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**PSYCHOSOCIAL AND PSYCHOANALYTIC DIMENSIONS OF
THE PHENOMENON OF DEPORTATIONS FROM MSSR**

Specialties: 511.01 – GENERAL PSYCHOLOGY

511.03 – SOCIAL PSYCHOLOGY

SUMMARY

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CONCEPTUAL RESEARCH FRAMEWORK

The actuality and importance of the topic. The present research concerns a traumatic event in the contemporary history of the Republic of Moldova, namely the forced deportations from the MSSR (Moldavian Soviet Socialist Republic) in the periods 1940-1941 and 1944-1953. Scientific studies on deportations started only after the 1990s, as a result of social-political changes that enabled this phenomenon to be addressed. Today, we are therefore in a period of developing scientific, civic, and cultural representations of the phenomenon of deportations from the MSSR. In this regard, our research represents such an epistemological approach.

The current socio-political realities and the aspirations of European integration of the Republic of Moldova in particular demand the use of certain scientific themes that would support the development of critical thinking and civic culture, to increase the competence of citizens to analyze psychosocial and political phenomena. At the same time, recent socio-political events reinforce our opinion that the memory of totalitarian regimes in Eastern Europe has not been sufficiently researched and applied in a civic context to provide sufficient conditions for the individual and collective internalization of democratic values.

The deportations in the MSSR belong to the category of historical traumas, referred to in the literature as anthropogenic traumas, the term "anthropogenic" being assigned to traumas in which human characters are fully involved in the violent action directed against their fellow human beings (Bohleber, 2007). The anthropogenism of historical traumas such as the deportations in the MSSR puts the psychological aspects inherent to this type of phenomenon in the foreground of our research approach. The experiences of deported persons - both intrapsychically and interpsychically, their attempts to elaborate the phenomenon on their own, the psychological changes in the social field as a result of the deportations, and the impact on individual and collective mental processes - are some general aspects, operationalized in the specific research objectives of our study, which certify the actuality and necessity of a psychological study on the phenomenon of deportations in the MSSR.

Framing the topic in the international, national, and local preoccupations of the research team and an inter- and transdisciplinary context, presentation of previous research results related to the research topic. Research on historical trauma, initiated after the First World War, has advanced in number and subject matter after the Second World War, particularly about issues of psychological care for children and adolescents who have suffered from war and about experiences in Nazi concentration camps (Krystal, 1968; Barocas, 1975; Kestenberg, 1980; Kogan, 2022). Subsequently, more research is carried out addressing historical traumas that occurred during totalitarian periods or periods of social violence in different regions of the world:

Latin America (Puget, 1989), Armenia (Altouniane, 2005), Romania (Nicolau, 1999; Talaban, 2007; Clit, 2004; Betea, 2012), the Baltic States (Vaskelienė, 2012; Gailiene, 2019), Kalmykia (Гучинова, 2005), Russia (Решетников, 2004; Кигай, 2010; Солоед, 2010).

In this logic and sequence of research on historical traumas, the phenomenon of deportations from the MSSR has figured in the research of historians in the Republic of Moldova since the 1990s (Pasat, 1994, 2000, 2006, 2011; Petrencu, 2013; Cașu, 2015; Cojocaru, 2014, 2016; Pădureac, 2017; Țicu, 2018; Olaru-Cemîrtan, 2020, etc.). The historians' research included oral history studies by A. Petrencu (2013), L. D. Cojocaru (2016), E. Postică (2016), L. Pădureac (2017), C. Manolache (2019) - these constitute a valuable empirical material for our research.

The prioritization of the psychoanalytic approach in our research was determined by the fact that important concepts have been developed in the psychoanalytic field, which has contributed to the understanding of the psychological mechanisms characteristic of historical trauma (Freud, 1917, 1920; Kaës, 1989; Puget, 1989; Segal, 1997; Gampel, 2003; Bohleber, 2007; Volkan, 2007, 2021; Laub, 2009; Fonda, 2017; Figlio, 2019). The psychoanalytic literature includes research carried out in the post-Soviet space that has concerned representations of the traumatic past during the communist period (Решетников, 2004; Кигай, 2010; Солоед, 2010; Потапова, 2020; Пушкарева, 2021; Talaban, 2007; Clit, 2004). At the same time, in recent decades psychoanalysis has considerably expanded its conceptual and methodological influence in the field of socio-human sciences, including the fields of history, sociology, and culturology (Santner, 1992; Caruth, 1996; LaCapra, 1999; Felman, 2003; Ушакин, 2009; Etkind, 2013). In particular, our paper includes clarifying summaries of the connection between psychoanalysis and history, nominating psychoanalysts who have been concerned with psychoanalytic interpretation of historical phenomena and personalities (Freud, 1933; Erikson, 1950; 1958; Fromm, 1941; Segal, 1997; Volkan, 2021) and contemporary historians who have made use of psychoanalytic theoretical tools to analyze the dynamics and complexities of historical phenomena (Caruth, 1996; LaCapra, 1999; Scott, 2012; Etkind, 2013; Roth, 2014). The research project on the phenomenon of deportations in the MSSR had as conceptual and methodological references also studies carried out in the Republic of Moldova (Șleahțițchi, 2017, 2020; Cojocaru, 2010; 2012).

To this day, the deportations from the MSSR have not been the subject of any studies that would reveal the psychological specificities of this phenomenon, neither on an individual nor on a social level. Thus, the *problem of the research* consists in the fact of the existence in our cultural space of a historical phenomenon that belongs to the category of anthropogenic historical traumas and that has not been subject to psychological research, i.e. it is insufficiently represented both in the scientific discourse and in the social and cultural discourses. Therefore, the research problem

in our approach will be articulated through the following questions: *how is the experience of deportation represented in the narrative of deportees and their descendants in terms of traumatic experience and resilience resources? How does the inter- and transgenerational transmission of representations of deportations take place, and what messages and meanings prevail in this transmission? What is the specificity of deportation research and what epistemological and ethical issues does this kind of research highlight?*

The research aims to determine the theoretical, methodological, and empirical foundation, from a psychoanalytical and psychosocial perspective, regarding the phenomenon of deportations from the MSSR, by identifying and analyzing the traumatic characteristics, the resilience, and the inter- and transgenerational transmission of the phenomenon, as well as the elaboration of a psychoanalytical research conception of the phenomenon of deportations from the MSSR.

To accomplish the proposed goal, the following **objectives** were established: 1) analysis and synthesis of the specialized psychoanalytic and psychosocial literature on the phenomenon of psychological trauma, historical trauma, resilience, inter- and transgenerational transmission; 2) adjustment of the psychoanalytic and psychosocial theoretical-methodological tools to the specifics of historical trauma research and the development of a methodological framework for researching the deportations from the MSSR; 3) identification, analysis and conceptualization of the traumatic dimensions of the phenomenon of deportations in the MSSR, from a psychoanalytical and psychosocial perspective; 4) analysis and conceptualization of the relational framework "researcher-respondent" in the context of oral history projects on the phenomenon of deportations in the MSSR; 5) analysis of the phenomenon of inter- and transgenerational transmission of the traumatic memory of the deportations in the MSSR, by identifying and analysing the representations of the descendants of the deported persons on the narrative of their predecessors on the experience of deportations; 6) analysis of the resilient patterns associated with the phenomenon of deportations in the MSSR.

Research hypotheses:

- 1) the phenomenon of deportations from the MSSR represents a multi-dimensional trauma, featuring narcissistic and relational valences, maintained in a long-term time setting by various psychosocial factors;
- 2) the context of the research on the phenomenon of deportations in the MSSR makes it possible to highlight the traumatic dimensions of deportation by valorizing the psycho-affective experiences of researchers involved in oral history projects;

- 3) the inter- and transgenerational transmission of the traumas of the deportations from the MSSR is a complex psychological phenomenon, in which subsequent generations are involved, consciously and unconsciously, within the process of elaborating the trauma;
- 4) the phenomenon of resilience in the case of deportations from the MSSR includes both primitive and mature defensive dynamics, with the regressive primitive extreme of slitting, through its correlates - devaluation and idealization - due to the socio-political conditions that did not ensure the verbalization and analysis of the traumas in a community context.

Summary of research methodology and justification of research methods selected

The **methodology of the empirical approach** derives from the specificity of the research topic, in this regard, this work represents a qualitative research approach, which involves an analytical and interpretative approach to the psychosocial particularities of the phenomenon of deportations from the MSSR.

Research methods

Theoretical methods: literature review and synthesis; psychoanalytic interpretation, inductive method, deductive method.

Data collection methods: semi-structured in-depth interview (Kvale, 1996/2003; Kaufmann, 1996/1998).

Data analysis methods: qualitative content analysis through theorizing (Strauss and Corbin, 1990, 1998; Kaufmann, 1996/1998; Agabrian, 2004; Cojocaru, 2010); psychoanalytic case study (McWilliams, 1999).

Data source: 1) semi-structured in-depth interviews conducted in 2012-2018 by the Institute of Social History "ProMemoria" within the State Programme "Recovery and historical valorization of the memory of the victims of the totalitarian-communist regime in the Moldovan SSR in the period 1940-1941, 1944-1953", the full texts of the interviews being published in the collections *Romanians in the Gulag. Memoirs. Testimonies. Documents* (vol. I, 2014; vol. II, 2015 (ed. A. Petrencu, L. D. Cojocaru, L. Pădureac); *Archives of Memory. Recovery and historical valorization of the memory of the victims of the totalitarian-communist regime in the Moldovan Soviet Socialist Republic* (vol. I, vol. I, 2016 (ed. L. D. Cojocaru); vol. II, vol. I (ed. E. Postica); vol. II, vol. II, 2016 (ed. E. Postica); vol. III, vol. II, 2017 (ed. L. Pădureac); vol. III, vol. III, 2019 (ed. C. Manolache); 2) semi-structured in-depth interviews conducted with historical researchers involved in interviewing deportees (2020-2022); 3) semi-structured in-depth interviews carried out with second-generation descendants of deportees (2019-2022).

The originality of the results of this research has determined the emergence of a new scientific direction: *a psychoanalytic and psychosocial approach to historical trauma*.

THESIS CONTENT

The **Introduction** contains the arguments on the actuality and importance of the topic, the status of the research within the international, national, and regional concerns of the research team, in an inter- and transdisciplinary context, the aim and objectives of the research, a summary of the research methodology, the justification of the chosen research methods, and a summary of the thesis compartments.

Chapter 1, entitled "**Theoretical Approaches to the Phenomenon of Historical Trauma**", includes the psychoanalytic and psychosocial theoretical-conceptual foundation of the problem of anthropogenic historical trauma. In this chapter, the concepts of psychological trauma and historical trauma are analyzed, and the development of these concepts and their relevance to the research on the deportations in the MSSR are presented. The chapter also includes a synthesis of concepts and studies dedicated to the phenomenon of mourning and the inter- and transgenerational transmission of historical trauma as psychological, individual, and collective phenomena that sustain the continuity of traumatic memory.

Psychoanalytic conception of historical trauma

Psychoanalysis and the definition of psychological trauma. Freudian reflections have generated psychoanalytic concepts that are important for the theoretical corpus on psychological trauma: "traumatic neurosis", "protective shield", "repetition compulsion", and "mourning" (Freud, 1917/2000, 1920/2000). The contributions of S. Ferenczi (1933/1988) concerned the valorization of the traumatic experience of patients and the analysis of defensive mechanisms associated with trauma. D. Winnicott's (1960/2004) perspective on trauma is related to his theory of the role of the environment in psychological development, with some Winnicottian concepts relevant to understanding psychological trauma: *holding*, omnipotence, illusion, and False Self.

The study also presents how psychoanalysts refer to the nosological entities described in diagnostic manuals, such as post-traumatic stress disorder (PTSD). For psychoanalysts, symptoms of PTSD are a relatively healthy manifestation of mental activity, as they involve a first representation of mental distress, which potentiates the elaboration of trauma (Smolak and Brunet, 2017). To argue their epistemological position, contemporary psychoanalysts evoke asymptomatic clinical pictures, operationalized in concepts such as "operative functioning" (Marty *et. al*, 1968/2019), "anti-analysand" (McDougall, 1978/2008) "the work of the negative" (Green, 1993/2020).

Psychoanalysis and the definition of historical trauma. As the anthropogenic historical catastrophes of the 20th century have become an object of multi- and interdisciplinary study, the concept of trauma has become part of the conceptual instrumentation of the socio-human disciplines, with the integration of the concept of trauma into the socio-human field taking a moderating role through psychoanalysis. In the context of these epistemological concerns, the concept of 'historical trauma' was established in the literature. American researchers Sh. Felman, D. Laub (1992), C. Caruth (1996) were among the first to contribute to the clarification of the concept of historical trauma, naming testimony and narrative as the main forms of knowledge of this type of trauma. Sh. Felman and D. Laub (1992) define historical trauma "as a turning point in contemporary times, seen not as an event encapsulated in the past, but as a history that has not ended, whose traumatic consequences are still actively evolving in today's political, historical, cultural and artistic scene" (p. 14).

