

UNIVERSITATEA „BABEȘ-BOLYAI” CLUJ-NAPOCA
INSTITUTUL DE ISTORIE ORALĂ



ANUARUL DE ISTORIE ORALĂ

V

Cluj-Napoca 2004

**UNIVERSITATEA "BABEȘ-BOLYAI" CLUJ-NAPOCA
FACULTATEA DE ISTORIE ȘI FILOSOFIE
INSTITUTUL DE ISTORIE ORALĂ**

AIO

**ANUARUL
INSTITUTULUI DE ISTORIE ORALĂ**

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**PRESA UNIVERSITARĂ CLUJEANĂ
CLUJ-NAPOCA
2004**

AIO

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Cosmin BUDEANĂ

**THE ORAL HISTORY INSTITUTE IN CLUJ-NAPOCA
1997-2004**

After 1990, Romanian historiography embraced a special development due to a new orientation towards western historiography's currents and tendencies as well as to the fact that certain subjects that during communism had been considered "taboo" became now accessible. In this context, starting with 1993, researchers at "Babes-Bolyai" University in Cluj-Napoca have shown their interest in Oral History, a field that gained more and more attention in the following years.

In 1994, at the History Faculty, Gabriela Otescu presented her Bachelors Degree paper about the anticommunist resistance groups in Banatului Mountains, a paper coordinated by Professor Doru Radosav. The novelty of that paper consisted in the fact that data been gathered using a field investigation method, which at that time was a brand new way of approach history, within the historiography community in Cluj. Consequently, more and more students decided to embrace this field.

Thus, in March 1997, an oral history colloquium called "Human Rights and the Instauration of Communism in Romania" took place in Cluj-Napoca. Among participants: Professor Albert from Utrecht University, university staff and students from the History Faculty in Cluj-Napoca. Oral history papers were presented there and aspects regarding the implementation of such methodology were discussed at a round table meeting.

The University's board members also understood the message of these discussions, which represented in fact the first oral history approach within the Romanian academic environment. Thus, in June 1997 the Oral History Institute in Cluj-Napoca was founded within the History Department of the Faculty of History and Philosophy.

In this context, began a collaboration with Bloomington University – Indiana; as a result professors David Ranssel, Barbara Truesdell, Maria Bucur, and Timothy Borden participated in a seminary,

organized by the Oral History Institute in Cluj-Napoca. Among other participants there were professors Marrsha Siefert and Alfred Rieber from Central-Eastern University in Budapest. The seminary was extremely useful because the participants presented materials about the oral history theory and methodology, since bibliography on such subject was at that time almost inexistent in Cluj-Napoca.

Because oral history research became now institutionalised, clear objectives were formulated at the Oral History Institute, such as: studying contemporary phenomena and events from an oral history point of view; organizing an audio-video archive of direct or indirect participants to certain events; publishing the studies, monographs, and interviews in the oral archive.

PROJECTS

Since the main financing source is represented by grants, starting with 1997 the Institute has worked at several projects, such as:

I. The Anticommunist Resistance in Romania. 1945-1989

The project was coordinated by Professor Doru Radosav and financed by the Ministry of Education via CNCSU. Although the project had financial support only during 1997-1999, the research was carried on in the following years as well. The project was about studying the anticommunist armed resistance in Romania using oral history methodology, underlying every single aspect of it (spreading area, temporal dimension, participants, impact upon Romanian society, repression etc.)

The research campaigns were organized on groups of resistance, in different areas: 1997: Rodnei Mountains (group “Garda Alba”/”White Guard”); Apuseni M. (group “Teodor Susman”, “Capota Dejeu”, “Cuce si Spada”/”Cross and Sword”); 1998: Banatului M. (group “Colonelul Uta”/”Colonel Uta”, “Spiru Blănuș”, “Maior Domajneanu”/”Major Domajneanu”); Zarandului M. (group “Gligor Cantemir”, “Ioan Bogdan”, “Mihut”); 1999: Maramures (group “Pasca”); Fagaras M. (group “Arnesescu-Arnăuțoiu”); Bucovina (group “Vatamaniuc”) and Vrancei M. (group “Paragina”); 2003: Apuseni M. (groups “Leon Susman”, “Maior Dabja”/”Major Dabja”).

Several hundreds of video and audiotapes were recorded during these research campaigns, materials that were used for studies, articles etc. as well as two published books.

II. Majorities and Minorities in Central and Eastern Europe. Tainted politics, society, culture, and spirituality.

The project was coordinated by Professor Pompiliu Teodor and Professor Doru Radosav and financed by Banca Modiala (World Bank) during 1998-2000. It belonged to the History Department of “Babes-Bolyai” University and the Oral History Institute’s contribution consisted in presenting how the religious minorities opposed the communist regime.

III. 1989 Romanian Revolution, in the Memory of its Witnesses and Participants. An Oral History Research.

The project was financed by the Ministry of Education via CNCISIS (National Council of Scientific Research in Universities) and coordinated by Prof. Doru Radosav.

In terms of its objectives, this project wants to reconstitute the mood, the Romanian individual and collective attitude in December 1989, the personal reasons to participate in the Revolution; it also wants to establish the events that had major role in determining people – individuals or groups - to go out in the streets and protest. It was also important to connect this event to the general European phenomenon at that time, which was the fall of the communist block. As methodology, we used the oral investigation, which meant interviewing the participants and some of the victims’ family members.

Thus, lots of documents and interviews were collected; the interviews regarding the revolution in Cluj-Napoca are now being edited.

IV. Romanian perception on Transylvanian Saxons, after 1918. Case studies within mixed Romanian-German communities in Hunedoara, Alba and Sibiu counties.

A group of researchers together with collaborators of the Oral History Institute carried through this project, which was financed by the Ministry of Education and Research via CNCISIS, during 2002-2203, and coordinated by PHD student Cosmin Budeanca. The idea was to present the way the Romanians and the Transylvanian Saxons lived together in the areas above mentioned, how they perceived each other.

This research tried to highlight the mood and attitude within the Romanian-German mixed communities during different historical events that marked their existence during the 20th century. For instance: the interwar period, the agricultural reform, the Saxons’ involvement in the politics, the Second World War (the Saxons’ attitude enrolled in the Romanian army and the Romanians’ attitude on the Saxons enrolled in the

German army). Also the deportations in the Soviet Union (their mood before deportations, Romanians' perception on deportations, the Saxons' return and their social reinsertion), the agricultural collectivisation, the arrests, the migration to towns, the attempts to immigrate in Germany. More than that, the effects of the exodus after 1989 had on interpersonal relationships is also underlined, the relationship they maintained with the Saxons who remained in Romania or with their Romanian friends, and aspects of everyday life, such as: laic or religious celebrations, weddings, education, mixed marriages.

V. Memories for the Future – Expo Romania.

This project was done during 2003 in collaboration with the Centrul Zonal de Educatie a Adultilor (Local Centre for Adults Education) in Cluj and financed by the Institut für Internationale Zusammenarbeit des Deutschen Volkshochschul-Verbandes e. V. PHD student Cosmin Budeanca was the coordinator from O.H.I.

The purpose of this project was to present an itinerant exhibition of the main after-war historical events in Romania. Thus, several research campaigns took place that were concentrated on taking interviews to direct or indirect participants to major events in Romanian history during the second half of the 20th century (the Second World War, the Transylvanian Saxons' deportations, the anticommunist resistance, the arrests during communism, the agricultural collectivisation, the Revolution in December 1989 etc.)

VI. War and Peace – Stories of the Germans in Romania

Professor Doru Radosav coordinates this project, during 2003-2005, in partnership with "Institut für Wirtschafts – u Sozialgeschichte, Universität Wien" and Forumul Democrat al Germanilor din Romania, Filiala Cluj-Napoca (German Democratic Forum in Romania, Cluj-Napoca Branch); the project is financed by Institut für Auslandsbeziehungen e. V. Stuttgart.

There are two directions this project follows: presents how people coexisted in a mixed Romanian-German community in Transylvania during the 20th century; establishes a connection between the most important historical events and presents them at local and personal level. It shows the impact modernization had on the traditional way of life of German communities; tries to reconstitute the everyday life in those localities where the authors grew up; to create an thematic archive of written testimonies, within the Oral History Institute's Archive. Bilingual volumes will be published (Romanian and German) that have the

following themes: childhood, adolescence, and maturity; school, education; marriage; family; church influence on private and collective life; war and its impact on individual and collective faith; the communist period - its instauration, the deportation to USSR, the agricultural collectivisation, the political and religious persecutions, the immigration attempts, the integration into another country; the post-communist Romania - how the Revolution in 1989 was perceived, the rediscovery of the old community, meeting the relatives inside or outside Romania.

