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Zusammenfassungen der Beiträge
Abstracts of the Contributions
Rezumatele prezentărilor

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The Identity of Moldovans: Research of Historians and Historical Policy in Interwar Bessarabia, the Moldavian Autonomous Soviet Socialist Republic, and the Moldovan Soviet Socialist Republic (until 1991)

I am currently working on two projects related to Moldova. I am preparing my doctoral dissertation entitled *The Identity of Moldovans: Research of Historians and Historical Policy in Interwar Bessarabia, the Moldavian Autonomous Soviet Socialist Republic, and the Moldovan Soviet Socialist Republic (until 1991)*. In my work, I aim to examine how Moldovan historians have described the past of Moldova. The reconstruction of this narrative will be based on the conclusions presented by Hayden White in his iconic book *Metahistory*, which laid the foundations for the narrativist turn in the humanities. Thus, my dissertation operates at the intersection of history and literary studies. At the current stage, I am preparing chapters devoted to the history of higher education in Moldova and to the relationship between authorities and scholars. While writing these chapters, I rely on Moldovan archival collections.

At the same time, I am working as a scholarship holder in the research grant *Comparative Perspectives on Students, Generations and Communism*, conducted by the Institute of Political Studies of the Polish Academy of Sciences. My task is to collect archival materials and all available information on the everyday lives of students from rural areas in communist Poland and Moldova. The ultimate goal is to prepare a scholarly publication and a series of podcasts in which, together with my colleagues, we will present the results of our research on various aspects of student movements in Central and Eastern Europe.

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Revista *Cuget Moldovenesc* și rolul presei literare în Basarabia interbelică

Cercetarea își propune să analizeze rolul presei literare în configurarea vieții culturale interbelice, cu accent pe revista *Cuget Moldovenesc* (1932–1943), considerată un spațiu de interferență între jurnalism și creație literară.

Studiul pornește de la constatarea unei veritabile „revoluții mediatice” în perioada interbelică, caracterizată prin proliferarea publicațiilor periodice și prin extinderea culturii scrise în rândul diverselor categorii sociale. Această dinamică a contribuit la transformarea vieții intelectuale și la afirmarea unei noi generații de scriitori și publiciști.

Lucrarea este structurată pe trei direcții principale: recuperarea și contextualizarea revistei în peisajul publicistic al epocii, analiza orizontului său cultural și investigarea componentelor literare (poezie, proză, folclor, critică). Se subliniază rolul revistei ca spațiu de convergență între jurnalism și literatură, funcționând ca un „laborator” al creației scripturale și al exprimării identității culturale.

Proiectul își propune realizarea unei analize bibliografice și statistice a conținutului revistei, precum și elaborarea unei baze de date și a unei bibliografii critice. Rezultatele urmărite includ reconstituirea evoluției presei literare bălțene și evidențierea importanței revistei *Cuget Moldovenesc* în cadrul fenomenului cultural interbelic din Basarabia.

The Review *Cuget Moldovenesc* and the Role of Literary Press in Interwar Bessarabia

The research aims to analyse the role of the literary press in shaping interwar cultural life, with a focus on the magazine *Cuget Moldovenesc* (1932–1943), considered a space of interference between journalism and literary creation.

The study starts from the observation of a true „media revolution” in the interwar period, characterized by the proliferation of periodicals and the expansion of written culture among various social categories. This dynamic contributed to the transformation of intellectual life and the affirmation of a new generation of writers and publicists.

The work is structured on three main directions: the recovery and contextualization of the magazine in the publishing landscape of the era, the analysis of its cultural horizon and the investigation of literary components (poetry, prose, folklore, criticism). The role of the magazine as a space of convergence between journalism and literature is emphasized, functioning as a „laboratory” of scriptural creation and the expression of cultural identity.

The project aims to carry out a bibliographical and statistical analysis of the magazine's content, as well as to develop a database and a critical bibliography. The results sought include the reconstruction of the evolution of the Bălți literary press and highlighting the importance of the magazine *Cuget Moldovenesc* within the interwar cultural phenomenon in Bessarabia.

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Evoluția conflictului armat de pe Nistru și implicarea unităților Armatei a 14-a (februarie – iulie 1992)

Articolul intitulat *Evoluția conflictului armat de pe Nistru și implicarea unităților Armatei a 14-a (februarie – iulie 1992)* își propune să analizeze în mod sistematic dinamica confruntărilor armate de pe Nistru în intervalul februarie–iulie 1992, cu accent pe rolul și implicarea unităților Armatei a 14-a. Studiul urmărește evidențierea etapelor escaladării conflictului, de la tensiunile inițiale și incidentele locale, până la transformarea acestuia într-un conflict de amploare, caracterizat prin utilizarea forței militare convenționale și implicarea directă a actorilor externi, în speță a Rusiei.

Analiza se fundamentează pe o metodologie care îmbină cercetarea documentară cu valorificarea surselor primare și secundare. Un rol central îi revin documentelor de arhivă, inclusiv celor studiate în arhivele locale din Bălți, care oferă o perspectivă instituțională asupra deciziilor politice din perioada analizată. Acestea sunt completate de mărturii orale, obținute prin interviuri cu foști combatanți și voluntari implicați în conflict, contribuind la reconstituirea dimensiunii umane și

operaționale a evenimentelor. Coroborarea acestor tipuri de surse permite realizarea unei analize nuanțate, capabile să depășească interpretările subiective sau excesiv politizate.

Ipoteza de lucru a articolului pornește de la premisa că implicarea unităților Armatei a 14-a nu a fost una strict pasivă sau limitată la roluri de logistică și infrastructură militară, ci a constituit un factor determinant în evoluția și deznodământul conflictului armat de pe Nistru. Putem admite că această implicare a contribuit la consolidarea pozițiilor secesioniste din stânga Nistrului și la o limitare a capacității autorităților de la Chișinău de a restabili controlul asupra întregului teritoriu național. În acest sens, conflictul de pe Nistru poate fi interpretat nu doar ca o confruntare internă, ci ca un episod relevant al reconfigurării raporturilor de putere în spațiul post-sovietic.

Importanța analizei acestui subiect este amplificată de contextul geopolitic actual din regiune, marcat de tensiuni persistente. În acest cadru, conflictul armat de pe Nistru reprezintă un exemplu timpuriu de „conflict înghețat”, utilizat ca instrument de influență strategică. Înțelegerea mecanismelor care au stat la evoluția acestuia prin implicarea unităților militare a Armatei a 14-a, oferă perspective relevante pentru interpretarea altor situații similare din regiune, precum și pentru evaluarea politicilor de securitate și stabilitate.

Prin urmare, studiul nu se limitează la o simplă reconstrucție istorică, ci urmărește să contribuie la o mai bună înțelegere a relației dintre conflict, memorie și geopolitică. Analiza evoluției confruntărilor armate de pe Nistru între februarie și iulie 1992 devine astfel un demers esențial pentru explicarea dinamicilor contemporane și pentru fundamentarea unor abordări mai informate în domeniul relațiilor internaționale și al securității regionale.

The Evolution of the Armed Conflict on the Dniester and the Involvement of the 14th Army Units (February – July 1992)

The article entitled *The Evolution of the Armed Conflict on the Dniester and the Involvement of the 14th Army Units (February – July 1992)* aims to systematically analyse the dynamics of the armed confrontations on the Dniester between February and July 1992, with an emphasis on the role and involvement of the 14th Army units. The study aims to highlight the stages of the escalation of the conflict, from the initial tensions and local incidents to its transformation into a large-scale conflict, characterized by the use of conventional military force and the direct involvement of external actors, in this case Russia.

