

# Technium.

42/2023

2023  
A new decade for social changes

**Technium**  
**Social Sciences**

Powered by

**PLUS**  
**COMMUNICATION**



International  
Communication & PR



## **Ethnicity, diversity and social relations in the city of Techirghiol (Dobrogea region)**

**Adrian-Nicolae Dan<sup>1</sup>, Nina Stănescu<sup>2</sup>, Tănase Tasențe<sup>3</sup>**

<sup>1</sup>Faculty of Sociology and Social Work, University of Bucharest, <sup>2</sup>Faculty of Theology, Social Work Department, Ovidius University Constanța, <sup>3</sup>Faculty of Law and Administrative Sciences, Ovidius University of Constanta, Romania

[nieves\\_stavros@yahoo.com](mailto:nieves_stavros@yahoo.com), [tanase.tasente@365.univ-ovidius.ro](mailto:tanase.tasente@365.univ-ovidius.ro)

**Abstract.** The present study is based on research carried out in 2021 in the city of Techirghiol, a small town with approx. 8,300 inhabitants of Constanța county (Dobrogea region) in which we sought to explore ethnicity, diversity and social relations. After a description of the historical and socio-demographic context in which the populations and inter-ethnic relations were structured in Dobrogea, we presented the research methodology and analyzed the collected data. The research was quantitative, based on a questionnaire, in which 72 subjects were interviewed. The research conclusions show that in the city of Techirghiol there are harmonious inter-ethnic relations, without conflicts, but there is also a potential for improvement and superior mutual knowledge.

**Keywords.** ethnicity, diversity, social relations, minorities, traditions

### **The town of Techirghiol in the Dobrogean landscape: socio-demographic, economic and historical-cultural landmarks**

Dobrogea is the historical province located in the south-eastern extremity of Romania, with an area of 15,570 km<sup>2</sup>, organized in two counties Constanța and Tulcea, with a total population of around 990,000 inhabitants (2021), of which approximately 760,000 inhabitants live in Constanța county (Gheorghe, 2022). Dobrogea has been known since ancient times as Scythia Minor (Little Scythia), but later the current name was given by the Turks. „*The territory between the Danube and the <Great Sea> - Dobruca-eli, <Country of Dobrogea> - part of the medieval state of Wallachia, would have been occupied by the Ottomans following the campaign in 819 after Hijra (March 23, 1416 - February 17, 1417)*” (Stănică, 2016, p. 10).

The Dobrogean urban space is composed of 16 cities: 11 in Constanța county and 5 in Tulcea county, the largest cities being Constanța (*Küstence* in Turkish - 312,250 inhabitants) and Tulcea (*Tulça* - 85,997 inhabitants) (as of July 1, 2019, according to INS data). The town of Techirghiol is the second smallest town (8,182 inhabitants) in Constanța County, being located at a linear distance of 14 km from Constanța. (George, 2022).

The multi-ethnic and multi-confessional mosaic of Dobrogea is characterized by Constantin Brătescu in plastic expressions such as "<a Europe and an Asia in miniature>, <a huge living ethnographic museum>, <bridgehead and gateway to the East>." (Ibram, 2016, p. 284, cited by C. Brătescu). With regard to the relations between the ethnic groups of Dobrogea, N. Ibram shows that "*in Dobrogea we experience a way of life based, predominantly, on respect and good understanding, tolerance, solidarity and social peace between the majority Romanians and the ethnic Tatars, Turks, Israelis, Lipovan Russians, Greeks, Armenians, Bulgarians, Roma and others. Here, we all learned and practiced together the <lesson> of harmony, cooperation and constructive action, the philosophy and practice of good coexistence.*" (Ibram, 2016, p. 284).

N. Ibram shows that since 1850 Dobrogea was a multi-ethnic mosaic of families. "*In 1850, in the two districts of Dobrogea: Silistra [...] and Varna [...] there were 11,858 families, of which 2,268 Turkish families, 2,225 Tatar families, 3,656 Romanian families, the others being families of Bulgarians (1,194), Lipovans (747), Kazaks (1,092), Greeks (250), Gypsies (172), Germans (59), Armenians (76), Jews (119)*" (Ibram, 2016, p. 285, apud Ion Ionescu de la Brad, 1904).

Until the War of Independence of 1877-1878, the dominant population in Dobrogea was Muslim, registering "*for the year 1876, a number of [...] 134,662 Muslims and 87,900 non-Muslims*" (Ibram, 2016, p. 286, apud Traeger, 2008). Ibram shows that "*after 1878, we witness a spectacular growth of the Romanian population*", and "*in 1885, the Romanians are the most numerous, followed by the Tatars and in third place the Bulgarians*" while "*M. Bănescu, director of the gymnasium in Constanta, [provided data] for the year 1897, a figure of 259,339, of which Romanians 118,816, Bulgarians 42,021, Russians 26,789, Tatars 29,437, Turks 11,533*". (Ibram, 2016, p. 286, apud de Rosny 1889).