VII. Memory and Identity. Ethnic and Religious Minorities in Transylvania during the Communist Regime (1945-1965). An Oral History Research.

The project is financed by the Ministry of Education via CNCISIS (National Council of Scientific Research in Universities) and coordinated by Prof. Doru Radosav, during 2003-2005.

This study will present how recent Romanian historical events (since communism began till 1965) have influenced the life of some ethnical and religious communities in Transylvania. Considering this, the main events are: the German ethnics deportation to USSR, the confiscation of gold from the Gypsy ethnics, the nationalization of all production resources, agricultural collectivization, the creation of Hungarian Autonomous Area, the Hungarian Revolution in 1956, the abolition of the Greek-Catholic Church in 1948.

The research will target certain communities and their evolution in time, at a point where micro-history met the big socio-political events of that time. It will also make a comparative analysis between the communities, highlighting how certain political aspects affected ethnic and religious groups in Transylvania as well as the strategies they used in order to conserve their identity.

The area this project covers includes: Brasov, Sibiu, Alba, Hunedoara, Bistrita, Salaj, Satu Mare, Covasna, and Mures counties.

INDIVIDUAL PROJECTS:

Besides the projects we presented above, which the Oral History Institute is directly involved in, the following are individual projects, carried through by members or collaborators of the same institute, covering a diversified range of subjects:

1. Cosmin Budeanca – Romanian Perception on Transylvanian Saxons, During the 20th Century, in Hunedoara, Alba and Sibiu Counties.

2. Florin Ciosan – Students Life and Generational Memory in the University Centre of Cluj 1945-1989
3. Mirela Cocati – Aspects Regarding the Communism’s Instauration in Banat (1945-1953) Reflected in the Collective Memory.
4. Dorin Dăraban – Concentration Camps in the Collective Memory
5. Gheorghe Gorun – The Anticommunist Resistance in Gorj county reflected in the Collective Mind
6. Sidonia Grama – The Romanian Revolution in 1989 in the Collective Memory and Social Imaginary.
7. Paula Ivan – The Anticommunist Armed Resistance 1946-1953 in the Collective Memory.
8. Cornel Jurju – The Romanians on the Eastern Front, 1941-1944.
9. Mia Ritiu – The Underground Greek-Catholic Church in the Collective Memory
10. Valentin Orga – The Spiritual Life of the Village During Collectivization.
11. Gabriela Otescu-Bica – The Anticommunist Resistance Movement in Banatului Mountains During 1948-1964, Reflected in the Collective Memory.
12. Cosmina Paul – Anti-Semitism in the Collective Image in the 20th Century Romania
13. Iulia Pop – Autobiography and Personal Memory as Source of Historical Reconstitution for the Anticommunist Resistance in Romania.
14. Szabo Levente – The Second World War in the Memory of its Veterans in Brasov and Covasna Counties.
15. Ionut Tene – Cluj as a University Centre (1944-1948) in the Collective Memory.
16. Almira Tentea – The University Elite in Cluj (1945-1968) in the Collective and Individual Memory.
17. Ion Xenofontov – The War in Afghanistan, 1979-1989 in the Memory of the Participants from the Moldavian Republic. Historical Reality and Social Imaginary.

EDITORIAL ACTIVITY

Besides the field researches in the projects mentioned above, the editorial activity is also important. Thus, the year 1999 started with issuing the Oral History Annual Book, the first work published by the Institute and the first one of this type in Romania, containing studies on this filed, written by the Institute’s members or collaborators. Since

then, four volumes have been published, with an extremely diversified thematic, plus two more volumes that had as main subject the anticommunist armed resistance.

The Structure of the Oral History Year Book, I (1998)

P. Teodor- *Foreword*; Prof. Dr. D. Radosav- *Editorial*;

1. Biography and Memory: D. Radosav - *Biography and History: Old Man Ivanescu from Rusca*; I. Nicolau and C. Huluta - *An Oral History Archive*; G. Andreescu- *The Testimony of a Dissident*;

2. Social Life - Private Life: C. Jurju- *Romanians on the Eastern Front. War between Life, Death, and Captivity*; V. Orga – *The Lost Celebration. The Communist Oppression in the Traditional Romanian Village*; R. Anghel - *Stories About Hungarian Gypsies*; E.Barbulescu - *Women and Abortion during 1966-1989*; C. Barbulescu - *The Imaginary of the Human Body. Methodological Aspects*.

3. The Anticommunist Armed Resistance: C. Sular – *The Anticommunist Resistance Movement. Alexandru Podea's Group in Negrilesti*; R. Hriniuc – *The National Anticommunist Armed Resistance. A Partisan Profile- Gheorghe Pasca*; C. Budeanca - *A Judicial Frame-Up Made by Security in Hunedoara. The White Guard Organization*.

4. Memory and collectivization: I. Costea - *Collectivization and Generational Memory. An Oral History Study*; F. Ciosan - *The Agricultural Collectivization. A Case Study: Teaca and Ocnita villages, in Bistrita-Nasaud county*; N. Luca - *Collectivization in Spalnaca During 1949-1962*; P. Din - *Collectivization in Sanpetru de Campie*;

5. Oppression and Persecution: L. Scurtu - *Religion and Persecution. Oppression Against the Church Elite and Greek-Catholics from Feldru (Bistrita-Nasau) During Communist Persecution*; M. Avram - *Secret Strategies for Practicing Greek-Catholic Religion in Maieru*; A. Enuta - *The Pitesti Phenomenon. Romanian Extreme Oppression*.

6. Oral history methodological aspects: D. Pennell - *Mission, Issues, and Approach in Oral History. A Review Essay*; I. Boca - *The Oral History Archive from the Memorial in Sighet*; M. Conovici - *Considerations About the Transcribing, Editing, and Indexing Interviews*.

7. Reviews. Reading Notes.

The Structure of the Oral History Year Book, II (2001)

Prof. Dr. D. Radosav - *Editorial*; C. Jurju – *The Oral History Institute (1999-2000)*;

1. Methodological and Historiographical References: P. Ilut - *Unabridged and Multi-prospect Analysis Regarding the Socio-Human Perspective*; G. I. Florescu - *Iasi, 14 December 1989. Historiographical Aspects*.

2. Biography and Memory: I. Nicolau, Carmen Huluta - *The Third Dimension of Genealogy*; M. Radosav - *Survival Strategies During the Holocaust in the Female Memory*; P. Din - *The Legionary Movement Between the Official History and Oral History*;

3. Social life, private life: F. Dragan - *The Image of Soviet Captivity*; F. Stan - *Stalinization of Romanian School. A Case Study - Turda*; R. Hriniuc - *Romanian Immigration in the USA after 1945. Motivation and Strategies*; M. Avram - *The Importance of Tradition in Regaining Greek Catholicism after 1989 (Maieru – Bistrita-Nasaud)*; L. Scurtu - *Greek-Catholics after 1989. A Case Study: Feldru (Bistrita-Nasaud)*; G. Otescu-Bica - *Childhood and Adolescence in Teregova During 1920-1970*;

4. The armed resistance against communism: C. Jurju – *The Anticomunist Resistance in Huedin Area. “Capota-Dejeu” Group*; V. Orga - *The Anticomunist Armed Resistance in Huedin Area, “Cross and Sword” Organization*; G. Otescu-Bica - *The Anticomunist Armed Resistance in Teregova: “Blanaru-Ionescu” Group*; S. Angelescu - *“Born Out of the Peasants’ Needs”. The Anticomunist Resistance in Dobrogea (1945-1952)*; I. Milotai - *The Revolution in Hungary (1956) and Its Impact Upon the Hungarian Pupils in Oradea*;

5. Memory and collectivization: R. Rujan - *The Process of Collectivization in Mandruloc and Cicir (Arad)*; C. Budeanca - *Collectivization in Hunedoara. A Case Study: Aurel Vlaicu Village*; M. Roman – *Agricultural Collectivization in Ludus. A Case Study: Chetani and Hadareni (Mures)*; K. Zsolt - *Collectivization in Ciceu village (Harghita) 1949-1962*;

6. Oppression and Persecution: V. Dudnic - *The “Swept Bridges” Campaign in Basarabia during 1946-1947*; S. Vultur - *Le travail de la memoire dans les recits de vie des anciens deportes sur Baragan: formes, valeurs, arguments*; A. Dobes - *The Memory of Sighet Prison*.