The analysis is based on a methodology that combines documentary research with the use of primary and secondary sources. A central role is played by archival documents, including those studied in the local archives in Bălți, which offer an institutional perspective on the political decisions of the analysed period. These are complemented by oral testimonies, obtained through interviews with former combatants and volunteers involved in the conflict, contributing to the reconstruction of the human and operational dimension of the events. The corroboration of these types of sources allows for a nuanced analysis, capable of overcoming subjective or excessively politicized interpretations.

The working hypothesis of the article starts from the premise that the involvement of the 14th Army units was not strictly passive or limited to roles of logistics and military infrastructure but constituted a determining factor in the evolution and outcome of the armed conflict on the Dniester. We can admit that this involvement contributed to the consolidation of secessionist positions on the left bank of the Dniester and to a limitation of the capacity of the authorities in Chisinau to re-establish control over the entire national territory. In this sense, the conflict on the

Dniester can be interpreted not only as an internal confrontation, but as a relevant episode in the reconfiguration of power relations in the post-Soviet space.

The importance of analysing this topic is amplified by the current geopolitical context in the region, marked by persistent tensions. In this context, the armed conflict on the Dniester represents an early example of a „frozen conflict“, used as an instrument of strategic influence. Understanding the mechanisms that led to its evolution through the involvement of the military units of the 14th Army, offers relevant perspectives for the interpretation of other similar situations in the region, as well as for the evaluation of security and stability policies.

Therefore, the study is not limited to a simple historical reconstruction but aims to contribute to a better understanding of the relationship between conflict, memory and geopolitics. The analysis of the evolution of the armed confrontations on the Dniester between February and July 1992 thus becomes an essential step for explaining contemporary dynamics and for substantiating more informed approaches in the field of international relations and regional security.

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Memory, Crisis, and Political Perceptions in the Republic of Moldova: Perspectives from Centre and Periphery

This project examines how memory culture, contemporary crisis experiences, and political perceptions are intertwined in the Republic of Moldova. It focuses on how different social groups - particularly in urban and rural contexts - interpret historical narratives, geopolitical influences, and current crises, and how these interpretations shape political attitudes.

The project builds on my master's thesis on youth political attitudes in Romania and extends this perspective to Moldova. While my thesis analyses how structural inequalities shape political attitudes, the Moldovan case allows for examining these dynamics in a context marked by geopolitical tensions and competing memory cultures.

The project is also informed by qualitative fieldwork I conducted in 2023 in Chişinău and rural areas, where I explored how people perceive overlapping crises, including Russia's war against Ukraine, energy dependency, and refugee movements. The interviews indicate that these experiences are often interpreted through existing historical narratives and are closely linked to questions of memory culture.

In addition, insights from my bachelor's thesis on Transnistria and a term paper on identity politics in Gagauzia inform the analysis of how geopolitical orientations and questions of belonging shape political perceptions in Moldova.

The project aims to bring these perspectives together and to analyse the role of memory in shaping responses to current crises, with particular attention to differences between centre and periphery. Within the seminar, I seek to further develop this approach in dialogue with interdisciplinary perspectives.

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Modality and Ideology in Klezmer Music: Theory, Practice and Ottoman Echoes

The aim of my research is to explore the question of modality in klezmer music and situate it within the research discourse dealing with the legacy of Ottoman music culture.

My approach is of qualitative orientation as hermeneutic, positioned within the fields of music theory and historical ethnomusicology.

Key concepts include *klezmer music*: instrumental repertoire of the Jewish musician's guild in Eastern Europe, *East-West binarism*: a dichotomous ideological-cultural narrative grounded in imagined notions of 'Westernness' and 'Easternness.', and Ottoman makam modality: A microtonal modal system defined by its characteristic melodic pathways (*seyir*), pitch structure and hierarchies, tied to the Ottoman-era musical culture.

The study of modality in klezmer repertoire necessitates a thorough comprehension of the socio-cultural and musical landscape in Ottoman-era Moldavia and Wallachia.

The topic has hitherto been largely neglected due to internal and external political realities and ideologization. Through a hermeneutic reading of texts by the klezmer musicologist Moyshe Beregovski (1892–1961) alongside the writings of the makam theorist Rauf Yektâ Bey (1871–1935) and Prince Dimitrie Cantemir (1693 – April 1693), I will examine a) how underlying ideologies have shaped the existing theoretical framework of modality in klezmer music today; b) what can be revealed through the process of de-ideologizing the music theory c) what a deepened historical understanding of the cultural landscape in the vassal state of Moldavia can reveal about the development of the repertoire d) how this endeavour may affect contemporary performance practice.

My methodological approach combines hermeneutic textual analysis, database work, historical material and an artistic research component through performance.

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Von Fälticeni in die Welt: Israel Joseph Benjamin (Benjamin II.) als jüdischer Reiseschriftsteller aus der Moldau

Israel Joseph Benjamin (1818–1864), geboren in Fälticeni in der historischen Region Moldau, gehört zu den bemerkenswertesten und zugleich am meisten unterschätzten Figuren der jüdischen Geistesgeschichte des 19. Jahrhunderts. Unter dem Pseudonym „Benjamin II.“ – in bewusster Anlehnung an den mittelalterlichen Reisenden Benjamin von Tudela – brach er 1845 zu einer außergewöhnlichen Reise durch Asien und Afrika auf, auf der Suche nach den Überresten der Zehn Verlorenen Stämme Israels. Die Reise führte von Ägypten über Eretz Israel, Syrien, Armenien, den Irak, Kurdistan, Persien, Indien und China, später durch Nordafrika und die Vereinigten Staaten.

Die daraus hervorgegangenen Reiseberichte – darunter *Acht Jahre in Asien und Afrika* (Hannover, 1858) und *Drei Jahre in Amerika* (1862) – verbinden empirische Beobachtung mit religiöser Imagination und fanden die Anerkennung von Gelehrten wie Alexander von Humboldt und August Petermann. Benjamins moldauische Herkunft war kein zufälliger Ausgangspunkt, sondern konstitutiv für das gesamte intellektuelle Projekt. Als Jude aus einer Region, in der der rechtliche Status der jüdischen Bevölkerung im 19. Jahrhundert durchgehend prekär blieb, spiegelt der Aufbruch aus Fälticeni die strukturelle Fragilität jüdischer Zugehörigkeit in der Moldau wider. Die systematische Dokumentation jüdischer Gemeinden weltweit – ihrer Zahl, Lebensweise, Bräuche und Folklore – lässt sich als implizite Antwort auf diese Prekarität lesen: als Suche nach jüdischer Kontinuität jenseits der Grenzen eines einzelnen politischen Territoriums. Eine besondere literarische Dimension erhält Benjamins Werk durch die satirische Rezeption bei Scholem Jankew Abramowitsch (1835–1917), besser bekannt unter dem Pseudonym Mendele Moicher Sforim aus Minsk. In *Die Reisen Benjamins des Dritten* übernahm Abramowitsch das Motiv des jüdischen Reisenden und verkehrte es ins Satirische: Der fiktive „Benjamin III.“ ist kein weltgewandter Entdecker, sondern ein shtetl-jüdischer Don Quijote, der die große Welt erträumt, aber die Enge des Alltags nie wirklich hinter sich lässt. Diese literarische Antwort auf Benjamin II. ist nicht nur Parodie, sondern eine tiefgründige Auseinandersetzung mit den Grenzen jüdischer Mobilität und Selbstermächtigung im östlichen Europa des 19. Jahrhunderts. Der Beitrag fragt, was es bedeutete, als jüdischer Schriftsteller aus der Moldau eine globale jüdische Geographie von der Peripherie des europäischen jüdischen Lebens aus zu entwerfen – und wie Abramowitschs satirische Replik diese Unternehmung aus der Innenperspektive des osteuropäischen Judentums kommentierte und hinterfragte. Beide Figuren zusammen beleuchten die Spannung zwischen jüdischer Mobilität und Immobilität, zwischen universalem Anspruch und lokaler Gebundenheit, die das jüdische Leben in der Moldau des 19. Jahrhunderts prägte.

