



O1: NATIONAL REPORT

on the specific features of diverse European cultures and sub-cultures

Prepared by P1: Group for European Integration

ROMANIA



Table of contents:

	Page
I. Introduction	3
II. Situation in the area	3
III. Main features of cultures in our area	16
IV. Native people and other cultures/regions/ethnicities/civilisations	21
V. Conflicts/tensions between cultures	23
VI. Training needs for adult educators on intercultural issues	27
Conclusions	28

I. Introduction

The document presents the main findings of the research performed in Romania by the Group for European Integration (GIE) in the framework of the project “*Us & Them: dialog, tolerance, collaboration for good coexistence in a multicultural world!*” (reference no. 2015-1-RO01-KA204-015131), a project financed by the Erasmus+ Programme of the European Union. The aim of this report is to serve in the comparative analysis between partner countries in the project and also to be used by the project consortium in the development of the next intellectual outputs (O2-O6). The report will help identifying the training needs of Adult Educators who work in multicultural groups.

The research investigated the state of the art in Romania regarding:

- (1) the main features of European cultures/sub-cultures (principles, practices, ideas, values, patterns in human behaviour, thought and feelings, human activities, social standards, etc.);
- (2) the misunderstandings, prejudices, stereotypes as potential sources of socio-cultural tensions.

The research consisted in a Literature Review (*desk research*) and a survey achieved through questionnaire and Focus Group (*field research*). The research was implemented between 10.12.2015 – 11.02.2016.

The Literature Review was achieved for Romania, Lithuania and Bulgaria and had the goal to search within scientific papers, books, projects, policies and programmes in order to identify main features of the cultures existing in those countries.

The field research envisaged different regions of Romania (the Counties: Argeş – Southern part of Romania, Constanţa – South-Eastern part, Bistriţa-Năsăud – Central-Northern part and the capital Bucharest), with the purpose of having a holistic image on the existing cultures, ethnicities and religions, on people’s perceptions about them and on typical or specific relations and behaviours of representatives from majority population and national minorities.

The Focus Group was achieved on 11.02.2016 with 4 participants (name initials: B.D, E.S, S.M, L.D). Prior to the Focus Group, all participants have signed an Informed Consent. The main characteristics and profile of the participants are rendered in the table below:

No.	Gender	Age	Profession	Educational background	Experience with multicultural groups
1	Female	43	Adult Education trainer, Researcher	PhD in Philology (French-English)	She performed cultural studies and published scientific articles. She worked with foreign students enrolled in Romania. She has experience in social and professional communication and interaction with various cultural groups (VIPs from academia, politics and society, from Romania and from abroad).
2	Male	39	Adult Education trainer, Researcher	PhD in Educational Sciences	He was involved in projects addressed to minorities (Roma). He has experience in cultural accommodation for foreigners seeking to study in Romania (holders of a student residence permit)
3	Male	39	Theologian, Researcher	PhD in Philology (Folklore)	He performed folklore, ethnographic and cultural studies and published scientific articles. He is the Director of the Center of the Arges County for Preservation and Promotion of Traditional Culture. He works with immigrants (Greek, Armenian, Turks, Jews) and ethnic minorities (Roma). He was moderator of cultural TV shows.
4	Male	46	Theologian, Priest	PhD in Theology (Orthodox)	He works with parishioners belonging to different religious confessions (Orthodox, Neo-protestants, Catholics) both as a priest and as member of different charity and philanthropic associations and programmes.

The questionnaire was delivered to 60 respondents, via email. We got back 57 filled in questionnaires, of which 50 were complete and we kept them for analysis (36 from women and 14 from men). The target audience was selected by snow balling with provision for maximum differentiation in terms of: a) ethnicity/religion/culture; b) geographic distribution; c) educational strand (academic, technical, other).

II. Situation in the area

As of 1 January 2016, the population of Romania was estimated to be 19 875 117 people. Romania population density is 83.4 people per square kilometre as of February 2016. Density of population is calculated as permanently settled population of Romania divided by total area of the country. Total area is the sum of land and water areas within international boundaries and coastlines of Romania. The total area of Romania is 238 390 km² according to the United Nations Statistics Division¹.

Romania is the 50th largest export economy in the world and the 32nd most complex economy according to the Economic Complexity Index (ECI 2014) calculated by The Observatory Economic Complexity.

Agriculture constitutes one of the most important sectors of the Romanian economy and generates about 10% of national output, whereas industrial production accounts for one-third. Following the acquisition of local factories by Ford and Renault (Dacia), car production has gained considerable importance in Romania, while the proximity to automotive factories in Central Europe and the availability of low-cost (German-speaking) labor, particularly in the Transylvania region, attracted various producers of car components. Other important industrial sectors comprise the production of chemical products, electrical appliances, machinery and textiles².

The current long term unemployment rate (February 2016) is 3% while the youth unemployment rate is 21.20%³.

Despite the fact that Romania is not confronted with high rates of migrants and refugees (like other EU countries), inside of its borders live - besides Romanians, who represent the majority (88.9%) – many other ethnic groups. The distribution is⁴:

No.	Ethnicity	Census 2011 (%)	Number of persons
1	Hungarians	6.5	---
2	Roma	3.3	---
3	Ukrainians	0.3	---
4	Germans	0.3	---
5	Russian lipoveni	0.2	---
6	Turks	0.15	---
7	Tatars	0.11	---
8	Serbs	0.1	---
9	Slovaks	< 0.1	17.226
10	Croats	< 0.1	6807
11	Greeks	< 0.1	6472
12	Jews	< 0.1	5.785

¹ Retrieved from <http://countrymeters.info/en/Romania>

² Retrieved from Economic Research, *Country Report Romania*, <https://economics.rabobank.com/publications/2014/march/country-report-romania/>

³ Retrieved from Trading Economics, <http://www.tradingeconomics.com/romania/population>

⁴ National Institute of Statistics, *Population and Housing Census 2011*, Bucharest, July 2013, p. 10

No.	Ethnicity	Census 2011 (%)	Number of persons
13	Czechs	< 0.1	3.941
14	Poles	< 0.1	3.559
15	Italians	< 0.1	3.288

In Romania of 2016 the recognized religions and cults⁵ are the following:

1. Romanian Orthodox Church
2. Serbian Orthodox Diocese of Timisoara
3. Roman Catholic Church
4. Romanian Church United with Rome, Greek Catholic
5. Reformed Church in Romania
6. Evangelical Church C.A. in Romania
7. Evangelical Lutheran Church in Romania
8. Unitarian Church of Transylvania
9. Christian-Baptist Cult, Union of Christian Baptist Churches of Romania
10. Romanian Evangelical Church
11. Pentecostal Christian cult - Apostolic Church of God in Romania
12. Seventh-day Adventist Church in Romania
13. Federation of Jewish Communities in Romania - Mosaic Cult
14. Muslim Cult
15. "Jehovah's Witnesses" Religious Organization

At the last Census in 2011⁶, the distribution of population on religions (as a share in the total of those who declared their religion) was:

Religion	Census 2011 (%)
Orthodox	86.5
Roman Catholic	4.6
Reformed	3.2
Pentecostal (Apostolic Church of God in Romania)	1.9
Greek Catholic (Church United with Rome)	0.8
No religion and atheists	0.2

In the following sections we briefly present some characteristics and aspects related to the four largest ethnicities in Romania: Hungarians, Roma, Ukrainians and Germans.

