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Course: *History and Memory: The Archive and the  
Historical Museum*

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Term paper/project

*The Romanian Archive and Library of Eugenics*

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‘During to imagine humans as masters not only of their individual lives but also of their collective present and future – this was the initial eugenic utopia. Since its rise as a scientific discipline in the late 19<sup>th</sup> century, eugenics has fascinated and repelled biologists, doctors, social reformers, politicians and historians. More recently, interest in the relationship between heredity and behavior has found a parallel in the growth of historical analyses focusing on eugenics’<sup>1</sup> The idea to present in the framework of this course a project for an **archive and library on eugenics** stems on the one hand from having read this innovative study of Bucur Maria and on the other hand from visiting such a virtual archive on the internet.<sup>2</sup>

Romania is seemingly on the verge of accepting some of the ‘political mistakes’ of the 20<sup>th</sup> century and is open to overtly discuss the consequences and conditions of these mistakes. Having started to read and browse through the materials I was first of all surprised by the deep roots (and I could say magnitude) of the possible elements that might be a part of such an archive. Furthermore, as this could constitute an interesting field of research for Romanian scholars, I believe thinking about such a project is welcome in practical terms. In the following, I will deal with the methodological challenges of constituting a thematic archive (delineating the interests that have preoccupied historians in this field), and try to meet these challenges by proposing a set of initial components for it. The ambition of this paper is, simply, to show that a ‘database’ like this can be free of subjective or normative biases. The

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<sup>1</sup> Bucur Maria, *Eugenics and modernization in interwar Romania*, Pittsburgh, Pa.: University of Pittsburgh Press, 2002, Introduction.

<sup>2</sup><http://www.eugenicsarchive.org/eugenics/>

'possibilities' range from classical Greek works to modern legislative measures and the criteria for selecting the materials are practical, trying to keep in mind both the diachronic and synchronic dimensions.

Some of the lines imposed by theoreticians of an eugenic policy in interwar Romania – which is the basic chronological dimension to be viewed here – are still recurrent in contemporary social and political debates. This is why the topic is interesting for me and the reason I believe it can be an important resource for the history of science, intellectual history and social history. As far as the latter field is concerned, I subscribe to the idea expressed by Frank Dikötter that 'eugenics (is) not so much (...) a clear set of scientific principles as a 'modern' way of talking about social problems in biologizing terms'.<sup>3</sup> Thus, the two guiding thematic spheres to be followed (on the bases of the materials that will be proposed here) are the intellectual framework and the process of social reforms (which has a relevant legal background).

Speaking about 'political mistakes' I would like to delineate here several issues that are now concerning the Romanian civil society and which could be seen as direct continuations of an 'eugenic' mentality.<sup>4</sup> On the one hand, the debate about anti-semitism and its implications in the events that characterise Romania's role in the Second World War and the political discussions about the Antonescu regime, brought the attention of scholars to writing an 'apology' for the men of science who have been involved in the creation of the eugenic discourse. Such an attempt is, for instance, the rehabilitation of Iuliu Moldovan (leader of the movement in Transylvania)

<sup>3</sup> Frank Dikötter, *Race Culture: Recent Perspectives on the History of Eugenics*, *The American Historical Review*, vol. 103, No.2 (Apr. 1998), p.467-478.

<sup>4</sup> Maria Bucur has clearly pointed out the connections of these contemporary tendencies to the interwar period debate in the above mentioned study.

materialized in naming the amphiteater at the Institute of Hygiene at the Cluj Medical School after him or the unveiling of a commemorative plaque on the façade of his house in 1994, dedicated to the 'man of science'.