The city of Techirghiol is an emblematic city for the Dobrogea region. Nowadays, it is known, in particular, for the balneoclimatic treatment, but also for the ethno-cultural diversity existing in the area of Dobrogea since ancient times. "*Besides the sea, one of the great riches of the [Constanța] county is Lake Techirghiol: radioactive sludge, chloride-sodium, bromide-magnesium waters, miraculously effective [in many ailments]*". (Limona, 2009, p. 203)

The first documentary mention of the Techirghiol settlement dates back to 1560, "under the name TekfÄzr-kÄşy, which denotes a lake under the influence of the wind and the spilled salt" (Primăria Techirghiol, 2020, p. 22). The population of the city of Techirghiol counted, "*on July 1, 1937, a number of 1905 people, of which 1,009 men and 896 women*" (Limona, 2009, p. 199).

Tab. 1. The population in the city of Techirghiol 1937-2021

	Number of inhabitants	Percentage increase compared to the previous period
01 July 1937	1905	100%
15 March 1966 (census)	4278	225%
05 January 1977 (census)	5988	40%
07 January 1992 (census)	6872	15%
18 March, 2002 (census)	7109	3%
20 October 2011 (census)	7292	3%
01 July 2016	8079	11%

01 July 2021	8292	3%
--------------	------	----

Source: Statistical Yearbook of Constanta County: <https://constanta.insse.ro/categorie/anuarul-statistic-al-judetului/>

As can be seen in table 1, the population of the city of Techirghiol has grown continuously. Between 1966 and 2021, the number of inhabitants almost doubled, reaching 8.292, 4.014 more than in 1966. After 1966, the population grew constantly, as a result of the pro-natalist policy of the Ceausescu regime (C. Zamfir, 1999:145), but also as a result of migration and the process of urbanization, industrialization and economic development that characterized the entire Romanian urban space. After adapting to the initial pro-natalist shock of 1967 (V. Ghețău, 2012), the population grew more slowly, the rate dropping from 40% in 1977 to 15% in 1992, so that then the growth was slow between 1992 and 2011, so that then we have again a more pronounced growth (1.000 more inhabitants between the last census of 2011 and 2021 (the 2022 census data are not yet known).

The Encyclopedia of Romania<sup>1</sup> describes the city of Techirghiol as follows: "*urban commune, balneo-climatic resort. The railway station on the Constanța – Eforia – Techirghiol line. It has 2,220 inhabitants. City Hall, Police, Tax Office, P.T.T. Post Office, Telephone Office. 1 Orthodox church, 1 mosque, 1 primary school, State Dispensary, Biochemical Research Laboratory "Dr. Teohari", Sanatoriums of Social Insurance and of the P.T.T. Credit House, "Principele Carol" cultural foundation. 1 popular bank; 1 mill, 1 brick factory, Electric Plant of the Social Insurance House*" (Limona, 2009, p. 207).

### **The ethnic context**

The population of the city of Techirghiol is dominated by Romanian ethnicity (77.1%), the other ethnicities representing 15.9% (1159 residents), by far the ethnic Tatars and Turks representing the majority of non-Romanian ethnicities (see table 2).

Tab. 2. The population in the city of Techirghiol, by ethnicity, in 2011 (Census data)

<i>Ethnicity</i>	<i>Number of inhabitants</i>	<i>%</i>
Romanian	5622	77,1%
Tatars	673	9,2%
Turkish	430	5,9%
Roma	29	0,4%
Russian Lipovans	9	0,1%
Hungarian	7	0,1%
Macedonian	5	0,1%
Armenians	3	0,0%

<sup>1</sup> București, 1936 – 1943, vol. II, p. 161. In Romanian, in original: „*com. urbană, stațiune balneo-climatică. Stația c.f. pe linia Constanța – Eforia – Techirghiol. Are 2.220 locuitori. Primărie, Poliție, Percepție fiscală, Oficiu P.T.T., Oficiu telefonic. 1 biserică ortodoxă, 1 geamie, 1 școală primară, Dispensar de stat, Laboratorul de cercetări biochimice „Dr. Teohari”, Sanatoriile Asig. Sociale și ale Casei de Credit P.T.T., Fundația culturală „Principele Carol”. 1 bancă populară; 1 moară, 1 fabrică de cărămizi, Uzină electrică a Casei Asigurărilor Sociale.*”

Other ethnicity	3	0,0%
Information not available	511	7,0%
<b>TOTAL</b>	<b>7292</b>	<b>100%</b>

Sursa: INS, Census 2011 Romania: <https://www.recensamantromania.ro/rpl-2011/rezultate-2011/>

