

**BULETINUL
INSTITUTULUI
POLITEHNIC
DIN IAȘI**

Volumul 67 (71)

Numărul 1-2

**Secția
ȘTIINȚE SOCIO-UMANE**

2021

Editura POLITEHNIUM

BULETINUL INSTITUTULUI POLITEHNIC DIN IAȘI
PUBLISHED BY
“GHEORGHE ASACHI” TECHNICAL UNIVERSITY OF IAȘI

Editorial Office: Bd. D. Mangeron 63, 700050, Iași, ROMANIA
Tel. 40-232-278683; Fax: 40-232-211667; e-mail: buletin-ipi@tuiasi.ro

Editorial Board

President: **Dan Cașcaval**,
Rector of “Gheorghe Asachi” Technical University of Iași
Editor-in-Chief: **Maria Carmen Loghin**,
Vice-Rector of “Gheorghe Asachi” Technical University of Iași
Honorary Editors of the Bulletin: **Alfred Braier**,
Mihail Voicu Corresponding Member of the Romanian Academy,
Carmen Teodosiu

Editor in Chief of the **SOCIO-HUMANISTIC SCIENCES Section**

Lucia - Alexandra Tudor

Scientific Board

Márton Albert-Lörincz , Sapienza University, Tg. Mureș	Laura Mureșan , Academy of Economic Studies, Bucharest
Gabriel Asandului , “Gheorghe Asachi” Technical University of Iași	Marie-Lise Paoli , University Bordeaux-Montaigne, Bordeaux, France
Eugenia Bogatu , Moldavian State University, Kishinev	Maribel Peñalver Vicea , University of Alicante, Spain
Rodica Boier , “Gheorghe Asachi” Technical University of Iași	Christine Pense , Northampton Community College, Pennsylvania, USA
Laurence Brunet-Hunault , University of La Rochelle, France	George Poede , “A.I. Cuza” University of Iași
Mihai Cimpoi , Moldavian State University, Kishinev	Doina Mihaela Popa , “Gheorghe Asachi” Technical University of Iași
Jean-Claude Coallier , University of Sherbrooke, Canada	Ady Constantin Rancea , “Gheorghe Asachi” Technical University of Iași
Eugen Coroi , Institute of Educational Sciences, Kishinev, Moldova	Tatjana Rusko , Vilnius Gediminas Technical University, Lithuania
Begoña Crespo-Garcia , Coruña University, Spain	Jan Sjölin , Stockholm University, Sweden
Elena Dimitriu Tiron , “Gheorghe Asachi” Technical University of Iași	Tudor Stanciu , “Gheorghe Asachi” Technical University of Iași
Rodica Dimitriu , “A.I. Cuza” University of Iași	Traian Dorel Stănculescu , “A.I. Cuza” University of Iași
Mihai Dinu Gheorghiu , “A.I. Cuza” University of Iași	Diego Varela , Coruña University, Spain
Michel Goldberg , University of La Rochelle, France	Antonia Velkova , Technical University of Sofia, Bulgaria
João Carlos de Gouveia Faria Lopes , Superior School of Education Paula Franssinetti, Porto, Portugal	Svetlana Timina , Shih Chien University, Kaohsiung, Taiwan
Stéphanie Mailles Viard Metz , IUT Montpellier –Sète, France	Vasile Tapoc , Moldavian State University, Kishinev
Dorin Mihai , “Gheorghe Asachi” Technical University of Iași	Alexandru Zub , “A. D. Xenopol” Institute of History, Iași

Secția

ȘTIINȚE SOCIO-UMANE

S U M A R

	<u>Pag.</u>
TUDOR STANCIU, CRISTINA BOSTAN și MIHAELA COJAN, Identificarea dificultăților întâlnite cât și a necesităților de formare academică a studenților de anul I (engl., rez. rom.)	9
SMARANDA BUJU, HRISOSTOM RĂDĂȘANU, CRISTIAN ALEXANDRU BARNEA, GABRIEL LEONTE și LUCIAN FILIP, Mentorat în seminariile/liceele teologice ortodoxe: Un studiu pilot (engl., rez. rom.)	15
VIORICA ICHIM, Utilizarea dicționarelor în învățarea limbii engleze (engl., rez. rom.)	29
IOANA BACIU, Scrisul e masculin, bârfa e feminină: Mituri americane în “The Possibility of Evil” de Shirley Jackson (engl., rez. rom.)	39
MIHAELA IULIANA DUDEANU, Ideologie, limbaje și viață curentă în România comunistă (germ., rez. rom.)	53

Section

SOCIO-HUMANISTIC SCIENCES

CONTENTS

	<u>Pp.</u>
TUDOR STANCIU, CRISTINA BOSTAN and MIHAELA COJAN, Identifying First Year University Students' Difficulties and their Academic Training Needs (English, Romanian summary)	9
SMARANDA BUJU, HRISOSTOM RĂDĂȘANU, CRISTIAN ALEXANDRU BARNEA, GABRIEL LEONTE and LUCIAN FILIP, Mentoring in Orthodox Seminaries/Theological High Schools: A Pilot Study (English, Romanian summary)	15
VIORICA ICHIM, Employing Dictionaries in Learning English (English, Romanian summary)	29
IOANA BACIU, Writing is Masculine, Gossip is Feminine: American Myths in Shirley Jackson's "The Possibility of Evil" (English, Romanian summary)	39
MIHAELA IULIANA DUDEANU, Ideologie, Redewendungen, Sprachformen und Lebensmodus in den Kommunistischen Jahren Rumäniens (German, Romanian summary)	53

BULETINUL INSTITUTULUI POLITEHNIC DIN IAȘI
Publicat de
Universitatea Tehnică „Gheorghe Asachi” din Iași
Volumul 67 (71), Numărul 1-2, 2021
Secția
ȘTIINȚE SOCIO-UMANE

IDENTIFYING FIRST YEAR UNIVERSITY STUDENTS’ DIFFICULTIES AND THEIR ACADEMIC TRAINING NEEDS

BY

TUDOR STANCIU^{1,*}, CRISTINA BOSTAN² and MIHAELA COJAN³

¹“Gheorghe Asachi” Technical University of Iași,
Department of Teacher Training and CC-TUIASI Counseling Center

²“Alexandru Ioan Cuza” University of Iași,
Department of Psychology

³“Gheorghe Asachi” Technical University of Iași,
CC-TUIASI Counseling Center

Received: February 8, 2021

Accepted for publication: March 19, 2021

Abstract. This article presents the results of a study conducted by the CC-TUIASI Counseling Center in 2020. The study consisted of applying a questionnaire, in May 2020, within the project obtained through competition from the Institutional Development Fund for State Universities (CNFIS-FDI, 2020) aiming to examine how first-year students perceive and adapt to the academic environment in the first year of university studies. Discussions on learning and study strategies and their importance to reduce dropout rates are presented as well.

Keywords: difficulties; training; students; first year; counseling; learning strategies.

1. Introduction

Career counseling and guidance centers in Romanian universities are relatively new. However, the Education Law (1/2011) stipulates that “in order

*Corresponding author; *e-mail*: tudor.stanciu@academic.tuiasi.ro

to facilitate the correlation of the education system with the labor market, career counseling and guidance centers for students in the final years, students and graduates, are established and will operate in all higher education institutions; units for analysis and forecast management of labor market demands will function within these centers. The methodology regarding the organization and functioning of these centers is approved by order of the Minister.” (Article 352, paragraphs 2 and 3, as amended by OUG 49/2014) (** Legea educației naționale nr. 1/2011).

Therefore, since 2015, the universities had to set up career counseling and guidance centers, addressed to students, university graduates, but also to high school students. The Ministry of Education published the framework methodology that established how these centers should be organized and function. Among the objectives of the counseling centers have been the reduction of university dropout and the increase of the employability of the students in the graduated fields of study. The career counseling and guidance centers within the universities work with the students of that university, the students from the final years of high school, but also the own graduates or those of other universities. The objectives of these centers are to advise students on the educational path, reduce university dropout caused by professional reasons or career guidance, facilitate the relationship between students and the labor market so that they know the real needs of the labor market and increase student employability in the fields they graduated in.

The purpose of the study was to examine how first-year students perceive and adapt to the academic environment in the first year of university studies, bachelor’s degree, during the Pandemic period.

The study conducted in 2020 consisted of applying a questionnaire developed by the team of the CC-TUIASI Counseling Center Iași, in May 2020, within the project obtained through competition from the Institutional Development Fund for state universities, the field of increasing social equity, with a view to social inclusion and increasing access to higher education, linking the educational offer with the demand of the labor market (including those related to career counseling and guidance), CNFIS-FDI-2020-0595.

2. Research Methodology

The questionnaire had a number of 15 items, of which 13 objective items and 2 subjective items, with open answer, that investigated the attitudes and preferences of students regarding the educational offer and counseling in the academic environment.

The study targeted 500 freshmen students who answered the questions in the questionnaire uploaded on Google Forms.

The personal data were kept confidential, access being available only to the members of the research team and the members of the ethics commission.

The processing of personal data was done in accordance with the relevant European legislation (GDPR). The data were exported to Excel, coded, and their statistical processing was done with Statistical Product and Service Solutions SPSS (v24).

The age of the first-year students who answered the questionnaire was between 18 and 51. The most frequent answers were from 19-year-old students. Of the 501 students, 172 preferred not to write their age. Of the 344 participants who declared their age, 30% were 19 years old, 29% were 20 years old, 33% did not answer, and the rest were between 21 and 51 years old. Of all the participants, most were unmarried. Less than 5% were married, cohabiting or divorced.

3. Results

Students' expectations were partially fulfilled in a proportion of almost 60%, and 40% consider that they were fully fulfilled.

More than half of the students answered that they chose their college because they wanted to (47.4%) and because it suits them (21.2%) while 18.6% were urged by someone else to choose their college and the profile of their studies. 11% say they chose the college they are at by chance while 1.6% say they were forced by family.

While 31.7% of students do not consider that they have encountered problems, the others say that there are problems and these are related to the college schedule (29.3%), the subjects taught (15.5%), and the conditions in the home and life in campus (10.2%).

Even if they encountered problems, students preferred not to ask for help (25.7%) or to seek the help of friends or colleagues (39.5%) or professors (25.7%).

Almost half of the respondents (48.9%) consider that they would have needed additional training in the first year for some subjects while the others consider that they did not need additional training in the first year of studies. Predominantly this additional training would have been necessary in the disciplines of mathematics (mathematical analysis, descriptive geometry), physics, chemistry and strength of materials.

For 50% the transition to the online teaching-learning-assessment system was made relatively easily while half considered the transition process difficult. Only 3% consider that they did not have the necessary technical means.

More than half of the respondents consider that the efficiency of online teaching is average (53.6%) while 155 students (30.9%) consider it low and only 15.4% claim that the efficiency of the online teaching-learning process is very good. Among the recommendations made by students to professors to increase the efficiency of the online teaching-learning-assessment process are:

better preparation of online adapted course materials, more communication, interactivity and more understanding for students, use of more platforms, programs, simulators, which allow the realization of homework or applications in groups, the realization of projects with a determined time for understanding the things taught, more emphasis on the interaction between student and professor and to “give more examples and exercises rather than constantly teaching new notions that are not understood / assimilated”. At the same time, the students want professors to focus on those who may not have enough courage to turn on their microphone, not to work only with “the best”.

In one of the subjective items answered a student said: “I mention that I know that some subjects have extensive requirements, but if they are taught at a fast pace in order to finish the subject by the end of the semester, when most students do not understand anything, we will not get anywhere.”

Many students raise schedule efficiency issues and want to partially or completely resume offline (physical) courses and “return as soon as possible to the normal teaching-learning-assessment system”.

In carrying out the activity, the students had the most frequent problems with assimilating and mastering the volume of information (58.7%) and with time management (16.8%).

Regarding the additional activities for development or support, students (47.5%) consider that they should take place within the University, especially those of tutoring and additional training in certain disciplines.

The development of communication and self-presentation skills is the main counseling topic requested by technical university students (48.5%), followed in descending order by those of emotion management and development of emotional intelligence (15.6%), career guidance (12%), identification of their preferred learning style and ways to optimize learning (8%), developing social and relational skills and teamwork (8%).

Most students consider that their student rights are respected at the “Gheorghe Asachi” Technical University of Iași (78.6%) while 16.4% consider that these rights are only partially respected and 4.2% that they are not respected.

To the question “Who supported you in overcoming the difficulties of adapting to the university academic environment?” students answered that they preferred to manage on their own (30.7%) or were helped by colleagues from the group and faculty (27.9%), tutor or group leader (14.2%), professors (12.2%), relatives (8.2%), student organizations (4.8%) and the Career counseling and guidance centers for students (1.2%). The students consider the lowest support was from the university / faculty administration (0.4%).

4. Discussions

Learning strategies are recognized as critical components of academic achievement in post-secondary education, yet many students struggle to develop

effective study strategies as they transit from high school to university (Bergey *et al.*, 2019). Common study strategies include time management, analyzing tasks, setting goals and objectives, maintaining concentration, processing information, taking notes, and preparing for tests.

Meta-analyses of factors influencing post-secondary academic achievement indicate that study habits are among the strongest predictors of retention at university (Credé and Kuncel, 2008). According to literature, 80% of first-year students reported that developing effective study strategies was a challenge, and 65% reported that it was the single largest obstacle they faced (Turner and Thompson, 2014).

Individuals do not develop academic self-regulatory skills automatically and can benefit from skills training (Hoyle and Dent, 2017) and even if the effects of such trainings are small (Hartley, 1986), meta-analyses suggest (Hattie *et al.*, 1996) that study strategies interventions with university students have consistent effects and large impact on motivation that ultimately increase positive attitudes toward learning and decrease dropout (Tuckman and Kennedy, 2011).

5. Conclusions

Although the study on students' attitudes and preferences regarding the educational and counseling offer in the academic environment was carried out in a difficult period, it highlights some characteristics that could be taken into account, as detailed below. Students want to resume the traditional educational system complemented by practice-oriented subjects, laboratory hours, optional courses that are indeed optional (the possibility of choosing them).

Almost half of the students consider that they would have needed additional training in the first year in some specialized subjects.

50% of students consider that workshops and sessions for the development of communication and self-presentation skills, emotion management and the development of emotional intelligence are needed.

A percentage of 31.2% of students say that they chose the faculty for reasons other than that they wanted to or that it suits them (*e.g.* by chance, at the urging of someone or forced by family), a percentage that can explain much of early university dropout.

The study carried out through this project is important because it can facilitate the support process of the university through which students discover information that could help them in academic life, to be aware of the importance of expectations regarding student life, to receive specialized help, to develop certain skills necessary in student life and even in the future profession (time management, stress management, etc.)

The sample from the project is statistically significant (500 respondents) and the results of the study can be generalized to the entire population of students of the Technical University of Iași.

REFERENCES

- Bergey B.W., Parrila R.K., Laroche A., Deacon S.H., *Effects of Peer-Led Training on Academic Self-Efficacy, Study Strategies, and Academic Performance for First-Year University Students with and without Reading Difficulties*, *Contemporary Educational Psychology*, **56**, 25-39 (2019), <https://doi.org/10.1016/j.cedpsych.2018.11.001>.
- Credé M., Kuncel N.R., *Study Habits, Skills, and Attitudes: The Third Pillar Supporting Collegiate Academic Performance*, *Perspectives on Psychological Science*, **3**, 6, 425-453 (2008), <https://doi.org/10.1111/j.1745-6924.2008.00089.x>.
- Hattie J., Biggs J., Purdie N., *Effects of Learning Skills Interventions on Student Learning: A Meta-Analysis*, *Review of Educational Research*, **66**, 2, 99-136 (1996).
- Hartley J., *Improving Study-skills*, *British Educational Research Journal (BERJ)*, **12**, 2, 111-123 (1986), <https://doi.org/10.1080/0141192860120201>.
- Hoyle R.H., Dent A.L., *Developmental Trajectories of Skills and Abilities Relevant for Self-Regulation of Learning and Performance*, in *Handbook of Self-Regulation of Learning and Performance*, Routledge, New York, 65-79, 2017.
- Tuckman B.W., Kennedy G.J., *Teaching Learning Strategies to Increase Success of First-Term College Students*, *Journal of Experimental Education*, **79**, 4, 478-504 (2011).
- Turner P., Thompson E., *College Retention Initiatives Meeting the Needs of Millennial Freshman Students*, *College Student Journal*, **48**, 1, 94-104 (2014).
- ** *Legea educației naționale nr. 1/2011*, https://www.edu.ro/sites/default/files/legea-educației_actualizată%20august%202018.pdf [accessed 02/21].

IDENTIFICAREA DIFICULTĂȚILOR ÎNTÂLNITE CÂT ȘI A NECESITĂȚILOR DE FORMARE ACADEMICĂ A STUDENȚILOR DE ANUL I

(Rezumat)

În acest articol sunt prezentate rezultatele unui studiu realizat de Centrul de consiliere CC-TUIASI în anul 2020. Studiul a constat în aplicarea unui chestionar elaborat în luna mai 2020, în cadrul proiectului obținut prin competiție din Fondul de Dezvoltare Instituțională pentru Universitățile de Stat (CNFIS-FDI, 2020). Sunt prezentate, de asemenea, discuții privind strategiile de învățare și studiu și importanța acestora pentru a reduce rata abandonului.

BULETINUL INSTITUTULUI POLITEHNIC DIN IAȘI
Publicat de
Universitatea Tehnică „Gheorghe Asachi” din Iași
Volumul 67 (71), Numărul 1-2, 2021
Secția
ȘTIINȚE SOCIO-UMANE

MENTORING IN ORTHODOX SEMINARIES/THEOLOGICAL HIGH SCHOOLS: A PILOT STUDY

BY

SMARANDA BUJU^{1,*}, HRISOSTOM RĂDĂȘANU², CRISTIAN ALEXANDRU
BARNEA², GABRIEL LEONTE² and LUCIAN FILIP³

¹“Gheorghe Asachi” Technical University of Iași,

Department of Teacher Training

²Metropolis of Moldavia and Bukovina,

Education Department

³Metropolis of Moldavia and Bukovina,

Lifelong Learning Centre

Received: March 3, 2021

Accepted for publication: April 15, 2021

Abstract. The use of mentoring guidance has now become a common practice for the professional and vocational development component. This research focuses on the benefits of a mentoring programme implemented for the first time in Orthodox theological seminaries. The design of a mentoring programme adapted to specific needs of vocational high schools, the training of mentors, the implementation and the results of this programme are analysed and discussed in this paper.

Keywords: mentoring; Orthodox theological seminary/high school; needs; benefits; change.

1. Introduction

Mentoring used as a vocational learning strategy for junior teachers (Thies-Sprinthall, 1986) or for academic development of students is similar to a

*Corresponding author; *e-mail*: smaranda.buju@tuiasi.ro

process of “dialogue” (transactional) learning (Ballantyne *et al.*, 1995; McCann and Radford, 1993). In this collaborative relationship, the impact of guidance affects not only the beginner/student, but also the mentors themselves (Lee and Wilkes, 1995), causing them to act on their own beliefs, faiths, knowledge and practices, leading to the expansion of professional knowledge (Mitchell *et al.*, 1997).