The Structure of the Oral History Year Book, III (2002)Prof. Dr. Doru RADOSAV – *Editorial*

1. Methodological Aspects: Petre Ilut - *The Group Interview's Valences When Studying the Socio-Human*; Sidonia Nedeianu Grama - *How Can We Analyze the Phenomenon Known as "The Romanian Revolution in December 1989"?*

2. Biography and Memory: Iulia Pop - *Lucretia Jurj - One Life's Destiny*;

3. Social Life – Private Life: Mariana Pintilie - *Childhood and Adolescence in Dabaca, in the Late 19th Century through the First Half of the 20th Century*; Florin Stan - *Social Life in Turda during the Interwar Period*; Mihaela Sitariu – *Feminine Identities during the Interwar Period. Educational Patterns and Feminine Matrimonial Strategies*; Maria Aldea - *Traces of Collective Memory. A Case Study: the Slovak Community in Negresti Oas Area*; Ionut Tene - *Official and Oral Speech About the Building of "Babes-Bolyai" University in 1959*; Monica Vlase - *The Pentecostal Christian Community in Cluj-Napoca: Its Life and Religious Practice During the Communist Dictatorship*.

4. Communism and Anticommunism: Andrea Fürtös - *Memoirs and Reflections on the First Years of "Popular Democracy" in Romania*; Cornel Jurju - *"Americans' Arrival" Myth. A Case Study: The Anticommunist Resistance in Huedin*; Marius Cristea - *The Anticommunist Resistance in Aiud Area. "The Spaniol Group*; Cosmin Budeanca, Cornel Jurju - *The Anticommunist Resistance in Huedin Area. "Susman" Group*; Valentin Orga - *The Woman's Attitudes during the Anticommunist Resistance Movement*; Carmen Onet; - *The Agricultural Collectivization. A Comparative Study: Bedeciu and Manastireni Localities*; Ion Xenofontov - *The War in Afghanistan (1979-1989) in the Combatants' Memory. The Case of the Combatants from Echimaui Village, in Orhei County, Moldavian Republic*; Petre Din - *December 1989's Revolution Days, in Slatina*.

Reviews and Reading Notes. The Authors.

The Structure of the Oral History Year Book, IV (2003)Prof. RADOSAV – *Editorial*.

Theory and Methodology in Oral History: Maria Aldea – *The Oral Sources and Their Credibility. A Point of View*; Magdalena Vulpe – *Oral History in Dialectal Texts*.

Church and Religious Life in Totalitarianism: Cristian Vasile – *Reconstituting the Post War History of the Greek-Catholic Church Using Oral Testimonies*; Veronica Dudnic – *Let the Bells Ring! The Orthodox Church in Basarabia from Stalin to Hrusciiov*; Monica Vlase – *The Role of the Pentecostal Christian Woman in the Cults' Life and Practice*.

War and Resistance in Individual Memory: Claudiu Porumbacean – *Horatiu Ciortin. From Opposition to Anticommunist Resistance: Sibiu – Apuseni Mountains – Cluj – Canal – Baragan*; Almira Tentea – *Aspects of Everyday Life Within the Resistance Groups in Huedin (I)*; Ion Xenofontov – *The Everyday Life of the Basarabia Combatants in the Soviet-Afghan War (1979-1989)*; Alexandru Vakulovski – *The Soviet-Afghan War (1979-1989). Two Images of a Lost War*.

The Memory of Repression: Andrea Dobes – *Testimonies About the Romanian Woman's Drama During 1950-1964*; Marius Cristea – *The Re-education Process in the Communist Romania. The Aiud Method*.

The Story That Is Just Another History

Cosmin Budeanca – *The Boyar Emil Marian from Barca (Dolj) in the Collective Memory*.

Laura Luchescu – *The Leader's Image within the Gypsy Community in Buzias*.

Discussions

Reviews and Reading Notes. The Authors.

BOOKS:

“Suferința nu se dă la frați”... Mărturia Lucreției Jurj despre rezistența anticomunistă din Apuseni (1948-1958) - “You Never Pass Your Sufferance Over to Your Bothers”... Lucretia Jurj's Testimony on the Anticommunist Resistance in Apuseni (1948-1958), Dacia, Cluj-Napoca, 2002; 278 p. + photos, edited by Cornel Jurju and Cosmin Budeanca.

This book has a preface written by Prof. Dr. Doru Radosav, followed by the author's argument where they present the methodology they used in their research and the investigation tools they used which were rather new for the Romanian historiography (the interview guide, the oral investigation). A very important part of this book is represented by a historical study about the “Susman” outlaws group in Huedin area, which presents a first complex and methodical approach on the anticommunist resistance in Vladeasa Mountains. Regarding the sources they used, they

are oral testimonies of those who survived this particular event as well as archive documents.

The book prioritizes the interview with Lucretia Jurj, the only survivor in the Susman Group, one of the few women that have ever been part of an anticommunist outlaws group and the only one still alive. Because of these, her testimony gives us unique information, presented in a very particular and personal way. Having an autobiographical character, her testimony splits in several parts: her childhood, strongly connected to the colonization phenomena in Apuseni, located at the Hungarian border during the '20s; the refuge during the Hungarian occupation of the North-Western Transylvania; her return to Apuseni and her marriage with Mihai Jurj; the phase when they both join the “Susman” group; the group’s setting up and its activity, the arrests, the conviction, the detention, the release and social reintegration; the period after 1989.

D. Radosav, V. Orga, Almira Țentea, Fl. Cioșan, C. Budeancă, C. Jurju, *The Anticommunist Resistance in Apuseni Mountains. The Groups: “Teodor Susman”, “Capota-Dejeu”, “Cross and Sword”*. *Oral History Studies*, Argonaut, Cluj-Napoca, 2003, 250 p. + foto.

The book presents oral history studies on the anticommunist resistance phenomenon in the Apuseni Mountains (Huedin Area – Cluj County), having the following structure: Foreword (Doru Radosav); Premises (Valentin Orga); The Group “Susman” (Cosmin Budeanca, Cornel Jurju); The Group “Capota-Dejeu” (Cornel Jurju); The Organization “Cross and Sword” (Valentin Orga); The Motivation of the Resistance Groups in Huedin Area (Florin Ciosan); Petrea Icoanei. Undercover and Clandestinity During the Anticommunist Resistance Movement (Doru Radosav); The “Americans’ Arrival” Myth. A Case Study: The Anticommunist Resistance in Huedin (Cornel Jurju).

Methodologically the studies were done using oral history. The main documentation source, is represented by interviews with direct participants or people who witnessed the events, or with those who suffered the consequences of the authorities’ repressive actions.

Considering that up until not long ago (1989) the anticommunist resistance was a taboo topic in the Romanian historiography, these studies tried to reconstitute this phenomenon that took place in the area of the Apuseni Mountains, and to capture the image the partisans have today in the eyes of their co-villagers.

THE MA. AND PHD. STUDIES

The Oral History Institute's activity has a great importance to "Babes-Bolyai" University's educational process. Thus, the Institute is also associated with educational components, since its research teams involved in the projects above mentioned, consisted of not only the Institute's researchers but also of BA and MA students at the History Faculty. Research is after all adjoining to the education of the future specialists during the MA in Oral History, which was first introduced in the Faculty's curriculum in 1997-1998. This is the only MA in Oral History in Romania; by this field type research the Institute offers its students the possibility to actually practice what they learn during theory classes. More than that, through its very existence, the Institute determined that new subjects were included in the University's curriculum.

Starting with 1999-2000 at the post-graduate curriculum at the Oral History Institute was added another PhD program: *History of Mentalities – Oral History*. The scientific coordinator for the PhD papers is Prof. Doru Radosav, the Institute's Director. The approached subjects divers: the university life in Cluj during communism, the Transylvanian Saxons' image, the anticommunist resistance in Romania, the Romanian Revolution in 1989, the Second World War in the memory of the combatants etc.

These are the terms of admission and the curriculum of the MA in Oral History:

Admission:

In order to be admitted for the MA in Oral History students have to pass an exam consisting of a written assignment on a subject existing in the annexed bibliography (30% of the final mark) and an oral examination where students present an oral history project accompanied by its bibliography (70% of the final mark). The selection criteria in case two or more students have the same marks are the qualification they got for their BA graduation.

Basic bibliography

1. AIO – *Anuarul Institutului de Istorie Orala = AIO - The Oral History Annual Book*, I-IV, Presa Universitara Clujeană, Cluj-Napoca.
2. Al. Zub, *Discurs istoric si tranzitie = Historical Speech and Tranzition*, Iași, 1998, pp. 127-171.
3. Idem, *In orizontul istoriei = At History's Horizon*, Institutul European, Iași, 1999, pp. 197-263.

