

2. Internationales Forum Moldova 2025 **Chișinău, 11.–13.11.2025**

Interdisziplinäres Forschungsseminar
Moldau als Region und Republik: Geschichte, Gegenwart und Zukunft

Seminar interdisciplinar de cercetare
Moldova ca regiune și republică: istorie, prezent și viitor

Interdisciplinary Research Seminar
Moldova as a Region and Republic: History, Present, and Future

11.11.2025

Programm & Abstracts
Program și Rezumate

Universitatea Pedagogică de Stat „Ion Creangă”
Strada Ion Creangă 1, 2069 Chișinău, Republica Moldova

Programm / Programul

08:30–08:45	conf. univ. dr. Ludmila Armașu-Canțîr , Prorektorin für Internationales der UPSC Svetlana Suveica , Regensburg Josef Sallanz , Chișinău Tobias Weger , München	Cuvânt de deschidere, introducere Begrüßung, Einführung
08:45–09:15	Magdalena Jakubowska , Warszawa	The Practice of Regional Collaboration between Moldavia and the Polish-Lithuanian Commonwealth during the Reign of Ieremia Movilă (1595–1606)
09:15–09:45	Hannah Riedler , Wien	Die ungewollte Union. Moldauische Identitäten im rumänischen Einheitsstaat, 1859–1918
09:45–10:00	<i>Kaffeepause</i>	
10:00–10:30	Johann Nicolai , Berlin	Der unabhängige Orden B'nai B'rith in Rumänien und die jüdische Selbstorganisation in Ostmitteleuropa in transnationalen Netzwerken (1889–1939)
10:30–11:00	Valentina Antoci-Lisnic , Bălți	Satul basarabean în comunism. Rezistența religioasă, lăcașele de cult și activismul ateu în cadrul comunităților rurale 1944–1991
11:00–11:15	<i>Kaffeepause</i>	
11:15–11:45	Olga Terzi , Chișinău	Peculiarities of Case Documentation and the Social Portrait of the “Dekulakized” Bulgarians and Gagauz of the MSSR
11:45–12:15	Paula Popov , Chișinău	Image of the Soviet Hippies in MSSR represented in mass-media of 1969–1973
12:15–13:15	<i>Mittagspause</i>	
13:15–13:45	Tim Wenzel , Berlin	Making Gagauzia – Nationale Identitätskonstruktionen im Alltag des ländlichen Gegausiens
13:45–14:15	Veronica Sacco , Rom	Security first: Defining Maia Sandu’s Economic Thought and Moldova’s EU Trajectory Through the Latvian Integration Model
14:15–14:30	<i>Kaffeepause</i>	
14:30–15:00	Margherita Gobbat , Bremen	Sipping Europe: Europeanization, Informal Governance, and the Shaping of Moldovan Winemakers’ Identity
15:00–15:30	Janine Cunea , Berlin	Auf den Spuren einer jüdischen Familiengeschichte in der Moldau
15:30–16:00	<i>Abschlussgespräch</i>	
16:30	Abfahrt/plecare de la UPSC	
18:00–20:00	Auftaktabend – Geschichte, Literatur & Erinnerung. Tatiana Țăbuleac und Emilian Galaicu-Păun im Dialog Lansarea Forumului Internațional Moldova – Istorie, Literatură & Memorie. Tatiana Țăbuleac și Emilian Galaicu-Păun în dialog	