Contemporary psychoanalytic conceptual framework of historical trauma. The conceptual background developed by S. Freud, S. Ferenczi, and D. Winnicott has been developed by contemporary psychoanalysts. Psychoanalytic concepts and hypotheses evoked in this chapter highlight the psychological conditions that provide for the construction of historical trauma: E. Erikson (1963/2015) - "total internal change"; M. Sebek (1996) - the concept of "totalitarian objects"; H. Segal (1997) - actualization of psychotic elements in violent social-political phenomena; P. Fonda (2017) - regression to destructive paranoid-schizoid states in situations of historical trauma.

The issue of mourning in historical trauma

Studies on the research and conceptualization of psychological trauma and historical trauma include the issue of mourning as an inherent part of the traumatic phenomenon. S. Freud's work *Mourning and Melancholia* (1917/2000) is a paradigmatic reference for the theme of mourning. The research on mourning is continued by M. Klein (1937/2011) in his theory of psychic positions - paranoid-schizoid and depressive. Contemporary psychoanalysts introduce new topics related to this phenomenon, such as factors influencing the mourning process or the specificity of mourning in historical traumas (Kaës, 1989; Santner, 1992; LaCapra, 1999; Volkan and Zintl, 1993; Etkind, 2013; Kogan, 2022).

Transgenerational transmission of historical trauma

Analysis of the phenomenon of transgenerational transmission of trauma began in the 1960s in the context of Holocaust studies, with research motivated by the clinical manifestations of the descendants of survivors, who presented various psychological problems similar to the consequences of real trauma. This phenomenon began to be interpreted as a result of the

transmission of trauma between generations. Subsequently, a metapsychological question was formulated - that of the psychological mechanisms that ensure transgenerational transmission, with researchers mentioning the central role of identification and projective identification in this regard (Bohleber, 2007; Ciconne, 2014). Several psychoanalytic concepts relevant to understanding the phenomenon of psychological transmission within the group, including traumatic psychological material, are presented in the paper: "narcissistic contract" (Aulagnier, 1975), "transgenerational mandate" (Lebovici, 1998/2006), "telescoping of generations" (Faimberg, 2002/2010), "radioactive effect" (Gampel, 2003).

Resilience in historical trauma

Psychoanalysis investigates resilience in terms of its two central theoretical frameworks: drive theory and object relations theory. According to the drive theory, resilience is about the defense mechanisms used to cope with trauma (Anault, 2006; Bertrand, 2006; Lemay, 2006), and from the object relations theory perspective, resilience sources are developed in the early years of life in a network of interpersonal bonds (Bailly, 2006; Hanus, 2006).

Psychoanalysts have problematized the phenomenon of resilience by invoking the realities of splitting, frequently occurring in psychological trauma, thus insisting on the risks of overuse of the term resilience (Tisseron, 2007; Tomasella, 2016). In this regard, contemporary psychoanalysts refer to S. Ferenczi (1932, 1933), who mentioned defense mechanisms characteristic of traumatic situations: splitting, identification with the aggressor, internalization of the aggressor's sense of guilt, and precocious maturation.

Conclusions to Chapter 1

1. The conceptual compromise between the various psychoanalytic approaches has made it possible to arrive at a unanimously accepted representation of the traumatic phenomenon, which takes into account both the quantitative and relational factors. From a nosological point of view, psychoanalysts add to the positive symptomatology, as set out in diagnostic and statistical manuals of mental disorders, the negative symptoms identified in the context of analytical work. Starting from the premise of the psyche's inability to create a representation of the traumatic event at the time of its factual occurrence, research on historical trauma reveals that access to research on psychological trauma is provided by the narrative as a form of traumatic memory and, at the same time, as a space for creating a representation of trauma.

2. Conceptual clarifications of trauma have revealed that trauma involves concrete or symbolic losses so the analysis of a traumatic event cannot be done without the corollary of trauma - mourning, normal or pathological. Studies on historical trauma highlight that it involves a specificity of mourning, as it is influenced by the anthropogenic character of historical trauma,

with the involvement of the Other as a trauma actor leading to a specific phenomenology of the work of mourning.

3. In our paper concerning the phenomenon of deportations from the MSSR, we use the term "historical trauma", based on the premise that the phenomenology of the experience of this event is similar to psychological trauma, as conceptualized by both psychiatry and psychoanalysis and that this trauma represents an important historical period - the Second World War, the period of reconfiguration of the European space after the war, including the expansion of the USSR after the Second World War.

4. The clarification of the phenomenon of historical trauma has implied questioning the inter- and transgenerational destiny of traumatic experience. Psychoanalytic studies have identified the psychic mechanisms involved in the transmission of traumatic experience, and these mechanisms have been described through a broad psychoanalytic terminology: transgenerational mandate, imagoic penetration, radioactive identification, telescoping, and imposing.

5. Psychoanalysts propose certain problematizations of resilience, considering the defense mechanisms involved and their impact on personality. Our point of view is close to those authors who subscribe to the plural term "resilience", with the requirement of analyzing the resilient fact from a multidimensional perspective, with due attention being paid to the unconscious defensive dynamics and the psychological forms derived from this dynamic.

Chapter 2 - Researching historical trauma from a psychoanalytic perspective: theoretical and methodological aspects, presents how psychoanalysis has developed, in a long-term epistemological dynamic, the collaboration of psychoanalysis with the socio-human sciences - history, sociology, and anthropology - both conceptually and methodologically. The arguments concerning the pertinence of the qualitative approach to researching the phenomenon of deportations in the MSSR are also discussed and, in this regard, an analysis of the relationship between psychoanalysis and qualitative research is made.

Psychoanalysis and history

The theoretical-methodological similarities between these two fields are discussed, and several aspects are invoked: psychoanalysis' interest in the protagonist's past; the possibility of repeating history in an almost experimental format of psychoanalytic cure; the duality "objective reality-subjective reality" valorized by psychoanalysts in the analysis of historical fact (Scott, 2012; Roth, 2016). Similarly, psychoanalytic concepts of transference and countertransference have been appropriated by some contemporary historians who have questioned how history is written, some historical theorists questioned the neutral image of the historian in narrating the past

(LaCapra, 1999; Roth, 2016). (LaCapra, 1999; Roth, 2016). The work of psychoanalysts E. Erikson (1963/2010) and E. Fromm (1973/2015), evoked in this chapter, highlights the applicability of psychoanalytic tools to the analysis of the historical personality.

Regarding the topic of our research, we believe that among the most important collaborations between history and psychoanalysis are those related to the common effort to understand the phenomenon of historical trauma. In this context, S. Freud's works *Beyond the Pleasure Principle* (1920) and *Mourning and Melancholia* (1917) have acquired paradigmatic status in recent decades for conceptualizing historical trauma and the work of mourning, the latter defining the process of reconciliation in the context of social-political phenomena (Santner, 1992; Caruth, 1996; LaCapra, 1999, Etkind, 2013).

Psychoanalysis and qualitative research

Studies on the relation between psychoanalysis and qualitative research. Social and qualitative researchers have become increasingly interested in psychoanalytic tools to inform their research strategies with 'sensitive' subjects (Midgley, 2006). Several psychoanalytic concepts were adopted and developed in qualitative research methodologies: free association, floating attention, manifest content, latent content, benevolent neutrality, analytic framework, interpretation, potential space, transference, and countertransference.

Countertransference in qualitative research. In the field of socio-human sciences, there has recently been a noticeable increase in interest in the psychoanalytic concept of countertransference, implicit in the research of different emotional and behavioral responses of researchers: Strong, unexpected, or inappropriate emotional reactions; behavioral reactions of the researcher, related to the way the respondent and the research setting are treated; confusing feelings of the researcher; inability to understand the material provided by the respondent; bodily reactions of the researcher (Marks and Monnich-Marks, 2003; Roper, 2003; Jervis, 2009; Morgenroth, 2010; Lorimer, 2010; Strømme et al., 2010; Gemignani, 2011; Robben, 2012) At the same time, it has been found that the countertransference reactions of the researcher can deepen the research data when the qualitative researcher investigates the phenomenon with a reflexive attitude (Holmes, 2014).

Polemics on the methodology of historical trauma research

The 20th century is considered by many researchers to be a post-traumatic century, as it was marked by social catastrophes, genocides, and wars. Since other centuries in human history have also been marked by social violence, we specify that the term *posttraumatic* refers specifically to the process of political, social, cultural, and scientific elaboration of this traumatic experience. Thus, we note that in the second half of the twentieth century, by political and cultural

conditions, it was possible to have access to the testimonies of survivors, secondary witnesses, and descendants, following the valorization, including scientific, of these testimonies (Yeghiceyan, 1983; Pujet, 1989; Altouniane, 2005; Bohleber, 2007; Betea et al., 2012; Tomasela, 2016). These research involved a re-evaluation of the concept of trauma and the search for relevant methodologies for researching trauma. The conclusions that have emerged from these polemics underline the fact that the traumatic event acquires its significance post-factum, after the latency period has passed, and the history of trauma is not written based on the experience, but based on current or post-traumatic representations (Caruth, 1996; Figlio, 2003; Alexander, 2011/2012; Etkind, 2013; Мороз and Суверина, 2014).

Methodology of the research on the phenomenon of deportations in the MSSR

Qualitative research approach. The empirical study presented in this paper represents a qualitative research approach. A. Mucchelli (2002 *apud* Scârnci, 2006) defines qualitative research as an empirical study in the human and social sciences that has the following characteristics: 1) it involves a comprehensive perspective on the phenomenon studied; 2) the object of study is approached openly and broadly; 3) the empirical material is collected using qualitative methods, methods that do not involve quantification; 4) it involves a qualitative analysis of the empirical material, without numerical and statistical operationalizations; 5) it involves a theorization of the phenomenon studied.

In our research, we adopted a qualitative content analysis through interpretation-based theorizing, for the following reasons: 1) deportations are an anthropogenic social phenomenon, in which the experiences of the protagonists are the central element. Thus, we were concerned with following how the research respondents' discourse articulates the experience of deportation, being less interested in a "quantification" of the phenomenon; 2) the research on the phenomenon of deportations retrospectively takes place, some seven decades after the factual event. In other words, in our research, we refer to the representations of different categories of respondents on this phenomenon.

Empirical material. The empirical material used in the research consisted of two sources of data - primary data and secondary data. ***Primary data source:*** 30 semi-structured in-depth interviews with descendants of deportees and 9 semi-structured in-depth interviews with historian-researchers involved in conducting interviews with deportees. ***Secondary data source:*** narrative material obtained based on semi-structured in-depth interviews conducted by the Institute of Social History "ProMemoria" in the framework of the State Programme "Recovery and historical valorization of the memory of the victims of the totalitarian-communist regime in the Moldovan SSR in the period 1940-1941, 1944-1953" - 88 published interviews.

Data collection methods. The data collection method used was the semi-structured *in-depth interview*. The research objective of the researcher-interviewee relationship required in-depth semi-structured interviews with historical researchers. The questions in the *interview guide* addressed the following issues of the research: 1) perception of traumatic material in research interviews; 2) coping with affective experiences in research interviews; 3) researchers' assessments of how affective experiences in interviews influence the research process. To identify descendants' representations of the traumatic memory of the deportations from the MSSR, 30 in-depth interviews were performed with descendants of deportees - grandchildren of deportees. The interviews with descendants were based on an *interview guide*, which included questions on issues related to the framework of intergenerational communication on the subject of deportations: 1) how the history of the deportations was narrated within the family; 2) the central themes identified in the predecessor's discourse; 3) the descendant's representation of the narrated history and the context of communication; 4) the descendant's experiences during these narratives; 5) the descendant's assumptions, elaborations, representations of the narrated material; 6) the dynamics of the representation of the predecessor's narrative in the descendant's mind - how this changed over time, from childhood to adulthood.

Data processing methods. Content analysis by theorizing was used to analyze the interview data (Strauss and Corbin 1990, 1998; Kaufmann, 1996/1998; Agabrian, 2004; Cojocar, 2010).

Chapter 3 - Traumatic aspects of the phenomenon of deportations from the MSSR

Narcissistic traumatization: analysis and conceptualization. Analyzing the realities of the phenomenon of deportations from the MSSR, we propose the concept of *narcissistic traumatization*, by which we denote the transformations in the self-representation of deported persons. The concept of narcissistic trauma includes the following subcategories: 1) *stigmatization* and *archaic mythologization* - the discursive component of narcissistic trauma; and 2) the *procedures of stigma operationalization* - the procedural component of narcissistic trauma, constituted by the concrete actions of the repressive system.