The Hungarians⁷ in Romania have a deep feeling regarding the preservation of their language. Hungarians have also a very strong sense of own identity. The Hungarian minority in Romania has managed to maintain a distinct identity despite the policies enforced prior to 1989. At present, in Romania the Hungarians' status as a national minority is clearly

⁵ State Secretariat for Cults, retrieved from <http://www.culte.gov.ro/biserici-culte>

⁶ Ibidem 4

⁷ Center for Documentation and Information on Minorities in Europe - Southeast Europe (CEDIME-SE), *Minorities in Southern Europe: Hungarians of Romania*, p. 20

acknowledged by the state and defined in concrete terms in domestic legislation. In addition, language is a vital part of Hungarian identity in Romania. Education and the right to use their mother tongue in official situations are therefore extremely important, and often contentious, issues. The Hungarian minority in Romania has a very strong sense of its own identity. This is partly due to the proximity of Hungary itself and partly due to intellectual and cultural traditions dating back to the 19th century. Given the tumultuous history of Transylvania, the Hungarians in the region have always been aware of the differences between themselves and the majority population and, indeed, other minorities. A very different language, a literary tradition, and a strong sense of their own history have all contributed to the current sense of difference. Factors such as belonging to western Christianity and the effects of Hapsburg rule are also considered as playing a role regarding the differences between Hungarians and Romanians (especially concerning the Hungarians outside Transylvania). This difference can be best described with the help of the cleavages. Religiously, all of the Hungarians belong to Western Christianity (they are Catholics, Reformats, Evangelic, and Unitarians), while Romanians belong to Eastern Christianity (most of them are Orthodox).

The Roma usually identify themselves and one another based on the external features of language, appearance (in particular women's dress), and occupations (in particular men's occupations). Internal features such as customs, practices and attitudes constitute additional identifying characteristics.

During the communist regime in Romania, unlike Hungarians and Saxons, Roma did not have the right to represent themselves as an ethnic minority, free to promote its own cultural traditions. Roma were considered the underdeveloped class of the society. In this way the specific culture of Roma, their distinct pattern of living and thus their ethnic identity were negated and partly destroyed⁸. The Roma population has dropped from 21.68 million inhabitants in 2002 Census to 19 million in 2011 Census, while the percentage of persons self-identifying as Roma had increased from 2.46% to 3.2%. Roma in Romania are not a homogeneous group, but contain diverse identities. A 1999 case study of eight Roma settlements identified sub-groups including Sporitori, Ursari, Turkish/Muslim Roma, Vătrași, Rudari, Hungarian-speaking Roma, Lingurari, and Căldărari. The Romani population in Romania faces discrimination, social marginalisation and extreme poverty. They face challenges in many areas of life, including employment, housing, health and education⁹. Many Roma live in substandard housing conditions. Racism and discrimination pose obstacles to Roma in accessing adequate housing. The substandard living conditions of Roma have a negative impact on their access to education, employment and healthcare¹⁰.

Roma communities are frequently located on the outskirts of cities or in areas separated from other communities. This isolation has a direct impact on access to public

⁸ Gabriela Crețu, *The image of Roma in Romania after the fall of communism and its media representation: from myth to reality*, 2007, p. 5

⁹ *Romania: A Report by the European Roma Rights Centre*, 2011-2012, p.7

¹⁰ ERRC, *Standards Do Not Apply. Inadequate housing in Romani communities*, 2010, available at: <http://www.errc.org/cms/upload/file/standards-do-not-apply-01-december-2010.pdf>.

transportation, schools, hospitals, libraries and other amenities¹¹. This physical isolation is an obstacle to integration

A key problem facing the Roma minority is their low level of participation in the labour market. Many Roma have never had a formal job, or have only held such positions for a short time, interrupted by long periods of unemployment. Roma are often involved in income generation in the informal economy or in seasonal work. A 2012 survey showed that for Roma aged 16 and over more than half (51.5%) did not have work, and only 10% reported having regular employment over the previous two years¹².

Health among the Roma population is much poorer than in other categories of the population as a result of poor living conditions and limited access to medical services. Roma have limited access to healthcare facilities because of the physical/geographical isolation of Roma communities, discriminatory practices in the medical system and the fact that many Roma have no access to health insurance and have no ID papers¹³.

Educational levels among Roma are also low. Recent research has shown that two out of 10 Roma children aged between six and 16 are not attending school because of lack of financial resources. Literacy levels remain low, with 25% of those over 16 stating that they cannot read or write¹⁴.

The Ukrainians¹⁵

Ukrainian settlements in northern Moldavia and Maramureş, located nearby the Ukrainian ethno-linguistic massif and its extension, are the oldest in the country. The Ukrainians living here are named Hutsuls (Huţani in Romanian). Famous for horse breeding (they even popularized their own horse stock), the Hutsuls are also masters at making and decorating wood, leather and horn objects, at weaving and embroidery. Easter egg decoration (especially in the villages of Ulma, Brodina, Breaza, Moldoviţa) has brought them international fame.

Ukrainian settlement in Dobrogea (the Danube Delta and the surrounding areas) is related to some of the most tragic moments in the history of Ukraine: the destruction, in 1775, of the centuries old cradle of the aspirations for freedom and independence of the Ukrainian people, Sicei Zaporozhene, by Catherine II, Tsarina of Russia. The Ukrainians settle here, build churches and work mainly in agriculture, fishing, hunting and husbandry. To differentiate them from their Lipovani Russian neighbors, the locals call them haholi.

The Ukrainian community in Banat, located in several villages in the Lugoj, Caransebes and Arad areas, was formed mainly between 1908-1918 by colonization of areas in the south of the Austro-Hungarian Empire, which were put up for sale by their German and Hungarian owners. In some Romanian schools from areas with a compact Ukrainian population, Ukrainian language and literature is part of the curriculum. Ukrainians from Romania can get

¹¹ Eurofund, *Living Conditions of the Roma. Substandard housing and health*, 2012, available at: <http://www.eurofound.europa.eu/pubdocs/2012/021/en/1/EF12021EN.pdf>

¹² *Romania: A Report by the European Roma Rights Centre*, 2011-2012, p.8

¹³ Romanian Government & DG Employment and Social Affairs, European Commission, *Joint Memorandum on Social Inclusion in Romania*, June 2005, 21, available at: www.politici.ro/download/169/

¹⁴ EU Inclusive and Soros Foundation Romania, *EU Inclusive, Roma Inclusion in Romania: Policies, Institutions, and Examples*, 2012 p 192.

¹⁵ MULTCULT: *Galeria muzeală virtuală a minorităților etnice din România*, available at: http://www.multicult.ro/index.php?option=com_content&view=article&id=19&Itemid=188&lang=en

a Philology degree in Ukrainian at the Universities of Bucharest, Cluj and Suceava which have Ukrainian sections within their Philology Departments.
The Ukrainian minority is represented by the Romanian Union of Ukrainians (RUU).

The German¹⁶ minority is no longer subject to any significant level of discrimination: ethnic Germans in Romania are more accommodated linguistically than in any other Eastern or Central European state. The Romanian government has long recognized the 'value' of its German population to attract foreign investment and to establish mutually beneficial bilateral relationships with Germany, and thereby improved relations with NATO and the European Union. Also, the German minority in Romania had not been subjected to the kind of aggressive assimilation practiced elsewhere in Central and Eastern Europe and predominantly German-speaking settlements remained throughout the post-1945 period. The discrimination and censorship faced by minorities¹⁷ - and arguably Romanians as a whole - under the Ceaușescu regime were well reflected in the writings of Herta Müller after the 1950s, who eventually received the Nobel Prize in Literature in 2009. She especially demonised Ceaușescu's security apparatus (Securitate) and its hostility towards German and Hungarian minorities. Her publications gained significant attention across Western Europe. The 800-year story of Romania's Germans is unique of the many post-war displacements of German minorities in Eastern Europe. The Dobruja, Bessarabian, and Bukovina German communities disappeared as a result of Adolf Hitler's foreign policy. 91.5% of the Romanian German community of almost a million disappeared voluntarily, pressured to flee by the disastrous policies of the Romanian Communist governments that eroded the independent political and economic foundations of minority settler communities. The few Germans living in Romania today are described by some scholars as being 'unbound', with their independent ethnic and cultural characteristics diminished as an act of survival and also as the key to success in once-Saxon cities that now are overwhelmingly Romanian. In Romania, the German minority is well represented in society and even in the national government by a number of social movements. The main political interest group of the entire German minority is the Democratic Forum of Germans.

National and EU legislation on minorities

The EU Race Directive (2000/43/EC) was transposed in Romania by Governmental Ordinance no. 137/2000 on the prevention and sanctioning of all forms of discrimination on August 31, 2000. In order to comply with the requirement to have an independent specialised equality body at the national level, the 2006 amendments of the ADL provided that the National Council for Combating Discrimination (NCCD) is a quasi-judicial body, an autonomous state authority, under parliamentary control.