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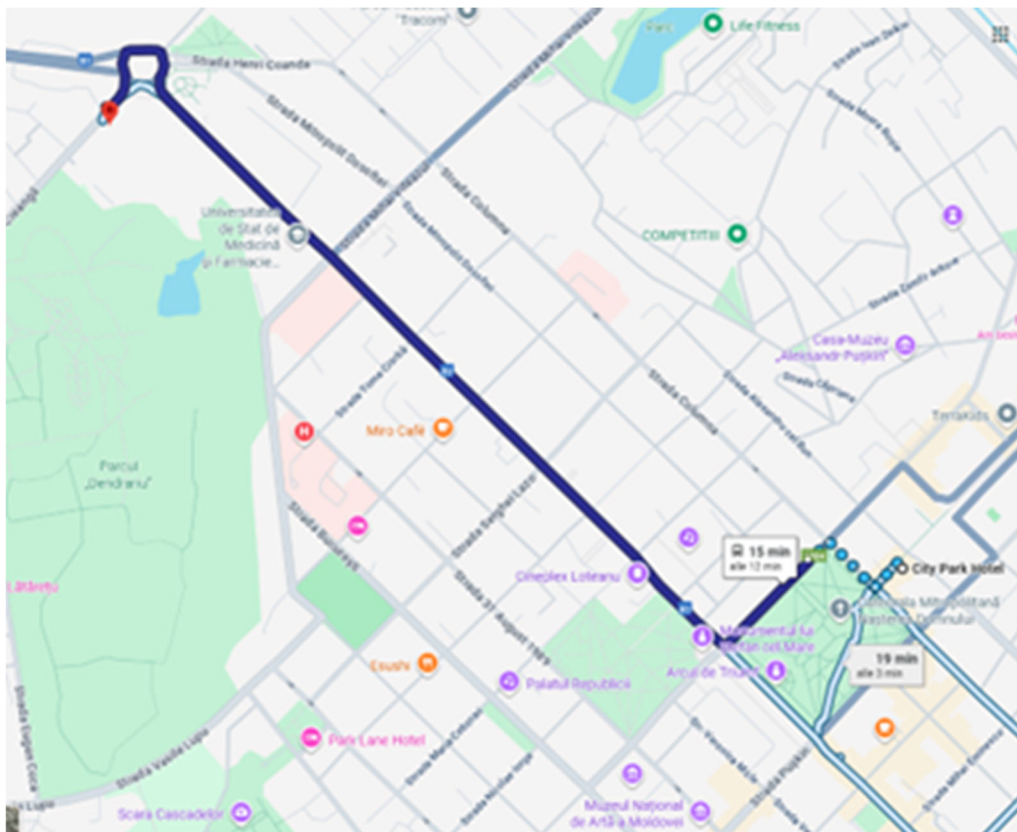
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Wie komme ich hin? / How to get there?

- Vom City Park Hotel ca. 300 m zu Fuß zur Busstation „Strada Columna“, von dort mit der Buslinie 26 bis zur Station „Universitatea Pedagogică“ (Preis: 6 MDL). Auf der gegenüberliegenden Straßenseite befindet sich die Pädagogische Universität. / Walk ca. 300 m from the City Park Hotel to bus stop „Strada Columna“ and take bus nr. 26 until the stop „Universitatea Pedagogică“ (prize: 6 MDL). The Pedagogical University is on the opposite side of the street.
- Bei gutem Wetter: ca. 35 min Fußweg / At good weather: a 35-min-walk

[Google Maps](#)



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The Practice of Regional Collaboration between Moldavia and the Polish-Lithuanian Commonwealth during the Reign of Ieremia Movilă (1595-1606)

In my paper, I would like to focus on the period of the most intensive collaboration between Moldavia and the Polish-Lithuanian Commonwealth, namely during the reign of Ieremia Movilă (1595–1606). Ieremia Movilă, a Moldavian boyar, established early contacts with the Polish nobility and, in 1593, obtained *indygenat* (naturalization of his noble status in Polish Crown). This recognition not only reflected his close ties with the Polish nobility but also gave him the right to acquire properties in Polish-Lithuanian Commonwealth. In 1595, following talks at Țuțora between Polish and Tatar troops, Ieremia Movilă was installed on the Moldavian throne. This decision was later confirmed in Constantinople, which established possibilities for future collaboration under Ottoman supervision. At the same time, it diverted the Commonwealth's attention from joining the anti-Ottoman alliance organized by the Habsburgs.

This, of course, is the “big history”. But underneath it lies a dense web of everyday connections - people living, trading, writing letters, and moving across the borderlands. In my research, I analyze correspondence (224 letters sent from the Moldavian prince and boyars to the Polish king and nobles, collected from the editions of Bogdan and Cofrus). Through these documents, I try to capture how communication worked in practice in the Early Modern borderlands.

By tracing the topics raised in the correspondence, I can see what kinds of problems and ideas they shared

- political plans, personal fears, and everyday troubles. I also look at
- how information was exchanged: through servants, couriers, and diplomatic contacts)
- what actors played a role in the process: rulers, boyars, nobles and merchants.

