

**THE STUDY OF NARRATIVES ON PROPERTY – ‘THE GROWING  
MACHINE’ OF REAL ESTATE IN SUBURBAN AREA.  
THEORIES AND METHODOLOGY**

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Reflexivity opened intense debates in contemporary social sciences. Formulated as a concept within the sociology of science, it represented a silent presence in many fields of study. Due to the interdisciplinary character of the present folklore studies, the issues of reflexivity and ethics deserve a more profound analysis within this specific context.

The folklore and the folkloristics have generated many debates, the specialization of the socio-human sciences, the individualization of disciplines, followed by the effervescence and the rich promises of the interdisciplinary studies, fully contributed to approaches, redefinitions, conceptualizations, doubled by the necessity of assuming a more efficient theoretical and methodological responsibility coming from the researches that have been involved in the study of a dynamic reality, such is the socio-cultural one.

The themes that we are going to approach describe complex issues and, in consequence, the arguments will be organized in such way to offer an analysis background that should answer to the requests of the scientific rigour, without limiting the ulterior interpretations and, in the same time, avoiding the epistemological obstacles that the definitive formulations-sentences might create. We will notice that this also represents the spirit of the science on which we will concentrate our attention, that of objective participation to a particular cultural reality, intention doubled by the rigour of recording and contextualizing the folkloric phenomena and, as well, that regarding the opening towards future interpretations through the organization of an ample documentary material that offers opportunities of interdisciplinary interpretation, taking care that the folkloristics won't lose the disciplinary identity.

The repeated redefinitions of the concepts that the folkloristics operates with and also those specific to it, as an independent science, reflect its dynamics and its studying object, the permanent scientific repositions of the researcher proving not oscillation or the lack of rigour but a permanent awareness regarding the necessity

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of the epistemological and methodological adaptations during this process, not static at all, of questioning its subject matter.

The received critics have sometimes been formulated punctually, partially, abruptly, fragmentally, without taking into consideration the entire evolutionary process of the folkloristics as an independent discipline and the process of elaborating its own methodology, adequate for the studied cultural reality.

The necessity for “deconstruction” some inefficient deconstructions, coming from outside the area of the discipline and not towards its benefit, is evident. One of the weak spot of the folkloristics seems to have been the aesthetic-selective criterion of its incipient writings that seemed to confer it coherence and homogeneity – by selecting the coherent age and delimiting and classifying the homogenous age. Yet, where is the weak spot of this formulation? The answer is in the fragmentation and the strict limitation to a moment of folkloristics’ evolution and specialization as a science.

From here emerges the necessity of conceptualizing the history of folkloristics because, if we follow the decantation from the historical point of view, the conceptual classifications of the folkloristics methodology, the coherence of the discipline reveals as a permanent process of acknowledge and objectifying of responsible returning on the elements that might have distorted both personal interpretations and possible ideological instrumentations, so called interdisciplinary manipulations that afterwards estrange from the scientific spirit of its method. Because the folkloristics, through the nature of its documents, is responsible, on one side for its own accumulations and interpretations specific for its identity as discipline and on the other side is aiming for the guiding and sometimes limitation regarding some inter or extra disciplinary uses. Because of its objectivity, scientific rigour and its permanent capacity of separation from its own concepts in order to respect and to seize as adequately as possible the cultural phenomenon, the folkloristics knew many redefinitions.

The history of folkloristics unveils this process of making this method adequate for the folkloric reality, even if sometimes this process is fragmented, but the corpus of folkloristics’ theoretical and methodological documents – self awareness, if we may call it this way, records this essential moments in its own evolution, moments that could become intelligible for any person who desires to objectively study this problems. From here results the necessity of this trying of conceptualizing a history, although the syntagm may raise objections, the purpose of its formulation is that of comprehensively exam the accumulations and decantation of its conceptual instrument on the entire process of making the folkloristics a science.

