives, Bucureşti. She was present at the National Archives in order to continue the investigation of the archive sources created by the Ministry of Religious Affairs and Arts, the Study Department and the main archives of the same ministry,

completely open for research in March, 2014. In parallel, Manuela Marin has complemented the archive research with the analysis of the printed press published in the communist period, studying not only the "Dobrogea Nouă" newspaper (belonging to the Party Regional Committee from Constanța/Dobrudja), but also other publications on the identity construction of the Turkish and Tatar minority in Dobrudja, such as "Săteanca" and "Femeia" magazines. The meaning of a press analysis for the fulfilment of our project objectives is correlated to the subject matter of the field work conducted by the other team members. It aims at establishing how the political socialization of the two minorities – through specific propaganda instruments – influenced their identity narrative, the impact that certain identity markers had in shaping the ethnic and cultural identity of the Turks and Tatars in Dobrudja before and after 1989. By including the "Săteanca" and "Femeia" magazines we have also added a gender dimension to the identity analysis, which, correlated again with the work of the other team members tried to establish the official identity prescriptions and their internalizing dimension by part of the members of the two ethnic communities.

Through the specific information they include, the researched archive documents provided us with original data on how the socio-political changes made by the communist regime, influenced the community and identity dynamics of the two communities in the period before December 1989. Essentially, in addition to the information gathered from the discussions carried out by the other team members, this kind of documentation has contributed to the delineation of the more important rural-urban mobility stages of the Turks and Tatars in the second half of the 20th century; the result revealed by the immediate analysis was a quite major impact on the main identity marks (religion, language, traditions) (We shall go deeper into our analysis in order to detect the elements particularizing the process undergone by all ethnic groups located in Romania, regardless of their size). In this regard, the documents from the Ministry of Religious Affairs and Arts, and the information extracted from the Securitate files have highlighted a decrease in the role of religion and of the religious dimension, implicitly, in the identity construction of the two historical minorities. In parallel, we could note an increasingly stronger ethnic identity within the Muslim community in Dobrudja. By including such an approach focused on the communist period we could contribute to understanding the way in which social and economic changes occurring after 1989 have influenced their attitude towards their own religious identity. Our project results were disseminated throughout the year in multiple ways, extensively addressing, for example, the university environment. Our *fieldwork* experience in the Tatar and Turkish communities in Dobrudja, their ethnic and cultural identity particularities were presented within the lectures and practical applications of the "Sociology of Identity" discipline taught by Melinda Dincă, who is the permanent teacher of this course, to the second year BA students, pursuing a major in Sociology, West University of Timișoara. Within professional and teaching exchanges in European universities, Melinda Dincă also presented some of the partial project

conclusions. Last, but not least, she brought into discussion the methodological challenges of interdisciplinary research, especially the social ones, in the areas with multiple ethnicities and religions, such as the specificities of social, economic and identity dimensions of the Turks and Tatars who, in our country, form old historical minorities.

The achievements of our projects were made known in the academic environment through our team members who participated in a series of professional events organized within the country and abroad. At the beginning of the year (19 to 21 February), Sînziana Preda and Adriana Cupcea presented „Migration flows in the Turkish and Tatar community in Dobroudja” and „Ethno-national identity in diaspora: the case of Crimean Tatars in Dobrudja”, within the Conference „Old Rules & New Traditions: Generational Divides in Central and Eastern Europe” (13th International Postgraduate Conference on Central and Eastern Europe), UCL SSEES, Londra. Overviews on the cultural heritage of Muslims in southeastern Romania were analyzed within articles and oral presentations: „Turkish-Tatar Community Analysis. Between Saving the Cultural Heritage and Celebrating Diversity in Dobrudja” (Melinda Dincă, „Tineri cercetători în științe sociale” Conference, UVT Timișoara, May 2014); „Conservare, transformare și adaptare: tradiții și practici la turcii și tătarii din Dobrogea” (Adriana Cupcea, „Etnologia în vreme de război și războaiele etnologiei” Conference, „Arhiva de Folclor a Academiei Române” Institute, Cluj-Napoca Branch of Romanian Academy, June 2014); „Conservînd ceea ce avem: atitudini și practici” (Sînziana Preda, International Symposium of Ethnology „Populații și patrimoniul imaterial național și euroregional. De la stratul cultural profund la tradiții locale vii”, Arad County Cultural Center, June 2014); „Family as a Cultural Heritage Passing on Agent and its Role in the Dynamics of the Social Identity of Turkish and Tatar Communities in Dobrudja” (Melinda Dincă; in „Today's Children are Tomorrow's Parents”, journal indexed Norwegian Social Science Data Services - NSD, EBSCO); Sînziana Preda: „Remembering, Experiencing Turkey: Pictures of a Cultural Heritage”, in „Yearbook of the Oral History Institute” (Cluj Napoca), no. XV/2014, Argonaut Publishing House, Cluj-Napoca.