I will also highlight the places, such as Suceava, Iași, and Lviv, which became real hubs of communications, supported by institutions such as the Lviv Brotherhood. Finally, what I want to show is how this day-to-day cooperation between neighbors helped to shape a real, functioning regional power—and how it influenced the later development of both Moldavia and the Polish-Lithuanian Commonwealth.

Hannah Riedler Wien Hannah.Riedler@oeaw.ac.at

Die ungewollte Union. Moldauische Identitäten im rumänischen Einheitsstaat, 1859–1918

Die Vereinigung von Moldau und Walachei im Jahr 1859 markierte den Beginn des modernen Rumäniens und wurde lange Zeit als Meilenstein der Nationenbildung gefeiert. Dieses Projekt konzipiert diesen Moment neu als einen komplexen Prozess der Staatsbildung, der von konkurrierenden Kräften der Zentralisierung und des Regionalismus geprägt war. Anstatt als linearer Erfolg der Nationenbildung muss die Vereinigung als Verhandlung zwischen Zentrum und Peripherie verstanden werden, die Spannungen zwischen politischer Integration, lokaler Autonomie und sozialer Hierarchie offenlegte. Durch die Einbettung der Erfahrungen Moldawiens in die breiteren Muster der politischen Union im Europa des 19. Jahrhunderts wird die rumänische Staatsbildung als Teil einer kontinentalen Dynamik der Konsolidierung und des Widerstands neu interpretiert. Die Studie schließt eine wichtige Forschungslücke und verbindet historische Konflikte mit aktuellen Debatten über Zusammenhalt, Ungleichheit und Zugehörigkeit innerhalb der Europäischen Union.

The Unwanted Union: Moldovan Identities in the Romanian Unitary State, 1859–1918

The union of Moldavia and Wallachia in 1859 marked the beginning of modern Romania and was long celebrated as a milestone in nation building. This project reconceptualizes this moment as a complex process of state formation shaped by competing forces of centralization and regionalism. Rather than a linear success story of nation-building, the union must be understood as a negotiation between the center and the periphery that revealed tensions between political integration, local autonomy, and social hierarchy. By embedding the experiences of Moldavia in the broader patterns of political union in 19th-century Europe,

Romanian state formation is reinterpreted as part of a continental dynamic of consolidation and resistance. The study fills an important research gap and links historical conflicts to current debates on cohesion, inequality, and belonging within the European Union.

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Der Unabhängige Orden B'nai B'rith in Rumänien und die jüdische Selbstorganisation in Ostmitteleuropa in transnationalen Netzwerken (1889–1939)

Der thematische Ansatz versteht sich als Erweiterung meiner bisherigen Forschungen zum Centralverein deutscher Staatsbürger jüdischen Glaubens (Promotion, 2015) sowie zum tschechoslowakischen Distrikt des B'nai B'rith (Forschungsprojekt an der Prager Außenstelle des Deutschen Historischen Instituts Warschau, 2024). Im Mittelpunkt steht der 1889 gegründete rumänische Distrikt des Ordens mit Sitz in Bukarest, dessen Logen auch zahlreiche Städte in der historischen Moldau umfassten – etwa Iași (Loge Nouă Loga Samoil), Galați (Bien-Loge), Piatra Neamț (Mennorah) oder Botoșani (Hillel-Loge). Besondere Aufmerksamkeit gilt dem aus Iași stammenden Rabbi Jacob Izchak Niemirower (1872-1939), der als führender Repräsentant des Distrikts eine zentrale Rolle in den Debatten um jüdische Selbstorganisation, gesellschaftliche Integration und transnationale Vernetzung spielte. Die Untersuchung nimmt das Spannungsfeld zwischen lokaler Verankerung und internationaler Orientierung in den Blick und zeigt zugleich die organisatorische Verbindungen zwischen den jüdischen Organisationen Rumäniens, Mitteleuropas und der USA auf. Damit schließt das Projekt an vergleichende Fragen an, die bereits meine Arbeiten zum deutschen Centralverein und zum tschechoslowakischen B'nai B'rith geleitet haben, und eröffnet neue Perspektiven auf die historische Region Moldau als Schnittstelle jüdischer Vereinskultur in Ost- und Südosteuropa.

