



CAENTI
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Coordination Action of the European Network of Territorial Intelligence

**Report on research context and practice UAB.
Catalogues of experiences**

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I. GENERAL INFORMATION ON THE RESEARCH TEAM

The Research Centre for Territorial Development (CCDT), based to 3003, is a research team that gathers a dozen researchers from different disciplines (economy, sociology, topography, geodesy, geography, computer sciences, legislation and social policies, modern languages) but a common fundamental objective is brought into account: information production, representation and diffusion concerning spatial (territorial) development.

“1 Decembrie 1918” University put material resources at the disposal of CCDT: 3 conference rooms (over 100 places), 8 lecture rooms, 15 seminar rooms and 17 laboratories, one multimedia laboratory equipped with 17 Pentium IV HP computers and Internet connection, one e-library with software resources for documentation. The CCDT disposes of 15 computers and other equipment.

Focusing areas are defined by research and formation activities in which the CCDT members are involved. At the moment, CCDT members are involved in professional education projects for social integration - exclusion caused by industrial reorganization - (Headlight 2002), and also in projects financed by the Romanian Ministry of Education and Research, as it follows:

1. Research for the establishment of the contamination level by heavy metals of the agro alimentary products from the Slant area and possibilities of mitigating its negative effects.
2. Research on the creation and development of new economic fields in the Apuseni Mounts, Department of Alba from the regional development outlook.
3. Use of the CATALYSE methodology for rural communities study. Experiments for a socio-psycho-pedagogical analysis in Albac-Scarisoara-Horea micro-region (Apuseni Mounts, Department of Alba).
4. Farms management from a regional development and integration in the European Union perspective.

The CCDT research program has a European opening founded on the accumulated experience within the framework of the *European project Eugenia Interregional Observatory of Diagnosis and Territorial Action*, and on the integration of the suggested model within the framework of the REIT.

It is still within the framework of Eugenia project - Interregional observatory of Diagnosis and Territorial Action ("Protection by inheritance valorization"), realizing experiments and obtaining results through other research by the University of Franche-Comté (France), the MSH Ledoux (Centre of Methodology and Information Technologies applied to the Society and Social sciences ThéMA-MTI). Colleagues of the University of Pécs (Hungary), Research Team on Territorial Development & Information and Communication Technologies, also took part in the Romanian experiments.

II. RESEARCH TEAM MAIN OPINIONS

1) Major debates on the relations: sustainable development-territorial governance principles – research in the field of humanities and social sciences and territorial intelligence

Fundamental concepts of the territorial intelligence and their investigation consequences, identifiable in CAENTI project, are to be found in the project coordinators' papers, as well. We are going to debate some of our projects and studies, as it follows.

So, firstly, the concept of territorial intelligence designates „the set of multidisciplinary knowledge, contributing to the understanding of structures and territories dynamics, on the one hand, and it aims to be the very instrument of the sustainable territorial development actors, on the other hand.” (Girardot, 2005).

In this respect, all the projects described bellow aimed to enrich the territorial actors' administrative knowledge with issues on territorial diagnosis and sociology.

According to Girardot, territorial intelligence is based on six ethical and methodological problems, of which participation takes the first place. The sustainable development, Girardot writes, is set on three valid principles: 1) all citizens' participation to governance; 2) the global approach of situations, characterized by an adequate equilibrium between economic, social and environmental considerations; 3) actors' partnership.

These three ethical principles are associated to three methodological principles aiming to guarantee their existence: 1) territory analysis as action space; 2) diffusion of administration by projects; 3) development of technology accessibility and information.

Here are the methodological projects:

Territory is defined as interaction between a geographic space and a human community. The participant researches at these two projects noticed that they referred to the micro regional level, defined by the association of several territorial communities: Vălișoara, Izvoarele, Colțești and Rimetea, in Eugenia project and Horea, Albac, Scărișoara –in the project Use of the CATALYSE methodology for rural communities study. The interaction between the geographic space and the human community has been emphasized in Eugenia project, having as main objective valorization of the natural and antropoc space.

A debating problem is that if the micro-region is a real territory for sustainable development in relation to the administrative territories (communes). Therefore, a relatively new concept and practice revealed from our research-and that is inter-commune cooperation.

Projects management and action evaluation. Participation, Girardot notices, means the skill of elaborating and managing projects, evaluation being considered the guarantee of a efficient management. As it has been noticed regarding our projects, it isn't a consensus based on projects yet, and if it does exist, its evaluation is an external one.

Accessibility of informational society technology. The informatics networks, Girardot notices, are the core of territorial intelligence. This structure has been less used in our researches, being less representative in the studied regions.

2) Research Team Ethical Principles. Valorization of the territorial intelligence principles.

- *Participation.* The notion of participation doesn't regard only the operators but also the citizens. The local authorities have been involved in both the two projects, namely in gathering information and making the sociological inquiry, and the citizens in realizing public and individual meetings (results restitution).
- *Global and well-balanced approach.* This principle, as Girardot remarks, is based on the fact that sustainable development tends to harmonize the economic, social, ecological and cultural objectives. Compared to the centralist (*centralisée*) logic, translated through activities division, sustainable development means an integrated approach of problems at territorial level.
- *Partnership.* Partnership, Girardot explains, is the result of territorial actors' participation and cooperation, in a word, the set of territorial actors. Territorial intelligence is characterized by the necessity of developing the methods and instruments in order to make the actors' work easier, to share information and cooperation.

When discussing the two projects mentioned above, researchers noticed the little attention given to partnerships and their valorization in the research field.

III. ANALYSIS ON THE DEVELOPED RESEARCH-ACTION EXPERIMENTS

1) Reflections on the research-action concept

For authors such as M. K. Smith or Kurt Lewin, Kurt Lewin is the one who penciled the term "action research" (Smith, 2001). But what is action-research?

O'Brien Rory considers the following to be a more appropriate definition of action research: "Action research...aims to contribute both to the practical concerns of people in an immediate problematic situation and to further the goals of social science simultaneously. Thus, there is a dual commitment in action research to study a system and concurrently to collaborate with members of the system in changing it in what is together regarded as a desirable direction. Accomplishing this twin goal requires the active collaboration of researcher and client, and thus it stresses the importance of co-learning as a primary aspect of the research process" (O'Brien, 1998).

Noticing the fact that within humanities and social sciences no type of research was probably very much disputed, P. Paille, in *Dictionnaire des Methodes Qualitatives en Sciences Humaines et Sociales*, coordinated by Al. Mucchielli, considers RA as being its exact quadruple essence: applied research (this is for the humanities and social sciences what applied research is for natural sciences), involved research (the positivist bet of the neutral and external observation of the social phenomena proved impossible to win, as we cannot but stand up to it, if not ideologically, at least pragmatically), combined research (the actor is himself an emitting subject, a potential theoretician of his life and of the events that affect him), research engaged in an action, and not estranged from it or noticing it from the distance, and this engagement can take both the form of practical experiment and that of the social or political intervention, becoming thus an engagement for action (Paille, 2002 [1996], pp. 51-55).