Rethinking the critics mentioned above, the aesthetization of the folklore through its selective distortion and delimitations belong to the beginning of the folkloric movements, because we cannot yet mention about folkloristics as this discipline is today regarded. The distance from the manipulation of the national-romantic period is a part of the common sense information.

The observation coming from the field of folkloristics seem much more pertinent: "Limited to the observation of "survivors", the phenomenon [the folklore] is studied apart from its context. The main preoccupation should be the gathering of texts with minimal adjacent information. The orientation towards present takes into consideration the phenomenon's dynamic in particular situations when *the folklore is researched in context. This is also the path taken by most of the contemporary folkloristic schools*"<sup>1</sup>. In the same time, the existence of a "traditional vision, which's adepts manifested a special interest for the definition of the national specific (not in the negative way), in province or country *is related with the stage when the discipline was constituted*" and "the object of [folkloristics] is the social group and its cultural particularities"<sup>2</sup> and as a consequence, the studies regarding the folkloristics don't ignore the social facts in the detriment of "the traditional facts".

An argument is sustaining the folkloristics's orientation towards the studying of the folklore as a dynamic phenomenon, can be that from this discipline's historical point of view that is mentioning the contribution of Ovid Densusianu to the emphasis on the development of the folklore and not only limited to this subject.

In the beginning of his class from The Faculty of Letters from November 9<sup>th</sup> 1909, *The folklore. How should it be understood?*, Densusianu noticed the inoperability of numerous folklore collections and that the folkloristics outstripped from its purpose: "Let's not wonder if, with all the amount of popular collections that had been gathered for so many years, in our country and others, from the psychological point of view, they offer nothing concrete, not only a synthesis in order to justify the necessity of such facts described in thousand of volumes and to convince us that the folklore has fulfilled what it supposed to, overcame the period of guessing and took the right path. If we don't believe anymore in the force of the formula applied until now, if we don't deceive ourselves with opinions that are beyond critics, what will be our purchase of our future researches, to what horizons we will have to head to in order to shed the folklore from old conceptions and unproductive methods?"<sup>3</sup>.

Densusianu's observations are extremely pertinent and even vanguardist for his period. Paving the way of research, he underlined that the folklorists have forgotten that "a person doesn't live from his heritage only, but also from what he experiences every day and this is the part that needs to be exploited. A heritage of hundred and thousand years seems to be the fairytales, believes and superstitions and most of the popular poems (...). Every day, in the small family circle or that bigger one of the village, doesn't the peasant receive any sort of impressions, isn't his soul touched by the surrounding reality? (...) can be ignored this *alive, constant moving*

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<sup>1</sup> Sabina Ispas, *Cultură orală și informație transculturală (Oral Culture and Transcultural Information)*, 2003, Romanian Academy Publishing House, p. 16.

<sup>2</sup> *Ibidem*, p. 17.

<sup>3</sup> Ovid Densusianu, *Folclorul – cum trebuie înțeles? (The folklore. How should it be understood?)*, 1909 *apud* Sabina Ispas, *op. cit.*, pp. 35–36.

*aspect* of his being and yet, isn't it *the most interesting one to see* (our emphasis), the most precious, unlike the other, the traditional one that is too artificial?"<sup>4</sup>

This first noticing of these socio-cultural aspects attest the modernity and the actuality of his observations "defining, long time before other folklorists and historians, what the modern folkloristic will call *oral history*" (Ispas: 2003:22), because he underlined that "should be collected from a peasant, besides what has already been collected, every information he/she says, anything that represents its opinions regarding different situations, any opinion regarding the actuality. The folklore collections must bring forward information from which to get what the countryside man thinks about his close or not close people, from his village or from the city, about the foreign people that he meets, about church and school. About army and administration, about some lived or storied events, how some things he witnessed impressed him, except for his village, what he can remember about childhood, what personalities he likes and how he imagines them and what he knows about them etc."<sup>5</sup>

