

Promotion of propaganda policies on intercultural communication in the Republic of Moldova. Historical aspect.

ENACHI Valentina, Doctor in history, assistant professor, USEM
valentina_enachi@yahoo.com

Abstract: In this study we analyze the problem related to the propaganda techniques and tactics. With these techniques and tactics the Soviet State succeeded to impose one ideology in the collective mentalities. The situation of Soviet Socialist Republic in the years 70 of the XXth century serves as a case study. The objectives of the article target the intercultural communication problems of Moldovan Soviet Socialist Republic, which have been covered by Soviet propaganda. Propaganda tools of the era which created moods and generated social behaviors are analyzed in the second part. In the same time, the slogans, the themes and the message types of the written press on this subject were identified. The propaganda techniques: "Giving appellations; brilliant overviews; attributive error; transfer; the musician's wagon; the testimony; ordinary people" and so on are exemplified and analyzed in detail.
Keywords: *propaganda, mass-media, friendship, messages, denationalization, slogans, interculturality.*

Introduction

To know the methods of propagandistic influence is important for many domains, but we would like to emphasize the domains of elaborating social, media and cultural policies. The abundant presence of the propaganda in the modern public space brings to researchers tasks of analysis of the most resultative instruments of forming the convictions and models of thinking. The historical retrospective analysis of the problem could bring a real benefit for everyone interested in media sciences, history and politics. The article presents an investigation related to the propaganda tools from the soviet space used in the domain of intercultural communication.

Short definitions of the concept of propaganda: the propaganda is a phenomenon inherent in the industrial and postindustrial societies. It has a vital role in managing modern societies. This is due to the fact that the modern state uses the propaganda as an instrument of strategic orientation of the public information and application of an indirect control to the mass media.

The propaganda uses techniques of mass mobilization by censorship, fabricating the image of the enemy, disinformation and other types of manipulation. The propaganda disguises the source and aims of the information. The scientific discourse regarding the promotion of social development, in the context of and in tight relation with the propaganda usage by the state administration maintains that the propaganda develops, changes and takes new forms.

What specificity did Soviet propaganda have in the '70s of the last century in its intercultural dimension? Which were the peculiarities of its functioning in the Moldovan Soviet Socialist Republic? These subjects will be referred in our article. The concept of interculturality appeared in the last decades as a natural consequence of the new world tendencies of universalism and globalization. As phenomenon, the interculturality is not a novelty; it was manifested in the history: every time when the expansion of a certain empire brought together many nations, many mentalities and many cultures. Within the great historical empires (as the

Macedonian Empire, the Roman Empire, the Byzantine Empire, the Ottoman Empire, the Austro-Hungarian Empire, etc.) the capacity of cultural dialogue between involved nations was practiced. But, the historical context and mainly the lack of tolerance made these dialogues dysfunctional, i.e. they didn't get the higher stage and didn't generate positive results. The administration imposed its own culture and civilization cancelling the existent ones or diminishing the cultures of the subdued nations.

The interculturality presupposes respect and appreciation of the groups towards other cultures from the society; it presupposes the tolerance of a community towards other community, at the same time considering the right of the individual to leave the own cultural group. In the European Union there are many countries that try to live together and to help each other in all areas of activity (social, economic, cultural, etc.). Thus, the interculturality is indispensable and it is not running by itself. In order to collaborate, these countries should interact, communicate, and establish the contact with each other. The European cultural pluralism represents the product of a long and continuous history that involves the acceptance of other, tolerance, coexistence, as well as the chance of affirming own positions. The pluralism develops a social space that affirms the predisposition to reciprocal recognition, based on the fact that in the public space the only thing that matters to individuals is the quality of being responsible citizens, conscious of social and cultural differences, but radically independent of any cultural group.

Results and discussions

The Soviet propaganda from the written press. The thematic area. In the former Soviet Union there were some models of communicational policies that with high degree of approximation could be integrated in the notion of interculturality. The elements of such activities were carried out within propaganda. The Soviet empire in the '70s, considered a period of stability, tried by means of propaganda to strengthen its multi-national society. The national problem was represented by the society vulnerability which had been overtaken. All plenary sessions of the Communist Party of the Soviet Union and Communist Party of the Moldovan Soviet Socialist Republic were disputing the national factor – all discussions, dialogues contained decisions related to the national politics. But, if in the democratic countries the discussions were concrete, open and the problems were analyzed by specialists and experts (they were not covered up), in the Soviet Union the situation had another character.

