ROMANIAN IN THE WORLD – BUSINESS IN THE FUTURE

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Abstract: Today there are over 35 million Romanians and Romanian natives. We add to this number - that was contested by some without analyze - a few hundred thousand people that love the country and the people. Some of them are getting to know not only the traditions, art, culture, but the language as well, because they also accept it is a gem of the soul, the longing and the doina, characteristics of the origin of this ancient nation from the Carpathian-Danube-Black Sea area.

Therefore, to the Romanians still living in the country we can add 13 million Romanians from all over the world, getting our people to 35 million, illustrating number compared to the two demographic poles: Vatican or Andorra and China. The number is variable, around 20 million, even less, because there are differences regarding the last population census as a result of the emigration (the number stated being 23 million).

Keywords: Romanian history, Romanian geography, population, modern history

The number of the Romanians must be set on the ancientness of the people, the restless history, sometimes decimating. 3000 year ago, Herodot defined our ancestors as immortal people, the bravest and the most numerous among the ones that were indwelling this part of Europe, but were sinning by no unity. The estimation made by the Father of History has been valid till now.

Therefore, from a demographic point of view, we are about as many as the Polish, the Spanish, the Canadians or the Argentinians, to refer only to a few of the important nations of the world, a numerous one, with contributions well known and recognised in the civilization and the culture of the humankind.

Knowing that this number can submit questions from some people and can be contested, it represents the response we got after two decades of preoccupation on this fundamental issue, whose interpretation is connected to the modern history of any nation. During this time, we have proven in many researches aspects connected with the situation regarding the existence and the total number of Romanians in the entire world. The information was upheld by documents and formal or private statistics and lately based on the data given by the organisations and the churches of the Romanian communities all over the world, the only ones that hold the truth about the number of Romanians. Because, from its desire to know each other and get together, in order to keep the national recognition as loyal citizens of the countries they live in but without forgetting their origins, they organized and started to gather around the associations, churches, chapels, parishes, etc. These civil or religious structures help them keep their native language to live their lives in the spirit of traditions and customs so specific, appreciated and loved by other people. By having schools, the new generations born on foreign land can learn Romanian.
We first highlight the historical factor of the start of Romanian culture, in a wide area, in the center and eastern part of Europe, outlined in writings first by Ptolemy in the first century AD, and then by Jordanes – important sources for the configuration of the world at the beginning of the new era. They wrote that our ancestors were limited "east with the Roxolani, west with the Iazyges, north with the Sarmates and Bastarns", and going south, their perimeter stretched to the Adriatic sea and Greece, the area where the first Thraco-Romans appeared, because Istru was never a division of Romanity. That area was the birth of the south-Danube Romanians, the ones named by the scientists, according to their geographic spreading, language and ethnographic particularities, Istro-Romanians, Megleno-Romanians, Macedo-Romanians, Aromanians, all of them speaking Romanian dialects but being part of the same people with live structural connections, with the Dacian-Romanians from the north of Danube.

The problem of the spreading area of the Thraco-Dacian-Getae people is highly relevant to us, because this is the place where the Romanian people emerged, where there are still left some islands – as we call the Romanian historical communities around Romania.

No matter how oversized these estimations are, the archaeological – and other kind – proves, registered in time, then naming the Thracians in the Homeric Poems and other easy proves, reinforce the idea that our ancestors were extremely powerful people, long before Christ, naturally rich; moreover, it shows their troubled toil, talented and creative; otherwise we couldn’t explain the choice of the Roman Empire to include it in its composition.

The history of Dacians starts from the moment their presence was recorded by Herodotus (484-425 B.C.), the father of ancient and thraco-dacian history. He wrote: "the Thracian people are the most numerous and widespread in the world after the Indians". Therefore, in Europe was on the first place. Under those auspices, it came naturally to grow up a mighty nation, the Romanians, the only one that assumed the role of keeping the roman name for two millennia, even though many powerful nations invaded this position between Atlantic and the Black Sea, the hordes being so terrifying, that Chin Che Honangti, the emperor of China, started building the unique 4.000 km long wall finished in 220 B.C. one of the perfect wonders of the world.