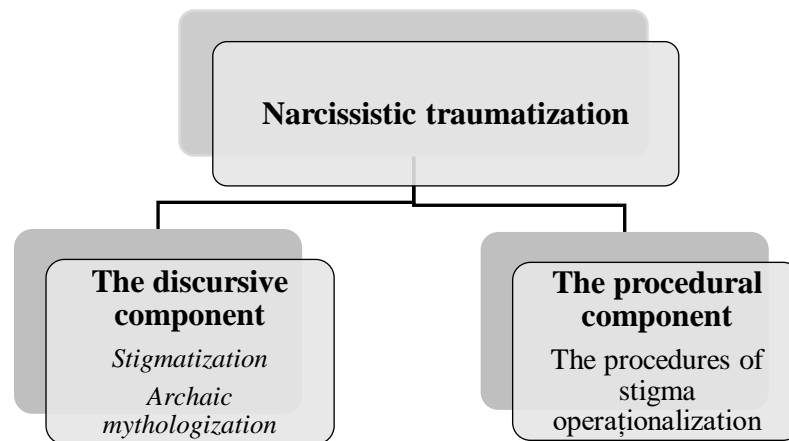


Figure. 2.1. Central components of narcissistic traumatization in the case of deportations from the MSSR

The discursive component of narcissistic traumatization: stigmatization. When we include stigmatization in the category of narcissistic trauma, we consider that it represents a double attack on the personality, whereby stigmatization addresses: 1) *the individual's private self-identity*, as each individual perceives himself in his psychological privacy, and 2) *the individual's social identity*, as a construct of self within a collectivity and a history.

Types of stigmatization in the deportations from the MSSR. By the term *stigmatization*, we mean the verbal, attitudinal, and behavioral components presented in the repressive discourse of the state, which are adopted by part of the population. Within the phenomenon of stigmatization characteristic of the deportations in the MSSR we designate two types/levels of stigmatization: the *official stigmatization* and the *unofficial stigmatization*, having as criteria of this differentiation *the emitter of the stigmatization* (state institution *versus* community space) and the type of stigmatizing discourse (organized discourse *versus* chaotic discourse).

Official stigmatization is an ideological discourse of state institutions, corroborated by their actions to develop and introduce stigma. This institutional effort involves 1) the development of stigma terminology and 2) the development of social, economic, and ideological justifications for stigma. *Unofficial stigmatization* is a form of stigma that we locate in the community space. This type of stigmatization involves a chaotically and aleatory constructed discourse that includes both fragments of ideological discourse and fragments of archaic discourse.

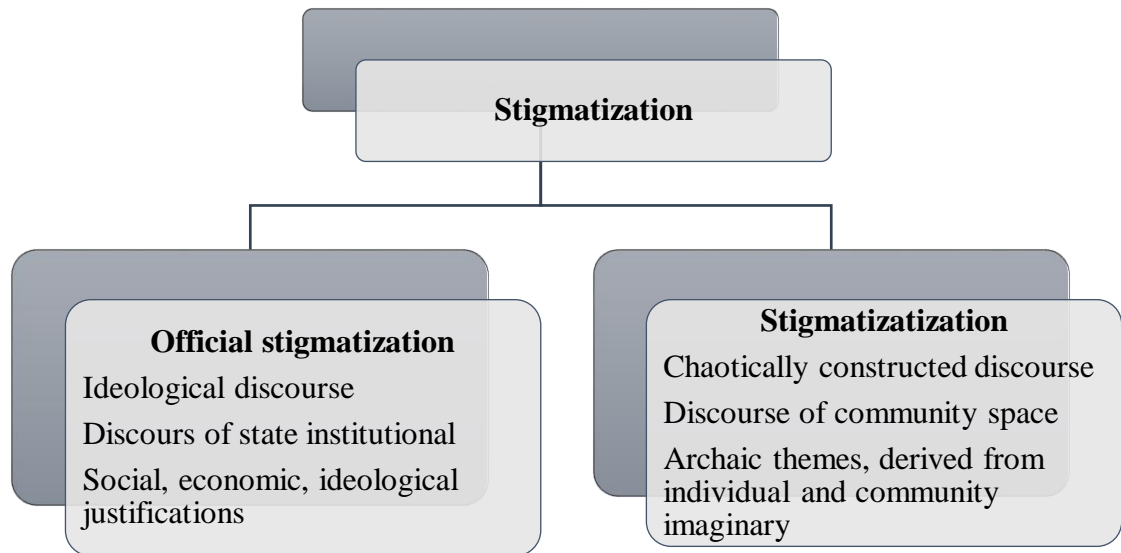


Figure 2.2. Types of stigmatization in the context of deportations from the MSSR

The procedural component of narcissistic traumatization. In the subcategory "procedures of stigma operationalization," we find the materialization of the repressive scenario composed of the following repressive actions: 1) the cancellation of existential ethics; and 2) the cancellation of the social-cultural role.

Narcissistic traumatization and deportation mythology: the myth of cannibalism. The testimonies of the deportees reveal that in the phantasm of the natives in the places of exile, the deported people were often associated with cannibals: '*When they took us away, they told the locals that people who eat people are coming - liudoedi [cannibals, in russian]- and then they ran away from us and we from them*' (Cojocaru, 2016, p. 202). We note that the deportations from the MSSR followed the paranoid-persecutory and dehumanizing storyline whereby the image of the deported persons was subjected to a transformation in the collective mind - from an ideologically formalized status of "enemy of the people" and "chiabur" to a primitive status, as part of the collective regression, in which the deported person is excluded from the space of the human community and is categorized as *inhuman*.

Narcissistic traumatization and deportation mythology: idealization. The testimonies of the deportees present discourse with idealizing tendencies concerning people close to them in family and social terms. Without denying the intellectual and moral status of the families of deportees, it is important to understand the unconscious defensive meanings of idealization. From a psychoanalytic perspective, we propose the following meanings of idealization: 1) idealization - defense against dehumanization; 2) idealization - defense against contact with the suffering of the Other; 3) idealization - an early stage in the work of mourning.

Betrayal by fellow countrymen. The "fellow traitor" is not only seen as part of the team organizing the repression but is attributed, in the narrative of some deportees, important decision-making roles in the deportation process: "*Guilty of deportation are those in the village, in the village these people I know*" (Pădureac, 2017, p. 124).

The envy of countrymen. In the narratives of the deportees, references to betrayal have an explanatory continuity in their comments on envy: "*There are two fields, one has everything growing in the garden, but the other has only weeds, what's the matter? He who works is also envied: for he has*" (Postică, 2016, p. 207).

Mutual stigmatization. If the repressive system issued stigmatizing labels for deportees, they, in turn, called the fellow countrymen with whom they were in animosity "thugs", and "hatchet-tails", thus constituting mutual stigmatization within the community: "*Who made the list? Those punks in the village*" (Petrencu, Cojocaru, Pădureac, 2014, p. 95).

From hypotheses and interpretations to identity representations: 'Moldovans are envious'. Some of the interpretations concerning the representation of the Other acquire an almost paradigmatic status in terms of the image they elaborate about Moldovans. The most frequent paradigm in this sense is that of "*Moldovans are envious*", and we find that this theme involves an attitudinal setting marked by characteristics of splitting, whereby negative traits are attributed by some deportees to all Moldovans, with other nationalities being idealized in contrast: "*Kazakh never sold you alive!*" (Petrencu, Cojocaru, Pădureac, 2014, p. 26); "*It happened to me and not once to be reminded in Moldova that I was from the repressed. Moldovans are envious...*" (Petrencu, Cojocaru, Pădureac, 2014, p. 42).

Relational trauma and the theme of envy - psychoanalytic perspectives. The psychoanalytic hypothesis that we propose in the paper is that envy cannot be a determining factor in the development of a repressive phenomenon, but rather represents an important resort in the manipulation of the masses and is actualized by totalitarian systems since they always place members of the community in antagonistic positions - on ethnic, social, economic and other criteria. Moreover, we believe that the popular assumption regarding the role of envy in the organization of deportations is a dangerous one, as it seems to claim to explain the phenomenon of repression not as an event elaborated and implemented by a totalitarian system, but as a diverse fact of human functioning, thus concealing the responsibility and danger of totalitarian systems.

The perverse nature of the totalitarian system: an application of A. Sirota (1998) on the phenomenon of deportations in the MSSR. Social psychologist A. Sirota (1998) describes the possible positions in a perverse resonance group: 1) the position of resonance and alliance architect; 2) the position of accomplice; 3) the position of prisoner; 4) the position of prey or target.

Exploiting the theory of A. Sirota's theory, we can state the following concerning the group dynamics and configuration in the context of deportations in the MSSR: the position of prey belongs to the deportee, the "fellow-countryman-traitor out of envy" is close to the position of accomplice, consciously or unconsciously, and sometimes also to the position of prisoner, while the position of the perverse architect belongs exclusively to the repressive system, implicitly to its representatives.

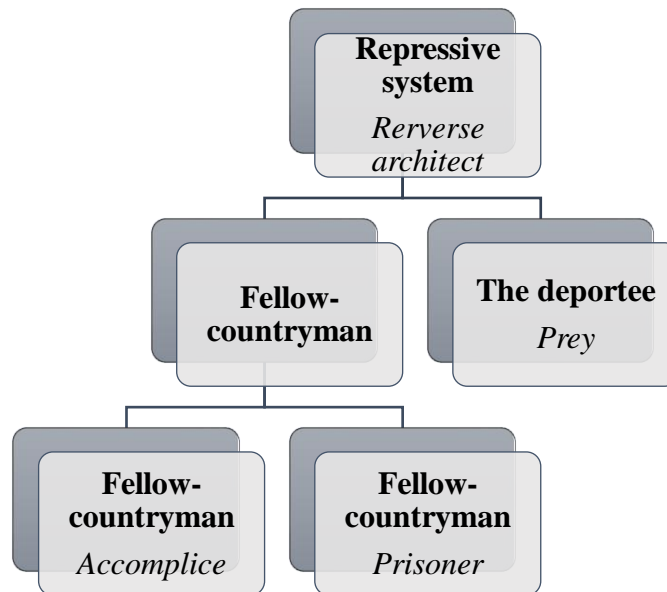


Figure 2.4. A. Sirota's group model applied to the context of deportations in the MSSR

Categories of mourning in the deportations from the MSSR

The loss of the object. The way the concept of deportations was conceived, deportees had no right to mourning - both in concrete and symbolic terms and the testimonies of deportees, from which we learn about the inhuman conditions of burial of the dead or the impossibility of burying them, are revealing in this respect: "*They took my father out and took him away. But where they buried him we didn't know. Nine years we were there and we didn't know where my father was buried. Maybe they threw him away because where we were, at kilometer 115, the camp was surrounded by swamp*" (Postică, 2016, p. 296).

The loss of relationship with the Other. In the post-Stalinist Soviet period, the social environment still retained the animosities accentuated by the Stalinist repressive system, the phrase "enemy of the people" still being part of a general image of the enemy, and these realities created psychological zones marked by persecutory anxiety: "*Something they sensed. They were connected to the words, the thoughts, and the intonation of the voice. Of course, they didn't have the right to release me from service because I was from the "culaci" (he speaks in a whisper), but they*

intimidated us all the time. This Medvedev was pressuring us. He was reading lectures and saying: "Enemies of the Soviet people have crept in!" After a while, when such echoes began to be repeated, I became even more careful about what I said" (Petrencu, Cojocaru, Pădureac, 2014, p. 75).

The loss of ideals. The loss of faith in God and trust in morality is a reality described in the testimonies of deported people in terms of a depressive-traumatic discourse, which is part of the characteristics of pathological mourning: "*Many Basarabians were shot there, in Ivdellag. They were dying and they were building them up like wooden logs. If they died in October, they didn't bury them until February: "They didn't bury them until spring, because the ground was frozen to one and a half metres. By March they buried them, like..." That's what he (my father) told me! He took part in burying the bodies: "They would throw them there and bury them... Such people, and such punishment! Where is God?! Where did He look? Why did he punish such people?! Why did he take women with six children, with babies a few weeks old, and carry them away?!" After that my father told me, he no longer believed in God (pause) ..."* (Petrencu, Cojocaru, Pădureac, 2015, p. 132).

Assignment of guilt. As a result of the content analysis of the deportees' testimonies, the following figures were identified as responsible for the deportations: 1) the repressive Soviet system; 2) Stalin; and 3) fellow countrymen. The countrymen are often the target of anger and hatred, which is an important feature of the deportations: "*We always say that Stalin was guilty of all this, but he was a schizophrenic. Wasn't he? The most bizarre thing was that they gave us those in the village, our relatives... our close ones"* (Cojocaru, 2016, p. 50). We hypothesize that, given that the repressive system and its leaders were not subjected to a plenary trial, the protagonist about whom the attitude of accountability and blame is most intensely experienced is the fellow countryman. Moreover, the fellow countrymen were physically accessible as characters towards whom anger could be directed, as opposed to the real but inaccessible protagonists of the accountability procedure - Stalin and the repressive communist system.

Resentment and forgiveness: "I have forgiven them, but God will punish them anyway". Following the analysis of the texts, we identify two types of forgiveness: assumed forgiveness and resentful forgiveness. When we invoke resentful forgiveness, we refer to the deportees who transmit messages about forgiveness on their part as a human instance, but this forgiveness seems not to be final, as most of them appeal to another instance - Fate, Divinity, which will punish those who contributed to the repressions. "*I have forgiven them, but God will punish them anyway"*. We believe that the reference to God as the judicial instance is the result of gaps in the procedure of psychological and socio-political elaboration of the trauma: since the State and the Law were not

sufficiently installed in the psyche of the deportees as the instances that would manage the process of justice, an appeal to magical thinking is made, by invoking the divine authority as the instance and authority that will do justice in this process.