4. Ph. Joutard, *Ces voix qui nous viennent du passé*, Hachett, Paris, 1983, pp. 167-194.
5. D.A. Ritchie, *Doing Oral History*, New York, 1995, p.1-23.
6. J. Le Goff, *La nouvelle Histoire*, Paris, 1978, pp. 229-255.
7. Valerie Raleigh-Yow, *Recording Oral History*, London, 1994, pp. 1-28.
8. M. Barbulescu, D, Deletant..., *Istoria Romaniei = The History of Romania*, Editura Enciclopedică București, 1998, pp. 422-577.

The courses:

First semester:

1. The Oral History. Concept and Historiography. Methodology – 2-hours class, 2-hours seminar (Doru Radosav, Prof.);
2. The Oral Investigation. The Interview's Technique – 2-hours class, 2-hours seminar (Valentin Orga, Conf.);
3. Biography and Memory during Communism. Critics and Techniques in Editing Oral Resources – 2-hours class, 1-hour seminar (Ionut Costea, Lect.);
4. Public Life and Private Life During the 20th Century - 2-hours class, 1-hour seminar (Marius Bucur, Lect.).

Second semester:

1. Memoir and History - 2-hours class, 2-hours seminar (Doru Radosav, Prof.);
2. The Oral Archive. Techniques and Methods for Organizing and Indexing - 2-hours class, 2-hours seminar (Valentin Orga, Conf.);
3. Critics and Techniques in Editing Oral Resources – 2-hours class, 1-hour seminar (Maria Aldea, Lect.);
4. Research Seminary – 3-hours class (Ionut Costea, Lect.).

COLLABORATION:

Signing collaboration contracts with institutions interested in Oral History represents a very important aspect in the Institute's activity. Thus, such a contact was established in 1997 with The Indiana University in Bloomington, and has been fulfilled through students and researchers exchange programs and bibliographic support.

Since the summer of 1998 the Institute has collaborated with the "Karta" Institute in Poland, its job is that of putting together a chapter about Romania that will be included in the Dictionary of the Central Eastern European Dissidence.

The Oral History Institute also collaborates with “Teleki Laszlo” Institute and The Oral History Archive in Budapest, as well as with Institut für Wirtschafts- u. Sozialgeschichte, Universität Wien.

In order to be able to do its research campaigns, the Institute has enjoyed the support of certain institutions in Romania, such as: The County Museum in Bistrita-Nasaud, The Museum of Banat Montan-Resita, The County Museum in Arad, The Village Museum in Negresti-Oas.

We hope these collaborations continue and expand to as many institutions as possible in the country as well as abroad.

SYMPOSIA AND SCIENCE SESSIONS

Starting with 1997 a very important activity that the Institute has promoted was for its researchers and collaborators to participate in colloquia, symposia, and science sessions to present oral history works, thus advertising the results of this type of historical research. Because the number of such meetings is very large we will list only some of them:

- March 1997 – Cluj – oral History Colloquium, organized by the OHI: “Human Rights and Communism in Romania”, with the participation of Prof. A. Goudoever (Holand).
- June 1997, Cluj – an oral history seminar organized by the OHI with the participation of Professors: David Ranssel, Barbara Truesdell, Maria Bucur, Timothy Borden (Bloomington), Marsha Siefert and Alfred Rieber (CEU Budapest).
- 14 July 1997, Bistrita – the colloquium “*The Phenomenon of the Romanian Anticommunist Resistance*”, organized by the County Museum Bistrita-Nasaud. As OHI representatives: Prof. Doru Radosav – *History and Memoir*, Florin Ciosan – *Opposition to Collectivization in Bistrita-Nasaud County*, Radu Hriniuc – *The Anticommunist Armed Resistance in Maramures*, Claudiu Porumbaceanu – *Resistance to Communism’s Instauration in Satu-Mare County*, Dorel Vidican – *The Elections in 1946 in Bistrita-Nasaud*, Otilia Brezovski – *The Noble Hungarian Elite in Romania during the Communist Regime*, Valentin Orga, *A Lost Celebration. Connotations of the Communist Oppression on Traditional Life*.
- 12th July 1998, Teregova, Caras-Severin – round table meeting called “*Oral History for Reconstituting the Anticommunist Resistance in Romania*” organized by the Museum Banatul Monatan Resita in collaboration with the OHI.

- 22nd July 1998, Gurahont, Arad – colloquium called “Knowledge in Contemporary Research” organized by the County Museum in Arad. Participants: Florin Ciosan – *The Oral History Institute in Cluj – Present Research and Future Projects*, Ionut Costea – *Oral History’s Place within Interdisciplinary Research*, Cornel Jurju – *Preliminary Report on Oral History Research about the Anticommunist Resistance in Muntii Zarandului*.
- 8th - 11th October 1998, Timisoara – international colloquium called “Memoir. Communication. Identity” organized by the Group of Cultural Anthropology and Oral History “The Third Europe” in Timisoara and by the Foundation for an Open Society. Participants: Prof. Radosav – *Oral History – An Alternative Reading about the Past*, Florin Ciosan, *The Romanian Anticommunist Resistance. Research Project at the Oral History Institute in Cluj*, Almira Enuta – *Romanian Extreme Oppression. The Pitesti Phenomenon. An Oral History Study*, Ionut Costea – *Collectivization and Generational Memory. Preliminaries to an Oral History Research*.
- 20th – 21st November 1998, Zalau – communication session called “Family and Society”. Participants: Cornel Jurju – *Family Inside the Communist Resistance*, Almira Enuta – *Subjectivity and Authenticity in Oral History. A Case Study: Ileana Lazea from Hodis*.
- 7th – 9th April 2000, Sighetu-Marmatiei – symposium organized by the Civic Academy called “1954-1960 - The High Tide and Low Tide of Stalinism”. Cosmin Budeanca – *The Security in Hunedoara and Its Role during Agricultural Collectivization*.
- December 2001, Cluj-Napoca – “December 1989, the Revolution in Cluj in the Collective Memory.”
- 5th – 7th July 2002, Sighetu-Marmatiei – symposium organized by the Civic Academy called “1972-1989. The Chronicle of a Dying System”. Cosmin Budeanca, *The Immigration of the Saxons from Orastie during the Last decade of the Communist Regime*.
- 29th – 30th November 2002, Alba Iulia – international symposium called “The Experiment in Pitesti – Reeducation through Torture”. Cosmin Budeanca – *Aspects of the Anticommunist Resistance in Apuseni Mountains. The Group “Teodor Susman”*, C. Grigore – *The Resistance Groups in Apuseni Mountains. Leon Susman*.
- 23rd – 25th April 2004, Bistrita – symposium called “Center and Periphery” organized by the Museums Complex in Bistrita. Denisa Bodeanu – From “the Superior Race” to Marginality. The German Ethnic in Romania

after the Second World War, Cosmin Budeanca – *The Way to the Skirts of Society. The Drama of the German Ethnic in Orastie (January 1945)*.

- 24th – 26th July – Lugoj – Symposium called “Dimensions of Misrepresentations”, 9th edition, organized by the museum in Lugoj and “Babes-Bolyai” University in Cluj-Napoca – Denisa Bodeanu – *The Image of Religious Sects in the Magazine “Pentru Patrie” (1980-1989)*; Cosmin Budeanca – *Winter Celebrations for the Romanian-German Communities in Orastie Area, During the 20th Century*.

THE ORAL HISTORY ARCHIVE

An important number of documentary materials were collected during the research campaigns that are now stored in the Institute’s archive together with lots of audio-video interviews. Our entire database can be used for editorial purposes by anybody interested.

The archive consists of more than 700 tape recordings, summing up to over 1000 hours of interviews. In order to be easily identifiable they have been thematically indexed – anticommunist resistance: collectivization, Second World War, ethnic and religious minorities etc.).

A very important but demanding activity is transcribing the tapes and then editing them into our computerized database. Creating this database is very important as well; the software we use provides large accessibility in a very easy and efficient manner. Practically, the database contains all the information about the interviewee that exists on the original tape recordings - it can be accessed via different criteria: nationality, religion, education, key words, theme etc. – and the interview itself.

In the future, our database will offer the possibility to be accessed via Internet, from our website.

CONFERENCES AND BOOK RELEASES:

The following events have been organized in collaboration with “Memoria” Foundation:

- 23rd November 2001 – Conference dedicated to the great historian and politician Gheorghe I. Bratianu, with the participation of Mrs. Ioana Bratianu.

- 14th December 2001 – Photo-documentary exhibition entitled “The Romanian Revolution in Images”, organized by the OHI also in

collaboration with the Association “The Memorial of the Revolution in Timisoara” and the Central University Library “Lucian Blaga” in Cluj-Napoca. There was also a projection of the movie called “We Don’t Die...”, and a debate on the Revolution in December 1989 in Cluj, with the participation of PhD student Sidonia Grama, reserve colonel Tit Liviu Domsa, Mirela Matis, and Sever Mitrea.