For the beginning we would like to mention that propagandists were trained. In 1980, in the Soviet Union 400 thousands of workers of the apparatus of the soviet and Komsomol party were involved in the ideological work and that of propaganda [21, p. 33]. At Chisinau the activity of propaganda was exercised by 3814 specialists, from which 2391 were communists, 3223 had higher education degree [18, p. 42]. These people used to publish propaganda materials in the periodical press. The peculiarity of situation of the Moldovan Soviet Socialist Republic was characterized by the fact that propagandists didn't dispute, but they were using straight manner of speaking.

Another method of mass propaganda was realized by means of graduates of the historical faculties. The historical education had a very pronounced propagandistic shade. The researcher V. Dolghih considers: "... The objectives of the historical education of the Moldovan Soviet Socialist Republic adjusted to those of the Soviet Union were following: the legitimation of the communist regimen from the Moldovan Soviet Socialist Republic by justifying certain events and facts (1812, 1940, 1944, etc.): the eradication of the idea of Romanianism from the mass

consciousness in the institutions of education, Moldovan literature and art, rewriting the “history of the Moldovan nation”; the education of a soviet patriotism by supporting the local (Moldovan) patriotism, but only within the principle of the “nations friendship” and within the acceptance of the progressive role of the Russian nation in the history of Moldova; the transformation of people that was under the “bourgeois-fascist” occupation into faithful followers of the communist party...” [21, p. 6].

If we try to express artistically this desideratum, then we can quote the fragment from the book “1984” written by George Orwell “...the greatest crime that a citizen of the sovietized space could commit was the crime made by thought. The duality of ideas is rejected radically, and the State’s point of view should be the same as the citizen’s one, but not just at the declarative level. The goal of indoctrination consists in the fact that the citizen should eliminate from his/her thinking the filter of reason and to embrace the spirit of SOCENG (The English Soviet Party) –it didn’t let you die until you were reeducated. Nobody stepped into death space if his/her ideas were considered dangerous”.

The most important channel of the soviet propaganda from ’70s was considered the printing press. The relationships between press and politics, between media and state were contradictory. In the soviet period, the printing press was under the control of state power and party – the mass media was censored. The instauration of the drastic censorship represented the consequence of the authoritarian, dictatorial and totalitarian regimen. Mass media provided and produced the most suggestive ideas of propaganda. In the press were created an opposition between us and them, accordingly between the socialist heaven and capitalist world characterized as a place where there were only competition and hatred – no sign of collaboration and friendship between different nations, only exploited and exploiters. The press should induce a state of suggestion of a desirable reality present in the soviet space.

The soviet propaganda statements were simple: *the soviet people, the unity of unbreakable people from the Soviet Union, collaboration, brotherhood, peace, friendship*. In the period of ’70s of the last century, the newspapers “Pravda”, “Izvestia” and republican newspapers reflected only in superlative terms the interethnic relations and cultural realities from the Soviet Union. The most frequent words were Mir, Drujba (peace, friendship), the unique energetic system, the gas pipe Bratstvo (brotherhood). The newspapers’ articles were relating subjects regarding the activity of clubs of friendships of the nations, international meetings, lectures, expositions.

We would like to present some examples of reports and frequent articles from the newspapers of the given period: “In the Republic are taken many extensive social-political measures which contribute to the great work of strengthening the unshakable friendship between the Moldovan people and other nations from the Soviet Country, mainly Russian nation”. The press mentioned the solemn celebration of the anniversary of 160 years of liberation from the Turkish feudalists and its union with Russia [26, p. 1]. The solemn material was published integrally in the printing press of that time.

The report titles: In the brotherly family of the Soviet people towards the victory of the communism; We – the soviet people; On the occasion of the days of soviet music in Moldova; the Day of soviet cinematography – prosperity.

Statements: all brotherly nations and first of all the Great Russian nation have contributed to the prosperity of the republic. People came from around the Soviet Union. The Leninist brotherhood, Languages in different clothes, hearts beating the same way [28, p. 1]. Another significant fragment: from the address of the Prime secretary of the Communist Party of the

Moldovan Soviet Socialist Republic I. I. Bodiul: “the working people of the Moldovan Soviet Socialist Republic assure the dearest Communist Party that they will be loyal to the holly flag of the Great October, to the proletarian internationalism and they will preserve the magnificent friendship of the Soviet nations.” [27] These are the most frequent statements from the republican press.