Community splitting in the context of the deportations in the MSSR: an application of M. Klein's theory (1946). The repressive methodology of the deportations was based on a paranoid-schizoid state, therefore, we ask what is the fate of the paranoid-schizoid potential actualized and harnessed in the context of the MSSR deportations phenomenon and how the psychological state of the community evolved in Kleinian terms of "paranoid-schizoid" and "depressive"? At this point of the reflections, we start from the premise that the deportations initiated movements on the psychic positions in all the acting groups within the community. To outline a representation of the social field, we propose a theoretical construct on the structure of the small community during the period of deportation, taking into account the transformations of the group configuration in the context of deportations, as described in oral history accounts. In our conceptualization we differentiate three groups that make up the social field of the deportations: 1) the group of the deported - "enemies of the people"; 2) the group of those who assisted the regime - "envious and treacherous fellow countrymen"; 3) the group "unaffected" by the deportations - the group that has no pejorative correlative in oral history testimonies.

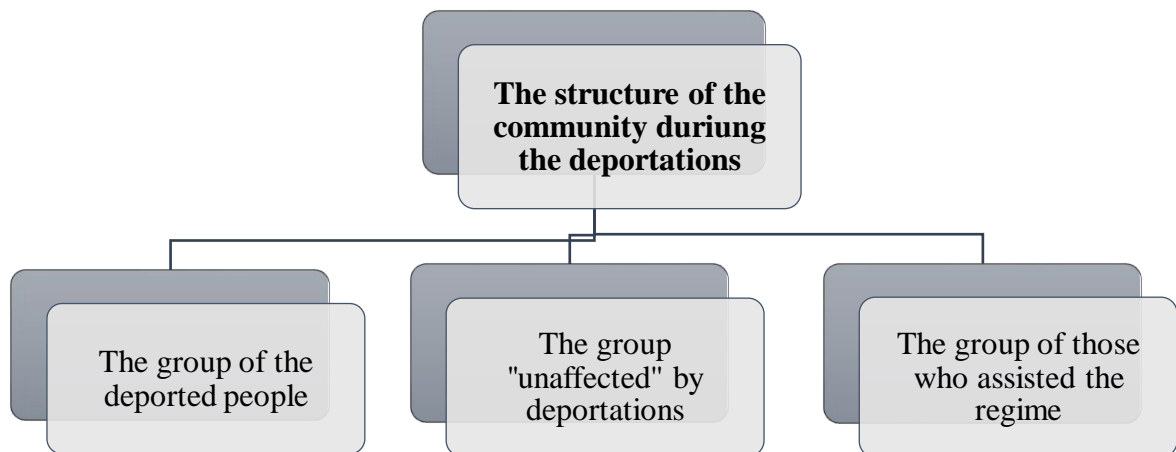


Figure 2.5. Community structure in the context of deportations

The questions we formulate determine us to propose a differentiation within the paranoid-schizoid position, attempting an application of this Kleinian concept to the psychosocial realities defining the deportations in the MSSR. We suggest that at the time of the organization of the deportations both antagonistic groups were in paranoid-schizoid positions. But since we are not in the context of a military conflict (in which the antagonistic groups openly experience their

paranoid-schizoid position, operationalizing it by fighting against each other), in the case of the phenomenon of deportations we refer to *active paranoid-schizoid position* and *passive paranoid-schizoid position*. In this regard, we clarify that the group of deportees was predominantly in a passive paranoid-schizoid position, and the group that assisted the regime - was predominantly in an active paranoid-schizoid position, both groups having to make progress towards the depressive position. For the deported group, access to the depressive position would imply the capacity for forgiveness, and for the group of those who assisted the regime - regret, guilt, and desire for reparation. The socio-political conditions that followed 1956 and the 1990s, when the subject of deportations was introduced into the public debate, were propitious for being close to the paranoid-schizoid zone. In the mental space of the Republic of Moldova, we can speak for the present movements toward the depressive position, thanks to scientific and cultural projects that introduce reflection into the existential and scientific zones of the deportations.

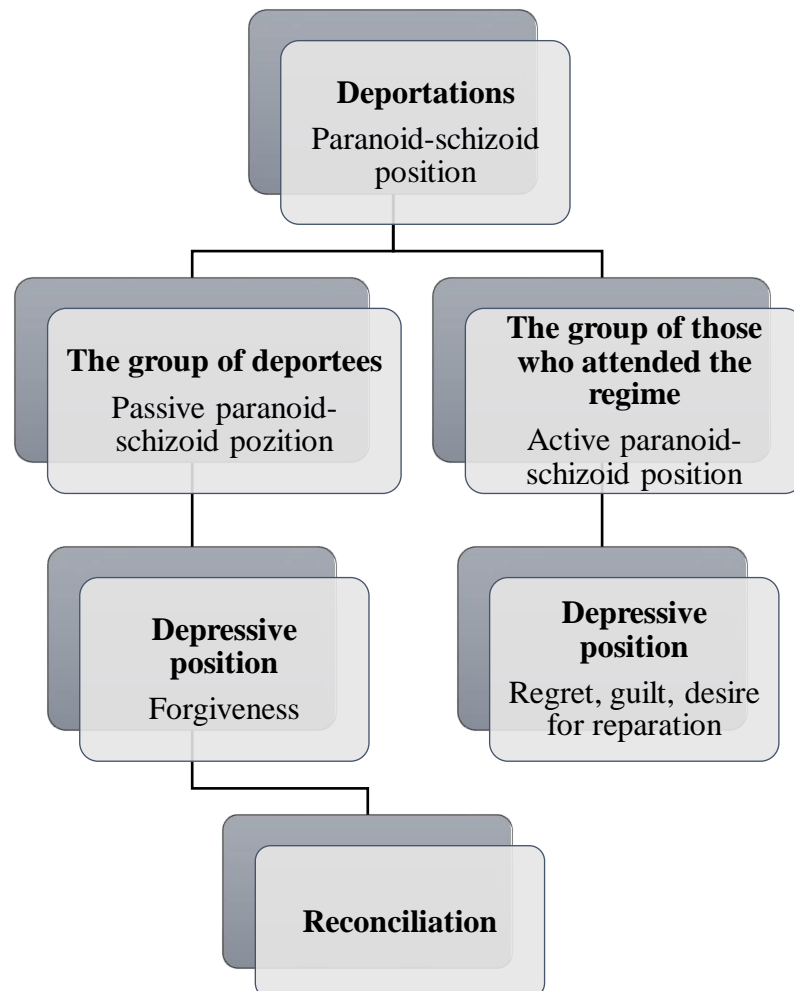


Figure 2.6. Group structure of the community and the psychic positions of the groups

Conclusions to Chapter 3

1. Concerning historical trauma in the general sense of the term, but especially the specificity of the deportations in the MSSR, we define *narcissistic traumatization* as an intrapsychic and interpsychic experience of the subject in existential conditions of limit determined by an anthropogenic historical trauma, in which the structuring elements of the narcissistic foundation of the individual are damaged in the following dimensions: a) existential routine, starting with the physical space of the home and continuing with the extended family and community environments - these three physical spaces being ontogenetically spaces of formation, containing and securing the basic narcissistic components; b) the individual's self-representation, as a global structure of the personality, with its central correlates - self-image and self-esteem; c) the individual's narcissistic place in a social context, determined by birth and social-cultural evolution.

2. The narcissistic traumatization associated with the deportations from the MSSR implies the stigmatization of deportees and the enforcement of a dehumanizing existential environment. In this regard, we have identified two types of stigmatization: *official stigmatization* and *unofficial stigmatization*. Official stigmatization is an element of official repressive methodology and is part of the argumentative rhetoric of repression. Unofficial stigma is a product of group mentality, it is constructed chaotically, from elements of magical thinking, accentuated by the regressive movements specific to historical trauma.

3. We define *relational traumatization*, associated with the phenomenon of deportations from the MSMR, as an experience of the subject in existential limit conditions of an anthropogenic nature, in which the interpsychic and intrapsychic basis of the representation of the relationship with the Other is damaged: a) from the intrapsychic aspect: trust in the Other and the feeling of security in the relationship with the Other are damaged; b) inter-psychically: the representation of the Other as a possible partner of the relational act is damaged and the prevailing functioning on a paranoid-schizoid position is determined to the prejudice of the depressive position.

4. The specificity of relational traumatization in the case of the deportations in the MSSR derives from the premises based on which the deportations were "conceptualized", namely the emphasis placed by repressive ideology on socio-economic differences, which implied, respectively, the actualization and exploitation of social animosities. In this regard, we developed a psychoanalytic conception of community group configuration in the context of deportations and described a psychic dynamic of these groups in terms of the concept of psychic positions - paranoid-schizoid and depressive. Through these theoretical constructs, we extend the current theoretical framework of the concept of psychic positions by proposing the conceptual

differentiation between a passive paranoid-schizoid position and an active paranoid-schizoid position.

Chapter 4 - Psychological characteristics specific to research on the phenomenon of deportations in the MSSR: Updating the trauma in the context of research

In the context of our study, the research of the researcher-interviewee relationship involved in-depth semi-structured interviews with historical researchers working in the State Programme "Recovery and historical valorization of the memory of the victims of the totalitarian-communist regime in the Moldovan SSR in the period 1940-1941, 1944-1953". In our research approach, we started from the presupposition that research conditions specific to in-depth interviews, by actualizing traumatic experiences related to deportations, can induce emotional reactions in both protagonists - the interviewee and the interviewer, creating new realities in the research field.

Results: themes, issues, interpretations

Specific entrance into the theme or a waiting research topic. Conducting interviews with the researchers enabled an understanding of how trauma is revealed, often outside a pre-established thematic research framework, in the communication between researcher and respondent: *'The theme of deportations somehow came upon us alone. I was on field research in the village of Țibirica to recover the wedding traditions for the area. The atmosphere was very unusual because I caught the housewife preparing the oven, and baking pies. In such a case, we don't usually go in over man and I tried to pull back, but she told me: "Wait a minute, I want to tell you something...". And she told me how they were deported in 1949. Imagine: I asked her how her wedding was, and she told me "how they picked us up, how we were taken away...". Eventually, she told me the whole story.'* In this case of our research, it is telling that the research topic was identified in the field, in the process of working on another research topic - wedding traditions. The inclusion of the subject of deportation in the context of another topic allows us to assume that the subject of deportation was a 'research topic in waiting', this confirms psychoanalytic presuppositions about working in the latent dimension of unprocessed traumatic material.

They were updating previous traumatic situations in the research interview. Researchers report on specific reactions to interview guide questions in the case of deported people: *'When an interviewee was asked "Please introduce yourself", he stood up and asked, " How do I introduce myself?'* The associations that arose in the researchers' minds evoked the specifics of the interrogation, and this 'countertransfereential' impression was later confirmed by the interviewee's revealing the years of political imprisonment that he had undergone.

Researchers' contact with traumatic material. An important finding for the researchers was the emotional experiences in the interviews derived from the actualization of trauma, this

involved significant effort on the part of the researchers in terms of managing the research setting and clarifying the status of the emotional experiences arising in the research space: *'In every interview, absolutely in every interview, there were moments where psychologically I was very strongly affected by the trauma that these people have, by the suffering that they have experienced. [...] Of course, I realize that from a research point of view, that's not how the interview should be - as a researcher, you have to be cool, and calm. But I have the impression that this would no longer be an interview, it would be a survey if you like'*.

"Emotional breakdowns" in interviews. The researchers mention that they frequently faced situations where interviewees were overwhelmed by emotions and these situations were the most difficult moments in interviews: "I was emotionally affected by the fact that from the first moment, they started crying when I told them I was interested in deportations".

The emotions of the researcher and being a researcher. Their own emotional experiences during and after the interview led some researchers to question their quality as a researcher: *"From a scientific point of view, I was initially worried because of my emotions. I was sure that a researcher should not have such reactions. I was thinking that this is in contradiction with what my role as a researcher entails..."*.

Researcher resistance. As contact with trauma always involves defensive reactions of the psyche, such defensive tendencies were also revealed in the interviews with the researchers, most often manifested in an unwillingness to conduct new interviews: *"I did a few interviews, it seemed to go by inertia, one after the other, and I needed time and courage when, after a break, I decided to go again to do interviews. Mobilizing for new interviews was sometimes experienced as a kind of fear, I don't even know if it was a fear... I can't explain what it was, but there were times when I didn't want to go for interviews, I don't know why, maybe because too much had accumulated and my conscience couldn't overcome it..."*.

Psychotherapeutic aspects of interviews

An invitation to communication from the State. For most deportees, these interviews were the first in-depth communication on the subject of deportations with a representative of state institutions.

Validation of the deportation experience. The researchers validated the reported experience - both the factual storyline and the subjective experiences of the protagonist. It is important to mention that the oral history interviews were not preceded by national projects aimed at psychological, social, and civic counseling of deportees. Thus, the researchers had to conduct research in a field steeped in emotions, often being the first protagonists to lay the foundations of a community space of mentalization.

Therapeutic containment of the research framework. Being confronted with traumatic material, researchers were also called upon to actualize a psychotherapeutic potential, resorting to a series of improvised techniques to overcome emotionally difficult situations: orienting the discussion towards another topic, invoking positive topics, giving and containing pauses, the "photo comment technique", intervening with another question, etc.