The same tendency is expressed in the defence of the names of intellectuals who have been directly or indirectly connected to the anti-semitic movement in Romania: personalities like Mirona Eliade, Emil Cioran, Octavian Goga and many others are filtered through the critical eye of moral judgement. Considering that, besides the great number of scientists (mostly from the medical field) who were actively consecrated to the idea of bestowing control on social developments – their programs being at times translated in governmental measures –, some of the most prominent thinkers of the interwar period have also been interested in the idea of 'the perfect Romanian citizen', an assessment of this theoretical background is relevant. So far the rehabilitation of Romanian eugenis has not reached beyond a small academic circle. Since 1989, the mainstream discourse about reform, transition, and 'catching up with the West' has revolved around economic, social and (at the most) cultural issues.

A second relevant contemporary problem that might directly be linked to a history of eugenics and is likely to undergo important social and historical studies is the situation of the Roma population in Romania. Many theoreticians define the Roma along biological lines and wish to isolate them – therefore this population has become the scapegoat for the new radical parties after the 1989 revolution. The blame for economic and social problems here is put on the Roma and, even though this attitude has not grown to the level of open official discussion, many individuals in position of authority have it – not to mention that (in my personal experience) individual citizens act in accordance with such prejudices. Naturally, such tendencies are threatening the

SCRIEȚI UN PROIECT DE CERCETARE DETALIAT (maximum 3 pagini).

**Atenție:** Se va completa în germană, engleză, sau franceză, ca, de altfel, întregul formular (Forschungsprojekt)

### THE BODY – A UTOPIA OF INTERIORITY

The **Dispute between the Public and the Private Body in Romania of Contemporary Art**

the 'Romania Mare' party is illustrative: through its publication has used biologizing

From an anthropological perspective, the body has always been the support of the views and practices of an epoch's culture, becoming the object of anthropocentric hermeneutics (Marcel Mauss, *Sociology and Anthropology*). The body is not accessible in a pure form, but only after an analysis that leads to its perception within a cultural ensemble.

In analyzing this concept, the 2000 election in contemporary Romania leads on the body – sign analogy that opens the path to semiotic interpretations. As a consequence, the body has a "hermeneutical content" provided via an interpretive approach that is not sign language, or even text. Marius Lazarca (*The Invention of the Body*, 2000, Anastasia Publishing House) speaks about the "textual composition of the body," which is written or spoken in the form of language.

electorate: the notorious Romania Mare candidate Corneliu Vaduș Tudor won 25  
The body may also become the object of a social analysis derived from the complex relationship between the individual and the society. E. Goffman brings forward the relation between public and private (intimate) in his work, *Daily Life as Representation*, in which the body, viewed from the perspective of intimacies of the self, becomes the base between the interior and the exterior world. This relation enforces a type of behavior, a "strategy" of emphasizing, presentation or occultation of the intimate aspects imposed by the critical social staging of the body in the interface between the individual and the others that, on the whole, form the society: this relationship is also defined by means of the individual space interacting with the space of the others.

The relationship between the individual – symbolically represented through the body or its attributes – and the society is also defined with the help of the "total institutions", such as mental institutions, prisons, boarding houses, barracks or convents: this relationship has been analysed both by Goffman and Foucault. In these institutions, the "inmates" lose the surroundings of their previous life and fall under the control of the personnel. This is a phenomenon that takes place simultaneously with the substitution of the old identity for a new one, imposed as a result of participation in the life of the institution. In this context of total life, Foucault reports within the total institutions, Goffman analyses the phenomenon of institutional violation of the self and, consequently, the manifestation of the "subterranean" life within these institutions: the underground and the veiled to an inmate's stratagems and efforts to attain a simulacrum of personal life in this context.

the Roma population in Romania has repeatedly been expressed as a social  
Michel Foucault in *Surveiller et punir. Naissance de la prison* emphasizes the close connection between the state and a "body". Here, the metaphor is double: the state is compared to a body, and the body is observed in its turn by the state. From this perspective, the criminal practices rather become a chapter of "political anatomy". The power or the excessive power exercised on the convict generates a **corporeal ordering** in Foucault's sense: the political device of the king's body, just as the convict's, is double – on the one hand, the transient body, on the other – the body that stays and embodies the concept of a king or of a convict – a body to which a specific theoretical discourse is applied.