The legal background for minorities is strong and it develops continuously: there is a number of 176 acts on the rights and protection of national minorities in Romania, issued after the fall of the communism (1990) until 2008.

¹⁶ Stefan Wolff, *Germany and German Minorities in Europe*, University of Birmingham, p.9

¹⁷ Institute of Research of Expelled Germans, <http://expelledgermans.org/transylvaniasaxons.htm>

Romanian public life is marked by a new dynamics in majority-minority relations.

The evolution of legal framework and the practice are due to a constant pressure and negotiation performed by the representatives of minorities, who bring as examples best practices from European Union countries and who use largely the Council of Europe in order to increase their possibilities to act, in the light of the European Charter for Local and Minority Languages, of the European Charter of Local Self-Government and of European Cultural Rights Declaration. The result is visible in the development of a network of institutions aimed at preserving ethnic identity, with the hope that national cohesion of all Romanian citizens can be best served in this manner¹⁸.

Overview and perspectives on cultures and ethnicities in Romania

The open and active dialogue between different cultures continues till today, in various forms. The spiritual geography of Europe contains major and significant spaces of communication and synthesis, part because of the continuous changes of geographical frontiers, part because of the trend the European cultures approach to seek the knowledge and the spiritual richness in the other's values. The wisdom of Europe consists not only in accepting the differences, but also in assimilating the differences and making them valuable for the spiritual life. None of the European cultures has developed only by itself and therefore Europe cannot be seen as a whole unless each culture has its well-defined role in the general picture¹⁹.

The Romanian Cultural Strategy identifies, among the others, the main objectives and the priorities in the field of sustainable development of Culture: *"Development of social cohesion through partnership at local, regional and central level; Improvement of the efficiency of the cultural operators through training in modern and competitive management and through the strengthening of the co-operation between Romanian cultural entities and European ones."*²⁰

Some of the most relevant examples that deal with cultural diversity are:

1. TRANZ-Art in SITU – Rehabilitation of a public space (Cluj)

- To encourage cross-cultural understanding by involving people from different ethnic groups (Romanians, Hungarians, Jews and Roma) in the development of the project.
- To demonstrate how the communication barriers which divide artists and intellectuals, 'the man in the street' and marginalized groups can be dispelled by working together to achieve a joint cultural project

2. THE ETHNOGRAPHY MUSEUM RĂDĂUȚI - Summit of the Minorities

- Increasing reciprocal knowledge of the different ethnic groups in the region (Jews, Ukrainians, Russian Lipoveni, Hutuli, Roma, Germans, Poles)

¹⁸ Dr. Mariana Cernicova and Anca Ghinea, *Local Administration - an Important Playground for Ethnic Minorities in Romania*, , p. 20

¹⁹ *Transversal study: cultural policy and cultural diversity*, DGIV/CULT/POL/trans (2002) 4, p.13

²⁰ Idem 18, p. 18

-
- Raising the level of interethnic tolerance through creative action
 - Researching and conserving objects from the national heritage in danger or disappearing

3. *COMMUNITY OF THE RUSSIAN LIPOVENI IN ROMANIA - Dreams of Roses*

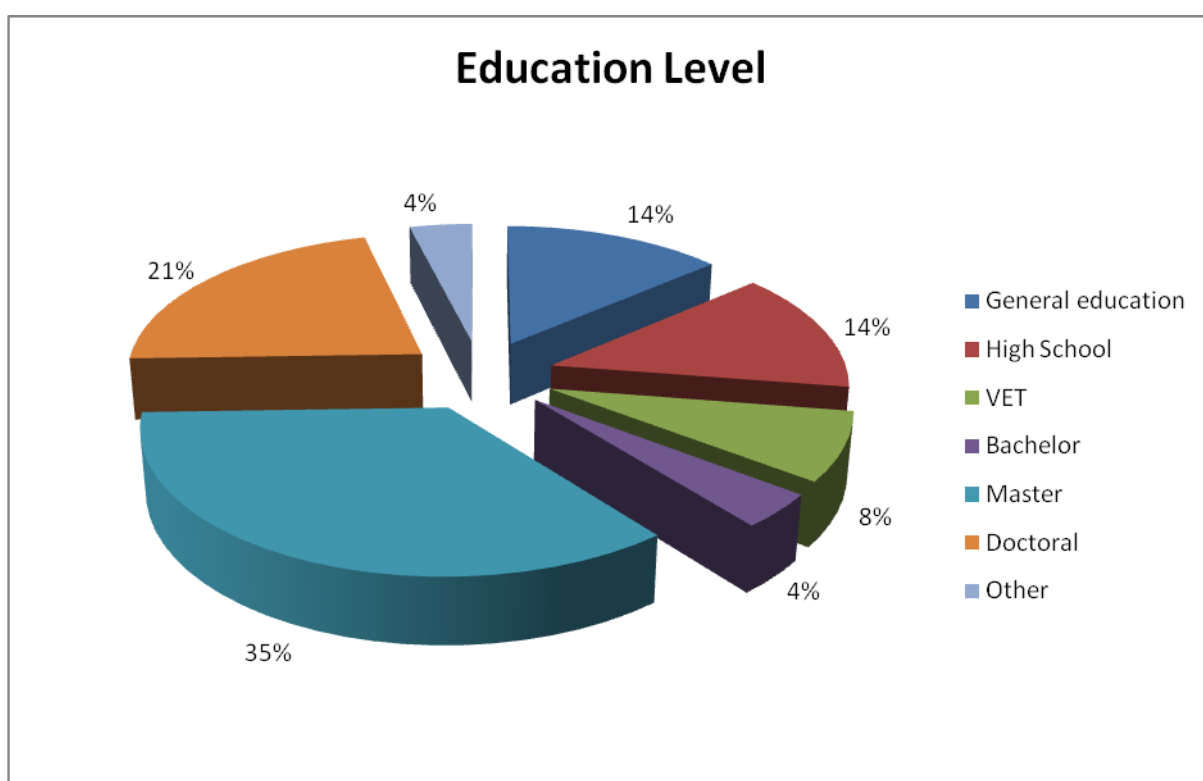
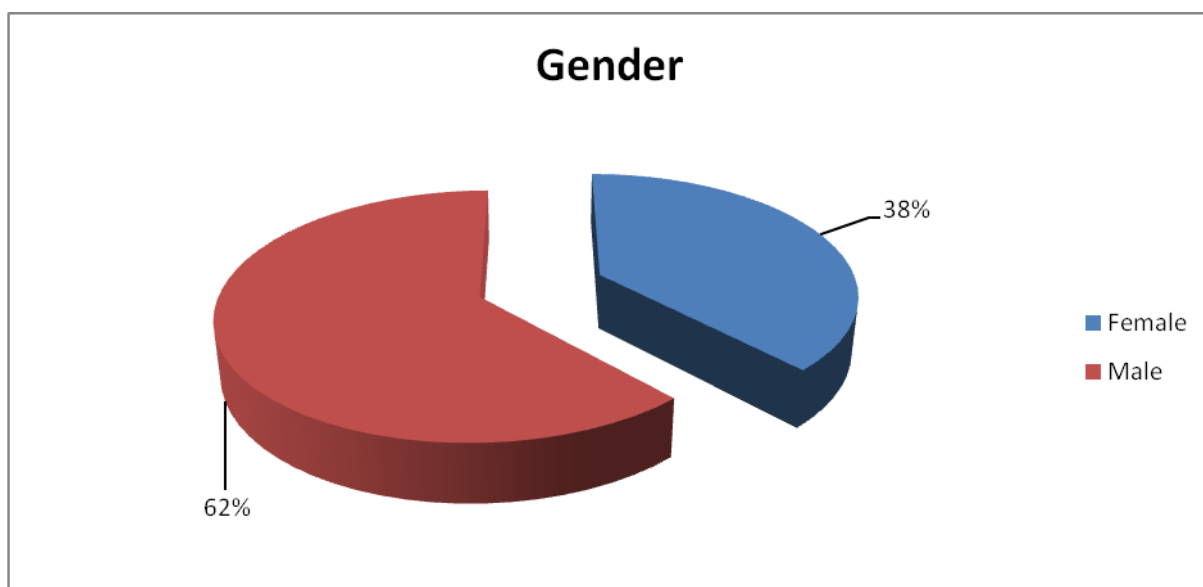
- Promote the traditions of the Russian Lipoveni in Romanian Society
- Increase the role of culture in the civil development of the Russian Lipoveni in Romania
- Introduce into the national and international circuit theatrical performances from this minority community²¹