A mentoring for effective growth/development involves a structured approach to the school-level programme, in which high school students work after school, one-on-one, with a mentor. Unlike tutoring, which has as its main objective to develop specific academic skills, in mentoring the focus is on the relationship, being the main mechanism by which young people can develop their self-esteem, identity, connection capacity and academic attitudes. In growth/development mentoring, mentors are trained and supervised by school staff along with programme coordinators. The mentoring relationship can become one of the most significant relationships for students who opt for a vocational profession, such as a theological one. In this respect, it was found that a low or poor connection with the school environment predicts adolescent depression, difficulties in risk-taking, undervaluation and alienation of colleagues, teachers and parents (Bonny *et al.*, 2000; Kuperminc *et al.*, 1997). Instead, an optimal relationship with the school and parents influences increased self-esteem, social skills, the development of identity and vocational interests (Cooper *et al.*, 1983).

Other studies reinforce the same idea that mentoring can influence social and school skills, behaviours and self-esteem, as well as the bond between youth, family and school (Karcher *et al.*, 2002; King *et al.*, 2002; Rhodes *et al.*, 2000). DuBois *et al.* (2002) found that the frequency of positive and supportive contact predicted positive results, much better than the actual duration of guidance. Therefore, it is possible that the empathy and attention received from a mentor and his constant presence for mentoring will explain the positive results of a mentoring programme. Thus, the presence of the mentor can be a better predictor of behavioural change (self-regulation), of the regulation of self-esteem, of the development of social and vocational skills, than exposure to a particular curriculum or individual development plan.

Previous research has indicated that highly qualified and well-trained mentors can support an increase in students’ school performance, improved behaviour and higher teacher enthusiasm (Kent *et al.*, 2012). Teachers who do not contribute effectively to the learning of students become uninvolved, demotivated, absent, indulge in the comfort zone or leave the profession. According to Ingersoll and Strong (2012), teachers who participated in a mentoring programme were more committed to their work and had greater satisfaction in the workplace, renewing their enthusiasm and commitment to teaching, career or vocation (Hargreaves and Fullan, 2000).

2. The Need for a Mentoring Programme in Theological Seminaries/High Schools

The improvement of teachers through a mentoring programme, with the intention of supporting students in the chosen vocational option, the theological one, is the objective of the implemented programme, which is the aim of the present research. The Theological Seminary, through the pastoral theology section, is the beginning of preparation for an old vocational profession, that of the priesthood. Students begin their intellectual training and religious/spiritual growth in theological seminaries/high schools and continue it at the Faculty of Orthodox Theology.

Theological seminaries/high schools, although they do not have an *organised, explicit culture of mentoring*, inspired by literature and pedagogical research, have a spiritual culture of guidance and support of students in the knowledge of theological life, the application of its teachings and values in society. Mentoring guidance of seminarian students may encounter resistance and suspicion if the two cultures (mentoring and spiritual) are seen in competition, incongruity or parallel. Their common basic processes, *advice and guidance*, although initially carried out in different plans (educational-psychological and moral-spiritual) intersect, support and potentiate each other, in maximally harnessing the development potential of the young person going to the priesthood.

Why is a mentoring programme needed in theological seminaries/high schools? Firstly, the education offered to seminarian students is a complex, multidimensional one, involving a wider team of adult trainers and mentors. The development and extension of teachers' skills, from the formal educational activity of seminary to mentoring, for the specialization of Pastoral Theology, is necessary given the challenges of educating a young person for the priesthood. It is known that in priestly training not only general culture and theological knowledge matter, but also a mature personality, committed and dedicated to beliefs and values, which shape a certain lifestyle. And this lifestyle requires various theological, psychological, social and relational skills. Mentoring can be important in this regard, because in its process, it can optimally corroborate knowledge, skills, attitudes, values, experiences in different areas of seminary life *and can consciously orient and organize young people towards the priesthood*. Mentoring can shape the character of young people, one of the profound dimensions of their personality. Guidance, which involves sharing and discussing (one-on-one) qualitative experiences in the mentor's human, professional, psychological and pastoral life, can add value to seminary students.

Secondly, the period of adolescence is one of turmoil, search and confusion. Relationship with a mentor may be timely, positively influencing the student's life in these interrogations. The questions specific to the age of

adolescence meet those of theological knowledge and spiritual training, a fact which implies more consistent support for these young people, which can come from as many competent adults (teachers, homeroom teacher, spiritual priest, pedagogue, psychological counsellor and mentor). Teenagers are known to look for adult models with whom they can discuss anything without feeling criticized or judged. Mentoring cultivates this relationship by excellence, although in the face of the challenges of young people it is sometimes difficult to maintain and constantly offer it. Thirdly, the mentoring programme can provide an opportunity to address issues related to personal development and social networking that, unresolved, could negatively influence the life of the Church servant. Through personalized guidance, the theological seminary/high school student will be better prepared for the real life of society, which is also the environment in which he will serve. Fourth, teachers who form as mentors will be able to reduce the formal distance, sometimes dictated by the life of “teaching”, by more fully collaborating with students, through mutual knowledge and non-formal involvement.

Mentoring designed and implemented in Theological Seminaries has transformed these needs, listed above, into priorities, expressed in the objectives of the programme and the mentoring process. The purpose of this article is to report the benefits, but also the limits of the Mentoring programme, as experienced by the participants: mentor teachers and students mentored in theological seminaries/high schools.

3. Conceptual Boundaries: Tutoring and/or Mentoring

In theological education, the mentoring activity must be approached carefully and professionally, due to the impact that the mentoring process can have on spiritual and moral training, on the students’ baggage of theological knowledge, throughout life. In the document called Regulation for Tutoring, proposed by the Congress of Theology Faculties and approved by the Holy Synod, it is stated that: “Academic tutoring presupposes the possibility and right of the student to benefit from the academic and spiritual guidance of a faculty professor during his studies” (** *Regulamentul pentru tutorat*, 2005, art. 1.1.).

Although in many curricular documents the terms “guardian/tutor” and “mentor” are synonymous, the term “mentor” was considered more appropriate for the programme analysed in this paper, for the following reasons:

a) Mentoring refers to a guidance provided by an experienced person, responsible for accommodating a school environment with a certain specificity, which supports the academic, social and spiritual development of the theological seminary/high school student.

b) Mentoring more clearly conveys the need for a rapprochement between the two people (mentor-mentee), necessary to raise young people for a complex vocational role.

c) Mentoring has a broader scope and includes the concept of *tutoring* practiced in educational institutions in Romania, which is focused on both the individual and the group, where authority comes from a social position (academic or clerical). The mentor focuses more on the individual/person, and the mentor's authority emanates from human qualities, relevant life experiences, based on recognised values.

d) It avoids the confusion that might arise between the professional practice tutor and the mentor, a trainer, "people developer" for a very high vocation, that of the priesthood.

Therefore, the initiators of the projects started from a definition of mentoring as an education activity complementary to the educational process (according to the National Education Act, No.1/2011, Art. 262.1.c.) (** Legea educației naționale nr. 1/2011), for academic and spiritual guidance, with a triple contribution for seminary students (see Fig. 1 below).

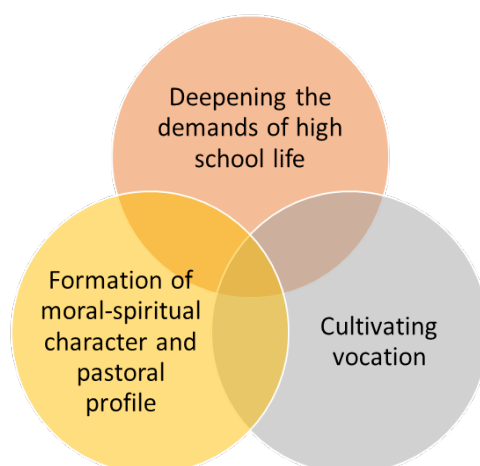


Fig. 1 – The role of mentoring for seminary students in the pastoral theology section.

Mentoring adapted to theological seminaries/high schools has been designed as:

a) A support activity in information (alongside the library or other sources of information), in theological training (alongside with guidance on study, counselling and psycho-educational assistance) and for educational (career) counselling of students;

b) A training of the student in relation to the priestly service to which he aspires or as a laic member of the Church. In this aspect, mentoring differs from formal education in that it requires greater resources of time, patience, emotional involvement and prayer, in the transfer of knowledge, attitudes and values.

c) A form of non-formal evaluation through which one can observe the spiritual progress, liturgical experience and personal development of the student (parallel to formal evaluations that verify academic performance). The two important aspects of the student's life (spiritual progress and personal development) are not always the result of formal or non-formal education, but rather of collaborative guidance between the priest-confessor, homeroom teacher, psycho-pedagogue, colleagues, family and mentor.

4. Designing the Mentoring Programme

4.1. Aim

The mentoring programme for theological seminaries/high schools in the Archdiocese of Iași was developed with the support of the Centre for Continuing Training of the Archdiocese of Iași and the Varlaam Metropolitan Foundation and aimed to raise awareness of the vocation of the seminarian student, supporting him in the fulfilment of this vocation. At the same time, the mentoring programme aims to become a differentiating factor of theological vocational schools, with a decisive influence in the formation of the young generation.

4.2. Objectives

The Mentoring Programme has been designed for three categories of objectives, with other sub-objectives:

a. Academic: Improving school results; Probing and expressing the real questions and concerns of seminarian students; Increased confidence in the seminary environment.

b. Spiritual: Supporting the seminarian in the formation and strengthening of a strong Christian-Orthodox character (***Regulamentul pentru tutorat*, 2005, art. 4.2.); Knowledge of strengths and improving weaknesses of seminarian students; Facilitating the integration of seminarians into the atmosphere of preparation for receiving the Priesthood Mystery.

c. Community: Providing guidance towards deepening the vocation in relation to the Church (***Regulamentul pentru tutorat*, 2005, art. 4.1.d.); Developing a conscious membership of the spiritual community; Strengthening spiritual cohesion in the student community; Developing the capacity to express personality in relation to the seminary academic community.

Through its proposed objectives, the mentoring programme reflects the understanding of the educational ethos of Orthodox theological seminaries/high schools, centred on the discovery of God's gifts sown in the souls of young people, entrusted to mentors for training. These objectives include a full development in young people in the dimensions: psychological, spiritual, educational and social.

4.3. Mentoring Tools

First, a Mentor's Guide (handbook) has been developed that provides a coherent and unified vision (integrating also scientific conceptions) about mentoring. Secondly, different tools for planning, organising, working and evaluating mentoring work have been designed.

The Mentor's Guide looks at mentoring in three ways: as a process, from the mentor's and mentored student's perspective, being carried out in accordance with the teaching of the Orthodox Church, expressed through the Philokalia tradition, works and theological studies of reference. This guide clearly and coherently outlines the mentoring procedure, providing tools such as mentoring calendar, individual mentoring plan, mentor log, student self-assessment sheet, feedback form for students and mentors.

The Mentor's Guide has been designed as a tool that can be improved with the implementation of the programme and the contributions offered each year by the experiences of mentors.

5. Implementing the Mentoring Programme

The mentoring programme started with teacher training as mentors, between February and September 2019 (through 3 training sessions), teachers recommended by each theological high school/seminary director. In the 2018-2019 school year, the mentoring programme started in the targeted educational institutions, the beneficiaries being 9th graders specialising in Pastoral Theology from the St. Gheorghe Orthodox High School Theological Seminary in Botoșani, St. John Jacob Orthodox Theological Seminary in Dorohoi, Vasile the Great Orthodox Theological Seminary in Iași, Veniamin Costachi Orthodox Theological Seminary at Neamț Monastery and St. Emperors Constantine and Elena from Piatra Neamț and the 9th graders (girls), specializing in the Religious Tourism Guide from the Orthodox Theological High School Cuv. Parascheva at Agapia. Steps were also taken to provide transparency and a legal framework for the conduct of Mentoring activity in high schools/application seminaries (according to the current legislative framework, the protocol of collaboration with schools, the educational contract signed by students and parents, the mentor selection sheet).

6. Results and Discussions

At the end of the 2018-2019 school year, a preliminary evaluation of the mentoring activity was carried out for each seminary/theological high school, and in February 2020 in Miclăușeni (Iași County) a training and evaluation meeting of the Mentoring programme took place, with the participation of the organisers, directors and mentors, an event publicised by Trinitas TV and Doxologia.

The main results obtained were: 27 teachers trained as mentors; 143 mentored students from the 9th grades, pastoral theology; 3 theoretical training sessions; 1 practical piloting programme; visits by programme coordinators to theological high schools/seminaries; mentor-coordinator interactions on an online platform (Google Drive).

Feedback questionnaires completed by mentored students and mentors after completing the mentoring programme, as well as a SWOT analysis of the mentor group in each school, provided a comprehensive view of the achievement of the programme objectives, the mentoring process, the difficulties, the best practice solutions/suggestions, and some aspects that will be integrated into the future development steps of the Mentoring programme.

The feedback questionnaire completed by the mentored students had 19 items, out of which 15 were closed-response items (for example, “My mentor has proven availability every time I needed it”; “My mentor supported me to increase my school performance level”) and 4 were open-response items (for example, “What is the greatest benefit of participating in the Mentoring program for you?”; “You didn’t ask me, but I would like to tell you”). The degree of completion of the questionnaire by the students was 88.11%, and the analysis of the answers indicates the following results:

- The relationship with mentors was very easy in 76.2% cases and easy in 19.8% cases;
- Targets were achieved for 82.5% of students;
- Total perceived availability to mentors was 77%;
- The importance of feedback was appreciated by 77% of students;
- 64.3% of students felt strongly supported in adapting to the seminary environment;
- The existence of confidentiality was perceived by 97% of students;
- The mentor’s motivation throughout the process was felt by 81% of students;
- The mentoring relationship met the expectations of 95% of students well and very well;
- School performance increased significantly for 76.2% of mentored students.

The benefits identified by the students participating in the programme reflect a correct and nuanced perception of the role of mentor (as defined in the programme’s vision), with all the diversity of interventions that this role entails: “open communication; guidance, support; understanding; motivation, gaining self-confidence; integration into the seminary community; improvement of school results; spiritual guidance; improving learning methods; a new mentor-student friendship (“I have a person who cares about me”.); self-knowledge; support for the discovery of the vocation; aid to overcome problems; listening and motivation”.

The feedback questionnaire completed by the mentor teachers had 24 items (19 closed-response items, for example, “I gave my mentored students advice and encouragement on their goals”; “My mentored students and I met regularly.” and 5 open-response items, for example, “Identify two difficulties you have encountered in your mentoring role”; “What are your suggestions for improving the mentoring program?”). The degree of completion of the questionnaire by the mentors was 100%, and the analysis of the answers indicates the following results:

- The relationship with the mentored students was a very easy one for 40.7% of mentors and easy for 51.9%;
- 70.4% of mentors were largely involved in achieving students’ goals;
- Self-perceived availability to mentors was 77%;
- 88.8% mentors regularly provided feedback to students;
- 66% of mentors put students in touch with teachers/professionals who could help them in the future;
- More than 60% of mentors perceived progress in school performance;
- 66.7% of mentors are satisfied and 18.5% very satisfied with the frequency of meetings;
- 63% of mentors are satisfied with the results achieved and only 7.4% are very satisfied;
- More than 96% of mentors perceived support from programme coordinators and the accessibility of the forms and tools used.

The benefits of the programme listed by mentors reflect awareness of a new role, distinct from the didactic one, as well as the need to expand the skills specific to a mentoring activity: “exercise of patience, awareness of new aspects of the school, social and psychological reality of mentoring students, development of counselling and listening skills, working with young people”. It should be noted that most mentors translate the personal benefits of mentoring participation into the results/changes achieved by/with students, which shows that most have been strongly involved in the mentoring process and focused on the needs and progress of mentoring. SWOT analyses of the mentoring programme were carried out by each seminary/theological high school and were discussed in the evaluation session. We present a summary of these SWOT analyses in the table below:

Table 1
Summary of SWOT Analyses from the 6 Seminaries/Theological High Schools

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> • Open communication with students, increasing mutual trust; • Increased school results; • Stimulating students' personal talents and skills; • Development of transferable skills for mentors (communication, teamwork) and new ones (knowledge of students' personality, development of emotional intelligence, etc.); • Increase collaboration with class leaders and other teachers; • Exchange of experience with other invited mentors and specialists; • Existence of an environment of learning, knowledge and professional and personal development for teachers and students. 	<ul style="list-style-type: none"> • Designing unrealistic mentoring objectives; • Low responsibility, disinterest of the mentored student; • Scoring promotion of mentored students; • Lack of a clear vision of developing the mentoring relationship; • Lack of space for activity; • Poor time management; • Lack of digital skills.
OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> • Increasing the prestige of the seminary over other high schools in the city; • Increase in the number of mentored students in the coming years; • Improving the relationship with the students' parents; • Access to a rich material base; • Connecting teachers, students, the school system to the objectives of mentoring. 	<ul style="list-style-type: none"> • The mentor and student's too busy teaching programme; • Routine; • Absenteeism; • Competing entourage, external temptations; • Parents who do not understand the role of the mentoring programme; • Associating mentors with teachers who write notes.

7. Conclusions

The Mentoring Programme for Theological Seminaries/High Schools, in its design and implementation, took into account the five aspects mentioned by DuBois for a successful mentoring, which he developed in different measures. In a reference meta-analysis of 55 mentoring studies, DuBois,

Holloway, Valentine and Cooper (2002) reported that best mentoring practices follow up on five aspects: (a) monitoring program implementation, (b) providing mentors through continuous training, (c) parental involvement, (d) structuring activities for mentors and mentored students, and (e) clarifying expectations about meeting frequency. DuBois *et al.* found that the presence of all five components doubled the effectiveness of mentoring programme.

The pilot mentoring programme presented in this paper centred on a well-organised and instrumental mentoring process, with human resources formed for this purpose and with specific materials, which facilitated the guidance of the mentoring process. Mentoring has been defined, designed and implemented according to the needs and specifics of seminaries/theological high schools, taking into account the literature. Despite the important role that mentor teachers play in the vocational development of beginning high school students/students/professors, research has shown that few teachers receive training or mentoring training (Hall *et al.*, 2008; Tang and Choi, 2007). Mentoring is not a natural process, easy to achieve, nor does it overlap perfectly with teaching skills, which means that an effective teacher is not necessarily an effective mentor as well. Hennissen *et al.* (2011) showed that mentoring skills can be learned and developed over time, which this programme has also achieved.

Most teachers who have chosen training as mentors have recognised the opportunity for their personal and professional growth, which is consistent with other scientific research (Campbell and Brummett, 2007; Walkington, 2005). Also, some of the mentors in the programme highlighted the complexity of this role (interaction of psychological, academic, social, spiritual, cultural aspects). Mentoring is frequently described as a complex activity in the literature (Ambrosetti and Dekkers, 2010; Tillema *et al.*, 2011), and the three elements identified: relationship, development needs and contextual elements, linked to achieving mentoring goals, require diverse and thorough skills.

Participants in the programme questioned the mentor's responsibilities in various situations and became aware of their importance, including the need to prepare for the emotional support of mentored students. And in other studies, participants have identified that a mentor's role is not just about developing the knowledge and skills of mentored students, but that the emotional support they provide is essential in the mentoring process (Kwan and Lopez-Real, 2005).

Ideas of collaboration, transformation and personal involvement are essential in the process of creating a culture of mentoring in a school organisation. Mentoring culture is not easy to cultivate in the educational environment (which seems more natural for such an activity) because it challenges the status quo of the school and involves the flexibility of conceptions/convictions about education, the repositioning of pedagogical mindsets, the increase of availability for learning and the openness to constructivist perspectives of school learning.