Another remarkable observation made by the Romanian researcher is that referring to the regaining of "the words of informants' mouth" through investigations that should contain the formulations specific for the daily life, because the fixed forms of the folklore don't show the peasant's spoken language, are formulations that pass themselves from one generation to another and reflect an archaic character that isn't/wasn't kept in the common language: "anyone could notice that the peasant uses many times when he tells a fairytale or a poem some words or sentences that are not normally used in our every-day speech: the language of fairytales and of many poems – especially ballads – is mostly a traditional, unconventional language, with stereotypes (...). We must try to know the peasant through the way he communicates with the others, *in the free told stories* (our emphasis)"<sup>6</sup>.

Densusianu's visionary perspective comes from the understanding of the interdisciplinary approach regarding the folkloristics because of its main function, that of creating folkloric documents and the understanding of the importance of studying them for the related disciplines – the history of language and literature, dialectology, history, sociology. The result after researching one of the disciplines can be used by the sciences that have a common socio-humanist feature, in the same way the studying subjects represent the contexts where the folkloric fact must be deciphered and analyzed: "the collections will become living archives in which the historians will found much more information than in some sterile documents that don't allow them to get to the soul of the crowd"<sup>7</sup>. In the same time he is concerned about objectivity and rigour as important elements when creating the

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<sup>4</sup> *Ibidem*.

<sup>5</sup> *Ibidem*, p. 37.

<sup>6</sup> *Ibidem*, p. 43.

<sup>7</sup> *Ibidem*, pp. 42–43.

folkloric documents: "It can't be mentioned a complete disappearance of the old folklore, but only a reduction or a modification (...), the folklore enrich itself (...), each period is characterized through its own manifestations and, following them, seen as reflected in the soul of the contemporaries, the folklorist will always have a wide field of research"; evidencing that "between what is and what was, our mind must try to discover – and only a real scientist will understand"<sup>8</sup>, the Romanian researcher, through a expressive language, accentuated the purpose and the scientific character of the folkloristics.

We hope that this passing through all the main documents for constituting the Romanian folkloristics will justify the initially formulation that *of conceptualization of a history*, because, by presenting some critical positions formulated in the interior of the folkloristics regarding the ideological, epistemological or methodological deviations of the discipline in its period of configuration, was desired the emphasis of its scientific, unitary character, permanently consolidated by re-conceptualizations and methodological adaptations, adequate for this subject matter. Of course, the dilettantism, as in any other field of study, represented an unavoidable danger but before a theoretical and methodologically coherent and rigorously practiced system, as in the case of folkloristics, it is self-excluded.

The problem of a presumed objectivity of the researcher reappears in the context of the contemporary researches. The textual representation of the experience from the field, the subjectivity and the possibilities for objectifying the researcher's observations need permanent questionings. The objectivity can be configured in a process of incorporating/assuming the subjectivity, as a constant outdistance, objectivity that comes from continuous returns that recovers the decanted senses through permanent outdistances. The researcher represents an instrument of interception and his instrument must involve this exercise of permanent oscillations between observation and conceptualization, the research continuing through constant questionings, through a plain dialogue with the field, incorporating its mobility in a dynamic way. Thus, "in the modern folkloristics (...) was permanently insisted upon the historicity of folklore, seen from different positions. The diachronic vision on the researched subject matter maintained the preoccupation for the permanent correlation between traditional and new, in order to analyze the process regarding the evolutions and involutions – from one case to another –, of mutations from different levels, aiming for the folkloric text (structure, semantic and stylistic elements) and the contexts, in their variety, involving the functional changes and transformations related with the circulation of folkloric facts and, not at last, related with the mentality"<sup>9</sup>.

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<sup>8</sup> *Ibidem*, pp. 42–45.