The Independent Order of B'nai B'rith in Romania and Jewish Self-Organization in East Central Europe in Transnational Networks (1889–1939)

This thematic approach is an extension of my previous research on the Central Association of German Citizens of the Jewish Faith (doctoral thesis, 2015) and on the Czechoslovakian district of B'nai B'rith (research project at the Prague branch of the German Historical Institute in Warsaw, 2024). The focus is on the Romanian district of the order, founded in 1889 and based in Bucharest, whose lodges also included numerous cities in historic Moldavia – such as Iași (Nouă Loga Samoil Lodge), Galați (Bien Lodge), Piatra Neamț (Mennorah) and Botoșani (Hillel Lodge). Special attention is paid to Rabbi Jacob Izchak Niemirower (1872-1939), a native of Iași, who, as the leading representative of the district, played a central role in the debates on Jewish self-organization, social integration, and transnational networking. The study examines the tension between local roots and international orientation, while also highlighting the organizational links between Jewish organizations in Romania, Central Europe, and the United States. The project thus ties in with comparative questions that have already guided my work on the German Centralverein and the Czechoslovakian B'nai B'rith, and opens up new perspectives on the historical region of Moldavia.

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Satul basarabean în comunism. Rezistența religioasă, lăcașele de cult și activismul ateu în cadrul comunităților rurale 1944-1991

Prezentul proiect își propune să realizeze o explorare sistematică a schimbărilor profunde prin care au trecut satele basarabene în perioada sovietică în baza examinării conflictului privind statutul și funcționarea lăcașelor de cult. Problema funcționării lăcașelor de cult este un aspect potrivit pentru a realiza o astfel de cercetare. În primul rând, pentru primul deceniu al perioadei sovietice închiderea lăcașelor de cult a fost o etapă importantă în sovietizarea satului basarabean fiind o componentă cheie în eliminarea resurselor culturale ale rezistenței țărănești împotriva colectivizării agriculturii. În al doilea rând, în deceniile târzii ale regimului sovietic în Basarabia funcționarea lăcașelor de cult și statutul lor au fost un motiv de tensiune între credincioși și noile generații de săteni educați și îndoctrinați în spirit sovietic. Proiectul analizează procesele prin care confruntarea dintre comunitățile rurale și promotorii ateismului sovietic s-a transformat, cu trecerea deceniilor, într-un „război civil” în interiorul satelor, însoțit de modificarea reperelor identitare și renegocierea limitelor comunităților rurale. Astfel, negocierea limitelor și statutului parohiei, care cu timpul a încetat a mai fi un reper identitar pentru întreaga comunitate rurală, va fi examinat pentru a reconstitui modul în care asemenea factori precum diversificarea socioprofesională, sistemul de educație și propagandă sovietic și schimbul de generații au modificat profilul identitar al comunităților rurale. Cercetarea propusă este despre generațiile de credincioși care au intrat în comunism la vârsta adolescenței participând activ la apărarea lăcașelor de cult și la redeschiderea acestora după 1991, dar și despre relația problematică dintre aceștia și generațiile mai noi educate într-o societate cu valori și repere identitare diferite. Astfel, proiectul își propune să producă un studiu asupra istoriei RSS Moldovenești în care comunitatea sătească și parohia rurală au locul central. Prezentul proiect va contribui la o mai bună înțelegere a locului și rolului identităților comunităților rurale și a religiozității populare în societatea Republicii Moldova.

Cercetarea va avea la bază interviuri de istorie orală efectuate în satele din teritoriul fostului județ Bălți (existent până în 1947), dar și cercetare în arhivele Împuternicitului pentru Cultele Religioase comitetelor executive locale, și comitetele raionale ale Partidului Comunist al RSS Moldovenești.