8. Limits and Future Directions

The improvement of the Mentoring programme will take into account the recommendations of the mentored students: “individual and group meetings more often with the mentor and more extracurricular activities”, and those of the mentor teachers: “inclusion in/in addition to the mentor team of psychologists specialising in adolescent psychology; introduction of activities based on emotional intelligence; more frequent meetings between mentors would help us learn from the experience of others; the objectives could be set after a longer period of time, after a longer period of accommodation for the student with the new school environment; fewer students for a mentor; students have more time to get to know their mentors, maybe even a semester, or maybe even enter the program in the 10th grade; making a guide for the mentored students; involvement of the families of mentored students; joint projects (between seminaries), where mentored students meet”.

Many of the benefits of the Mentoring programme were assessed through self-reporting questionnaires and the results were presented as a percentage. This may limit the objectivity of the results, and the lack of more in-depth statistical analyses may diminish the scientific value of the present study. Comparison of results between an experimental group and a control group could increase the objectivity and relevance of the results obtained through a mentoring programme.

A more specific assessment of the mentoring process through qualitative analyses of mentor logs or video recordings of mentoring sessions is recommended in order to develop a best practice manual. The results obtained cannot be generalised or caution is advised in their generalisation. There is a need to continue to monitor and measure the impact of the mentoring programme on students, even if the mentoring work is over. Knowledge of the evolution of students who have exited the mentoring programme can provide important data on the role and impact of the programme on the vocational path of students in theological seminaries.

REFERENCES

- Ambrosetti A., Dekkers J., *The Interconnectedness of the Roles of Mentors and Mentees in Pre-Service Teacher Education Mentoring Relationships*, Australian Journal of Teacher Education, **35**, 6, 42-55 (2010), <http://dx.doi.org/10.14221/ajte.2010v35n6.3>
- Ballantyne R., Hansford B., Packer J., *Mentoring Beginning Teachers: A Qualitative Analysis of Process and Outcomes*, Educational Review, **47**, 3, 297-307 (1995).

- Bonny A.E., Britto M.T., Klostermann B.K., Hornung R.W., Slap G.B., *School Disconnectedness: Identifying Adolescents at Risk*, *Pediatrics*, **106**, 5, 1017-1021 (2000).
- Campbell M.R., Brummett, V.M., *Mentoring Preservice Teachers for Development and Growth of Professional Knowledge*, *Music Educators Journal*, **93**, 3, 351-360 (2007), <http://dx.doi.org/10.1177/002743210709300320>.
- Cooper C.R., Grotevant H.D., Condon S.M., *Individuality and Connectedness in the Family as a Context for Adolescent Identity Formation and Role-Taking Skill*, *New Directions for Child Development*, **22**, 43-59 (1983).
- DuBois D.L., Holloway B.E., Valentine J.C., Cooper H., *Effectiveness of Mentoring Programs for Youth: A Meta-Analytic Review*, *American Journal of Community Psychology*, **30**, 2, 157-197 (2002).
- Hall K.M., Draper R.J., Smith L.K., Bullough R.V., *More Than a Place to Teach: Exploring the Perceptions of the Roles and Responsibilities of Mentor Teachers*, *Mentoring and Tutoring: Partnership in Learning*, **16**, 3, 328-345 (2008), <http://dx.doi.org/10.1080/13611260802231708>.
- Hargreaves A., Fullan M., *Mentoring in the New Millennium*, *Theory into Practice*, **39**, 1, 50-56 (2000).
- Hennissen P., Crasborn F., Brouwer N., Korthagen F., Bergen T., *Clarifying Preservice Teacher Perceptions of Mentor Teachers Developing Use of Mentoring Skills*, *Teaching and Teacher Education*, **27**, 6, 1049-1058 (2011), <http://dx.doi.org/10.1016/j.tate.2011.03.009>
- Ingersoll R., Strong M., *What Research Tells Us about the Impact of Induction and Mentoring Programs for Beginning Teachers*, *Yearbook of the National Society for the Study of Education*, **111**, 2, 466-490 (2012).
- Karcher M.J., Davis C., Powell B., *Developmental Mentoring in the Schools: Testing Connectedness as a Mediating Variable in the Promotion of Academic Achievement*, *The School Community Journal*, **12**, 2, 36-52 (2002).
- Kent A.M., Green A.M., Feldman P., *Fostering the Success of New Teachers: Developing Lead Teachers in a Statewide Teacher Mentoring Program*, *Current Issues in Education*, **15**, 3, 1-17 (2012).
- King K.A., Vidourek R.A., Davis B., McClellan, W., *Increasing Self-Esteem and School Connectedness Through a Multidimensional Mentoring Program*, *Journal of School Health*, **72**, 7, 294-299 (2002).
- Kuperminc G.P., Blatt S.J., Leadbeater B.J., *Relatedness, Self-Definition, and Early Adolescent Adjustment*, *Cognitive Therapy and Research*, **21**, 3, 301-320 (1997).
- Kwan T., Lopez-Real F., *Mentors' Perceptions of Their Roles in Mentoring Student Australian Journal of Teacher Education Teachers*, *Asia-Pacific Journal of Teacher Education*, **33**, 3, 275-287 (2005), <http://dx.doi.org/10.1080/13598660500286267>.
- Lee S., Wilkes J., *Mentoring and the Professional Development of Teachers*, *Mentoring and Tutoring*, **3**, 2, 33-38 (1995).
- McCann I., Radford R., *Mentoring for Teachers: The Collaborative Approach*, in Caldwell B., Carter E. (Eds.), *The Return of the Mentor: Strategies for Workplace Learning*, Falmer Press, London, 25-43, 1993.

- Mitchell J., Murray S., Dobbins R., *Dimensions of Mentoring Relationships: Benefits for Mentors*, Paper Presented at Practical Experiences in Professional Education (PEPE) Conference, Adelaide (1997).
- Rhodes J.E., Grossman J.B., Resch N.L., *Agents of Change: Pathways Through Which Mentoring Relationships Influence Adolescents' Academic Adjustment*, *Child Development*, **71**, 6, 1662-1671 (2000).
- Tang S.Y.F., Choi P.L., *Connecting Theory and Practice in Mentor Preparation: Mentoring for the Improvement of Teaching and Learning*, *Mentoring and Tutoring: Partnership in Learning*, **13**, 3, 383-401 (2007), <http://dx.doi.org/10.1080/13611260500206002>
- Thies-Sprinthall L., *A collaborative Approach to Mentor Training: A Working Model*, *Journal of Teacher Education*, **37**, 6, 13-20 (1986).
- Tillema H.H., Smith K., Leshem S., *Dual Roles – Conflicting Purposes: A Comparative Study on Perceptions on Assessment in Mentoring Relations During Practicum*, *European Journal of Teacher Education*, **34**, 2, 139-159 (2011), <http://dx.doi.org/10.1080/02619768.2010.543672>
- Walkington J., *Mentoring Preservice Teachers in the Preschool Setting: Perceptions of the Role*, *Australian Journal of Early Childhood*, **30**, 1, 28-35 (2005).
- ** *Legea educației naționale nr. 1/2011*, https://www.edu.ro/sites/default/files/legea-educației_actualizată%20august%202018.pdf.
- ** *Regulamentul pentru tutorat*, propus de Congresul Facultăților de Teologie din Patriarhia Română (Sâmbăta de Sus, septembrie 2005) și aprobat de Sfântul Sinod al Bisericii Ortodoxe Române.

MENTORAT ÎN SEMINARIILE/LICEELE TEOLOGICE ORTODOXE: UN STUDIU PILOT

(Rezumat)

Utilizarea îndrumării prin programe de mentorat a devenit în prezent o practică frecventă pentru componenta de dezvoltare profesională și vocațională. Prezenta cercetare vizează beneficiile unui program de mentorat implementat pentru prima dată în seminariile teologice ortodoxe. Proiectarea unui program de mentorat adaptat unor nevoi specifice liceelor vocaționale, formarea mentorilor, implementarea și rezultatele acestui program sunt analizate și discutate în lucrarea de față.

BULETINUL INSTITUTULUI POLITEHNIC DIN IAȘI
Publicat de
Universitatea Tehnică „Gheorghe Asachi” din Iași
Volumul 67 (71), Numărul 1-2, 2021
Secția
ȘTIINȚE SOCIO-UMANE

EMPLOYING DICTIONARIES IN LEARNING ENGLISH

BY

VIORICA ICHIM*

State Agrarian University of Moldova,
Faculty of Economics

Received: April 26, 2021

Accepted for publication: June 2, 2021

Abstract. The enhancement of the quality of foreign language teaching and learning requires the use of linguistic resources such as textbooks, workbooks, tests etc. But all of them are based on dictionaries, which are a fundamental tool of learning and teaching a language, the core of any teaching program and the basic building block of any language course. Lexicographical sources help learners to become more independent of teachers, thus contributing to their active and effective learning. Providing students with an adequate training in the proper use of a dictionary is of extremely great help in developing their skills in gaining basic knowledge of a language. The purpose of this article is to examine the importance of using dictionaries in the language learning/teaching process, and to make some suggestions as to how to teach/learn to use dictionaries.

Keywords: dictionary use; English language learning; English language teaching training.

1. Introduction

There are distinct approaches to teaching and learning a foreign language, but one of the most effectual is the full and extensive use of various dictionaries. The utility of dictionaries as an invaluable source of information

**e-mail*: vioricaichim2020@gmail.com

is widely avowed. Unfortunately, many people have never picked up a dictionary or check one very occasionally, and have no idea how to use it properly. Others use them haphazardly, and often do not really finish up with the suitable definition of the word they need. Most students, especially the beginners, are not aware of the useful information a dictionary can contain. Often they believe a dictionary can only provide them with the spelling, pronunciation and the translation of a word, but this does not square with reality. A good dictionary holds a lot of useful and compulsory information such as the family and usage of a word, its synonyms and antonyms, grammar data, information about the difference between the spoken and written English, biographical and geographical information as well as diverse thematic lists. A lexicon often provides knowledge of language which cannot be found elsewhere. It is very important to bring to the students' attention that with the help of a dictionary; parallel to the process of lexeme enrichment, some grammar rules can be learnt, as every dictionary entry is supposed to include basic grammar characteristics that can be indispensable for a proper learning of the new vocabulary. Dictionaries also develop the learners' autonomy, i.e. with their help students can improve their vocabulary by themselves. If students know how to use diverse dictionaries effectively, they will gain hundreds of hours of self-guided study. Hence, the more the students use this tool, the better they are at using it, and the more value they can find in it.

In very many educational institutions, there is a great lack of basic and practical skills of dictionary utilisation, i.e. no dictionaries are used in class. Learners come into contact with dictionaries only when they encounter unknown or difficult words. Teachers have to play an important role in helping students achieve a high level of proficiency in dictionary use, but, unfortunately, most of them devote very little time to this activity. In most cases, it depends on the teachers' professional skills and the methods they use in teaching a foreign language, though the methods used during a class are determined by many circumstances such as the subject taught, the available time and resources and the learners. Some teachers are even unaware of all the dictionaries a student can use. Thus they are less likely to encourage learners to use diverse dictionaries in order to perform specific tasks. Dictionaries must be teachers' and learners' fundamental and indispensable tools of language teaching and learning, and teachers should encourage the use of dictionaries employing various methods of effective vocabulary instruction.

2. Increasing Learners' Vocabulary

Vocabulary lies at the heart of language proficiency. A wide vocabulary is one of the biggest academic assets a student can have. Teaching vocabulary, an important part of every lesson regardless of which skill we are focusing on, differs from teaching grammar, writing or other concept-based skills.

Helping students to improve their English vocabulary can be quite a rather difficult task, but a teacher has to make every effort to fulfil this mission. There are several reasons why students cannot meliorate or develop their vocabulary:

- they cannot use a dictionary properly;
- they overuse translating dictionaries;
- many students feel like they can get by with what they already know, and the fact is that they are not challenged enough to use dictionaries in class and for homework assignments, i.e. to take risks and learn and use new words and phrases;
- sometimes, students learn a foreign language at such a fast rate that teachers might miss their vocabulary development. Nevertheless, in order to continue this prompt learning, vocabulary improvement needs as much attention as grammar.

Teachers should employ diverse methods of effective vocabulary instruction. Here are some hints on how to train students to be better at expanding their vocabulary.

- At the beginning of each school year, a few classes should be set aside for teaching learners how to use a dictionary – how to use the front matter, interpret the entries, signs, abbreviations, the subject lists etc.
- A teacher has to carry out an analysis of all the dictionaries which can be used by teachers and learners. They also should systematize the use of these lexicographic sources, analyse the dictionary use techniques and adopt and apply new methods of the students' dictionary utilisation improvement.
- Each grade should have a dictionary suitable for its level of education. Students develop their skill of using a dictionary gradually over time. Children should start to use a dictionary as early as possible. Picture dictionaries, for example, are a great way into dictionary use for very young children. They contain a limited number of words with an illustration for each of them and an easy-to-understand definition. As the children get older, a teacher should introduce more advanced dictionaries for primary school pupils, high school pupils, university students and adults, each acting as a step in the process of their language proficiency betterment. A teacher should gradually introduce different kinds of dictionaries as well, in order learners to be able to perform all the given tasks comprehensively, thus mastering their speaking skills. As to mono- and bilingual dictionaries, there is no unanimous opinion concerning the ones learners should use at more advanced stages. Some teachers are opposed to bilingual dictionaries, because they think that learners should come into contact with English as much as possible. Others declare that learners should have a bilingual dictionary on hand as a supportive tool, but that training should be done employing only monolingual dictionaries. This is because sometimes a quick

translation works better, but it is a good idea to foster thinking and explanation in English. But, whatever the case, the most important thing is that, when students do not fully understand the meaning of a word they translate and finish up getting confused, a good teacher has to use any dictionary in order to clear up the uncertainty quickly, or else it will grow. Students should be advised to use the dictionary which would answer a specific task. It is one more good opportunity to make them use different lexicographic sources. Most children are computer-literate and could use on-line dictionaries effectively. Teachers have to be competent to give the necessary guidance and explain what are the advantages and disadvantages of using an on-line dictionary versus a traditional one. Thus there must be various dictionaries in the classroom, and learners should be encouraged to use them as often as possible.

- Learners should read a preassigned text at home in order to give them the opportunity to use dictionaries. Reading a fixed text in class with learners in the higher grades (7–12) should be avoided.
- New words should be introduced in context. It's impractical to start a lesson by giving the students a list of new words and having them look them up and read their definitions. Instead, the teacher should introduce the topic of the lesson and make the students remember what they already know. Then she/he should ask the learners to discuss the topic in pairs or groups. After that, the teacher should tell an interesting short story or show and describe a picture which would contain the words the students have to learn. The teacher has to clear up any questions the students have concerning the meaning of some new words. In order for students to learn how to use them correctly, the teacher should give them the opportunity to work more deeply with their dictionaries, i.e. to give them more time to understand and memorise the words.
- When, within a class, there are students with different degrees of ability or educational level, the teacher should perform some form of what is called differentiated instruction. One of the strategies a teacher can use in this case is to divide the words which are to be introduced through the lesson into three parts. The first basic one should contain the items or concepts which the teacher wants every student to be very comfortable with at the end of the class. The second part should comprise the words that she/he expects at least 60% of the class to have successfully comprehended. The last part should include the vocabulary that perhaps only the higher-level students are able to absorb. This is a differentiated instruction planning, and it attempts to address the ever-present dilemma of teaching students who are on a different learning curve within one class. A teacher has to introduce new words and concepts that would challenge all the students in a class, *i.e.* she/he has to strive to meet the need of all students. Higher level students will be grateful for the opportunity to review the words they

have learnt before, but they need to constantly enrich their vocabulary just as lower-level students do, and this is an effectual way to help them fulfil that.

- A great way to help students enrich their lexicon is to ask them to keep a personal word-record book in which they would add all the new words assigned per unit or picked up somewhere else. This can also be done using an Excel spreadsheet or on a wiki the whole class can contribute to and share. Whichever the medium, it is important to ask students to update and use it permanently.

The following pieces of advice on how to use a dictionary will be helpful to those who want to expand their vocabulary thereby mastering the foreign language.

1. You need good knowledge of the alphabet if you want to find a word in a dictionary, because all words are arranged in alphabetical order from A to Z.
2. Before trying to find the meanings of a word, you should first read and comprehend the specific notes at the beginning of every dictionary which inform you how to use the dictionary.
3. A word in the English language, as a rule, has more than one meaning which can carry completely different senses. It also can be used as different parts of speech. Therefore, you have to read all the meanings and choose the one that suits the necessary context. You should learn by heart as many meanings as possible.
4. It is essential to remember that looking up a word in a dictionary does not guarantee that you will memorise and use it properly afterwards. If you want to understand a word as thoroughly as possible, you should read, using a monolingual dictionary, as many sentence examples as possible, and form your own sentences using the most significant or all its meanings. The obsolete and little-used meanings can be left unclarified. They are unlikely to be useful in day-to-day life. You must take risks and use the new words you have come in contact with as often as possible. When you can use a new word successfully, it can be said that the word has been added to your personal vocabulary.
5. You should find out if a certain word is used in phrases. The meaning of a phrase is often not obvious from the meaning of the individual words in it. For example, you cannot do a word-for-word translation of the expression “*to rain cats and dogs*” which means “*pouring rain*”. There are many important phrases which are used very often, and you have to know them.
6. It is also useful to study the additional information about a word a dictionary contains such as the word family, the words that are similar in meaning, its antonyms, the verb form, the speech (formal or colloquial) in which this word is used, it is an American or British English word, etc. The origin of a

word can also provide you with helpful information which would contribute to its full understanding.

3. Employing Activities and Games to Improve Dictionary Skills

So that the students see dictionaries as a valuable resource of vocabulary improvement and language skills development, they need not only to learn how to use them but also to make use of them on a regular basis. A dictionary can support any activity that stretches learners' vocabulary, and a teacher must purposefully create activities, tasks and assignments with this clear aim. Using dictionary games for teaching a foreign language is an entertaining method of teaching students how to master their dictionary skills.

The following activities and games can help teachers pursue this goal.

1. One of the most important activities is the identification of all the parts of a dictionary entry: *Word, Pronunciation, Part of Speech* and *Definition*. It is also essential for students to identify words at the top of a dictionary's pages. In this case, their utilisation of a dictionary is more efficient.

2. Another activity which raises awareness of dictionary layout and parts of speech is to give the students a table of words from the text that they had to read for homework, for example:

Table 1
Word Class

NOUN (n)	VERB (v)	ADJECTIVE (adj.)	ADVERB (adv.)
home			
		different	
	think		
news			
			increasingly

Then a student has to give a clear explanation of the difference between the four parts of speech shown in the table and the symbols *v.*, *adj.*, *adv.* and *n.* used to denote them. The learners have to use their dictionaries to complete the table. Learners can construct (as a follow up activity) their own sentences using the parts of speech which have not been used in the text. It would be very good if the learners could form sentences which would meet the topic of the text.

3. After students have learned about word classes and word families, another fun game can be played with intermediate or advanced learners, namely the teacher gives the learners a definition in their native or the English language, depending on the students' level, and has them find the word in their dictionaries. The winner is the student who raises his/her hand first with the correct word and page number. It is better to start with very basic words and, as

the students progress, to increase the difficulty of the definition. A spelling list would be very much to the point.

4. A similar activity is to ask students to guess and write down definitions for words that are not entirely familiar to them. Once students have presented their own definitions, a dictionary is checked and the definition closer to the one in the dictionary is the winner. This game is more incentive if a timer is set as well.