From Fälticeni to the World: Israel Joseph Benjamin (Benjamin II) as a Jewish Travel Writer from Moldavia

Israel Joseph Benjamin (1818–1864), born in Fälticeni in the historical region of Moldavia, ranks among the most remarkable—and simultaneously most underestimated—figures in 19th-century Jewish intellectual history. Adopting the pseudonym „Benjamin II“—a deliberate allusion to the medieval traveller Benjamin of Tudela—he embarked in 1845 on an extraordinary journey across Asia and Africa in search of the remnants of the Ten Lost Tribes of Israel. His travels took him from Egypt through Eretz Israel, Syria, Armenia, Iraq, Kurdistan, Persia, India, and China, and later through North Africa and the United States. The resulting travelogues—including *Eight Years in Asia and Africa* (Hanover, 1858) and *Three Years in America* (1862)—combine empirical observation with religious imagination and garnered the acclaim of scholars such as Alexander von Humboldt and August Petermann. Benjamin’s Moldavian origin was no accidental starting point, but rather a constitutive element of his entire intellectual project. As a Jew hailing from a region where the legal status of the Jewish population remained consistently precarious throughout the 19th century, his departure from Fälticeni reflects the structural fragility of Jewish belonging in Moldavia. His systematic documentation of Jewish communities worldwide—their numbers, way of life, customs, and folklore—can be interpreted as an implicit response to this precariousness: a quest for Jewish continuity extending beyond the borders of any single political territory. Benjamin’s work acquires a distinct literary dimension through its satirical reception by Sholem Yankev Abramovich (1835–

1917)—better known by the pseudonym Mendele Mocher Sforim—from Minsk. In *The Travels of Benjamin the Third*, Abramovich adopted the motif of the Jewish traveller and inverted it into satire: the fictional „Benjamin III“ is no worldly explorer, but rather a shtetl Don Quixote who dreams of the wide world yet never truly leaves behind the confines of his everyday existence. This literary response to Benjamin II is not merely a parody, but a profound engagement with the limits of Jewish mobility and self-empowerment in 19th-century Eastern Europe. This essay explores what it meant for a Jewish writer from Moldavia to map out a global Jewish geography from the periphery of European Jewish life—and how Abramovich’s satirical rejoinder commented upon and interrogated this endeavour from the internal perspective of Eastern European Jewry. Taken together, these two figures illuminate the tension between Jewish mobility and immobility—between universal aspiration and local rootedness—that defined Jewish life in 19th-century Moldavia.

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The Politics of Absence: Resettlement and the Bessarabian Germans in Moldova’s Memory

The resettlement of the Bessarabian Germans during the Second World War occurred as a result of the Molotov-Ribbentrop Pact and through the Nazi regime’s *Heim ins Reich* programme. Intimidated by the looming Soviet threat, the German minority chose to leave almost in its entirety, a total of 93,506 people. My current master’s research focuses on the c. 4,000 Bessarabians resettled from late 1942 in the Zamość region of the *Generalgouvernement*, exploring the experience and memory of resettlement. To gain a comprehensive understanding of these processes is impossible without an exploration of the pre-war context of the Bessarabian German community, particularly the extent of its perceived homogeneity, something previously questioned by Alexa Stiller. This is difficult to assess through resettlement sources alone. Both community-produced and institutional documentation tend to emphasise an image of overwhelming homogeneity. This narrative is reinforced by the ethnographic work of Dr. Karl Stumpp, the pseudo-scientific *Durchschleusung* process, and post-war *Heimatbuch* publications. To challenge these dominant interpretations, this study turns to the *Erneuerungsbewegung* of the 1930s, centred on the German settlement of Sarata, as a lens through which internal diversity and tensions within the community may be better understood. A substantial body of *Heimatbücher* tracing the history of individual villages or towns in Bessarabia and their community into the immediate post-war era have been published. German settlement in the region began in 1814 at the invitation of Russian monarchs to bring more advanced modes of agriculture in exchange for certain privileges. The settlers came from across south German provinces due to the contemporary economic and religious situation. A mostly rural, land-owning, deeply religious and tight-knit community, the Bessarabian Germans retained a strong cultural identity. Nevertheless, they frequently emphasise their positive relations with neighbours of other ethnic backgrounds. The *Heimatbücher* document customs, village maps, accounts of the resettlement and genealogical information. While this material reveals a huge community effort to preserve its history in uncertain times that tends to

create a homogeneous narrative, it also provides an insight into how the community perceived events. While this project focuses on the memory of the German minority in Moldova, it is particularly relevant in contrast with the relative absence of Germans from official accounts in modern-day Moldova, despite widespread local knowledge of their historical presence. Moldovan scholarship focuses on the involvement of the Romanian government in the resettlement programme and Molotov-Ribbentrop Pact's impact on the authorities. Such studies often emphasise agricultural and economic data, indirectly highlighting the gap in both historiography and collective memory due to the ensuing Soviet occupation. Jennifer Cash's oral history study resulting from ethnographic fieldwork shows that after their resettlement in 1940, information about the lives of these communities and their removal was largely omitted from historical accounts of the Soviet Republic of Moldova. They remain similarly largely marginal in post-Soviet accounts of Moldova's history, with little attention given to their social structures or interactions with the Romanian-speaking majority. While local memories initially appear to corroborate German accounts, 'the Germans' of the village occupy a more complex role in everyday discourse, emerging as both protagonists and antagonists within diverse moral narratives. This disjuncture between 'official' histories and their representation in Moldovan collective memory can be complemented by an analysis of the memory of the Bessarabian German community from within.

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Multilinguale pädagogische Terminologie in der Republik Moldau

Die Aktualität und der wissenschaftliche Neuheitswert der vorliegenden Studie ergeben sich aus den Auswirkungen der Globalisierung der Bildung sowie der beschleunigten Digitalisierung auf die sich wandelnde pädagogische Fachsprache. Neue Begriffe entstehen und passen sich kontinuierlich an, während künstliche Intelligenz und digitale Plattformen den Bildungsdiskurs zunehmend prägen. Dies führt sowohl zu einer partiellen Angleichung der Terminologie als auch zu kulturell und sprachlich bedingten Spezifika.

Die Untersuchung verfolgt einen interdisziplinären und vergleichenden Ansatz, der die terminologische Dynamik mit technologischen Transformationsprozessen im Bildungsbereich verknüpft. Die mehrsprachige Analyse des durch Digitalisierung beeinflussten pädagogischen Vokabulars leistet einen originellen Beitrag zur zeitgenössischen Lexikologie und schafft zugleich eine Grundlage für einen gemeinsamen konzeptionellen Rahmen im internationalen Bildungsdiskurs.

