

WHAT IS FOUND BEYOND THE DIFFIDENT IMPACT OF SEVERAL WESTERN SUCCESSFUL INTERVENTION MODELS? : THE GENUINE ROMANIAN TERRITORIAL REALITY

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ABSTRACT: *The current study represents only a part of an intercession carried out in order to advert to the wide specter of factors taken into consideration when the implementation, with sustainable results of a local development or social policies involved in the socio-spatial problematic of certain groups, are to be considered. Otherwise without the adaptation of the intervention models to the specific problematic of the given territorial area, the failing or the elusive results obtained following the sustained efforts of modifying on a social level are explicable. Among the considered elements: the analysis of the material support of the relations between the different social groups from the rural areas, the differentiated quality of the inhabited support. As long as the causes of a given type of relation between certain social groups have a material nature, the physical support cannot be modified or the problems can not be eradicated only by means of measures and social and psychological actions.*

KEY WORDS: *physical - geographic support; inter-grouping social relations; social geography; communities; social policies*

JEL CLASSIFICATION: *R52*

1. THE COMPULSORY DEVELOPMENT OF THEORETICAL AND METHODOLOGICAL AUTOCHTHONOUS MODELS AT THE BASIS OF SOCIAL AND TERRITORIAL POLICY MEASURES

One of the requirements of the current times (Pain et al., 2001; Pain, 2006, Staeheli & Mitchell, 2005 according to Whitters, 2005), regarding the international researches carried out in the field of social geography is represented by the increase of its practical importance, with an urgent requirement for the social geography studies to

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adjudge the role and particular contribution in the way of social policies and to contribute to the solution of the territorial problematic.

In this situation and especially in Romania where the social geography studies are still unassertive, a much increased necessity for the development in this field is to be considered, due to the fact that a series of applied measures at different levels not only in the field of social policies but as well in the field of territorial planning assume the theoretical and methodological support developed for the western European countries without taking into account the different reality of the central and eastern-central territories to which is applied to.

The current study - a part of a much more ample intercession (Mălăescu, 2009) - is trying at least to broaden the perspective of the problematics which is to be considered when an implementation of a local development policy or social policies with implications in the social and spatial problematics of certain groups is to be taken into account.

The aspects on which one has to draw attention and to which the researches in the field of social geography can essentially contribute, are represented by the analysis of the material support of the relations between different social groups from the rural areas, the demographic stress on the construction and agricultural lands, the differentiated quality of the habitation support, the urban administrative management, the concentration in social dwellings located at the urban administrative periphery of the dislocated population as a result of the urban renewal processes or as a result of the retrocession of the nationalized houses, the nature of the inter-relations between the groups as a result of the land crisis from the urban areas.

The measures and policies of a territorial unit such as the ones located between the Olt and Jiu Rivers haven't been that numerous, the geographical component of the previous studies presenting only a descriptive and formal standard - as a result not of the field research, but of the bibliographical one - which comprised the localization of the components, the description of the relief forms and major natural resources, the social existing projects possessing a such division - many times the natural frame of the analyzed social situation being absent.

2. THE IMPORTANCE OF EXTENDING THE ANALYSIS OVER THE INVOLVED FACTORS

Studies regarding the relevance and success of several policies and social measures such as the *Roma Inclusion Barometer* (2007) revealed the in success or the slow progresses in revealing certain results despite the efforts carried out for almost a decade thus highlighting the reduced involvement even of the minorities in the strategies which sight them out as direct beneficiaries. In tracking down the causes of these reduced implementations or impositions of several successful intervention models developed in the Western-European regions, one has to draw attention to the extent of the spectre of factors which has to be taken into consideration when the solution, with sustainable results of a given situation is to be considered, as well as to the spatial importance at which the implementation and adaptation of the results to the problematics characteristic for the analyzed area is made.

Otherwise, the in success or the poor results obtained as a result of the sustained efforts of implementing different social modifications (and which are to be expected from other European states) are explainable.