- 19th May 2002 – Book release: “*You Never Pass Your Sufferance Over to Your Bothers*”... *Lucretia Jurj’s Testimony on the Anticommunist Resistance in Apuseni (1948-1958)*, with the participation of Mrs. Lucretia Jurj and Mrs. Ruxandra Cesereanu

- 31st May 2002 – Conference held by diplomat, historian, and cultural figure Neagu Djuvara; it had an autobiographic character

- 14th April 2003 – meeting with Dr. Florin Matrescu, the author of *Holocaustul rosu sau crimele in cifre ale comunismului international = The Red Holocaust or the Crimes of International Communism in Numbers*, and the conference called “Globalisation and Its Effects”. The event was organized together with the faculty of Political and Administrative Sciences at “Babes-Bolyai” University

OPEN SEMINARIES:

- 20rd April - *Memoir and War* – presentation Ion Xenofontov, Cornel Jurju

- 23rd May 2002 – *Memoir and Feminine Life Stories* – the debate subjects were: Theoretic References – Life stories and Social Gender in Oral History (PhD Student Sidonia Grama); Lucretia Jurj’s Testimony About the Resistance in the Mountains and Political Detention – A critical Analysis of the Oral history Work “*You Never Pass Your Sufferance Over to Your Bothers*”... Presented by Lect. Ionut Costea and PhD student Paula Ivan.

- 29 februarie 2004 “ The True Lies”. Between fiction and history. Presented by PhD student Laura Luchescu.

- 4th March 2004 – Testimonies of the Saxons in Transylvania. The Story of Mrs. Muresan Briggite. A Qualitative Analysis of the Interview. Presented by PhD student Cosmina Paul.

În concluzie, această interpretare ar corespunde unei tradiții iluministe care, din perspectivă gnoseologică, condamna mitul, considerându-l o formă de cunoaștere viciată (vezi *supra* 2.6.).

3.2. O a doua posibilă interpretare constă în aceea că, într-adevăr, istoricul oralist poate găsi în poveștile de viață anumite elemente, urme, care, din punctul nostru de vedere, pot caracteriza și, în același timp, conduce la conturarea nu a unor mituri, ci a unor teme, motive. De exemplu, analizând interviurile realizate cu membri ai comunității slovace din zona Negrești Oaș, personal am putut identifica în poveștile lor de viață existența unor elemente caracteristice temei colonizatorului, ale temei copilăriei nefericite. Sau intrând în contact cu alte povești de viață realizate de membrii Institutului de Istorie Orală, ce au ca temă fenomenul emigrării, am sesizat elemente ce conturau tema întreprinzătorului, a celui care își croiește singur destinul, care este stăpânul propriului său destin.

Această a doua interpretare ar corespunde unei tradiții ce vine din Romantism (vezi Vico cu *Știința nouă*), ce urmează sau cunoaște diverse variații romantice (vezi *supra* 2.1.-2.5.). Altfel spus, cu Romantismul, mitul primește o valoare pozitivă, în sensul autenticității lui ca expresie originară a creativității umane.

În concluzie, credem că pentru istoricul oralist este bine ca toate aceste posibile teme, motive să fie inventariate și clarificate pentru a putea stabili autenticitatea unei povești de viață pe de o parte și pentru a le putea exploata științific, pe de altă parte.

ORAL HISTORY AND MYTES

This study is the result of a sum of questions we had during the years, about how much of an oral historian's work is about creating or working with myths.

We tried to see if there is a link between oral history and myths, by presenting the evolution of myth as a subject, and the particularities that make it

another, and must explain what capacity for detachment in relation to the past the speaker was liable to show." (Jean Peneff, *Myths in Life Stories*, p. 45, în "The Myths We Live By", edited by Raphael Samuel and Paul Thompson, London and New York, Routledge, 1993, pp. 2-48).

different from documentary history and oral tradition, as well as all the interpretations one could give it.

We hope the answers we found can provide solid background for further debates.

(de o parte sau alta a baricadei – fizic sau emoțional), coeficientul de implicare în conflict, ce știe despre conflictul politic în care acesta s-a desfășurat, nivelul său de educație etc., adică o seamă de informații care îl plasează pe cel care relatează despre conflict (faptul istoric) în ipostaza de element investigat = istorie.

Sursele orale sunt mai „dezinhibate”. Au o inocență, cel puțin la un prim nivel, care este dată de caracterul lor ingenuu, ele se plasează într-o zonă a comunicării fără pretenții, neacademică, a povestirii nepretențioase în care adevărul este mai ușor de recunoscut, întrucât este un transfer de informații spontan, fără a avea răgazul elaborării, așa cum se întâmplă în cazul răspunsurilor scrise. Dacă un interviu oral este înapoiat interviueatului pentru a fi validat, acesta (dacă îi permite contractul) va opera anumite modificări în răspunsurile sale, pentru a corecta acele „scăpări” neconforme cu imaginea pe care vrea să și-o protejeze, și pe care discuția neoficială, relaxată, le-a permis.

Cu toate aceste neajunsuri, sursele orale au tocmai acele virtuți care lipsesc altor surse istorice, motiv care le face indispensabile procesului de scriere a istoriei. Accesibile oricărui istoric, folosirea lor se află încă într-un stadiu incipient. Poate că subiectivitatea pe care le-o atribuie majoritatea cercetătorilor, într-o mare măsură reală, ar fi mai ușor de transformat într-o calitate, dacă o serie de abordări teoretice ar stabili cu mai multă precizie care sunt atuurile istoriei orale și care sunt modalitățile de a le folosi la valoarea lor reală.

PUBLIC SPEECH IN HISTORY AND ORAL SOURCES

This study approaches the relationship between public speech in history and oral sources, considering the influence ideology has on the first mentioned. When we talk about history as way to legitimate power we cannot avoid a debate on terms like misinformation, lie, censorship, and secrecy. Every political regime especially the totalitarian ones, tried to subdue and influence the political speech. On the contrary, the oral sources come to prove otherwise, contradicting or underlying certain events, facts, or historical phenomena. Thus, it is absolutely necessary to recover these oral testimonies.

Both public speeches in history as well as oral sources have their subjective side, and they are also both transmitted through oral communication.

Mișcarea de rezistență anticomunistă din munții României, pe lângă dimensiunile și particularitățile unui fenomen istoric, comportă o serie de semnificații, care, recuperate pe calea oralității și a memoriei colective, transpun secvențe de viață trăită în *condiții excepționale*, și care recompun la nivelul unei mari și anonime povestiri, o istorie re trăită și un trecut redescoperit și prezentificat.

Lista martorilor:

1. Ioan Florea - s-a născut în 9 ianuarie 1935 în localitatea Traniș, jud Cluj. A fost arestat în anul 1958 pentru legăturile pe care le-a avut cu grupul “Șuşman”.
2. Lucreția Jurj - s-a născut în 2 octombrie 1928 în satul Scărișoara Nouă județul Satu Mare. A fugit în munți în 1950 împreună cu soțul său Mihai Jurj. A fost prinsă în 1954 și condamnată la muncă silnică pe viață și a fost eliberată în 1964.
3. Leontina Moldovan - s-a născut în 22 august 1931, localitatea Brăișor, jud. Cluj. La părinții ei au stat ascunși frații Visalon și Teodor Șuşman timp de cinci ani (1952-1957). A fost arestată în 1958, împreună cu tatăl ei.
4. Gheorghe Pașcalău – s-a născut în 28 iulie 1924, localitatea Traniș, jud. Cluj. A fost arestat în februarie 1958 pentru colaborare cu frații Șuşman și a fost condamnat la 10 ani de închisoare.
5. Traian Șuşman – s-a născut la 1 decembrie 1925. Fiul lui Teodor Șuşman, a plecat pe munte împreună cu tatăl și frații săi în august 1948 și a fost arestat în decembrie. După eliberare a avut domiciliu obligatoriu. Nu s-a mai întors în Răchițele decât după 1990. În prezent locuiește la Iași.

PETREA ICOANEI. UNDERCOVER AND CLANDESTINITY DURING THE ANTICOMMUNIST RESISTANCE MOVEMENT

This study presents the way Teodor Susman takes over the group's leadership after his father's death, and builds himself a false identity, designed to ensure his survival as a clandestine. Using his talent in painting icons, he uses the name of Petrea Icoanei (Peter of the Icon). Under this identity he travels around localities that neighbour his village, succeeding in maintaining communication with people who agreed to help them.