<sup>9</sup> Coatu Nicoleta, *50 de ani de folcloristică modern / Fifty Years of Modern Folkloristics*, in "Revista de Etnografie și Folclor", vol. 9–10 (1998–1999), Bucharest, Romanian Academy Publishing House, pp. 77–100.

The modernity of the consideration concerning the relation text-context in the folkloristic contemporary studies represents evidence: “the modern vision about the folkloric text, studied in the multiple contextual relations, requires, more and more, the presence of the syncretism, in many aspects, imposed by the complex configuration of the studied subject matter. That’s why, the study of the expression syncretism, of the cooperation of languages, allows the determination of articulations regarding the folkloric text, the verbal-poetic language in its interaction with other languages: melodically – the ritual/unritual gesture – mimically – the ritual object, in different shapes, from one case to another. In another aspect, the study concerning the functional syncretism offers the possibility to determine the functional plurality in connection with the diversity of the analyzed context”<sup>10</sup>.

### **The study of narratives on property – an interdisciplinary approach in the context of post-communist Romania**

Property is of central importance in all economies, but it cannot be reducing to ‘the economic’. Property is always multifunctional (F. and K. von Benda-Beckmann 1999). It is a major factor in constituting the identity of individuals and groups. Through inheritance, it also structures the continuity of such groups. It is a vital element in the political organisation of society, the legitimate command over wealth being an important source of political power over people and their labour, no matter if the focus is on domestic or kinship modes of production, capitalism or communism. Property can be understood as the main struggle at all levels of social organisation, within and between families, communities, classes and states. Property regimes and property rights have been central theme historically in law and philosophy, but more recently they have also become central to many other disciplines including sociology, anthropology, cultural studies, geography and human ecology. Franz and Keebet von Benda-Beckmann conceptualise property as a ‘bundle of rights’<sup>11</sup>, trying to capture the different roles that property may play at different analytical layers – in ideologies, in legal systems, in actual social relationships, in social practices and in the interrelations between these phenomena. An empirical description of the way property operates in the real world is a precondition for theorising about the place of property under conditions of social, economic and ecological change. This perspective allows us to study property concepts as they transform.

Contemporary studies on property and property rights must avoid to reify the individual as an actor, granting owners far more agency than they have in real life.

<sup>10</sup> *Ibidem*, p. 91.

<sup>11</sup> F. von Benda-Beckmann, K. von Benda-Beckmann, and Melanie C. Wiber (eds.), 2006. *Changing Properties of Property*. Berghahn Books New York, Oxford, p. 3

The social and cultural layer must be always taken in account and the role of property in social change and transformation too.

Property "concerns the way in which the relations between society's members with respect to valuables are given form and significance. Such relations are made up of three major elements: first, the social units (individuals, groups, lineages, corporations, states) that hold property rights and obligations; second, the construction of valuables as property objects; and third, the different sets of rights and obligations social units can have with respect to such objects. All these three are set into time and space. Empirically, property finds expression in a wide variety of social phenomena, in cultural ideals and ideologies, in legal institutions, in actual social relationships and in social practices, these can be considered 'layers of social organisation'<sup>12</sup>.

These layers are interrelated in manifold ways. Social practices of various kinds create, maintain and change what property is, having different effects at the level of ideologies, of legally institutionalised categories of property relations, and of concrete property relations. Two types of such practices can be identified: 1. the first are interactions that deal primarily with *concrete* property objects, relationships and rights, and that occur when people simply use, transfer, inherit or dispute a relationship with a property object. 2. a second type of practices are those in which *categorical* property law and rights are reproduced and changed, and in which the nature of property law is explained, discussed or disputed in interaction settings such as courts, parliaments, universities, the mass media or local communities. While elements of property relations at different layers become interconnected in social practices, they have a sufficiently independent character to also warrant an examination of their independent characteristics. This is particularly useful to document and better understand the wide variation of property forms. Detailed anthropological studies have demonstrated the myriad ways in which the elements of property relations can vary across cultural boundaries. Thus, a more accurate way of studying property is an empirically grounded point of departure that analytically delineates property relations within a field of social organisation. Also, the three major elements (social units, property objects, and rights and responsibilities) of any property constellation can be analysed in a more accurate manner if the focus is on legal or social relational context, or on quotidian practice. This approach can facilitate comparative analysis across cultural variation, bearing in mind the three main elements of property (social units, property objects and rights and responsibilities), their interrelations and differences in space and time.