The various components of identity construction, such as religion, language, and the axiological system are reflected in different studies. „Bilingvism și identități biculturale în Dobrogea” (Sînziana Preda, International Colloquium Comunicare și cultură în România europeană: „România între interculturalitate și identitate: spații românice europene și extraeuropene”, Szeged, Hungary, October 2014); „Islam in Communist Romania and Bulgaria. A Comparative Perspective” (Manuela Marin, American Research Center, Sofia, October 2014). The recent history of communities, their avatars during Gheorghe Gheorghiu Dej and Nicolae Ceausescu, are to be found in the approaches of Manuela Marin: „<Deopotrivă la drepturi și îndatoriri>: Propagandă și construcție identitară pentru minoritățile turcă și tătară din Dobrogea comună”

(International Symposium „Identități sociale, culturale, etnice și religioase în comunism”, Făgăraș – Sâmbăta de Sus, July 2014); a study regarding Muslim community from Dobrudja, in the first years of the communist regime, will appear in a collective volume (to Polirom Publishing House), at the end of the year (Adriana Cupcea, Manuela Marin).

Our project implementation team members are permanently connected to the flow of ideas animating the contemporary academic space; they prove to be receptive and willing to access new theories and methodologies, to keep abreast of the scientific study developments, to acquire knowledge that add value to this project. In September, Melinda Dincă has attended another training regarding the methods of qualitative research in the field of institutional ethnography at Universitetet i Nordland (UiN), Norway. On 16-17 October at the West University of Timișoara, Sînziana Preda took part to the lectures given by Prof. Dr. Thede Kahl (Friedrich-Schiller-Universität – Institut für Slawistik, Germania), under the title Questions and methods of field research in multiethnic areas of Eastern Europe. Ethno-linguistic and anthropological perspectives (lecture in the POSDRU project/159/1.5/S/140863, „Cercetători competitivi pe plan european în domeniul științelor umaniste și socio-economice. Rețea de cercetare multiregională CCPE”). In the previous month, another training in qualitative research methods (in the field of institutional ethnography) was realised by Melinda Dincă, to the Universitetet i Nordland (UiN), Norway.

At the end of 2014 our team's efforts focus on a more detailed examination of our rich oral history archive, including dozens of semi-structured and life-story interviews. This is the starting point for drawing up a book included in our future activity plan. The written documents (archive documents, books, scientific articles published in magazines and in the online environment) will have their own role in the economy of the envisaged book. Up to this moment, several topics and subtopics of our research project were approached and problematized: the set of salient identity components (ethnicity, religion, language, gender roles, attitudes, normative system); the ethnic self-identification and exo-identification processes; the main values to which the Turkish and Tatar communities in Dobrudja have developed a strong attachment and depending on which they have built their own adaptive strategy; the promotion of cultural heritage within the Turkish and Tatar communities and within the area; family as a cultural heritage passing on agent and the treasuring up role of the mother. Reflections extend to the individual and collective perspectives on the condition of ethnic and religious minorities in Romania, on the dimensions of the acculturation process, and on the heritage preservation policies. Therefore, the thorough analysis of the established topics and of other topics arising once our field research moves forward, confirms the need for interdisciplinary approaches, in a society that takes a more and more lively interest in diversity and in the respect for otherness.