M. R. Verspieren calls the research – action insertion – reinsertion or strategic research-action. For Verspieren it is obligatory that one should start in the research-action from two types of hypothesis: research hypotheses and action hypotheses. The research hypotheses, when they are validated, have the production of knowledge as result while the action hypotheses have as end the transformation of reality (Verspieren, 1990). The relations between the researcher and the actor in the strategic research – action suppose, in Verspieren’s vision, the involvement of the actor into the research and of the researcher into action, which presupposes the training of the researcher to become a practitioner and of the practitioners to become researchers, so that in the end we have a collective actor.

After examining the philosophical and scientific context that guided the action research, Richard Baskerville (1999) highlights three characteristics of this approach: □ adopting an interpretative view on the data (fact which allows social intervention within the research, the researcher becoming a part of the study), □ adopting an idiographic view on the research (which postulates that every social framework implies a unique set of interacting human subjects) and □ capitalizing data and the qualitative analysis (due to the necessity to reveal the significance of the action and the set of values that guide the actor’s action).

Discussing various forms of the action research, Gerrit Huizer, 1997 retains *the participatory action research* as one of the most appropriate means of finding solutions for specific problems and conflicts within a community and especially within the rural one. Such research could depict: the adequate acknowledgement of problems and conflict situations by those involved; the planning and implementation of projects in order to solve local problems and mobilize the members of the community to allot community resources to their own benefit.

Kimberley Ann – Ford will analyze the notion of participatory research – action (recherche – action participative- RAP). In RAP the research does not see in the respondents only a precious source of information to be collected and analyzed, but also a panel of experts in the domain to study. It is about an equitable partnership for the sake of which all the involved parties take profit of their participation to the research work, the participants contributing, at different levels, to the conceiving of work, to the elaboration of the great themes and of the research instruments. The results and the observations of the research work are communicated to the participants along the whole period of work, the RAP allowing the marginalized or excluded groups to express themselves.

In the participatory action research, according to Waldsworth, the researchers are: □ much more aware of “questioning” (why a certain action or practice is questioned); □ much more explicit when they circumscribe, name the issue, and much more aware of raising new issues and of the effort of answering them; □ much better organized and aware of the precise purpose of data gathering; □ much more rigorous and systematic in the effort of giving answers; □ much more thoroughly documented and more rigorous in registering in detail what people think; □ much more intensive and comprehensive in their studies, taking more time to formulate conclusions; □ much more skeptic in verifying their own impressions; □ much more preoccupied with developing more profound understandings and more useful and more powerful theories related to the investigated issues, in order to produce knowledge that can improve action or practice and; □ aware that they will change their actions as a part of their research process and then they will investigate these changed actions.

From our viewpoint, the *restoration*, as an essential moment of the Catalyse methodology, can be seen as an instrument within the action research.

References to the concept of restoration are to be found in the 7th and 8th decades of the last century, in a France that made considerable efforts in the support of rural renovation. The more the importance of a previous well-done rural questionnaire increases, said the French

psycho-sociologist R. Mucchielli, the more the feedback of a questionnaire (i.e. the restoration of the conclusions to the community the questionnaire was made) under the conditions in which the community accepted the questionnaire in its turn. From this point of view, the rural questionnaire represents the decisive moment. If the scientists know how to get the people cooperate and to make the questionnaire be accepted from the very beginning, to make the informal and the local leaders get involved, if they restore the results, and if the villagers recognize themselves in this image, there is already an impulse to be able to catalyze the change (Mucchielli, R., 1976).

2) Results global analysis

We will take into consideration two major researches of CCDT:

1. *Protection by the valorization of the natural and entropic environment* - See **2A. Territory between needs and sustainable development chances. Which are the local actors' representations**
2. *Use of the CATALYSE methodology for rural communities study. Experiments in view of a socio-psycho-pedagogical analysis in Albac-Scarisoara-Horea micro-region (Apuseni Mounts, Department of Alba)* – See **2B. Local governance and participation. How can be tested the principles of a good governance?**

Both projects, with experimental titles, contain the principles of the territorial intelligence, especially a kind of research partnership with the local actors.

Though the two researches are presented individually in the annexes, our work continuous aspects are to be followed. As one can notice the central aspect is that of restitution, a concept related to research-action and catalyst terms.

2A. Territory between needs and sustainable development chances. Which are the local actors' representations?

Under the leadership of MTI@SHS, we organized the restoration of results in Romania within the European project *Observatoire Inter-regionale de Diagnostic et d'Action Territoriale (Eugenia)*, accomplishing a series of experiments in the micro-region of Abrud-Zlatna (in Abrud, Rosia Montana, Ciuruleasa, Mogos, Almasu Mare and Zlatna) and in the micro-region of Valisoara-Rimetea (in the villages of Valisoara and Izvoarele, with a predominant Romanian population, and in the villages of Coltesti and Rimetea, with a predominant Hungarian population). The micro-region of Vălișoara-Rimetea, as well as the micro-region of Abrud-Zlatna is situated in Alba County, Romania.

The two forms of restoration organized were the *individualized restoration* and the *group restoration* (Pascaru, 2003a).

In the micro-region of Valisoara-Rimetea, we constituted an illustrative lot in the projection of the inquiry for the region where this was to take place, under the circumstances of some material and human resources limits well shaped. The lot was constituted in such a way as to reflect the weight of the population between 18 and 56 years in the total amount of population.

Our interest concentrated upon the identification of the local needs. *The questionnaire* - the main instrument of the inquiry - was conceived especially for this purpose. We

determined two kinds of problems: personal and family problems and problems to be solved at the commune level.

The hierarchy of the personal and family problems identified and referred to by our inquiry shows the following: I. Money: 39% of options, II. Lack of a job: 28% of options, III. Health: 15% of options, IV. The lack of a market for the agricultural products: 5%, V. Another problem: 5%. As for the problems to be solved at the level of village or commune, the hierarchy looks as it follows: I. Roads: 43% of options, II. Water supply: 18% of options, III. Fixed phone: 16% of options. 3% declared there was no problem and 17% declared there were other problems to be solved (*Table 1*).

Table 1. Problems To Be Solved At The Level Of Village or Commune

Problems	Frequencies	%
No problem	9	3
Bad roads	138	43
Difficulties in the water supply	59	18
No fixed telephone	52	16
The mobile phone cannot be used	10	3
Other problems	54	17
Total	322	100

Two were the problems that drew our major attention: the problem of the water supply and that of the domestic waste. When asked if there were any difficulties in the water supplying, 75 (45%) of the questioned people answered affirmatively, and 92 (55%) answered negatively. Among the difficulties mentioned about the water supplying, here are some of them: the water dries up (14%), other people stop the supply (14%), the water is polluted from time to time (3%), and other reasons included the consequences of the drying-up of the water (20%).