After the Revolution of December 1989, many communities in Romania underwent profound transformations under the pressure of new socio-economic and political factors, giving rise to different forms and degrees of social disorganization, some of them having ethnic connotations (Zamfir & Zamfir, 1993). Most of the conflicts were between Romanian and Roma communities, but also between Romanians and Hungarian ethnics. Some of the most famous conflicts are those in Târgu Mureş between Romanians and ethnic Hungarians (1990), between Romanians and ethnic Roma in 1990 in Mihail Kogalniceanu (Constanţa county) (Preda, M., 1993), in 1991 in Bolintin Deal, OGREZENI and Găiseni (Giurgiu county), in 1993 in Hădăreni (Mureş county). The causes of these conflicts are represented by the accumulation of inter-ethnic tensions as a result of different ways of life (Preda, M., 1993:180) and some conflicting values that led to the escalation of the conflict. Myers & Fuller (1941) show that we encounter a conflict of values in all phases of most social problems, and Rubington & Weinberg (1989:92), show that "*social problems are social conditions that are incompatible with the values of a certain group whose members manage to publicize a call to action*".

### **Methodology and research data**

The research was carried out between March and August 2021, with the general objective of identifying the degree of acceptance of people from other ethnicities by the majority population.

The purpose of this research was to observe how the different ethnic groups in the city of Techirghiol live together.

The specific objectives were aimed at: a) the degree of acceptance of people from other ethnicities in the community; b) the degree of acceptance of people from other ethnicities in the group of friends; c) existing interethnic social relations.

The research started from the following hypotheses: a) people of different ethnicities have good social relations in the city of Techirghiol; b) cultural diversity is an integral part of the city of Techirghiol; c) there are interethnic friendships at the level of Techirghiol city.

The research instrument used in this research was the questionnaire, consisting of 13 items apart from those referring to the factual data. The convenience sample included a number of 72 residents (49 female and 23 male) of the city of Techirghiol aged between 20 and 53<sup>2</sup>, belonging to different ethnicities (with female over-represented (68,1%). The questionnaire was applied in physical format (self-completion), respondents having 3 days to fill it in. Then the completed questionnaires were collected.

Our convenience sample has a bigger percentage of ethnic minorities represented (almost half – see table 3) than the real ethnic distribution as revealed by the 2011 census (Romanians 77,1% in 2011 census as comparative with 51,4% in our sample).

<sup>2</sup> Between 20 - 29 years old - 27 respondents; between 30 - 39 years - 32 respondents; between 40 - 49 years - 11 respondents; over 50 years – 2 respondents.

Tab. 3. What ethnicity do you consider yourself to be?

	Female	Male	Total	
	<i>count</i>	<i>count</i>	<i>count</i>	%
Romanian	25	12	37	51,4%
Tatar	13	4	20	27,8%
Turkish	5	2	7	9,7%
Rome	2	1	3	4,2%
Russian Lipovan	1	1	2	2,8%
Other ethnicity	3	2	2	2,8%
I do not answer	0	1	1	1,4%
Total	49	23	72	100.0%

### Results & discussion

The meaning of communion and community, of good coexistence relationships results (also) from mutual knowledge resulting from a sufficiently long history of (opportunities for) community participation. In this sense, the research started with a simple but important question with the aim of seeing to what extent the respondent had time to know other ethnicities, to interact with "the others" (Preda, M., 1993:180) and to potential friendships (see table 4).

Tab. 4. How long have you lived in Techirghiol?

	Female	Male	Total	
			<i>count</i>	%
Since I was born	26	19	45	62,5%
I moved with my parents as a child	8	3	11	15,3%
When I've got married	15	1	16	22,2%
Total	49 (68,1%)	23 (31,9%)	72	

We have no information about mixed marriages (Romanians with other ethnicities) and it would be interesting to know if, following such marriages, the "ethnic identity" of the newly formed couple is "homogenized", in the sense that one of the spouses changes their ethnic identity in accordance with that of the other husband.

Most respondents were born or lived in the city of Techirghiol (78%), having a long-shared history. This fact reinforces our previous statement regarding the acquisition of the meaning of "communion" and entitles us to state that the level of social capital in the community is high (see B. Voicu, 2010).

In communities with conflicts and ethnic pressures, doubled by a regional/national climate of ethnic intolerance, there are situations where ethnic minorities either refuse to declare their true ethnic affiliation (out of fear) or are ashamed of it (see the discordant situation between the number of self-identified Roma in the 1992 census, according to INS data - 401,087 and the research data from 1998, which showed that at the time of the research there were approximately 1.5 million Roma by hetero-identification and 962,423 by self-identification – M. Preda, 2002. p. 14-15).

Such feelings of shame could modify the perception of one's own ethnic identity and generate behavioural changes in contrast to the initial ethnic values of the person in question. Such changes would have the (potential) effect/benefit of greater acceptance by the majority and an increase in social capital, but would also produce imbalances in the individual identity perception and self-esteem.

Out of the total of 72 participants in the study, only two women declared that they are ashamed of their ethnic identity, which makes us think that the relations of mutual inter-ethnic respect are extremely high in Techirghiol. This conclusion is also strengthened by the fact that to the question "*Would you like to change your ethnicity? If so, which ethnicity would you choose?*", none of the 72 respondents stated that they would like such a change (if it were possible).