Ziel der Forschung ist es, die Entwicklung der pädagogischen Terminologie aus einer mehrsprachigen Perspektive zu analysieren, indem neue Konzepte identifiziert und deren Integration in das Rumänische, Deutsche, Englische und Albanische untersucht werden. Darüber hinaus werden Prozesse der Standardisierung und der terminologischen Diversifizierung in der Republik Moldau sowie die Wechselwirkungen zwischen Sprache, Kultur und Bildung beleuchtet. Die Methodik basiert auf der vergleichenden Analyse spezialisierter Sprachkorpora (Sketch Engine, DWDS, CNRTL, DEXonline) und wird durch die Auswertung wissenschaftlicher Texte, bildungspolitischer Dokumente und internationaler Glossare (UNESCO, OECD, Europäische

Kommission) ergänzt. Zum Einsatz kommen lexikologische, lexikografische sowie semantisch-funktionale und statistische Verfahren zur Erfassung der Dynamik und Frequenz terminologischer Einheiten. Zu den erwarteten Ergebnissen zählen die Erstellung eines mehrsprachigen Wörterbuchs aktueller pädagogischer Terminologie, die Systematisierung gegenwärtiger terminologischer Trends sowie die Formulierung von Empfehlungen für die Standardisierung und den einheitlichen Gebrauch der pädagogischen Fachsprache. Die gewonnenen Erkenntnisse sind insbesondere für Lehrkräfte, Übersetzer, Lexikographen und bildungspolitische Entscheidungsträger von Relevanz. Darüber hinaus stellt die Studie auf wirtschaftlicher, sozialer und kultureller Ebene eine wertvolle Referenz für Lexikologen, Dolmetscher, Pädagogen und Bildungsforscher dar.

Multilingual Pedagogical Terminology in the Republic of Moldova

The relevance and scientific novelty of the present study stem from the impact of the globalization of education—as well as accelerated digitalization—on the evolving specialized language of pedagogy. New terms emerge and continuously adapt as artificial intelligence, and digital platforms increasingly shape educational discourse. This leads to both a partial convergence of terminology and the emergence of culturally and linguistically specific nuances.

The investigation adopts an interdisciplinary and comparative approach, linking terminological dynamics with technological transformation processes within the education sector. This multilingual analysis of pedagogical vocabulary—influenced by digitalization—makes an original contribution to contemporary lexicology while simultaneously establishing a foundation for a shared conceptual framework within international educational discourse.

The aim of this research is to analyse the development of pedagogical terminology from a multilingual perspective by identifying new concepts and examining their integration into Romanian, German, English, and Albanian. Furthermore, the study sheds light on processes of standardization and terminological diversification in the Republic of Moldova, as well as the interplay between language, culture, and education. The methodology is based on a comparative analysis of specialized language corpora (Sketch Engine, DWDS, CNRTL, DEXonline) and is complemented by an evaluation of academic texts, educational policy documents, and international glossaries (UNESCO, OECD, European Commission). The study employs lexicological, lexicographical, semantic-functional, and statistical methods to capture the dynamics and frequency of terminological units. Expected outcomes include the compilation of a multilingual dictionary of current pedagogical terminology, the systematization of contemporary terminological trends, and the formulation of recommendations for the standardization and consistent usage of specialized pedagogical language. The insights gained are of particular relevance to teachers, translators, lexicographers, and educational policymakers. Furthermore, on economic, social, and cultural levels, the study serves as a valuable reference for lexicologists, interpreters, educators, and educational researchers.

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The Quality of Higher Education in Small Post-Soviet States. The Experience of Estonia, Georgia, and the Republic of Moldova

The aim of this doctoral project is to analyse the transformation of the quality of higher education in small post-Soviet states, with particular attention to the Republic of Moldova, in order to understand how higher education quality has evolved since the collapse of the Soviet Union. The study examines whether the legacy of the Soviet higher education system continues to shape institutional structures, governance arrangements, and quality assurance practices, or whether the Republic of Moldova has moved toward a new stage of development through reforms, European integration, and participation in the European Higher Education Area. A central focus of the research is to understand how higher education functioned in Soviet Moldova and how this system has been transformed in terms of governance, quality assurance, and institutional development in the Republic of Moldova today.

In addition to the Republic of Moldova, the dissertation also examines two other small post-Soviet states—Estonia and Georgia—and asks why the quality of higher education has improved in some countries more than in others despite similar reform trajectories and participation in European higher education initiatives. By comparing these countries, the research aims to identify the factors that facilitate or constrain the development of higher education quality. This comparative perspective allows the Republic of Moldova to be analysed within a broader regional context while maintaining a strong focus on its specific historical and institutional trajectory.

The theoretical framework combines World Polity Theory, Small States Theory, and the concept of Reference Societies. World Polity Theory assumes the global ascendance of frames of reference and scripts of action originating in the West. International organizations and their expert networks disseminate these models on a global scale. While this does not lead to expecting a homogeneous world, this approach has struggled to come up with explanations for institutional diversity that account for the agency of national actors. To complement this view, my dissertation draws on Small States Theory to explain how countries with limited resources, such as the Republic of Moldova, navigate international policy environments and adopt external reform models. The concept of Reference Societies explains how states select other countries as reference points for modernization and institutional legitimacy. From the perspective of contemporary World Polity Theory, this emphasis on national agency should be adapted to account also for the selection of global reference models, such as quality management.

Methodologically, the project adopts a qualitative comparative case study design. The research combines documentary analysis and semi-structured interviews. Documentary analysis includes higher education legislation, national reform strategies, quality assurance frameworks, and policy reports. In addition, semi-structured interviews are conducted with key stakeholders, including quality assurance experts and academic and administrative staff. Particular attention is given to stakeholder perceptions of higher education quality in the Republic of Moldova and to how reforms have reshaped the system from its Soviet foundations to its current institutional configuration.

Overall, the project seeks to contribute to a deeper understanding of how higher education systems evolve in small post-Soviet states and to assess where the Republic of Moldova stands today in its transformation toward a modern and quality-oriented higher education system.

Ala Marandici

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Personalitatea lingvistică ca parte integrantă a tabloului lingvistic al lumii (în *Povara bunății noastre* de Ion Druță)

Personalitatea lingvistică este definită drept un ansamblu de capacități și trăsături umane care determină crearea și perceperea textelor. Aceste texte variază în funcție de complexitatea structurală, profunzimea reflectării realității și orientarea către un anumit scop.

În studiul dat, ne propunem să analizăm modelul structural ierarhic al personalității lingvistice, format din trei niveluri fundamentale: nivelul verbal-semantic, nivelul lingvo-cognitiv și nivelul pragmatic/motivațional. Personalitatea lingvistică nu este doar un simplu utilizator de limbă, ci un subiect activ care își reconstruiește identitatea și viziunea asupra lumii prin interacțiunea cu celelalte personaje. În opera lui Ion Druță, în special în romanul *Povara bunății noastre*, personalitatea lingvistică îndeplinește mai multe funcții strategice, care definesc profilul ontologic și cultural al personajului druțian. În studiul dat, vom insista atât asupra funcției sociale, cât și asupra funcției pragmatice. Personalitatea lingvistică acumulează pe axa timpului prin limbă și se diferențiază prin limbajul său. Vom axa cercetarea pe limbajul personajului druțian ca *personalitate lingvistică*.

În romanul selectat, vom examina conceptul *personalitate lingvistică* prin prisma analizei literare și a celei psiholingvistice, argumentând că în romanul *Povara bunății noastre* de Ion Druță limbajul nu este doar un decor, ci fundamentul pe care se construiește personalitate lingvistică, umană și culturală a personajului, deoarece se referă la generalizarea unor credințe referitoare la un grup de oameni, ce țin de o etnie dintre Prut și Nistru, într-o perioadă istorică, bine determinată, cu un cult religios și valoric bine conturat. Unitățile lexicale ale nivelului cognitiv: conceptele, ideile și stereotipurile care formează tabloul lingvistic al lumii personajului druțian, reflectă intenția scriitorului de a contura o personalitate lingvistică veridică mediului în care trăiește și concepe lumea.

Tabloul lingvistic al lumii nu este universal, ci poartă o puternică amprentă națională prin *personalitatea lingvistică* ca produs al unei dezvoltări istorice îndelungate. Astfel, *personalitatea lingvistică* devine o „unitate de măsură” prin care putem înțelege cum o națiune conceptualizează realitatea.