2013

In the first stage of the project *Cultural Heritage and Identity Dynamics in the Turkish Tatar Community from Dobroudja*, our implementation team has started and reached the intended general and specific objectives. Thus, by working in stages, we have prepared an extended research referential in the field of social and human sciences, regarding the two ethnic groups in south-eastern Romania, as an important starting point for identifying more or less covered directions in this field and directing the following analysis steps. Sînziana Preda and Melinda Dincă have mainly conducted research reports and documents involving diagnoses and secondary analyses of the ethnic communities in Dobrudja, focusing on the Turkish and Tatar communities, in order to achieve a more comprehensive perspective on the interculturality concept in this area and on the place occupied by our subject matter in the dynamics of intercultural relationships. We have consulted the bibliography available in a number of university and county libraries in Romania; other data have been revealed by accessing databases and online libraries. Along with starting their fieldwork studies, our team members came into possession of other bibliographic sources, existing in private libraries and different local institutions.

Specific information were collected through research activities by Adriana Cupcea, in Romanian Institute for Research on National Minorities Library, Cluj Napoca, The Institute of Turkology and Central-Asian Studies (Babeş-Bolyai University). After having identified and consulted the main studies on the Muslim minority published in the local and European academic environment, she defined the main approaches, methodology and hypotheses generally advanced by the related historiography. Another member of our team, Manuela Marin, was particularly concerned with finding the archive sources that can be used in analyzing the historical and social development of the Turkish and Tatar populations in Romania. Therefore she conducted research activities at the Central Historical National Archives Service, The National Council for the Study of the Securitate Archives and to Constanța County Department of National Archives.

The substantial number of information we have accumulated allowed us to gradually delineate our work hypotheses and to set off the methodological framework of our research. Afterwards, we have elaborated the methodological tools necessary for an analysis as much exhaustive as possible of the cultural heritage and of the intercultural and intergroup relationships developed by the Turkish and Tatar communities in Dobrudja. The design of our empirical research has led to a delimitation of the investigated population and of the spatial and temporal universe of our research (i.e. we have identified the localities with a significant number of members of the researched ethnic groups within the total population and the types of localities according to the

development level, closeness to an urban centre, modernity level, and ethnic structure of the population). After having established such frameworks, we have focused on the methodological benchmarks, on the work methods, techniques and tools for field data collection (predominantly qualitative methods, techniques and tools specific for community studies, such as: direct participatory observation, informal discussions, indirect observation, semi-structured individual interviews, life history interviews, focus group interviews, etc.). We have also devoted close attention to imagology analysis tools, to the analysis of written and oral documents, to text examinations and interpretations. The use of such tools has helped us clarify the main issues for understanding the construction of the identity profile of Turkish and Tatar ethnic groups, in the context of the ethnic picture of Dobrudja.

Field data collection allowed us to conduct over 70 interviews with representatives (at different levels) of the organizations representing the ethnic groups in question, with formal and informal community leaders (imams, hatips, presidents of the local branches of the UDTR (Romanian Democratic Turkish Union) and UDTMR (Democratic Union of the Turkish – Muslim Tatars in Romania), local administration representatives (mayors, county responsibles) and with inhabitants belonging to the studied ethnic groups (including different population categories by age, gender, occupation, level of occupation within community life). The interviewed persons live in Constanța, Medgidia, Ovidiu și din comunele și satele Independența, Cobadin, Fântâna Mare, Lumina, Tătaru, Mihail Kogălniceanu, Valu lui Traian. In our various field research campaigns, we have collected descriptive and statistical data on the two ethnic communities from the local archives: local monographs, data records such as local databases (with the help of local council authorities), magazines, brochures or other publications of the ethnic organizations, as well as articles and books from the personal libraries of local culture repository keepers (schoolmasters, teachers, imams, village elders, who kept such documents).

Another objective of our research consists of collecting and analysing several written and electronic and/or online materials concerning the ethnic and cultural policies of the two communities. We have analysed the following sources: the texts pertaining to some political programs concerning the minority in question, texts of election campaigns, the establishment and organization bylaws of UDTR and UDTMR, their websites and *Karadeniz* and *Hakses* magazines, belonging to the representative organizations of the two Tatar and Turkish communities. It is all the more necessary to examine the electronic resources as they provide current, real time updated information and they bring forward data which, in certain circumstances, are more difficult to access.