The second group of ecological problems was linked to the throwing away of the domestic waste. According to the declarations of the investigated lot, people threw away the dirty water and the domestic waste as follows: outside the yard, on their own terrain (35% for this variant), in the sewers (21%), in a sump (13%), in their yard (8%), outside their yard, on other terrains (8%). Only 33% declared that they threw the domestic waste where they ought to (sewers or sumps). In order to get a rise in their living standards, many people performed other activities different from agriculture or paid work. At the moment of our inquiry, 42% were in this situation. They performed unqualified work (15%), transport activities (4%), or different trades (4%). Many other activities are included in the formula: "other activity". The weight of those declaring they might perform another activity in the future too was 78%. These intended/hoped to deal with: tourism (35%), floriculture (13%), trades (9%), and transport (7%). As for the future of the region, we could build up this hierarchy concerning the villagers' options: tourism (39%), animal breeding (32%), fruit growing (6%) and trades (6%).

We considered that many of the solutions to the problems on this micro-region were to be found in inter-commune collaboration. Regarding this collaboration, 9 % of the questioned people declared a very tight collaboration between the two communes, 39% declared a tight collaboration, 12% declared a poor collaboration, 4% declared a very poor collaboration, and 17% no collaboration.

Individual restoration was based on, at the level of instruments, a *guide of interview* (see ANNEX). With the help of this instrument specific for the *qualitative research* (Agabrian,

2004), researchers tried to obtain new information, which could have been missed by the inquiry based on questionnaire. Thus, the major cause of the problem of money was considered the lack of the places of work (in fact, it was identified at the stage of early direct observations, preceding the inquiry): “A job is necessary in order to earn money, working the land and animal breeding are not enough because we can’t sell the products.” (SA Valisoara). Most of the times, people considered that the solving of the identified and signalised problems (the lack of money etc) does not depend on each and every individual only, but also on the development of the region on the whole, though the details in this sense were rather vague.

In the villages Valisoara and Izvoarele, the lack of money is associated with age and illnesses, with the lack of the strength to work. The young are gone to work abroad or in the neighbouring cities, the lack of comfort making them do that.

We find here too the idea of the saviour investor. “If no one comes to invest in here, there is nothing to do. We need investors”(NI, Coltesti).

Regarding the water supply, we were told about the incredible fact that some of the villagers had given up the commune pipes and dug their own fountain. The causes of the problems concerning the commune pipes lie in the very work of it. “The people in the village worked superficially and now the pipe is broken and we have a lot of problems, it needs changing.”(SA, Valisoara) In Izvoarele there are no problems with the water supplying, and we understand from local sources that their pipe can give water to the villages of Coltesti and Rimetea too.

In Coltesti we were told the fact that “the watered is cut by those having greenhouses or diaries and consume a lot of water. ”(GS, Coltesti)The solutions were the cleaning of the present basins, the replacement of the supplying pipes, and the equipping with large basins for those who consume large amounts of water. In Coltesti people consider that a commune system is the only solution: “It’s very expensive to dig your own fountain!” (VI, Coltesti)

The throwing away of the domestic waste in everywhere is not considered a normal behaviour in Valisoara, but it is not regarded as a major problem either. They do not consider the equipment of a certain place for this necessary either as “the problem of the waste should concern everyone personally” (MA, Valisoara). In Izvoarele a villager admitted: “Here all the waste is thrown in the valley and when great waters come, the waste is taken to the Mures” (BS, Izvoarele). Another villager stated: “ Many people throw the waste in the rivulet as it crosses their yards and consider they throw it in their yards” (AC, Izvoarele).

Here we have a problem of devising the research instruments in order to define the limits of the yard, as this thing had not been anticipated.

In Coltesti the problem of tidiness is a problem of common sense. The villagers mention the necessity of a garbage pit more frequently than in other villages. Another solution was the distribution of garbage cans that will then be emptied periodically by a car from Aiud.

In Coltesti G. St. states: “The classification of problems is useful, but the real problem is that we do nothing but identify them and they remain unsolved. All problems are vital, none of them is more important than the other one. I don’t think that the problems mentioned can be solved at the local level without the help of the State”.

Within *the group restoration* at Rimetea (June, 2002), to which villagers from the region analysed at that moment took place, and also representatives of the county authorities, internal experts and the coordinators of the *Eugenia* project at the European level, were discussed the results of the quantitative analysis of the inquiry results (presented in the form of tables and graphics), among which we mention the following dimensions: personal and family problems, problems specific to the whole region and ecological problems (difficulties concerning the water supply and the place where the dirty water and the waste are thrown), the main domains of activity that could be developed in the region, and the inter-commune collaboration. The

discussions started with the water problem. People admitted that water was not enough for everyone, but it was not about the mean intentions of the villagers, as the experts presumed and suggested, but about a series of technical problems. The vice-mayor of the commune Rimetea added some more pieces of information: “The initial project was intended only for the police station. Then the villagers got involved and with the help of the party, the work was done. Pipes were brought from different places, some of which were old and they didn’t resist much. They broke and now we have water losses. In addition, the consuming increased, in each family the water being used for the bathing, garden and animals. I proposed bringing in water meters but the villagers did not agree. We measured the water discharge with a team from Hungary and the result was 10 meters in 16 seconds. Where does this water go? We would need a regulator, as it would regulate the water discharge in the whole village.” The authorities tried to put up a tax of 10 000 lei (0,25 euro) per month for the common villagers and 100000 lei (0,25 euro) per month for those who receive tourists but this did not work either, as many people considered the measure incorrect. The representatives of the Local Council noticed the fact that they had juridical support for this and that the measure was correct.

The people in the Romanian villages appreciated the importance of the milk factory in Coltesti: “ If it had not been for this factory, we would starve.” (CG, Izvoarele). An important impediment in the development of the region was the excessive fiscal policy. “ I have an association but the fiscal policy is killing me. I have an ice-cream lab that functions according to the law and I still have problems with the fiscal system. I think I’ll give up. ” (PI, Rimetea).

Another restoration seminar was organized in Valisoara on 25th of August 2002. On this occasion, the problem of inter-communal collaboration was brought to discussion. This was triggered off by the existence of some tensions in the commune Livezile. The villages reluctant to the centre village were exactly the villages analysed by us: Izvoarele and Valisoara.

In trying to set the basis for the establishment of agricultural networks in the Abrud-Zlatna micro-region, the efforts were eventually channeled only towards a *milk network*. The field inquiry was consequently oriented in its turn towards the milk cow breeders and the instruments focused on capturing resources, facts, opinions, aspirations related to this area of activity.

The starting point in establishing the interviewed batch was the *package* of lists containing the milk cow breeders from each commune, lists set up by the authorized services from the commune halls and supervised by the mayors. This was a first step in rendering the local agents responsible, one of the elements of the inquiry *surplus value*. We will speak about the *surplus value* of the inquiry and of the entire project towards the end of our study.

The restoration was based on the data from the *diagnosis analysis* and not on the results of a sociological inquiry as it had been the case in the Valisoara-Rimetea micro-region.