În concluzie, menționăm că *personalitatea lingvistică* este parte integrantă a unui *tablou lingvistic al lumii* care funcționează pe două planuri: partea invariabilă este un nucleu comun tuturor vorbitorilor unei limbi, determinat de tradițiile național-culturale și de ideologia dominantă în societate ce asigură comunicarea între generații și între vorbitorii diferitor dialecte și partea variabilă ce reprezintă modul unic în care fiecare individ își configurează propria imagine a lumii, alegând și prioritizând anumite concepte în funcție de nevoile și motivele sale personale.

The linguistic personality as an integral part of the linguistic picture of the world (in *Povara bunățării noastre* by Ion Druță)

Linguistic personality is defined as a set of human capacities and traits that determine the creation and perception of texts. These texts vary depending on the structural complexity, the depth of reflection of reality and the orientation towards a certain goal.

In this study, we aim to analyse the hierarchical structural model of linguistic personality, consisting of three fundamental levels: the verbal-semantic level, the linguo-cognitive level and the pragmatic/motivational level. The linguistic personality is not just a simple language user, but an active subject who reconstructs his identity and worldview through interaction with other characters. In Ion Druță's work, especially in the novel *The Burden of Our Kindness*, linguistic personality fulfils several strategic functions, which define the ontological and cultural profile of the Druțian character. In this study, we will insist on both the social function and the pragmatic function. Linguistic personality accumulates on the axis of time through language and differentiates itself through its language. We will focus our research on the language of the Druțian character as a linguistic personality.

In the selected novel, we will examine the concept of linguistic personality through the prism of literary and psycholinguistic analysis, arguing that in the novel *Povara bunății noastre* by Ion Druță, language is not just a decoration, but the foundation on which the linguistic, human and cultural personality of the character is built, because it refers to the generalization of beliefs regarding a group of people, belonging to an ethnicity between the Prut and the Dniester, in a well-determined historical period, with a well-defined religious and value cult. The lexical units of the cognitive level: the concepts, ideas and stereotypes that form the linguistic picture of the world of the Druțian character, reflect the writer's intention to outline a linguistic personality truthful to the environment in which he lives and conceives the world.

The linguistic picture of the world is not universal but bears a strong national imprint through linguistic personality as a product of a long historical development. Thus, linguistic personality becomes a „unit of measurement“ through which we can understand how a nation conceptualizes reality.

In conclusion, we note that linguistic personality is an integral part of a linguistic picture of the world that functions on two levels: the invariable part is a common core for all speakers of a language, determined by national-cultural traditions and the dominant ideology in society that ensures communication between generations and between speakers of different dialects, and the variable part that represents the unique way in which each individual configures their own image of the world, choosing and prioritizing certain concepts according to their personal needs and motives.

Memorie și identitate în poezia douămiștilor din Basarabia

Proiectul de cercetare propune o analiză a modului în care memoria culturală și identitatea colectivă sunt tematizate și reinterpretate în poezia autorilor basarabeni asociați generației literare douămiiste. După proclamarea independenței Republicii Moldova în 1991, spațiul cultural basarabean intră într-o etapă de reconfigurare identitară profundă, marcată de tensiunea dintre memoria sovietică, recuperarea tradiției culturale românești și orientarea către spațiul european. În acest context, literatura contemporană devine un teren privilegiat pentru explorarea acestor transformări, iar poezia generației 2000 reflectă în mod direct experiențele sociale, culturale și simbolice ale tranziției post-sovietice.

Fenomenul douămiismului poetic a fost discutat intens în critica literară românească din ultimele două decenii. În studiile dedicate literaturii contemporane, critici precum Paul Cernat, Alex Goldiș, Cosmin Ciotloș sau Mihai Iovănel au interpretat apariția generației 2000 ca pe o schimbare de paradigmă în evoluția poeziei române după 1989. În *Istoria literaturii române contemporane (1990–2020)*, Mihai Iovănel observă că poezia douămiștilor se distinge prin accentul pus pe experiența biografică, pe discursul direct și pe tematizarea cotidianului social, într-un registru stilistic care renunță adesea la ornamentația retorică în favoarea unui limbaj simplificat și uneori brutal. În mod similar, Alex Goldiș, în volumul *Critica în tranziție*, analizează modul în care generația 2000 se constituie într-un moment de ruptură față de textualismul postmodern asociat generației optzeciste.

În spațiul basarabean, afirmarea poeziei generației 2000 are loc într-un context cultural specific, determinat de experiența post-sovietică și de intensificarea contactelor literare cu România. Autori precum Dumitru Crudu, Nicoleta Esinencu, Maria Pilchin, Ion Buzu sau Paula Erizanu dezvoltă un discurs poetic care reflectă tensiunile identitare ale spațiului basarabean și experiențele unei generații formate în perioada tranziției. Textele lor sunt marcate de interesul pentru experiența individuală, dar și pentru memoria colectivă, pentru istoria recentă și pentru transformările sociale ale ultimelor decenii.

Volume precum *Falsul Dimitrie* (Dumitru Crudu), *Aceasta e prima mea revoluție. Furați-mi-o* (Paula Erizanu) ilustrează modul în care discursul autobiografic se intersectează frecvent cu reflecția asupra trecutului colectiv. În aceste texte, experiența personală este adesea plasată într-un cadru istoric mai larg, iar poezia devine un spațiu de negociere simbolică între diferite forme de memorie culturală și între diverse modele identitare.

Un aspect central al cercetării îl constituie analiza modului în care memoria istorică și memoria culturală sunt integrate în discursul poetic al acestei generații. Poezia douămiștilor basarabeni explorează frecvent teme precum memoria sovietică, experiența tranziției, migrația, precaritatea socială sau transformările spațiului urban. Prin aceste teme, textele reflectă nu doar experiența individuală a autorilor, ci și încercarea de a interpreta experiența colectivă a unei societăți aflate într-un proces continuu de redefinire identitară.

În același timp, proiectul va examina relația dintre identitatea literară basarabeană și dinamica mai largă a poeziei române contemporane. Generația 2000 din Basarabia se situează la intersecția mai multor tradiții culturale și literare, iar discursul poetic reflectă adesea această poziție liminală. Pe de o parte, autorii participă la evoluțiile estetice ale poeziei române contemporane, caracterizate

prin biografism, minimalism și explorarea experienței cotidiene; pe de altă parte, textele lor integrează experiențe istorice și sociale specifice spațiului post-sovietic.

Metodologia cercetării combină analiza textuală a volumelor poetice reprezentative cu perspectiva teoretică oferită de studiile memoriei culturale și de teoriile identității. Analiza va include lectura atentă a textelor poetice, dar și examinarea contextului literar și critic în care acestea au fost produse și receptate. În acest sens, vor fi luate în considerare și rolul revistelor literare, al cenaclurilor și al antologiilor în configurarea și legitimarea poeziei douămiiste din Basarabia.

Prin această abordare, proiectul își propune să evidențieze modul în care poezia generației 2000 contribuie la articularea unei reflecții asupra memoriei și identității într-un spațiu cultural caracterizat de pluralitate și transformare. În același timp, cercetarea urmărește să clarifice locul poeziei basarabene contemporane în cadrul literaturii române și să evidențieze rolul acesteia în configurarea unui discurs poetic care reflectă complexitatea experienței istorice și culturale a regiunii.

Memory and Identity in the Poetry of the 2000 Generation from Bessarabia

The research project proposes an analysis of the way in which cultural memory and collective identity are thematized and reinterpreted in the poetry of Bessarabian authors associated with the 2000 generation. After the proclamation of the independence of the Republic of Moldova in 1991, the Bessarabian cultural space entered a stage of profound identity reconfiguration, marked by the tension between Soviet memory, the recovery of the Romanian cultural tradition and the orientation towards the European space. In this context, contemporary literature becomes a privileged terrain for exploring these transformations, and the poetry of the 2000 generation directly reflects the social, cultural and symbolic experiences of the post-Soviet transition.