The identification of the relationships that the respondents have with people belonging to other ethnicities was investigated by the question "*How would you describe your relationships with people from other ethnicities?*" (table 5). Almost 9 out of 10 interviewees rated their relations with people from other ethnicities as "*good and very good*", reinforcing the conclusion of cordial inter-ethnic relations in this small town.

Tab. 5. How would you describe your relationships with people from other ethnicities?

	Female	Male	Total	
	<i>Count</i>	<i>Count</i>	<i>Count</i>	<i>%</i>
Very bad	0	0	0	
Bad	0	0	0	
Acceptable	8	1	9	12.5%
Good	32	7	39	87.5%
Very good	9	15	24	
Total	49	23	72	100.0%

The subjective, personal perception of (the quality of) these relationships can be objectified by the respondents' perception of the perpetuation of some ethnic stereotypes (negative labels reflected in prejudices reinforced by proverbs such as "what is born of the cat the mice eat"). In this sense, we tried to observe to what extent there is a series of prejudices through "group labelling": "*Do you consider that people from a certain ethnicity are all the same?*" (table 6):

Tab. 6. Do you consider that people from a certain ethnicity are all the same?

	Female	Male	Total
Yes, I believe they cannot be changed	2	1	3
Yes, but they can be changed	12	6	18
No, each person is unique	28	13	41
I do not answer	7	3	10
Total	49	23	72

Approximately 57% of the respondents stated that, in their opinion, each person is unique and can be "judged" depending on their ethnicity. A percentage of 25% of the respondents believe

that people from a certain ethnicity may have certain inclinations or behaviours specific to that ethnicity, but they can change these inclinations or behaviours if they wish. Only an insignificant minority of respondents considered that people from a certain ethnicity have certain inclinations or behaviours that cannot be changed.

The ethnic homogeneity or heterogeneity of communities/ neighbourhoods is an important factor in the process of community integration and peaceful ethnic coexistence. For example, the ethnic conflicts in Romania after 1990, especially those between ethnic minority Roma and Romanians, showed that in cases where Roma houses/ households were scattered among the houses of Romanians, tolerance was much higher towards these Roma (see the documentation of the conflict from M. Kogălniceanu, in M. Preda, 1993). In this sense, we tried to identify whether the households of the interviewed persons are embedded in "ethnic enclaves" or are integrated. Only 6 of the 72 people representing the households included in the research stated that they have no neighbours of another ethnicity. This fact entitles us to strengthen the conclusion that good inter-ethnic relations are also due to this type of multi-ethnic spatial integration of housing.

But the simple fact of proximity and spatial integration is not enough to create good inter-ethnic relations (Drever & Clark, 2006). If people do not communicate and respect each other, if they do not share common aspects of community coexistence, this spatial proximity is insufficient (Clayton, 2009). With only one exception from the total of 72 research participants, they stated that "we greet each other, talk, visit each other" (37 stated that they visit quite often with neighbours of a different ethnicity). This happens, very likely, also as a result of the fact that all 72 interviewees stated that they have co-workers belonging to a different ethnicity than theirs.

A proverb says that in life you can't choose your family, you can "partially" choose your neighbors, but you can totally choose your friends. The question "Do you have friends of a different ethnicity than yours?" had a double role. The first was to identify openness to interethnic friendships and the second role was to identify certain prejudices or a certain reluctance in interethnic relationships. As expected, 8 out of 10 people interviewed (82%) confirmed the existence of an interethnic friendship and only 2 out of 10 stated either that they have no friends of another ethnicity or "I prefer people only from my ethnicity".

There are several vectors of multi-ethnic social integration. One of them is represented by children. Another is the knowledge and participation of neighbors in the traditions of "other" ethnic groups (Martinovic & al., 2010), as well as partying together / inviting neighbors to the most significant holidays (Fazlić, et al., 2020).

In many situations of mixed, multi-ethnic neighborhoods, children are the vectors of integration and harmonization of relationships between adults, by participating in games and joint extra-familial activities (O'Loughlin, 2010; Windzio, 2012).

The knowledge of the traditions of the other ethnicities turned out to be high, 7 out of 10 respondents affirming that they know (partially) the traditions of the others, while 3 out of 10 (21 participants) affirmed that they know very little of the traditions of the "others". The participation in these celebrations/ holidays, although less represented, still indicates a high degree of acceptance and inter-ethnic coexistence without social divisions (table 7).

Tab. 7. Do you participate in their celebrations?\*

	Female	Male	Total
Always	2	3	5
Only when invited	6	10	16
Only when organized by the city (eg: City Days)	40	19	59
Any different experience is welcome	12	16	28
Any holiday is a reason to party	32	21	53
I prefer not to participate	2	0	2
I do not answer	5	0	5
Total	99	69	168

\* *Multiple answer.*

Because every "situation" has at least 2 sides, we asked the participants in the study "Do you invite them to your house for the holidays?", in order to see how open they are in sharing traditions, customs and everything related of their ethnicity, with people from other ethnicities. It is easier to go and participate as a guest in various actions and much harder to develop and share them (as a host / organizer).