A psychotherapeutic and research space. According to the researchers, communicating for many years with deportees has led to changes in their attitudes and behaviors, which they believe are beneficial to their personalities. These changes relate to intense reflection on the human condition, moments of empathy and identification with the protagonists, and increased tolerance to frustration.

Manifestations of the unconscious in research: the researcher's dream work

In psychoanalysis, how psychological trauma manifests itself has also been studied from the perspective of oneiric functioning, with trauma being associated with two extremes of oneiric functioning: on the one hand, the inability to dream and, on the other, repetitive traumatic dreams and nightmares, usually accompanied by intense emotional experiences.

Starting from these psychoanalytic premises, the researchers were asked, in the context of the interviews, whether they had dreams during the interview of the deportees and what kind of dreams they were. The material obtained as a result of interviewing the researchers reveals that sharing the history of the deportations sometimes involves the researcher's dream space. Two of the researchers interviewed reported that they had had dreams about the deportations once they entered the procedure of conducting research interviews. The researchers' dreams were usually traumatic, described as unpleasant, emotionally intense dreams, and involved a storyline similar to stories in interviews with deportees: *'I had an interview in which the deportee told me how, as children, they went to school in Siberia, far away in another town, and how they got lost and risked freezing and were scared of howling wolves. The following nights I had nightmarish dreams in which I dreamt these scenarios, with me as the central protagonist - that child.'*

It is important to note that, in another case, the researcher not only evokes the dream material but also describes a dynamic in years of dream work initiated in the context of the research: *'Initially I dreamt all these dramas, imprisonments, starvations, exiles - I saw their stories in my dreams, as they told them to me. These dreams were accompanied by great suffering and great emotions. This kind of dream lasted about four years. At some point, this film started to run not as their film, I was already placed in the central role, and from that moment on the dreams were not so painful. The fact that I was the character in the dream scenario, with whom everything was happening, lessened the intensity of the emotional discomfort and I woke up less upset. This*

kind of dreaming lasted for a couple of years and after that, the dreams slowly, slowly started to fade away."

Table 4.1. Types of countertransferential manifestations in researchers performing oral history interviews

<i>Types of countertransferential manifestations</i>	<i>Specific countertransferential manifestations</i>
<i>At the body level manifestations</i>	Headaches, dizziness, back pain
<i>Affective manifestations</i>	Anger, sadness, guilt
<i>Behavioral manifestations</i>	Agitation, involvement in helping interviewees after the interview period
<i>Oneiric manifestations</i>	Dreams on the subject of deportations

Conclusions Chapter 4

1. Content analysis of the texts of the interviews with researchers highlights features of the interviewing and transcription process that are associated with the phenomenon of countertransference, as described both in the psychoanalytic literature and oral history or qualitative research studies. Researchers report an affective reality of the research interview, which involves both protagonists - the interviewee and the researcher. This co-constructed reality of the research interview demands cognitive and emotional efforts from the researcher to ensure the research setting. Despite these difficulties, researchers consider the emotional experiences of research to be positive - both scientifically and humanly. From a scientific perspective, the researchers affirm that the affective reality of the research interview widens their representational view of the phenomenon, and from a human perspective it offers them opportunities to reflect on their psychological functioning. However, this positive perspective on the affective reality of the interview is preceded by extensive questioning about the qualities of the researcher, the role of affective experiences in the research context, and the ways of elaborating them.

2. The affective realities of the interviews went beyond the researchers' initial representation of the context of the research on the phenomenon of deportations from the MSSR. Thus, we can formulate the presupposition of a discrepancy between the researcher's representation of the research interview and the actual reality of the interview in the context of

working on a research object with a traumatic history. In this sense, we call the researcher's "encounter with trauma" the researcher's emotional contact with the traumatic material, which will be presented by the interviewee factually and emotionally, and which will always be beyond the researcher's emotional and representational background. In this sense, the researcher is required to achieve a functional splitting, which implies simultaneous coexistence on the scientific and human dimensions - cognitive and emotional.

3. The researcher's "encounter with trauma" has a correspondent in the countertransference manifestations of the researchers, in the case of our research these are differentiated into the following dimensions: bodily, affective, behavioral, and dream. The oneiric component of the countertransference reactions represents an important unconscious material, which allows us to extend the representation of the characteristics of the research framework in the case of sensitive research subjects, in our case the deportations from the MSSR.

Chapter 5 - The specifics of inter- and transgenerational transmission of the history of deportations from the MSSR

We have noted in the previous chapters that the deportations in the MSSR imply a particular specificity in terms of creating a narrative of trauma and intergenerational communication, which is due to the social-ideological conditions that followed the deportations, namely the fact of the continuing existence of the deported population in the Soviet ideological environment. The identification of the representations of the deportation phenomenon in the post-traumatic generations makes it possible to identify and analyze the dynamics of these representations and how the memory of the deportations in the MSSR ensures its continuity in a family space.

Ways of transmitting the deportation narrative

A privileged grandparent-grandchild communication? The analysis of the interviews with descendants of deportees reveals that the grandchildren consider that communication about the deportations took place mainly between grandparents and grandchildren in the family, the first generation after the deportations - the parents of the respondents - being, according to the grandchildren, less involved in this communication: "*my father pretended not to be interested in what we discussed with grandma*"; "*we never talked about the deportations with my parents, only with my grandparents*".

Communication initiative on deportations. In the descendants' narratives, we identify references to three types of family spaces, differentiated according to the criterion of the predecessor's intention to tell about the deportation experience: 1) families in which the

predecessors have a determined initiative to talk about the deportations and make an ongoing conscious effort to do so; 2) families in which the predecessors' initiative to talk about the deportations is sporadic, less a conscious one in the sense of storytelling to transmit a story about the family experience; 3) families in which the descendants have not been related any information about the deportations by the predecessors.

Representations of descendants in childhood and adolescence on the narratives of predecessors

Hypotheses and anxieties about the risk of repeating the event: 'Now, as an adult, I realize that what my grandmother told me as a child caused me bad thoughts. I was afraid that something would happen to my family and I would be separated from my parents'.

Hypotheses and anxieties about the moral integrity of the predecessors: "... I was looking for a justification, but I couldn't find it, I didn't understand how this could be possible... to get up at night and send them away, load them on the train... to separate the children from their parents. I understood that you did something very bad and you have to pay for it, otherwise how else - to have such things happen to you for no concrete reason?".

Questioning the fidelity of the narrative: 'But we were wondering - was it really like that or is Grandpa making it up? We weren't aware of it, we couldn't believe it!'.

Impressions of "unsettling uncanniness": "We perceived these accounts of grandfather as something strange, especially as my father and aunts - i.e. grandfather's children - seemed uninterested in the subject, as if it did not exist. All this communication was between Grandpa and me as if it was in another world."

Experiences that cannot be told: "My grandmother was deported at the age of 18, with two younger sisters, aged 16 and 14. Can you imagine, girls who never left their village were now sent alone, without parents, to Siberia..."

Ambivalent curiosity: "I had a strong curiosity to know more. At the same time, I wondered with some fear - what was she hiding? What am I going to find out?".

Types of transmission of deportation narrative: the quality of the predecessor's discourse

Analyzing how grandchildren describe their grandparents' speech, we differentiate three types of transmission of the history of the deportations, starting from the criteria of the descendant's perception of the quality of the predecessor's speech.

Emotional transmission of trauma. The grandmothers' narration of the deportations was primarily impregnated with emotions: "Grandma always cried when she told the story". Respondents describe grandmothers' disclosures more as "moments of evacuation", in which

repetitive recounting of events took place, accompanied by crying and yawning, with the offspring not having the possibility of obtaining a sufficient representation of the events invoked.

Conveying categorical beliefs. This type of transmission of deportation history involves a discourse in which, at the manifest level, there are no emotions, but the predecessors introduce the descendants to a rigid cognitive and attitudinal perspective on the world and on human relations, in which persecutory attitudes predominate: "*the space outside the house is dangerous* ", "*people are bad*", "*people are envious and treacherous* ", "*you can only trust your family* ".

Mentalised transmission of deportation narrative. Involves a critical, elaborative perspective on the part of the predecessors: while telling about traumatic events, the predecessors relativize things, convey fewer generalizations, and transmit positive messages about human relationships, including the role of specific individuals in the survival of the family.

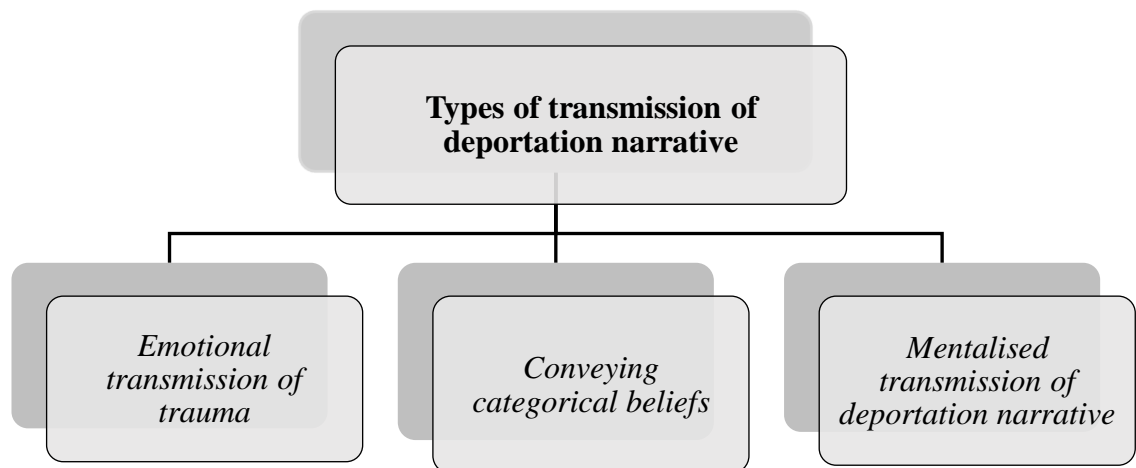


Figure 5.1. Types of transmission of deportation narrative

Meanings assigned by descendants to the transmission of deportation narratives

Grandparents need to talk about the deportation and to be heard. The grandchildren claim to interpret some of their grandparents' behavior in terms of their need to talk about the deportations: "... *grandmother saw that she was old and this pain she had in her heart she wanted to get it out, to say it, and we, the grandchildren, were the best listeners* ".

Empowering grandchildren. Some interviewees report perceiving themselves as having to do something about the trauma of their predecessors, although they are aware that they were not asked to do so in the manifest communication: "*I felt anger and injustice about what my grandfather was telling me. I think this was a reason, not understood by me at the time, that led me to go to law school*".

The therapeutic function of intergenerational communication. Another meaning assigned by some respondents to communication on the subject of the deportations is that of the psychotherapeutic function that the grandchildren feel they have performed: "You know, now I understand that I was like a psychotherapist for my grandmother - I listened to her and she kept telling me stories".

Representations of the trauma of deportations: similarities and differences between generations

Problematizations and questioning of descendants: invoking cases of psychological, social, and somatic disorganization. What distinguishes the grandchildren's discourse from that of their predecessors are the mentions of *psychological, social, and somatic disorganization*, with references to alcoholism, social misadjustment, and professional maladjustment of the deported predecessors: "Grandfather came back, but he couldn't adapt. He went back to Siberia. He became an alcoholic".

Problematizations and interrogations of descendants: de-idealizing predecessors. In the interviews with grandchildren, we identify a diminishing tendency to idealize the deported grandparents, prefiguring, rather, the effort and desire of descendants to elaborate their representation of the protagonists, integrally, with both positive and negative traits: "Obviously, they went through unbearable ordeals. But I think there's always some kind of heroisation of the characters. For example, the way my grandfather is told is very heroic and idealized. I was never told anything bad about my deported grandfather, whom I never knew."

Table 5.2. Comparative analysis of traumatic aspects in the narratives of deportees and descendants

<i>Deported persons' discourse</i>	<i>The descendants' discourse</i>
Similarities	
<ul style="list-style-type: none"> • Similarity of the traumatic factual storyline • Awareness of the suffering experienced and atrocities to which the deported persons were exposed • Desire to understand the meaning of the events 	
Differences	
<ul style="list-style-type: none"> • Post-traumatic perspective on events • Persistent splitting - idealization, devaluation • High emotional impact 	<ul style="list-style-type: none"> • Analytical perspective on events • Bridging splittings • Diminished or absent emotional impact

Case study: transgenerational transmission of trauma associated with deportations from the MSSR. In the case of our research, the case study was performed in a classical psychoanalytic way. The elaboration and presentation of this case study involved the following objectives: 1) to illustrate how the transgenerational transmission of trauma occurs; 2) to present and analyze the dynamics of the elaboration of trauma in the context of a psychoanalytic approach; 3) to illustrate the continuity and similarity of the themes identified as a result of the content analysis of oral history testimonies and clinical case material.

Conclusions to Chapter 5

1. Second-generation descendants of deportees report about privileged grandparent-grandchild communication on the subject of deportations. This representation of the respondents can be associated with the psychosocial conditions of the latency period in the case of the phenomenon of deportations from the MSR, specifically the continuity of life of the deported persons within the social-political system that organized the deportations..