For example, in the case of the social relations established between different *roma* groups and the *native Romanians (români-pământeni)* and the *Transylvanians (ungureni)*¹, analyzed within the sub-Carpathian region between the Olt and Jiu Rivers (Mălăescu, 2009) apart from the type of inherited land and of the way in which this fact marks not only the social status but also the nature of the existing relations between the groups is interesting to be analyzed by means of the modalities in which the nature of these existing relations are established in regards to the area in which they have occurred.

The Transylvanian population established in the sub-Carpathian region along the Luncavăț valley towards the north (Vaideeni) and Șirineasa in the south or towards the east along the Bistrița valley (Băbeni²), respectively in the north-eastern part (Măgura) has founded more or less similar communities. As a result, the demographic component and the way of life, respectively the subsistence activity have remained the same for a long period of time.

Furthermore, in all of the three cases (Vaideeni, Șirineasa, Băbeni) the presence of the *Transylvanians* and the potentiality of establishing new economical relations, complementary to those of subsistence, allured the establishment of the roma communities composed by different subgroups (roma craftsman with traditional occupations: bin craftsman (*rudari-albieri*) wheelers (*rudari-rotari*), twine craftsman (*rudari-corfari*), craftsman of different types of spoons (*rudari-lingurari*) and literal roma groups - sometimes descendent from roma blacksmiths).

3. SOCIAL RELATIONS GEOGRAPHICALLY SUBSTANTIATED

In most of the cases in which adjacently to the exiting villages in Northern Oltenia, new establishments of Transylvanians have aroused - the most adequate lands for the establishment of the dwellings and for agricultural activities (quite reduced in this area) were already harnessed by the settlements and lands of the native Romanians. Analyzing the current settlements and their spatial evolution one can acknowledge that the spaces most adequate for the establishment of the settlements, located in the proximity of the fertile grounds as well as in the proximity of the meadows alongside the water courses but secured from flooding and with an accessible and drinkable water source were already occupied by different older settlements.

The fertile soils from this sub-Carpathian region besides being spread on rather limited surfaces (almost exclusively conditioned by the presence of the valleys with meadows) are also quite narrow compared with those from the intra-hilly areas. The

¹ Well individualized social group resulted from the descendents of the population which migrated from Transylvania in the 12th and 13th centuries, respectively the 18th and 19th centuries and established in the northern part of the Oltenia, fact which lead to the designation of the local inhabitants as *native Romanians (români-pământeni)*.

² Due to the historical rural characteristics of the Băbeni locality, with peculiar relations, during two centuries and several years of urban history to which a few decades of the industrialization influences are added, the future references to the "Transylvanians" will be made without taken into account the current status of town, but referring to the historical rural area.

rest of the arable surfaces, more or less fertile have been obtained by the gradual deforestation of the broadleaf forests.

The restrictive factors in regards to the existence of the population and to its religion which represented the basis for the dislodgement of the population induced into a second plan the fact that to the migrated population only a reduced surface of lands have remained, land located on the slopes or on various surfaces affected by erozionale processes, with reduced economical quality, but which are located in the proximity or are connected with the grass lands or with the peak paths located at higher altitudes (an important aspect for their basis occupation).

The given adjacency, extension or spatial proximity along with the subsistence economical activity subsequently turned into a future economical complementarity and of the life forms which resulted from the two types of communities: one cantered on field cropping, fruit growing and rearing and another one almost exclusively oriented towards shepherding. The same complementarity (but in this case sustained by a geographical support) characteristic for the social relations previous for the modern times, established in the rural communities explains the presence in most of the *doublet settlements* of the distinct subgroup of roma communities known as *rudars* (“*rudari*”).

As such, among the three groups (*native Romanians, Transylvanians* and *rudars*) and probably directly proportional with the economic status, social relations and *initially* established authority (which during the transition period were found in an alteration process) the most inadequate categories of support-terrains and periphery positions belongs to the third category.