Getting through to the center of the future European continent, the migrators, some of them bringing valuable elements of other civilizations, others being real barbarians in behavior, couldn’t find in Dacia-Romania, which was just constituting, something else besides the walls of strong chests, a living shield against the great perils, in order to keep the country undefiled. This is the explanation of the fact that the Romanity withstood and will stand against all the hardships laid by the slyness of history.

And such a dramatic happening. The Romanian/Dacian-Romanian people, which was in the process of consolidation, would not fall in the face of the invasions, but the most powerful Empire of that time will, through Aurelianus, in 271. It is the key year of the rebound of the two veins of Romany, northern and southern Danube. From now on, the Roman Dacia leaves its place to the constitution of the Romanian people in the north and the Dacian-Romanian dialect, but the creation of Dacia Ripensis, with the capital at Ratiaria, once Aurelianus retreated, didn’t provide the opportunity to a historical state. This is why it didn’t resist, also why the Romanians at the south of Danube had another destiny, divided, claimed, left in islands, with dialects and languages, some of them long gone.

The history of mankind is the rise and decline of its nations. The Thracians made room for the Getae and the Dacians. Strabon wrote that they didn’t only have the same language, but he also described their area: „The Getae progress towards Pontus and east; the Dacians occupy the opposite, towards Germany and the emergence of Istru”.

Dio Casius was calling them „The Dacians, as they call themselves and how the Romans call them, even if i certainly know that some of the Greeks call them Getae”.

The time would combine these two main branches.

On one side, the southern branch, the Dalmatic, disappeared just like Atlantis, the only one remaining being the name. It was recorded that the last person speaking this language, Tnane Udaina, died on June 10th 1898, the language disappearing with him.

It happened that history was discouraging for this southern part of Romanity, digging the basement of Megleno-Romanians and Istro-Romanians, who these days hardly include a few
hundred people. But the branch survived through the independent Aromanian branch, keeping their language, their customs, admitting the ties with the Romanians, with all the political attempts of a few representatives of the Aromanian community, driven by strong ambitions and interests that want to become a separate ethnicity which is difficult to acquire without a unitary territorial-state structure.

Regarding the northern part of the Danube, none of the sources of the time gives indisputable facts. Still, Strabo is mentioning a significant number of Burebista’s army, 200,000 fighters. If we comparatively take into account the proportion of women, older people and children, we can find a population of two million people.

There are also other facts to guide us to that number. First of all, the surface of Dacia, during Burebista stretching from the fortress of Odessus and the ones in Scythia Minor, in the south of Danube and beyond Maramures and Tisza, having many localities that make us believe there was a pretty numerous community. Second, in the first years of the new era, the Romans took 50,000 Dacians – as Strabo writes – and deports them to the south of Danube, an extremely significant group which, if true, leads to the idea that the population might have been more than two million. Third place, we can’t ignore the literary sources regarding the Trajan’s Dacian wars, which talk about thousand deaths in Decebalus’ army. Ioannes Lydus says that there were 50,000 Dacian prisoners, many of them being used as building workers for the Roman buildings in the territory, Sarmisgetusa Ulpia, but also in the mountain loess, at the earth-work Walls, others being taken in other parts of the Empire and Rome. Which is also evidence of an eloquent number. In the fourth place, only a numerous community could ensure the continuity of a state and a nation in the Roman Dacia, along with the Romans. Also, this continuity was ensured by the existence of the free Dacians in more areas, which made them difficult to be controlled by the Romans.

These are reasons to make us fix the statement of Hadrian Daicoviciu who claimed that the population was „at least half a million”. THE DACIAN CONTINUITY was questioned at the beginning of the 19th century, Robert Roesler taking this idea. In his Românische Studien in 1871, he formulated one of the theories so countered by the historians that followed. He wrote: „the subjugated Dacian element never got in touch with the Roman culture and kept warm the hatred against Rome: Or: „In Dacia (...), on such a small inhabited land, surrounded by a malevolent population, there was a purely colonial country where the Romanian spirit didn’t have deep roots because it wasn’t based on a solid and secure grounds of population inlands conquered”.