A third of those interviewed do not make such invitations, while the other 2/3 make such invitations, even if in some cases these invitations are made out of obligation, or are never honored (table 8).

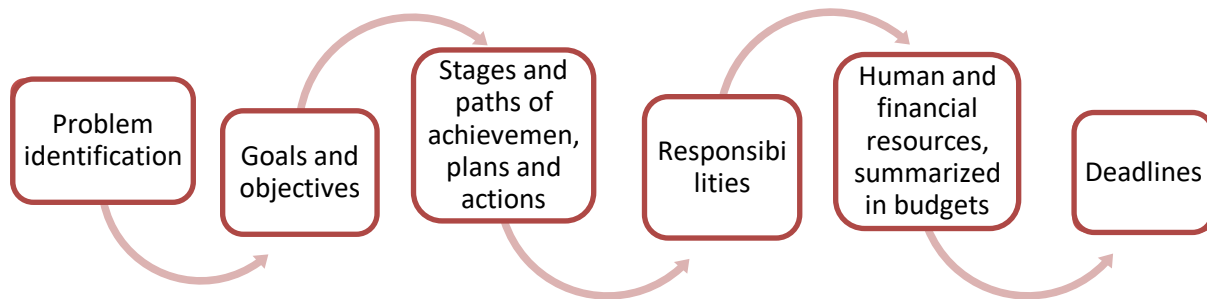
Tab. 8. Do you invite them to your house for the holidays?

	Total
Yes, but I'm not coming	7
Yes, always	25
Yes sometimes	7
Yes, because I'm going too	5
Yes, because I feel compelled	3
Not	25
Total	72

### **Social diagnosis at the level of the city of Techirghiol**

In any society, there are differences of opinion, conflicts or discrimination due to ethnic, cultural and/or religious differences. Given that the city of Techirghiol is a multi-ethnic city, potential conflicts can become problematic. It is necessary that these potential conflicts be identified in time and treated accordingly, following the next steps:

1. Problem identification
2. Goals and objectives
3. Stages and paths of achievement, plans and actions
4. Responsibilities
5. Human and financial resources, summarized in budgets
6. Deadlines.



### 1. Identification and diagnosis of the problem

- Ignorance of the tradition and/or culture of an ethnic group - lack of knowledge of some customs or insufficient knowledge of them can be a reason for divergence at the individual, local or even societal level.
- Prejudice - it is a direct consequence of the lack of knowledge or insufficient knowledge of the traditions and/or culture of an ethnicity, but also because of the behaviors of the members of an ethnicity which is then identified as a behavior specific to that ethnicity.
- Discrimination and/or marginalization - which also appear as a result of insufficient knowledge or prejudices regarding members of a certain ethnicity.
- Minority - they are hardly heard, either they are numerical minorities or they are powerless; therefore, its problems, but also the customs and traditions are less known at the local level and even less at the societal level.

### 2. Aims and objectives:

- Identification of all ethnicities and their members at the city level.
- Identifying the specific problems of each ethnic group.
- Discouraging discrimination and reducing prejudices among the population.
- Knowledge, at least at a minimal level, of the customs of the existing ethnic groups at the level of the Techirghiol city society.
- Encouraging interethnic and intercultural relations.

### 3. Stages and paths of achievement, plans and actions. How?

- Discussions at the level of kindergartens, schools and high schools. A good way to reduce discrimination and eliminate prejudice can be to educate children and youth in this regard.
- Discussions at the workplace to prevent discrimination or certain inter-ethnic conflicts caused by certain prejudices;
- Creation of craft workshops through which each ethnic group can display its traditions;
- The realization of cultural events in which each ethnic group is represented by: traditional clothing, culinary art, dance, song or even sports events specific to the ethnic group;

### 4. Responsibilities:

- Ethnic representatives / informal leaders;
- The mayor and other formal leaders;
- Principals from kindergartens, schools, high schools;

5. *Human and financial resources, summarized in budgets:*

- Employees of kindergartens, schools.
- City hall employees - Department of Culture, Sports.
- Social workers at the local level.

6. *Deadlines*

- Until the significant residualization of the phenomena of discrimination, marginalization.

***PEST Analysis***

1. *Political:* Legislation in force:

- Government Ordinance no. 137/2000 on the prevention and sanctioning of all forms of discrimination;
- The involvement of political actors (local members of some political parties) in local multicultural promotion.

2. *Economic:*

- Investing in programs and projects for knowledge and/or recognition, but also preserving the old traditions of each ethnic group, without discrimination.
- Attracting volunteers;
- Attracting funds from private individuals and/or NGOs;
- Attracting European funds to preserve traditions in danger of disappearing.