The case of Romania and its property relations changes during communist and post-communist periods of time represent a specific context. The collectivisation of the Romanian agriculture was one of the ample activities meant to transform the

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<sup>12</sup>*Ibidem*, pp. 14–15.

economy of the country, the social, the political, the moral spectrum of people, to allow perpetuation of the power of the unique party, of the communist state.

In the communist party's vision, the victory of the socialism in Romania was incompatible with the preservation of private property on land. Promising an accelerating progress in all the fields, a bright future and the individual and family safety, the action of collectivisation – known as being voluntary, peaceful and natural, became in fact permanent compulsion, repression, physical violence, obviously wearing away the quality of life.

Unlike other countries belonging to the socialist space at that time, where the collectivisation process was moderated and stopped in front of the evident failure, in Romania, in 1962, about 96.5% of the arable area belonged to the socialist sector. In Poland and Yugoslavia, the rate of collectivist structure never exceeded 24% of the arable area of the country. In Czechoslovakia and in Hungary, the percentage was never higher than 64% and respectively 68%. Only in Bulgaria the percentage was around 92%<sup>13</sup>. All along the collectivisation campaign there was a correlation between intensified pressures and ever enhanced effects.

The collectivist structures increased their land surfaces no matter if the “free consent” was respected or not. The collectivisation process did not consist only in ideological monologues and propaganda meetings. The collectivisation left marks on entire families and lots of destinies were changed. Life histories collections focusing on that period of time bring their contribution to memory practices, speak about individual destinies but also about social dynamic with horrible side effects.

Due to this context and many other social-cultural factors, a great part of peasants and especially the youth set out for the city. Many waves of rural migration entered into the cities.

Our research represents a work in progress. It was developed in a district of Craiova town, a Romanian town. The district is informally called “Balta Craiovitzei”/ “the Puddle of Craiovitza”, due to the fact that its houses were built near a puddle that couldn't be dried out. Block of flats, a supermarket called “Real” and old-new houses surround the Puddle as it can be seen in the Figs. 1, 2, 3 (a, b, c). The neighbourhood seems a liminal space between rural and urban, where both influences can be perceived and the borders loose constantly (Figs. 5, 6). Many migrants from rural areas came into the town during the communist rule in this neighbourhood. And many migrants from Romania went to work abroad; these two directions of population flow had important contribution on the changes that took place in the local social context, on everyday life practices, on people lifelong choices, on the quality of life of new generations living in this area.

The research methodologies have focused on the use of *oral history* and *semi-structured interview* to deepen certain social aspects. It was also used a snow-ball

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<sup>13</sup> Avram Cezar, *Deceniul stalinist. Colectivizarea în fața istoriei (The Stalinist Decade. Collectivisation in front of the history)*, Libertatea Publishing House. Panciova, 2005, p. 134.



sampling in order to identify respondents, a research sample where existing studied subjects recruit future subjects from among their acquaintances. In order to avoid the biases, more than one nucleus and thus respondent chains were investigated, being able to access different interpersonal networks, different perspectives on certain aspects of social-cultural identity of investigated community. A focus can be made on ecological aspects, geographical aspects, and the ever-changing land – the aspect of nature in the area which can be perceived as a constant 'growing machine'.