From the perspective of the condemned, the body becomes the power's object and target, as the punishment, surveillance or constraint procedures are being viewed as if a Foucault speaks about the "submissive body" which is placed on the "mechanism" of the automaton, a sort of reduced model created by the power. The body is placed in a network of conditions and obligations on this body. Within the same context, the "corrective space" appears, as the space where the "submissive body" exists, also controlled by the power.

first measures passed by the National Salvation Front after the December 1989 revolution. The language of this law echoes that of the Carol II Penal Code in the interwar period (passed with eugenic concerns in mind): 'Interrupting pregnancy represents an act with grave consequences for the health of the nation and brings serious prejudice to the nation's population growth. (This action) is illegal unless: (1) the woman's life is in danger (...); (2) one of the parents suffers from hereditary disease; (3) the mother has serious physical, psychological or sensory handicaps; (4) the mother is over 45 years old; (5) the mother is already taking care of 4 children; (6) the pregnancy is the result of rape or incest.'<sup>9</sup>

In the same line we may follow, through the activism of mass media and public figures nowadays, the continuation of some elements of 'sozialdisziplinierung' as a centralizing political stream: I mean here the nation wide anti-drug, anti-smoking etc. campaigns that are growing today in Romania, all aimed at the 'maintenance' of a healthy and prosperous body which can be compatible with the 'European' standards. This is not a newly found ideology; as a matter of fact it has, in my opinion, strong roots for example in the reforms of Habsburg absolutist monarchies which were applied – at least in theory – in the region of Transylvania as well.<sup>10</sup> This is one of the reasons that the virtual archive proposed here will include such centralizing measures as primary sources for a history of eugenics.

Having delineated these thematic interests in the second part of this paper my concern is to grasp a follow-up of historiographic tendencies and, more importantly, to

<sup>9</sup> Decree no. 776/1966. MGJ.

<sup>10</sup> Treatises of the cameralist theoreticians have been spread here and the idea of a 'healthy and happy citizen of the empire' is transparent in these works.

present the methodological criteria of the selection of materials.<sup>11</sup> The literature dedicated to eugenics has grown to industrial quantities in the last few decades, whether shaped by questions of intellectual history (regarding the development of science and medicine) or by current ethical and moral considerations. The fascination of 'genetic cloning' has given a powerful boom to these interests. In general terms, historians initially focused on eugenics and the extreme right, especially Nazi policies towards Jews and other 'biologically undesirable' populations.<sup>12</sup> Later on the topics diversified: from middle-class fears about overpopulation of England to fears about migrations among politicians and the white public in the United States,<sup>13</sup> eugenics was supported mainly by educated professionals and social reformers. Recently this view of eugenics as an 'aberration of fringe right wing movements'<sup>14</sup> has changed and it has emerged as an important science and social reform movement.

It has been a topic of national historiographies in Great Britain, France, Germany and the United States and was seen not as a radical way of recasting the relationship between individuals and the community or private and public concerns, but as a reaction to the unprecedented scale of the social problems faced by industrialized nations in the late 19<sup>th</sup> century. The painful memory of the Holocaust transformed every discussion on eugenics into an ethical and moral one and gave the assessment of its implications a universal dimension.<sup>15</sup> Thus, historiography has

<sup>11</sup> Separate documents will be added to this paper as samples of the 'database' that the archive should comprise as well as a short literature review of the most important contemporary works on eugenics.

<sup>12</sup> For the Romanian case an interesting article is that of Marius Turda: *Fantasies of Degeneration: some remarks on Racial Anti-Semitism in Interwar Romania*, in *Trans-Eurasianische Revue*, 2003.

<sup>13</sup> The examples of legal measures here are illustrative: in 1924 the 'Immigration Restriction Act' was passed – eugenics were playing for the first time an important role in the Congressional debate as expert advisers on the threat of 'inferior stock' from Eastern and Southern Europe.

<sup>14</sup> Bucur Maria, 2002, p.16.