General themes of the researches concerning Rimetea, especially those related to needs and resources, as well as to communitarian development have been debated in the project *Use of the CATALYSE methodology for rural communities study. Experiments for a socio-psychopedagogic analysis in Albac-Scarisoara-Horea micro-region (Apuseni Mounts, Department of Alba)*.

One of the intentions of our exploratory investigations here refer to social empowerment of community members by identifying particular representations of the inhabitants regarding the problems and solutions to be solved, followed by the *restitution* of results through individual interviews. In the moment of *restitution*, the individual may state his position in relation to an image of the community, built by *the others*, with which he may

or may not agree. The expected outcomes are at least two: information plus for the receptors of the restitution results and a challenge to look at things from a broader perspective, detached from the subjective immediate. Thus, divergences are diluted through the homogenization of representations regarding problems (and their solutions), personal as well as belonging to the community. This creates the premises for concerted actions to achieve community development.

In the first stage of the investigation (November 2004), we gave a questionnaire and tested an interview guide in order to identify the inhabitants' particular representations on different aspect as regard the problems, obstacles and opportunity in community development.

In this exploratory investigation, all lot members (46 inhabitants) are from the center village (Gârda de Sus), of which 26 were male (56,5%) and 20 were female (43,5%). From the point of view of education level, the situation was the following: 0-8 school years, 12 inhabitants (26.1%), 9-10 school years, 6 inhabitants (13%), vocational high school, 10 inhabitants (21.7%), high school, 8 inhabitants (17.4%), post-secondary school, 6 inhabitants (13%), university, 3 inhabitants (6.5%).

Community members' representation on local problems.

Based on our exploratory investigations, at the level of personal problems, the lack of money is situated on the first place (38 inhabitants), followed by lack of job (24 inhabitants) and health problem (21 inhabitants). At the community level, the roads (their absence or bad condition) hold the first position (39 inhabitants). However, representations of the leader are a bit different. Describing from the perspective of local authority (the problems raised by the inhabitants of the commune), the mayor mentioned in the given interview: "The things that people complain most about are the roads and the lack of electric power. They do not complain about jobs because many of them are involved in agricultural tourism." The priest of the commune remarked these aspects: "Recently, there have been break-ins, thefts, missing animals. There are property problems (forests), problems with social work". A local counselor highlighted in the same order of ideas, the fact that the inhabitants of Gârda especially raise "problems relating to electricity, social allowances, approvals for forest exploitation".

The results were then communicated, through individual interviews conducted in the second stage (March 2005), to a number of 25 subjects, having the following age distribution (defining for the social empowerment potential): 23-40 years old: 8 inhabitants; 41-62 years old: 12 inhabitants and 63-81 years old: 5 inhabitants. According to social status, another dimension of relevance for our study, 6 subjects belong to the category of leaders, as agents of local development, which we shall further call *mandated catalyts*, 7 belong to the category of people having a high potential for absorbing and multiplying the restitution results, as local entrepreneurs or officers with a secondary education, hereby called *potential catalyts*, and 12 people have relatively marginal positions in relation to the power in place but who can be a target as well as a source for social empowerment (agriculturists, retired, people working in the service industry, poorly qualified), depending on the dynamics of the community development process. According to their position to power and the unpredictability of their future actions we simply call them *receptors*.

At the restitution interview, almost unanimous agreements were obtained as to the hierarchy of personal and community problems obtained in the inquiry carried out in November 2004, from all three categories of respondents, noting that between the moment of data collecting through the questionnaire and the restitution of results, one of the main problems was solved: access to more TV channels. However, this is the *mandated catalyts'* perspective and the perspective of people whose wealth was above the average. For the poor *receptors*, the costs for system wiring and the monthly subscription are factors that hinder their access to such a facility.

About the TV channels, they said that would introduce cables, but it didn't happen. So

people (those who could afford) bought their own satellite dishes. They cost around 3-4.000.000. These things are for the rich, not for the poor who have no money to buy bread. And there are many of those around here...! Some people collect pensions of 69.000 ROL...with that you can buy one kilo of sugar, one of cooking oil and a few loaves of bread. (Potential catalyst, F, 30)

One of the *mandated catalysts* stresses the relation of determination between three groups of priority problems: jobs-money-health, thus reversing the order of priority problems that a community development strategy should approach. A *receptor* [F. 23] notices the same connections; she suggests, “company owners should come” to the region to offer people jobs instead of local entrepreneurship “being set up”; she also reflects the lack of solutions by internal resources (of the community). The entrepreneurs themselves represent possible solutions for the inhabitants’ financial problems by means of capital infusion (human or material). References to a period of a certain prosperity for the inhabitants, when there were two state-owned enterprises in the commune offering enough employment (the Barrel Factory and the Tricot Enterprise), are frequent in the inhabitants’ representations (of all three categories) as concerns the income sources for people who are not employed in agriculture. “The arrival of company owners” also reflects the nostalgia for a constant income under the form of salaries, compared to the (present) season income obtained through the selling of household products.

We note the fact that people here who have succeeded in business belong to people who were wealthy under the past regime, who had a sufficient material capital to build a boarding house for tourists or to launch into business with wood. The forest, as a natural resource that regenerates upon efforts and in time, if it is exploited under control is a source of income for the households not only for private entrepreneurs. Those who notice the predictable decline of incomes from the selling of gross wood belong to the category of *mandated catalysts*:

The wood is going to be over soon, so there will be even less money (M, 37)

Receptors rather invoke the circumstances that prevent a quick exploitation (transactional costs, weather conditions and lack of equipment for increasing efficiency at gross cutting and processing). These are resource consumers and adepts of the *subsistence strategy*, according to the typology proposed by L. A. Small (2004).

Most of the subjects belonging to the category of *receptors* note during the interview that personal problems are largely connected to problems related to transportation infrastructure, as a community problem (bad roads mean less tourists, which are a good opening market for their products; the bad roads also make access to summer cattle sheds more difficult, etc.). Water supplying, although not a problem for many of the people interviewed (the subjects living in the commune center village even have a central water supplying system) is acknowledged as a problem of the community; of course, people from the category of *mandated catalysts* have a less egocentric perspective on the problem than that of the *receptors*’ who state that water supplying is not a problem for them because they don’t have water supplying.

Water supplying for the villages of Ghețari, Munună is a problem because there is only one spring that almost 100 households use. (M., 63, teacher in the commune center village)

Identifying agreement or disagreement with the resulted hierarchy was not however the main purpose of the interview. Solidarity felt and expressed during the interview in terms of “we”, “yes, these are *our* problems”, “here, in *our* village”, “*our* troubles” awoke the feeling of belonging to the local community, not just as a territorial and administrative entity but as a group of people “in the same boat”.

Representations of inhabitants regarding the chances for local development.