4. “OPEN” AND “ENCLOSED” GEOGRAPHICAL RURAL SPACES -THE EXPERIENCE OF THE DISSIMILARITY FROM THE MIGRATION DURING THE INDUSTRIALISATION

The type of the physical-geographical elements in which these groups have settled (in the north - at the contact with the mountain or with the intra-hilly areas, and in the south - at the contact with the piedmontan area), and especially the relief shaped, by means of the types of agricultural activities on one hand, and on the other by means of the “budget” of available surfaces for each category of land exploitation (settlements, grasslands, hayfields, arable land and orchards or vineyards) in the previous centuries and without heading towards an extreme of the geographical determinism³, not only the relations between the social groups (considered nowadays as a demographical stress over the agricultural and residential land resources) but also the gradual transformation of these groups, a transformation often resulting in a assimilation of the groups (Preajba, Bengești etc):

- The pronounced perennial character in less diluted forms of the Transylvanian communities, more pronounced in the sub-mountainous area compared with those located southwards, is explained by the initial demographical size of the

³ A situation more difficult to accept if the technological progress is taken into consideration, but which 7-8 centuries ago, after the two first mass migrations of the Transylvanian population was perfectly plausible.

group⁴ and especially by the initial geographical location as well as by the subsistence activities such as the production ratios permitted by a such location. Since the dominant possible subsistence activities were other than the sheep breeding⁵, and due to the reduced possibility of maintaining the life style and practicing the sheep breeding which somehow defined the group's way of life, the result was the gradual assimilation of the group.

- Another geographically correlated variable based on the natural resources and which could influence the differentiation of the social relations is represented by the functional shift: the non-functional transformation of the sub-mountainous settlements - specialized on rearing activities and maintenance of the "enclosed" character of the migration of the population, the transformation of the lands from the intra-hilly and contact areas along with the prominence of the hydrocarbons, in settlements with agro-industrial functions and afterwards only industrial have determined the inveigling of the population from all over the country, a fact which may have determined due to the formation of this demographic mix based on the phenomenon of urbanization, of another type of reference to the allochthonous or to the dissimilarities, either represented by "Moldavians" or by "hunedoreni" (a group of population originated from Hunedoara county) either by the "rudari" or "roma" population.
- The *geographical isolation* encouraged the preservation of the role of the rural community as enclosed for the allochthonous component during the last half of the century, the spatial condition of "*dead-end*" (characteristic for Vaideeni locality), and the both characteristics *currently* existent in regards to the *present longitudinal sub-Carpathian communication axis* and the *polarizing centres - but peripheral in regards to the analyzed region* - which contribute to the decrease of the attractiveness and not with the previous period of intense trans-Carpathian circulation due to sheparding and commerce with secondary products (a period when the analyzed region represented an important node possessing a privileged position), a situation which is due to certain historical repulsive train of events within Transylvania, thus representing one of the most attractive regions. To its position in the geographical configuration of the circulation during the given centuries and by comparison with the present times, the "position (related to the potential and resources of the region considered as elements of attraction)" held in the "economical system" described for the referred centuries is added as also an important premise. As such not only the characteristics of the rural areas but also the internal attributes of the Transylvanians remain unaltered with their enclosed characteristics and reduced propension towards mixed marriages. This lack of experience in dissimilarity for the sub-Carpathian localities is more obvious when the reverse of the isolation and co-habitation among individuals from different social groups and from different

⁴ A fact which explains the exception of geographical position of the Băbeni locality, situated at the contact area of two important transhumance axes, nevertheless considerably assimilated in comparison with the Vaideeni locality.

⁵ And according to their own allegations in regards to the agricultural activities (n.n their crops), the Transylvanians "they hardly know anything".

geographical areas is to be considered (the case of Băbeni locality): “*we are accustomed with all sort of people, you won't find many much alike, we are a mixture, from all over the place*”, (W. 64 years old, university education, Băbeni). The experience of dissimilarity imprinted the tolerance and opening towards cooperation, if the frequency of the positive interactions is high⁶ as well as visible, not only in regards to the inter-ethnic relations, but also in regards to the production - commercial relations, constant employments “by day” - an experience which other rural sub-Carpathian regions with Transylvanian population do not possess.