Correlating the information obtained through the intermediate of various sources and methodologies, in the interdisciplinary context of the project, has revealed a number of current issues concerning the community. The lack of jobs, the desire to continue

education (for the younger age segment) are elements characterizing the discourse of most respondents. These aspects also generally explain the mobility flows within the two ethnic groups. A major cause for emigration is the desire to study in an education system which is more efficient than the domestic one. This time, mobility has a different appearance and other actors. These actors are exclusively young people and the purpose of mobility is more about personal fulfilment and less related to family welfare. We could identify two large categories: the first one includes the young people who are preparing to attend college or to pursue a doctorate in such countries like the UK or Canada. The second category includes those who intend to pursue an Islamic theological education (in order to become imams), starting from the fact that Romania does not offer such possibilities, at the level of higher education. In this case, the most mentioned countries were Turkey and some states in the Near and Middle East, such as the Arab Emirates. The two groups are different not only in terms of aspirations, but also in terms of origin background. Several of the young people with outstanding academic results (especially in the field of sciences), who tend to complete their education in Western universities, will be financially supported by their own families. Usually, their parents are people who started their own businesses after the fall of communism; some of them have graduated from a higher education institution and in the offspring's options we can trace the parents' projections who want for their children a future at least as good as the one they experienced themselves. Concerning the second category, young people rely on a scholarship system to a greater extent. These scholarships are offered annually by the Turkish state (or other Oriental countries), in partnership with the unions representing the two ethnic groups in Romania. These organizations closely know the situation in the school environment and support the education projects of pupils and students, especially of those who are under straiten circumstances. At the end of education, the percentage of those who come back to Romania is higher among those in the second category; the most probable reason is given by job security, considering that in the communist period many Muslim priests were imprisoned or dismissed.

The research conducted at the National Archives took into account two main types of archive contents: the ones created by the departments of the Central Committee (CC) of the Romanian Communist Party (PCR) and the ones resulting from the work carried out by the Ministry of Religious Affairs in the interwar and post-war period. For the first category of archive sources we have analysed documents from four departments of the former CC of the PCR: the Chancellery Department, the Organizational Department, the Administrative and Political Department, and the External Relations Department. This research aimed at tracing the general evolution framework of the party policy towards national minorities, identifying the specific characteristics of this policy in relation to the area densely populated by the Turkish and Tatar ethnic groups, i.e. Dobrudja (the Chancellery Department), identifying the official types of organization created by the Romanian communist regime for these two populations and any possible

information regarding the representatives of these minorities who had access to the local leadership of the party (the Organizational Department), setting out the official and informal practicing framework of the Muslim religion in communist Romania (the Administrative and Political Department). And last but not least, by researching the documents from the External Relations Department, we wanted to identify the extent to which the situation of the Turkish and Tatar populations became subject to the bilateral relations between Romania on the one hand, and Turkey and other Arab countries on the other hand and how this aspect influenced the diplomatic relations between these countries. In this context, it should be noted that Manuela Marin has taken steps for gaining access to the diplomatic archives administered by the Ministry of Foreign Affairs, this access being impossible during 2013 due to the access formalities we have stumbled upon.

The archives of the Ministry of Religious Affairs we have researched included both the interwar period (with special reference to the functioning of the Muslim Seminary in Medgidia), and especially the post-war period. In this context, our documentation targeted the archive materials which provided information on the organization and development of religious life within the Muslim community in Dobrudja. Especially after the establishment of communism, the subordination of the Islamic governing bodies to the Ministry of Religious Affairs became a pretext for a close and often restrictive monitoring of religious life. Thus, the documents kept in the archive of the Ministry of Religious Affairs - the Study Department, include brief presentations about Islam, its history in Dobrudja, the list of Muslim communities in the area, the situation of mosques and of their property, of the cult staff, the organization of religious feasts, the difficult financial situation of the Muslim Seminary in Medgidia. Also, the documents in this archive mention more uncommon aspects related to the activity of this cult, such as the renovation of mosques with state funds, the attempts of the Romanian communist regime to get possession, under various pretexts, of the mosque properties and to gradually destroy the places with a religious and symbolic significance for the Turkish and Tatar community and last, but not least the organization of religious education outside the existing legal framework. From the point of view of our research topic, the need to study the archive documents provides a different perspective for the analysis of the relationships between the Turkish and Tatar populations and the Romanian communist regime, namely the perspective of their decreasing religiosity in the context of the atheist offensive and of the social changes generated by the implementation of an extensive industrialization model. In this context, it should be noted that Manuela Marin took steps for accessing the archive of the Muftiyat of the Muslim Cult in Romania.