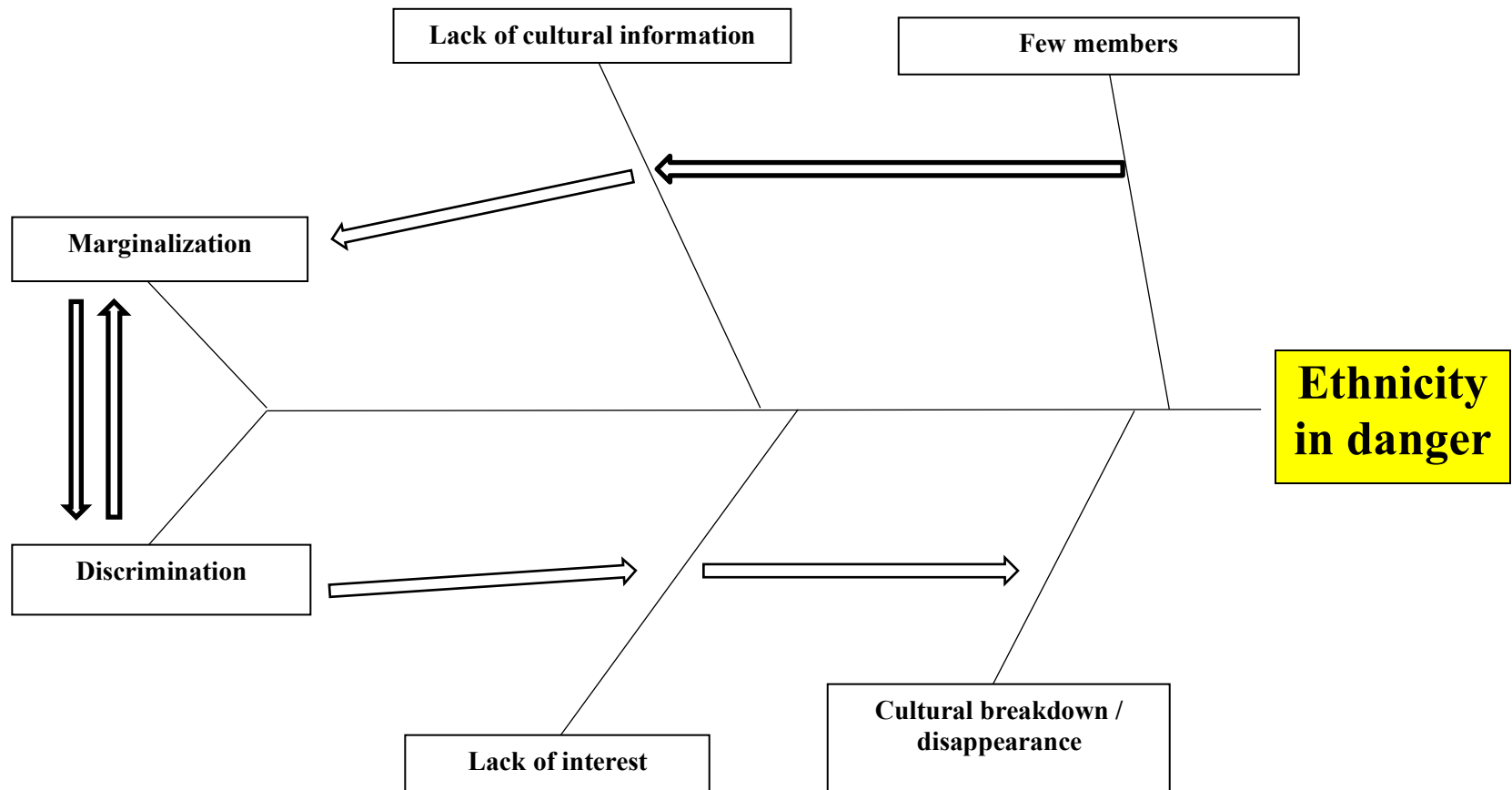
3. *Social:*

- Involvement of civil society in various local programs and actions. Each member of an ethnic group can be chosen, if they wish, to represent their ethnic group through their skills and taking into account tradition. For example, a person can cook a food specific to the ethnicity within a program, action, etc., or another can tailor a traditional port to present at fairs. These actions, programs or other events can also take place within the school otherwise to come to the aid of the children, but also of the ethnic groups.

4. *Technological:*

- Using technologies to promote these fairs or ethnic traditions. This can be done by creating leaflets, media articles, information on communication networks, creating web pages, holding conferences, etc.