- The geographical isolation, the pronounced fragmentation of the relief, the reduced agrarian efficiency of the lands from several sub-Carpathian spaces and hilly areas represent the elements⁷ which contributed to the exclusion of these areas from the socio-economic socialist system by means of non-cooperative measures, thus determining the *implicative* conservation in *non-obvious (dissimulate)* forms especially in the *psychology of the collectivity* of several *rudimentary social classes*. On the other hand, we need to mention that most obvious forms would have almost immediately been overhauled by the authorities.⁸

Due to the fact that currently the population of these areas is relatively aged, the idea of implicit conservatism of certain patterns of production and social behaviour (social and spatial insertions) is plausible, including some social-spatial structure models of affiliation and social definiteness of certain central spaces faithful to the previous eras: within the settlements, the central place was occupied by certain social groups, usually by the Transylvanians (Vaideeni) or by the native Romanians much more socially (as well as spatially) ordered and structured than the valorous rout or the economic and social disorientation characteristic for the transitional adjustment to newer types of configuration and refinement as will result in the followings. These premises along with an adequate re-framing and changes of the groups' image are not necessarily favourable for the integration of these minority groups.

5. THE NATIVE ROMANIANS, THE TRANSYLVANIANS AND THE ROMA POPULATION: SPATIAL AND SYMBOLIC SOCIAL RELATIONS. A CASE STUDY: BĂBENI AND VAIDEENI

We regard this dimension as almost the only one to be solved by means of re-framing and image campaigns - a method which is unilaterally used, at least at a territorial level. In the case of the other remaining dimensions, the social and

⁶ Although the interaction and cooperation represent one of the most known modalities of modifying the references between the groups (by means of modification of the prejudice and retrenchment of the discrimination), in the case of the communities (such as the studied ones) where among the antecedent pre-judgments - materialized by means of social distance - *perceived threats* towards the in-group are acknowledged, threats such as competition for the resources or the symbolic differences. In the given situation the social distance cannot be modified.

⁷ Arguments invoked by the authorities in that given period of time.

⁸ Based on the respect for those who work and are much homemaker, as well as for those who at the beginning had very little but who truly work.

administrative policies have to anticipate and undertake practical measures for the transformation and re-arrangement of the available spaces, in order to eliminate the possible occurring conflicts caused by these spaces and agricultural lands.

As mentioned in a previous study (Mălăescu, 2009) the evaluation of the dimension *perceived differences in status* regarding the social-economic power and status, the recorded values of the differences in status of the Transylvanians in the assessment of the Romanian group with a Transylvanian target recorded an average score of 3.32 out of 7 (by comparison with 5.22 obtained in the case of roma group) - the superiority in status of the Transylvanians being thus accepted also by the Romanians even though, and at least for Băbeni locality, the economic and especially the social status deteriorated during the transition period.

In the Transylvanian's vision the differences in status of the roma group were significant - an average of 5.3 on a scale of 7, respectively 3.2 towards the Romanian group. Also, the roma group in self-defining their status acknowledged that they are inferior in comparison with the other two groups. Along with the evaluation of the differences on a status scale, the field interviews revealed that, among the three analyzed groups, the Transylvanians remained not only the group with the most elevated economic status (acknowledging that from this group almost always one can find the most elevated economic statuses) but also the most correlated with the idea of local authority. They are correlated with the highest social and political capital: in both of the analyzed localities, the position of mayor was almost exclusively held by members of the Transylvanians; to this situation the positions held in the local council are added as well.

The status of the Transylvanian group is well reflected by the endowments and unwieldiness of the settlements, a situation which can be extrapolated to the case of the *native Romanians*.