2. The representations of descendants on the history of deportations are related to the specifics of infantile thinking and to certain conditions in which communication occurs. Thematically, these representational contents refer to: fear of repetition of the traumatic event; associations between deportations and punishment; distrust and doubts about the narrated history; the impression of uncanny history and the framework of communication; ambivalent curiosity caused by silence about the phenomenon of deportations.

3. Descendants of deportees report differentiated narratives of predecessors, which we have nominated as the emotional transmission of trauma, the transmission of categorical beliefs, and the mentalized transmission of the narrative of deportation. Concerning the latent messages detected in the context of communication, the descendants evoke the need and desire of grandparents to talk about the deportations, the impression of being entrusted with certain responsibilities related to the history of the deportations, and the impression of imposing/assuming a psychotherapeutic role.

4. The process of elaboration and understanding of the memory of the deportations by the descendants involves the formulation of hypotheses on the factual story, on the experiences of the predecessors, and also on the transformations of this memory in the family mentality. The grandchildren interviewed are willing to confront sensitive and intangible subjects for previous generations, such as idealizing deported grandparents or hiding traumatic experiences considered shameful.

Chapter 6 - The Specifics of the Resilience of Deportations from the MSSR

Primary defense mechanisms in the narratives of deportees

Idealization of family or community characters. We consider this phenomenon to be a defense mechanism, as the characters invoked are described only by accentuated positive traits.

Idealization of an ethnic group in the places of the deportations. We frequently find in the testimonies of deportees that deportees idealize the ethnic group from the places of deportation. "You know, the Cossacks were better than the Moldovans. Well, what if they picked us up?! What were they good for? The Kazakhs were very soft-hearted. They mourned us." (Petrencu, Cojocaru, Pădureac, 2015, p. 264).

Idealization of the deported people and devaluation of the people concerned in the organization of the deportations: "The people who returned from Siberia were still good housekeepers, and those who brought us into the world were nothing. They were bastards, and that's pretty much how they stayed" (Petrencu, Cojocaru, Pădureac, 2014, p. 216).

Identification with the aggressor. Identification with the aggressor, in its classic form, is less specific to deportees who have volunteered to narrate their experiences of deportation. This defense mechanism can be associated more with deportees who declared themselves - through their professional, ideological, nomenclatural position - loyal to the communist party or pro-State political culture after the 1990s and who, of course, did not participate in the testimony reporting projects. In the case of deportees, we identify isolated manifestations of this defense mechanism, such as a very good knowledge of the Russian language. Some deportees preferred to narrate their testimonies in Russian, others talked about using their good knowledge of Russian as a means of protection and, also as a form of protection, they gave their children to Russian language schools: "The children went to school in Russian. Why so? Because you couldn't see these changes. It was a good thing we gave them to Russian schools" (Cojocaru, 2016, p. 159).

Creating a False Self. Hiding one's destiny as a deportee sometimes required altering biographical data on place of birth, education, and ethnicity. At the same time, as in the case of identification with the aggressor, the unconscious forms of the false Self can be identified and comprehended in specific psychotherapeutic and cultural contexts.

Denial of suffering. In the case of some deportees we identify the denial of traumatic realities by claiming "benefits of deportation" - in Siberia, they studied, saw beautiful places, had strengthened their character: 'I don't brag, but I find a way out of any situation' (Pădureac, 2017, p. 22).

Secondary defense mechanisms in the narratives of deportees

Activism. In the case of deportations, we differentiate between two forms of activism: 1) activism that was carried out through work, closer to the sublimatory valence "activism - sublimation"; 2) activism in the meaning of being involved in activities promoting communist ideology - ideological activism - manifested by the tendency to be "activist" in the sense demanded by the historical period: "*They elected me secretary of the Comsomolist organization at mine 117, I was a komsorg in that year, when they raised the youth to celery in Kazakhstan. I was the Comsomolist secretary at a big mine, I had more than 200 Comsomolists under me*" (Postica, 2016, p. 118).

Sublimation and the descriptive evocation of trauma. In the testimonies of the deportees, we identify songs in which the cumulative traumatic storyline of the deportations is presented. These simple creations, however, have a sublimatory and therapeutic significance, as they imply the verbal description of the experience and the effort to manage the effect, putting the experience of trauma into an artistic form: "One night and one hour, In the car they loaded us, At the station they moved us, In the wagon they locked us. Three nights in the station we sat, Under the coffin and the soldier. At night the train whistled, And from the station it left. The train whistled, and the Moldovans cried and took us from station to station. And they took us to faraway lands, And the papers hardly scraped..." (tears) (Petrencu, Cojocaru, Pădureac, 2014, p. 247).

The sublimation and libidinisation of trauma. The song that we present below illustrates the movement of intricacy of the drives, by enforcing the libidinal side, the theme of love being introduced into the traumatic storyline: "... *I remember how the girls sang in the wagon, "Four apples in a beret, I'm going to Moskva, To see my beloved." Here's such a song. ... (tears). That's what I remember, how the women sighed and the youth was singing*" (Petrencu, Cojocaru, Pădureac, 2014, p. 22).

We detect the same sublimatory tendency to libidinalize suffering in another song, in which the psychic effort to face the traumatic reality is described, the attempt to surmount the anguish of uncertainty by fantasizing about the place of deportation in "beautiful" terms: "*On July 7th, the rebellion began in the world. The people were arrested, and taken to the station, to Reitel. He herded them like sheep and loaded them like oxen... Oh, my mother! Oh, my mother! I have no mother, I have no father, Oh, my mother! (When they said so - Oh, my mother! - And so the people wept, God forbid! Then the song continued: "I have no aunts, I have no uncles, Only Siberia with Russians!" (Then so they cried): "I have no brothers, Only the forest with fir trees!", (We had not yet arrived, but they were singing): "I have no sisters, Only Siberia with flowers*" (Petrencu, Cojocaru, Pădăreac, 2014, p. 131).

Analyzing the texts of the songs on deportations, we find that they address the following themes: the moment of deportation and the related stress; humiliation; the trauma of separation; the trauma of uncertainty, but also psychological transformations in the meaning of the adaptative effort to the new existential realities. It is also important to mention another status of these artistic products created in the context of anthropogenic historical trauma, which is the status of testimony. In this regard, we would invoke the assumption announced by Sh. Felman and D. Laub (1992) that literature and art represent an early form of testimony when all other forms of knowledge of traumatic reality are excluded.

Types of resilience in the case of deportations from the MSSR

Family resilience

Family solidarity. In all the interviews analyzed we remark that one of the central objectives, in the context of coping with the new conditions of the deportations, was to keep the family together: "*My mother, when she found out where we were, she lost consciousness. She asked where our district was, the one in the address. My mother found out and ran to us at night with the wagons loaded with timber. You could say she ran away from work! That wasn't proper, it was dangerous. When the beamed echelon was passing over the bridge, you know, when the train was passing slower, she hung on to the drum and walked south towards us. She was carrying the letter with our address... My mother then recounted that she was afraid they would catch her; everywhere there were soldiers with vending machines*" (Petrencu, Cojocaru, Pădureac, 2014, p. 60).

Pre-existence of a durable attachment in the family. In the interviews analyzed, we identify descriptions of family relationships that suggest features of secure attachment, which developed both in the parent-child relationship and in the sibling relationship. We tend to validate these interpretations of the deportees, as this also relates to the specifics of the period - to the prevalence of large families, in which the individual had a secure feeling of belonging to a large family, to a lineage.

Strongly invested parental figures. In the narrative of deportees, parental figures are described in positive terms, being represented as strong, psychologically intact characters, as an important protective factor. We consider this phenomenon part of the defensive mechanism of idealization, which is itself an important resource of resilience for deportees.

Family legend and assuring the continuity of family history. Deportees were careful to narrate family stories and keep the psychological status of the family and its members intact.

Community resilience

The study presents fragments of interviews with deportees, which tell how communication and solidarity within the community have been a resource of resilience for deportees.

Support within the deportee group: *'I want to tell you that the girls older than us, 16-17 years old, were like mothers to us: they knitted our sewing, they controlled our lessons, they taught us to take care of each other. They took care of us, they didn't hitchhike with us! All the children were from the families of deportees'* (Petrencu, Cojocaru, Pădureac, 2014, p. 183).

Support from the natives in the places of deportation: *"We were lucky to have the Russians natives who were patient and gave us a piece of bread or a potato, a boiled carrot, fish. The ordinary Russians are not guilty of anything, the blame lies with Stalin and his executors, who made a mockery of the world"* (Petrencu, Cojocaru, Pădureac, 2014, p. 211).

Spiritual resilience. Deportees report maintaining contact with cultural references in places of exile. Most refer to the perpetuation of traditions in the places of deportation (celebration of Easter and other religious and national holidays, respect for national traditions. Oral history studies and qualitative research reveal that the terror created under the dictatorship puts individuals in contact with unthinkable things, and turning to religion becomes an important resource for resilience (Talaban, 2007; Clit, 2004). This is also confirmed by research into the testimonies of people deported from the MSSR: "My father believed in God, he said so: *"God saved me from the hunt...."*" (Pădureac, 2017 p. 15).

Conclusions to Chapter 6

1. The defensive dynamics identified in the deportation phenomenon include both primary and secondary defense mechanisms. Among the primary defense mechanisms reported in the literature, idealization and devaluation are the most prevalent in the case of deportations, with a lower frequency of identification with the aggressor, building a false self and denial. Of the secondary defense mechanisms, activism and sublimation are the most frequently attested. The forms of activism found in the narrative of deportees are sublimatory activism and ideological activism.

2. Family resilience identified in the case of deportations is constituted by realities that refer to family solidarity, maintaining the connection with the extended family, and ensuring a family history in which the continuity of the family environment and the positive image of the family prevail. These forms of family resilience are determined by pre-existing conditions of deportation, such as the quality of intra-family attachment and the internalization of good parental objects.

3. Community resilience is characterized by the following aspects: solidarity and help from fellow citizens; help from natives of the deportation places; and mutual help within the group of

deportees. Spiritual resilience is defined by: positive existential references internalized within the family until the traumatic event; maintaining contact with spiritual references; maintaining contact with cultural references; and perpetuation of traditions in the places of deportation.

GENERAL CONCLUSIONS AND RECOMMENDATIONS

1. The nosological and phenomenological clarification of psychological trauma and historical trauma has been accomplished, following contemporary psychoanalytic and sociocultural theoretical traditions. In our study, historical trauma is defined in terms of the inability to represent the traumatic event at the time of its occurrence, both on an individual and social level. In this regard, access to the objective and subjective reality of historical trauma implies the valorization of traumatic memory, through which we have the opportunity to see how trauma is represented in survivors' narratives, how the experience is transmitted, and what happens in the process of transmitting this memory.

2. A comprehensive theoretical framework on historical trauma has been developed, within which the clarification of the concept of historical trauma has had continuity in conceptual syntheses and elaborations on the phenomenon of inter- and transgenerational transmission of trauma and the phenomenon of resilience. In our paper, we define the inter- and transgenerational transmission of historical trauma in terms of the longitudinal dynamics inherent in the historical traumatic event, in which conscious and unconscious individual, social, and cultural factors are implicated. From the same perspective of the long-term dynamics of trauma, inter- and transgenerational transmission is an integral part of the multi-generational mourning process. As a result of the syntheses and analysis undertaken, we define resilience by the multitude of conscious and unconscious patterns of adaptation to trauma, valorization of intrapsychic and interpsychic resources in the traumatic context, and personality development in the post-traumatic period.

3. The connection between psychoanalysis, socio-human sciences, and qualitative research was scientifically exploited. Thus, the affinities between psychoanalysis and the socio-human sciences were identified and analyzed, with particular emphasis on the points of convergence between psychoanalysis and history. Taking into account the epistemological dimension of psychoanalysis, the connection between psychoanalysis and qualitative research was clarified by analyzing the psychoanalytic concepts relevant to the qualitative research paradigm - free association, floating attention, latent content, manifest content, transference, and countertransference. Regarding the methodological aspect, a psychoanalytic research design of the phenomenon of deportations from the MSSR based on the qualitative paradigm was developed.

The methodological approach included primary data and secondary data, the sample that provided the data being composed of three groups of respondents - deportees, descendants of deportees, and researchers involved in conducting interviews with deportees.

Empirically, the traumatic, transgenerational, and resilient dimensions defining the deportations in the MSSR were analyzed and the following results were achieved:

1. Narcissistic dimensions of the trauma of the deportations from the MSSR were analyzed and the concept of narcissistic trauma was proposed. Narcissistic traumatization implied, at the social level, the phenomenon of stigmatization, which we differentiated into "official stigmatization" and "unofficial stigmatization". According to our conceptualizations, official stigmatization represents official repressive methodology. It is part of the ideological argumentative discourse of repressions. In contrast, unofficial stigmatization represents a discourse with archaic themes and is the result of the massive regression of the group under existential conditions of limit and propaganda.