...“that was still left out of that roman population; that was speaking Latin from Moesia and the two Dacia, in the cities, the poor part of the people (...) and in the country side, the shepherds, that are the best at running through wild places and remain there till the storm passes.

...”The origin of Romanity has to be searched in Thessaly, Macedonia, Illyria, Moesia and Scythia (...); therefore, the Balkan Peninsula was the origin of the Romanian people, which slowly retreated on the empty and less inhabited land in the north and has definitively occupied the southeastern Europe. This is how the Romanians settled in the north of the Danube...”

Roesler’s opinions were debated by Eminescu, even when they came out. Then, were criticised by Hasdeu, Parvan, Al. Philippide and so many others. We will synthesize their inaccuracy in the light of the latest scientific research.

The biggest issue Romania is confronting at the beginning of the third millennium is related to the integration in the European Community, having to answer to the game rules, fulfill the imposed standards, geographically being in this continent not being enough. Because the map of Romania, bigger or lorned by the history, is a member of Europe, the history being European and the country being recognised as a protecting shield for centuries. The statement is valid not only for the Romanians within the borders, but also related to the ones around, who have sacrificed themselves to protect the Western Europe.

The same history, bad for the development of the Romanian nation, has determined, as seen, the attraction phenomena through immigration but also the exodus. Therefore, the plan of Romanity, the map of the spreading of Romanians in the world is merging with the planiglobe, Romanians being bigger or smaller, solid or barely there islands around the world.

The history of our people, with its turmoil, its bravery and the bravery of so many battles for the defense of not only our rights and liberties, is part
of the History of Europe, whose existence and hope found a safe protector in us. The decisive moments of our history are the golden moments of Europe, and the best of them probably is the Stephen the Great and Holy’s time, the protector of Christianity for nearly five decades, deemed by Pope Sixtus IV “true Champion of Christian Faith” for his glory deeds.

Through customs and creative ideas, temperamental attributes, society and culture, the native particularities, draughted with the Orient and the Greek civilization, with its measure of patient and picturesque Balkanism, we stayed here, at the crossroad of the worlds, at the Orient Gates, protectors of the entire Europe, due to our strategic position and the borders wished for and threatened by the hooves of those whose desire for ruthless expansion and occupation was so beautifully expressed by Mihai Eminescu in the famous verses of the Satire III: „And give my charger hay and oast in the Vatican at Rome ...“.

Our approach was constant for centuries, from the beginning of the modern world till now, mentioning only the heroic deeds during the World Wars, when Romania decreased the human and material losses through its efforts and sacrifices.

One must not forget that when Romania was in distress, even if it gave its impressive blood contribution in the second World War, being considered the fourth power among the armies engaged in hostilities, making possible the defeat of fascism and the establishment of peace half a year earlier, it didn’t have the proper support, being offered to the Soviets without taking into consideration the sincere wish of the nation or its merits on the battle field. The angry minds of the representatives of the dominant powers have thrown Romania in a dark and turbulent time, and in order to clear that grief and to redeem the mistake, Europe is smoothing the path of Romanians – even without openly admitting it and without being able to eliminate fully those moments – towards Roman and European union.

Resisting beyond all the opposition of history, biased so many times because the empires that were around us and wanted our wealth, our nation came out victorious and steps with confidence and certitude into the future that it deserves as a member of the European Union.