The thematic area of the interculturality was integrating the following subjects: the newspaper “Sovetskaia Moldavia” (the Soviet Moldova), 1975: a sketch of a soldier of the soviet aviation who during the Second World War had crashed into the field of a village. His last name was Liadov. Once at the kolkhoz (collective farm) meeting the administration took the decision to name the village with soldier’s surname Liadov. Thus, the village Liadoveni appeared. The article was entitled: the Son of Russia, the son of Moldova. “The Feast of the Weeks of the Unional Republics”: an issue dedicated to Moscow, another issue to Leningrad, after the week of Belorussia, Ukraine, etc. All over in articles, sketches and reports, the publishers emphasized the help that Moldova received from: “...all nations of the Soviet Union”. Grosul I. – the President of the Academy of Sciences of the Moldovan Soviet Socialist Republic wrote pathetically: “...the republic by itself would never get such performances. From all over the country wagons with equipment, tools and materials were coming. Thousands of specialists came from other countries of the Soviet Union were reestablishing the republic’s economy. As for example the hydroelectric power plant of Dubossary: the specialists came from everywhere to build this energetic giant! ...” [29].

“At the spring of friendship”: about the creation of detachments of fighting of the Bulgarians in Chisinau and their participation at the Bulgaria release. Since 1917, in the party there was the friendship between our nations”. The feeling of soviet unique family – article: 1917; entering the party; about a sailor from the Baltic sea, Danico, who fought for revolution, and later during the Second World War he was conducting a detachment of partisans from Moldova. *Rubric*: “My dear country: from side to side.” Information from all regions of the country was published. Reports were related to work, culture and science.

There were also materials on proletarian internationalism. These subjects developed to citizens the feeling of belonging to a great state that took care for each citizen. At the plenary sessions of the party, the leaders emphasized the idea that the press barely reflected such important processes as the closeness of the nations, the increasing exchange in the literature and art domains. The interculturality was propagated by media just as an action in a single direction: that of benefic influence of Russia on Moldova. For example: the Moldovan people take from the Russian language many words and created a new social-political terminology which spread in the country. Namely, due to the communication and borrowings from Russian, the Moldovan people succeeded to translate into mother language the immortal creations of the classics of the Marxism-Leninism. Thus, the people of Moldovan origin were developing a complex of inferiority caused by the repeated emphasis of the idea that the republic is just the “receiver” of a permanent care of the central power.

The propaganda tools

The tactics used by propagandists were studied and identified in the specialized literature [15, p. 66]. Some techniques of propaganda weren’t and couldn’t be used in the soviet space as well as in the western one, because the social-political systems were different. But a part of these

techniques were present in the public space and respectively in that of media from Soviet Union and Moldovan Soviet Socialist Republic. We classified and analyzed the following techniques.

Giving appellations: the labeling of a certain idea as being bad. It is a technique that made us to reject an idea and to condemn it as being outdated. In the intercultural communication from the soviet period the concept of nationalism was stigmatized. For example the little political dictionary of that time had the following definition for *nationalism*: “bourgeois ideology and policy in the national issue... once with the appearance of the imperialist epoch, the nationalism of the reacting bourgeoisie became an ideology and a policy of oppression of certain nation by another nation with great power, whose dominant classes incite the national and racial enmity, promotes a policy of racial discrimination...” [13, p. 6]

The Romanian nationalism and Romanian phenomenon was the most “odious”. Almost every article usually contained messages of stigmatizing this phenomenon. “The governing clique of the Royal Romania, taking advantage of the overt support of the international imperialist circles, had exploited without pity the working people of Bessarabia. Governing parties were changing but the destiny of Bessarabian people remained unchanged: in the conditions of a total discrimination the population was destitute of political and social rights, in towns and villages the epidemics, unemployment, illiteracy were haunting...” [24, p. 77]. In a way or another, this propagandistic refrain repeated constantly.

Brilliant overviews. The soviet propaganda appealed, as usually in an abstract manner of language, filled with positive emotions. The words seemed to shine for noble goals and obstructed the rational judgment of the people expediting the detachment of conclusions. The most frequent examples from media space of the Moldovan Soviet Socialist Republic from '70s of the socialist epoch: *the flourishing Moldova, the flourishing Garden of the Soviet Union, Equal among Equals*: the 2nd of August, 1940. From that day the Soviet Moldova appeared on the extensive map of the Soviet Union as a unional republic, equal among equals. This cultural, economic, political-social act leads to the beginning of a new era. People are directed to a new idea. The Republic's modernization was made in political drastic conditions, with repressions and forced working.