<sup>15</sup> For example: Clay, Catherine, Michael Lesprun, *Master Race: the Lebensborn Experiment in Nazi Germany*, London: Haddor and Stoughton, 1995; Goto, Aly, Peter Chouan, Christian Pross, *Cleansing the Fatherland: Nazi Medicine and Racial Hygiene*, Baltimore: Johns Hopkins University

subsequently shifted between the universal and the particular, between a normative evaluation or a detached perspective on the eugenics movement. The tendency to 'normalize eugenics' (as Maria Bucur points out), but not in the sense to make an apology of it, rather as an attempt to evaluate the movement in its appropriate historical context, is the most frequent contemporary trend.

The Romanian case is interesting and different from the propositions that arose in the west (like France, Germany, England and the USA) as well as from the model of the Soviet Union. During the interwar period Soviet eugenisists attempted to construct the new 'Homo Sovieticus' according to the laws of hereditary determinism and evolution much as Romanians attempted to construct an entirely new model for a typical, healthy Romanian. The Romanian and Soviet versions of eugenics differed radically, however, at the level of scientific theory and their politics. The lack of industrialization in Romania constitutes another line of differentiation: Romanian eugenisists focused on the problems of a rural, agricultural economy. They believed they could learn from negative experiences elsewhere and thus avoid the great social costs of industrialization in their country, from alcoholism to syphilis or malnutrition.

Having in mind this specific context, a history of eugenics still awaits the necessary attention. The interest in this topic is not reduced: I could evoke here important contributions to the history of the Roma population (which is part of the investigations relating to this problem)<sup>18</sup> or, besides the study of Maria Bucur that I have quoted above, I have read some interesting such "normal" approaches to the eugenics movement. Even among students the idea of approaching eugenics

Press, 1994; Ibrahim Randolph, ed., *The Destruction of Romanian and Hungarian Jews During the Antonescu Era*, Boulder, Colo.: Social Science Monographs, 1997; etc.

<sup>18</sup> For example Viorel Achim's books and the recent efforts to systematize documents relating to the Roma or the Jew population in Romania.



'projectively rather than retrospectively' has been successful: such an example is a recently written masters thesis at the CEU on the case of Transylvanian Saxons.<sup>17</sup>

Thinking about a thematic archive raises important methodological problems: this is what I would like to focus on in the last part of this paper. As the wide variety of attempts to define the eugenic movement trace the ethimological background to the Greek antiquity, where Plato<sup>18</sup> and even Aristotle (in some of his political treatises) speak about ways to improve the citizens, and – as I have shown – the eugenic ideas can be traced up to contemporary times, the first problem is how to assert the eligibility of theoretical works into the 'library' which accompanies this virtual archive. One criteria could be that of *influence* – but establishing such a criteria involves an overwhelming workload.

This would mean tracing elements of ancient political and social theories – including Roman law – in later theological developments in Eastern Europe<sup>19</sup> and then in the state affairs of the absolutist monarchies.<sup>20</sup> Naturally, as eugenics has developed a theoretical form (that culminated in the so-called 'social darwinism' and was

<sup>17</sup> Katherine Sorvik, *Eugenics and the Transylvanian Saxon Nationalist Response to Assimilationist Pressure*, MA thesis at the CEU, 2000.

<sup>18</sup> Selective breeding was suggested as early as the time of Plato, who believed that human reproduction should be controlled by authorities (for example in the *Republic*). He proposed that the selection should be performed by a fake lottery, controlled by the government, so that the people's feelings wouldn't be hurt by awareness of selection principles. Other instances of eugenics-like programs in ancient times include the city of Sparta's mythological practice of leaving weak babies outside of city borders to die.

<sup>19</sup> Hans Schilling has shown for example that it was the Catholic Church that shaped the transition to modern social and political forms through confessionalization – of course, closely related to the secular powers here – and this involved a reshaping of the individual citizen, generically through 'social discipline'. See for example: Hans Schilling, *Confessionalization in the Empire: Religious and Societal Change in Germany between 1555-1620, in Religion, Political Culture and the Emergence of Early Modern Society. Essays in German and Dutch History*, Leiden: Brill, 1992.