Based on oral testimonies, this study presents the image the outlaws had within the community and also shows how Teodor Susman's undercover identity was perceived and understood, as a gesture of resistance against communism.

3. **Dunca Ioan** (Bărbosu) - născut: 30.06.1933 în Ieud; studii: liceale; contabil; căsătorit: 3 copii. Arestat în 1949, a fost condamnat la 5 ani + 3 ani (crimă împotriva orânduirii sociale, port ilegal de arme). Închisori: Sighet, Oradea, Jilava, Târgșor, Peninsula, Valea Neagră, Aiud.

4. **Ionescu Maria** - născută: 14.02.1926 în Dragomirești; studii: liceale; învățătoare; văduvă: 2 copii. A fost arestată în 5.10.1950. Închisori: Securitatea din Sighet, Oradea, Cluj, Mislea. (Tatăl, Ioan Ilban, a fost judecat în lipsă, în 1949, la 15 ani închisoare, condamnare care a fost schimbată apoi în 10 ani închisoare. În 1950 a fost din nou condamnat în procesul lotului de la Dragomirești).

5. **Iuga Ion** - născut: la 2.02.1917, în Săliștea de Sus; studii: 4 clase; agricultor; căsătorit: 3 copii. S-a înscris în CAP și după 3 ani s-a retras.

6. **Minică Ștefan** - născut: 1.07.1932, în Dragomirești; studii: liceale; contabil; căsătorit: 3 copii. Arestat la 4.05.1949, a fost condamnat la 5 ani și a fost eliberat la 4.05.1954. Închisori: Securitatea Sighet, Oradea, Cluj, Jilava, Văcărești, Târgșor, Poarta Albă, Peninsula, Aiud. A fost rearestat la 26.03.1959 și deținut până în 25.03.1963. Închisori: Poarta Albă, Aiud.

7. **Ofrim Vasile** - născut: la 2.02.1928, în Dragomirești; studii: 8 clase; agricultor; căsătorit: 1 copil. Arestat în 3.10.1950 pentru uneltire contra ordinii sociale, port ilegal de arme și deținere de armament, a fost condamnat pentru 5 ani de temniță grea. Rearestat în 1959 și condamnat la 17 ani, a fost eliberat în 1964. Închisori: Securitatea Sighet, Oradea, Cluj, Gherla, Peninsula, Jilava, Cluj, Baia Sprie, Satu Mare, Balta Brăilei, Giurgeni, Salcia, Strâmba.

8. **Tivadar Vasile** - născut: 28.09.1930, în Rona de Jos; studii: liceale; contabil; căsătorit: 2 copii. Arestat în 11.03.1953 a executat 11 ani și 3 luni, a fost eliberat la 23.06.1964. Închisori: Satu Mare, Oradea, Aiud, Jilava, Lugoj, Gherla, Galați.

9. **Vlad Aurel** - născut: 9.03.1933, în Dragomirești; studii: liceale; angajat pe șantierul Salva Vișeu. Arestat în 1949, a fost eliberat la 4 mai 1955. Închisori: Târgșor, Canal, Gherla.

10. **Vlad Darie** - născut: 5.03.1923, în Săliștea de Sus; studii: 7 clase; agricultor; căsătorit: 2 copii. Arestat în 1949, pentru deținere de armament, uneltire contra ordinii sociale, a fost condamnat la 1 an și 6 luni. Închisori: Sighet, Oradea, Cluj, Poarta Albă. Eliberat în 1951.

HOPE AND ILLUSION DURING THE 50'S. MATTERS REGARDING THE ANTICOMMUNIST ARMED RESISTANCE IN MARAMUREȘ.

The armed resistance in mountains represented one of the ways in which people fought against communist authorities, beginning with the years that immediately followed the Second World War. The resistance consisted of small groups, of young people in particular, that had various political beliefs, such as:

legionaries, liberals, people belonging to the peasant's party etc. These partisan groups were formed rather spontaneously, having a local character; some of them succeeded to survive till the early 60's.

All the abuses of the occupying Soviet troupes, the purges from the administration or army, the political law suits during the first years of the "popular democracy", the disappearance of political diversity, all the arrests, sentences and imprisonments, the obligatory conversion to Orthodox Confession, the agriculture's collectivization and the properties' nationalization, all these represented factors that damaged the historical evolution of the society. The people in Maramures, as well, were negatively influenced by all these components of the communist institutionalism in Romania, whom had just got back to the realities they had known before the Second World War; all these were decisive factors in their flee in the mountains. Thus, the youngsters, the elders, the women, the villagers, students, lawyers, doctors, and army officers gathered in groups of partisans (from 2 to 20 people) spread all over the Maramures Mountains. They belonged to all ranges of age, social categories and political orientation.

Most of the people who chose this alternative hoped in an imminent Soviet-Anglo/American War break that would have lead to the end of the communist regime. This illusion was fed by the information services and western radio stations, leading in the end to that collective psychosis, synthesized in the expression "the Americans are coming" ("vin americanii").

This study does not intend to present the entire resistance phenomenon in the above-mentioned area, but to only underline some aspects regarding certain groups, based on the testimonies of the ex-partisans, together with archive documents.

In Maramures, during the 50's there were several groups acting on both sides of Gutin Mountains; this study presents the activity of the groups located in Izei Valley, Ieud and Dragomiresti-Salitea, as well as in the Lapus area. All these groups represented to the people in these areas factors of hope, since there were lots who did not submitted to the new regime. The authorities replied in force, applying to terror and repression. Treason was also a often applied method, due to the infiltrations of the people working for the repressive state services.

The annihilation of the armed resistance in Maramures Mountains had dramatic consequences, resulting in numerous deaths, lots of people sentenced to long years of imprisonment, destroyed families and traumas of the entire rural communities, traumas that even nowadays can still be perceived.

**BUCOVINIANS AGAINST SOVIETS. ANTISOVIET/ANTICOMMUNIST
ARMED RESISTANCE IN BUCOVINA
(MARCH-AUGUST 1944 - JULY 1946)**

For Romania, the Spring of 1944 meant the bringing of land war within its own borders, on the North-Eastern side, as a result of a huge Soviet attack. The ending of Soviet offensive impetus led, during March-April 1944, to stabilisation of the field on a direction that followed the Obcinele Bucovinei-Fălticeni-Paşcani-Dealul Mare-Iaşi-Chişinău-Nistru-Black Sea. On the Northern side, the Romanian-German front line reached the Obcina Mare, while the Soviet one reached Putna-Suceviţa-Gura Humorului-Moldova river.

The Great General Staff of Romanian Army had created, since 1942, several territory units – fixed battalions – on the Hungarian border, which, in case of Hungarian Army invasion, would have also determined guerrilla acts. One of these fixed battalions was named “Bucovina”. Soviet invasion of Romania turned up side down the initial plan and led to its entering the fight at the end of 1944.

During the spring of 1944, Soviet soldiers committed lots of abuses in north-eastern Romania: devastations, setting on house fires, body damages, rapes and murders. To all these there was added the Red Army’s politics of requisitioning personal goods, often strictly necessary, agricultural harvests, animals, teams and workers who were building defence works, or keeping up roads, etc.; all these required no compensation. Even more, the Soviets compelled evicting the villages on the front line. These determined the people to take refuge in forests and mountains, between borderlines. In order to defend themselves against Russian patrols’ attacks, the refugees formed entire committees; thus, some of them became leaders, and later, even partisans’ commanders.

Directly backed up by Romanian-German Headquarters, partisans’ groups set up in Bucovina; they were led by Vladimir Macoveiciuc, Ion Vatamaniuc, Vladimir Tironeac and Constantin Cenuşă. These groups numbered 15-20 members, recruited from peasants, pre-militaries, exempted or soldiers in holiday, well armed and trained at the school of Sadova, by German and Romanians instructors. Their excellent knowledge of the field allowed them to manage in several missions: bringing the refugees between fronts, within the area under control of Romanian and German troops, patrolling through forests, gathering data about Soviet positions and making side-tracking behind Red Army. Among these groups, the most important one proved to be that led by Vladimir Macoveiciuc. Also, there was linked a group for diversion and gathering information, named “The Eagles”, and set on Dumitriţa Mountain, in Falcău.

In August 23rd, 1944, the putsch from Bucharest put an end to the activity of Antisoviet partisans. Closely linked within German ordinance, most of Romanian

partisans were forced to withdraw toward West and managed to take off in October 1944, in Satu Mare. Some of them, mostly refugees from Northern Bucovina, eventually reached Germany.