The political fights of today, are essentially a democracy exercises, or, in the opinion of some western analysts, an evidence of coercion and vitality of the Romanian society, which can shake only compared to some of the western democracies, „numb and weak”. The fights will pass in time, but they are still hurting today because the bitterness of the sides, which have forgotten the ancientness and the strength of this people. Always reawakening the national recognition without intemperance, but animated by the desire to continue the millenary tradition and the identity preserved so hard, with perfect agreement and deep respect for the other European nations – our country has been a model of respecting the minorities rights for many years now – we have a sustained and exhausting effort waiting for us, a complex and reliable involvement of each and every Romanian, no matter where they are or what they do, in order to restore the reputation of the true Romania.

It is Europe’s turn to provide us a real help to get together in an expected, wanted and ultimate union.

Moreover, the ideal of Union is the one that we, the Romanians, have always dreamed of and wanted. Union! This call of light and hope was the constant of this nation, no matter the name it had throughout its entire existence, from Thracians, Daco-Getae, Daco-Romans, Vlachs, Moldovians, Transylvanians, Oltenians, Bessarabians, Bukovinians, Istro-Romanians, Megleno-Romanians, Macedo-Romanians/Aromanians and so on. The Union dream meant the Reason and the resistance of our small countries facing the invaders. It meant the effort to create the Romanian countries and Greater Romania, an equal to its European sisters. The Union became the nerve as a shield for the Old Continent. Union of nation, language, conscience, faith, European Union. We just need the resurrection of this feeling of unity among us, we should not forget to defend ourselves when the situation asks for it, fulfilling our national interest. To be good Europeans but not before becoming respectable Romanians.

We’ve lived the dream of both The Orient Gates and the Occident Gates, by that understanding not doublecrossing but a clear recognition of our role in the geopolitics of this continent and the whole world, and the ones that overbid, or contrary, reduce this state of facts, are profoundly mistaken. Our position among the states of the world or of Europe must be lucidly reconsidered.
Now, that the geopolitical and especially the economic unity of the continent are perfecting, we aim to help build this new European "empire" in order to help us stop the iniquity of the past, any unfavorable nature and to obtain the well deserved place in the structures of the European Union.

The evolution of Romanity in the north and south of the Danube, taking into consideration the situation in Serbia, Macedonia, Albania, Greece, Bulgaria, Turkey, was the subject of undeniable romanian, Aromanian and foreign studies. The first person to deal with this area was Mihai Eminescu, firm protector in the media of the social and cultural life of the numerous Romanians inhabiting the right side of the Danube.

He said: „There is no country in the Oriental Europe, people from Adriatic to the Black Sea that doesn’t have pieces of our nationality. Starting with the shepherds from Istria, the morlacs from Bosnia and Ertegovina, step by step we consider the fragments of this large ethnic unity, in the mountains of Albania, in Macedonia, Thessaly, Pindus, Balkans, Serbia, Bulgaria, Greece, over Dniester, closer to Odessa and Kyev”. The conclusion is clear: „WE ARE ROMANIANS AND PUNCTUM!”.

We use this content expression of Eminescu to bring out the fact that we have been trying to determine for so much time, which is that, in the whole world, there are 35 million Romanians, that we find, in our opinion, in four overlapped ellipse, from the first one, which is the national state ellipse of today, with an area of 237.500 square kilometers and 22.000.000 Inhabitants, to the forth one, the planiglobe. So outside the Romanian borders, we repeat, there are almost 13 million Romanians more.

Let’s overlap these imaginary ellipses:

a. Romania today. Has a border length of 3.190,3 kilometers. Republic of Moldova lies to the east, Bulgaria lies to the south, Serbia to the southwest, Hungary to the west and the Black Sea in the southeast. The 45 north longitude parallel and 25 east latitude meridian intersect on its territory. Its specific is determined by the Carpathian Mountains, The Black Sea and the Danube that flows into the Black Sea forming the one and only Danube Delta. This is the first ellipse.