The Bessarabian village under communism. Religious resistance, places of worship, and atheist activism in rural communities, 1944–1991

This project aims to conduct a systematic exploration of the profound changes that Bessarabian villages underwent during the Soviet period, based on an examination of the conflict surrounding the status and functioning of places of worship. The issue of the functioning of places of worship is a suitable topic for such research. Firstly, during the first decade of the Soviet period, the closure of places of worship was an important step in the Sovietization of Bessarabian villages, as it was a key component in eliminating the cultural resources of peasant resistance to the collectivization of agriculture. Secondly, in the later decades of the Soviet regime in Bessarabia, the functioning of places of worship and their status were a source of tension between believers and the new generations of villagers educated and indoctrinated in the Soviet spirit. The project analyzes the processes through which the confrontation between rural communities and the promoters of Soviet atheism turned, over the decades, into a "civil war" within the villages, accompanied by a change in identity landmarks and the renegotiation of the boundaries of rural communities. Thus, the negotiation of the boundaries and status of the parish, which over time ceased to be an identity marker for the entire rural community, will be examined in order to reconstruct how factors such as socio-professional diversification, the Soviet education and propaganda system, and generational change have altered the identity profile.

The research will be based on oral history interviews conducted in villages in the former Bălți County (which existed until 1947), as well as research in the archives of the Representative for Religious Cults of the local executive committees and district committees of the Communist Party of the Moldavian SSR.

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***Peculiarities of Case Documentation and the Social Portrait
of the “Dekulakized” Bulgarians and Gagauz of the Moldavian SSR***

The process of “Sovietization” had a profound impact on the lives of millions of people, including the inhabitants of the Moldavian SSR. The events of 1940 marked a turning point in the establishment of the Soviet regime in the territory between the Prut and Dniester rivers. The processes that began during the pre-war period – connected to the formation and strengthening of the Soviet system – continued after 1944, when Soviet power was re-established in the region following the advance of the Red Army to the west. The methods of governance previously tested by the Kremlin – “purges,” famine, forced collectivization, deportations of the peasantry, creation of a system of forced labor, and others – directly affected the residents of Soviet Moldova.

Alongside other ethnic groups inhabiting the republic, the Bulgarians and Gagauz, who lived compactly in its southern districts – Budjak, also found themselves at the center of complex socio-economic and political transformations.

This report, based on archival materials, examines the specific procedures used in preparing the files of individuals deported by Soviet authorities in July 1949, focusing on natives of Budjak, and attempts to determine their social status. The study of this topic at the regional level introduces elements of novelty, both by expanding knowledge about this period and by formulating new research problems.

It should be recalled that the mass deportation of 1949 was closely linked to the accelerated establishment of collective farms (kolkhozes) in the Moldavian SSR. The decision of the Politburo of the Central Committee of the All-Union Communist Party (Bolsheviks), adopted in early April 1949, to evict persons undesirable to the Soviet regime became the starting point for compiling the files of those to be deported to remote regions of the Soviet Union. Local authorities began preparing the documentation in April, even though the official instruction on the procedure for compiling deportation files from the Moldavian SSR was approved by Viktor Abakumov, Minister of State Security of the USSR, only on May 16, 1949. Until that time, the documentation process was carried out according to oral directives from Kremlin envoys Ivan Yermolin and Nikolai Selivanovsky.

A review of the deportees’ files reveals that the campaign of forced relocation, designed jointly by the Union and republican authorities, was not based on legal or judicial norms but carried out under special decisions of the highest party and state bodies and operational orders of the security forces. Such regulation provided formal grounds for arbitrariness on the part of the authorities.

The campaign targeted not individuals but entire families, regardless of age or health condition. The “targets” of deportation were predominantly families of the most successful and affluent householders during the Romanian administration – formerly well-to-do peasants and merchants. The basis for opening a case was their material status before the establishment of Soviet power in the region. In addition, cases were prepared for families of persons already repressed before the deportation campaign (“families of the convicted”), as well as for families of individuals with oppositional attitudes, who expressed dissatisfaction with socio-economic transformations, had held minor positions in the Romanian administration, or had shown loyalty to Romanian authorities. Often, the preparation of cases was motivated by personal animosities of local Soviet functionaries. Alongside economic and political motives inspired by the “kulak threat,” religious considerations also played a role.

The documentation of cases was biased and formalistic; rumors and denunciations played a key role in gathering information. For this purpose, a wide network of informants was organized among the local population, tasked with identifying attitudes and collecting biographical data on local residents. The involvement of local villagers in gathering information about their neighbors inevitably divided the community and made informants complicit in Moscow’s repressive policies.