The phenomenon of poetic 2000ism has been intensely discussed in Romanian literary criticism over the last two decades. In studies dedicated to contemporary literature, critics such as Paul Cernat, Alex Goldiș, Cosmin Ciotloș or Mihai Iovănel have interpreted the emergence of the Generation 2000 as a paradigm shift in the evolution of Romanian poetry after 1989. In *Istoria literaturii române contemporane (1990–2020)*, Mihai Iovănel observes that the poetry of the 2000s is distinguished by its emphasis on biographical experience, direct discourse and the thematization of social everyday life, in a stylistic register that often abandons rhetorical ornamentation in favor of a simplified and sometimes brutal language. Similarly, Alex Goldiș, in the volume *Critica în tranziție*, analyses how the Generation 2000 constitutes a moment of rupture with the postmodern textualism associated with the Generation 80s.

In the Bessarabian space, the affirmation of the poetry of the 2000 generation takes place in a specific cultural context, determined by the post-Soviet experience and the intensification of literary contacts with Romania. Authors such as Dumitru Crudu, Nicoleta Esinencu, Maria Pilchin, Ion Buzu or Paula Erizanu develop a poetic discourse that reflects the identity tensions of the Bessarabian space, and the experiences of a generation formed during the transition period. Their texts are marked by an interest in individual experience, but also in collective memory, in recent history and in the social transformations of recent decades.

Volumes such as *Falsul Dimitrie* (Dumitru Crudu), *Estea e prima mea revoluție. Furați-mi-o* (Paula Erizanu) illustrate how autobiographical discourse frequently intersects with reflection on the collective past. In these texts, personal experience is often placed in a broader historical

framework, and poetry becomes a space for symbolic negotiation between different forms of cultural memory and between various identity models.

A central aspect of the research is the analysis of how historical memory and cultural memory are integrated into the poetic discourse of this generation. The poetry of the 2000s Bessarabians frequently explores themes such as Soviet memory, the experience of transition, migration, social precariousness or the transformations of urban space. Through these themes, the texts reflect not only the individual experience of the authors, but also the attempt to interpret the collective experience of a society in a continuous process of identity redefinition.

At the same time, the project will examine the relationship between the Bessarabian literary identity and the broader dynamics of contemporary Romanian poetry. The Generation 2000 from Bessarabia is located at the intersection of several cultural and literary traditions, and poetic discourse often reflects this liminal position. On the one hand, the authors participate in the aesthetic developments of contemporary Romanian poetry, characterized by biographicalism, minimalism and the exploration of everyday experience; on the other hand, their texts integrate historical and social experiences specific to the post-Soviet space.

The research methodology combines the textual analysis of representative poetic volumes with the theoretical perspective offered by cultural memory studies and identity theories. The analysis will include a close reading of the poetic texts, but also an examination of the literary and critical context in which they were produced and received. In this sense, the role of literary magazines, circles and anthologies in the configuration and legitimization of 2000s poetry from Bessarabia will also be taken into account.

Through this approach, the project aims to highlight how the poetry of the 2000 generation contributes to the articulation of a reflection on memory and identity in a cultural space characterized by plurality and transformation. At the same time, the research aims to clarify the place of contemporary Bessarabian poetry within Romanian literature and to highlight its role in configuring a poetic discourse that reflects the complexity of the historical and cultural experience of the region.

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Relevanța frazeologiei somatice pentru contextul Republicii Moldova

Studiul frazeologiei somatice prezintă o importanță deosebită pentru contextul lingvistic și cultural al Republicii Moldova, întrucât aceste structuri reflectă în mod direct specificul mentalitar, valorile sociale și modelele de comportament ale comunității. Expresii precum *a băga nasul în ceva*, *a avea nas*, *a ascuți limba* sau *a da din gură* sunt frecvent utilizate în comunicarea cotidiană, dar și în discursul mediatic, educațional și literar, ilustrând o mare vitalitate a lexicului senzorial în limba română vorbită în acest spațiu.

Aceste frazeologisme nu sunt simple unități expresive, ci funcționează ca veritabile culturile, întrucât codifică norme sociale și atitudini colective. De exemplu, expresia *a băga nasul* reflectă o evaluare negativă a intruziunii în spațiul personal, evidențiind importanța respectării limitelor sociale. În mod similar, *a ascuți limba* sugerează o atitudine critică sau ironică, adesea asociată cu

spiritul polemic și expresivitatea discursului oral. Pe de altă parte, *a avea nas* (în sensul de *a intuit* sau de *a avea curajul să întreb*) valorizează inteligența practică și inițiativa individuală.

În Republica Moldova, unde coexistă influențe culturale și lingvistice diverse (română, rusă, ucraineană), frazeologia somatică contribuie la consolidarea identității lingvistice și culturale, oferind un repertoriu expresiv comun, ușor recognoscibil. Aceste structuri sunt utilizate transversal în multiple domenii –de la comunicarea informală și mass-media până la discursul didactic –ceea ce demonstrează funcționalitatea lor extinsă și capacitatea de a transmite nu doar informații, ci și evaluări, atitudini și valori.

Din perspectivă didactică, integrarea frazeologismelor somatice în procesul de predare a limbii române sau a limbilor străine este esențială, deoarece facilitează accesul la dimensiunea pragmatică și culturală a limbii. Pentru studenți, înțelegerea unor expresii precum *a băga nasul* sau *a avea limbă ascuțită* înseamnă nu doar acumularea de vocabular, ci și dezvoltarea competenței interculturale și a sensibilității față de normele de comunicare.

În concluzie, frazeologia somatică, reprezintă un instrument esențial pentru înțelegerea modului în care vorbitorii din Republica Moldova percep, evaluează și interpretează realitatea, constituind un element definitoriu al identității lingvistice și culturale.

The relevance of somatic phraseology for the context of the Republic of Moldova

The study of somatic phraseology is of particular importance for the linguistic and cultural context of the Republic of Moldova, as these structures directly reflect the specific mentality, social values and behavioral patterns of the community. Expressions such as to poke one's nose in something, to have a nose, to sharpen one's tongue or to open one's mouth are frequently used in everyday communication, but also in media, educational and literary discourse, illustrating a great vitality of the sensory lexicon in the Romanian language spoken in this space.

These phraseologisms are not simple expressive units, but function as true culturemes, as they encode social norms and collective attitudes. For example, the expression to poke one's nose reflects a negative assessment of intrusion into personal space, highlighting the importance of respecting social boundaries. Similarly, to sharpen one's tongue suggests a critical or ironic attitude, often associated with the polemical spirit and expressiveness of oral discourse. On the other hand, having a nose (in the sense of intuiting or having the courage to ask) values practical intelligence and individual initiative.

In the Republic of Moldova, where diverse cultural and linguistic influences coexist (Romanian, Russian, Ukrainian), somatic phraseology contributes to the consolidation of linguistic and cultural identity, offering a common, easily recognizable expressive repertoire. These structures are used transversally in multiple fields – from informal communication and mass media to didactic discourse – which demonstrates their extended functionality and the ability to transmit not only information, but also evaluations, attitudes and values.

From a didactic perspective, the integration of somatic phraseologisms in the process of teaching the Romanian language or foreign languages is essential, as it facilitates access to the pragmatic and cultural dimension of the language. For students, understanding expressions such as „to poke your nose” or „to have a sharp tongue” means not only accumulating vocabulary, but also developing intercultural competence and sensitivity to communication norms. In conclusion, somatic phraseology represents an essential tool for understanding how speakers from the

Republic of Moldova perceive, evaluate and interpret reality, constituting a defining element of linguistic and cultural identity.