The soviet propaganda covered all processes from society by embellishing the reality. But the fact that a significant part of population had the minimal assurance of living, people passed to the manufactured products and some social and technical conveniences had determined the propaganda success. The irony curtain, installed at the borders of the Soviet Union didn't permit the comparison of the standard of living with the western countries, and the Moldovan society was content with realities. The situation regarding the interethnic relation was other. The people income increased, but they were under the unional average of many republics. “Equal among equals” was a myth.

The researcher Boris Vizer underlined that the Moldovan goods were used mainly by immigrants that settled in the cities, where the living conditions were better, salaries bigger, and assurance with state apartments. In the rural environment, where the native people lived, the houses were built by means of the population savings (accumulation of money). The share of urbanization of the Moldovans was 25 %, while the Russians' – 80 %, the Jews' – 98 %. The administrative well-paid posts were occupied by “allogeneous” people. In '80s, only 8.6 % of the total number of directors were represented by native people [18, p. 238-239]. Thus the slogan “equal among equals” was a propagandistic statement. Within the Soviet Union, Moldova was behind many unional countries according to the level of expenditure, of people literacy, of average of life.

The *Transfer*. This propagandistic technique consists in transmitting to authority, investing with power and prestige a thing honored respectively by other thing in order to make the previous one more accepted. The association links an idea to a thing admired by people. The propaganda presents the nations friendship on the background of the general happiness "... what hadn't been made by centuries, was realized in such a short time. Our realizations seem to be today a miracle, but they don't rise from miracle. They have the origin in the friendship of nations of the Soviet Union, in the brotherhood of these nations." [26, p. 2]. The transfer presupposes and uses some names of organizations and institutions which are very prestigious in society. As usually, only prominent people of the Republic could speak about the friendship of nations: scholars, physicians, artists. All public speeches were full of pomposity and beautiful emotions. The positive characteristics of these personalities were transferred on the phenomenon of intercultural communication and on the realities from the domain of national relations.

Ordinary people. In the soviet propaganda some speakers were telling that their ideas were good because they came from ordinary people. As examples, could serve the notions and words of the proletarian internationalism. Simple people are with us, and the bourgeoisie is nationalist. Our heroes are simple people: Pavel Corceaghin, Nicolae Gribov and others.

The *testimony* presupposes the appeal to the expert of a popular person. In this context, we could mention the creed expressed by the well-known singer of opera Maria Biesu: "For a long time we learned as the citizens of the Soviet Union to address to Moscow in case of every trouble. From Moscow we expected and received help..."

The Ace in the sleeve: an instrument that presupposes only the usage of those actions, which are favorable ideas of propaganda, when facts which are inconvenient, they are not realized. The phenomenon of the present denationalization in that period was overlooked according to this technique. The researchers-historians mention that the phenomenon of denationalization, in the process of assimilation of the non-Russian ethnicities from the Soviet Union was complex and powerful. It passed through sovietization, which involved: 1) imposing and accepting the soviet institutions, a system of integration in the communist system; 2) imposing the Russian language as official language; and 3) Russification, a complex long process, rather individual than collective, through which the individuals that belong to non-Russian ethnicities are transformed, objectively and psychologically, in Russians, without the direct implication, leading finally to the last of national identity.

General unional interests of the state were considered primarily towards the republican interests, bringing as argument the "common features can't include completely the specificity (the national). Between common and specific features there is always a contradiction, the contradiction of development. This real contradiction war mirrored distorted in the people consciousness that are not free of the past remains". In this way, the propaganda used to present the problem of social development, mentioning only the facts that contribute to the positive image of the collaboration between nations; it hidden and disguised the real processes from /of the Moldovan society.

As example of this technique of propaganda could be analyzed the migration phenomenon, which showed clearly that the "brotherly help" bore an antinational character. Given that the "departmental migration" integrated the Moldovan Soviet Socialist Republic in the industrial military complex, the republic served the local industry of resources of raw material of Russia, and a centralized financing. The researcher Sht. Gorda mentions that in orderto work in other regions of the Soviet Union, thousands of Moldovans were recruited, and in the Moldovan Soviet Socialist Republic were brought allogeneous people. In 1970, in

Moldova there was an annual balance of migration of 21.0 per 1000 residents, while in Ukraine only 9.0 / 1000 residents, in Soviet Union – 12.0, in Belorussia – 3.0 per 1000 residents [17, p. 64,65].