<sup>20</sup> The case of the Habsburg Empire is important to mention here: in the 18<sup>th</sup> century especially the social reforms and the ideas concerning the 'healthy citizen' are interesting to follow.

expressed in Galton's works too) in the West, this line of influences is not impossible to imagine. From this point on we can easily make the connections to the interests of scientists like A.G. Bell in the late 19<sup>th</sup> century or the later 20<sup>th</sup> century evolutions: for example the theories of 'racial hygiene' propagated in Hitler's Nazi Germany or Davenport's work in the US, where legal measures were accompanied by the creation of specific institutions.<sup>21</sup> If we focus on the particular case of Romania we see that there is certainly some affinity between some of Nichifor Crainic's ideas of the ethnocratic state and the type of biopolitical state that Iuliu Moldovan imagined.<sup>22</sup> There are parallels between the racism and anti-semitism in the writings of A.C. Cuza and many of the works of Iordache Flăcoaru, even those of Sabin Manuile in the 1940s.<sup>23</sup> And intellectual history has been pointing out the Western influence in the thought of these scholars.

A second methodological step regards the choice of 'primary sources' or 'documents' that could serve as starting points for building up an archive of eugenics. By considering only the case of Romania here the possibilities are enormous. So where do we draw the line? Chronologically we may start considering – as I mentioned before – several legal measures that have permeated the Transylvanian social life under Maria Tereza and Joseph II. These have shaped not only a certain intellectual evolution that aimed to manipulate society but also the development of sciences and particularly that of medicine. Later on, with the formation of the modern Romanian state, we encounter the emergence of social reforms and subsequent legal

<sup>21</sup> Like the Eugenics Record Office in 1910.

<sup>22</sup> For example: Nichifor Crainic, *Ortodoxie și etnocratie*, Bucharest: Ed. Albatros, 1997; Moldovan Iuliu, *Igiena națională*, 1925.

<sup>23</sup> Cuza, A.C., *Despre populație: statistica, teoria, politica și studiile economice politice*, Bucharest, 1929; Flăcoaru, Iordache, 'Amestecul rasial și etnic în România', in *Buletin Eugenice și Biopolitice*, 5 no. 9-10 (Sept.-Oct. 1939), p.276-287 or *Curs de eugenie*, Cluj: 1935.

measures from demographic control to the ambition of statesmen to prevent 'social disorders' such as alcoholism, moral depravation, even illiteracy.

For the interwar period the situation is even more complicated by the birth of institutions<sup>24</sup> that deal directly with eugenics – and thus the records of which must be included in the archive – plus a number of publications<sup>25</sup> that are relevant sources for the topic. The legal framework takes on a systematic shape in this period through the Penal Codes of King Carol II. Furthermore, it would be necessary to consider the medical institutions, articles and briefs of meetings between the scientists who were involved in eugenics, projects and practical applications of these projects, etc. I consider that another important part of such an institution must be dedicated to the 'personal archives' of the individuals who have been involved in these theoretical and scientific debates.<sup>26</sup>

A few words about the form that this archive should take as I have imagined it. Naturally, a comprehensive library would accompany it in order to make available for the researcher the theoretical and historical background of the eugenics movement. This encompasses in my view a 'general literature' and a 'specific literature' – the latter trying to find deeper roots of eugenic mentality in the Romanian tradition. The archive in itself would have a 'documents' department the bases of which is constituted by the legal measures. Furthermore one may find the section dedicated to the specific institutions that propagated eugenic ideas: starting with their acts of establishment, their activities and publications. The newspapers and leaflets could be found in another section as, even though reflections of a propagandistic discourse,

<sup>24</sup> Like 'The Royal Eugenics Society' or the 'Biopolitical Section' of the Transylvanian 'Astra' association.