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Manifestările și consecințele principiului economiei în limba în contextul evoluției limbii române contemporane

Cercetarea de față investighează rolul economiei lingvistice ca mecanism fundamental al evoluției limbii române contemporane, analizând modul în care procesele de reducere, condensare și optimizare a expresiei reflectă adaptarea limbajului la dinamica socială, culturală și tehnologică actuală. Principiul economiei este abordat nu ca o simplă tendință de scurtare formală, ci ca un proces funcțional de echilibru între eficiența comunicativă și claritatea semantică, între conservarea tradiției lingvistice și deschiderea spre inovația expresivă. Demersul teoretic se sprijină pe concepțiile funcționaliste ale lui G. K. Zipf, A. Martinet și E. Coșeriu, care explică schimbarea lingvistică prin interacțiunea dintre sistem, normă și uz, precum și prin influența permanentă a comunicării sociale asupra organizării limbii.

Relevanța cercetării rezidă în faptul că economia lingvistică nu reprezintă doar un fenomen intern al sistemului limbii, ci și un indicator al modului în care societățile își organizează și transmit experiența istorică și lingvistică. Limbajul nu simplifică doar formele expresive, ci contribuie și la structurarea reprezentărilor simbolice ale trecutului, facilitând selectarea, sintetizarea și transmiterea memoriei colective. În acest sens, analiza mecanismelor de elipsă, condensare semantică sau simbolizare discursivă devine relevantă pentru înțelegerea modului în care comunitățile construiesc narațiuni identitare și mențin continuitatea lingvistică și culturală.

În cazul Republicii Moldova, unde istoria recentă a fost marcată de transformări politice, sociale și lingvistice profunde, manifestările economiei lingvistice pot fi interpretate și ca expresii ale adaptării comunității la schimbare, dar și ale nevoii de a păstra reperele identitare. Limbajul devine astfel un mediator între trecut și prezent, între memoria colectivă și exigențele comunicării contemporane.

Prin urmare, cercetarea propune o abordare integrată a principiului economiei lingvistice, subliniind faptul că acesta reprezintă nu doar un mecanism intern al limbii, ci și o formă de organizare a experienței sociale și culturale. Economia limbii apare, în acest sens, ca o expresie a inteligenței colective și a capacității comunității de a spune mai mult prin mijloace mai simple, dar eficiente.

Manifestations and Consequences of the Principle of Language Economy in the Context of the Evolution of the Contemporary Romanian Language

The present research investigates the role of linguistic economy as a fundamental mechanism of the evolution of the contemporary Romanian language, analysing how the processes of reduction, condensation and optimization of expression reflect the adaptation of language to current social,

cultural and technological dynamics. The principle of economy is approached not as a simple tendency of formal shortening, but as a functional process of balance between communicative efficiency and semantic clarity, between the preservation of linguistic tradition and openness to expressive innovation. The theoretical approach is based on the functionalist conceptions of G. K. Zipf, A. Martinet and E. Coşeriu, who explain linguistic change through the interaction between system, norm and use, as well as through the permanent influence of social communication on the organization of language.

The relevance of the research lies in the fact that linguistic economy is not only an internal phenomenon of the language system, but also an indicator of the way in which societies organize and transmit their historical and linguistic experience. Language not only simplifies expressive forms but also contributes to the structuring of symbolic representations of the past, facilitating the selection, synthesis and transmission of collective memory. In this sense, the analysis of mechanisms of ellipsis, semantic condensation or discursive symbolization becomes relevant for understanding how communities construct identity narratives and maintain linguistic and cultural continuity.

In the case of the Republic of Moldova, where recent history has been marked by profound political, social and linguistic transformations, the manifestations of linguistic economy can also be interpreted as expressions of the community's adaptation to change, but also of the need to preserve identity landmarks. Language thus becomes a mediator between the past and the present, between collective memory and the demands of contemporary communication.

Therefore, the research proposes an integrated approach to the principle of linguistic economy, emphasizing the fact that it represents not only an internal mechanism of language, but also a form of organization of social and cultural experience. The economy of language appears, in this sense, as an expression of collective intelligence and the community's ability to say more through simpler but effective means.

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Gastronomiekultur im Zeitalter der Globalisierung zwischen McDonaldisierung und Glokalisierung

Das zeitgenössische Leben wird zunehmend globalisiert, insbesondere im Bereich des Konsums. Heutzutage ist es möglich, mit nur einem Klick eine Vielzahl von Produkten aus allen Teilen der Welt zu erwerben: Musik, Kleidung oder sogar Lebensmittel. Eine globale Erfahrung stellt auch der einfache Besuch eines Einkaufszentrums dar, ohne dass dies bewusst wahrgenommen wird. Beispielsweise kann der Kauf von drei identischen Pullovern hinsichtlich Modell, Farbe und Marke verdeutlichen, dass diese in unterschiedlichen Ländern produziert wurden (USA, Indien oder China). Daraus lässt sich schließen, dass nur ein geringer Teil der angebotenen Waren im Herkunftsland der Konsumenten produziert wird, während das Einkaufszentrum selbst zu einem Raum der Globalisierung wird.

Das wissenschaftliche Interesse an der Globalisierung nimmt stetig zu, sowohl aus intrinsischen als auch extrinsischen Gründen. Der Begriff Globalisierung umfasst ein breites Spektrum von

Phänomenen und wird von George Ritzer in *Globalizarea NIMICULUI* definiert als eine *weltweite Verbreitung von Praktiken, die Ausdehnung von Beziehungen über Kontinente hinweg, die Organisation des sozialen Lebens auf globaler Ebene sowie die Zunahme eines gemeinsamen globalen Bewusstseins* [George Ritzer, *Globalizarea NIMICULUI*, S. 19].

Die vorliegende Arbeit zielt darauf ab, die Globalisierung der Kultur, insbesondere die Konsumkultur, zu analysieren. Untersucht wird die globale Verbreitung von Produkten und Dienstleistungen (Supermärkte, Fast-Food-Ketten) sowie die Frage, inwieweit diese globale Konsumkultur eine Bedrohung für lokale Kulturen darstellt [Caldwell M.L., Lozada E., Jr., *The Fate of the Local*].

Die Globalisierungstheorie stellt ein interdisziplinäres und zugleich kontroverses Forschungsfeld dar. Grundsätzlich lassen sich drei Haupttypen unterscheiden: politische, ökonomische und kulturelle Theorien [Ritzer G.]. Ein Beispiel für eine politische Theorie ist die liberale, insbesondere die neoliberale Theorie, die in den internationalen Beziehungen und Wirtschaftswissenschaften weit verbreitet ist. Sie betont die *Bedeutung des freien Marktes und seiner Funktionsweise ohne jegliche äußere Intervention, insbesondere seitens des Nationalstaates oder anderer politischer Akteure* [George Ritzer, *Globalizarea NIMICULUI*, S. 22].

Im kulturellen Kontext lassen sich drei Hauptperspektiven unterscheiden: kultureller Differenzialismus, kulturelle Konvergenz und kulturelle Hybridität [Pieterse J. N.]. Der kulturelle Differenzialismus geht davon aus, dass Globalisierung lediglich oberflächliche Veränderungen bewirkt, während tiefere kulturelle Strukturen erhalten bleiben. Samuel Huntington betont, dass *die Welt in sieben oder acht Zivilisationen (Kulturen) unterteilt war und ist, die kulturell voneinander verschieden bleiben* [Samuel Huntington]. Die kulturelle Hybridität wird als kreativer Prozess verstanden, der zur Entstehung neuer kultureller Formen führt. Das zentrale Konzept ist die Glokalisierung, die das Zusammenspiel von globalen und lokalen Elementen beschreibt und zu spezifischen Ergebnissen in unterschiedlichen Regionen führt.