²¹ Idem 18, p. 19

Results and findings from Questionnaire:

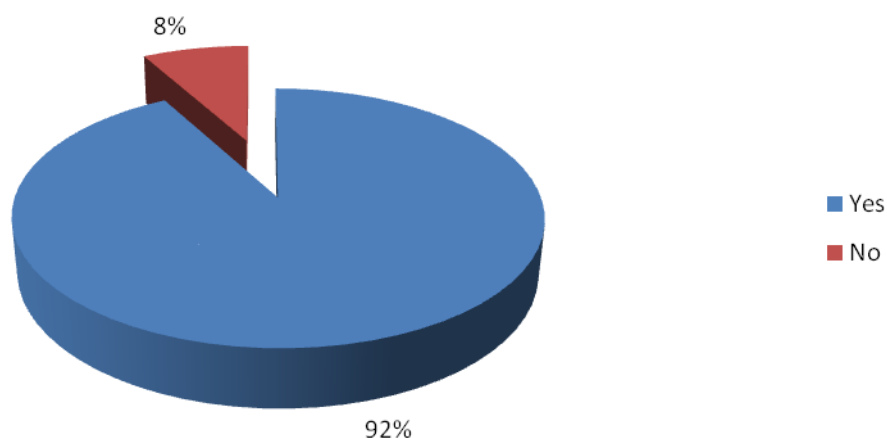
General Data regarding the respondents

Average Age: 40.57 years





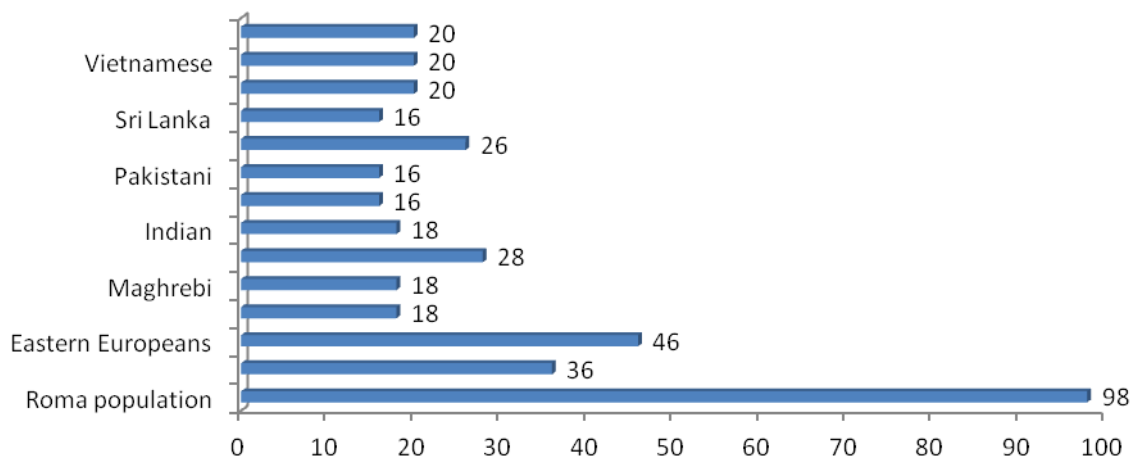
Aknowledging the exist. of minorities



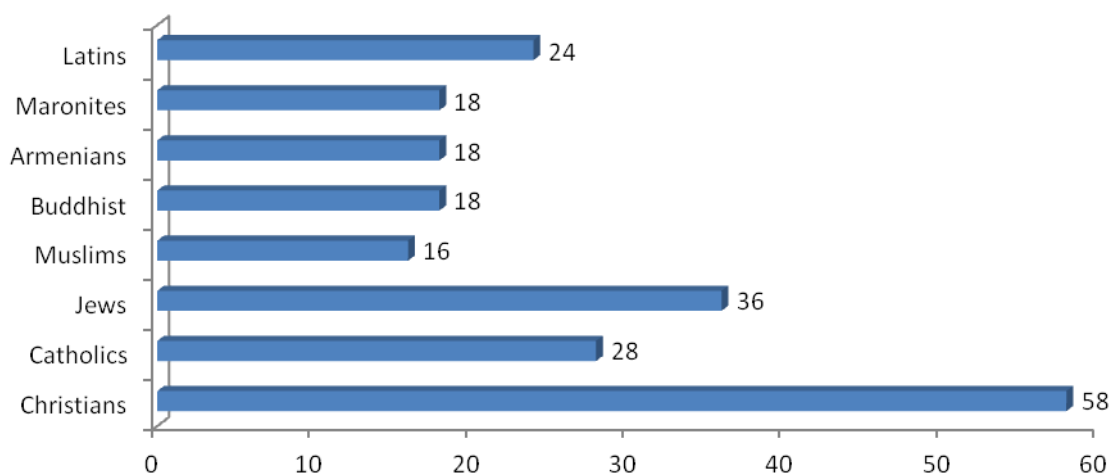
Different cultures & religions existing in the area:

CULTURE/RELIGION/ETNICITY/CIVILIZATION/COUNTRY OF ORIGIN	YES/NO (% from total no. of respondents)	PERCENTAGE OF THE POPULATION
Roma population	98	
Turks	36	
Eastern Europeans	46	
Africans	18	
Maghrebi	18	
Chinese	28	
Indian	18	
Bangladeshi	16	
Pakistani	16	
Russians	26	
Sri Lanka	16	
Filipino	20	
Vietnamese	20	
Latin Americans	20	
Christians	58	
Catholics	28	
Jews	36	
Muslims	16	
Buddhist	18	
Armenians	18	
Maronites	18	
Latins	24	
Other (please specify)		

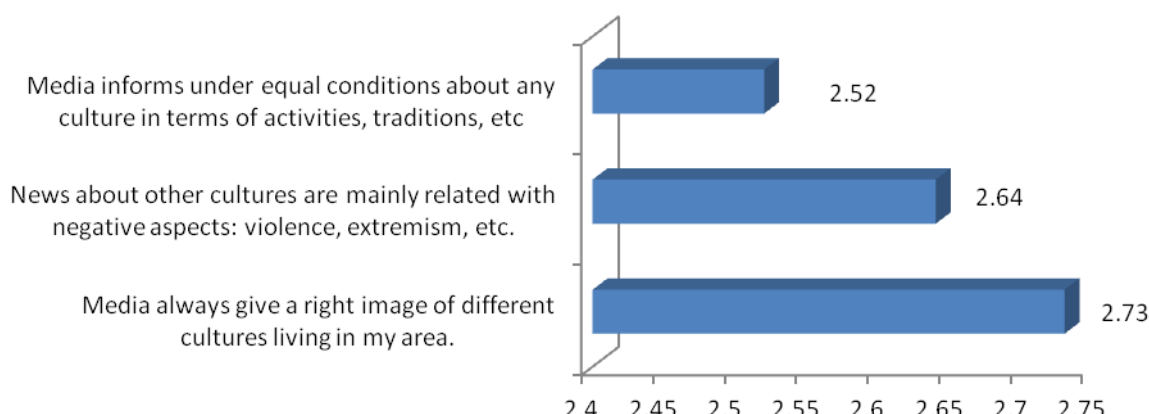
Ethnical distr. of minorities (%)



Religious distrib. of minorities (%)



Mass-media role (score from 5)



Additional comments from respondents pointed out on some referential aspects, namely:

- There are not enough programs presenting information about different cultures in general.
- Mass-media often offers no real information it distorts the truth about cultures and traditions.
- Mass-media always seeks the sensational when it disclosures information.
- Data provided about different cultures are generally associated to adverse and negative events occurring at global level.