b. Greater Romania. It represents a bigger ellipse, including Southern Dobruja, Bessarabia and Bukovina, stretching to the Dniester and in Bukovina beyond Pruth and Tisza. The Process of forming the Greater Romania had two distinct stages. First of all, the election of Al. I. Cuza on January 5th (January 17th Julian) 1859 as ruler of Moldavia and then January 24th (February 5th Julian) as ruler of Walachia, accomplishing the first part of the golden dream: The United Principalities. After initiating a set of fundamental reforms, like the land reform and confiscating the monastic assets, and had organised the new state, on February 11th (23rd, Julian) 1866, he is forced to abdicate. Prince Caol was elected in his position by „plebiscite”. On 9th (21st) of may 1877, the Extraordinary Session of Deputy Assembly declared the independence of Romania. On 14th (26th) of march 1881, Romania becomes a kingdom. This is the second stage, opened by the Decision of the Council of the Country from Chisinau from march 27th (April 9th) 1918 votes the union of Bessarabia with Romania, continuing November 15th (28th, Julian) with the Decision of the Romanian National Council of Bukovina deciding the Union of Bukovina and then, on December 1st 1918, the Alba Iulia National Assembly where participated over 100.000 Romanians from all the counties and communities decreeing the Great Union. Greater Romania had 295.000 square kilometers and a population of 17.000.000 people. The population census in 1936 showed that the population was 19.500.000 people with 15.800.000 Romanians. An atlas-album, elaborated by R. Seisanu in 1938, specifies that according the existent data, outside the borders were 2.200.000 Romanians. The information was incorrect, without including the people on the south of Danube or worldwide.

c. Romania and the historical communities. Around Romania there are about 7.000.000 Romanians, their existence being proved in documents about the same time with the nation on the left side of the Danube: beyond Dniester and Tisza, having common origins. Instead, at the mouth of Danube, the blend with the Romans was made even before 106 when the Roman-Dacian wars finished.

One quarter of what will be called the continent of Europe had a very specific population: thraco-illyrian-getae-dacian, divided
into areas, due to the growth of the Roman Empire, barbaric invasions, the splitting in half and the decrease of the Empire also other historical reasons.

What’s certainly left is the name of the population with all the translations in other languages and the equivalent of some region names, many of them kept till now, that lead to the ROMANIAN term, which is modern, created to provide a global vision on the birth and development of this nation, with all the divisions of the language, dialects, sub-dialects and existing language.

This name was accepted, kept and used by the Romanians all over the world, even if where they are, „at home”, they call themselves in other ways.

d. All over the world. Through all the broils, history generated the uprooting of the Romanians out of social, political, economical, legal reasons, causing the running, escaping, colonization, deportation and so many other forms of scattering our people in the world.

This is how the fourth ellipse is formed, which is the entire globe. In some alluring places, the inflow was bigger, especially in the countries where they thought they would receive material benefits, hoping for an obvious democratic convergence, first in Europe, in Austria, Germany, the roman and northern countries. They went over seas too, to use the expression of Mihail Sadoveanu, „emigrants in the Brazils”.

Therefore, they got to the USA, Canada, Latin America but also in Siberia – from different reasons – in other areas of the former Soviet Union, in the Middle East and Far East, in the north and the south of Africa, Australia and the Arctic Circle.

This is the synthesis of the key facts that we gathered throughout many years of rigorous inquiries regarding the existence of Romanians all over the world, whose number represents about half of the country population:

1. In the **Republic of Moldavia**
   (According to the census, we add the other co-inhabiting nationalities) **4,600,000**

2. In **Ukraine**
   Out of which:
   - Transcarpatia 29,485
   - Cernauti and Bucovina – Herta region 84,836
   - Odesa 44,534

3. In **Russia** including Siberia **470,000**

4. In the other eastern countries that were once part of the Soviet Union: **59,432**
   - Kazakhstan 33,098
   - Uzbekistan 5,593
   - Belarus 4,964
   - Lithuania 3,223
   - Georgia 2,842
   - Turkmenistan 2,466
   - Azerbaidjan 1,415
   - Kyrgyzstan 1,875
   - Latvia 1,450
   - Estonia 1,215
   - Tajikistan 525