5. A thought-provoking activity or guessing game would be to ask students to match words with their definitions. One word can be highlighted in a sentence or short paragraph, and then a number of definitions from the dictionary are provided. Students must match the word in the sentence with its correct definition. This can be done with words that have several meanings.

6. A great way to improve the students' vocabulary is to use entry cards. Entry cards contain the new vocabulary words. The students are asked to explain the meaning of the words from the text they had to read for homework and use them appropriately in a sentence before starting to retell and discuss the text.

7. Word placards, on which the new words relating to a particular unit or a particular period of time of the course are written or displayed, can be hung on a wall in the classroom. They can be referenced and pointed out during a few classes. That facilitates the first step of the vocabulary learning proceedings.

8. Crossword puzzles have always been well-liked games which help to improve vocabulary. It is significant not only to understand the definition of the words but also to formulate sentences using the words in the crosswords, so that students can develop their knowledge of how to use the words as well as what they mean.

9. A stimulating activity has proven to be the picking up a random word from a dictionary and getting the student to look it up. Then one student has to read out its first definition. That has to be done a few times. The words must be written on the blackboard. Then the students are asked to write a sentence or a short story using these words either in the order they have been looked up, in their alphabetical order or randomly.

10. With a class of very young children the following activity can be practiced. After the teacher calls out a word relating to a specific topic, for example animals, flowers, stationary etc., the children have to find it in the dictionary. The pupil who is the first to find it says the number of the page and writes the word on the blackboard. The fastest pupil can be rewarded by asking him/her to call out another word. At the end of this game, all the class write the words in their word-record book. The pupils have to learn the words and their spelling by heart for the next class. By the end of the week the whole class could have a spelling test on all the words. This can help children develop an interest in checking up words.

11. Many people consider that it is sufficient to know 2,000 English words in order to be able to cover most situations. But there exist many collocations, i.e. word combinations, which have to be learnt by heart because they are very often used. The learners must know that sometimes it is necessary to translate the meaning of a word combination rather than the words it consists of. A good activity to help them memorize that is to give students a list of common phrases they do not know, starting with the most common ones. For lower level learners these can be “*How are you?*” “*How old are you?*” etc. The learners must search through the entries to find the necessary phrase, thus understanding that some words which are present in the expression can have other meanings depending on the short combination of words that people often use as a way of saying something.

12. The following phonology activity highlights the usefulness of a good dictionary in determining the correct pronunciation of a word. It assumes learners know the phonetic alphabet very well, and that the teacher’s pronunciation is close to the dictionary form. The teacher selects some key words that are important for the course/lesson and writes them on the blackboard. The learners look their phonetic transcription up in their dictionaries. The teacher pronounces each of the key words twice – correctly and incorrectly. Learners have to guess which of the pronunciation is right. Then they go to the blackboard and right the phonetic transcription of the word he/she has pronounced next to the word on the blackboard.

13. One of the best means to help learners develop their vocabulary is the traditional use of belles-lettres. This activity is sometimes called extensive reading, i.e. reading for pleasure. The teacher should ask the students to pay particular attention to the new words per chapter or even paragraph, so as to consciously persist with the development of their vocabulary. It is essential to recommend that the students choose books which are slightly above their comprehension level in order to arouse their interest.

The utilisation of different activities and games in teaching and learning a language should not be ignored, because they irrefutably improve the learners’ vocabulary. A teacher has to keep in mind that all these activities have to be enjoyable.

4. Conclusion

Dictionaries are invaluable reference instruments used to teach/learn a language for both indigenous and non-indigenous students. They are a store of valuable knowledge, and their wide application contributes to the effectiveness of foreign language teaching and learning. Dictionaries support the development of students’ language skills and master their art of using a word. The skills necessary for proper dictionary consultation are acquired through explicit instruction and practice. By giving students a wider glimpse at the use of

dictionaries and their importance, teachers are not only help them acquire the language in a practical way, but also provide them with a sense of independence when learning it. A teacher has also to be responsible for the students' further development. It is an undeniable fact that a student who has been taught to make good self-guided use of a dictionary will gain considerable autonomy about the decisions he/she makes concerning his/her further language skills improvement and development. Dictionary training, therefore, has to be an integral part of any syllabus and a natural part of any language course which requires serious attention and allocation of time. If students are taught to use dictionaries correctly and as often as possible, they will develop a good vocabulary habit and comprehend that they can benefit greatly from them.

REFERENCES

- Gairns R., Redman S., *Working with Words*, Cambridge University Press, Cambridge 1986.
- Hatch E., Brown C., *Vocabulary, Semantics, and Language Education*, Cambridge University Press, Cambridge, 1995.
- Ilsou R., *Dictionaries, Lexicography and Language Learning*, Pergamon Press, Oxford, 1985.
- Jackson H., *Words and Their Meaning*, Routledge, London, 1991.
- Wallace M., *Teaching Vocabulary*, ELBS, London, 1987.

UTILIZAREA DICȚIONARELOR ÎN ÎNVĂȚAREA LIMBII ENGLEZE

(Rezumat)

Îmbunătățirea calității predării și învățării limbilor străine necesită utilizarea multor resurse lingvistice: manuale, culegeri de exerciții gramaticale, teste etc. Însă ele toate se bazează pe dicționare – un instrument fundamental de învățare și predare a unei limbi, nucleul oricărei programe de predare și elementul de bază al oricărui curs de limbi străine. Sursele lexicografice îi ajută pe studenți să devină mai independenți de profesori, contribuind astfel la asimilarea mai activă și eficientă a materialului. Oferind studenților o pregătire adecvată în ceea ce privește utilizarea corectă a dicționarilor, profesorii dezvoltă abilitățile lor de dobândire a competențelor lingvistice de bază. Scopul acestui articol este de a examina importanța întrebunțării dicționarilor în procesul de învățare/predare a limbilor străine, și de a oferi câteva sugestii despre modul în care profesorii/studenții ar putea preda/învăța utilizarea dicționarilor.

BULETINUL INSTITUTULUI POLITEHNIC DIN IAȘI
Publicat de
Universitatea Tehnică „Gheorghe Asachi” din Iași
Volumul 67 (71), Numărul 1-2, 2021
Secția
ȘTIINȚE SOCIO-UMANE

**WRITING IS MASCULINE, GOSSIP IS FEMININE: AMERICAN
MYTHS IN SHIRLEY JACKSON’S “THE POSSIBILITY OF
EVIL”**

BY

IOANA BACIU*

“Gheorghe Asachi” Technical University of Iași,
Department of Teacher Training – Foreign Languages

Received: April 27, 2021

Accepted for publication: June 7, 2021

Abstract. In her short story “The Possibility of Evil”, Shirley Jackson deconstructs the gendered play for power in 1950s America through the gothicization of prescriptive roles of femininity, one of which is the spinster. As the last descendant of the family that settled the town during the American Revolution, the story’s (anti)heroine is both privileged by and cheated of her illustrious ancestry. American history is a construct edited and enacted by men, in which masculinity is defined along the lines of rebellion and violence; it is passed on from father to son. Thus, due to her gender, the protagonist is indeed of “strange worth” as she cannot overtly assert her power over the townspeople that she believes are, in a sense, her subjects. Male and female power, asserting themselves in different ways, compete in the story as the protagonist aims to compensate for women’s erasure from the official records of the making of American history by taking a “grass root approach” and affecting the lives of ordinary people instead. Thus, the sexual politics are reversed through a character that switches the dynamics from “victim-of-patriarchy-turned-monster” as “monster-which-empowers-itself-through-the-mimicry-of-male-power”. In a story whose foundational origins can be traced to Hawthorne’s *Young Goodman Brown*, one of the first texts to critique the belief in American exceptionalism, Jackson explodes the fantasy of small town America as the keeper of traditional

*e-mail: ioana.baciu@academic.tuiasi.ro

values, emphasizing the idea that the seed of all evil is the fixation on American exceptionalism and American purity – just like in the case of Hawthorne’s protagonist, sin is in the eye of the beholder.

Keywords: American literature; gender; gothic; American exceptionalism; Puritanism.

1. Introduction

First published in the *Saturday Evening Post* in December 1968, “The Possibility of Evil” is the story of a senior spinster who terrorizes the small town she lives in due to delusions of grandeur that are part aristocratic early-settlement Americana, part purely Puritan in their obsession with the preemptive sanctioning of “possible evil” from the minds and hearts of fellow townspeople. Diane Hoeveler calls it worthy of Poe himself, or of a “Flannery O’Connor in an angry mood” (Hoeveler, 2005, p. 274), reading the story as autobiographical and the protagonist as a double as the writer herself. In her dismantling of the American suburban dream, Jackson has to establish it, first; thus, the façade of respectability typical of her stories is traced back, here, to the earliest instances of American myth-making, as the town in which the story is set is an emblem for the highest American ideals. The competition between the legitimacy of male and female ancestry is embodied by the story’s protagonist, Adela Strangeworth, the descendant of the first family to settle in small community, who has constructed an aristocratic persona of irreproachable respectability which serves as a façade for her covert meddling in the townspeople’s lives. With the dignified demeanor fit for small town royalty, Miss Strangeworth impersonates a caricatural version of a petulant princess crossed with a spiteful stepmother, intent on keeping a watchful, controlling eye on the members of the community she feels she has a responsibility over as the last descendant of family that effectively founded the town.

Miss Strangeworth’s behaviour of surveillance is clearly traceable to Puritan doctrine. According to Deborah L. Madsen, “The terms ‘elect nation’ or ‘redeemer nation’ referred to the collective experience of sainthood or salvation through God’s grace. Puritans of the Massachusetts Bay Colony believed that God intervened in human history to work the salvation not only of individuals but also communities or nations” (Madsen, 2009, p. 3). Furthermore, if a community was to be saved, it was entrusted with the salvation of all its members – the sin of the individual imperiled the fate of the collective: “A sin committed by any one member of the congregation placed in threat the sainthood for all the others. Not surprisingly, this encouraged individuals to watch each-other, as they watched themselves, for signs of backsliding or any tendency away from the serious purpose to which they had devoted themselves and to which God had committed them” (Madsen, 2009, p. 4).

2. Surveillance Society and Small Town America

The town matriarch asserts her controlling tendencies by sending anonymous letters to the families she gathers information about while performing the innocuous task of shopping at the local grocery store. By observing and manipulating the details she gleans from gossip, she knows exactly what to write in her letters to maximize their effect to devastating proportions: she targets a first-time mother's insecurity about her new-born child, interferes in the relationships between teenagers, plunges an already vulnerable acquaintance deeper into alcoholism, preys on a neighbour's anxiety about an impending surgery, insinuating that it might deliberately fail as her nephew might have an interest in inheriting her fortune, plants the seeds of imagined infidelity in an unsuspecting wife's mind. After sowing her kernels of distrust ("Miss Strangeworth never concerned herself with facts; her letters all dealt with the more negotiable stuff of suspicion" Jackson, 2015, p. 381), she simply waits for them to bear fruit, as one insinuation inevitably leads to drama, which in turn generated further familial rifts that Miss Adela is more than willing to capitalize upon. Like an angered goddess of Fortune, she carries on the tradition of the most important person in town by literally making or breaking the happiness of every family in the community.

The "duty" of the singular Miss Strangeworth, Goddess of Fortune, of Justice, or simply another descendant of Hawthorne's Young Goodman Brown, is to only apparently preserve the façade of perfection, since she effectively wreaks havoc, carrying the problematic relationship between man and sinfulness which preoccupied the people of Salem village well into the mid-century. Her goal is not to shape all houses in town to the model of her own, but to keep all others subordinate to the unequalled beauty of her own witch's château, thus turning the inhabitants of the town into her subjects, as she grants herself, like an absolute ruler, the right of liberally dispensing misery around her. Miss Strangeworth thrives on her singularity and is jealous of any type of competition, even from an infant:

"That little girl is going to grow up expecting luxury all her life," she said to Helen Crane.

Helen laughed. "That's the way we want her to feel," she said. "Like a princess."

"A princess can be a lot of trouble sometimes," Miss Strangeworth said dryly (Jackson, 2015, p. 379).

The unmistakable irony in her final comment about spoiled princesses and the headache they can be to their community is that it can apply to both Miss Strangeworth *and* the Crane baby, with the former posing the actual, deliberate threat to the town as its most spoiled-princess turned-despotic-ruler, in the reinterpretation of the fairy-tale myth of the inevitable monstrosity of the

single woman with access to power. The classic fairy-tale stepmother marries for status and privilege, fostering her own offspring who are in competition with all children from the king's previous marriages; her power over the kingdom is asserted when the male is emasculated, either by magic, because he is absent in battle or because the Queen uses her powers of seduction to manipulate him, and each time it is to overrule the stepdaughter's claim to inheritance. The right to rule is lawfully hers not only when she becomes of age, but when her maturity, both physical and psychological, is proven by her successful union with Prince Charming. The step-daughter, thus, never has access to power alone; she must demonstrate her sanity – the first condition of her eligibility as a leader – through vetting from a male third-party, i.e. her husband. Portrayals of single femininity in fairy tales are, with the exception of the fairy god-mother who is actually a surrogate for the dead biological mother, evil: the stepmother or the witch, who are sometimes one and the same.

The identification of a flaw which touches upon the entire family's integrity helps Miss Strangeworth indirectly articulate the sense of her own superiority along the lines of social class, whose boundaries she wishes to preserve. By distinguishing between two types of genesis - a legitimate, genuinely aristocratic one that she herself belongs to as the last descendant of the founders of Pleasant street, and a false, degenerate one – that of the Crane family and their baby, whose aspirations to a life of luxury unsettles Miss Strangeworth's view of her own social position as unchallengeable, Adela emphasizes her wish to be recognized as the last and only aristocrat in town. Consequently, she cannot tolerate any competition from any other prospective princesses on her turf, especially since their legitimacy to the title is questionable by virtue of inexistant peerage. On the other hand, the binary of oppositions suggested by concluding question ("*Some people just shouldn't have children...* implies that there are others who *should*) symmetrically refers back to Miss Strangeworth and her own childlessness. Ironically, if there are some families who meet the spiteful spinster's criteria for procreation, those with the best pedigree in town would be the Strangeworths themselves - the very ones whose family name will die with their last scion, Adela. When telling tourists about the town's beginnings and her family's involvement in its settlement a hundred years before, Miss Strangeworth remembers that the townspeople "wanted to put up a statue of Ethan Allen" (Jackson, 2015, p. 377), a revolutionary war hero from Vermont (where the story is likely set), instead of a statue of her grandfather, whose lumber mill was the center of the community's prosperity. The desire to be "put up on the pedestal" and its derived entitlement is Adela's inherited due, as she feels her ancestry is on a par with that of the recognized historical champions of 1777. As a progeny of the nation's founding fathers, this American princess feels that the town should worship her in the same way that they revere the statue of Ethan Allen – as this does not happen, her sweet graces turn sour.

Adela's targeting of fifteen-year-old Linda and Dave Harris might be a projection of her own failed romance, especially since the most effective way to keep the couple apart is to infuriate the girl's father. Linda's incessant crying due to the horrible things in Miss Strangeworth's letters could very well be another mirroring of the old woman's stages from little town darling to spurned young woman to local vigilante. If the Crane girl is a reflection of herself as baby, spoiled and lovingly clad in embroidered trousseaus and Linda is a portrayal of her teenage self, the reader is able to trace Miss Strangeworth's own progression towards her current position. By meddling in the families' personal lives, Adela effectively takes on the role of her father and grandfather, the local patriarchs of both the nuclear family and town. The only statue in town is Ethan Allen's; while men's violence is recognized as nation-founding or character forming (Mr. Lewis does not have a problem threatening the Harris boy with horse-whipping if he visits again), women are forced to assert their power in covert, anonymous ways, like the method chosen by this particular daughter of the American revolution herself. In Adela Strangeworth, Jackson effectively exposes the myth of the biological programming of woman as nurturer by virtue of her sex and the repercussions of denying women political, public power. Instead of the nurturing matriarch greeted by everyone in town, who always has a kind word and a piece of advice for a fellow in need, Adela copies the uncompromising methods of the patriarch. Her understanding and use of power is only gentle, passive, or traditionally feminine in its covertness, but not in its impact – her vicious slander causes just as much damage as physical violence would, since the social construction of power as solely masculine power excludes women.

Miss Strangeworth reads the symbols of power displayed around town and around her house correctly, accurately assessing that her gender belongs to rug-making, furniture polishing, and the planting of roses, while men are the makers of revolutions and the writers of history. The use and justification of violence is gendered, i.e. the expression of the masculine rise to power. For Miss Strangeworth or any other member of her gender, to have access to power is to become a "bad woman", a stepmother or a witch, to seek to imitate the male or to suffer from penis-envy, as the desire for power in a woman is viewed as aberrant in itself. Violence, however, is culturally enforced as the man's dominion, and its justification under the guise of "history" is a tactic inherited from Adela's male predecessors, her father, grandfather and the participants in the revolution. History as the written record of justified male violence spurs Miss Strangeworth to vindicate her own impulses in a similar way. If she cannot access power directly, she will merely mimic the social role of nurturer and respected, kind (but ultimately disempowered) perfunctory matriarch, but secretly seize and derive a sense of forbidden power by anonymously allotting gratuitous cruelty.

The elderly woman's duality between mature respectability and acute childish selfishness is reflected in her surroundings, simultaneously puerile and royal. The penchant for playing, alternating between the utmost seriousness and a child's black-and-white sense of justice, as well as the adult drive to be in charge of the rules of the game, are reflected in the princess's royal apartments. "Strangeworth House", as the custom-made cream stationery boldly states, is a gingerbread gothic mansion, the fairy tale's castle's evil twin. The pastel colours make it look good enough to eat: "Miss Strangeworth stopped at her own front gate, as she always did, and looked with deep pleasure at her house, with the red and pink and white roses massed along the narrow lawn, and the rambler going up along the porch; and the neat, unbelievably trim lines of the house itself, with its slimness and its washed white look...." (Jackson, 2015, p. 380). The fairy-tale atmosphere is doubled by the conspicuous artificiality which permeates the narrative from the first pages through the overuse of the same simplistic epithets, whose banality becomes glaring by force of repetition. The conventionality of "fresh", "clear", "bright", "washed" of the story's first paragraph is reiterated by the "washed white" glaze of the house. This visual aggression by triteness is a red flag for the underlying lack of substance of something too good to be true. Perfection bordering on the uncanny is a form of "white-washing" over the distasteful reality of Miss Strangeworth's meddling: her desire to purge evil from her community is another form of symbolic cleansing. Furthermore, the "bright sunlight" of the "lovely" summer day (another overused word, especially in the grocery shop) suggests a glaring blindness to the community's simmering grievances, just as the roses' strong scent might distract from Miss Strangeworth's actual occupation – the sending of letters meant to "open their eyes" (Jackson, 2015, p. 381).

