

The street as a public space in the workers' colony and its impact on the ghetto-type community

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ABSTRACT

“Any education is self-education, and we, as teachers and educators, actually create only the context in which the child self-educates. We must achieve the optimal context, so that, through us, the child can be educated on his own, just as he must be educated through his own inner destiny.” Rudolf Steiner – philosopher, pedagogue, architect.

Suburban areas are the most important areas for the future development of cities, but also in here we can find the highest level of poverty. Thus, we can say that the development of cities and communities in the suburbs are influenced by poverty. Therefore, it is essential to develop sustainable strategies, taking into account the dominant factor as poverty. Suburban neighborhoods are the poorest, often compared to ghettos. The paper analyzes the context of architecture dedicated to this community with a specific atmosphere and identity.

In this context, the author developed the project “Community Center” [1] for the diploma project in 2018, which aimed to study and propose architectural solutions for the community in the working district Kuncz, so as to develop and increase the quality of life in a troubled community. This project was very much based on the street space - the street house - because the people in the neighborhood spend a lot of time on the street, the street representing their house, as well as architectural proposals and solutions, but did not address the public space - the street itself - with which was closely related. Thus, in this project, the author will evaluate and analyze the working colony, the historical, anthropological, urban and social evolution, as well as the current needs of the community, how it came to become a working class neighborhood from a working colony, and finally, we will propose a solution to revitalize the development strategies for these communities. The strategies will be proposed on the working colonies under discussion, but they can also be proposed for similar communities, in the current social context, which can be taken over and implemented in other working communities.

As an example, in the current context of the COVID-19 pandemic, in these communities people live in droves, in very small spaces - the Kuncz case. Often families, in which three or four generations live together, have only a room or two. Apart from a few public fountains on the streets, they have no running water or sewerage. They are therefore ideal conditions for the spread of COVID-19 infections. In these conditions, how necessary and urgent is the public space for them? How important is a public space in this community? What does a public space mean to them?

The proposed strategy will reveal the needs of the community, after identifying the problems, and will propose current, modern, alternative, economic and social solutions to the current trend of marginalization, distancing and dispersal of communities.

Keywords: ghetto, working colony, poor, future, street..

I. INTRODUCTION

The Kuncz neighborhood was founded as a workers' colony, due to the brick factory that was built in this area by Joseph Kuncz, the evolution of the neighborhood being closely related to its existence and operation. The first houses in the neighborhood were built in 1920, being intended for the workers of this factory. So people were attracted to factory work, came with their families, built houses and formed the Kuncz labor colony together [2].

The history of the neighborhood was closely linked to the establishment of the brick factory, on the territory of which the workers' colony was formed. The industrial development of that time brought with it the increase in the number of workers and implicitly an increase in the need for housing. In order to have a constant production, the factory had to have a stable workforce, and this was possible only if the workers lived in the immediate vicinity of the factory, which also happened in the Kuncz district, so it was necessary to create stable settlements. who needed to be provided with the related hygiene conditions. Thus, separate houses were built for 2-4 families (as the land allowed) with the necessary outbuildings for the household and a garden.

Residents of the neighborhood faced a major crisis due to industrial and economic changes immediately after the revolution, and the closure of the brick factory. After the closure of the factory, the majority of the population was left without jobs and without the possibility of subsistence. Because of this, the value of the land has decreased considerably, attracting the migration of the poor people. Thus, the Kuncz district kept its original characteristics, remaining a rural island inside an urban ensemble, being able to be defined as a ghetto, because it was allowed to decay through the negligence of the authorities, thus the first gypsy owners of the houses appeared.

Currently, the old workers' colony, located in the southwestern part of the city, has transformed the Kuncz neighborhood into one of the most problematic neighborhoods in Timisoara. The rapid development of the city did not reach Kuncz, where the inhabitants face problems worthy of the early nineteenth century (Fig. 1).



Fig. 1. Kuncz district at present

The community gradually expanded after 1989, currently about 800 people live here in 155 households, official figures, but the real figures are probably slightly higher, most of the inhabitants being gypsies. The community is not one of traditional gypsies, the inhabitants do not have a traditional customs. There are no visual elements to identify community members outside, maybe just the poor look (Fig. 2).



Fig. 2. Poor appearance within Kuncz district

The town hall is not interested in this community, all the elaborated documents completely exclude the true story of the former Kuncz labor colony (Fig. 2). Because of this, this space requires a more delicate approach and a starting point for more processes of urban and social revitalization, coherent community involvement, community development and equipping the

community with missing or deficient spaces and creating an asset for communities. in the same situation - the former labor colonies.

II. URBAN CONTEXT - PROBLEMS

The characteristic of the workers' colony is transformed into a ghetto-type space - the ghetto in the working class neighborhood. This feature is given by the fact that no one has the interest to fix something here, although there are many problems. Due to the fact that it was a working-class neighborhood attached to a factory, it was allowed to decay through negligence and became a ghetto because no one took care of the public space.

People live with the conviction that they will not have to live here long - the place has no future.

Thus, the main problems are (Fig. 3):

- poverty - lack of food, housing, education and health (approximately 70% of the population lives in poverty); poverty is the result of a combination of causes: poor infrastructure (lack of access to water sources, access to electricity, natural gas), difficult access to the community (unmaintained roads), income based on occasional sources;
- the absence of public utilities - the lack of roads and sidewalks inside and outside the community, made it difficult to communicate with the outside world, keeping the community isolated from the rest of the city;
- absence of the main functions - parks, playgrounds for children / animals, markets;
- lack of jobs - people spend a lot of time on the street, the street being a very important element for them, as well as a second home.