The documents kept in the archive of the CNSAS (*The National Council for the Study of the Securitate Archives*) make reference to a variety of aspects from the life of the Turkish and Tatar population during the communist period. The documents of the

former Securitate mainly recorded the aspects that this institution deemed to be "hostile and malignant" to the regime which it represented. They made reference to the illegal trespassing of the state border, to the contacts that Turkish and Tatar community members had with foreign citizens, especially with Turks, and last, but not least, to the attempts to directly or indirectly challenge the new regime established in 1948. Thus, in addition to documenting the repressive aspects of the Securitate's activity against the Turkish and Tatar minorities, the study of these documents allows us to analyse their relationships with the communist regime in the context of everyday life and outside the collaboration-opposition binomial. Manuela Marin also took the official steps necessary for identifying the existence of some specific documents (present not only in the documentary archives, but also in the criminal, informative and network archives) regarding the relationship between the Securitate and some personalities of the Turkish and Tatar community. This action takes into account the highlight of the self-victimization perspective dominating the discourse on the communist period of some representatives of these populations.

The primary processing of the data collected in the first main stage of the project also made it possible to present our preliminary conclusions at a professional and interdisciplinary conference. These conclusions excited the interest and gained the appreciation of experts (researchers from academic and university environment) and of the public participating in the event. Some of the scientific events in which the members of our implementation team have participated are: *Migration Flows in Dobruja*, «Cultures of Mobility and Immobility» - 10th Annual Conference of the Romanian Society for Social and Cultural Anthropology (SASC), Sibiu, October 17-19, 2013; *Notes on a Field Study*, International Conference «Regional Identity and Social Cohesion», October 24-25, 2013, Timișoara (Sînziana Preda); *Imaginea otomanului în manualele de istorie din România, în perioada post-comunistă*, International Congress «Polifonii Culturale: limbă, cultură și civilizație turcă în lume», Ovidius University (Constanța, September 19-21, 2013); *Evoluții identitare la comunitățile turcă și tătară din Dobrogea*, International Symposium, «Moștenirea Culturală Turcă în Dobrogea» (Constanța, September 24-25, 2013); *Dobrogea, un exemplu de interculturalitate. Analize etnoculturale și istorice asupra turcilor și tătarilor din Dobrogea*, International Conference «The Intercultural Dialogue, Realities and Perspectives», Babeș Bolyai University (Cluj Napoca, November 13-14, 2013) (Adriana Cupcea); *Comunitatea turco-tatară din Dobrogea în arhivele comuniste. O perspectivă generală*, International Symposium «Moștenirea Culturală Turcă în Dobrogea» (Constanța, September 24-25, 2013) (Marin Manuela); *Modalități de transmitere a patrimoniului cultural prin sistemul de învățământ public la minoritatea turco-tătară din Dobrogea*, International Conference «Regional Identity and Social Cohesion», October 24-25, 2013, Timișoara (Melinda Dincă). We have also prepared articles and scientific studies which are currently being evaluated or have already been accepted for publication in magazines and books

published in international databases, their list being detailed in the online platform of the project.

Regarding the impact generated by the initiation of our studies, several members of the Turkish and Tatar communities seemed to be happy about and interested in our study, and in our attempts for a profound analysis of their material and spiritual cultural heritage. Opinions have also been positive at the level of the UDTR and UDTMR leaders and of local authorities, such a project being placed on the line of getting to know and positively valuing the Other, concepts which are promoted in the spirit of an active multiculturalism and tolerance.

Project manager,
Sînziana Preda

A handwritten signature in black ink, appearing to read "Preda".