Die Vertreter der kulturellen Konvergenz argumentieren hingegen, dass *aufgrund der Globalisierung Kulturen sich verändern, teilweise radikal, wobei eine Assimilation in Richtung dominanter Gruppen und Gesellschaften stattfindet* (kultureller Imperialismus, Amerikanisierung, „McDonaldisierung“ und Weltkultur [Ritzer George, S. 27].

Zu den treibenden Kräften der kulturellen Globalisierung zählen Kapitalismus, Amerikanisierung und McDonaldisierung. Der Kapitalismus wird als *privates Eigentum der Kapitalisten an den Produktionsmitteln* definiert [Ritzer G., S. 218]. Obwohl die USA weiterhin ein Zentrum des globalen Kapitalismus darstellen, hat sich die Produktion zunehmend in weniger entwickelte Länder verlagert, während die wirtschaftliche und kulturelle Dominanz transnationaler Unternehmen bestehen bleibt.

Die moderne Konsumkultur entwickelte sich im 18. Jahrhundert und etablierte sich im 19. Jahrhundert in Frankreich, wobei die USA zum Hauptzentrum ihrer globalen Verbreitung wurden. Werbung und modernes Marketing spielen eine entscheidende Rolle bei der Förderung der Konsumkultur und werden insbesondere durch Massenmedien und die Filmindustrie verbreitet.

Ein anschauliches Beispiel für die Globalisierung des Konsums sind die sogenannten „neuen Mittel des Konsums“, darunter Freizeitparks, Einkaufszentren, Themenrestaurants sowie der Online-Handel (eBay).

Zusammenfassend lässt sich festhalten, dass die Globalisierung der Konsumkultur ein komplexer Prozess ist, der sowohl zur Standardisierung als auch zur Differenzierung kultureller Praktiken

führt. Im Spannungsfeld zwischen McDonaldisierung und Glokalisierung zeigt sich, dass globale Konsummuster einerseits zur Vereinheitlichung beitragen, andererseits jedoch durch lokale Anpassungen neue, hybride kulturelle Formen hervorbringen.

Culinary Culture in the Age of Globalization. Between McDonaldisation and Glocalization

Contemporary life is becoming increasingly globalized, particularly in the realm of consumption. Nowadays, it is possible to acquire a wide variety of products from all corners of the globe with just a single click—whether music, clothing, or even food. Even a simple visit to a shopping mall constitutes a global experience, often without being consciously perceived as such. For instance, purchasing three identical sweaters—identical in terms of style, color, and brand—may reveal that they were produced in three different countries (e. g., the USA, India, or China). From this, one can conclude that only a small fraction of the goods on offer are actually produced in the consumers' home country, while the shopping mall itself transforms into a space of globalization.

Academic interest in globalization is steadily growing, driven by both intrinsic and extrinsic factors. The concept of globalization encompasses a broad spectrum of phenomena; in *The Globalization of Nothing*, George Ritzer defines it as the worldwide dissemination of practices, the expansion of relationships across continents, the organization of social life on a global scale, and the rise of a shared global consciousness [p. 19].

This study aims to analyse the globalization of culture—specifically, consumer culture. It examines the global dissemination of products and services (such as supermarkets and fast-food chains), as well as the extent to which this global consumer culture poses a threat to local cultures [Caldwell M. L., Lozada E., Jr., *The Fate of the Local*].

Globalization theory constitutes an interdisciplinary yet controversial field of research. Fundamentally, three main types can be distinguished: political, economic, and cultural theories [Ritzer]. An example of a political theory is the liberal—and specifically the neoliberal—theory, which is widely prevalent in the fields of international relations and economics. It emphasizes the importance of the free market and its operation free from any external intervention, particularly on the part of the nation-state or other political actors [Ritzer, p. 22].

In the cultural context, three main perspectives can be distinguished: cultural differentialism, cultural convergence, and cultural hybridity [Pieterse J. N.]. Cultural differentialism posits that globalization brings about only superficial changes, while deeper cultural structures remain intact. Samuel Huntington emphasizes that the world has been—and remains—divided into seven or eight civilizations (cultures) that remain culturally distinct from one another [Samuel Huntington]. Cultural hybridity is understood as a creative process that leads to the emergence of new cultural forms. The central concept here is glocalization, which describes the interplay between global and local elements and results in specific outcomes across different regions. Proponents of cultural convergence, conversely, argue that—due to globalization—cultures are undergoing transformation, in some cases radically, involving a process of assimilation toward dominant groups and societies (cultural imperialism, Americanization, „McDonaldisation,“ and global culture) [Ritzer, p. 27].

Among the driving forces behind cultural globalization are capitalism, Americanization, and McDonaldisation. Capitalism is defined as „the private ownership of the means of production by capitalists“ [G. Ritzer, p. 218]. Although the United States remains a central hub of global capitalism,

production has increasingly shifted to less developed nations, while the economic and cultural dominance of transnational corporations persists.

Modern consumer culture emerged in the 18th century and became firmly established in France during the 19th century, with the United States subsequently becoming the primary centre for its global dissemination. Advertising and modern marketing play a pivotal role in promoting consumer culture, disseminated in particular through mass media and the film industry.

A vivid example of the globalization of consumption is provided by the so-called „new means of consumption,“ including theme parks, shopping malls, theme restaurants, and online commerce (eBay).

In summary, it can be noted that the globalization of consumer culture is a complex process that leads to both the standardization and the differentiation of cultural practices. Situated within the dynamic tension between McDonaldization and glocalization, it becomes evident that global consumption patterns contribute to homogenization on the one hand, yet—through local adaptations—give rise to new, hybrid cultural forms on the other.

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Wine Terminology in the Republic of Moldova

This research examines the multilingual wine terminology of the Republic of Moldova, a country with a 7,000-year viticulture tradition. The study analyses terminology sources including wine labels, industry brochures, and scientific literature, while investigating the linguistic influences of Romanian, French, Italian, English, Russian, and other languages on Moldovan oenological vocabulary. The analysis reveals a complex terminological landscape shaped by historical, cultural, and commercial factors, with Latin-Romanian foundations enriched by French technical vocabulary and Russian administrative terminology from the Soviet period.

Wine Terminology in the Republic of Moldova is widely influenced by Romanian-origin terms, which include indigenous grape varieties, for example: *Fetească Neagră* (Black Maiden), *Fetească Albă* (White Maiden), *Fetească Regală* (Royal Maiden), and *Rară Neagră* (Rare Black). Conversely, French-origin technical terminology encompasses, for instance: a) production methods: *macération*, *assemblage*; b) quality classifications: *vin de terroir*, *vin de garde*; and c) sensory descriptors: *bouquet*, *corps*, *finesse*. Russian-origin administrative terms include: *столовые вина* (table wines), *коллекционные вина* (collection wines), and *содержание алкоголя* (alcoholic content). Contemporary technical vocabulary demonstrates international standardization, with terms like „thermoregulation”, „cryoconcentration”, and „flying winemaker” reflecting globalized oenological practices.

The onomastic analysis of Moldovan wine denominations reveals systematic patterns linking terminology to cultural identity and commercial strategy. Wine labels employ multilingual strategies to signal quality and origin, combining Romanian authenticity markers with French prestige terminology and English accessibility. This terminological hybridity serves both domestic tradition and international market positioning, enabling Moldovan wines to compete in global markets while maintaining regional distinctiveness.