5. In **Serbia and Montenegro** **590,000**
   - Serbian Banat 38,000
   - Timocka Krajina, about 500,000
   - Montenegro 12,000
   - Bosnia – Hercegovina-Slovenia 40,000

6. In **Bulgaria** **62,000**

7. In **Macedonia**- including the Aromanians **45,000**

8. In **Albania** **15,000**

9. In **Greece, Mount Athos and Cyprus**, about **400,000**
10. In Croatia
11. In Turkey
12. In Hungary
13. In the Czech republic and Slovakia
14. In Austria
15. In France
16. In Italy
17. In Spain and Portugal
18. In Germany
19. In Israel – originals from Romania
20. In Great Britain şi the Northern countries
21. In USA, Canada and South America
22. In Australia, New Zealand and other Far East areas
(China, Japan, Korea etc)
23. In the Arab Countries, Africa and South Africa
The total of Romanians outside the border of Romania is about
13,000,000.(12,947,632).

We have to say that the numbers have been rounded. They can be even bigger.

There were taken into consideration the latest statistical information (2004-2008), but also older statistics, births and our personal data obtained from the heads of the Romanian communities all over the world. Out of those, over one million consider themselves Aromanians. We mention that this number contains other ethnicities originally from Romania (Jews, Transylvanian Saxons, Swabians, Szeklers, Hungarians).

The International Monetary Found is confirming the number of Romanian workers abroad at 2,700,000 people. Adding the family members, we can easily get a double number, the information that we have (7,000,000 people in the communities around Romania and 6,000,000 worldwide).

Their faith is different. The name they call themselves is often changed. The language gets dialects. But they are Romanians, and the contribution of Romanians abroad completes the values in the country, a Romanian unique culture being registered in universality.

No matter where they are, the Romanians live just like in the country, they find themselves and they are Romanians, speak the same language, follow the same traditions and customs, helping with the growth of the national tradition even if they provide in science, art, sport in their adoptive country too. For the history of Romanians is European, the history of Romanity comes back to the country through the patrimony offered by the great national and universal values. Mircea the Elder, Stephen the Great, Vlad the Impaler, John Hunyadi, Dimitrie Cantemir, the famous Romanian rulers belong to the European history too, and Michael the Brave got the noble title of Prince, just like the great emperors and kings of the Occident.

The true position of Romanians in the history, civilization and culture of the world has been analyzed in hundreds of tomes and primarily recognised in Europe. Regarding literature, Constantin Crisanand I have elaborated the first work to document this contribution, considering it necessary, as it was mentioned in „The Romanian Literature in the World” by the distinguished French scholar Pierre de Boisdeffre. The Romanian effort has been outstanding in all activities, acknowledged since 1723 when Dimitrie Cantemir became a member of the Academy of Berlin, his son, Antioh being reckoned the first significant poet and diplomat of Russia. There were the famous Steward Cantacuzino, well known scholar in Constantinople and Italy and Peter Mohyla, seeding the orthodox culture in Kyev also in the whole Russia.

Counting on the bravery of the Romanian army, the western nations were able to devote themselves to the arts, literature, science, promoting education and the European civilizing spirit. The Romanian countries give as good as it gets, even if they have built impregnable fortresses, castles and especially churches and monasteries, some of them as Voronet, Moldovita, Putna, Curtea de Arges and others being true architectural and pictorials wonders to these days.

Subjects to the European interests but saving the national soul, specific and dignity, with the
tolerance that came from Zamolxis and God, the young people got to rip the culture from the schools where they learned Vienna, Berlin, Rome, Paris and other places, the Romanian illuminism, by the Transylvanian School, Asachi, Gheorghe Lazar and Mircea Eliade aspiring to catch up with the western victories. In less than a century – the 19th –, Romanians would bewilder the traditional schools in Berlin or Paris with their innovatory force. We have to mention that the numbers have been rounded. They can be even bigger.

