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### **Contents/ Spis treści/ Sumar:**

#### **FALSE MEMORY SYNDROME:**

#### **THE CREATION OF A VISION OF NATION'S RECENT HISTORY BY COMMUNIST AUTHORITIES IN POLAND**

*Dorota Malczewska-Pawelec,*

*Tomasz Pawelec,*

*(Katowice, Poland).....5*

#### **MEMORIE COLECTIVĂ ÎN REPUBLICA MOLDOVA: PERSPECTIVE DE RESTITUȚIE ISTORICĂ ÎN SPAȚIUL POST-TOTALITAR**

*Ludmila Cojocari,*

*(Chișinău, R. Moldova).....31*

#### **“NO ONE IS FORGOTTEN, NOTHING IS FORGOTTEN”:**

#### **SECOND WORLD WAR COMMEMORATION IN POST-SOVIET MOLDOVA. MEMORIAL COMPLEX "CAPUL DE POD SERPENI"**

*Gabriela Popa,*

*(Florence, Italy)..... 51*

#### **HOW IS A HISTORICAL STORY ABOUT THE REVOLUTION [OR THE PAST] POSSIBLE?**

*Marek Woźniak,*

*(Lublin, Poland).....61*

#### **MURIRE ȘI MOARTE ÎN ROMÂNIA, ASTĂZI**

*Marius Rotar,*

*(Alba-Iulia, România).....73*

#### **HISTORY, IDEOLOGICAL MYTHOLOGY AND NATION BUILDING IN THE POST-SOVIET REPUBLICA MOLDOVA**

*Virgiliu Bîrlădeanu,*

*(Chișinău, R. Moldova).....95*

#### **ROLUL FORMATIV AL ISTORIEI ÎN ȘCOALĂ ÎN SECOLUL AL XIX-LEA. O PRIVIRE DE ANSAMBLU**

*Victor Tudor Roșu,*

*(Alba-Iulia, România).....107*

#### **THE SOCIALIST STATE AND WORKERS' LEISURE IN COMMUNIST ROMANIA OF THE 1950s**

*Adelina Oana Ștefan,*

*(Bucharest, Romania).....119*

Reviews/ Recenzje/ Recenzii

*Perekrestki. Jurnal issledovanij vostočnoevropejskogo pograničja,*  
Nr. 1–2 / 2004, Nr. 1–2 / 2005, Nr. 3–4 / 2005; Minsk, Belarus ,  
by Virgiliu Bîrlădeanu,  
(Chişinău, R. Moldova).....131

**Vladimir Beşleagă, *Cruci răsturnate de regim. Mănăstirea Răciula,***  
**1959, Ed. Prut Internațional, Chişinău, 2006.**  
by Ludmila Tihonov,  
(Chişinău, R. Moldova).....134

**FALSE MEMORY SYNDROME:  
THE CREATION OF A VISION OF NATION'S RECENT  
HISTORY BY COMMUNIST AUTHORITIES IN POLAND  
(in search of a research model)**

*Dorota Malczewska-Pawelec,  
Tomasz Pawelec,  
(Katowice, Poland)*

***Abstract***

*The paper deals with the collective historical memory of Polish society and is divided into two parts. In the first one the utility of psychological categories and concepts originally developed around the recovered memory therapy and the false memory syndrome for studying attempts to change collective memory made "from above" is discussed. The second one seeks to apply some of them to the study of a radical transformation of Poles' historical memory undertaken by the new communist ruling elite after WW II. The paper is focused on the crucial aspect of this issue, i.e. school education in history and history textbooks for elementary and junior high schools that were published in the early 1950s form its empirical basis.*

# MEMORIE COLECTIVĂ ÎN REPUBLICA MOLDOVA: PERSPECTIVE DE RESTITUȚIE ISTORICĂ ÎN SPAȚIUL POST-TOTALITAR\*

*Ludmila Cojocari,  
Chișinău, R. Moldova*

## ***Abstract***

*The article aims to explore the new perspectives of rethinking History studies in the post-soviet Moldova through analyzing the theoretic and methodological state of the art in “memory” scholarships. The author suggests the opportunity of studying the collective memory sources and mechanism of remembering and forgetting in the post-totalitarian period, stressing the tendency of reinventing official memory besides the ideological project of nation-building in the Republic of Moldova.*

**“NO ONE IS FORGOTTEN, NOTHING IS FORGOTTEN”: SECOND WORLD WAR COMMEMORATION IN POST-SOVIET MOLDOVA. MEMORIAL COMPLEX “CAPUL DE POD SERPENI”**