It is clear that the repressive campaign of 1949, initiated by Stalin’s leadership, represented not merely a mechanism for achieving the socio-economic objectives of the regime but also an effective tool of domestic political control designed to preserve Stalin’s monopoly on power.

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Image of the Soviet Hippies in MSSR represented in mass-media of 1969–1973

This paper explores how the hippie movement was adapted and reinterpreted in the MSSR and the Soviet Union within the context of communist ideology. While the hippies in the USSR were viewed as outsiders, state-approved media redefined their image to align with socialist values. Through the analysis of the animated films “Бременские музыканты” (tr: “The Bremen Town Musicians”, 1969) and “По следам бременских музыкантов” (tr: “On the Footsteps of the Bremen Town Musicians”, 1973), as well as the MSSR’s satirical magazine “Кипэруш” (tr: “Pepper”) and the USSR’s “Крокодил” (tr: “Crocodile”), this study showcases how Soviet cultural production transformed the hippie aesthetic: long hair, colorful clothing, rock-inspired music and their values, into acceptable symbols of late socialist values of: friendship, antimaterialism, and collective adventure. At the same time, satire in “Кипэруш” and “Крокодил” minimized the political dimension of hippie culture, presenting it instead as a superficial fashion trend attributed to the impressionable youth, and detached from the idea of dropping out of socialism. Thus, the Soviet system neutralized the subversive potential of the hippie movement by reframing it within socialist rhetoric, turning counterculture into controlled cultural expression compatible with the values of Homo Sovieticus.

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Making Gagauzia – Nationale Identitätskonstruktionen im Alltag des ländlichen Gagausiens

Die Autonomieregion Gagausien im Süden der Republik Moldau bildet ein besonderes Beispiel für die Herausbildung regionaler Identitäten in einem multiethnischen Staat. Die turksprachige, christlich-orthodoxe Bevölkerung der Gagausen verfügt hier über eine eigene Autonomie, die als Rahmen für politische wie kulturelle Selbstverortungen dient. Während Gagausien häufig durch geopolitische Fremdzuschreibungen charakterisiert wird, bleiben die alltäglichen Formen der Identitätsaushandlung meist unbeachtet.

Die Masterarbeit untersucht, wie nationale Zugehörigkeit im Alltag erfahren und hergestellt wird. Im Zentrum stehen Sprachgebrauch, religiöse Rituale, Symbole, Erinnerungsorte und soziale Interaktionen. Analysiert wurde, wie Bewohner:innen mit unterschiedlichen kulturellen Orientierungen – russischen, türkischen, rumänisch-moldauischen oder europäischen – umgehen und welche generationellen Unterschiede dabei sichtbar werden.

Die Feldforschung fand von Juli bis Oktober 2025 in Gagausien statt. Sie umfasste teilnehmende Beobachtungen, leitfadengestützte Interviews mit Personen verschiedener Alters- und Berufsgruppen sowie die Analyse lokaler Museen in Avdarma und Vulcăneşti. Ergänzend wurden fünf gagausische Dörfer in der Ukraine untersucht, um die dortigen Identitätspraktiken zu vergleichen.

Theoretisch basiert die Arbeit auf Rogers Brubakers Konzept der Everyday Ethnicity und den ethnografischen Ansätzen von Eleanor Knott. Nationale Identität wird als situativ gelebtes und in sozialen Praktiken verankertes Phänomen operationalisiert, das sich im Zusammenspiel von individuellen Erfahrungen und kollektiven Deutungsmustern formt.

Making Gagauzia – Constructions of national identity in everyday life in rural Gagauzia

The autonomous region of Gagauzia in the south of the Republic of Moldova is a special example of the formation of regional identities in a multi-ethnic state. The Turkic-speaking, Christian Orthodox population of Gagauzia enjoys autonomy here, which serves as a framework for political and cultural self-identification. While Gagauzia is often characterized by external geopolitical attributions, the everyday forms of identity negotiation usually go unnoticed.

This master's thesis examines how national belonging is experienced and constructed in everyday life. The focus is on language use, religious rituals, symbols, places of remembrance, and social interactions. The analysis examines how residents with different cultural orientations—Russian, Turkish, Romanian-Moldovan, or European—interact with each other and what generational differences become apparent in the process.