In the questionnaire given in the first stage, we have attempted to identify the

development opportunities by introducing the question “What do you think the best area for development would be in this village?” With one exception, all respondents placed tourism on the first place, followed by wood industry (38 out of 47 inhabitants) and animal breeding (37 out of 47 inhabitants). Although wood exploitation (and primary processing) and animal breeding are traditional activities in the area, in the inhabitants’ opinion, tourism has the most chances for development in the commune. A series of benefits tourism brought to the local people who knew how to take advantage of the opportunity (boarding house owners and commercial agents are mentioned) but also obstacles that make benefits still few, on seasons and concentrated around a few entrepreneurs have surfaced at the restitution interviews. On the whole, *mandated catalysts* and *potential catalysts* alike almost exclusively agree that tourism is the main anchor for development, adding a wide range of details to the necessary prerequisites. *The receptors* are less optimistic in this respect: only half of them state they agree without reservation; the others place wood exploitation or animal breeding first.

The commune mayor himself presented a list of opportunities and solutions already fixed in projects or preparatory studies: SAPARD projects, for roads of tourist importance, projects registered at FRDS, for other communicational routes of local importance, the chances of jobs through the privatization of old factories of wood processing or organizing a series of courses for the inhabitants who want to accommodate tourists and making provisions so that a certain quantity of wood be placed at the disposal of families who want to modernize their home for the benefit of tourism. Also with a view to stimulating the agricultural tourism market, connections have been made with the Center for Economic Development subordinated to the Romanian Government, which gives loans of 15000 \$ per year with a very small interest (9.5%). Approximately 50 families from Gârda de Sus have benefited from these loans.

We may conclude that citizens lacking power on a circumstantial or definitive basis (*receptors*) rather preoccupied towards obtaining visible benefits on a short term and this is one of the impediments to good governance. At their turn, *catalysts* need the reservoir of intelligence, abilities and opinions given by citizens when they make decisions that concern the community but not only. Participation in community actions, at a simple level of information or concerning the joint action (*cf.* Pascaru, 2003) could be facilitated by a mutual sharing of opinions regarding problems and solutions; through the restitution of results, the social empowerment process has started a prerequisite for community development.

In the attempt to identify discrepancies between the representations of people having different positions in relation to the power, followed by a return of information not affected by subjectivism but promised by the objectivity of science (the locals never let us understand that we would be suspected of taking sides), we have used two consecrated sociological instruments, the questionnaire and the interview guide.

From the total of representations identified in the second stage, with insignificant differences in the particular contents, we have obtained a synthetic image which, in the case of making decision for community actions may lead to a consensus, as a pre-condition for participation. From this perspective, a community development action would envisage *a homogenization of representations through transfer of information between the leaders and the common people*. Representations of development opportunities at a local level (territorial-community) would benefit of the same treatment.

Yet, the issue of costs is an important problem. Thorough sociological research is most often expensive. It is an illusion to think that a sociological investigation, following all the academic rules, is going to be undertaken before every community development action. However, for the scientific substantiation of community development, it would be useful to create models and prototypes through sociological investigations, to identify *strengths* and

weaknesses at the level of community climate particular to every model. Gârda de Sus is one of the communes rich in natural resources, located in a mountain area (The Western Carpathians), having many attractions for the tourists (a karstic area, close to a ski slope and to the western Carpathians Nature Preserve). However, the inhabitants' incomes remain mostly agricultural (animal breeding) and insufficient, as they are at large distances from opening markets and as the prices that private firms offer to purchase milk and meat are very small. In comparison with other neighboring communes, the population is slightly more aged and the educational stock is higher. The activism of official leaders (mainly of the mayor) is well-known in the area as intense and sustained.

2B. Local governance and participation. How can be tested the principles of a good governance?

The researches on the needs and developing perspectives representations have been continued with investigations on the resources and citizens participation at the local governance.

We have been interested in the way citizens are informed about the decisions taken by the local governance institutions, especially by the Local Council.

In our exploratory investigations in the commune of Garda de Sus, 9 inhabitants (19.6%) stated that they were always informed of what was discussed at the Local Council, 4 inhabitants (8.7%) stated that they were informed only about decisions that directly concerned them, and 33 inhabitants (71.7%) stated that they were not informed at all. Also see Table 2.

Table 2. Level of information as to what is discussed at the Local Council

Information	Frequency	%	Cumulative %
Always	9	19,6	19,6
Only when decisions that concern me directly are taken	4	8,7	28,3
Not informed	33	71,7	100,0
Total	46	100,0	

Nevertheless, 33 inhabitants (71.7%) considered that the mayoralty functioned properly, while only 12 inhabitants (26.1%) considered that it functioned less properly or even poorly.

A number of 13 (28.3%) inhabitants of Gârda de Sus stated that they took part in meetings of commune citizens and 28 (60.9%) stated that they did not take part in such meetings. Five inhabitants (10.9%) stated that no such meetings were organized in the commune. These data are reflected in table 3.

Table 3. Participation in citizens' meetings

	Frequency	%
Yes	13	28,3
No	28	60,9
Not the case, they were not organized	5	10,9
Total	46	100,0

The main problems raised during the citizens' meetings by those who participated were: the roads and especially those leading to the Ghețar cave, electricity, floods, TV cable, water supply, and correlation of pensions, "the commune should be as nice as possible". If citizens' meetings were to be organized in the future, 43 inhabitants (93.5%) of the interviewed would agree to participate and 2 inhabitants (4.3%) would not. See Table 4.

At the upcoming meeting, the participants would raise problems related to: the need for cheaper food creating new jobs asphaltting the community roads, making up the road leading to the Ghețar cave commune ecologizing leasing the space from the medical dispensary involving the town hall management in solving the villagers' priorities embanking the Aries river against floods the problem of forests the problem of pensions or social welfare the problems related to the well functioning of activities undertaken by the elected counselors and mayors to offer compensated medicine to war veterans, not to pay electricity for home lighting water supply of isolated villages.

Table 4. Would you agree to participate in the citizens' meetings?

	Frequency	%
Yes	43	93,5
No	2	4,3
Don't know/No answer	1	2,2
Total	46	100,0

Those who would not attend citizens' meetings would do so because "a real dialogue" might not be possible, "I do not agree with the present management", they "would not have time", "the counselors are people elected" and for some inhabitants, participation "depends on what is discussed there".

The priest is a strong uniting factor in the commune, as he himself states: "I mobilize citizens if patriotic work is needed (especially during winter when roads are closed). We live in a village where people credit the priest rather than the mayor. When it is necessary, popular meetings take place, one example being the granting of the medical dispensary".

From the mayor's perspective, "the representatives of political parties divide the community the most. This is because they misinform, launch rumors.... Citizens' meetings are organized, he states, "whenever joint actions are needed (for example, planting fir-trees and common spruces on the commune pastures), the proceedings being the following: "the priest announces at the end of mass that a citizens' meeting is going to take place at the Cultural Club, where the mayor comes and tells people what he has to say".

As we have described above, the restitution of results obtained in the sociological inquiry conducted in Garda de Sus (2004) was achieved through an interview guide, after data processing and obtaining the first results. The questions contained in the interview guide were formulated around the inquiry results.