The stationery used to send the letters, the colored pad of blue, pink, green and yellow, is non-incriminating because everyone in town uses it for jotting down transient, inconsequential daily notes, such as shopping lists or chore mementoes. The letters, written in pencil and "a childish block print" (Jackson, 2015, p. 381) are the exact opposite of the heavy "Strangeworth House" engraving paper completing the official-looking set of trimmed quilled pen, inherited from her grandfather, and gold-frosted pen, having belonged to her father, which are the centerpieces of Adela's desk. The writing of letters in particular and writing in general is framed here as a masculine legacy that Miss Strangeworth has appropriated and subverted, continuing the forefathers' legacy by policing the community's life in subtler, womanly ways. "Feminine" gossip lacking the endurance of the written word, women are thereby excluded from the important decision-making processes immortalized in writing. The things accomplished for the community by the male heirs of "Strangeworth House" are lost to the family's only daughter, whose name will only endure as long as she does not marry. According to Diane Long Hoeveler's reading, the protagonist is a double of Jackson herself, who oscillated between the gothic and the comic in

her fiction, often portraying herself as torn between the draining duties of family life and the more personal responsibility to herself, that of fulfilling a private longing, that of being a writer: “Miss Strangeworth is a masochistic self-portrait, an indictment of a creative self who does not find any artistic or cathartic redemption, only destruction and rejection. It is an extremely dark tale to leave as a legacy to oneself, and it could only have been written by a woman who understood herself as possessing a ‘strange’ ‘worth’ to her community” (Hoeveler, 2005, p. 274). The woman who writes, as in the case of Gilman’s turn of the century story, is still subversive in the American mid-century; feminine writing is a subversive act of witchcraft, the transgressive appropriation of a male act by the “female of the species”.

In contrast to the phallic, masculine pens and quills left behind by the founding men of “Strangeworth House” and what Adela would have no objection to calling “Strangeworth Town” (“sometimes she found herself thinking that the town belonged to her” Jackson, 2015, p. 377), the objects inherited from the feminine side of the family are all embedded in the fabric of every day domesticity: “the light, lovely sitting room, which still glowed from the hands of her mother and her grandmother, who had covered the chairs with bright chintz and hung the curtains. All the furniture was spare and shining, and the round hooked rugs had been the work of Miss Strangeworth’s grandmother and her mother” (Jackson, 2015, p. 380-381). The other significant detail belonging to the family’s feminine side are the roses, as old as the house itself, going two generations back. Adela tends them, but she never shares them, not with tourists, not even for church offerings – they are only picked to adorn the inside the rooms of her home. The duality of the rose as a sweet-smelling flower which can cause unsuspecting harm fits Miss Strangeworth’s split between her private and her public persona, while at the same time echoing the inexpugnable chateau of fairy-tale’s Briar Rose. The scent that attracts tourists to Pleasant street is similar to the gingerbread house trap – one can look, but must not go in, making the roses a strategy of defense for the dictator-princess who wishes to preserve her autonomy. Ironically, while Mrs. Strangeworth’s house seems so predictable to the public that anyone can be lured into believing the place is a museum, a building freely open to anyone, it is in fact the most opaque of places, while the closed homes of the other townspeople, who feel are revealing little, to nothing, about themselves, are almost transparent to Adela’s unflinching gaze.

The legend about the one tourist who had mistaken Strangeworth house for the town’s museum and wandered in, exploring the house none the wiser about his error, is not only in keeping with the overall air of artificiality in the Strangeworth house, but a testament to its sole heiress’ resistance to change. The place must be preserved as inherited, ink-stand desk and all, and Adela’s reticence to personalize it is ambiguous: on the one hand, it can be read as its inhabitant’s dehumanization in her relationships to others, her transformation

into an automaton that cruelly dispenses life-altering sentences from her elegant desk, whose life is entirely dedicated to the preservation of a glorious, identity-shaping past, rather than an empathetic being of flesh and bones; on the other it is this very obsession with father's house and mother's roses, symbolic surrogates of her parents and grandparents, the only significant emotional connections in her life that makes human. Adela is already used to living vicariously through the memories of relatives long dead; her current writing of letters is a different way of vampirizing others' lives.

Diane Long Hoeveler turns to Judy Oppenheimer's biography of the author (*Private Demons: The Life of Shirley Jackson*, 1988) to further link the story with Shirley Jackson's ancestor Edward Henschall, a born and bred Englishman who became an immigrant for reasons unknown (Hoeveler, 2005, p. 274). This further personalizes the story as a variant of Jackson's own link to the American Revolution and the question of male ancestry: "The strange family history suggests that disaster – complete financial ruin, desertion, and loss of identity – can occur overnight and can arrive suddenly, with no warning, out of nowhere" (Hoeveler, 2005, p. 274). Family is history and history is family for Miss Strangeworth; she is herself a kind of a living museum in the sense that Faulkner's Emily Grierson was a "fallen monument", a human document attesting the existence of an age long gone. More than an elderly spinster's dwelling, the house is a symbol; its authenticity and genuine historical connection to the early American settlements make it so. The trimmed quill and golden fountain pen on the living room's desk might seem a deliberate display of the American Revolution, for which the written document – the Constitution – is a fundamental image of the founding of the America nation. To have a quill and desk display as the main living-room attraction is to intentionally court analogies between the imagery of the Revolution, particularly the portraits of the founding fathers and the ultimate symbol of their historical contribution – and Strangeworth house. Bernice M. Murphy reads Jackson's prevalence for mansions as settings in her novels (such as *The Sundial*, or *We Have Always Lived in the Castle*) setting as the heir to the classic gothic of the *Castle of Otranto*, the American variant of haunted European homages to a past that returns to haunt one. The mansion, as an import from America's banished mother, Europe, is still tied to the theme of the haunting sins of the past under the guise of the aristocracy:

The country mansion is where the squire or the lord traditionally resided, a figure whose worth was based upon the rent and labor of his tenants. The house in such cases functioned as both headquarters and showcase: an intimidating symbol of power whose very solidity gave an illusion of permanence, and a visible reminder of the wealth and taste of its occupier. The psychological and social importance of such a building is given a unique resonance when transported to the colonial landscape of America, which is partly why the feature of the

antebellum plantation house recurs with such frequency in the southern gothic [*sic*] (Murphy, 2005, p. 114).

The feeling of nobility that gives Jackson's characters a sense of entitlement and patronage over the villagers or fellow citizens is thus explained by their view of themselves as either original New England dwellers or simply the descendants of European aristocrats. Though she does not live in the country or has villagers she can exploit for labour, Miss Adela views herself as the smaller version of the British country lord with a country mansion in the colonies. Mocking the concept of American nobility and exposing it as just another facet of the very exploitative values the original thirteen colonies were distancing themselves from, Jackson also attacks the Emersonian spirit of self-reliance, on which the new aristocracy of the colonies was supposedly based. Miss Strangeworth's grandfather, the owner of the lumber mill, enacts a similar type of exploitation of the villagers, which he comes to regard as property, because they are indebted to him for jobs, in much the same way that the English aristocracy retained their class privilege. The mentality of "businessman as savior" of the local economy is one that Adela inherits in fancying herself the princess of the entire town, with power over her subjects ("there wouldn't have been a town here without the lumber mill" Jackson, 2015, p. 378). The American spirit of entrepreneurship favours a capitalist form of materialistic elitism similar to aristocratic exploitation, as the first builders of mansions across the pond were "Victorian exemplars of free enterprise, the new aristocracy in American life" (Murphy, 2005, p. 114). Adela, whose name itself is a derivation of the Germanic word for "noble", is a character in a parable of the hollowness of self-aggrandizing American capitalism.

The importance of writing in the making of history becomes apparent, further problematizing Adela's own relationship to it and the gendered approaches to women's participation in history. Miss Strangeworth's awareness that she is not just anyone in town, but part of a family who has made history, is a strong incentive for her to make her own imprint on the course of events, albeit anonymously. Pencil stub and childish block characters replace quill and golden fountain pen and their inevitable calligraphy, multi-coloured note-pad is preferred to engraved paper in a lack of permanence part of the housewife's day-to-day (the pencil can be erased, the pastel sheets are the disposable carriers of shopping lists) characteristic of women's status in society – woman's words are gossip, not the law. What Adela does is put gossip (perceived as inconsequential, petty and trivial) in writing, in the most piercing and hurtful possible way, but by doing so, she is mimicking the articulation of history. The difference between occurrences which are gossip and important events is determined by the existence of an authoritative figure which determines which is which: the transformation of common facts to culturally altering events does not become official until recorded and recognized as such by the authorities that be. History, understood as the chronological succession of *truthful* events, is the

ultimate masculine construct of an interrupted string of victories. Its artificiality and embeddedness in ideology is contrasted to the intrinsically problematic “truth” of gossip.

The tensions between “masculine” writing and “feminine” speech, legitimate versus illegitimate discipline and punishment, the overt and covert policing of collective mentalities, the negotiation of the public and private constitute the deeper, gothic underlayer of a spurned princess’s fairy-tale. Adela’s refusal to defer to male authority, not marrying, reigning in Strangeworth house by herself, is the ultimate American act of rebellion for a country that establishes its identity by breaking with the mother-country – a self-titled princess, she wields her power however she sees fit. Adela Strangeworth, thus, *is* carrying on the forefather’s legacy, but in a rebellious, disruptive way, signaling the foremother’s voicelessness in having their contributions as makers of history publicly acknowledged. If we dare upset the father and grandfather and integrate Miss Adela’s epistles in the tradition of female writing, she is certainly different from Charlotte Perkins Gilman’s narrator from “The Yellow Wallpaper”, but similarly disruptive. The one thing the two characters have in common, however, is the impossibility to sign their name (“...her name, Adela Strangeworth, a name honored in the town for so many years, did not belong on such trash” Jackson, 2015, p. 382). The apparent cognitive dissonance in revering and respecting her name and its place in the town’s history and the act of sending such vile letters which dishonor it. Adela’s anonymity is a metaphor of women’s historical anonymity, which she instrumentalizes to shape the lives of the townspeople, a political, as much as personal, act.

Adela’s interference in folks’ personal lives erases the boundary between the public and the private, an erasure as deeply American as New England puritanism itself. The embeddedness of sin and guilt into the cultural premise of the American Revolution, the paradoxical combination of self-reliance and self-hatred, of the faith in victory in attaining the American dream and transgressing all obstacles with the right amount of determination and proverbial Protestant work ethic and the Calvinist doctrine of innate depravity, between belief and self-doubt, might explain the character’s conviction that “The town where she lived had to be kept clean and sweet, but people everywhere were lustful and evil and degraded and needed to be watched; the world was so large, and there was only one Strangeworth left in it” (Jackson, 2015, p. 382). Adela has fashioned herself into a preserver of the town’s social and moral purity and of distinctions of any kind – mingling with outsiders would translate to miscegenation, which explains her rejection of upward social mobility or any type of close rapports between classes, such as that between herself and Mr. Lewis, the grocer, or Linda Stewart and “the Harris boy”, whose first name she seldom mentions because she probably deems him unworthy of the girl’s attention.

The reason why she never offers her roses to strangers is that they might “take them into strange towns and down strange streets” (Jackson, 2015, p. 378), diluting, in a sense, the town’s uniqueness, robbing it of its status of historical revolutionary town. The essential connection Miss Strangeworth makes is between her forefathers’ ability to found a town and the purging of evil from the settlers’ hearts, for the first American settlements were instilled, early on, with the doctrine of exceptionalism and the need to consider themselves the builders of a New Eden, New Adams and New Eves, the descendants of John Winthrop’s “City Upon the Hill”. Adela is, in a sense, trying to prevent the Fall in the town that she sees as still uncorrupted by sin, upheld into a state of grace by her family’s excellent work, without seeing that she herself has morphed into the serpent of temptation. The poisoned words she pours in the townspeople’s ears through her letters is the unleashed evil in the world that she so fears. Paradoxically, Miss Strangeworth believes that, as town founder, she is endowed with the omnipotence to destroy that which she has created, the disembodied voice of God calling the sinful adamic couple to judgment after their fall from grace. For the recipients of the letters, the hints and insinuations (which can be generally taken to read “I know what you did”, unraveling the specific paranoia of each individual’s conscience) of unsigned papers read as indictments of one’s character, sentences passed by the all-seeing eye of God: “Miss Strangeworth awakened the next morning with a feeling of intense happiness and, for a minute, wondered why, and then remembered that this morning three people would open her letters. Harsh, perhaps, at first, but wickedness was never easily banished, and a clean heart was a scoured heart” (Jackson, 2015, p. 385). Isolated, as she is, by her status, Miss Adela cannot participate in the gossip of the town with the other women, as she does not favor any close relationships outside the decorum of acceptable social interaction, and relay the incriminating information by word of mouth. The vulgarity of the prospect would taint her name; furthermore, her actions are neither idle nor petty, but well-deserved; their affirmed purpose is to “scour” the hearts of fellow townspeople to banish the evil therein.

Tempting serpent and punitive voice of the divine at the same time, Adela operates from within the sweet-smelling core of her house on Pleasant Street like the worm in a red, shiny apple, the snake in the bower of her personal version of Eden. Tzvetan Todorov’s 2002 survey of Otherness in the European humanist tradition of thought was useful here in understanding the American tradition of individualism. Starting with Alexis de Toqueville’s remarks on the American democracy, Todorov notes that individualism is the result of the passage from traditional society, dependent on a hierarchy, which forces individuals to socialize, to democratic societies, in which it is not obligatory for the members of the community to interact as much: “Modern or democratic society gives everyone the same status; as a result, its inhabitants no longer have need of one another to constitute their identity” (Todorov, 2002, p. 17).

Miss Strangeworth is a strange combination of both, as she is both fiercely private and a busybody.

The roses' pregnant, almost overbearing fragrance, the lustful symbolism of their lush color are clear signs of lurking corruption and debased nature of Miss Strangeworth's domestic garden of Paradise. It is as if the scent of the red roses were the trigger awakening the impulse to write her venomous letters, since the ones she keeps in her bedroom, where she takes her beauty sleep in the afternoon, are a purer, innocuous white. This aspect of women's power as the forbidden fruit percolates the story, illuminating the correspondences between the character's garden and the imagery of the fallen Eden. Eve's transgression as an attempt to be "more equal" in a Miltonic sense translates to Adela's violation of gender taboos. The exclusion of womanhood from the realm of Culture, Jackson seems to say, and not the intrinsic and artificial constructions of what a gender's qualities should be, is what ultimately leads to sin. The presence of myth and intertextuality in her work is attributed by Joan Wylie Hall, author of a study of Jackson's short works, to the young writer's anxiety about penetrating into the tradition of male writing due to her gender, occupation as a housewife and status as a novice writer (Hall, 1993, p. 7), while at the same time remarking her reliance on women's oral tradition, on ballad and folklore that she makes extensive use of (in the female writing tradition of Katherine Ann Porter and Elizabeth Bowen). In this sense, Miss Strangeworth could indeed be, seconding Diane Long Hoeveler's opinion, a double of Jackson herself, an emblematic figure of the woman writer as a witch, a self-appointed associate of her New England sisters-in-spirit from Salem.

3. Conclusions

The mixture of innocence and corruption, childishness and maturity and the mythological layering in Jackson's tale (Biblical, fairy-tale-inspired, historical) and Miss Strangeworth's character reminds of Faith's pink ribbons in Hawthorne's emblematic story. As James C. Keil remarks, their much-discussed ambivalence in literary criticism revolves around the symbolism attached to them and their wearer, the "ambiguity in the description of Faith – is or is not her sign of her spirituality of faithfulness? is she modest or immodest?" (Keil, 2005, p. 90). Despite their childish colour, the ribbons are signifiers of female sexuality and redolent of the wife's breach of Puritan conventions which forbid the married woman to express desire in public. While Faith's hair is modestly covered by her Puritan cap, the ribbons' movement in the wind, as she shakes her head outside the threshold, is just one element of a game of seduction that Goodman Brown cannot or does not want to grasp. Sexuality as an integral, natural part of human nature instead of a signifier of sin, woman as

an organic part of the play of signification, avoiding Othering by the subversion of Nature/Culture binaries, is a path of reasoning unknown to Goodman Brown. His projection of hope in humanity's salvation is fused to his wife's ("I'll cling to her skirts and follow her to heaven"), proof that Goodman Brown himself is unsure of what he believes in, dumping the burden of his personal redemption on the allegorically-named Faith. Ironically, to catch on her skirts into the heavens is to effectively follow her to hell, for the flying women of the story are witches, inevitably damned for all eternity. Goodman Brown sees sin everyone around him as a projection of his own lack of faith in his own purity in a similar way to Miss Strangeworth's conviction that evil lurks in everyone except herself. She is a descendant of the Puritan doctrine of predestination and of the Elect, of which she indubitably considers herself to be one, divinely singled out to judge characters and assign punishment. Bernice M. Murphy identifies the New England Gothic in Jackson's fiction as the most likely place for the setting of "The Lottery" as the place's rife with gothic symbolism had already been established by the work of other gothic writers, in particular Hawthorne (Murphy, 2005, p. 105).

REFERENCES

- Hall J.W., *Shirley Jackson: A Study of the Short Fiction*, Twayne, New York, 1993.
- Hoeverler D.L., *Life Lessons in Shirley Jackson's Late Fiction: Ethics, Cosmology, Eschatology*, in Murphy B.M. (Ed.), *Shirley Jackson: Essays on the Literary Legacy*, McFarland & Company, Inc., Publishers, Jefferson, North Carolina and London, 267-280, 2005.
- Jackson S., *The Possibility of Evil*, in Hyman L.J., Dewitt S.H. (Eds.), *Just an Ordinary Day*, Bantam Books, New York, 377-385, 2015.
- Keil J.C., *Early Nineteenth-Century and Puritan Constructions of Gender*, in Bloom's *Modern Critical Interpretations: Nathaniel Hawthorne's Young Goodman Brown*, Chelsea House Publishers, New York, 87-106, 2005.
- Madsen D.L., *American Exceptionalism*, Edinburgh University Press, Edinburgh, 2009.
- Murphy B.M., *"The People of the Village Have Always Hated Us": Shirley Jackson's New England Gothic*, in Murphy B.M. (Ed.), *Shirley Jackson: Essays on the Literary Legacy*, McFarland & Company, Inc., Publishers, Jefferson, North Carolina and London, 104-126, 2005.
- Oppenheimer J., *Private Demons: The Life of Shirley Jackson*, G.P. Putnam's Sons, New York, 1988.
- Todorov T., *Imperfect Garden: The Legacy of Humanism*, trans. Cosman C., Princeton University Press, Princeton and Oxford, 2002.

SCRISUL E MASCULIN, BÂRFA E FEMININĂ: MITURI AMERICANE ÎN
“THE POSSIBILITY OF EVIL” DE SHIRLEY JACKSON

(Rezumat)

În povestirea sa “The Possibility of Evil” („Posibilitatea răului”), Shirley Jackson demantează luptele de putere din America anilor 1950 prin goticizarea rolurilor prescriptive ale feminității. Ca ultimă descendentă a familiei fondatoare a micului orașel de provincie în timpul Revoluției americane, (anti-) eroina este, paradoxal, beneficiara privilegiilor care decurg din faptul că provine dintr-o familie ilustră fără a se putea bucura de acestea la modul concret. Istoria Statelor Unite ale Americii, marcată de mitul propriei excepționalism (credița că sunt predestinate unui destin aparte), pare, în această povestire, un construct editat și pus în practică exclusiv de bărbați. Masculinitatea, asociată cu rebeliunea și violența, constă într-un set bine definit de valori centrate în jurul deținerii și exercitării puterii. În calitate de fiică a familiei fondatoare a orașelului de provincie, puterea protagonistei e de natură incertă, de vreme ce nu-și poate exercita în mod concret dominația asupra celor pe care-i consideră supușii săi. Astfel, ea recurge, în mod simbolic, la subterfugii pentru a compensa ștergerea contribuției femeilor la scrierea istoriei. În mijlocul casei Adelei Strangeworth tronează biroul moștenit de la bunicul revoluționar, pe care se află piesele de rezistență ale puterii masculine creatoare a narațiunii numită istorie: pana și tocul de aur, trimiteri la documentul fundamental al democrației de dincolo de Atlantic, Constituția Americană. În contrast direct cu aceste simboluri ale puterii masculine fondatoare de țară, foițele colorate de hârtie pe care Adela trimite scrisori anonime tendențioase vecinilor ei problematizează semnificația scrisului ca act creator, care poate influența și distruge vieți. Bârfele fără fundament din biletele protagonistei, odată puse în scris, suferă o mutație simbolică de la efemer la permanent. Dominanta de extracție puritană a răului, întâlnită la clasicii literaturii americane (Nathaniel Hawthorne) plasează povestirea lui Shirley Jackson în tradiția literaturii gotice, subliniind legătura directă dintre obsesia păcatului și exceptionalismul american.