2. The relational aspects of deportation trauma in the MSSR were analyzed and the concept of relational traumatization was proposed. The results of our research highlighted themes that define the discourse on relational traumatization: the envy and betrayal of fellow countrymen, the responsibility of fellow countrymen for the phenomenon of deportations, and the loss of trust in human relationships. To analyze intergroup dynamics in the context of deportations in the MSSR, the Kleinian theory of psychological positions, and the psychosocial theory of A. Sirota of relational perversity were employed. Accordingly, the concepts of active paranoid-schizoid position and passive paranoid-schizoid position, defining the phenomenon of deportations from the MSSR, were elaborated, and an analysis of the social field of deportations from the MSSR was conceptualized from the perspective of the group model constituted on perverse issues.

3. The traumatic memory of the deportations in the MSSR has also been analyzed in the context of research into the psycho-affective experiences of researchers engaged in oral history projects. The research results reveal that researchers are in contact with both the factual and the affective information inherent in the research interview. Respectively, as far as the countertransferential aspect is concerned, the following categories of manifestations were identified: bodily, affective, behavioral, and oneiric, covering the whole spectrum of psychoanalytic topology on the psyche (conscious, preconscious, unconscious). The researcher's countertransferential experiences imply additional efforts, from a cognitive and affective point of view, to provide the research framework, but at the same time allow the expansion of the scientific and human representation of the phenomenon studied.

4. The descendants' representations of their predecessors' narratives of the deportation experience were identified and analyzed. In this regard, the research results confirm the engagement of descendants in the process of elaborating the trauma of the deportations. Descendants report different types of predecessors' narratives, depending on the level of emotional involvement and the messages transmitted. The research results underline the meanings that descendants attribute to communication with predecessors on the subject of deportation: the need of predecessors to narrate the experience of deportation, the empowerment of descendants, and the psychotherapeutic role of intergenerational communication. Comparing the narratives of deportees and descendants' narratives, we find that descendants manifest a reflective attitude towards predecessors' narratives, problematizing certain topics and formulating hypotheses about family history.

5. A case study has been developed that outlines the themes and effects associated with family trauma caused by deportations. At the same time, the case study validates the hypotheses formulated in the context of our research regarding the defense mechanisms involved in deportation trauma and the temporality of deportation trauma in the MSSR.

6. The resilient pattern in the case of deportations from the MSSR has been identified. The research results reveal a defensive specificity of deportees involving both primary and secondary defense mechanisms. Among the primary defense mechanisms, the most frequently identified in the narrative of deportees are idealization, devaluation, identification with the aggressor, and construction of a false self. Among the secondary defense mechanisms, activism and sublimation predominate. Concerning types of resilience, in the narratives of deportees we differentiated between family resilience, community resilience, and spiritual resilience.

7. One of the implicit aims of the research was to compare the deportations from the MSSR with other historical traumas of the twentieth century, organized under totalitarian regimes. In this regard, we find that the phenomenon of deportations in the MSSR shares the same characteristics with the phenomenon of Stalinist repressions in the 1930s of the Soviet intellectuals and nomenklatura elite and with the phenomenon of deportations in the 1940s and 1950s of the population of the Baltic Republics and Kalmykia. Therefore, we concluded that the deportations in the MSSR are part of a general repressive pattern characteristic of the Soviet and post-Soviet area. As regards how the phenomenon of deportations from the MSSR differs from other historical traumas, we make a central reference to the phenomenon of the Holocaust, where the latency period lasted two decades, followed by scientific, civic, and cultural projects that organized the process of trauma. By the above-mentioned considerations, we fully subscribe to the position of the authors of the literature on the traumatic memory of the post-Soviet space, according to whom

the traumatic memory of Eastern Europe has a specific temporal and dynamic character, and is still strongly influenced by the social, political and cultural conditions of the post-communist area, and considerable efforts must be made to integrate the memory of totalitarianism into the common memory of Europe.

The novelty and scientific originality of the research results. The presented work is the first psychoanalytical and psychosocial study dedicated to the phenomenon of deportations from the MSSR. The originality of the work resides in the specific epistemological approach, being used from a theoretical point of view the psychoanalytical approach, and from a methodological point of view the qualitative perspective of the psychosocial research. Our research also represents an original epistemological product of its inter- and multidisciplinary conception. In this sense, a model of collaboration between psychoanalysis and the socio-humanistic sciences, psychoanalysis and history, psychoanalysis and qualitative research has been presented, and an epistemological framework has been developed in which the theoretical and methodological resources of psychoanalysis are valorized for the research of historical trauma. As a result, a theoretical-methodological conception, of psychoanalytic and psychosocial inspiration, was founded on the psychological dimensions of the phenomenon of deportations in the MSSR, and a psychoanalytic conception was developed for the research of deportations in the MSSR. In the empirical-applicative aspect, the psychosocial valences of the phenomenon of deportations from the MSSR were analyzed, with three dimensions being prioritized: trauma, resilience, and inter- and transgenerational transmission. The psycho-emotional experiences of the researchers were also analyzed, and the specifics of the relational framework in the context of oral history projects dedicated to the deportations in the MSSR were clarified.

The present research results have led to the creation of a new scientific direction: Psychoanalytic and psychosocial approach to historical trauma.

The theoretical significance of the research consists in the elaboration of a psychoanalytical and psychosocial theoretical conception of the phenomenon of deportations from the MSSR. The conception presented in the paper derives from a synthetic analysis of several fields of knowledge - psychoanalysis, general psychology, social psychology, qualitative research, history, and sociology - providing a multidisciplinary scientific representation of the phenomenon of deportations from the MSSR. The theoretical conception elaborated includes the analysis and conceptualization of traumatic particularities, resilience, and inter- and transgenerational transmission of the deportation phenomenon from the perspective of several categories of protagonists - deportees, descendants of deportees, and researchers, concluding with theorizations that allow the valorization and application of psychoanalytic theory on historical phenomena.

Thus, we consider that the concepts developed in our research - narcissistic traumatism, relational traumatism, official stigmatization, unofficial stigmatization, active paranoid-schizoid position, passive paranoid-schizoid position, paradoxical narrative - extend the scientific representational space on the phenomenon of deportations in the MSSR, but also the conceptual space of psychoanalysis.

The applied value of the research resides in the elaboration of an analytical-interpretative framework, of psychoanalytical and psychosocial inspiration, which aims to clarify the process and dynamics of the elaboration of the trauma of the deportations in the MSSR and extends the resorts of psychological assistance and civic culture in the Republic of Moldova. Methodologically, the paper presents a qualitative research model appropriate to the study of the phenomenon of deportations in the MSSR, which can be used in further research on historical trauma. The empirical results of the research provide an analytical-interpretative conception of the phenomenon studied, which allows for an extension of the scientific representation of the phenomenon of deportations in the MSSR. Summarising, we note that the research results provide methodological tools and empirical results useful for researchers in various fields: 1) psychologists who work with historical trauma; 2) historians, sociologists, and anthropologists who are involved in research on socially sensitive subjects; 3) psychologists, historians, sociologists, and pedagogues in the elaboration of teaching programs and research projects; 4) social-political and administrative entities in developing state policies in the field of education and civic culture.

The implementation of the scientific results was carried out within the framework of the State Programme "Recovery and historical valorization of the memory of the victims of the totalitarian-communist regime in the MSSR in the period 1940-1941, 1944-1953"; of conferences, national and international scientific symposiums; of the didactic activity of formation and training of students, master's and doctoral students of the specialty of Psychology (MSU); of cultural and civic projects dedicated to the deportations from the MSSR.

The conclusions formulated as a result of our research enable certain *recommendations* to be proposed to valorize the research results in various scientific, teaching, and civic contexts:

1) *for decision-makers*: to enhance the historical memory of the phenomenon of deportations from the MSSR in the framework of national projects in the field of education and projects for the development of civic culture; to promote programs and research projects on various psychosocial issues related to the phenomenon of deportations from the MSSR;

2) *for research*: promoting research projects that would extend the scientific representation of the deportations in the MSSR; promoting research projects that would enable the development of the qualitative research paradigm; promoting multidisciplinary research projects;

3) *for the educational fields*: the use of research results in university curricula in the domains of psychology, history, sociology, and anthropology; the use of research results in high school curricula in the domains of civic education, and history;

4) *for the field of applied psychology*: development of counseling and psychological intervention programs that take into consideration the multidimensional specifics of psychological and historical trauma;

5) *for the pedagogical-applicative field*: providing opportunities for the analysis of socially sensitive subjects in the disciplines of Psychological Education, Civic Education, through the development of skills of critical thinking, reflection, analysis, tolerance, and respect for the realities of the social space and the many perspectives of interpretation of psychosocial

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List of the author's publications on the thesis' topic

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38. BOLEA, Z. (2015). *Bazele consilierii psihologice*. Chișinău: CEP USM, 168 p. ISBN 978-9975-71-670-3.

ADNOTARE

Zinaida Bolea. Dimensiuni psihosociale și psihanalitice ale fenomenului deportărilor din RSSM.

Teză de doctor habilitat în psihologie. Chișinău, 2024.

Structura tezei: lucrarea conține adnotări în limbile română, rusă și engleză, introducere, 6 capitole, concluzii generale și recomandări, bibliografie din 387 titluri, 8 anexe, 265 pagini de text de bază, 10 figuri și 3 tabele. Rezultatele obținute sunt publicate în 38 de lucrări științifice.

Cuvinte-cheie: psihanaliză, traumă psihică, traumă istorică, reziliență, transmitere inter- și transgenerațională, traumatism narcisic, traumatism relațional, stigmatizare, contratransfer, clivaj, activism, sublimare, travaliu al doliului.

Scopul cercetării: *fundamentarea teoretică, metodologică și empirică, din perspectivă psihanalitică și psihosocială, a fenomenului deportărilor din RSSM, prin identificarea și analiza particularităților traumatice, a rezilienței și a transmiterii inter- și transgeneraționale a fenomenului, precum și elaborarea unei concepții psihanalitice de cercetare a fenomenului deportărilor din RSSM.*

Obiectivele cercetării: analiza și sinteza literaturii de specialitate, de sorginte psihanalitică și psihosocială, referitoare la fenomenul traumei psihice, traumei istorice, rezilienței, transmiterii inter- și transgeneraționale; 2) adaptarea instrumentarului teoretico-metodologic psihanalitic la specificul cercetării traumei istorice și fundamentarea unui cadru metodologic în vederea cercetării deportărilor din RSSM; 3) identificarea, analiza și conceptualizarea dimensiunilor traumatice ale fenomenului deportărilor din RSSM; 4) analiza și conceptualizarea cadrului relațional „cercetător-respondent” în contextul proiectelor de istorie orală dedicate fenomenului deportărilor din RSSM; 5) analiza fenomenului transmiterii inter- și transgeneraționale a memoriei traumatice a deportărilor din RSSM; 6) analiza pattern-urilor reziliente asociate deportărilor din RSSM.

Noutatea și originalitatea științifică a rezultatelor cercetării. Lucrarea prezentată este primul studiu psihanalitic și psihosocial dedicat fenomenului deportărilor din RSSM. Originalitatea lucrării rezidă în specificul demersului epistemologic realizat, fiind valorificată din punct de vedere teoretic abordarea psihanalitică, iar din punct de vedere metodologic perspectiva calitativă a cercetării faptului psihosocial. Cercetarea noastră reprezintă un produs epistemologic original și în virtutea concepției sale inter- și pluridisciplinare. În acest sens, a fost prezentat un model de conlucrare între psihanaliză și științele socioumane, psihanaliză și istorie, psihanaliză și cercetarea calitativă, fiind configurat un cadru epistemologic în care sunt valorificate resorturile teoretice și metodologice ale psihanalizei pentru cercetarea traumei istorice. Ca rezultat, a fost fundamentată o concepție teoretico-metodologică, de sorginte psihanalitică și psihosocială, referitoare la dimensiunile psihologice ale fenomenului deportărilor din RSSM și a fost elaborat o concepție psihanalitică în vederea cercetării deportărilor din RSSM. Sub aspect empiric-aplicativ, au fost analizate valențele psihosociale ale fenomenului deportărilor din RSSM, fiind prioritizate trei dimensiuni: traumatismul, reziliența, transmiterea inter- și transgenerațională. De asemenea, fiind analizate trăirile psioemoționale ale cercetătorilor, a fost clarificat specificul cadrului relațional în contextul proiectelor de istorie orală dedicate deportărilor din RSSM.

Rezultate obținute în cadrul cercetării au determinat crearea unei direcții științifice noi: *Abordarea psihanalitică și psihosocială a traumei istorice.*

Semnificația teoretică a cercetării rezidă în elaborarea unei concepții teoretice, de sorginte psihanalitică și psihosocială, asupra fenomenului deportărilor din RSSM. Concepția prezentată în lucrare derivă dintr-o analiză sintetică a mai multor domenii de cunoaștere – psihanaliză, psihologie generală, psihologie socială, cercetare calitativă, istorie, sociologie –, oferind o reprezentare științifică pluridisciplinară asupra fenomenului deportărilor din RSSM. Concepția teoretică elaborată include analiza și conceptualizarea particularităților traumatice, a rezilienței și a transmiterii inter- și transgeneraționale a fenomenului deportărilor din perspectiva mai multor categorii de protagoniști – persoane deportate, descendenți ai persoanelor deportate, cercetători, finalizând cu teoretizări care permit valorificarea și aplicarea teoriei psihanalitice asupra fenomenelor istorice. Astfel, considerăm că conceptele elaborate în cadrul cercetării noastre – traumatism narcisic, traumatism relațional, stigmatizare oficială, stigmatizare neoficială, poziție paranoid-schizoidă activă, poziție paranoid-schizoidă pasivă, narațiune paradoxală – extind spațiul reprezentational științific asupra fenomenului deportărilor din RSSM, dar și spațiul conceptual al psihanalizei.