The propaganda also was characterized by the display of a single position and blocking the other. This instrument of the propaganda was realized by censorship, blocking and inducing direct terror to those that were opposing the system. The censorship was controlling the content of the republican newspapers, magazines and other publications in order to prevent the diffusion in the large public the materials that contravene the policy of the Party and Soviet Government. The censorship represented a political work, with tasks of state responsibility. It had as basis a huge knowledge of data, information, secret documents (state, official / working), from a variety of domains, stopped from publishing, fact that involved big responsibility and obliged the workers to be careful in relations with people around.

The musician's wagon: It emphasized the idea that the important thing for one was to be in front of mass, to conduct, to be in vanguard. Every citizen should take part to the general effort. All appeals from press used very often this propagandistic technique. Everyone participated to the socialist competition dedicated to the anniversaries of friendship between soviet nations.

The pile of arguments is a technique of propaganda that builds a solid dossier of arguments regarding certain aspects of the problem while other aspects are hidden. The pile of arguments help to ignore, diminish and denigrating the other opinions. As for example, the economic performances of the Soviet Union were largely used in the propagandistic purposes, by all means of mass information present at that stage, having as goal the promotion of the patriotic spirit in society. By means of this procedure, a strong argument is replaced with a superficial one; it leads the opponent to talk with a scarecrow. For example something is rebuffed without being known the original subject: the critics of the bourgeois conceptions on national policy of the Communist Party of the Soviet Union. No one knew the essences of these studies, but their criticism was actively presented in newspapers, magazines and brochures.

The **error of attribution** was a propagandistic procedure, when the enemies are guilty in one's own mistakes. This procedure was present when the shortcomings were attributed to the bourgeois remains in the people mentality. The soviet propaganda used also a tactic of targeting the enemy, in our case nationalists. The party fights against the nationalism.

Dosing information. The soviet propaganda included one more interesting phenomenon called "dosing information". This tool presupposes the selection of news for diffusion. For example, the level of living of the people was recognized as very high – propagandists brought facts and numbers. They brought arguments that emphasized the aspect favorable to Moldovan people of solving the problem. A more detailed analysis offered us another picture, namely that the living level of the Romanian Bessarabian people were lower than the living level of the people that came in the republic after 1940. Here are the complete data: we are quoting the work "The society of Moldovan Soviet Socialist Republic – from rest to conflict". It was underlined the fact that one of the indices of welfare level of the people was the building of housing, for that reason in the period 1960-1975 1,5 milliards of rubles were spent, and in 1976-1985 – more than 3,5 milliards rubles. The propaganda related that in the second half of the '70s, in many villages of the republic, 3,2 % from houses had the central heating system, 5,1 – aqueduct, 12,1% - gas, 16,1% – space for bath. While the cities, in 1985, the apartments were supplied with aqueduct 95 %, with sewerage – 90 %, central heating system – 89 %, gas – 92 %, hot water – 70 %.

Despite of the fact that there was a difference of a decade between the data for village and the data for city, it was well-known the fact that the supplying with water, gas and sewerage of the Moldovan villages persisted as a problem during the entire soviet period. That is why, if we take into account that the larger part of autochthonous people (regardless of nationality) was limited in the rural zones, while the flux of foreign people from the outside of the republic was oriented to the urban zones of the republic, than we could easily compare the level and conditions of living of the Moldovans with those who came recently. In this order of ideas, it is important to mention that the industrialization, which evidently was a natural process of changing populations, is completed by the artificial processes of the soviet regimen – directed migrations, privileges for Russians in getting living space, in educational sphere, etc., thus we could qualify the process of industrialization as a mechanism of colonization of the Moldovan Soviet Socialist Republic. Due to the fact that the phenomenon of colonization had as concerning the “necessity of a rapid industrialization” of the republic, and because the industrial centers were concentrated in the urban areas, than the colonization was oriented first of all in this direction. The import of staff took place not only at the political, administrative or cultural levels, but also of the economic one. By promoting foreign representatives in the key-positions of the republic, the soviet authorities were assuring the stability...” [17, p. 82].

In the given period the concept of interculturality was presented as a process of interpenetration and mutual influence of cultures, strengthening the international base of the soviet nations, creation of some identic features of the nations, as well as the increase of Love for the Russian language. The soviet propaganda of that period of time was characterized by filtering carefully the reality, hiding some events and replacing them with doctrinaire expressions and words of the wooden language. The propaganda was systematic and represented by a single doctrine and ideology. The internationalist idea was spread by a communication system, by a series of events organized for a long period of time in order to make the auditory to accept a new manner of thinking.