BULETINUL INSTITUTULUI POLITEHNIC DIN IAȘI
Publicat de
Universitatea Tehnică „Gheorghe Asachi” din Iași
Volumul 67 (71), Numărul 1-2, 2021
Secția
ȘTIINȚE SOCIO-UMANE

**IDEOLOGIE, REDEWENDUNGEN, SPRACHFORMEN UND
LEBENSMODUS IN DEN KOMMUNISTISCHEN JAHREN
RUMÄNIENS**

BY

MIHAELA IULIANA DUDEANU*

“Gheorghe Asachi” Technical University of Iași
Department of Teacher Training – Foreign Languages

Received: April 19, 2021

Accepted for publication: May 25, 2021

Abstract. Throughout the ages, the concept of ideology has been redefined to include those values that the ruling class thought essential. In this paper, we take a more comprehensive view on the term and analyse the relationship between communist ideology and language as a semiotic structure, together with the changes the communist ideology brought to the Romanian language. Expanding the topic, we approach the way in which this ideology reflected into the school curricula, especially where foreign languages are concerned. Furthermore, as one of the constant features of Romanian communist culture is the colour red, the semantics of red is discussed in relation with the false myth of the blood shed by the working classes who sacrificed for the wellbeing of all. Our aim is to place our analysis in the area where the individual and collective past is brought to the present in order to save it from oblivion and also to reveal the extent to which the working class ideology was a toxic one.

Keywords: ideology; communism; the semantics of the colour red; working class; foreign languages study.

**e-mail:* mihaela-iuliana.dudeanu@academic.tuiasi.ro

1. Einleitung

Das gemeinsame und persönliche Dasein der rumänischen Bürger wurde in der Zeit zwischen Ende des Zweiten Weltkrieges und der Wende im Dezember 1989 von der ideologischen Diktatur so hart und umfassend geprägt, wie es niemals in der Geschichte des Landes geschah.

Der Begriff „Ideologie“ hat laut dem Duden Wörterbuch eine dreifache Bedeutung: er bezieht sich auf 1. „an eine soziale Gruppe, eine Kultur o. Ä. gebundenes System von Weltanschauungen, Grundeinstellungen und Wertungen“; 2. eine „politische Theorie, in der Ideen der Erreichung politischer und wirtschaftlicher Ziele dienen (besonders in totalitären Systemen)“; oder 3. eine „weltfremde Theorie“. Die Herkunft des Wortes im Deutschen ist französisch (man kann „idéologie“ mit „Ideenlehre“ gleichsetzen) und wurde von dem französischen Philosophen A. L. C. Destutt de Tracy (1754–1836) geprägt (*Duden: Deutsches Universalwörterbuch*, 2007).

Dem französischen Wörterbuch „Le Robert“ gemäß ist Ideologie in der philosophischen Rede ein relativ neuer Begriff und bezeichnet „étude des idées, de leurs lois, de leur origine (Lalande) [...] l'ensemble des idées, des croyances et des doctrines propres à une époque, à une société ou à une classe ... [un] système d'idées, [une] philosophie du monde et de la vie“ (*Le Robert*). Das Wörterbuch „Grand Dictionnaire Terminologique“ enthält einige Zitate, die eine überzeugende Definition des Begriffes bilden und die, wie es scheint, in einem gewissen Maße auch unsere Meinung und Auffassung zum Konzept ausdrücken, und zwar: 1. „états de conscience liés à l'action politique, et principalement ceux qui se représentent sous la forme de mots et de phrases: un discours lié à la politique“ (*Le Grand Dictionnaire Terminologique*, http://gdt.oqlf.gouv.qc.ca/ficheOqlf.aspx?Id_Fiche=8462410); 2. „ensemble de croyances et d'idées qui fournissent au système social une justification et motivent l'action qui le perpétue“ (*Le Grand Dictionnaire Terminologique*, http://gdt.oqlf.gouv.qc.ca/ficheOqlf.aspx?Id_Fiche=8462411).

2. Die Ideologie des rumänischen Kommunismus

Im Kontext des rumänischen Kommunismus trat der Begriff „Ideologie“ als Lehnbegriff auf, d. h. als ein nach der Theorie der Bolschewiken nachgebildeter Begriff, der in Russland von Lenin, dann von Stalin eingeführt wurde. Gemäß dieser Vision unterliege das Individuum dem Einfluss eines Sozialdeterminismus, ein Einfluss, der von seinen Taten und Optionen reflektiert und von der Sozialgruppe, genauer von der Arbeitersozialklasse, woraus er stammt, determiniert sei. Die angeborene Begabung des Einzelnen sei auf diese Art für die Entwicklung der Gesellschaft nicht bestimmend, sondern eher riskant, da die Persönlichkeit des Menschen und ihre angeblich hemmenden Strukturen für die ideologische Neuorientierung des Staates eine echte Gefahr

bilden würde. Unter diesen Umständen musste der in anderen gesellschaftlichen Umfeldern außer denen der Arbeiterschaft geborene Bürger um- oder neu erzogen werden. Doch die einzige mögliche Erziehung wäre in diesem Fall nur jene, die ihn in einen Erbauer der „neuen kommunistischen Gesellschaft“ verwandeln konnte, d. h. eine Erziehung, die vorerst von den Philosophen Marx und Engels vorgestellt, später von Lenin und Stalin umgesetzt wurde. Auch die Kultur in ihrem Ganzen sollte sich an dieses gründliche Ziel orientieren. Die Kultur wird in diesem Sinne, durch die wichtige Leistung der „nützlichen Propaganda“, zum „grandiosen“ Zweck des sowjetischen Kommunismus. Damit verfolgte man auch mit zahlreichen Mitteln das Erreichen einer liebevollen Haltung der Partei und ihrem Führer gegenüber zum einen und eines wachsenden Hasses auf „feindliche“ Taten und Gedanken der Vertreter des ehemaligen Gesellschaftssystems zum anderen. Auch die sich in Gefahr befindende Heimatidee sollte man gegen die Feinde ständig verteidigen. So wurden die Konzepte „Feind des Volkes“ und das „proletarische Internationalismus“ in den Vordergrund gerückt. „Proletarier aller Länder, vereinigt euch!“ war der Ansporn, der täglich auf der ersten Seite der offiziellen Zeitung „Der Funke“ (Scântea) erschien. Die intendierte Vernichtung der Feinde, wer auch immer sie waren, machte sich nun durch eine Reihe von unzähligen unmoralischen, sogar grausamen Handlungen und Verbrechen gegen die Menschlichkeit offenkundig.

Die Folgen des ideologischen Transfers in Rumänien sind negativ gewesen und waren in allen Bereichen und Teilen der individuellen Existenz der Menschen anzusehen. Ihre Tiefe und Reichweite prägten das Leben und Erleben vieler nachfolgender Generationen aus. Im Jahre 2006 wurde unter der Initiative der aktuellen bürgerlichen Gesellschaft eine präsidentielle Kommission zur Analyse der kommunistischen Diktatur in Rumänien gebildet. Dementsprechend erörterte man, wie und inwiefern die Diktatur wirtschaftlich, sozial und kulturell das Land markiert hat. Als der ehemalige Staatspräsident Traian Băsescu seinen Schlussbericht im rumänischen Parlament vorlas, hat er öffentlich die kommunistische Regierung als „illegitim und kriminell verurteilt“ (Comisia prezidențială pentru analiza dictaturii comuniste din România, 2007, S. 15).

Des Weiteren versuchen wir zu identifizieren, wie die oben kommentierten unheilvollen Erscheinungen das Verhalten der Menschen beeinflusst haben und wie ihre Schicksale sachlich und sprachlich umgeändert haben. In Bezug aufs Verhalten möchten wir nämlich über die Dualität der Menschen in der Familie und Gesellschaft sprechen. Um diese noch anschaulicher zu machen, haben wir als opportun gefunden, einige Leute aus jenen trüben Jahrzehnten über ihre Erlebnisse erzählen zu lassen, damit es für unsere Zeitgenossen verständlich wird, wie sie die tägliche Existenz konkret und praktisch erlebt haben. Dann werden wir mit der Beschreibung jener Aspekte weitergehen, die sich durch eine deutliche Spezifität in der

Gesellschaft jener Zeit mundartlich, semantisch und symbolisch bemerkbar machten. In diesem Zusammenhang wollen wir ein paar Sprachstrukturen erwähnen, die mit einer neuen Semantik erschienen und Teile der rumänischen Sprache geworden sind, die weder früher noch jetzt, da solche Tatbestände schon lange vergangen sind, existierten.

3. Verdoppelung?

Die Bevölkerung von damals führte eine Doppelexistenz: es gab einen Unterschied zwischen Denken und Reden, weil die Offenheit im Rahmen der Familie und der Gesellschaft großen Ärger verursachen konnte. Alle Rumänen wussten, dass der „Kaiser“ zwar nackt war, aber öffentlich musste er mit den schönsten goldenen Kleidern angekleidet sein! Diese falsche Haltung änderte auch die Stimmungen und Beziehungen in Familiengruppen: man verdächtigte manche Verwandten als Kollaborateure, deshalb sprach man in ihrer Anwesenheit nur über offizielle Probleme und Wirklichkeiten, also dem Standard gemäß. Oder man wählte dabei nur unwichtige, ideologische Diskussionsthemen, wie zum Beispiel das Wetter von draußen. Die Kinder durften nicht an Diskussionen teilnehmen, weil sie keine Kontrolle beim Sprechen hatten. Sie wurden hinaus zum Spielen geschickt, damit die einigen vertrauten Verwandten tatsächlich kommunizieren konnten (Die Lehrerin Valentina Sturzu hat ihre ganze Kindheit gewusst, dass ihr Vater gestorben war. Tatsächlich lebte er im Dachboden versteckt und nur seine Frau kannte die Wahrheit).

In der Schule, wo die Parteikontrolle allgegenwärtig war, gab es eine allgemeine, anscheinend voreingenommene Haltung der Lehrkräfte dazu - es handelte sich freilich um eine Scheinheiligkeit, die alle Leute, Lehrer und Professoren vor unerwünschten Fragen und anderen Folgen rettete. Bei Schulveranstaltungen trugen die Schüler vor den Augen und Ohren ihrer Lehrer und Eltern lobpreisende Gedichte an die Partei vor. Die Lehrer äußerten dabei ihre Freude über das erfolgreiche Schulfest und die Eltern ihrerseits den Stolz auf die künstlerischen Begabungen ihrer Kinder. Niemand dachte damals über die für die Zukunft der Kinder schädlichen Folgen nach. Zu jener Zeit warteten andere „Parteiaufgaben“ auf die Lehrer und andere Sorgen lasteten auf die Eltern. Nach und nach, jeden Tag hörend und sehend, erfuhren die Kinder die simulierte Wirklichkeit und als sie dessen bewusst geworden waren, hatten sie schon die Dissimulierungsschule beendet oder die Abschlussprüfung bestanden. Über Jahre hinweg, als sie Erwachsene wurden, betrieben sie erfolgreich dieselbe Erziehung mit ihren Kindern, weil sie die Scheinheiligkeit schon früher, vor vielen Jahren sehr gut kannten, nur die Rollen waren verschieden. Als junge Bürger und Eltern hatten sie viele andere Probleme und Sorgen, an die sie denken sollten. Die größte Sorge für die jungen Leute war hauptsächlich die materielle Lage, insbesondere die Lebensmittelversorgung ihrer Familien.

Früh am Morgen eilten sie zu überbelasteten Bussen, um pünktlich im Dienste zu sein oder zu einer bestimmten Verkaufsstelle so rasch wie möglich zu gelangen, wo man einige Stunden später neue Waren in spärlichen Mengen vorzufinden waren. Die vielen Einschränkungen und vor allem der Mangel an Nahrungsmitteln und anderen Gütern machten sich besonders in den achtziger Jahren des vorigen Jahrhunderts überall im Land spürbar. Die Schlangen vor den Geschäften vermehrten sich rasch und im Alltagsleben der Rumänen wurden diese zur Gewohnheit.

Doch ein stiller, aber vielsagender Zeuge jener Zeiten sei unter anderen die Milchflasche erwähnt, die für die Leiden eines guten Teils der Gesellschaft kennzeichnend war. Darüber hinaus diente diese Mehrwegverpackung den Käufern auch als effizientes Kommunikationsmittel zwischen den Käufern.

Die Milchflasche tritt als Element einer Zeichensprache auf und ist folglich in ein spezifisches semiotisches System eingeordnet, dessen Bedeutung heutzutage fast völlig verschwunden ist. Eine leere Milchflasche vor einem Lebensmittelgeschäft zeigte auf, dass an die Reihe ein Käufer schon früher angekommen sei, der außer Milch für seine Kinder noch andere Lebensmittel oder Sachen für den Haushalt von anderswo einkaufen musste, so dass die alleinstehende Flasche auf die Anwesenheit ihres Besitzers an der Reihe paradoxerweise zu deuten blieb. Inzwischen lief der Flaschenbesitzer von einem Laden zum anderen, von einer Schlange zur anderen, aber wenigstens wusste man Bescheid, dass am Lebensmittelgeschäft eine Wartestelle für ihn besetzt war. Niemand hatte etwas dagegen, keiner der Käufer verweigerte die Rolle der Milchflasche, hingegen erkannte man sie als solche an und stimmte solidarisch zu. Heutzutage nimmt man etwas Ähnliches noch an, wenn irgendwo (in einem Warteraum zum Beispiel) ein Stuhl mit einem Objekt von jemandem besetzt wird.

Die häufigsten Frühkäufer waren zu jenen Zeiten die alten Leute, meistens die Großeltern, und das aus zwei Gründen: erstens wachten sie früher auf als die jüngeren Familienglieder im Haus, da ihre Schlafzeit bekanntlich kürzer ist, und zweitens hatten sie tagsüber frei, weil sie Rentner waren. Wegen der kleinen Warenmengen musste man ins Geschäft nachts oder frühmorgens gehen, als es noch dunkel war (weil das aufgeforderte Bedürfnis nach Sparsamkeit die Betriebszeit der Straßenbeleuchtung verkürzte) und da konnte man die Alten an der Schlange unschuldige Witze und Anekdoten flüstern hören.

Unschuldig, weil diese von irgendeinem verkleideten Angeber vernommen werden konnten; nie konnte man wissen, ob in der Nähe ein Mann der Partei oder der „Securitate“ da hinter stand oder nicht. Nur manchmal und sehr leise flüsterten sie Witze über den „Genossen“ und über die „Genossin“. Der Zuhörer wusste doch genau, worüber und über wen die Rede war. Auch mit dieser anspielenden Redensart machte man dem wachsamem kommunistischen Regime stand und so verbreitete sich dazu noch eine seltene, seltsame, sogar

umstürzlerische Volksliteraturform, die wahrhaftige und bekannte Leseschlüssel für alle war.

In Gesprächen konnte man die Personenidentität bei dem Gehör der bereits erwähnten Appellative (der Genosse, die Genossin) sehr leicht entziffern, eben auf Grund der absichtlich falschen Betonungsweise der Endsilben. Die Hervorhebung bestimmter Artikel „-l“ (tovarășul) bzw. „-a“ (tovarășa) war semantisch motiviert, denn der Fokus auf das leitende Ehepaar sein musste. Dadurch entfiel bei den zwei Wörtern die Pluralform, indem sie wie regelrechte, ausschließlich auf einen Mann und seine Frau beschränkte Eigennamen fungierten. „Der Genosse“ war als Ersatz für den Parteisekretär verwendet, der von den Parteimitgliedern und seiner Kamarilla allmählich zum höchsten Staatsleiter in übertriebener Weise, bis zu einer anstößigen Grenze, geschmeichelt wurde. Das war aber nur eine Formsache, in Wirklichkeit wurde er gehasst. Bei einem kurzen Rückblick auf die schmückenden Beiwörter aus den förmlichen, offiziellen Oden an ihn stoßen wir auf Epitheta dieser Art: „großartig, grandios, ruhmvoll, gewaltig, hervorragend“ (Ursu, 1986, S. 2-3), deren ständiger Gebrauch einen widerlichen Eindruck bei den Zuhörern hinterließ.

In seinem Gedicht „Hymne zum Präsidenten des Landes“, macht der Dichter Andrei Ciurunga eine echte Liebeserklärung: „Oh, ich habe ihn so kräftig und weise gesehen...“ (Ciurunga, 1976, S. 2-3). In Bezug auf Nicolae Ceausescu Persönlichkeit benutzte man (*i.e.* die Parteileute) hyperbolische Vergleiche („Prometheus“ stand zum Beispiel für seinen Mut (Ibidem, S. 16)) oder Metaphern wie „Steuermann“, „Bootsmann“ für die sichere Führung in schwierigen Zeiten. Solche unwirklichen Wörter waren überall zu hören, bis zum Überdross. Man versuchte damit die Idee einer einzigen Persönlichkeit in der Geschichte der Menschheit zu beglaubigen. Für die „Genossin“ Elena Ceausescu verwendete man in der Regel die sprachliche Struktur „Gelehrte, Wissenschaftlerin, weltbekannt“, ein obligatorisches Syntagma, sowie „der flinke Achilles“. Trotzdem wussten alle Rumänen, dass hinter dem akademischen Titel von Elena Ceausescu ein riesiges Vakuum offen lag, das ab und zu von authentischen Spezialisten und ihren Leistungen ausgefüllt wurde. Oder von Menschen, die moralisch zu schwach oder vielleicht von Menschen, die aus politischen Gründen zu erschreckt waren, um in die momentan geforderte Veröffentlichung ihrer eigenen Forschungsbücher, Erfindungspatente sowie anderer wissenschaftlichen Arbeiten im chemischen Bereich unter Elena Ceausescu Name nicht einzuwilligen.