Valoarea aplicativă a cercetării rezidă în elaborarea unui cadru analitic-interpretativ, de sorginte psihanalitică și psihosocială, care are scopul să clarifice procesul și dinamica elaborării traumei deportărilor din RSSM și care extinde resorturile asistenței psihologice și ale culturii civice în spațiul Republicii Moldova. Sub aspect metodologic, lucrarea prezintă un model de cercetare calitativă adaptat studiului fenomenului deportărilor din RSSM, care poate fi valorificat în cercetări ulterioare dedicate traumei istorice. Rezultatele empirice ale lucrării configurează o concepție analitico-interpretativă asupra fenomenului studiat, care permite extinderea reprezentării științifice asupra fenomenului deportărilor din RSSM. Rezumând, menționăm că rezultatele cercetării oferă instrumente metodologice și rezultate empirice utile cercetătorilor din diverse domenii: 1) psihologilor care abordează în activitatea profesională traumatismul istoric; 2) istoricilor, sociologilor, antropologilor care sunt implicați în cercetarea subiectelor sociale sensibile; 3) psihologilor, istoricilor, sociologilor și pedagogilor în elaborarea programelor didactice și a proiectelor de cercetare; 4) entităților social-politice și administrative în elaborarea politicilor de stat în domeniul educației și culturii civice.

Implementarea rezultatelor s-a realizat în cadrul Programului de Stat „Recuperarea și valorificarea istorică a memoriei victimelor regimului totalitar-comunist din RSS Moldovenească în perioada anilor 1940-1941, 1944-1953”; al conferințelor științifice naționale și internaționale; al activității didactice de pregătire și formare a studenților, masteranzilor și doctoranzilor de la specialitatea Psihologie (USM); al proiectelor culturale și civice dedicate deportărilor din RSSM.

ANNOTATION

Zinaida Bolea. Psychosocial and psychoanalytic dimensions of the phenomenon of deportations from the MSSR. Habilitation Thesis in Psychology. Chisinau, 2024.

Thesis structure: the thesis contains annotations in Romanian, Russian, and English, an introduction, 6 chapters, general conclusions and recommendations, a bibliography of 387 titles, 8 appendices, 265 pages of basic text, 10 figures, and 3 tables. The results are published in 38 scientific papers.

Keywords: psychoanalysis, psychological trauma, historical trauma, resilience, inter- and transgenerational transmission, narcissistic trauma, relational trauma, stigmatization, countertransference, splitting, activism, sublimation, mourning work.

The purpose of the research: theoretical, methodological, and empirical fundamentation, from a psychoanalytical and psychosocial perspective, of the phenomenon of deportations from the MSSR, by identifying and analyzing the traumatic particularities, resilience, and inter- and transgenerational transmission of the phenomenon, as well as developing a psychoanalytical concept of research on the phenomenon of deportations from the MSSR.

Research objectives: 1) to analyze and synthesize the psychoanalytic and psychosocial literature on the phenomenon of psychological trauma, historical trauma, resilience, and inter- and transgenerational transmission; 2) to adapt the psychoanalytic theoretical-methodological framework to the specifics of historical trauma research and to develop a methodological framework for researching the deportations in the MSSR; 3) identification, analysis and conceptualization of the traumatic dimensions of the MSSR deportations; 4) analysis and conceptualization of the relational framework "researcher-respondent" in the context of oral history projects dedicated to the deportations from the MSSR; 5) analysis of the phenomenon of inter- and transgenerational transmission of the traumatic memory of the deportations from the MSSR; 6) analysis of the resilient patterns associated with the deportations from the MSSR.

The novelty and scientific originality of the research results. The presented work is the first psychoanalytical and psychosocial study dedicated to the phenomenon of deportations from the MSSR. The originality of the work resides in the specific epistemological approach, being used from a theoretical point of view the psychoanalytical approach, and from a methodological point of view the qualitative perspective of the psychosocial research. Our research also represents an original epistemological product of its inter- and multidisciplinary conception. In this sense, a model of collaboration between psychoanalysis and the socio-humanistic sciences, psychoanalysis and history, psychoanalysis and qualitative research has been presented, and an epistemological framework has been developed in which psychoanalysis's theoretical and methodological resources are valorized for the research of historical trauma. As a result, a theoretical-methodological conception, of psychoanalytic and psychosocial inspiration, was founded on the psychological dimensions of the phenomenon of deportations in the MSSR, and a psychoanalytic conception was developed for the research of deportations in the MSSR. In the empirical-applicative aspect, the psychosocial valences of the phenomenon of deportations from the MSSR were analyzed, with three dimensions being prioritized: trauma, resilience, and inter- and transgenerational transmission. The psycho-emotional experiences of the researchers were also analyzed, and the specifics of the relational framework in the context of oral history projects dedicated to the deportations in the MSSR were clarified.

The present research results have led to the creation of a new scientific direction: *a psychoanalytic and psychosocial approach to historical trauma.*

The theoretical significance of the research consists in the elaboration of a psychoanalytical and psychosocial theoretical conception of the phenomenon of deportations from the MSSR. The conception presented in the paper derives from a synthetic analysis of several fields of knowledge - psychoanalysis, general psychology, social psychology, qualitative research, history, and sociology - providing a multidisciplinary scientific representation of the phenomenon of deportations from the MSSR. The theoretical conception elaborated includes the analysis and conceptualization of traumatic particularities, resilience, and inter- and transgenerational transmission of the deportation phenomenon from the perspective of several categories of protagonists - deportees, descendants of deportees, and researchers, concluding with theorizations that allow the valorization and application of psychoanalytic theory on historical phenomena. Thus, we consider that the concepts developed in our research - narcissistic traumatism, relational traumatism, official stigmatization, unofficial stigmatization, active paranoid-schizoid position, passive paranoid-schizoid position, paradoxical narrative - extend the scientific representational space on the phenomenon of deportations from the MSSR, but also the conceptual space of psychoanalysis.

The applied value of the research resides in the elaboration of an analytical-interpretative framework, of psychoanalytical and psychosocial inspiration, which aims to clarify the process and dynamics of the elaboration of the trauma of the deportations in the MSSR and extends the resorts of psychological assistance and civic culture in the Republic of Moldova. Methodologically, the paper presents a qualitative research model appropriate to the study of the phenomenon of deportations in the MSSR, which can be used in further research on historical trauma. The empirical results of the research provide an analytical-interpretative conception of the phenomenon studied, which allows for an extension of the scientific representation of the phenomenon of deportations from the MSSR. Summarising, we note that the research results provide methodological tools and empirical results useful for researchers in various fields: 1) psychologists who work with historical trauma; 2) historians, sociologists, and anthropologists who are involved in research on socially sensitive subjects; 3) psychologists, historians, sociologists, and pedagogues in the elaboration of teaching programs and research projects; 4) social-political and administrative entities in developing state policies in the field of education and civic culture.

The implementation of the scientific results was carried out within the framework of the State Programme "Recovery and historical valorization of the memory of the victims of the totalitarian-communist regime in the MSSR in the period 1940-1941, 1944-1953"; of national and international scientific conferences; of the didactic activity of formation and training of students, master's and doctoral students of the speciality of Psychology (MSU); of cultural and civic projects dedicated to the deportations from the MSSR.

АННОТАЦИЯ

Зинаида Боля. Психосоциальные и психоаналитические аспекты феномена депортации из МССР.

Диссертация на соискание ученой степени доктора habilitation в психологии. Кишинэу, 2024 г.

Структура диссертации: Диссертация состоит из аннотации на румынском, русском и английском языках, введения, шести глав, общих выводов и рекомендаций, библиографии из 387 названий, 8 приложений, 265 страниц основного текста, 10 рисунков и 3 таблиц. Результаты исследования опубликованы в 38 научных работах.

Ключевые слова: психоанализ, психологическая травма, историческая травма, жизнестойкость, межпоколенческая и трансгенерационная передача, нарциссическая травма, отношенческая травма, стигматизация, контрперенос, расщепление, активизм, сублимация, работа горя.

Цель исследования: теоретическое, методологическое и эмпирическое обоснование с психоаналитической и психосоциальной точек зрения феномена депортации из МССР путем выявления и анализа травматических особенностей, жизнестойкости, межпоколенческой и трансгенерационной передачи, а также разработка психоаналитической исследовательской концепции феномена депортации из МССР.

Задачи исследования: 1) анализ и обобщение психоаналитической и психосоциальной литературы по феноменам психологической травмы, исторической травмы, жизнестойкости, межпоколенческой и трансгенерационной передачи; 2) адаптация психоаналитического теоретико-методологического инструментария к специфике исследования исторической травмы и разработка методологической базы для исследования депортации из МССР; 3) выявление, анализ и концептуализация травматических аспектов депортации из МССР; 4) анализ и концептуализация системы взаимоотношений "исследователь - респондент" в контексте проектов устной истории, посвященных депортации из МССР; 5) анализ феномена межпоколенческой и трансгенерационной передачи травматической памяти о депортации из МССР; 6) анализ паттернов жизнестойкости, связанных с депортацией из МССР.

Новизна и научная оригинальность результатов исследования. Представленная работа является первым психоаналитическим и психосоциальным исследованием, посвященным феномену депортации из МССР. Оригинальность работы заключается в специфическом эпистемологическом подходе, использующем с теоретической точки зрения психоаналитический подход, а с методологической - качественную перспективу психосоциального исследования. Исследование представляет оригинальный эпистемологический продукт в силу своей меж- и мультидисциплинарной концепции. Была представлена модель сотрудничества между психоанализом и социогуманитарными науками, психоанализом и историей, психоанализом и качественными исследованиями, а также создана эпистемологическая концепция, в которой теоретические и методологические ресурсы психоанализа используются для исследования исторической травмы. В результате была обоснована теоретико-методологическая концепция психоаналитического и психосоциального характера, посвященная психологическим аспектам феномена депортации из МССР, и разработана психоаналитическая концепция для исследования депортации из МССР. В эмпирико-прикладном аспекте проанализированы психосоциальные составляющие феномена депортации из МССР, в качестве приоритетных выделены три измерения: травма, жизнестойкость, межпоколенческая и трансгенерационная передача. Также был проанализирован психоэмоциональный опыт исследователей и уточнена специфика системы взаимоотношений в контексте проектов устной истории, посвященных депортации из МССР.

Научные результаты полученные в исследовании способствовали созданию нового научного направления: психоаналитический и психосоциальный подход в исследовании исторической травмы.

Теоретическая значимость исследования заключается в разработке психоаналитической и психосоциальной теоретической концепции феномена депортации из МССР. Представленная в работе концепция является результатом синтетического анализа нескольких областей знания - психоанализа, общей психологии, социальной психологии, качественного исследования, истории, социологии - и обеспечивает междисциплинарную научную репрезентацию феномена депортации из МССР. Разработанная теоретическая концепция включает в себя анализ и концептуализацию травматических особенностей, устойчивости и межпоколенческой и трансгенерационной передачи феномена депортации с точки зрения нескольких категорий субъектов - депортированных, потомков депортированных, исследователей, завершаясь теоретизированием, позволяющим применить психоаналитическую теорию к историческим явлениям. Разработанные в нашем исследовании концепты - нарциссический травматизм, отношенческий травматизм, официальная стигматизация, неофициальная стигматизация, активная параноидно-шизоидная позиция, пассивная параноидно-шизоидная позиция, парадоксальный нарратив - расширяют научное репрезентативное пространство о феномене депортации из МССР, а также концептуальное пространство психоанализа.

Прикладная значимость исследования заключается в разработке аналитико-интерпретационной концепции психоаналитического и психосоциального происхождения, направленной на прояснение процесса и динамики развития травмы депортации из МССР и расширяющей возможности психологической помощи и гражданской культуры в Республике Молдова. В методологическом плане в работе представлена концепция качественного исследования, адаптированная к изучению феномена депортации из МССР, которая может быть использована в дальнейших исследованиях исторической травмы. В заключение отметим что результаты исследования предоставляют методологический инструментарий и эмпирические результаты, полезные для исследователей различных областей: 1) психологи, которые в своей профессиональной деятельности работают с исторической травмой; 2) историки, социологи, антропологи, которые занимаются исследованиями чувствительных социальных тем; 3) психологи, историки, социологи и педагоги при разработке учебных программ и исследовательских проектов; 4) общественно-политические и административные структуры при разработке государственной политики в области образования и гражданской культуры.

Внедрение результатов осуществлялось в рамках Государственной программы "Восстановление и историческая валоризация памяти жертв тоталитарно-коммунистического режима в МССР в период 1940-1941, 1944-1953 гг."; национальных и международных научных конференций; дидактической деятельности по подготовке и обучению студентов и докторантов по специальности "Психология" (МГУ); культурных и гражданских проектов, посвященных депортации из МССР.