**"Fish Bone" Analysis**



### SWOT Analysis

S - Strengths	W - Weaknesses
<ul style="list-style-type: none"> <li>✓ Birth and development in multi-ethnic communities;</li> <li>✓ Neighborhood with people from other ethnicities;</li> <li>✓ The natural openness regarding existing ethnicities at the societal level;</li> </ul>	<ul style="list-style-type: none"> <li>✓ Reluctance regarding newcomers to community;</li> <li>✓ Poor knowledge of the traditions and customs of all the existing ethnic groups in the city;</li> <li>✓ Existing prejudices;</li> <li>✓ The many ethnic groups and their few representatives in the area;</li> </ul>
O - Opportunities	T - Threats
<ul style="list-style-type: none"> <li>✓ Fundraising</li> <li>✓ Attracting volunteers</li> <li>✓ Raising society's awareness of lesser-known ethnicities;</li> <li>✓ The realization of conferences, fairs, workshops or other events to develop the knowledge of the locals regarding the traditions and customs of the ethnic groups at the urban level.</li> </ul>	<ul style="list-style-type: none"> <li>✓ The disappearance of certain traditions due to the small number of representatives;</li> <li>✓ Disappearance of different ethnic groups due to the disappearance of representatives (death, relocation, lack of descendants, etc.);</li> <li>✓ Lack of local residents' interest in one or more ethnicities;</li> </ul>

### SOAR Analysis

S - Strengths	O - Opportunities
<ul style="list-style-type: none"> <li>✓ Birth and development in multi-ethnic communities;</li> <li>✓ Neighborhood with people from other ethnicities;</li> <li>✓ The natural openness regarding existing ethnicities at the societal level;</li> </ul>	<ul style="list-style-type: none"> <li>✓ Fundraising</li> <li>✓ Attracting volunteers</li> <li>✓ Raising society's awareness of lesser-known ethnicities;</li> <li>✓ The realization of conferences, fairs, workshops or other events to develop the knowledge of the locals regarding the traditions and customs of the ethnic groups at the urban level.</li> </ul>
A - Aspirations	R - Results
<ul style="list-style-type: none"> <li>✓ Creation of weekly or monthly workshops so that people interested in certain traditions can participate;</li> <li>✓ Attracting tourists;</li> <li>✓ Participation in national fairs through representatives of different ethnicities;</li> </ul>	<ul style="list-style-type: none"> <li>✓ Increasing the population's interest in traditions;</li> <li>✓ The desire to share customs specific to one's own ethnicity with people from other ethnicities;</li> <li>✓ Financial gains through the promotion of traditional products;</li> </ul>

### **Conclusions**

Considering that the research was carried out in the city of Techirghiol and that most of the respondents were born in this city, and this city is a multi-ethnic one, we can simply conclude that they are used to having people of different ethnicities in their neighborhood.

Although they stated that they do not want to change their ethnicity, there are people who said that they are ashamed of their ethnicity. This may be caused by the negative attitude of other ethnicities when they hear that a person is of a different ethnicity than theirs. These behaviors may be based on prejudices regarding the respective ethnicity. But taking into account that they do not want to change their ethnicity, it indicates that they feel good in their own ethnicity, they like its specific traditions and customs. The increase in self-esteem, as well as the unprejudiced acceptance of all ethnicities at the societal level, would be two elements that could improve the situation.

Most respondents declared that they have people from other ethnicities as neighbors and all respondents declared that they have colleagues from other ethnicities. Also, the respondents declared that they have good and very good relations with people from other ethnic groups, be they neighbors or colleagues.

There are also many respondents who have friendly relations with people from different ethnicities, relations so close that they visit them, participate in their celebrations and even invite them to the holidays. Of course, as in any social group there are exceptions. There are people who want as friends only people from their own ethnicity.

In conclusion, all the hypotheses from which the research starts are confirmed: in the city of Techirghiol, interethnic relations are good to very good, this is due to the fact that its inhabitants are used to living with people from other ethnicities since birth. However, it is necessary to provide more information regarding the traditions and customs of the ethnic groups. It is important to see how the inhabitants behave towards a newly appeared ethnic group in the area, if their behavior is as permissive, if they are interested in their traditions and customs and, above all, if they help them integrate into society.

### **References**

- [1] Clayton, John. (2009). "Thinking spatially: towards an everyday understanding of inter-ethnic relations." *Social & cultural geography* 10.4 (2009): 481-498.
- [2] Drever, Anita I., and William AV Clark. (2006). "Mixed neighborhoods, parallel lives? Residential proximity and inter-ethnic group contact in German neighborhoods." Unpublished paper, University of Tennessee.
- [3] Fazlić, Adnan, et al. (2020). "Inter-ethnic Relations in Bosnia & Herzegovina: A Subnational Qualitative Assessment." *Democracy and Security in Southeastern Europe*, No. 1, VII/2020.
- [4] Gheorghe, Matei. (2022). Interacțiunea spațială a orașelor din Dobrogea / Spatial interaction of the cities of Dobrogea. *Repere geografice* nr. 17(2) <https://www.researchgate.net/publication/367190789> [Interacțiunea spațială a orașelor din Dobrogea Spatial interaction of the cities of Dobrogea](https://www.researchgate.net/publication/367190789).
- [5] Gețău, Vasile. (2012). *Drama noastră demografică*. Editura Compania.
- [6] Ibram, Nuredin. (2016). "Conviețuire interetnică și interconfesională în Dobrogea - repere istorice și culturale". în Stănică, Aurel-Daniel, Custurea, Gabriel, Stănică, Daniela,