The main objective of the soviet propagandist presupposed to transmit an ideology to the public in order to accomplish a well-established goal. According to the studies, the propaganda should follow certain requirements: *continuous* (without giving to the subject “pauses of awakening”); *symphonic* (transmitted on all channels of communication available to propagandist); *partisan* (present a single point of view, never two points of view in competition or dispute); *affirmative* but not documented (the propagandist affirms something straight, but doesn’t show any document).

We agree the professor Gheorghe Onishoru that underlines that this type of communication in society corresponds to the notion of propaganda [14, p. 98]. The peculiarity of the moment was the predomination of a positive and elevating state of spirit: “...on the pages of the best works of the Moldovan writers, created last years, appeared in all his glory the hero of our time – a man with an active position in life, with profound communist ideas, a man of a high moral standards; they were mirroring the people life full of dynamism and building force.” [25, p. 54].

Another feature of the propaganda was the comparison of the given period of time with other period, more somber, presenting the reality as a very bright/luminous fact. The ceremonial event of quoting in press included the historical days: “60 years of the Great October”, “110 years of V. I. Lenin birth”, “35 years of the Victory under the fascist Germany”, “40 years of the Bessarabia release and its rejoining with Soviet Homeland”, etc. “The Leninist program regarding the national problem has an international importance, it had struck crushingly the

nationalism and the opportunism of the leaders of the Third International [24, p. 50]. L. I. Brejnev: "Until recently Moldova has been a backward periphery. If we reduce the years of war, used for rebuilding the destroyed objects, this republic could develop within the family of soviet nations, but she had only a quarter of century. What a long way she passed through in this short period of time! The republic became one of the country's granaries; one of the biggest centers of the pomiculture and winemaking" [2, p. 90].

Conclusions

Considering the data and examples mentioned above, we conclude that propaganda has as goal the control under the consciousness. The propaganda covered the real study of the interethnic relationships and introduced the manipulation. In front of the huge power of state, the individuals were defenseless, intoxicated and feed with ideological materials, fact that led finally to an extreme vulnerability. The interference of partial truths with credible lies had created finally that hybrid product called "official information". Everyone was obliged to public such materials that were presenting actually a false image of the realities related to performances and progresses in the domain of interethnic relationships.

The soviet propaganda used messages and indices orchestrated to direct ordinary people towards a certain conclusion. Propaganda had appeared once with the instauration of political power of the communist party which developed and covered the public space. If in the democratic states the propaganda was creative, searching for new methods of communication, in the rigid soviet model the soviet propaganda spread the communism doctrine. The propaganda was present everywhere. The press was regarded as ideological instrument, as a matrix of manufacturing stereotypes of thinking, feelings and emotions. The propaganda pervaded the depths of society. It kept under control the society by creating mythological concepts of friendship that was associated with the national flourishing and gave the image of a bright future.

The communism was an offensive ideology which was fighting continuously using and combining all possible and impossible means. Choosing the means, the degree of efficacy and opportunity are very important. From one side the communists are, from other side the enemies. The propaganda is not concerned with truth, but only by objectivity, by what permits to win the fight, that is why the lie could become objective. The lie practicing was permanent – it had as goal to disconcert the intellectual defense of the adversary. The real problems of the intercultural communication weren't present in the public space. Everything was reduced to the "brotherly help", "friendship", "flourishing the nations". The propaganda had also social results. Some people that directly suffered from that regimen, left aside the "old sorrows" accepting for him (her) self the "new system". Thus, the communist regimen succeeded in creating a "considerate image" towards the Moldovans, "legitimating" itself in from of society, fact that assured the state of interethnic harmony within the society. Over time, the propagandistic activity made its effect, thus making many residents of the republic to believe the "correctness" and viability of the soviet system, the unshaken friendship of the people of the Soviet Union. At the same time the masses subdued to propaganda succeeded to make positive things: good practices of the interculturality didn't missed, as for example the festivals of friendship of the soviet nations had constituted a good chance of emphasis the inborn talents of our nation; it launched a cultural-artistic movement, cultivated a good spirit of competition and human solidarity, led to the mutual knowing and appreciating the popular culture, created an incentive social-cultural framework

between people of different nationalities. Without propaganda and excessive ideology, the interculturality had benefic effects in the period of '70s of the last centuries.

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