4. Vorgetäuschte lexikalische Strukturen

Es gab noch viele andere Syntagmen, deren Bedeutungen nach den Ideen und Prinzipien der kommunistischen Parteileitung geändert wurden. In diesem Sinne sei hier das viel gebrauchte doppelte Adjektiv „bürgerlich-

gutsherrlich“ aufgeführt, das in herabsetzender Weise auf das alte politische Regime hinwies. Von der Herkunft her sind die beiden Vokabeln unterschiedlich. Während das Wort „moșieresc“ („gutsherrlich“) eine rumänische Bildung aufweist, ist das Wort „burghez“ (auf Deutsch: „bürgerlich“) dem französischen „bourgeois“ und dem italienischen „borghese“ entlehnt. Im Französischen stammt das Wort „bourgeois“ aus dem spätlateinischen sowie alten deutschen Wort „bourg“ (= Burg). Ursprünglich verwiesen Vokabeln wie „bourgeois“, „borghese“, „bürgerlich“ auf Bewohner einer Stadt, später auf relativ reiche, aber ungezogene Leute. Das galt bis zur Französischen Revolution (1789), als derartige Benennungen eine Person, die nicht arbeiten wollte, doch Güter besaß und manche Sitten des Adels nachahmte, bezeichneten. Dieser Sinn ist beispielsweise von Molière in seinem berühmten Theaterstück „Le bourgeois gentilhomme“ anschaulich hervorgehoben, in dem solche unanständigen, faulen Bürger von den Aristokraten unaufhörlich missachtet sind. Im modernen Französischen hat diese Bezeichnung den oben erwähnten Sinn verloren. Dadurch wird nur eine Person gemeint, die auf ihre sachlichen Güter stolz ist, jedoch ganz unaufmerksam auf alles, was Kunstsinn, Liebe für das Schöne, künstlerische Bohème und Ähnliches heißen mag. Ein deutliches Bild für die aktuelle Gestalt des französischen Bourgeois kommt z. B. in der Familie Verdurin aus dem Roman „À la recherche du temps perdu“ von Marcel Proust vor. Ein weiteres, ebenfalls berühmtes, aus der französischen Literatur herausgenommenes Beispiel dazu ist die Fabel von La Fontaine („Die Grille und die Ameise“), wo die Ameise „une bourgeoise“ darstellt und die Grille im Gegenteil „un aristocrate“, der eben durch das dauernde Üben seiner musikalischen Begabung verarmte, dafür aber von der fleißigen Nachbarin mit Verachtung behandelt wurde. Für sie ist die Kunst im praktischen Leben total unnötig.

Übrigens besitzt der Begriff „Bourgeoisie“ (auf Deutsch: „Bürgertum“) eine wohl definierte Bedeutung innerhalb der auf Karl Marx zurückgehenden marxistischen Theorie, in der er als Synonym für Kapitalist und damit für „Ausbeuter“ auftritt. Mit der französischen Übersetzung des „Manifesten der Kommunistischen Partei“ hat die marxistische Philosophie in Frankreich die ehemalige Struktur des „Ancien Régime“ übernommen und politisch und sprachlich rehabilitiert, darin gehörte unter anderem das Wort „Ausbeutung“. Diese auf eine Dichotomie in Weiß und Schwarz ausgerichtete Vorstellung bezüglich auf das Vorhandensein von zwei sozialen Klassen in der Gesellschaft drang auch in Rumänien ein und die ganze Rederei darüber machte einen geraumen Platz für die so genannte „Holzsprache“ der Kommunisten frei. Es ging dabei um die soziale Schicht der vermeintlich nicht arbeitenden, aber wohlhabenden Personen, die der armen, aber fleißigen Klasse der Arbeiter gegenübersteht. Mit dem besonders unter der Leitung des Parteisekretärs Gheorghe Gheorghiu-Dej gebrauchten Ausdruck „bürgerlich-gutsherrlich“ traten auch andere Begriffe wie „Arbeiterklasse“, „Kollektivierung“, „Feind des

Volkes“, „sozialistisch“, „kommunistisch“ u. a., stark wuchernd, in die rumänische Sprache ein. Dieser neue Wortschatz ließ bei den Politikern der Zeit ein bilderreicher, bunt gefärbter und meist heuchlerischer Redestil zum Vorschein kommen, der in den Dienst der anbahnenden Diktatur der Proletarier gestellt wurde. Das hatte ohne Weiteres bedenkliche Konsequenzen auf die zwischenmenschlichen Verhältnisse, störte nicht selten die Familienharmonie. So geschah es zum Beispiel in dem Haushalt von Frau Ana, die erzählt (Gespräch mit der Autorin, unveröffentlichte Dokumente), wie der Ehemann ihr einmal vorwarf, dass ihre Eltern gar schlechte Bürger gewesen seien, weil diese vor vielen Jahren einen jungen, armen Dorfbekannten von ihm schrecklich ausgebeutet haben (so die Zeugenaussage der Frau Ana, 82 Jahre alt, die in einem Dorf im Norden Moldau wohnt). Das Eindringen des kommunistischen Wortschatzes in den alltäglichen Sprachgebrauch beweist nochmal, inwieweit die Verblödung des Volkes „wirksam“ und „erfolgreich“ geworden war.

5. Die schuldige Tücke einer chromatischen Option

Man lebte damals in einem Universum, das Schritt für Schritt immer mehr ideologisch markiert wurde, auch zu Hause ließen sich täglich am Radio oder Fernsehgerät patriotische Musik, Gedichte und Aufrufe hören. Der Staatsbürger musste dessen bewusst werden, dass das Vaterland von den bösen Kapitalisten bedroht war und davor verteidigt musste. Die einzigen wahren Freunde und dazu fähig, das rumänische Volk zu helfen und zu retten, waren nur die Sowjetleute. Als der Staatsbürger in den „Volksrat“ (d. h. Rathaus) eintrat, sah er vorne auf der Zimmerwand ein großes Bild hängen mit den Gesichtern von Marx, Engels, Lenin und Stalin und daneben noch zwölf kleinere Fotos der Mitglieder des Zentralkomitees der Rumänischen Arbeiterpartei (P.M.R.). Als der derselbe Bürger den „Volksrat“ verließ, kamen ihm Zaunbanner entgegen, zuerst mit dem Slogan „Es lebe die Rumänische Arbeiterpartei“, dann, etwas weiter, mit einem anderen: „Es lebe die Rumänische Kommunistische Partei“ (P.C.R.). Wohlgermerkt sei es doch, dass die Slogan-Texte immer auf einem roten Tuch, Blech- oder Kartonstück geschrieben wurden.

Außerdem war rot die häufigst getroffene Lieblingsfarbe der Kommunisten in Rumänien. Die Schilder oder die Plakate mit Zitaten aus „Partei- und Staatsdokumenten“ sowie das Engagement der Werktätigen waren jedes Mal ROT. Sie befanden sich immer an sichtbaren Stellen, damit ihre erzieherische Rolle hervorgehoben sei. Die „Parteiaktivisten“ kontrollierten hin und wieder alles und nahmen am Ende ins Protokoll auf, dass das ganze Personal mit „Bewusstsein“ seine Pflicht gegen die „Propaganda“ erfüllt hat. Dann, bei jeder Sitzung der Partei, der Gewerkschaften, der Schüler, der Lehrkräfte, der LPG, der Arbeiter usw., gab es einen Tisch des Präsidiums, mit rotem Tuch bedeckt. Ganz oben, vorne, an der Wand, hing Ceausescus Porträt

ebenfalls auf einem roten Schild, mit dem Wappen Rumäniens und der Kommunistischen Partei daneben. In diesem Zusammenhang ist es noch zu bemerken, dass das Wappen der Rumänischen Kommunistischen Partei das der sowjetischen Kommunisten nachahmte und auf einem roten Grund eine Sichel und einen Hammer führte. Im Sitzungssaal hingen an den anderen Wänden verschiedene Parteilosungen, alle auf einem roten Grund geschrieben. Verpflichtend ROT waren die Parteibücher, die „Partei- und Staatsdokumente“ enthielten, ROT waren die Partei- und Gewerkschaftspersonalausweise, auch die Traktoren mussten rot sein (als Symbol zur glücklichen Zukunft der Genossenschaftsbauer, die gerade die Kollektivierung akzeptierten).

Die rote Farbe, bis zur Obsession beim ost-europäischen Kommunismus/im kommunistischen Osteuropa anwesend, hatte eine gewisse alte Geschichte im Gedächtnis der Arbeiter. ROT symbolisierte für diese die Idee des Kriegs, des Kampfes, des Blutes. Die rote Farbe wurde einmalig von Piraten gebraucht, von Rebellen in Seehäfen, später von dem Proletariat der großen westlichen Städte (London, 1768; Paris, 1871). Anlässlich der Pariser Commune (die die erste umfassende revolutionäre Idee repräsentierte) entstand das Proletariat. Das Proletariat, das auf Basis der Theorien von Marx und Engels organisiert wurde, wünschte sich, statt der französischen Nationalfahne, eine eigene rote Fahne zu haben (in diesem Sinne betrachtet, eine Flamme der Bourgeoisien, von der, das Proletariat um jeden Preis, distanziert sein wollte). Es ist anzunehmen, dass die mit den Sozialist-Kommunisten verbundene rote Farbe von damals datiert (Dommanget, 2006).

Zu seinen Anfängen machte sich Kommunismus in Rumänien nur schwach offenkundig, sodass die Machteroberung seiner Vertreter im August 1944 ohne die logistische und militärische Hilfe der Sowjetleute wohl unmöglich gewesen wäre. Der rumänische Kommunismus brauchte damals seine eigene gesetzliche Anerkennung. Die Ideen über Bemühung, über Leiden, Opfer, Mut und Beharrlichkeit brauchten unbedingt und kräftig gefestigt zu sein. In diesem Sinne entschied man sich für die Hyperbolisierung der „Arbeiterklasse“, die neulich, durch eine Umkehrung der Werte, Leiterin auf Grund ihrer vermeintlichen Verdienste geworden war: sie habe „heroisch“ gegen die „bürgerlich-gutsherrlichen“ gekämpft, dann fleißig gearbeitet, in einem Wort, habe sie sich für das Gemeinwohl geopfert. Doch Opfer bedeutet Blut vergießen, und das Blut ist rot. So gelangten die Kommunisten von einer chromatischen Option zu hyperbolischen Metaphern, deren plagende Präsenz eine große Menge Blut ausdrücken sollte. Und der Heldenmut muss zweifelsohne belohnt werden (Der Untertitel des Gedichtbandes „Patriotische und revolutionäre Gedichte“, bei dem Verlag Minerva 1976 veröffentlicht, ist „Der Partei bin ich dankbar“). Die Belohnung der Bevölkerung ihrer Partei entgegen wurde an Gehorsam gemessen. Alles, was von der Partei „gesagt wurde“, sollte akzeptiert, ohne Gemurmel angenommen werden. Begriffe wie „wirksam“, „moralisch“ und „nützlich sein“ kamen in vielen Kontexten mit

anderen Ausdrücken der Holzsprache vor, wie „Aufschwung des Volkes“, [das Volk bis] zu „den höchsten Gipfeln zum Fortschritt und zur Zivilisation“ [emporbringen] vor.

So entwickelte sich in der Mentalität der Rumänen eine sensible Überzeugung: die Idee der Aufopferung und der Verpflichtung. Je verpflichteter, desto gerechter der Partei gegenüber zu sein, Partei, die sich für das Wohl der Rumänen geopfert habe. Immer mehr „Blut“ von der Partei bedeutete immer mehr Verpflichtung der Bürger, also mehr „rot“ brachte von den belogenen Schülern immer mehr Eifer mit. Daher die verbreitete Anwesenheit dieser Farbe im ganzen kommunistischen Rumänien. Sie legitimierte einen unermesslichen Streich, der daran erinnern wollte, dass der Kampf der Arbeiterklasse viel wichtiger wäre als in der Wirklichkeit.

6. Die Unterwerfung der Bildung. Schüler im Kommunismus

Die Kinder der Rumänen wurden schon früh so erzogen, dass sie der Partei für alles dankbar bleiben müssen. Im Kindergarten deklamierten die kleinen Kinder Gedichte vor, die die Liebe zu dem großen Staatsleiter zum Ausdruck brachten. Die Archive des Rumänischen Fernsehens und der Presse besitzen zahlreiche Bilder mit aufgeregten Kindern, die dem Genossen und der Genossin schöne riesige Blumensträuße bieten. In der ersten Klasse, als die Kleinen ihre Fibel zum ersten Mal aufmachten, stießen sie auf Ceausescus Porträt. Auf der ersten Seite jedes Schulbuches gab es dasselbe Porträt, als Zeichen, dass die Partei „im Allen“ war. Wirklich „im Allen“ war die Partei: das Kind, das zum Spielen ausging und zugleich „der Genosse“ im Radio sprechen hörte, vernahm es später bei seiner Rückkehr ins Haus dieselbe Stimme, weil Ceausescus Reden stundenlang dauerten.

In der Hauptschule und im Gymnasium lernten die Schüler aus dem Geschichtslehrbuch über den Kommunismus und über die „großartigen Taten“ der Arbeiterklasse. So erfuhren die Schüler, wie alt, respektiert und erfolgreich die Arbeiterbewegung gewesen sei, wie sie in der Kriegszeit die Waffen gegen Deutschland umdrehte. Die Wahrheit lautete aber ganz anders. Die Leute, die Ereignisse von damals unmittelbar erlebten, wussten genau von den historischen Taten in der Zeit des Königs Michael. Über das Königsreich Rumänien und seine Wichtigkeit für unsere Geschichte sprach man gar nichts. Die Kommunisten zeigten kein Interesse an den so genannten „historischen Parteien“, an ihrer positiven Bedeutung oder an Persönlichkeiten, die in der Gesellschaft eine so große Rolle spielten. Nur die Männer, die wohl Anhänger jener Parteien waren, wussten Bescheid, was mit den wichtigen Persönlichkeiten Rumäniens, die niemand sehen konnte, weil inzwischen spurlos verschwunden waren, tatsächlich geschah. Unglücklicherweise wurden sie wegen ihrer politischen Ansichten öffentlich bestraft, oder um Mitternacht brutal erweckt und ins Gefängnis abgeführt. Und kein Bürger konnte darüber

erzählen oder gegen die gefährliche Neuorientierung ein Wort sagen. Die Angst paralyisierte Alt und Jung.

Die rumänische Sprache war im Unterricht richtig und ausdrucksvoll, das konnte jedoch die „Holzsprache“ nicht hindern, in Schulen einzudringen; damit wollen wir zurzeit nur die „Bürgerliche Erziehung“ meinen, ein Handbuch für die achte Klasse bestimmt, das Reden des Parteileiters und „wertvolle Anweisungen“ zum Aufbaumodus der neuen Gesellschaftsordnung beinhaltete. Von den Schülern, vor allem von den Mittelmäßigen bildeten sich später die Parteiaktivisten aus, die eben von dieser Holzsprache vorwiegend in Parteisitzungen viel Gebrauch machten.

Über die Charakteristika der „Holzsprache“ hat man viel gesprochen. Was aber dabei auffällt, und in unserer Auffassung als typisch betrachtet werden muss, sind die zu langen zusammengesetzten Sätze, deren Sinneinhalt aus diesem Grunde oftmals verlorenging.

Es scheint jedoch kein Fehler von sich selbst zu sein: wenn der Sprecher ausgebildet ist und den Satzbauplan für alle klarstellt, da schafft er raffinierte Nuancen der Sprache und der Rede zum Ausdruck zu bringen. Wenn der Sprecher hingegen nicht zu viele Sprachbegriffe und die Logik der Sprachstrukturen nicht gut beherrscht oder schon Gesagtes wiederholt, wird die Satzverbindung peinlich. Fast alle Parteitexte waren deshalb schwer verständlich, weil die ihnen zugrundeliegenden, logisch-argumentativen Strukturen nicht deutlich genug waren, um den zerstreuten Eindruck zu vermeiden. Dennoch, fortwährend gehört oder gelesen, hat sich die politische Redeweise tief bei den gewöhnlichen Menschen eingebürgert und das gab gerade den Gesamteindruck, dass öffentlich zu sprechen für jedermann einfach wäre, ungeachtet des Themas oder Inhalts. Mangels eines vorigen Studiums und eines authentischen Sprachgefühls kam es zu ähnlichen Fällen im Wortfeld: „Die sozialistische Umgestaltung des Dorfes benötigte eine lange Zeit, etwa 14 Jahre lang“ (Nicolae Ceaușescu, in Pascu, 1987, S. 4).

In den Schulen lernte man als Fremdsprachen viel Russisch und Französisch, sehr wenig Deutsch und fast überhaupt kein Englisch. Zu Zeiten von Gheorghe Gheorghiu-Dej unterrichtete man Russisch schon in der Grundschule. Der Lehrer musste unbedingt Russisch gut können. Später, in den sechziger Jahren, ist Russisch die erste Fremdsprache geblieben, aber nicht mehr in der Grundschule, sondern ab der fünften Klasse, als in den Lehrplan der sechsten Klasse eine zweite Fremdsprache eingesetzt wurde. Es handelte sich um Französisch, sehr selten um Deutsch. Russisch war verabscheut, Französisch, Deutsch und Englisch angenommen, aber niemand sagte jemals warum. Außerdem setzte sich der Fremdsprachenunterricht nicht das Kommunizieren als notwendiges Ziel, sondern beschränkte sich eher auf die in dem Lehrbuchverzeichnis aufgelisteten Stoffinhalte. Man übte in erster Linie das Lesen, das Übersetzen und grammatikalische Übungen. Hörtexte, Unterhaltungen und Gespräche zu Themen des Alltagslebens waren nicht

bevorzugt, denn gute Fremdsprachenkenntnisse hätten in jemandem den gefährlichen Wunsch erweckt, ins Ausland zu gehen. Nur die Fibel war ein schön gefärbtes Buch, die anderen Schulbücher waren unattraktiv, traurig und bilderlos. Wenn es trotzdem Bilder gab, dann waren sie zweifarbig: Schwarz und Weiß. Auf der ersten Seite befand sich aber, unveränderlich, Ceausescus Bild und daneben ein anspornendes Zitat.

Im ganzen Rumänien trugen die Kinder einheitliche Schuluniform, mit einer „Matrikelnummer“ auf dem linken Arm. Auf dem Kopf hatten die Mädchen Haarnetz und weißes Band und die Jungen eine spezifische Kappe an. Weder die Mädchen noch die Jungen durften nach 20 Uhr ausgehen. Alle Einschränkungen waren widerstandslos akzeptiert, junge Rebellen waren sehr wenig. Eigentlich zeigten die Schüler eine wirkliche Zurückhaltung beim Sprechen und Verhalten. Grobe Ausdrücke und Gestik, Schimpfwörter oder das Geschrei auf der Straße waren nicht üblich, und Schwänzer existierten nicht einmal bei den faulsten Schülern. Die Freizeit verbrachten sie in der Familie, lesend, oder mit ihren Eltern arbeitend. Es gab keine Treffpunkte mit Freunden und die einzige Stelle, wohin die Jugendlichen bis 18 Jahre alt gehen durften, war die Konditorei. Ab der Grundschule erhielten die kleinen Schüler rotes Pionierhalstuch und Abzeichen. Das Abzeichen konnte gewöhnlich sein oder von erstem und zweitem Rang, nach ihrem Lerneifer. Die Gymnasiasten mussten Mitglieder des Arbeiterjugendverbands (UTM) oder des Verbandes der Kommunistischen Jugend (UTC) werden. Später traten sie als Studenten, Arbeiter oder Angestellte in die Partei ein, jedoch unter der Bedingung, dass sie die besten Leistungen oder wenigstens einen Protektor dahinter haben.

7. Die Kleidung als Spiegelbild der Gesellschaft

Die Parteimitglieder freuten sich an vielen Vorteilen und die fleißigsten Aktivisten genossen zahlreiche Privilegien (darüber sprach man aber nie laut). Mehr oder weniger korrupt, hatte der „Parteiapparat“ immer Zutritt in spezielle Läden, wo man Lebensmittel gegen rumänisches Geld bekam, und moderne Kleidung gegen Dollars.