Hoggart (1997 according to Pain et al., 2001) assessed the way in which the British rural areas are defined by the demographic and with an average socio-economical income component as a result of the existence of the mental dimension, idyllic for the given rural universe - is possible in this case as well - and hypothetically confirmed by the recorded values on the scale of the *perceived symbolic threats*⁹ and of the differences in the perceived status - to exist an attachment towards previous social structures and spatial relations (where everyone has its own respected status, including the minority groups).

Therefore, to none of the existing elements is permitted to overlap its social condition thus having an accurate concept of "what is inherited and what is not" in regards to its demeanour as a member of a given social group, congruent with a certain status - including the settlement or the purchase of a household.

In reference to the terms used for the definition of the marginalization, according to Philo (2000 according to Crețan, 2007, p. 64; Philo, 2000, according to May, 2005, p. 411), the tendency of considering the off cast individuals as "unaccepted visitors in the spaces

⁹ In the case of the Transylvanians with target group of native Romanians - an average of 3.4 of maximum 7 was recorded, respectively 4.8 with target roma group. In the case of the native Romanians with target group of Transylvanians - an average of 4.2 was recorded, respectively 4.5 with the roma group as target group. In the case of the roma group an average of 4.2 was recorded with target group of native Romanians, respectively 3.8 in the case of Transylvanians as target group.

(...) where the middle class inhabits” is acknowledged. In this regard, the term “visitor” (defined as a day labourer) is generally accepted, while the term “permanent resident with an establishment” is not.

This “opaque” feature of the ethnical immixture is strongly correlated with a certain conservatism and respect towards the previous relations and social structures, apparently found in a reverse relation of variability with the dissimilarity tolerance and especially with the inter-ethnic one. This fact led to the idea, on a larger and micro-scale as well (at the level of commune) within the analyzed area, that these could be directly proportional with the degree of geographical isolation (the distance towards the administrative centres and main communication axis, as well as towards the surrounding urban centres) and inversely proportional with the experience of dissimilarity. In this regard, only a detailed study regarding the verification of the co-variability could provide an illuminating answer.

Another spatially differentiated aspect, found in the continuation of the previous one, is represented by the *experience of joint co-habitation at reduced distances*, with elements of dissimilarity and social distance spatially manifested, in both situations.

In the case of Băbeni locality on an urbanization process by means of less individualist co-habitation, “more restraint” (characteristic for the apartment block-type settlements thus presuming a much reduced personal space to which the egalitarian pronounced relations characteristic for the communist regime is added) - determined another type of reference to the allogene groups or to the dissimilarity, and decrease of the social distances, as well as of the circumstances in which they are willing to tolerate individuals of other groups. In the rural areas, with much more generous available personal spaces, the spatial distance as a territorial expression of the social distance, seems to be more extent, directly proportional with the degree of isolation of the communities, including the traditionalism and social-economic status.

We need to underline the fact that the social relations of the Transylvanians with the other groups especially with the roma groups presented several differentiations between the two analyzed localities, Vaideeni and Băbeni. The recorded differentiations can be the result, on one hand of the changing condition disentangled by means of internal attributes of the group. These differentiations are represented by a much reduced social status of the groups from Băbeni locality, to the pronounced migration of the qualified younger population towards urban areas and to the internal, more turbulent dynamic of the population: more pronounced disorganization of the social life and cohesion, pronounced and early decline of the pastoral activities (based on the constant modernization, strongly connected with the refuse of the younger population to practice this kind of activity), a greater non-functionality within the group, the non-delineation of another coherent subsistence economical activity - thus consuming the previous gathered resources in a manner that the group seems to be affected by an internal entropic dynamic rather than by any other external perceived threats (in the statement of a one of the group’s member):

“Name just one person in this village who has started a business or has made something else; they all are insolvent, have consumed their parents money, the parents sold their sheep [a change of tone: deprecatory], not to talk about their parents ... (:) they said “father, sell the sheep, pay my dues, my schools”. This is how they made money (...) they came with cheese and I don’t know what else, there was a line of cars... (:) You couldn’t

find any (:) it was that period when you couldn't find... (n.n. it is about the communist period when dairy products were not to be found and the inhabitants from the urban areas or from the neighboring localities came with the cars to buy and to purvey directly from the sheep owners).