As examples of existing initiatives, policies, programmes about intercultural issues and intercultural conflicts in the area, the participants in the Focus Group pointed out the following:

1. **The Champions of Joy:** a programme of the Archiepiscopate in which children receive clothing, school supplies, school bags, clothes; a sports competition with prizes is organized; aid to people in need is granting; the program supports the Orthodox Christians and other denominations as well.
2. **The Second Chance:** a programme which ensures access to education for Roma adults who have not completed compulsory education (they completed primary education but have not completed secondary education) by providing an integrated package of services guidance, counselling and subsidies.
3. **The Greek festival** (every May) and **The Armenian festival** (every October): in which it is organized a gastronomic parade, a parade of the popular costumes and a valorization of vocabulary elements.

III. Main features of cultures in our area

The questionnaires provided extremely large scale of culture features and due to the diversity of the presented cultures/religions/ethnicities it was not possible to present them in a summarised format here. But we noticed that the major religions and ethnicities nominated by respondents are the same and also the common features emphasized are coincident with the one identified during the Focus Group (rendered below). All the characteristics collected through questionnaire can be the object of a further research, to be developed at a later stage, eventually to be integrated and used in another project.

The Focus Group revealed that in Pitești, Argeș County and the Muntenia region there are currently living several ethnicities and religions:

NAME OF THE CULTURE	SIZE	GEOGRAPHICAL DISTRIBUTION OF THE CULTURES (Specific neighbourhood, town, etc)	DESCRIPTION
Christians		Homogenous, in the entire city/locality/settlement.	
Neo-protestants (including Adventists)			The Neo-protestants are the most active and reactive from social point of view. They are more active in community compared to other religions also due to some religious practices (e.g. the missionary at Adventists).
Catholics			<p>The Adventists are more active within the Southern part of the Argeș County. They have also penetrated the Roma minority (in Rucăr, Pietroșani, Malul cu Flori, Cetățeni villages). Roma have joined the Adventist Church due to financial reasons (the Church implements financial support practices).</p> <p>The Catholic denomination** has nowadays a great revival, because it is perceived by the population as being more accessible. St. Anthony of Padua – the one who protects the children – is welcomed by parents/family and is an argument for joining the denomination.</p> <p>The Catholics started to use some of the tools used by Neo-protestants (e.g. missionary, philanthropic actions).</p> <p>Both Catholics and Neo-protestants are extremely active – they are doing great in terms of representation and participation. It is difficult to say who is the first.</p>
Jehovah's			They are not participative, active and thus visible because they are not nuclear: they

NAME OF THE CULTURE	SIZE*	GEOGRAPHICAL DISTRIBUTION OF THE CULTURES (Specific neighbourhood, town, etc)	DESCRIPTION
Witnesses			approach a different strategy, the "door-to-door" strategy.
Roma		Mainly on the outskirts of the city, in the suburbs. But the wealthy Roma have penetrated to the city's best neighborhoods.	
Greeks			They are the most active on the cultural and traditions market.
Armenians			They have high representation and participation in the organized civil society (the Greeks have their own association).
Bulgarians			Predominantly in the Southern Counties (Giurgiu and Dolj).
Jews/Hebrew			They are very well integrated in the local communities.
Chinese			They are Buddhists and Taoists.
Vietnamese			
Indians			

*The participants could not estimate the size in percentages of the whole population, but the cultures/ethnicities are listed from the largest size to the smallest one.

**One participant (the priest) pointed out that he prefers to use denominations instead of ethnicities. In his region currently more denominations exist.

NAME OF THE CULTURE/ETHNICITY/RELIGION: ROMA	
Principles and Values	<p>Respect for traditions and for the clan.</p> <p>Obedience to their institutional leader "Bulibasa" (a kind of Gipsy king; he leads their form of clan-organization, an institution called "Satra", and the legislative forum "Stabor").</p> <p>Own identity.</p>
Practices	Singing, dancing, witchcraft, stealing, crafts (farriers, making brooms, blacksmiths, etc.)
Ideas	They do not accept abortion – respect for the human being.

NAME OF THE CULTURE/ETHNICITY/RELIGION: ROMA	
Patterns in human behavior	<p>Ostentatious display of goods (gold, cars, etc.) and wealth.</p> <p>Solidarity, "one for all and all for one" (they help each-other).</p> <p>They have a developed community spirit.</p> <p>Nomadism (yet a more limited one compared to old times)</p>
Thoughts and feelings	<p>They are sentimental, emotional, easy to be spiritually excited (but only among themselves, within the community).</p> <p>Hardly accept outsiders. If they accept you, they respect you. Otherwise no!</p> <p>Have their own sign language when they want to communicate only among themselves, not with others.</p>
Human activities	<p>Musicians (fiddlers)</p> <p>Pedlary</p> <p>Craftsmen</p> <p>They exchange currency on the black market (they are called "valuțiști")</p> <p>Thieves</p>
Social standards	<p>Lack of respect for authority and the law (as shown, they have their own tribunal – the Stabor)</p>

NAME OF THE CULTURE/ETHNICITY/RELIGION: NEO-PROTESTANT	
Principles and Values	<p>Their principles and values are slightly different from the Orthodox ones.</p> <p>Promotes fairness and honest work.</p> <p>Extreme fidelity to the religious principles, exaggeration from a cultic point of view (we can talk about a certain fanaticism, but different from the Muslim).</p>
Practices	<p>The expectation of the second coming of the Lord and permanent preparing to welcome Him.</p> <p>Prayer</p> <p>Charity</p> <p>Mutual aid</p> <p>Scripture reading, gathering in groups</p> <p>Missionary (each becomes bearer of the message)</p> <p>Tithes (they make a donation of 10% at the Church). It is imposed, it is mandatory (at the Orthodox it is voluntary). This is how they support their religion and members (for example they make homes for newlyweds, but then these have to come and help the community, to work for it).</p>
Ideas	<p>The majority population names them "penitent" ("pocăiți" in Romanian) or "wandering" ("rătăciți" in Romanian) because it is considered that they start lamenting for the sins they have done until the moment of returning to the God. But this is a misconception which comes from the</p>

NAME OF THE CULTURE/ETHNICITY/RELIGION: NEO-PROTESTANT	
	<p>fact that the majority population believes that the Neo-protestants have distanced themselves from the norms of majority.</p> <p>Neo-protestants believe that they are right, thinking about the majority that they are wrong.</p>
Patterns in human behavior	<p>They do not drink, do not smoke, when working they do not stop until the task is finished.</p> <p>Clothing is more simple and sober (white and black predominate).</p> <p>Adultery and abortion are not accepted. In case of such deeds, the punishment is penitence (work for community, monetary penalty).</p> <p>They have a special form of greeting, of addressing: the appellatives "brother" and "sister".</p>
Thoughts and feelings	<p>They are friendly.</p> <p>The majority population (Orthodox) has a dialogue with them, there is good communication between Orthodox and Neo-protestants.</p> <p>May have conflict with the majority population but only at the level of concepts.</p> <p>There are no other conflicts.</p>
Human activities	<p>They are involved in all trades, there is no difference from this point of view from the majority population. Among them there are with higher education.</p>
Social standards	<p>They have a good penetration into the class of poor people, with low financial level.</p>

NAME OF THE CULTURE/ETHNICITY/RELIGION: CATHOLIC	
Principles and Values	<p>Similar to the Orthodox, they are organized the same way.</p> <p>The doctrine is almost the same, it's similar.</p> <p>Above anything, they put the relationship with the Pope.</p> <p>Differences (towards Orthodoxy):</p> <ol style="list-style-type: none"> 1) Papal Primacy - the bishop of Rome (the Pope) is the universal pastor and supreme head of the Catholic Church. 2) Immaculate Conception - the conception of the Blessed Virgin Mary in the womb of her mother, Saint Anne, free from original sin by virtue of the foreseen merits of her son Jesus Christ. 3) Sola Scriptura - is the Christian doctrine that the Bible is the supreme authority in all matters of doctrine and practice. 4) Priestly Celibacy - the discipline within the Catholic Church by which only unmarried men are ordained to the episcopate.

NAME OF THE CULTURE/ETHNICITY/RELIGION: CATHOLIC	
Practices	They put more emphasis on festivities, corteges, processions with the Holy Cross, because they focus on pain, on the symbol of the Cross. Orthodox cross over to the cross, to salvation.
Ideas	The priests have centralized salaries, from Rome.
Patterns in human behavior	The same like the majority population (Orthodox).
Thoughts and feelings	They are loved and respected by majority.
Human activities	They are involved in all trades, there is no difference from this point of view from the majority population.
Social standards	Like the majority population (Orthodox).