One of the questions in the restitution interview was: *Our research also shows that only one of five villagers is informed about what is discussed at the Local Council. How do you comment on this?*

At the level of answers given by the citizens, we have identified an agreement with the situation described by the inquiry results. In this context, we can distinguish between causes specific to the geographical space and causes specific to the habitat associated with the lack of representatives in the local Council: “There are villages that have no councilors; maybe 1% of these villages know what is discussed there... the inhabitants are not informed because there are not represented” - 43, F, *barman*. Then, the lack of interest of the authorities correlated to the lack of interest of the citizens is brought into discussion. We can give in this respect the significant answer given by the wife of a local councilor: “My husband is a councilor, but we do not talk about the issues discussed at the meeting. They talk to the people concerned, as not everybody is involved, unless the problem requires so. People would like to know the subjects discussed but they do not take any action. When meetings take place, you wind up with 4-5 people present, due to large distances, to the fact that people cannot come on the fixed date and so on. A meeting should be set up where everybody were present -44, F, *non-working*). We can also identify some attitudes invoking the period of Ceaușescu’ regime: “Why don’t they organize an open meeting like in Ceaușescu’s time?” -50, F, *non-working*).

A number of citizens from Gârda question the results of our inquiry: “I believe hat most people have been informed. The local councilors inform their fellow citizen about the issues that the Local Council dealt with. I would say that 85-90% for the commune inhabitants know about the meetings of the Local Council. The issues discussed there have been brought up for discussion by the citizens. People are interested in the commune’s problems.”-54, M, *primary school teacher*).

The answers given by several representatives of the authorities come to underline the insufficient activity of the local councilors (“There are councilors from almost all the villages in our Local Council. The fact that people do not come to meetings can also be explained through the insufficient interest of the councilors. There is an audience chart at the village mayor’s office. Moreover, there are individual discussions...” - 67, M, *local councilor*) or the citizens’ lack of interest (“There are panels where all the Councils’ decisions are posted and the village councilors can answer everybody’s questions... I believe that people are not interested.” 37, M, *village mayor*).

Another question from the restitution interview was: *Thirteen villagers from Gârda (28,3%) said that they participated in village meetings while 28 (60,9%) said that they never participated in such meetings. Five inhabitants (10,9%) said that such meetings had never been organized. How do you comment on this?*

People’s answers are contradictory. Some say that meetings had taken place “Meetings on communication have taken place: regarding the issuance of authorizations, other problems...they took place in the center of the commune, on the plateau or in the community center. There should be no reason why they shouldn’t go, it would be interesting for them to go” - 43, F, *barman*). Most people say that such meetings are not organized: ”Meetings are only organized during the election campaign, when candidates come by. The councilors are the mayor’s men; people are not satisfied with them at all. When the road situation was discussed (towards the village Ghețar – the furthest village in the commune), they finally dropped it. There are no more gatherings. One took place last year on the medical dispensary issue. We used to have meetings 12 years ago, but almost none since. The community center is closed.”-29, M,*farmer*). And again we notice the feeling of nostalgia for Ceaușescu’s age: “I haven’t heard of such a meeting lately. There may have been one or two since the

Revolution, but in Ceaușescu's times it was more often. You had to go because you were called or sent from work." - 63, *M., retired, ex-worker at the barrel factory in Gârda*).

At this question, some answers of the authorities came to contradict the results of our inquiry and the answers of most citizens: "people are aware, they are informed that meetings take place. We organize them on Sundays, at the Church, and they take place right after the service. So they do not need to come down into the village just for this. There are sometimes 300 people attending service. But there is a lack of interest. Moreover, they like to hear what is discussed so that they can discuss at the bar afterwards." -37, *M., mayor*). Other answers highlight the role of the Church in compensating for the lack of citizens' gatherings: "When there are issues that the citizens must know, announcements are made on Sundays, at Church, that animals are going to receive medical treatment or that people must take their coupons - 67, *M., local councilor*). Such practice was signaled in the Apuseni Mountains (a region to which the commune Gârda de Sus belongs) in the 80s as well, but it seems to be rooted in a much more far back past (Pascaru, 2003a).

In the same order of themes (local governance and citizens' participation), the following question was also included in the interview guide for restitution: *If citizens' gatherings were to be organized in the future, 43 inhabitants of the people interviewed agreed to participate (93,5%) while 2 inhabitants (4,3%) said that they didn't. How do you comment this?*

The citizens' answers first translate a kind of enthusiasm on participation: "I would go to say my opinion, to make a decision together... And there are more people thinking like me - 41, *M., agriculturist*). Other answers show a sort of conditioning for participation: "People would come if they had a certain promise, a help for the future; nobody comes for empty words because they can see the situation in our country and they want to have a better life. There may be people who would stop coming, probably due to too many not kept promises." - 44, *F., non-working*. The possibility of non-participation is also signaled, with different reasons: "I am not sure how many would participate. Maybe they just say they would. They would not come 10 or 15 km for a meeting. People do not say what they think." -30, *F., letter carrier*; "I don't know what to say! I think that they would not go because they are not interested!" - 23, *F., vendor*; "All I know is that some are very busy and they cannot participate, especially people who have a job like me. After work you are tired and don't feel like going anywhere, and especially you don't feel like quarreling" - 42, *F., employee at a boarding house*; "People would like to say what they need and what they think about problems, but some wouldn't because they have everything they need. And that is why they do not care about others either." - 72, *M., boarding house owner*.

The local authorities' position was expressed in answers that are sort of optimistic as concerns the citizens' participation: "Sure they would come...some would come...although they have their own problems, they are also interested in the problems of the commune." - 36, *F., local public administration employee*; "I don't see why they would not participate. They would have reasons to be interested!" - 67, *M., local councilor, boarding house owner*; "I think they would participate because of the numerous problems of the commune that should interest them. And it is normal to say, "Yes I would go". I do not know what the reasons not to participate would be. I think that these kinds of people are not interested in anything." - 37, *M., village mayor*.

One last question within the theme of governance aimed at the wide range of motivations for non-participation: *Some people say they would not attend citizens meetings because "real dialogue" could be impossible, "they do not agree with the present management", "would not have the time", "the councilors represent the people as elected", and for some, participation "depends on what is discussed". How do you comment these motivations?*

Among the answers received, we must retain those that at times contradict while at times confirm the data from our inquiry: "There are no reasons why people should not go. The management is not a reason, because it is us who elected the mayor and the councilors." - 43, *F., barman*); "It's not true that you cannot speak and you are not heard! Everybody says all kinds of things here. But maybe if they do like the people winning the elections, they believe it's not worth going and complaining about their problems. They have much work to do in summer, but not in winter! Unless, there's a heavy snow fall, as we had this winter" - 23, *F., vendor*; "The dialogue thing was exaggerated. The mayor did not close the door on anyone but he could not satisfy everybody either. So, some may think hey he did not hear them. Plus, they all need to have their problems solved right away. There are no real reasons for dissatisfaction, fact proven by our mayor being elected in the first round. Some indeed, do not have the time...[When raising cattle] many leave for 5-6 months. And when there's a heavy winter, because of the snow, there are people who cannot leave their houses on the hills." -38, *M, stoker*).