The area has a 'rurban' aspect (Fig. 4); at a low level agriculture mixed with cattle breeding still represents a domestic work and a part of the daily life of the district's inhabitants. The place has some kind of dynamic of internal creativity and self sustaining domestic economy (Fig. 11). The occupation level of population is relatively high, many young families built their lives on the incomes they have gained working abroad, some of them were born in this district or just choose to live here because the cheap price of the land and easy house building due to accessible cheap work hand in the area, informal ways of buying materials for construction, loose aspects in the area regarding legislation on construction (Figs. 8, 9, 10, 12 a, b, c).

Poverty, the rural aspect, the rural types of production conducted to improvisations regarding the living space. The neighbourhoods became after the collapse of communist rule more dynamic, a 'growing mashine' that increased the street numbers (ex. Ticleni Street had in 1970 only 24 numbers, now it has 47, the number of owners grew) (Fig. 7 – houses' numbers are growing on the same land).

We cannot speak about gentrification in the area but the exchange value of properties in this neighbourhood grows fast during last years. The growing prices of the buildings in other parts of the city made the interest for this area to grow too (the price froze during the economic crisis, since September 2008); the improvement of the quality of space (utilities, infrastructure) also improve the exchange value of properties in the area. New families appeared in the district, growing families and the remittances received from family members that work abroad open access to new acquisitions... new land parcels for building new houses. Residents are themselves an engine of development. It can be underlined the capacity for self reproduction and development based on quality of life (tendencies: to leave the area, to move or to settle and improve the quality of life in the area, this process is more like a personal/individual one or family development then one at the level of the community).

The future research must focus on the ways the migration flows towards urban spaces or abroad area contributes to the dynamics of the neighbourhood, on how the residents of the quarter face the growing competition context.

With reference to the socio-cultural reality, the folklorist researcher is requested to have a remarkable theoretical and methodological flexibility. The researcher's methodological sensibility is induced in front of subtle cultural modifications.

Thus, the reflexivity seemed to silently follow the studies of ethnology and the permanent questioning of reality, the detaching from the studied phenomenon seem to be constitutive for the act of researching. The impersonal voice of the 'author' limited put a distance between an assumed objectivity, the investigated social reality, the acting characters and the researchers. The contemporary theories consider the reflexive act an essential component of the investigation, as a necessity of a reversed objectivity – the assumed subjectivity.

The epistemological and ethical implications of the reflexivity are obvious. The researcher contributes to the configuration of signification during his investigations. The limits of the participative observation are now doubled by the limits of the involuntary participation, by the possibility of remaining neuter, totally detached, not only in the context created by the questioned person, but especially in the process of interpretations and theoretization of the results.

We distinguish between the personal reflexivity and the epistemological one. The personal reflexivity refers to its own values, experiences, interests, believes etc. that can influence the researching process. The feed-back can be the other way round, that is how the research can influence or change persons, researchers.

The epistemological reflexivity implies ample questions such are: How did the hypothesis of researching pre-define and limit the knowledge? How did the used method contributed to data 'construction'? How could have been possible to elaborate the design of the research without limiting the knowledge? Considering the researching an abstract configurative act, certain transformations are transcended.

The epistemological reflexivity refers to the feed-back realized by the researcher on his own suppositions, conceptualizations<sup>14</sup>. The reflexivity has actually an ethical principle. Considered a principle of the valid research, methodological norm, it is thought that the formulated theories that refer to any social creation (religious, scientific, ethical or epistemic) could be explained taking into consideration the same principles and methods used to uncover forms of knowledge that constitute themselves into a subject matter at some point. In the same time, the consequences regarding the presence of the researcher in the investigated community cannot be eluded, that's why precise deontological principles have been formulated concerning the limits of the social investigations. The elaborations about the science's philosophy and sociology bring forward new ideas referring to the nature of the social sciences.