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Subjects to the european interests but saving the national soul, specific and dignity, with the tolerance that came from Zamolxis and God, your young people got to rip the culture from the schools where they learned: Vienna, Berlin, Rome, Paris and other places, the Romanian illuminism, by the Transylvanian School, Asachi, Gheorghe Lazar and Mircea Eliade aspiring to catch up with the western victories. In less than a century – the 19th – Romanians would bewilder the traditional schools in Berlin or Paris wioth their innovatory force, so that today, there wouldnt be aeronautics without Traian Vuia, Aurel Vlaicu, Henri Coanda, speleology without Emil Racovita, medicene without Gh. Marinescu, Victor Babes, N. Paulescu, C. I. Parhon, or Ana Aslan and so on, in mathematics, chemistry, art, literature and sports.

We have to mention that the numbers have been rounded. They can be even bigger.

There were taken into consideration the latest statistical data (2004-2008) but also older statistics, births and ou own informations obtained from the heads of the romanian communities all over the world. Out of those, over one million consider themselves Aromanians. We mention that this number contains other ethnicities originally from Romania (Jews, Transylvanian Saxons, Swabians, Szeklers, Hungarians).

The International Monetary Found is confirming the number of Romanian workers abroad at 2,700,000 people. Adding the family members we can easily reach a double number, the data that we have (7,000,000 people in the communities around Romania and 6,000,000 worldwide).

Their faith is different. The name they call themselves is often changed. The language gets dialects. But they are Romanians, and the contribution of Romanians abroad completes the values in the country, a Romanian sole culture being registered in universality.

No matter where they are, the Romanians live just like in the country, they consider themselves and they are Romanians, speak the same
language, keep the same traditions and customs, helping with the growth of the national culture even if they contribute in science, art, sport in their adoptive country too. For the history of Romanians is european, the history of romanity comes back to the cuntry through the patrimony offered by the great national and international values. Mircea the Elder, Stephen the Great, Vlad the Impaler, John Hunyadi, Dimitrie Cantemir, the great Romanian rulers belong to the European history too, and Michael the Brave got the noble title of Prince, just like the great emperors and kings of the Occident.

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So that today, there woudnt be aeronautics without Traian Vuia, Aurel Vlaicu, Henri Coanda, speleology without Emil Racovita, medecine without Gh. Marinescu, Victor Babes, N. Paulescu, C. I. Parhon, or Ana Aslan and so on, in mathematics, chemistry, art, literature and sports.

We may add to those names Stefan Procopiu, Traian Lalescu, Spiru Haret, Gh. Titeica, Dragomir Hurmuzescu, Gh. Vranceanu, Emil Patrascu, Octav Onicescu and the list may continue.

Starting with Eminescu – translated and well known in 64 languages – other personalities have enriched the universal culture – Caragiale, Creanga, Sadoveanu, Rebreau, Iorga, Blaga, Calinescu - and some of the greatest writers of the world as Puskin, Cehov, Dostoievskey, Nusic – had Romanian origins. Other personalities have become mentors and initiators of modernism starting with Tristan Tzara, B. Frundoianu, Ilarie Voronca, Marcel Iancu and Victor Brauner. Some spread across the world, in France, Spain, Italy, Germany, USA, Canada, India, South America, Australia: Eugen Ionescu, Emil Cioran, C. V. Gheorghiu, Petru Dumitriu, St. Baciu, Lucian Boz – but their number exceeds a few thousand.

Constantin Brancusi is the beginning of a new era in modern sculpture. George Enescu charmed the music lovers all over the world as interpreter, conductor and composer. Nicolae Iorga is considered a „Romanian Voltaire” and Panait Istrati was considered by Romania Rolland „Gorky of the Balkans”. Arts, literature, theater, we have representatives everywhere: D. Paciurea, Elvira Popescu, Anna de Noilles, Miliţa Petraşcu, Eduard de Max, Martha Bîbescu, Dinu Lipatti, Hariclea Darclee, Constantin Antonovici, Gh. Zamfir, Gh. Apostu, Marcel Guguianu. In diplomacy, Elena Văcărescu, Nicolae Titulescu. In sports Nadia Comăneci, Leonard Doroftei, Lucian Bute, Gh. Hagi – being only a few of the many outstanding personalities.