New reasons for non-participation occur, not signaled during the inquiry, such as *envy*: "It's in the Romanian's character. They pull one another down; they are envious of the other's wealth. That is why they do not attend meetings. There is a grain of truth in any lie." - 43, *M, stoker*. Envy could also explain a more general attitude of rejecting dialogue with the authorities: "I believe that some are envious and that is why they speak evil. I think that the person and not party should count. Our mayor is interested in people's and the commune's problems, so I do not see how they could complain about him." - 72, *M, boarding house owner*.

Another new motivation is the citizens' degree of education: "You hear one thing and understand another. We do not all have higher education. We cannot express ourselves..." - 50, *F, non-working*. One of the new motivations brought up is the political activity: "Due to their political activity...some say that they want to build a school in a village, other want it built in their village." - 54, *M, forest technical expert*. From the range of motivations, we can detach a more general analysis, finalized in a certain solution that regards the citizens' training for participation: "There will always be people who do not agree with something, some with the management, others with the topics discussed; you cannot please everybody. There are many people who say that they would not go, and they have never been to a meeting, not even once to see how it is. People need to be informed that the problems discussed at these meetings concern them, and they would come" - 31, *M, policeman*)

The authorities' answer first reject a series of motives that we have also signaled during the inquiry, yet some were confirmed: "I do not think there are reasons for them to say that they cannot have a dialogue. Or, why should they not come if they do not agree with the current political power? If there's democracy, it should be clear that it is not compulsory to agree with the leading party. As for the rest...they may be right." - 67, *M, local councilor*; "They should not complain about the dialogue with the administration not about the lack of time (meetings are held on a Sundays and we do not work on Sundays around here). The others are not good reasons for coming either. It is true that trusting the councilors is a good thing [a just observation] but still, they should come to meetings." - 36, *F., local public administration employee*; [Regarding a real dialogue]: "I can't see why they said that. In meetings, we speak our mind and they can object. That is what they do. I will give you an example: when we founded the Animal Breeders' Association, they revolted against the idea and said that we were trying to establish Agricultural Cooperatives. "Some are old, and some have their ideas that you cannot change. One time, when an assessor from the Romanian Social Development Fund came to find out if people needed the road for which we submitted a project, he talked to some people he found in the center bar and they said no! These were people who did not have a horse or a carriage, so they did not need a road. [Regarding

agreement with the leaders]: People should not all agree. However, they should come to the meetings if they can approach things in a constructive manner. [*Regarding the lack of time*]: He is not motivated. Meetings take place on Sundays, after the Church service. Here, people do not work on Sundays. [*Regarding delegation*]: Our councilors are hard working people and the citizens trust them. [*Regarding the discussed themes*] Indeed, there are people who usually come, but depending on the subject, other people participate as well.” - 37, *M, mayor*.

Our researches continued with enlarging the studied spaces of the micro- region Albac-Scărișoara-Horea and with focusing on the principles of good governance established by The European Paper of Governance.

According to European Paper of Governance there are five principles for good governance: openness, participation, responsibility, efficiency and coherence. Each principle is important for more democratic governance, and it should be applied to any kind of governance: global, European, national, regional and local.

Openness. Institutions, The Paper notices, should be more opened. They should also use a more accessible language, easier to be understood by the public in general.

Participation. It is said that the relevance, the quality and the efficiency of the European policies depend on a great degree of participation-from the very elaboration of these policies up to their implementation process. A large participation will increase people’s confidence in the final result, and in the institutions realizing these policies, as well.

Responsibility. All the executive and legislative roles should be clearer, and their clearness should go hand in hand with responsibility.

Efficiency. Policies should be efficient and opportune, have clear and precise objectives and evaluate correctly their future impact and the past experiences.

Coherence. Politics and actions, The Paper notices, must be coherent and easy to be understood, having in view the great number of tasks.

The principle of openness has been tested in the sociological inquiry from the micro-region of Albac-Scărișoara-Horea by evaluating the way in which citizens belonging to those three communes know about the Local Council discussions. The inquiry results have been comprised in an interrogative and specific set, different from commune to commune. The questions have been addressed to local authorities (mayors and local councilors).

Albac Commune: We realized that only one of eight of our citizens is informed on what is discussed at the Local Council. *How do you interpret this? Aren’t people interested in? Don’t the councilors want to inform them about the discussions? Which is the main reason for people’s lack of information?*

We registered the following answers of Albac authorities:” They don’t even know what is discussed, The Local Council is wrong, as we suggested buying the necessary apparatus for cable transmission of each council meeting. People coming to the Local Council do not come there in order to discuss the local problems, but for their personal ones. But we have to inform people on all these discussions (each meeting report should be attached in order to be noticed by people) [31 years, councilor] □ „But people are not interested in what they discuss during the meeting, and the local actors don’t inform them on those problems. People do not know the date of these meetings, their items and their contents.” [66 years, councilor]

Scărișoara Commune: We realized that only one of seven of our citizens is informed on what is discussed at the Local Council. *How do you interpret this? Aren’t people interested in? Don’t the councilors want to inform them about the discussions? Which is the main reason for people’s lack of information?*

We registered the following answers of Scărișoara authorities: „Maybe people don't ask; I think each councilor will tell them if they ask. We spread this information from man to man. But no one asks. We deal with a large area of households and buildings and this could be a reason. We also ask the priest to make announcements on Sundays at the village church”. [49 years old, vice-mayor] □ „People in general don't ask because we have been living in a time of lies all these 15 years. They have knowledge on the information debated at the council meetings, but they are not interested [46 years, councilor].

Horea Commune: We realized that only one of ten of our citizens is informed on what is discussed at the Local Council. *How do you interpret this? Aren't people interested in? Don't the councilors want to inform them about the discussions? Which is the main reason for people's lack of information?*

We registered the following answers of Horea authorities: „I don't think that only one of ten knows. When they are coming to us we are telling them. The councilors are obliged to discuss to people, as all these problems belong to everyone. I think that they know, especially if we think that there are posters with announcements.” [F, 29 years, councilor, Horea] □ „From lack of interest. And you have to know that there isn't any poor man in Horea. They are waiting to be said without being interested. What they are interested in is the state social remuneration. And the problem of forests is another one” [F, 42 years, councilor, Horea].

The principle of participation has been tested in the sociological inquiry from the micro-region of Albac-Scărișoara-Horea by evaluating the way in which citizens belonging to those three communes know about the Local Council discussions. The inquiry results have been comprised in an interrogative and specific set, different from commune to commune. The questions have been addressed to local authorities (mayors and local councilors).

Albac Commune: Almost 42,9% of the citizens we discussed to declared they participated at meetings and more than half, (42,9%) ,declared they didn't. Two citizens said that there weren't any public meetings. How do you comment on this? Don't people know about the local meetings? Do they have reasons for not participating to such meetings?