They made money, were very pleased, very arrogant because they had money, but the money weren't made by them, but by their parents (:) the parents got old (...) and what did they say? *Let's make our children boyars (:)* the children didn't study, they were not able to do so (:) and when they couldn't any more (:) they opened a store ... they didn't do anything. *Nowadays, the situation is different, they consumed the money obtained from the selling of the sheep, they consumed their parent's money, and now their parents do not posses any pensions, and they don't have anything (:::).*

They relied on their cows; they can produce only a small amount of cheese but which they cannot sell anymore (::). They couldn't keep their sheep; they tried with the cattle, to make some cheese; they tried to maintain, to survive. You can see that they don't have pensions, they don't have anything. Their children consumed their money and didn't do anything (...) the native Romanians had a pension (...); were employed, they kept their job, while the Transylvanians do not have any pensions, (...), some of them beneficiate from a handicap pension. I do not know what their children will do. The elders were Sheppard and now they don't have any pensions (...) they were, but I do not know what their will do (...). They still live from their cattle, but these animals do not sell anymore (...)" (a Transylvanian elder lady, 69 years old, Băbeni).

During the last decades in both localities mentioned above there appeared mixed marriages between native Roumanians and Transylvanian group due to pastoral's disappearance as a basis economic activity and lifestyle (knowledge about raising animals were not anymore a compulsory condition for choosing a life partner), the differences of economic status between the two Romanian antagonistic groups was attenuated due to the demographic decline and to the aging of the population in both groups (children, especially those who graduated university studies, migrate to urban zones).

The economic status of the Roma group, was more appreciated, in the last cases, even the social one, especially in the groups hetero-identified as Roma (non-*rudars*, even in both localities, in the north close to the Transylvanian group), letting place for the mixed marriages between Roma and natives but also, more recently, the marriages between the Roma group and the Transylvanian group and the incipient inversion of the traditional relations of status and power: people belonging to Roma ethnic employ people belonging to the two groups especially for keeping the households (although the Transylvanian group is more reserved). The last two aspects appear especially at the social groups in Babeni, less conservatory than those in Vaideeni, but this fact is not unnoticeable by the members of the group in an environment that maintained itself rural despite the new status: these being able at any moment to relate the exact number and the situations when there were interethnic marriages.

Due to the deprecation of ungureni group status, the social distance to the Roma group (more to the Rudar subgroup) registered in Babeni was reduced, and the inter-cooperation and the integration increased, and the distance to the ungureni has slightly increased due to this appreciation and to the increased criminality in this group.

Both tendencies, the positive (appreciation of interethnic relationships -especially the production rapports-commercial, permanent employments or a day) and the negative one (the increased criminality) can be correlated probably with the presence of industrial activities in the communist period which on the one hand attracted population from each part of the country, the experience of alterity leaving its mark on cooperation, and on the other hand due to the lack of living alternatives that followed the restructuring of industrial activities which led to disorganization of social life and increased criminality has probably influenced, by contamination, the young segment of Transylvanian group.

The Transylvanian hearth body, in Babeni, is distinguished by its traditional storey home model, huge, in the modern version only with terrace at the storey, tower turret decorated with round orifice, square or narrow terrace, many rooms, high fencing with or without high gates, over the average height of a man. Although some aspects cannot be generalized, the differences among the groups belonging to various Roma subgroups come not only from the main characteristic of the traditional basic occupations, but also from the place where the community has settled, different in the quality of the habitat, the type of home, the building materials and the number of rooms, respectively the housing density.

