

THE TWO EUROPEES

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Abstract.

The Two Europes - Synopsis

Defining Europe has never been easy and without a certain amount of confusion. We consider that we can talk of two Europes ever since the 4th century, when Imperium Romanorum was divided into Pars Orientis and Pars Occidentis. This was the beginning of an 'intellectual divorce', and thus we have the European West, attached to 'res', the pragmatic, looking for Jesus the Man, and the European East, attached to 'logos', believing in Jesus' divinity.

Eastern Europe can be divided into two great subregions: the Ukrainian Russian and the South Eastern Europe. The East has always had a well-defined place in Europe. Orthodox, in part Muslim, built on the tradition of Byzantine Commonwealth, a world with agrarian traditions, marked by Caesaro-Papism at one time, is totally different from Central Europe.

In the early 90's, some complicated terminology was used to refer to this space, as an outcome of a simplistic American opinion which saw Eastern as Western Europe as the reflex of a situation created by the Cold War.

We disagree with the opinion that the division between east and West is not geographical, but geopolitical, reflecting the political division of the post-Yalta Europe. The unity of the continent is given by the traditional Christianity, which constitutes the binding agent, whereas the difference is made up by the confessional divide.

The spiritual history of South-Eastern Europe has been dominated by a few constants originated from Balkan and Carpathian-Danubian multiculturalism. South-Eastern Europe participates to continental values via common values and aspirations that make up a cultural model of a spiritual life. In South-Eastern Europe, people are living with the feeling of belonging to an Europe which meets another Europe, preserving its heritage.

Key words: Eastern Europe, Western Europe, Pars Occidentis, Pars orientis, 'res', 'logos', intellectual divorce, orthodoxy, Christianity, unity, 'kin-country' syndrome, spiritual history, multiculturalism, utopia

The question of defining Europe is, to my mind, a central issue in which we find a great deal of confusion.

Since as early as 1980, in the main report delivered at the international congress of history in Bucharest, I have attempted to voice my opinion with respect to the way in which we are to look at Europe. I resumed it in a second report at another congress which took place in Oslo in 2000, where I talked about

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