We registered the following answers of Albac authorities: „I do not know anything about these meetings, there haven't been organized any meetings in our commune.” [31 years, councilor] □ „They do not organize citizens' meetings, only small meetings. If the local councilors gather the people they should respond and satisfy their needs.”[66 years, councilor] □ „Do you know what it's happening? The great majority of the meetings are placed in small villages and not in the commune of Albac. But normally they are informed at church, school, or by postal letters.” [49 years, mayor].

Scărișoara Commune: Almost 50% of the citizens we discussed to declared they participated at meetings and more than half, (51,7%) ,declared they didn't. Seventeen citizens said that there weren't any public meetings. How do you comment on this? Don't people know about the local meetings? Do they have reasons for not participating to such meetings?

We registered the following answers of Scărișoara authorities: Let's say the truth: they didn't organize citizens' meetings and people aren't interested in such a topic. They are asking for woods, forests, water supplies, roads etc., and don't even listen to us. The last meeting happened two or three months ago and there were around 50-60 people. I didn't participate and I don't know what they discussed about.”[49 years, vice-mayor]

Horea Commune: Almost 61,3% of the citizens we discussed to declared they participated at meetings and one third declared they didn't. Two citizens said that there weren't any public meetings. How do you comment on this? Don't people know about the local meetings? Do they have reasons for not participating to such meetings?

We registered the following answers of Horea authorities „I do think so, but as you see people are not interested in these topics. I don't think they have serious reasons, maybe they are not simply interested.” [29 years, councilor] □ „They are informed at church, and of course there is an attachment for their programs. I don't know what other reasons they should have. Maybe their lack of interest ...” [38 years, councilor] □ „We organized such meetings but the commune centre is too far and it's almost impossible to reunite all people. Most of them are hard-working people and they don't renounce at a working day for such a reason.” [45 years, mayor].

Instead of conclusions to these results, we would like to remember that all the discussions concerning the three communes have been less known at the level of communities. Taking into account authorities' answers, we may realize an inventory of motivations, causes and explanations of this fact: 1) councilors do not inform the citizens on the meetings and the report is not a public one; 2) citizens are not informed on what is debated at the Local Council; 3) The working rhythm specific to this mountain area where all these three communes are placed is not appropriate to these problems; 4) villages' geographical specific makes quite difficult the contact between citizens and authorities; 5) local councilors are regarded with suspiciously by citizens; 6) citizens' own lack of interest.

Remarkable has been the idea of a local television network transmitting on the air all the meetings.

The problem of participation, revealed by citizens' participation at the local meetings is extremely complex. 1) the local authorities manifest a kind of fear when organizing face- to face meetings between them and the citizens; 2) communication by the help of priest is seen as possible alternative at the citizens' meetings; 3) lack of interest sustained by the limited time and huge distances are manifested also in the case of participation.

Therefore, solutions for the complex problems of openness and participation in the rural local governance imply a multidimensional approach (organizational, sociological and psycho-social).

IV. METHODOLOGICAL CONCLUSIONS (LINKS WITH WP6)

Links with WP6 are provided especially by the necessity of reconsidering the Catalyse method, namely results, experience concerning the two projects. Problems related to *communicating* the inquiry results, the key-moment of restitution, are especially numerous and difficult.

Distortion sources in results' communication are presented by some factors, conditions and psycho-physiological phases that generate confusions, errors and lacks in the learning process, changing the educator's didactic message. These sources may act at three levels: □ teacher's level; □ student's level; □ transmission and perception level of didactic message (Tăușan, 2005).

Distortions at the specialist's level can have as source the deficiencies in the used communication methodology, expressed by the inadequate character of the methods and proceedings, by the dissociation of practice and theory and by the maintenance of content in a theoretical plan. Another source of distortion may consist of dichotomy between vocabulary and the logical operations used by specialist in exposing the research results, on the one hand, and those specific to user (the case of contrastive repertoires, the teacher's and the student's) on the other hand.

But there are a series of preventing ways: □ presenting and explaining the results at the level of understanding; □ structuring these results on the previous ones these being selectively correlated with the new ones; □ illustrating the general knowledge by data, facts, patterns and concrete examples; □ correlating the theoretical explanations with actions, operations and work proceedings, all of them being included in the user's future activity; □ defining clearly, precisely and correctly the researcher's operating concepts.

At the user's level there is another set of distortion sources: □ lack of attention; □ tiredness; □ knowledge interference.

The lack of attention is revealed by strange preoccupations, boring attitudes, anxiety, absent-minded stages, complete tiredness signs, apathy or sleeping attitudes. Their causes are both external and internal.

The external ones consist of methodological deficiencies (non-systematic, incoherent and inaccessible knowledge exposure, monotonous exposure, lack of variation concerning the activities of exposing the results, overcharge of exposure elements and ergonomic distortions (insufficient lightning and oxygenating of the meeting rooms, unusual action of new and intense stimuli). The internal causes are determined by the precarious health, the functional lack of equilibrium of some biologic subsystems, tiredness, sensorial deficiencies, lack of motivation, asthenia affective phases etc.

The ways of preventing the lack of attention consist in the following items: □ results' systemic, accessible, optimized exposure. □ rhythm variation and exposure tone; □ pointing the important moments of exposure; □ using a various content and different methods and proceedings in exposure development; □ revealing the exposure content .

At the level of transmission and reception channel there may act perturbing factors: noises, light, the inappropriate way of oxygenizing the classrooms, the precarious pronunciation of some phonemes and words, the character of some letters.

Finally, the methods and the results exposing proceedings should be adequate to the adult age characteristics, the community members' heterogenic character.

Being overwhelmed by their daily problems (especially in the rural communities), the community members would not be prepared for special restitution actions, but in exceptional situations. They could have been tired and absent-minded and consequently, we should act such as.

The new element of action and especially that of our informational system can contradict the previous one, as well. A way of dealing with this problem, we may suggest, is that of inquiry; so, we may include some variables regarding the informational level, some methodological aspects that should be explained and a specific way of presenting the results. (charts, tables, maps etc.).

As a general conclusion, we want to stress the idea that the didactic aspect of results restitution should be studied and researched by investigations and/or specific experiments to adults' pedagogy and that take in view all the population characteristics.

Beyond the methodological aspects created by the aspect of vulgarisation, we understand a series of deontological aspects when it is about the research-action in general and especially about the methodology presented above.

The change to which the research-action is linked, said Juan, leads to the weakening of the neutrality of the researcher, the neutrality being placed secondly in front of the need of change (Juan, 1999).

In addition, it is important to mention that the effects of change are not completely controllable. The deepening of some inter-community contradictions or in the relations between the authorities and the villagers in the micro-region analysed by us was not our goal. Yet, this seems to have happened, remaining to shape as a consequence in the following years.

Restitution, especially in its *group restitution* form demands for a better scientific and organizational substantiation. A mere gathering in a same space of inhabitants and local organizations, as it has been the case sometimes, is insufficient for defining a methodological situation of the type *group interview*. We consider that two vital desiderata would be that professionals coordinated the debates and that professionals/experts were trained for this purpose.

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