<sup>25</sup> For instance *Buletin Eugenic și Biopolitic* (1927-1947), *Revista de igienă socială* (1930-1944) etc.

<sup>26</sup> For example there are volumes of manuscripts that record the 'memoirs' of Iuliu Moldovan and could be an interesting approach to see his personal motivations in developing eugenic theories.

they are at the same time a means to approach public opinion. Eventually, the 'personal archives' of the theoreticians of eugenics – I will mention the most important personalities in one of the appendices to this paper – complete the image as an 'individual' approach to this topic.

Simion Mehedinți, a prominent Romanian geographer and education reformer, wrote in the middle of the 20<sup>th</sup> century the following: 'Through Mendelism, modern biology has given us the key that enables each nation to gain access if not to Heaven at least to its gates ... The birth of children with superior gifts can be for each nation a source of scientific, ethical, artistic, and social creativity, that would increase the potential of that entire ethnic group.'<sup>27</sup> This perception is symptomatic in the writings of 20<sup>th</sup> century Romanian scholars: and the mentioning of Mendelism is a clear indication of the awareness to Western eugenic traditions. Trying to explain how such a genuine belief in the embetterment of life could have transformed into restrictive and sometimes criminal measures is difficult if we don't try to detach ourselves from moral judgements. Before an objective and valuable evaluation of this phenomenon can be made, my opinion is that a systematization of the sources and an assessment of their practical value is required for inquires in the history of eugenics in Eastern Europe.

<sup>27</sup> Simion Mehedinți, *Trilogia știință – școală – viață. Cu aplicații la poporul român*, Bucharest, 1940 (?), p.417.

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3. Buchanan, Allen ... [et al.] **From chance to choice: genetics and justice**, Cambridge, U.K.: Cambridge University Press, 2000.
4. Bucur, Maria, **Eugenics and modernization in interwar Romania**, Pittsburgh, Pa.: University of Pittsburgh Press, 2002
5. Chase, Allan, **The legacy of Malthus: the social costs of the new scientific racism**, Urbana: University of Illinois Press, 1980.
6. Dikotter, Frank, "Race Culture: Recent Perspective on the History of Eugenics", in **The American Historical Review**, volume 103, no 2 (April 1998), p.467-478.
7. **Ethics, reproduction, and genetic control**, edited by Ruth F. Chadwick, London:

**From:** Ilona Denes  
**To:** Rev, Istvan  
**Date:** 3/28/2005 3:51:15 PM  
**Subject:** course project

Dear prof. Rev,

I am attaching here an outline of the project I was thinking about for our course. As it is something experimental for me I would like to ask for your opinion about it and any comments or advise you could give me.

Thank you.

Regards,  
Ilona.

## The Romanian Archive of Eugenics

'Daring to imagine humans as masters not only of their individual lives but also of their collective present and future – this was the initial eugenic utopia. Since its rise as a scientific discipline in the late 19<sup>th</sup> century, eugenics has fascinated and repelled biologists, doctors, social reformers, politicians and historians. More recently, interest in the relationship between heredity and behavior has found a parallel in the growth of historical analyses focusing on eugenics'<sup>1</sup>

The idea to present in the framework of this course a project for an **archive on eugenics** stems on the one hand from having read this innovative study of Bucur Maria and on the other hand from visiting such a virtual archive on the internet.<sup>2</sup> Romania is seemingly on the verge of accepting some of the 'political mistakes' of the 20<sup>th</sup> century and is open to overtly discuss the consequences and conditions of these mistakes. Having started to read and browse through the materials I was first of all surprised of the deep roots (and I could say magnitude) of the possible elements that might be a part of such an archive. Furthermore, as this could constitute an interesting field of research for Romanian scholars, I believe thinking about such a project is welcome in practical terms.

