A careful look at Central and Southeast European society during the Enlightenment reveals many changes that stemmed from a bevy of factors, the most prominent of which were economic, political, social, religious, and cultural. At the same time, a dynamic renewal manifested itself in the political life of the European continent by the gradual integration of bourgeois elements into political affairs, as well as by changes in the nobility, who still retained important positions in various sectors of public life. We also see, mutatis mutandis, that society in the Romanian geopolitical area was engulfed by numerous profound transformations in the wider context of the Eastern Question and the Turk's Phanariot regime in Moldavia and Wallachia as well as with Habsburg imperial rule in Transylvania. Among these changes were Prince Constantine Mavrocordat's reforms, the religious union of some Transylvanian Romanians with the Church of Rome, the struggle for national emancipation initiated and led by Bishop Inochentie Micu-Klein, the end of the Phanariot domination in the Danubian Principalities, and enlightened absolutism in Transylvania.

Our attempt to address political dynamism in Transylvania during the Enlightenment would seem old-fashioned if we ignored the congruence between the Enlightenment and the Romanians' political movement. But, teachers and students in the Blaj schools, that were set up in the autumn of 1754 in an epoch corresponding to the emergence of the modern world, spread the political aspect of the European and Romanian Enlightenment.
When we discuss the political dynamism of Romanian intellectuals personified by the schoolteachers in Blaj during the Enlightenment, we must emphasize at the outset that they effectively participated in major political and social events and thereby left their mark on Transylvania’s history. In fact, only if we look into the teachers’ political dynamism may we fully appreciate the actual contribution made by Blaj’s “fountains of gifts,” that is, its sources of learning and knowledge for shaping Transylvania’s intelligentsia during the Romanian national renaissance. Then, some of the teachers and students who had been active in Blaj until the third decade of the nineteenth century found their place in a gallery of the creators of Transylvania’s Romanian culture, enabling by their deeds the generation educated in “Vormärz” to prepare ideologically and organizationally for the revolution of 1848-1849.

These learned men were continuators — on other levels and in different historical circumstances — of Inochentie Micu-Klein, the promoter of Transylvanian Romanians’ struggle for political and national rights in the eighteenth century. As the initiator of far-reaching efforts to emancipate the Romanian peoples, he was also the schools’ founder. Micu-Klein played a decisive role in the crystallization of the Școala Ardeleană [Transylvanian school]’s political ideology. The basic political, social, and cultural desiderate, for which the brave bishop had fought, would also be present during the second half of the eighteenth century as well as at the beginning of the nineteenth in “Vormärz” and even in the program drafted by Transylvania’s political leaders and revolutionaries. Among them were many intellectuals from Blaj. In fact, their involvement in a series of political, social, cultural, and religious activities must be mentioned before the schools’ opening, which occurred when they also had other roles in the public life of the Great Principality of Transylvania.

A concrete case is that of the abbot Leonte Moschonas, later one of the first teachers in Blaj, who participated in the organizational meeting of rectors in Daia of Alba county on September 22, 1747. The assembly, in which the ideas of the Transylvanian Romanians’ Romanity and continuity was reaffirmed, represents as well the adhesion of Uniate clerical leaders to the political dynamism evident in Micu-Klein’s Roman exile. A year later, in 1748, on the occasion of the Sibiu synod, when the Union’s uncertain future was discussed in the presence of the Carpatho-Russian bishop, Mihail Olsavszky, some of Blaj’s students and future teachers also participated. Among them were signatories of the petition “Gra vimina Cleri Romano-Valachici per Transylvanian, Partesque eidem incorporatas Uniti” [The Grievances of the Romanian (Wallachian) Uniate Clergy of Transyl-