The former fighters from the fix battalion “Bucovina” or from partisans’ groups were harassed by Soviets in Autumn 1944; some were caught and arrested, tried, sentenced and taken to Gulag, from where some of them managed to come back, while others disappeared without track. Local Romanian authorities sometimes co-operated with Soviets, in order to discover and take in former partisans. Because of this, some of them sought refuge, again, in forests and mountains, namely Vladimir Macoveiciuc and some of his men. This group was eventually crashed in July 1946. Antisoviet partisans were not recruited only among Romanians from Southern Bucovina, but also from Ukrainians within this territory. During the first after-war years, the Antisoviet resistance was also represented by Romanians from Northern Bucovina, an area which, in 1940 and 1944, was enclosed to Soviet Union. Some other partisans from Southern Bucovina managed so hide for years, or simply were unobserved.

At the end of 40s, the repressive organisms of Romanian State resumed the arrests; this fact determined some to become, again, partisans and the most known were Constantin Cenușă and Vasile Motrescu. This time the fight was against Communist Regime in Romania, brought to power by the same army against whom they had fought some years before 50.

mi mai spune! Nu mai puteam de plâns. O venit așe de slab că abia mai putea umbla. O mai trăit vreo 5 ani tot bolnav”. (Suzana Părțilă)

„Fiica la asta, că asta săraca a tras, era vorba că... s-o stricat și de cap acolo-n pușcărie, că doară ș-o lăsat o casă de copii ș-o lăsat fete nemăritate, copii mici, o dus-o, că mi se pare că noaptea or luat-o sau zâua, nu mai îmi amintesc, ș-o fost bună dusă. Pe cinci ani o condamnat-o”. (Maria Popa)

„Nu mi-o spus nimica. Și din temniță dacă o venit, am zis: *D-apăi bătută-tie acolo, cum ți-o fost? Lasă-mă, nu mă întreba, că știu eu ce se găsește, și tu, știu eu bogat* (plânge - n.n.). Ș-o plâns ș-apoi nu mi-o mai spus în veci nimica altu’, că cum i-o fost, când i-o zdrobit nervii. (Ileana Lazea)

Construirea acestui tablou, incomplet în totalitatea detaliilor care îl recompun, în care am încercat surprinderea unor fapte de viață - subsumate fenomenului rezistenței anticomuniste -, dar și a reprezentărilor asupra acestora, lasă cale liberă și altor interpretări, multitudinea aspectelor ce pot fi valorificate transformând mărturiile culese într-un mare și cuprinzător text deschis continuu cercetării.

EVERYDAY LIFE ASPECTS OF THE RESISTANCE GROUPS IN HUEDIN AREA

The information used in this study has been selected from interviews recorded during a research campaign in the Apuseni Mountains. The interviews were focused on three resistance groups in the Huedin area: “Șușman” Group, “Capota-Dejeu” Group, and “Cross and Sword” Group.

Proving to be necessary documentation to rewrite the recent history, the information provided by these interviews also reveals an important personalized side of everyday life, habits and attitudes that people develop in order to survive and fit in the newly created historical context. The everyday life’s constants and also the subtle changes that Romania would generate within this area, represent the marks between which this study develops.

Due to self-relating to the *great history*’s pressure, the storyteller’s experiences are grouped into segments, and a subjective manner of grouping events replaces the natural, chronological one. The three main moments in the past that have been reconstituted through the witnesses’ stories, having as central point the resistance phenomenon, are: activities inside the group or activities of providing support from outside the group; dramatic experiences inside a prison; social rehabilitation within a completely changed world, having to carry the stigma

of ex-political convicts or of families that went down the social hierarchy - a hierarchy that had been reinserted in the villages under the pressure of the communist regime. The last of the three also reveals the fact that, at rural level, a masked refusal to turn the traditional selecting values upside down and choose such classifications as “party activist”, “member of the Communist Party” or “pro-collectivization model peasant” existed without any doubt. This confusion of social values, which would certainly touch the entire Romanian society, had only partial effect on some of the partisans’ status: it was to be reconfirmed by the help that a part of the community provided especially after their prison release or after their return from the deportation areas.

The aspects I focused on regard strictly the partisans’ activity (starting with their resistance motivation, food necessities, shelter and survival strategies, and their relationship with the villagers, which developed even after their hiding in the mountains) as well as their activities’ influence on the villages they used to live or activate in. I tried to find common elements connecting the groups’ experiences instead of organizing the material on types of resistance groups. The documentary material on “Șuşman” group is richer in elements that are useful to this type of historical reconstitution due to its longer existence and to its tighter connection with the villages in the area. “Cross and Sword” group had a shorter existence, most of its members being caught in the spring of 1949, while the clandestine actions of Iosif Capota and Alexandru Dejeu involved only few villagers and the impact on the community’s life was weaker.

This reconstituted picture - incomplete as far as the details are concerned - which was meant to present some life events - influenced by the anticommunist resistance phenomenon - leaves free path to other interpretations. These oral testimonies represent large amount of information that can be a source for other research works, since there are many aspects that can still be approached.

noastre naționale. Promisiunile de loialitate nu lipsesc, dar experiența trecutului ne îndeamnă să fim prudenți”⁵².

Diferența este astfel folosită nu pentru a se crea o punte de comunicare, ci pentru a se împiedica această comunicare. Acest tip de investigație sugerează că ura nu trebuie trivializată. Ura folosită în diverse polarizări ale spectrului social.

Foști legionari, foști deținuți politici trăiesc un prezent al trecerii, al unor identități depășite. Antisemitismul lor este unul lipsit de evrei, iar pericolul evreiesc rămâne cuibărit în sufletul lor ca o frică mai veche, o frică de credință. Unor oameni care au purtat atâtea datorii, aceea de a își duce temerile mai departe rămâne neschimbată. În adâncul lor, însă, realitățile sunt cele de la început, pentru a reclădi șansa acestei țări trebuie mai întâi să înlătore pericolul evreiesc și astfel, aflați deja la al patrulea regim politic, rămân (anacronic) nostalgici celui dintâi. Discursul nu mai are aceeași virulență, este unul mai domestic, marcat de poziția legiurii actuale împotriva Legiunii și a antisemitismului ei, însă mecanismele gândirii parcurs același traseu mărturisind sub o ceață fină aceeași teamă, aceleași credințe.

THE ANTI-SEMITISM OF CODREANU ZELEA'S LEGIONARIES. EX-POLITICAL PRISONERS

The purpose of this study is to present how Codreanu Zelea's group of legionaries, ex-political prisoners, found ways to hide their anti-Semitic beliefs in order to survive, or to cover it in such manner that allowed them to re-enter and continue playing the political game of that time. Besides being legionaries, they were also ex-political prisoners, and this particular status gave them a rather common feature amongst those who belonged to a democratic order that is first of all an anticommunist one.

If we are to follow the norms of the democratic order after 1989, and try to create a symbolic image of a certain social-cultural environment, we have to reconsider and reanalyze the anti-Semitism phenomenon. Thus, when we try to place anti-Semitism within the general picture of the legionaries we have to consider the unity of the group's memory and the type of techniques they use to communicate with the other competitive formations (the Simist groups and later the "terrific children" of

the new generation) in order to acquire monopole and deepen their roots into the democratic interwar political order.

They are anti-Semites in a time when the number of Jews in Romania is very low, but they are driven by old fears. They are people burdened by so many “debts” that they cannot but behave under the influence of their past. Deep down inside they truly believe that the country can be rebuilt only by totally eliminating the Jewish danger; even though they are now under the fourth regime they still long for the first one. Their speech is no longer so virulent but more domestic, due to the regime’s attitude regarding The Legion and its anti-Semitism, and the mechanisms behind the speech transmit the same message, the same fears.