The development of the communicational abilities, of that awareness on the topic of the ethical limitations, along with the theoretical-methodological study of the specific of the particular socio-human disciplines represent stages that will have an important contribution in a period of time – organized either formally (studies, initial researches) or informally – to the consolidation of the researcher's professional experience. Thus, the art transforms itself into science and the art of interviewing

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<sup>14</sup> Carla Willig, *Introducing Qualitative Research in Psychology*, 2001, p. 10.

can become refined without losing its spontaneity and even more, the researcher will have to pay more attention to this "natural", "spontaneous" contextualization, to interviews and investigations. No other science requires the alternation involvement-detaching/neutrality as the social sciences do.

The researcher's 'objectivity' emerges from permanent reconsiderations on his subjectivity, through the decanting of the role played in the research by the informal aspects of discussions, necessary for the configuration of the interactive context of communication, the informal aspects that can seldom bear rich significant information for the purpose of the research.

The assuming of reflexivity gives birth to detaching, to distance, not in the respect of an impersonal authority that talks "objectively", but that of a voice that recognizes its positioning, presenting the multiple subjectivities. It is not desired a deciphering that encloses, but an interpretation that unveils and problematizes, leaving space for the seeing and not only for 'directing the seeing'.

**THE STUDY OF NARRATIVES ON PROPERTY –  
'THE GROWING MACHINE' OF REAL ESTATE IN SUBURBAN AREA.  
THEORIES AND METHODOLOGY**

*(Abstract)*

The folkloristic research must integrate the exercise of constant movement between observation and conceptualization, conducting an open dialogue with the field of research and incorporating actively its mobility. Thus, the oral history opens a new research space for folkloristic studies because it gives access to personal interpretation of social events and the discourse on cultural identity is being shaped in this process of constant construction and re-evaluation.

The present paper intends to challenge the exploratory process of oral history as an 'open' document, in its double capacity of method and document, of inquiry instrument and archive constituent that can be constantly questioned. Its flexibility must respond to the guiding researcher's interrogation-hypothesis, thus the status of property and the dynamic of mentalities in a specific context such as the post-socialist Romania may benefit of the use of oral history both as method and document. Questions regarding the use and configuration of folkloric documents are raised by the present study, focusing on innovation in the interpretation and theorizing process, on the use of mixed-methods and on the challenging aspects of folkloric archives as responses to certain interrogations and constant configuration. Some of the aspects that will be investigated are the relation between the juridical norms on property and its practice, the imaginary of property in different folkloric categories and the methods' shaping and adjustment according to different social Romanian contexts regarding property as central subject.

*Keywords:* everyday life, post-communist Romania, migration, property, oral history, ethnological document.



Photo: Gabriela Boangiu, 2009.

**Fig. 1.** The Puddle of Craiovitza between old and new houses.



Photo: Gabriela Boangiu, 2009.

**Fig. 2.** The new houses built near the Puddle of Craiovitza.



a



b



c

Photo: Gabriela Boangiu, 2009.

**Fig. 3 a, b, c.** The “Real” Supermarket and the blocks of flats can be seen over the Puddle of Craiovitza.



Photo: Gabriela Boangiu, 2009.

**Fig. 4.** New houses near old ones on Ticleni Street.



Photo: Gabriela Boangiu, 2009.

**Fig. 5.** Old rural outbuilding near new house on Ticleni Street.



Photo: Gabriela Boangiu, 2009.

**Fig. 6.** Old house near new house on Ticleni Street.



Photo: Gabriela Boangiu, 2009.

**Fig. 7.** Growing houses' numbers on Bălteni Street.



Photo: Gabriela Boangiu, 2009.

**Fig. 8.** Old and new houses on Bâlteni Street.



Photo: Gabriela Boangiu, 2009.

**Fig. 9.** New houses on old landmarks.





Photo: Gabriela Boangiu, 2009.

**Fig. 10.** New houses are built in the area.



Photo: Gabriela Boangiu, 2009.

**Fig. 11.** The bakery of the neighborhood.



a



b

Photo: Gabriela Boangiu, 2009.

**Fig. 12 a, b.** New houses built in the researched area.