More information and details on the features of the cultures/religions/ethnicities living in Romania are also provided in the Excel annexes (as a result of from desk research).

IV. Native people and other cultures / religions / ethnicities / civilisations

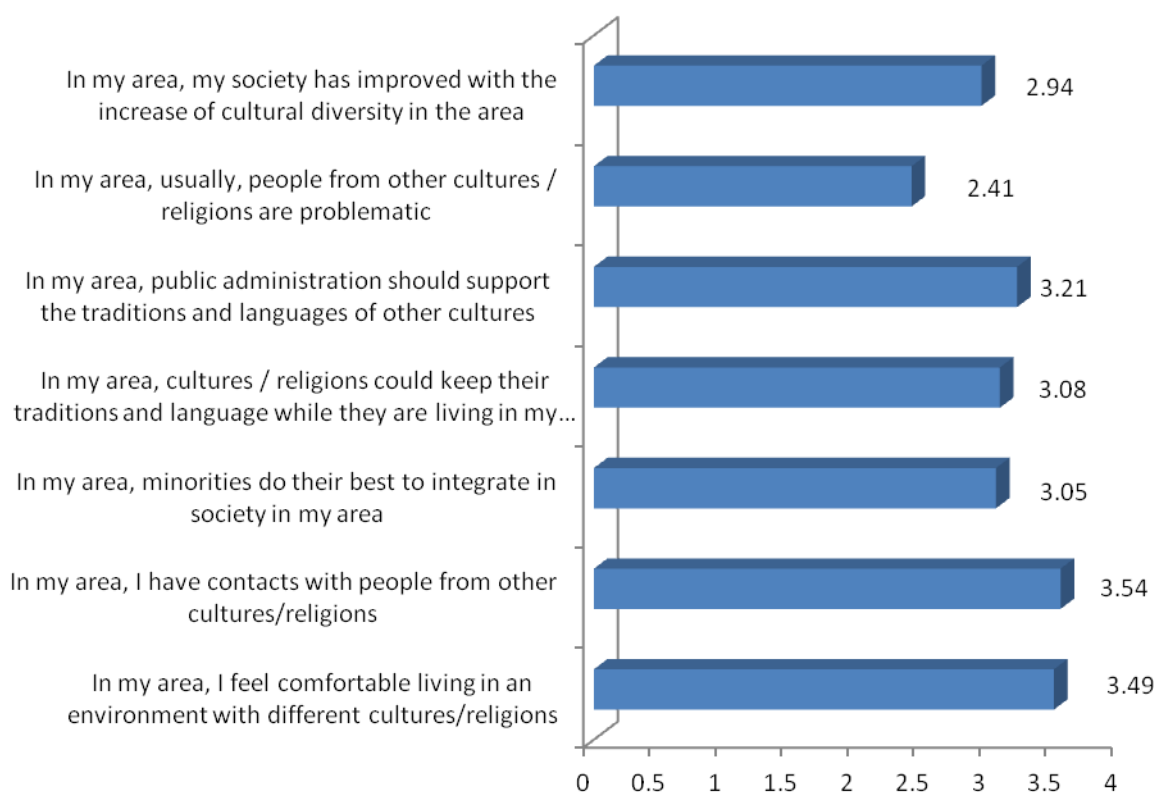
At the question “do culture and religion mean the same”, the respondents offered a quite common vision. The most representative answers sustaining this common vision are presented below:

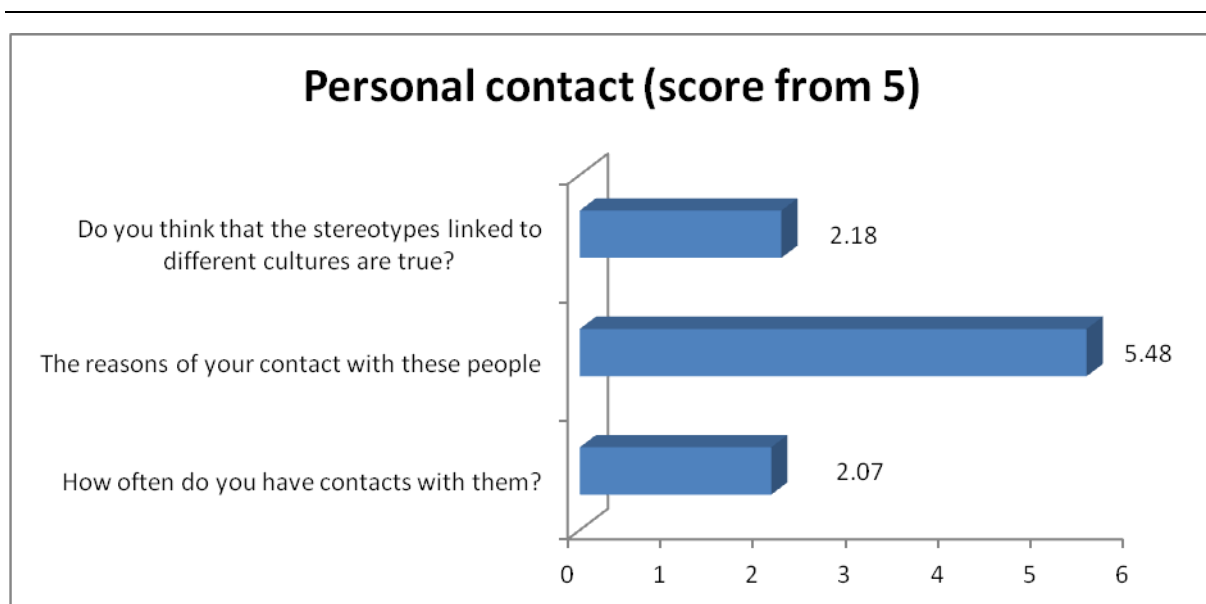
R1: Not the same. Religion refers to a set of ideas, values and behaviors dictated by a religious superior for. Culture, instead is a set of values and moral principles unrelated to the individual religion that people have.

R23: Culture is a complex of knowledge, belief, art, morals, laws, customs, acquired by individuals of a society and it defines ideals of life, which are reflected in the attitudes and values of individuals and society.

R34: Culture is the totality of material and spiritual values created by mankind while religion is defined as a set of ideas, feelings and actions shared by a group which provides its members an object of veneration, a code of behavior, a reference framework to enter into relationship with the group and the universe.

Personal aspects (score from 5)





The answers to the question *“Do you participate in any kind of initiatives/movements for the integration of different cultures in your area?”* revealed a low involvement, in general. This result is balanced, in a way, by the desire, opening and availability of the respondents to get involved in near future to such activities. Few relevant answers and explanations are rendered below:

R13: Yes, I am president of the Internal Commission of Inclusion and Minorities in my school unit, I perform activities with pupils from other ethnicities and attend inclusion training courses within the Erasmus+ Programme, the most recent being in March 2015 in Zagreb, Croatia: „Europe for inclusion”.

R21: In order to integrate the Belgian group in my region, I supported this by adjusting them with our Orthodox traditions and customs existing in the area. From gastronomy, familiarization with everything from the area where they leave and the language, and going to the baptism, wedding and even funeral - events which take place in a different way in the culture of Catholics – all these were the events that helped to integrate different cultures in our region.

R46: I have not participated yet, but I hope to have the opportunity to do so.

V. Conflicts/tensions between cultures

In Helsinki Watch Reports can be identified two types of violence that characterize **Roma-Romanians** relationship during 1990s: mob / community violence and police abuse. The mob violence was present in early 1990s (1990-1995) and consisted in perpetration of violent events especially in villages or small towns (i.e. Bolintin Deal - 1991, Hădăreni - 1993, Bacu - 1995) with significant number of Roma inhabitants. The attacks against Roma were often encouraged by the non-intervention of police in defending them. Helsinki Watch reported that *"violent attacks against the homes and persons of Gypsies, and the failure of Romanian authorities to provide protection against such violence, are a serious human rights concern"*²².