*Gabriela Popa,  
Florence, Italy*

***Abstract***

*This article explores Second World War commemorations in post-soviet Moldova through analyzing the building and inauguration of the Memorial Complex “Capul de Pop Serpeni” (Bridgehead Serpeni) in 2004. In post-soviet Moldova the “struggles for public articulation” of the Second World War memory have been monopolized by the pro-Soviet discourse, the pro-Romanian one being associated as being “fascist” and thus silenced. I will argue that by imposing a singular sanctioned history of the Second World War, or what Maria Bucur called “usable national history”, public authorities aim at social mobilization and at searching the national unity and legitimization.*

## HOW IS A HISTORICAL STORY ABOUT THE REVOLUTION [OR THE PAST] POSSIBLE?

*Marek Woźniak,  
Lublin, Poland*

### **Abstract**

*One of the most important question we link with historical researches is about relationship between the past and the pictures of the past which are result of historians' work. In this article I try to deal with the problem by an attempt to give an answer to the trouble of some cultural prejudices that determine the historians' work. In this context one of the most important aims of paper is an attempt to show how the historical knowledge is build (possible)? How can historians reconstruct and describe the past? Can historians create some historical events? And – at last – how can they do it? I try to show those differences in experiencing history – or experiencing revolution which we use as an example – which are the results of some differences in cultural experience and which have an influence on describing the past (revolution) by historians. In other words I believe that differences in experience of the past determine the pictures which are given by historians. In this way I think about historiography as a record of how someone experiences the world and the past. I try to find some cultural premises that steer historical investigations. In other words I try to find something we call *światoogląd* (worldview) which we understand as a set of devices (categories) in which historians domesticate the world and history in order to give credence to their own vision of the world and by which they express their way of experiencing history.*

## MURIRE ȘI MOARTE ÎN ROMÂNIA, ASTĂZI

Marius Rotar,  
Alba Iulia, România

### **Abstract**

*In this article we analyze the dimensions of death in present days in Romania, starting from several significant changes that occurred after 1989. In the first place, the death penalty was abolished in 1990 and also the abortion became legal. The medical discourse was changed regarding the organ transplantation and the palliative care. Also, some western influences occurred (i.e. private cemeteries not as an alternative to public cemeteries).*

*Other characteristics of the topic are underlined in this article. These features refer to life expectation, general cause of death or the decrease of the population. All of them are detected as obvious differences between Romania and the Western world.*

*As regards the perception, attitude and behaviors, we can note a few characteristics regarding death and dying in present days in Romania: the crises of burial places in the present urban environment of Romania, the rejection advocated by the Romanian Orthodox Church on the topic of euthanasia and also, the efforts of Romania to align to the western standards though certain programs initiated by the government regarding palliative care and hospital services.*

# ROLUL FORMATIV AL ISTORIEI ÎN ȘCOALĂ ÎN SECOLUL AL XIX-LEA. O PRIVIRE DE ANSAMBLU

*Victor Tudor Roșu,  
Alba Iulia, România*

## **Abstract**

*The present study discusses the role of history in the educational system and history school manuals available during the 19th century. Our analysis mainly deals with manuals used in the Romanian Principalities while also attempting to recreate a context as wide as possible by referring to similar phenomena in the West. From this perspective, we are interested in Europe's influence on the role played by History as a school subject, the coordinates of the memory transfer to the young generations and the extent in which the content of history manuals speak about national catechization, a particularity of the 19th century.*



## HISTORY, IDEOLOGICAL MYTHOLOGY AND NATION-BUILDING IN THE POST-SOVIET REPUBLIC OF MOLDOVA

*Virgiliu Bîrlădeanu,  
Chişinău, Republica Moldova*

### **Abstract**

*Our study aims to reveal the main patterns of the historical mythology in the discourse of the authority that is involved in the processes of ideological nation-building in the Republic of Moldova. In this regard, methods of deconstruction and typologisation of the main contents of the patterns were applied, the analysis of the motives and tasks of the authors, and, finally, the functions of the mythological narrative about the past were examined. The objects of study are the historical narratives from the period of the Moldavian Soviet Socialist Republic, and, respectively, the Republic of Moldova.*

## THE SOCIALIST STATE AND WORKERS' LEISURE IN COMMUNIST ROMANIA OF THE 1950s

*Adelina Oana Ștefan,  
Bucharest, Romania*

### **Abstract**

*The article looks at the relationship between the socialist state and workers' leisure in 1950s Romania aiming to determine its content and its mechanisms of functioning. My research hypothesis was that socialist state policy concerning workers' leisure functioned similarly to welfare in a welfare state. The conclusion points out that in the socialist system welfare had mostly a propagandistically role, and it was rarely called with this term. Also, it has different features from the original model developed in the Western countries, being how Alec Nove put it connected mainly to the social services as housing, health care and, of course, leisure.*