Die Kleidung war ein großes Problem für den Rest der Bevölkerung. Auch damals wünschte man sich, schön angezogen zu sein. Aber die Hauptindustrie Rumäniens war der Maschinenbau, ein Bereich, in dem man schwer arbeitete, insbesondere für die Sowjetunion, der der rumänische Staat Kriegsschäden immer noch zu bezahlen hatte. Die so benannte „Leichtindustrie“ mit ihrem Textilprofil hat sich, zu ihren Anfängen wenigstens, sehr langsam entwickelt und ihre Erzeugnisse waren sowieso nicht immer für das breite Publikum bestimmt. Die schönsten und qualitativ besten Kleiderstücke wurden von den Verkäufern für sich selbst oder für den „Schwarzverkauf“ zur Seite gelegt. Trotzdem bekamen die Kinder jedes Jahr zu Ostern neue Kleider. Dies war Tradition und die Eltern bemühten sich nach wie

vor, das zu respektieren. Aufgrund der bestehenden materiellen Krise ließ man nicht selten Kleider beim Schneider nähen, vor allem die warmen, doch nicht immer die neuen; die Mäntel zum Beispiel mussten auch zweimal gebraucht, auf die hintere Seite umgewendet und wieder genäht werden. Auf diese Art sahen die Mäntel neu aus. George Călinescu beschreibt realitätsgetreu in seinem Roman „Die schwarze Truhe“ (erstveröffentlicht 1959) die ärmliche Bekleidung der einmal reichen Bukarester in der Nachkriegszeit. Die Handlung des Romans spielt sich zwar innerhalb von zwei Welten ab: zum einen wird die „alte Welt“ der echten Aristokratie dargestellt und zum anderen die „neue Welt“, sich auf der Macht der Proletarier basierend. Gleich am Romananfang tritt eine beeindruckende Szene bei einem Totenaufzug auf, in der gezeigt wird, wie peinlich die Leute der verarmten Aristokratie in improvisierten Kleidern, aus ihrer alten Garderobe herausgeschafft, aussahen (Călinescu, 1987).

Die Kleinbürger hatten in der Tat ihre Güter und Besitzrechte schon lange verloren und ihnen ging es noch schlimmer, weil, trotz absolvierten Hochstudien keine Arbeitsstellen in staatlichen Betrieben erhalten durften. Frau Rodica, 73 Jahre alt, erzählt beispielsweise, wie Prinz Ghica, ehemaliger Absolvent einer ausländischen polytechnischen Hochschule, in einer Mansarde in der Stadt Roman ohne Heizung wohnte. Altmodisch angezogen, aber raffiniert, mit einer eindrucksvollen Haltung sah man ihn gelegentlich auf der Straße gehen, oder seine Mitbürger treffen und fragen, ob sie wohl keine kaputten Autos oder Geräte besitzen, die Reparatur brauchen. Genau dasselbe geschah mit den wertvollsten Intellektuellen des Landes. Sie wurden von ihren Ämtern beseitigt und an ihrer Stelle „neue Arbeiter“ ernannt. Nur diese waren von der Partei geschätzt. Aus der Parteiperspektive besaßen die „neuen Arbeiter“ eine frische und ideologisch gesunde Moral; fachliche Kenntnisse und Studien, egal wie tief diese gewesen wären, interessierten niemanden mehr. Berühmte Intelligenz Rumäniens: Lehrer, Ingenieure, Ärzte, Priester, Dichter, Schriftsteller, Wissenschaftler, bekannte Minister usw. sind im Gefängnis, krank und gefoltert, ums Leben gekommen.

8. Die Verzweiflung der Bauernschaft

In die oben geschriebene Aufzählung gehört auch die soziale Schicht der Landsleute, deren Schicksal über Nacht ins Tragische umschlug. Es handelt sich nämlich um Besitzer von reichen Bauernhöfen, die wegen eingestellter Arbeitskräfte als „Ausbeuter“ allgemein erklärt wurden. Kurz darauf hat sie der Proletarierstaat aus dem Besitz vertrieben und mit der Intelligenz zur ideologischen Umerziehung (zur Neudemokratie) geschickt.

Im Folgenden ist anhand einer Fallstudie die grausame Lage eines rumänischen Landsmannes belegt:

„In einem Dorf in der Nähe von Sălaj, Mălădia genannt, wurde der Landsmann Ioan F. Mocanu dreimal von den Sekuristen Făgărășanu und I. Păduraru nur darum verhaftet, weil er sein ganzes Leben den Boden gearbeitet hat. Nach 1918 hatte er dank seinem Fleiß 26 Jahre lang die Gemeinde als Bürgermeister geleitet. Doch die Angst vor der Sekurität hat die Bewohner des Dorfes gefasst, alles wurde zur Unterwerfung gezwungen. Nachdem der Mann gefoltert worden war, wurde er mit dem Pferdewagen heimgebracht - mit zerrissenen Rippen und zum Schweigen darüber gezwungen, was er im Gefängnis Șimleu erlebte. [...] Aber der Bauer hat nicht geschwiegen. So hat er mir erzählt, wie die Folterknechte ihm die Arme und Hände ganz oben gebunden hatten, ihn nackt gelassen, mit der Zigarette gebrannt und mit einem Gummiknüppel geschlagen, damit er gestand, wo er seine Waffe versteckt hatte. Nach schrecklichen Qualen und Schmerzen warfen die Henker kaltes Wasser zu ihm, dann fangen sie die Folter wieder an“ (Vetișanu, 2000).

Das Leben der „Genossenschaftsbauer“ war schwer bis unerträglich. Unmittelbar nach dem zweiten Weltkrieg blieb Rumänien der Sowjetunion schuldig und musste Kriegsschädigungen materiell und finanziell bezahlen. Mit dem sozialistischen Umbau der Landwirtschaft wurden die Dorfbewohner gezwungen, einen wichtigen Anteil (20 % bis 60 %) ihrer eigenen Produktion (Weizen, Mais, Sonnenblume, Schweinefleisch, Geflügel- und Rindfleisch, Milch, Wolle, Eier u.a.) an den Staat zu liefern. Das staatlich festgesetzte Ablieferungssoll war nach der Nutzfläche und nicht nach der realen Produktion am Bauernhof festgelegt. Infolgedessen musste ein Bauer, der zum Beispiel meistens Heufläche besaß, von Verwandten oder Nachbarn leihen, um die Termine beim Ablieferungssoll einzuhalten. Die Termine waren für die Dorfleute eine ununterbrochene Qual. Die Leute des Regimes kontrollierten Speicher, Dachböden, Tier- und Geflügelställe. Jederzeit lebte man mit der Angst vor einer Untersuchung, die zahlreiche Familien ohne Proviant, ohne Wintervorrat ließen. Später sind die Kommunisten zur Idee einer „Landwirtschaft in kommunaler Hand“ gekommen.

In der ersten Etappe wurden „landwirtschaftliche Genossenschaften“ gegründet, kurz danach „landwirtschaftliche Kooperativen“ (GAC), anschließend die so benannten „landwirtschaftliche Staats-kooperativen“ (GAS). Der Verzicht auf den geerbten Boden oder auf eine durch harte Arbeit erworbene Bodenfläche, die dem Besitzer auch einen höheren „Stellenwert“ in seiner Gemeinde (wie es Liviu Rebreanu in seinem „Ion“ betitelten Roman einleuchtend schildert) sichern vermochte, war in der Tat das schwerste Trauma, das der rumänische Bauer zu erleiden hatte. Auf dem Lande setzte man sich freilich mit voller Kraft entgegen, man argumentierte dabei kräftig, durch sicheres Urteil: warum der Boden für den Familienwohl so nötig war.

Nur ängstlich versprach der Bodenbesitzer sein Einschreiben in die „Landwirtschaftliche Produktionsgenossenschaft“ (CAP), versteckte sich aber, als die Parteiaktivisten in organisierten Gruppen zu ihm kamen, um

„Aufklärungsarbeit“ vorzurichten. Ins Dorf stiegen die Aktivisten aus einem eleganten und teuren Wagen (ARO) aus und sprachen dann stark für das Zusammentun. Das Hauptargument war der Traktor: die Aktivisten wollten d/amt dem Bauer demonstrieren, wie vorteilhaft für ihn, wie ertragsfähig für den sozialistischen Staat die landwirtschaftlichen Arbeiten mit hochleistenden Maschinen auf großen Oberflächen seien. Man gab immer das Beispiel der Sowjetunion, wo die Kollektivbauer gemeinschaftlich arbeiteten, glücklich waren und auf allen Ebenen sich entwickelten.

9. Die „Arbeiterklasse“

In den Städten war die Bevölkerung meistens als Lohnarbeiter eingestellt, denn die Parteileitung entschied sich dafür, Rumänien um jeden Preis zu industrialisieren. Die Diktatur des Proletariats erfolgte mittels junge, wenig eingeschulte Dorfleute, die man in die Stadt umzuziehen und in Fabriken zu arbeiten lockte. Unter Gheorghe Gheorghiu-Dej sollten die Jugendlichen „Stachanovisten“, unter Ceausescu mussten sie Teilnehmer an dem „großen sozialistischen Wettbewerb“ werden und demzufolge noch härter und leider noch weniger entlohnt arbeiten. Es sei an dieser Stelle daran erinnert, dass A. Stachanov ein sowjetischer Bergbauer war, der so hartnäckig und rentabel arbeitete, dass er die festgesetzte Arbeitsnorm immer übererfüllte. An seinem Vorbild entwickelte sich in Russland die „stachanovistische Bewegung“, die auch in die Länder des „Warschauer Paktes“ (einschließlich der ehemaligen DDR) exportiert wurde.

In allen Werken arbeitete man viel, die Normen waren noch und wieder noch erfüllt und überschritten. Die Normen wurden ab und zu vergrößert, man arbeitete „stachanovisch“, die Löhne blieben, leider, klein wie früher. Die Stachanovisten erfüllten und überschritten die Normen auf Herkules Niveau: darauf hatten sie Vorteile. An der Wandzeitung gab es immer ein Wandbrett mit propagandistischen Zetteln, die niemals von niemandem gelesen wurden. Das Wandbrett (immer rot) gab es überall: in jeder Klasse der Schule, auf dem Feld zum Dreschenarbeiten, vor dem „Volksrat“, in den industriellen Hallen und so weiter. An den Parteisitzungen waren sie wie „positive Vorbilder“ vorgestellt, die von allen Angestellten gefolgt werden mussten. Unter Ceausescus Leitung sprach man über den „großen sozialistischen Wettbewerb“, der in allen Arbeitssektoren und Arbeitspunkten verwirklicht musste. So ging es, dass an Aufführungen mit Laienkünstlern, die junge und begabte Arbeiter waren, entstand die „künstlerische Brigade“. Ihre Rolle war, die Besten zu loben und die Faulsten zu kritisieren. „Der große sozialistische Wettbewerb“ war pyramidenförmig organisiert und beendete mit Nationalpreisen, die eine bessere Arbeitsstelle oder einen Ausflug in die Sowjetunion bedeuteten. Überdies hatten die Teilnehmer ein entspannteres Programm dank diesem „künstlerischen Akt“, so konnten sie einfacher manche persönlichen Probleme erledigen.

Der Arbeiter, der als „Basisstütze“ einer neugeborenen Gesellschaft geschätzt war, ihr moralisch gesundes Element und Träger der Fortschrittsidee symbolisierte, wurde in Wirklichkeit von der Partei verfolgt und ausgebeutet, ohne die Möglichkeit zu haben, den geistigen und materiellen Zustand zu verbessern. Trotz einer sicheren Arbeitsstelle lebte er bescheiden, wohnte in einer unbequemen Stadtwohnung, in einer großen oder kleinen Stadt, die sich entwickelte, aber keine umfassende Kultur hatte.

Der Staat ließ dem Arbeiter (der theoretisch gesagt, sein Verbündete war), keine Wege und Instrumente zu seiner Organisation oder Rechte zu fordern. Es gaben Gewerkschaften, aber ihre Zwecke waren die Organisation der Lohnarbeiter zur Besserung der Arbeiterereignisse, die Organisation von „kulturellen Tätigkeiten“ und Urlaub in Badeorten unseres Landes, deren Aktivitäten von denselben Gewerkschaften kontrolliert wurden.

Anlässlich der „wichtigen“ damaligen Festtage (1. Mai, der internationale Arbeitstag und 23. August, Rumäniens Nationaltag), entfalteten sich grandiose, unermäßlichen Veranstaltungen auf Stadien oder auf den Märkten großer Städte. Die Proben für Feierfeste begannen einen Monat früher und teilten hunderte und tausende Männer, Frauen und Kinder (besonders Schüler) mit, zum Lob der Regierung, unter den Augen des "großen Leiters" und seiner Frau. In den Provinzstädten, vor den Stellvertretern des Leiters und der Regierung. Die anormalen, unnatürlichen Sachen darüber wir schon gesprochen haben, riskieren, mit der Zeit, das Vergessen.

Am sozialen Niveau helfen uns und den zukünftigen Generationen die zahlreichen Mass-mediamitteln, jene verhassten Jahrzehnten nicht zu vergessen. Am individuellen Niveau aber, mit dem Tod der Menschen, die jene Zeiten konkret erlebt haben, vergisst man nach und nach die Dramen und Tragödien wegen des Kommunismus in Rumänien.

10. Der rumänische Intellektuelle im Kommunismus

Die Grundlehre der im Aufbau befindlichen Gesellschaft machte den Arbeiter zu ihrem Grundelement. Der Bauer wurde neben ihn gestellt, aber in einer untergeordneten Position. Neben diesen beiden Klassen wurde eine „soziale Decke“ von Intellektuellen akzeptiert. Der Intellektuelle, ein Mann mit komplexer, aus dem Studium stammender Persönlichkeit, schuf viel mehr Probleme als die ersten beiden Kategorien. Wenn er einfach nur mürrisch war, musste er geduldig geformt werden, um ein kommunistisches „Gewissen“ zu schaffen. Aber wenn er gefährliche Initiativen unternahm, musste er beseitigt werden. Die Beseitigung „feindlicher Elemente“ erfolgte durch die spezifischen Mittel der Institution „Securitate“: Entführung der Person, schnelle Aburteilung mit bekanntem Ende, Freiheitsstrafe auf unbestimmte Zeit, Hinrichtung. Die weite intertextuelle Verbreitung der Namen und Leiden der Opfer des harten Kommunismus führt zu Entlassungen; wir werden es vorziehen, die Situation

der Daheimgebliebenen zu besprechen: der Landlehrer zum Beispiel. Er war ein Charakter, der in die schwierige Situation der „Schnittstelle“ zwischen der Dorfgemeinschaft und den Vertretern der neuen Ordnung (Parteiaktivisten) gestellt wurde. Dadurch hatte er viele außerberufliche Verpflichtungen, von denen die „Abklärungsarbeit“ die wichtigste und schwierigste war. Dabei handelte es sich um Gespräche über den Beitritt zum Kollektiv, die mit den Bauern immer wieder aufgenommen wurden. Es war in der Tat ein Theater des Absurden, denn die Charaktere waren seltsam verändert: Der „Gentleman“, der ihm einst das Lesen beigebracht und ihn wohlwollend beraten hatte, gab seinem Landsmann nun unnatürliche Ratschläge, wie zum Beispiel zum Verzicht auf Eigentum. Der Dorfintellektuelle rezitierte seinerseits ohne Überzeugung eine wunderbare Geschichte mit Traktoren, die die Arbeit der Menschen und armen Bauern erleichtern sollen, die reich werden und den „Chiaburi“, also den echten Hausbesitzern, vorausgehen würden. Es wurde vorgeschlagen, die alten Werte der ländlichen Zivilisation zu stürzen und die Rückkehr zur Normalität wurde noch nicht erreicht. Parallel dazu musste der Lehrer zu Hause Alphabetisierung für Erwachsene durchführen, Veranstaltungen mit den Jugendlichen des Dorfes und die Aktivität vieler Vereine vorbereiten: Lesen, Nähen, politische Aufklärung, körperliches Training, Training zur Verteidigung des Heimatlandes usw. Dadurch veränderte sich das Verhältnis des Bauern zum Lehrer, der als Ersatz für den Parteiaktivisten gesehen wurde. Es ist schwer zu sagen, ob der Landesintellektuelle für den Erfolg des Sozialismus verantwortlich gemacht werden soll und ob er als gesellschaftlich opportunistisches Element zu sehen ist.

11. Schlussfolgerungen

Die ideologische Neuorientierung in den kommunistischen Jahren Rumäniens spiegelte sich sowohl in der rumänischen Sprache als allgemeiner semiotischer Struktur, als auch in den Lehrplänen der Schulen, einschließlich im Sprachenlernen, wider. Dieser Paradigma-Änderung lag eine intendiert scharfe Gegenüberstellung zwischen der Hochschätzung der frisch (aus der armen Bauernschaft) gebildeten „Arbeiterklasse“ einerseits und der Unterdrückung bis zur definitiven Zerstörung der sozialen Schicht der vermögenden Landsleute andererseits zugrunde.

Die unnatürlichen Dinge, die wir aufgezählt haben, drohen, in Vergessenheit zu geraten, denn wenn auf gesellschaftlicher Ebene die Erinnerung an die hässlichen Jahrzehnte des rumänischen Kommunismus heute von zahlreichen Medien gepflegt wird, werden auf individueller Ebene die Dramen und Kummer dieser Zeit allmählich vergessen.

REFERENCES

- Călinescu G., *Scrinul negru*, Editura Minerva, București, 1987.
- Ciurunga A., *Cântarea României. Poezii patriotice și revoluționare*, Editura Minerva, București, 1976.
- Dommanget M., *Histoire du drapeau rouge*, Le Mot et le reste, Marseille, 2006.
- Pascu Ș., *Țărănimea – puternică forță revoluționară a istoriei românești*, Magazin istoric, 4, 2-6 (1987).
- Ursu I., *Istorie și creație*, Magazin istoric, 6, 2-7 (1986).
- Vetișanu V., *Rede im Abgeordnetenhaus am 7. Mai 2000*, <http://www.cdep.ro/pls/steno/steno.stenograma?idl=1&idm=1,02&ids=4915>.
- ** Comisia prezidențială pentru analiza dictaturii comuniste din România, *Raport final*, Editura Humanitas, București, 2007.
- * *Duden: Deutsches Universalwörterbuch*, 6. Auflage, Dudenverlag, Mannheim, 2007
- ** *Le Grand Dictionnaire Terminologique*, http://gdt.oqlf.gouv.qc.ca/ficheOqlf.aspx?Id_Fiche=8462410.
- * *Le Grand Dictionnaire Terminologique*, http://gdt.oqlf.gouv.qc.ca/ficheOqlf.aspx?Id_Fiche=8462411.
- ** *Le Robert*, <https://dictionnaire.lerobert.com/definition/ideologie>.

IDEOLOGIE, LIMBAJE ȘI VIAȚĂ CURENTĂ ÎN ROMÂNIA COMUNISTĂ

(Rezumat)

Definiția ideologiei este una mereu reluată și refăcută în istoria culturală a umanității, iar în cuprinsul ei sunt întotdeauna integrate semele pe care un grup social aflat poziție dominantă le consideră necesare. Am preferat o prezentare a extensiunii termenului. Vom continua cu relația pe care ideologia perioadei în discuție o întreține cu limbajul ca structură semiotică generală și apoi cu modificările aduse de ideologia comunistă în limba română. Lărgind subiectul, vom aborda felul în care aceeași ideologie se reflectă în curriculumul școlar și în special în învățarea limbilor străine. Căutând constantele ambianței românești a timpului, vom ajunge la problematica culorilor și, cu această ocazie, ne vom ocupa de semantica roșului, în relație cu mitul fals al sângelui abundent vărsat de „clasa muncitoare” pentru binele tuturor. Dorim să plasăm demersul nostru în aria în care trecutul individual și colectiv este adus la suprafață pentru a salva faptele trăite de uitare și, de asemenea, pentru a semnala măsura în care ideologia „clasei muncitoare” românești a fost una toxică.