- comandant al forțelor speciale. Actualmente: Secretarul Asociației Veteranilor Războaielor Teritoriale și Conflictelor Militare din Republica Moldova. Autorul cărții: *Smerti v Rassrociu* (reflectă războiul din Afghanistan) (vezi: http://artofwar.ru/scrpnik/index_tale_scrpnik.html). Data interviului: 19 mai 2003, a.p.-I.X., caseta nr. 57/I-57/II;
24. **Răducan Slava** - născut în anul 1966, în orașul Chișinău. Serviciul militar în anii 1984-1986. În Afghanistan: ostaș. Actualmente Președintele Uniunii Combatanților afghani din orașul Chișinău. Data interviului: 17 noiembrie 2001, a.p.-I.X., caseta, nr. 9/II;
 25. **Vlădicescu Sergiu** - născut în anul 1966, în satul Recea, raionul Strășeni. Serviciul militar în anii 1984-1986. În Afghanistan: bodyguard în trupele speciale ale armatei sovietice din Afghanistan. Actualmente om de afaceri. Data interviului: 24 noiembrie 2001, a.p.-I.X., caseta, nr. 11/II;
 26. **Vrabie Valer** - născut în anul 1969, în satul Echimăuți, raionul Rezina. Serviciu militar: 1987-1989. În Afghanistan: șofer. Data interviului: 28 aprilie 2003, a.p.-I.X., caseta nr. 50/I-50/II;
 27. **Jomicu Vasile** - născut în anul 1967, în satul Mășcăuți, raionul Criuleni. Serviciul militar: 1985-1987. În Afghanistan: sergent. Actualmente om de afaceri. Data interviului: 2 decembrie 2001, a.p.-I.X., caseta, nr. 6/II;
 28. **Talpă Feodor** - născut în anul 1965, în satul Echimăuți, raionul Rezina. Serviciul militar: 1984-1986. În Afghanistan: șofer. Actualmente constructor. Data interviului: 12 aprilie 2001, a.p.-I.X., caseta, nr. 3/II;
 29. **Talpă Vasile** (fratele lui Talpă Feodor) - născut în anul 1968, în satul Echimăuți, raionul Rezina. Serviciul militar: 1987-1989. În Afghanistan: șofer. Actualmente constructor. Data interviului: 3 noiembrie 2001, a.p.-I.X., caseta, nr. 4/I-4/II, 5/II.

**THE WAR IN AFGHANISTAN (1979-1989):
THE ENEMY'S IMAGE IN THE MEMORY OF THE BESSARABIAN
COMBATANTS.**

This study analyses the adversary in general, as an element of opposition, from two perspectives: the image of the adversary described in the Soviet propaganda during the intervention in Afghanistan (the official version), and the same image described by the Bessarabian participants (the alternative to the official version).

The following conclusions have been dropped:

The USSR – being a totalitarian state – built itself a very violent message regarding the its adversaries. Operating with notions such as: “international help”, imperialist powers” etc., the Kremlin placed people within an antagonist, bipolar world. The same will be used during the military campaign in Afghanistan.

A so-called pacifist, mutual help propaganda preceded the Soviet military intervention in Afghanistan, and continued during the war as well. Moscow presented also other arguments, in order to justify their actions in the eyes of the public opinion: the external menace regarding the revolution in April, and the possible attack coming from the southern part of the country.

The soviet propaganda largely used the uncertainty and anxiety state of mind, in order to mobilize the society. It generated: informational psychosis, adversary culpability, and “psychological war”. The political message was transmitted through different means: official speech, mass media etc.

In the soviet propaganda, the war in Afghanistan was based on the idea of *the savior state* and *the victim state*. All these, together with different manipulation techniques and actions, represented to the soviets the perfect reasonable explanation to intervene in force in the neighboring country.

The youth’s ideological education was extremely important. But the abstract notion of the adversary was not enough to provide a solid basis in the education of the young Soviet combatants (that were sent to Afghanistan). They would encounter during the missions real people that had a different mentality.

The Soviet soldiers had to fight in a country that was totally different from theirs, under each and every aspect (social, economical, political, cultural, and in terms of mentality), thus their psychological state of mind was overloaded. This image of the enemy was projected not only on the opposition forces but also on the allies, and the civil population.

The Bessarabian combatants’ relationships with the opposing troupes differed from case to case: starting with direct confrontation to friendly behavior. The adversaries were brave, good fighters, well informed; they liked money (drugs), and they are fanatics when it comes to religion. They proved to be good strategists: they can catch you unaware in the mountains, on the road, in your very military unit, anywhere. In opposition to this, we have the description of the ally army: coward, weak, they could become allies to the opposition forces any time. An explanation to this was the socio-political context, the socio-economical relationships, as well as the fact that the members of the Afghan community were related to each other. The more the conflict extended in time and space, the larger the number of the adversary army grew; a new Afghan generation hostile to the Soviet military intervention rose.

The adversaries treated the Soviet prisoners very roughly, thus the explanation of the small number of survivors. The Afghans’ physical appearance as well as their clothes was quite unusual to the Bessarabian combatants. Due to what the Bessarabian veterans experienced in Afghanistan, they created a blurry opinion about their adversaries, starting from frustration till to the point where they understood and sympathized them.

**THE IMPORTANCE OF THE RUSSIAN FEDERATION'S 14TH ARMY
IN THE TRANSNISTRIA WAR (1991-1992).
SOCIO-POLITICAL, MILITARY, AND MEMORIALISTIC /
REMEMBRANCE ISSUES.**

The scission of the independent and sovereign Republic of Moldavia, which was the consequence of external interference, represents an example of the pro-imperialist Soviet mentality that also copied the expansion model from other states. There were some powers that didn't want at all to lose their geo-political, military, and economic areas of influence, thus a state was created – the self-proclaimed Republic of Transnistria.

The implication in the armed conflict as well as the 14th Army's unjustified continued presence on the territory of a foreign state, represents an obvious defiance of the international norms, that have unfortunately often meant only a symbolical value to the Great Powers. The war in Transnistria split up the society, generating a disastrous massacre, the separatist Transnistrian enclave ending up with a alternative, underground economy, and representing the perfect environment for criminal activities.

The collective memory, as it is reflected in some of the interviews, proves the existence of silent protests against the socio-political, and military events that took place (and still do) during the early 90's in the Republic of Moldavia. The 14th Army's military implication appears to be an intruding factor within the Transnistrian conflict, which did nothing but delay the society's consolidation process.

In our opinion, it is essential to find a mechanism that regulates the Transnistrian issue, thus a more active implication of the international forums, which would ignore the Kremlin's indications, is necessary.

9. Elena Pop, născută în 17 iunie 1948, naționalitate română, religie ortodoxă. Studii: 11 clase și curs de calificare contabilă. Lucrează ca și secretară la CUG. Locuiește în cartierul Mănăștur din Cluj-Napoca. Interviu a fost realizat în 11 martie 2003.
10. Doina Rusu, născută în 16 iunie 1952, naționalitate română, religie ortodoxă. Studii: 8 clase și 2 ani școală profesională. A lucrat ca și confecționer îmbrăcăminte. În prezent este șomeră. Locuiește în cartierul Zorilor din Cluj-Napoca. Interviu a fost realizat în 7 martie 2003.
11. Filea Rusu, născută în 18 ianuarie 1947, naționalitate română, religie ortodoxă. Studii: 8 clase și 3 luni curs de calificare. A lucrat ca și confecționer îmbrăcăminte. În prezent este pensionară. Locuiește în cartierul Mănăștur din Cluj-Napoca. Interviu a fost realizat în 16 martie 2003.
12. Ludovica Tecari, născută în 15 februarie 1956, naționalitate română, religie ortodoxă. Studii: 10 clase și 2 ani școală profesională. Lucrează ca sudoriță la CUG. Locuiește în cartierul Mănăștur. Interviu a fost realizat de la 31 martie 2003.

INFERNO OR PARADISE LOST? LIFE ASPECTS OF FEMALE WORKERS IN CLUJ-NAPOCA (1965-1989)

The issue presented in this study has not been one of the contemporary history's priorities until now; it describes aspects in the life of female workers in the above mentioned period of time, identifying the main key factors used by the communist state in order to impose a certain life style and a mentality that goes along with the perceptions of a totalitarian ideology. Another issue that has the same importance, is the effect of educational and communist life style on the mentality of the women we interviewed.

This study uses traditional sources, represented by books and articles, as well as some interviews recorded in the spring of 2003, with female workers who worked during 1965-1989 at the main factories in Cluj-Napoca.

In Romania, as well as in all communist countries, there was a triple dimension to a woman's duty in the society: she had to be mother, wife and worker at the same time. In a communist society the female worker is given as an example, the women's emancipation being directly linked to having a job. What the communist regime actually did was the fact that it used the Marxist ideas regarding equality between sexes as means to fulfill its main objective, which was to chain individuals and impose its hegemony upon them.

Thus, we analyze this highlighting of woman's emancipation during communism, considering the authorities' main objectives in a totalitarian state: changing the traditional woman, building up a society where workers prevail, and

acquiring total control over its citizens. There is no doubt that due to the communist state's sustained efforts "a new people" was born during 1945–1989, consisting of individuals with no personality, easy to manipulate, whose purpose in life was limited to accumulating goods and satisfying the basic material needs.

The only political education these people were given consisted in Nicolae Ceausescu's speeches, and historical movies - but only the ones approved by the Party. People got used to the idea that the state will provide them with the minimum material comfort, being incapable of understanding the values of a democratic regime. These are individuals who understood freedom in a completely different way, preferring to serve in exchange of an almost miserable but safe everyday living.