The chronological starting point for building up an archive of eugenics in Romania is the interwar period. But, as it is a thematically organized 'institution' the chronological boundaries may be over-stepped at times. For example, we can consider the social reforms of the Habsburgs in the 18<sup>th</sup> century Transylvania (which resulted in medical works, implementation of different means of demographic control, etc.) in such an archive. Or the post-world war disciplinary and restrictive measures of the Communist Party here<sup>3</sup> or even contemporary tendencies of 'family medicine' (birth control, abortion, sterilization could be some of the subjects to consider – though the

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<sup>1</sup> Bucur Maria, *Eugenics and modernization in interwar Romania*, Pittsburgh, Pa.: University of Pittsburgh Press, 2002, Introduction.

<sup>2</sup><http://www.eugenicsarchive.org/eugenics/>

<sup>3</sup> A starting point for this will be the inclusion in this paper of some of the OSA holdings.

term 'eugenics' is no longer applied as such) and popularized campaigns against drug-abuse or smoking – all could eventually be viewed as parts of the archive.

The Romanian case is interesting and different from the propositions that arose in the west (like France, Germany, England and the USA) as well as from the model of the Soviet Union. During the interwar period Soviet eugenicists attempted to construct the new *Homo Sovieticus* according to the laws of hereditary determinism and evolution much as Romanians attempted to construct an entirely new model for a typical, healthy Romanian. The Romanian and Soviet versions of eugenics differed radically, however, at the level of scientific theory and their politics. For practical purposes this project will focus on the interwar period mainly and will concentrate on providing possible materials. As a guiding line I can list some of the elements I am thus far certain that can be part of this archive. These range from materials that would be cropped from several institutions which served the idea of eugenics here, to personal archives and works of several public personalities who supported eugenics, to publications and books that can be related to the topic.

#### A. Institutions

1. Royal Eugenics Society (*Societatea Regală de Eugenic*)
2. Romanian Social Institute (Eugenics Section) (*Institutul Social Român*)
3. Transylvanian Association Astra (Biopolitical Section) (*Asociația transilvănească*)

#### B. Personal archives

1. Iuliu Moldovan, leader of the movement in Transylvania
2. Gheorghe Marinescu (endocrinologist)
3. Gheorghe Banu (leader of the movement in the Medical School of Bucharest)
4. Mihail Sturdza
5. Emil Racoviță (at a certain point president of the Romanian Academy)
6. Dimitrie Gusti (sociologist)
7. Sabin Manuilă (demographer)

#### C. Publications<sup>4</sup>

1. *Buletin Eugenic și Biopolitic* (1927-1947) (Eugenic and Biopolitic Bulletin)
2. *Revista de Igienă Socială* (1930-1944) (Journal of Social Hygiene)

<sup>4</sup> The first two publications were exclusively dedicated to eugenics and the others often contained articles related to it.



3. Ardealul Medical (Medical Transylvania)
4. Revista de Medicina legală (Journal of Forensic Medicine)
5. Societatea de mline (The Society of Tomorrow)
6. Transilvania (Transylvania)
7. Calendarul Asociației (The Calendar of the Association)

D. Legal framework/topics

- public health
- education reforms
- corrective training
- parasitism
- demography etc.

The project is still in an embryonic phase but I'd like to make some observations concerning the relevance of thinking about it. First of all it is a challenge and an exercise for me to see what an archive stands for and what the limitations, role, utility of such an institution are. Secondly, as I mentioned before, I believe it can be important for the scholars interested in working on the topic of eugenics.<sup>5</sup> Thirdly, as an idea, it would open the possibility for an 'unconventional' archive in a country where such institutions are fixed, inaccessible, sometimes confusing and randomly organized.

I compiled a list of books that I have partly consulted for this project and which will be the bibliographic background for it; I also include here some of the OSA materials that could be a part of the virtual archive and which I will look into as an example.

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<sup>5</sup> Apart from the book I mentioned there are very few conclusive studies in this field, not only in the case of Romania but generally for Eastern Europe and the former Soviet Union.