As to the groups hetero- identified as Roma, the differences compared to the two social groups that belong to the ethnic majority, the housing quality, the architectural differences of the house are minimum, as well as the distance these being adjacent to the Transylvanian hearths. In Babeni case, that hearth body, known as "*The Little Paris*" is symbolically delimited by the hearth of the Transylvanians by the railway, in Vaideni case, the hearth is between two small rivers, and the delimitation from the hearth belongs to the Roma community being considered The River Bradițele).

These communities, in Vaideni case, of blacksmiths, old, and which is tightly connected to the majority's ones (due to the tools¹⁰ and to the repairing needed), living in own houses of a comfort similar to that which characterizes the other groups, beginning with the 1938s, having their own houses (when in the urban environment of the municipalities there were still tents or makeshift shelters), among the local people being estate entrepreneurs who build houses for sale in more central place - determine in these cases, the differences between communities to fade gradually but that is rather an assimilation process or acculturation rather than integration.

As to the *rudars* (in Babeni, cantered on Valea Mare, in Vaideni, in Atârnați hamlet) - at a short distance following the hearth that belonged to the former blacksmiths, from the central zones (south in both cases) to the north (north and north-west - in Valea Mare case) the housing quality decreases gradually, the houses made of brick or BCA being replaced, with little exceptions, with adobe, covered with hydro-insulating material (mill board), - whose density increases, leading, as in Agățați case, to semi-buried huts, representing 20-30% of total housing.

In Vaideeni the community counts up to 450 people, and to little extent the houses are on the ground which after 1990 were given back to the former individual owners, the number of misunderstandings concerning the land being remade gradually (but they were not

¹⁰ „The gypsies were blacksmiths, they made horseshoes, hinged gates, chains, nails (:) they had bellows for processing: They hardly managed to do the orders for their village and for the neighboring villages. And they got cheese or corn instead. They gave up this job”. (*W.*, 63years old, unguorean, Vaideeni).

fully eradicated) - the majority of the ones which are not owned occupy places which are administered by the Town Hall.

These situations, with *real* support, with no *real* social protection measures for those who do not own a house or a minimum own land, can't be solved by themselves or by campaigns meant to work at *conceptual* or *perceptive level*, the evolution or the self, "natural" solving living most of times grudges of both sides which can cancel any success premises of reframing campaigns.

6. CONCLUSIONS

There are, indeed, premises for the success of some interventions on social reports which can be changed by psychological-social measures. The need for adequate reframing and for some image changes of the group in case of some premises not really favourable to the integration of the minority groups, such as conservation of social-spatial structuring models - of belonging or social defining of some places, especially central, loyal to some former eras: the central areas of the hearths belonging to some social groups-as a rule to the Transylvanian or to native Romanians (thus, imposing a certain pattern of social and spatial interactions) can be an example.

Such dimensions that can be solved by reframing and image campaigns are few, at least on the analyzed territory level. For all the other dimensions, the social and administrative policies must anticipate and take real measures for changing and rearranging the space, for eliminating the conflicts referred to spaces and farm lands - without these the image campaigns and even the increase of the interaction and cooperation will have a reduced impact for the studied localities.

We hope that through this study we succeeded in doing what we intended, at least to draw attention on how wide should be the spectrum of the factors (and which are these ones) that must be taken into account when required to solve a problem and adaptation of the models to the specific problems of that area, otherwise the failure or the weak results obtained after sustained efforts to bring some changes at social level (and which are even expected from other European states) are explainable.

On the one hand, *as long as the causes of a certain type of relations among certain social groups are materialistic and have a physical support* - taking into account the quality of the support frame, the demographic pressure on the grounds destined to building and farming, the differentiated quality of the housing support, these can not be changed *through psychological and social measures only* (these are needful but not enough - the reframing of another social group than the belonging one was many times proved not enough to eradicate the prejudice or the discrimination - in some situations in the study already mentioned, not even the contact and the participation together to some activities).

On the other hand, *as long as these reports have a material and spatial substrate, geography will have its role and its contribution, indispensable, together with the other social sciences, to study and eradicate these problems.*

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