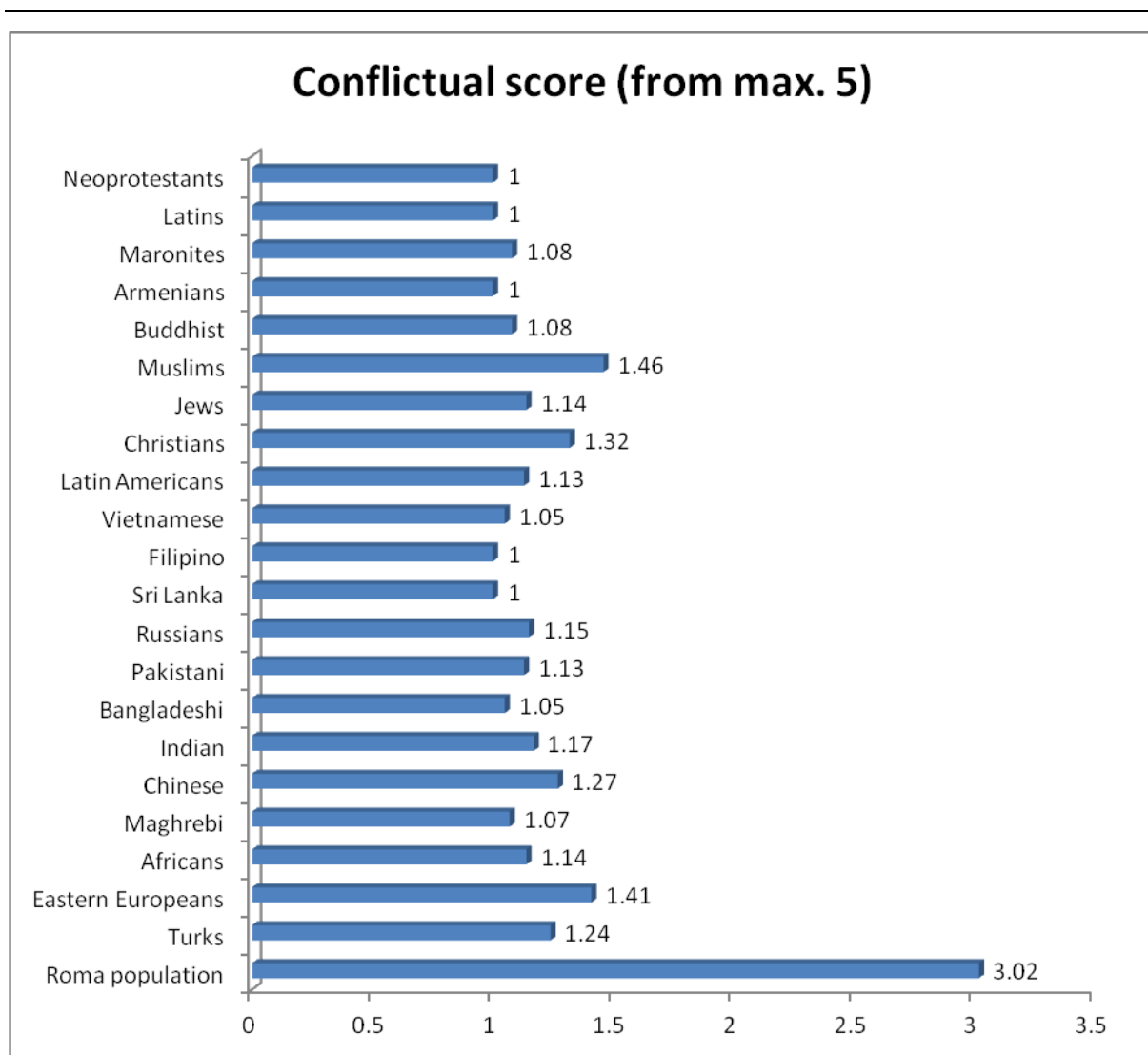
As a result of Târgu Mureş clash (1990) between Romanians and Hungarians many Roma were singled out for prosecution, even though was acknowledged they played a small role in the violence. The ethnic clashes of Târgu Mureş (also called Black March) refer to violent incidents between the Romanian and Hungarian ethnic groups in Transylvania in March 1990. These clashes were the bloodiest inter-ethnic incidents of the post-communist era in Transylvania. Târgu Mureş is a Romanian town, with an ethnically mixed population that was almost equally distributed between Romanians and Hungarians after the fall of the communist regime in December 1989. It has been an important cultural and political center for the Hungarian minority in Transylvania. In March 1990, short-lived, but violent clashes occurred there between the two ethnic groups in the town, involving ethnic Romanians from neighbouring villages. These clashes left six people dead and three hundred injured.

The participants in the Focus Group pointed out that there is potential for conflict only with the Roma population. The conflict sources refer to:

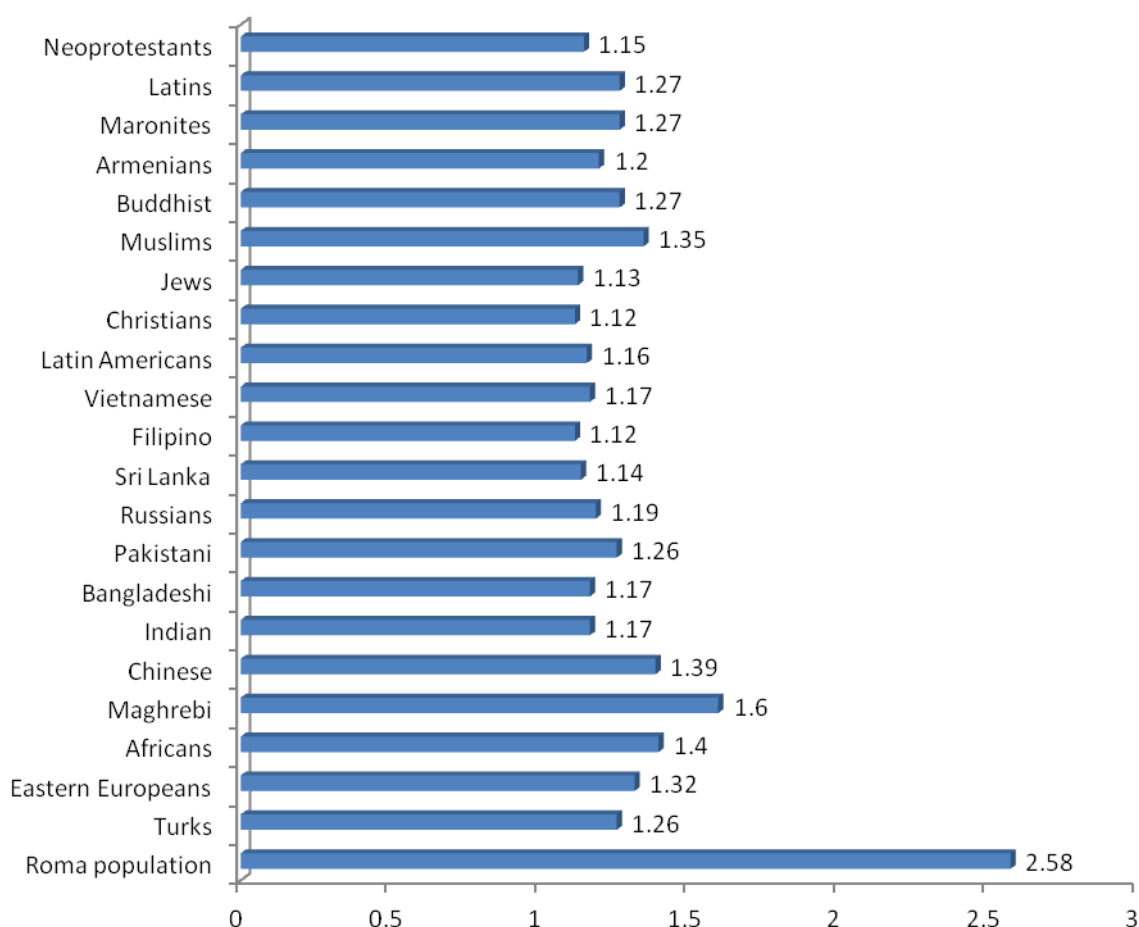
- (a) the failure in complying with social norms and law (organizing noisy and long lasting parties, trying to amaze the other by displaying wealth and assets, circumventing the law);
- (b) social statute of discriminated minority (this is how Roma perceive themselves);
- (c) low economic and educational level.