- Plopeanu, Emanuel (eds.). Dobrogea. Coordonate istorice și arheologice / Dobrogea. Archaeological and Historical Coordinates. [https://www.researchgate.net/publication/311581190\\_DOBROGEA\\_COORDONATE\\_ISTORICE\\_SI\\_ARHEOLOGICE\\_DOBROGEA\\_ARCHAEOLOGICAL\\_AND\\_HISTORICAL\\_COORDINATES](https://www.researchgate.net/publication/311581190_DOBROGEA_COORDONATE_ISTORICE_SI_ARHEOLOGICE_DOBROGEA_ARCHAEOLOGICAL_AND_HISTORICAL_COORDINATES).
- [7] Limona, Răzvan. (2009). Populația Dobrogei în perioada interbelică. Semănătorul, Editura – online <https://tulcealibrary.ro/wp-content/uploads/2017/02/Razvan-Limona-Populatia-Dobrogei.pdf>
- [8] Martinovic, Borja, Frank Van Tubergen, and Ineke Maas. (2011). "Acquisition of cross-ethnic friends by recent immigrants in Canada: A longitudinal approach." *International Migration Review* 45.2 (2011): 460-488.
- [9] Myers, Richard R. & Fuller Richard C. (1941). Some Aspects of a Theory of Social Problems. *American Sociological Review* 6 (February 1941).
- [10] Myers, Richard R. & Fuller Richard C. (1941). The Natural History of a Social Problems. *American Sociological Review* 6 (June 1941).
- [11] O'Loughlin, John. (2010). "Inter-ethnic friendships in post-war Bosnia-Herzegovina: Sociodemographic and place influences." *Ethnicities* 10.1 (2010): 26-53.
- [12] Preda, Marian. (1993). "Studiu de caz: Conflictul din localitatea Mihail Kogălniceanu". În Zamfir, E. and Zamfir, C.(coord.) *Țigani în ignorare și îngrijorare*. Ed. Alternative, București.
- [13] Preda, Marian. (2002). "Estimarea numărului de romi din România în anul 1998". În Zamfir, C. & Preda, M. (coord.), *Romii în România*. Ed. Expert, București.
- [14] Rubington, Earl & Martin S. Weinberg, 1989, *The study of Social Problems. Six perspectives.*, Oxford University Press (fourth edition).
- [15] Stănică, Aurel-Daniel. (2016). „The missing fortresses in Dobrogea”. În Stănică, Aurel-Daniel, Custurea, Gabriel, Stănică, Daniela, Plopeanu, Emanuel (eds.). Dobrogea. Coordonate istorice și arheologice / Dobrogea. Archaeological and Historical Coordinates. [https://www.researchgate.net/publication/311581190\\_DOBROGEA\\_COORDONATE\\_ISTORICE\\_SI\\_ARHEOLOGICE\\_DOBROGEA\\_ARCHAEOLOGICAL\\_AND\\_HISTORICAL\\_COORDINATES](https://www.researchgate.net/publication/311581190_DOBROGEA_COORDONATE_ISTORICE_SI_ARHEOLOGICE_DOBROGEA_ARCHAEOLOGICAL_AND_HISTORICAL_COORDINATES).
- [16] Voicu, Bogdan. (2010). *Capital social in Romania începutului de Mileniu*. Editura Lumen.
- [17] Windzio, Michael. (2012). "Integration of immigrant children into inter-ethnic friendship networks: The role of 'Intergenerational Openness'." *Sociology* 46.2 (2012): 258-271.
- [18] Zamfir, Elena & Zamfir, Cătălin. (coord.). (1993). *Țigani în ignorare și îngrijorare*. Ed. Alternative, București.
- [19] Zamfir, Cătălin. (1999). *Tranziția demografică și problemele sociale asociate*. În C. Zamfir (coord.). „Politici sociale in România 1990-1998”. Editura Expert, București.
- [20] \* \* \* Institutului Național de Statistică. (2012). *Rezultatele Recensământului din anul 2011 din România: TAB 8. Populația stabilă după principalele religii la Recensământul din anul 2011* <https://www.recensamantromania.ro/wp-content/uploads/2021/11/TS8.pdf>
- [21] \* \* \* Institutului Național de Statistică. (2022). *Anuarul Statistic al Județului Constanța – 2021* <https://constanta.insse.ro/categorie/anuarul-statistic-al-judetului/>
- [22] \* \* \* *Strategia de dezvoltare durabilă a orașului Techirghiol 2015-2020* <https://www.primariatechirghiol.ro/wp-content/uploads/2016/03/SDDL-Techirghiol.pdf>