Beyond the borders of Romania, there are other signs of Romanity, especially in Bessarabia, Bukovina, Serbian Banat but in other countries too. In Bessarabia, we have specific institutions as
the Museum of Romanian Literature „M. Kogălniceanu”, Academic Center „Mihai Eminescu”, Peter Mohyla Museum, Al Donici Museum in Chisnau, Alexei Mateevici Memorial House in Zaim. In Bukovina, Aron Pumnul Memorial House, connected to Mihai Eminescu. There are not enough such places. Brancusi Center in Paris, Marcel Iancu near Tel Aviv, graves and commemorative plates, but there are many more personalities that await for their confirmation.

In other places, The Cultural League has placed over 60 busts: Lupoaica, Decebal, Stephen the Greatand Holy, Michael the Brave, Mihail Kogălniceanu, Eminescu, Creanga, I.L. Caragiale, Coșbuc, Sadoveanu, C. Stere, Liviu Rebreanu, Octavian Goga, Tudor Arghezi, George Bacovia, Constantin Brancusi, Pan Halippa, Al. Mateevici, Nichita Stanescu.

Through all these and other actions and manifestations, we will try to unify the Romanity, offering the opportunity to preserve its specificity and its role as important nation among the nations of the world.

Finding out that in the whole world, there are a lot of successful Romanian businessmen, politicians, scientists, creators, makes us develop a new theory regarding the existence of Romanians in the world, the concept of Romanity.

It is an attempt to affirm our rights into the world, just as the French would protect the culture and language in a time when the English language won the dominance in business, even if the most spoken language in the world is Chinese.

The Romanity is ensured by language, the communication tool, in culture, spirituality, first of all propagated in churches, schools and libraries, top universities across the continents, faculties or departments of language, history and civilization, radio and television. Today there are over 350 Romanian newspapers and magazines, programs at 16 televisions and 27 radio stations. There are influential groups of writers in Bessarabia, Bukovina, Serbian Banat, Timocka Krajina, Russia, Israel, Germany, other states in Europe but also in USA and Canada.

Paul van Tieghen said that „among all the manifestations of human activity, literature is undeniable the one that expresses the best and the most clear the characteristics of a nation”. What else is extremely important, is the specificity of the Romanian spirituality, defined by the philosophers of our culture, N. Iorga, Radulescu-Motru, D. Gusti, Lucian Blaga, Mircea Eliade, Emil Cioran, Eugen Ionescu by knowledge and reasoning, religion and national value, nature, melancholia, vivacity and humor, tolerance, all these being a part of our people no matter where we are. Therefore, the literature that expresses them the best is „no other than Romanian” as Ibraileanu put it, and sometimes when is not in Romanian language, it is thought and felt in Romanian, we might add.

This is just a brief foray the subject deserves much more time to develop. We have reached the conclusion that we need a specific concept regarding the existence of Romanians in the world and their contribution to the history and civilization of humanity and at the same time, the perpetuation of the same nation’s values in its historical development. That is the Romanity concept.

The existence of so many Romanians abroad constitutes a serious problem first of all for their courage to live in another country – for some of them being no turning back – and second for the state, which has not only the primary but also the moral and material duty to support the Romanians wherever they are. Of course, these Romanians have responsibilities for their native country, but the state must be the key element to support the Romanity ideal, taking care of every Romanian citizen no matter where they have decided to stay, work, distinguish themselves.

We have debated this problem in other studies. In this situation, we only note that this concern for the faith of Romanians outside Romania will have to become stronger, for the government to fulfill its duties towards its children.

By launching this concept, that we first experimented within the Cultural League for the Unity of Romanians Everywhere and the Congress of Romanian Spirituality, we hope it will be embraced and will become the proud symbol of Romanians everywhere and of those that love the country.

VICTOR CRĂCIUN