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John Harris and Soren Holm, Oxford: Clarendon Press ; New York : Oxford University Press, 1998.

14. Virtual archive on Eugenics: <http://www.eugenicsarchive.org/eugenics/>

#### **OSA materials**

##### **HU OSA 300-2-7**

**Fonds 300: Records of Radio Free Europe/Radio Liberty Research Institute**

**Subfonds 2: East European Research and Analysis Department**

**Series 7: Subject Files Relating to Romania**

**Container list: Archival boxes**

##### **Box 30.**

Social Security: Family Allowance, 1977 - 1979

Social Security: Health, 1964 - 1969

##### **Box 31.**

Social Security: Health, 1970 - 1971

Social Security: Health, 1972 - 1978

Social Security: Old Ages, 1964 - 1978

##### **HU OSA 300-60-1**

**Fonds 300: Records of Radio Free Europe/Radio Liberty Research Institute**

**Subfonds 60: Romanian Unit**

**Series 1: Subject Files**

**Container list: Archival boxes**

##### **Box 14.**

102 Administration: Justice: Abortions, 1966 - 1987

102 Administration: Justice: Corrective training, 1973

102 Administration: Justice: Parasitism, 1976

##### **Box 15.**

102 Administration: Justice: Psychiatric confinement, 1973 - 1980

102 Administration: Justice: Re-education by work, 1977

Box 371.

1600 Health and recreation: General, 1962 - 1963

1600 Health and recreation: General, 1964 - 1968

1600 Health and recreation: General, 1970 - 1978

1600 Health and recreation: Professor Barnard, 1972 - 1977

Box 372.

1601 Health and recreation: Health insurance, 1952 - 1968

1603 Health and recreation: Labor conditions, 1951 - 1976

1604 Health and recreation: Mortality, 1952 - 1970

1605 Health and recreation: Physicians, 1968 - 1978

1606 Health and recreation: Recreation, 1952 - 1972

1607 Health and recreation: Reorganization of the system, 1951 - 1973

1608 Health and recreation: Spas and resorts, 1964 - 1968

Box 373.

1609 Health and recreation: Diseases, 1951 - 1958

1609 Health and recreation: Diseases, 1959 - 1962

1609 Health and recreation: Diseases, 1963 - 1973

1610 Health and recreation: Hygiene, 1986 - 1987

1610 Health and recreation: Red Cross, 1956 - 1971

Box 374.

1610 Health and recreation: Red Cross, 1972 - 1989

1610 Health and recreation: Red Cross, 1978 - 1986

Box 405.

1900 Labor: Manpower: Discrimination, 1986

1900 Labor: Manpower: Dismissals, 1980 - 1986

1900 Labor: Manpower: Incompetence, 1986

Box 601.

3505 Youth: Morale/Drugs/Hooliganism, 1953 - 1965

Box 602.

3505 Youth: Morale/Drugs/Hooliganism, 1966 - 1968

3505 Youth: Morale/Drugs/Hooliganism, 1969 - 1979

Box 654.

4200 Population, 1951 - 1960

Box 655.

4200 Population, 1961 - 1965

4200 Population, 1966 - 1972

4200 Population, 1990

4200 Population: Abortion, 1990 - 1991

4200 Population: Adoption, 1990 - 1991

4200 Population: Aid, 1990

4200 Population: AIDS, 1990

4200 Population: Birth, 1991

4200 Population: Census, 1990

4200 Population: Children, 1984 - 1991

4200 Population: Criticism, 1991

4200 Population: Demography, 1986 - 1989

Box 656.

4200 Population: Divorce, 1991

4200 Population: Handicapped, 1990

4200 Population: Law, 1990

4200 Population: Life expectancy, 1991

4200 Population: Marriage, 1990 - 1991

4200 Population: Mortality, 1991

4200 Population: Orphans, 1990

4200 Population: Statistics, 1977 - 1991

4200 Population: UNICEF [United Nations Children's Emergency Fund], 1991

4200 Population: Women, 1981 - 1988