The fieldwork took place in Gagauzia from July to October 2025. It included participant observation, guided interviews with people of different ages and professions, and analysis of local museums in Avdarma and Vulcănești. In addition, five Gagauz villages in Ukraine were studied in order to compare identity practices there.

Theoretically, the work is based on Rogers Brubaker's concept of everyday ethnicity and Eleanor Knott's ethnographic approaches. National identity is operationalized as a phenomenon that is lived situationally and anchored in social practices, formed through the interplay of individual experiences and collective patterns of interpretation.

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Security first: Defining Maia Sandu's Economic Thought and Moldova's EU Trajectory Through the Latvian Integration Model

This project explores how the “Latvian integration model” — developed in previous research — can serve as a framework to understand Moldova's current trajectory toward the European Union. The study proposes that in both Latvia and Moldova, national security concerns rather than purely economic motives have been the true catalysts of integration.

The first part outlines the Latvian model, defined by Valdis Dombrovskis's leadership during the 2008–2014 Eurozone accession period, when geopolitical pressures and economic reforms converged to secure Latvia's Western alignment. The second part applies this analytical lens to Moldova, addressing two questions: why Moldova historically lagged in integration, and why its Europeanization has accelerated since 2022.

The third section examines the economic worldview of President Maia Sandu and compares it with Dombrovskis's reform logic, highlighting their shared emphasis on rule-based governance, fiscal discipline, and security-driven reform. The analysis introduces Anders Åslund as an intellectual bridge connecting the Latvian and Moldovan cases, and explores the broader reformist network around Renew Europe.

By linking the Baltic and Moldovan experiences, the paper argues that Moldova's post-2022 acceleration reflects not only external geopolitical shocks but also an emerging “security-first” economic philosophy. This approach treats European integration as both a safeguard of sovereignty and a moral-institutional project of state-building.

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Sipping Europe: Europeanization, Informal Governance, and the Shaping of Moldovan Winemakers' Identity

This study investigates the implementation of European Union (EU) norms and standards in Moldova's wine sector as a lens to understand the broader process of Europeanization, its interaction with informal practices and governance. Set against the backdrop of the war in Ukraine, the study explores the interaction between EU norms, domestic regulations, and sectoral practices in the wine industry, highlighting both standard compliance and identity formation. Methodologically, the research draws on in-depth semi-structured interviews with winemakers and sector stakeholders conducted in Moldova between 2022 and 2023.

This study examines how Moldovan winemakers perceive their potential belonging to the EU and how Europeanization mechanisms, such as conditionality and socialization, shape these perceptions. The

findings reveal that winemakers navigate a “potential we” identity, balancing strategic adherence to EU standards to secure market access with the internalization of norms that signal professionalism and symbolic alignment with Europe. This alignment is shaped by a form of “double conditionality,” in which external incentives from the EU, through market access and reputational benefits, interact with internal pressures on domestic authorities, as winemakers exert bottom-up influence to encourage anti-corruption measures and policy alignment with EU norms. Over time, these combined pressures, alongside geopolitical shocks such as the war in Ukraine, foster both instrumental compliance with EU rules and the gradual internalization of a European-oriented professional and symbolic identity.

Similarly, informal governance and regulatory capture shape market behavior in Moldova’s wine sector. While the National Office of Vine and Wine (ONVV) is generally regarded positively for promoting Moldovan wine abroad and enforcing quality standards, larger wineries often receive preferential treatment, including guaranteed participation in international festivals and enhanced promotional visibility. Smaller producers face structural disadvantages, which encourage the development of informal coping strategies such as semi-formal or covert trade through intermediary countries like Belarus or Georgia. These practices rely on trust-based relationships, historical trade ties, and economic dependencies, illustrating how informal governance operates alongside formal EU-oriented policies to stabilize the sector, absorb surplus production, and sustain revenues.

In conclusion, Moldova’s wine sector demonstrates a clear distinction between the effects of informal governance and Europeanization. Informal governance primarily structures market access and behavior, compelling smaller producers to develop coping mechanisms, while Europeanization processes shape professional practices and contribute to the formation of a European-oriented sense of identity.

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Auf den Spuren einer jüdischen Familiengeschichte in der Moldau

On the trail of a Jewish family history in Moldova