For the other two analysed minorities (Neo-protestant and Catholic) one cannot speak of conflicts and sources of conflict, it is not the case, because they are not conflicting with the majority population nor between each-other.

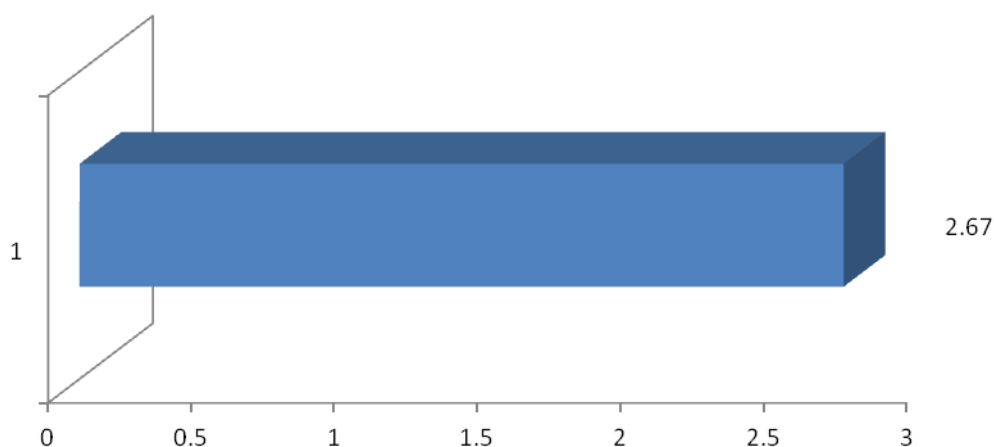
²² Human Rights Watch, *Destroying Ethnic Identity: The Persecution of Gypsies in Romania*, New York: Human Rights Watch, 1991

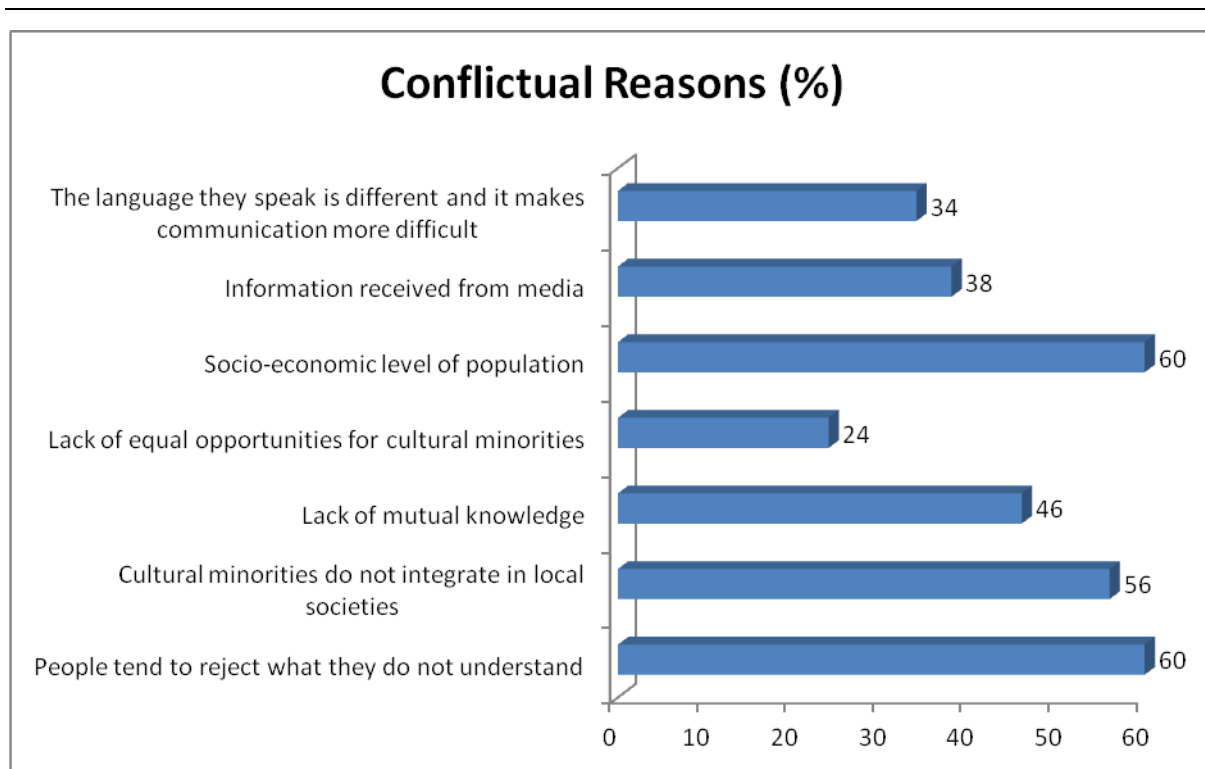


Discrimination score (from max. 5)



Racist score (from max. 5)





The opinions on the best ways to solve possible conflicts between cultures/religions/ethnicities/civilizations unfolded from educational to economical spectrum, showing that people think of a combination of ways to handle the situation and face problems, seeing that only a joint effort can be the solution for cultural tensions. Pessimistic existed among respondents as well: "I do not think this kind of conflicts have a solution, because there will always be extremists in every culture / religion / ethnicity / civilization, as history has shown us so far".

Some relevant positions are presented below.

- Education!!! And real integration through education, in time.
- Giving up in having prejudices, showing mutual respect and implementing programs / projects promoting multiculturalism and multiethnic and multi-religious tolerance.
- Integration of a minority in the social life of a community requires, in some cases, efforts from both sides. But as long as the opening occurs unilaterally, positive results won't appear.
- Obligation of minorities to justify their income to observe the financial obligations, to look for a job, to justify property.
- Any conflict should be resolved peacefully.
- Accurate information from the mass-media would be a start, because many people are not used with the Internet.
- Knowing the real needs; cooperation.
- Communication in all its forms: verbal, non-verbal, informal, para-verbal, etc.
- Through getting support from the state, greater accountability standardized through fines and regulations that to be applied to them equally, by determining them to provide a quiet space and to fit in everything that involves the state and the environment where they live. (referring to Roma).

VI. Training needs for adults educators on intercultural issues

The Focus Group discussions concluded that the need for training AE in intercultural issues is quite big and will increase in the future due to migration trend and globalization (which increase the mobility and free movement of persons). A suggestion was that the Adult Educators should be from the minority communities (some ethnicities, like Roma, accept more easily to be educated and interact during education and training sessions with their own representatives).

The following topics have been considered as necessary and useful when training AE in intercultural issues:

- intercultural communication
- knowing the communities (getting knowledge on the minorities)
- elements of history, culture and civilization of minorities
- elements of acculturation
- cultural awareness techniques
- soft-skills
- entrepreneurial knowledge and skills for social and economic initiatives (to be able to transfer them to the learners)

CONCLUSIONS

There are three major ethnicities and religions: Roma, Neo-protestant and Catholic. All of them have well defined identity and present distinct features. The majority population has a good knowledge on each of them and have accepted them long ago. The co-existence among them and majority is a good one, there are no conflicts (except the conceptual ones). In the case of Roma-Romanian relationship, tension exists due to Roma's lack of respect for law, authority and work. The other two cultures - Neo-protestant and Catholic – are not conflictual with the majority population (Orthodox). On the other hand, the Roma people see themselves as being discriminated and are perceived as such by many from the majority population. Discrimination is only one potential source of conflicts with Roma, besides low education and economic level and a series of habits, traditions and customs they have (their music, their way of life, etc. which sometimes disturb the public order).

In spite of the existing differences, we may appreciate that the area is a peaceful one, with a high level of security, with low risk of future conflicts between the co-existing cultures.

The spiritual values of each culture together with their practices represent valuable assets that give uniqueness and shape the local colour of life and society here.