Fig. 3. The main problems in Kuncz

The risks in the area are multiple. Many hectares of land are just rubble, crushed with sledgehammer and broken in search of iron. We also find here all kinds of waste: toxic waste, industrial waste, areas with garbage. For each of these risk situations there is a specific "history", which certainly has nothing to do with the gypsy community in the neighborhood (Fig. 4).



Fig. 4. Multiple-risk area

At the level of the community's lifestyle, there are no differences, they all live in the same conditions, in inadequate and improvised houses. Poverty reigns among them, most living in the same living conditions, close as an educational, social and ethnic level, so it can be considered that they live in a homogeneous and compact community. Dwellings for this community are typical makeshift dwellings, often made of recycled materials (Fig. 5).



Fig. 5. Improvised housing

The exterior and interior arrangements are made with improvised, stolen or begged materials and depend on the needs of the house-

hold: collection of bottles, iron, wood, waste - collection of reusable materials. The physical and social isolation of these communities generates important problems for them, such as the removal of other sources of income, respectively decreases the children's chance for a better education - the case of school dropout being in proportion of 54%.

III. HYPOTHESIS – LOCAL SPECIFICITY

The specificity of the public space - the street - is given by the fact that the people here spend a lot of time on the street, the street being more important than the house itself. Thus, we can say that public space is not hidden, but is present everywhere, but untapped. One can see the importance of the street by adapting the notion of "house" according to their way of perceiving things. Thus, the author can understand a need for a feasible and sustainable strategy, by achieving distinct areas, differentiated by intimidation with sensory boundaries, not physical (differentiation of materials or texture, elevation of certain areas, differentiation by volume, etc.).

The neighborhood has organic streets with narrow streets with small sidewalks and crowded houses (specifically preserved from the labor colony). The street, as a public space in the ghetto, is a meeting area because it is currently an area with beaten earth, due to the fact that there is no infrastructure. This specific should not be destroyed by various urban arrangements (concrete pavers, sidewalks with curbs, etc.), so to preserve its authenticity, it is recommended to avoid landscaping with standard decorations, but prefer to provide appropriate furniture with local materials, all being designed by the people of the community, so as to integrate in the landscape and in the architecture of the place (Fig. 6).

You can see, along the street, in front of the houses a strip of green area, which strengthens the authenticity of the public space as a street. The public space must preserve its authenticity, and preserve its austerity and simplicity.

Adapted solutions must increase the importance of the place, so that the public buildings needed - the market for local products, kindergarten / school, fairs and seasonal festivals - had

to be examples of good practice for the whole community both in architecture and in arrangement and integration. in the landscape.

The street is considered to be the main element, the people in the neighborhood being permanently free, open to public and social spaces, not being locked in a building with certain rules to follow. The main law is the "law of the street" but under another guidance and another functionality, a law written under a flexible and personalized design with modular and flexible architecture, assembled and disassembled, like a nomadic community (Fig. 7).



Fig. 6. Street, public space



Fig. 7. Nomad community

This type of architecture reveals new views on the city and integrates the community through green links between main and disadvantaged areas, or even by moving furniture to different spaces in the city - community services come into direct contact with the citizens of the city. Thus, the author can say that, in the current context, the role of disadvantaged communities' returns, through connections and mobil-

ities specific to contemporaneity. Because of this, the urban development of these communities, due to specific and varied conditions, have great chances to offer people in the community an environment conducive to professional and personal development but also a connection with developed areas of cities, which shelter activities they must have, access and this type of community.

IV. OBJECTIVES – COMMUNITY

In order to find the best solutions for this community and for its participants, the main objective is to create an environment conducive to community development. The street - the public space - is also the children's playground, representing the main way in which they discover the world [3].

The street shelters the community, it being made up of 54% children, the vast majority being gypsy. Through this type of public space - the street - we want to solve the identified problems and create a "play" space for this community (Fig. 8).



Fig. 8. Community of Kuncz

The project must respond to the current situation in a sensitive and complex way, and incorporate many references from the urban structure and housing. Given the exact location, it must be a link between public space - street, and private - home, and intervene calmly and naturally in the urban structure.

COMMUNITY - a group of people living in a well-defined geographical area and / or united by common interests.

TARGET GROUP - a section of the community, for which the aim is to produce a change,

which can have effects at the level of the entire community.

BENEFICIARIES - group of people from a target group, for which a direct or indirect change is desired.

WHY?

- the community knows best its needs;
- generated ideas/solutions from the community;
- identifies and mobilizes local resources (human, material, financial);
- increases the capacity of the community to solve its problems.

V. METHODOLOGY

V.1 Kuncz

The studied area is located peripheral to the city center (Fig. 9), occupying a somewhat unfavorable position within it. It is a multi-ethnic neighborhood. I chose this neighborhood because the visual perimeter is of an unusual variety, being a unique element in the area. The sides that border the neighborhood contain discontinuous fronts, made up of houses withdrawn or not from the street, with constant heights and similar typology, segmented by streets typical of medieval development. The neighborhood can be likened to a rural island inside an urban ensemble, being delimited by the rest of the settlements, by clear physical limits. Because of this, the population here lives in a different world... a marginalized world, spending a lot of time on the street.



Fig. 9. Kuncz district within the city

An important aspect of street life is that of adaptability, and the ability to survive in the conditions imposed by the street. Thus, Maslow (Fig. 10) tells us that until you satisfy your physiological needs you cannot think of love, esteem and aesthetics. Maslow classifies the basic needs for a poverty-stricken community, so the problems identified in Kuncz say that there are no such minimum needs in this community [4].



Fig. 10. Maslow's pyramid

V.2. Case study compare Kuncz – Futok

In order to better understand the organization and functioning of these former working-class neighborhoods, a comparison is proposed between the Kuncz labor colony in Timisoara, which has now become a ghetto, and the Futok labor colony in Jimbolia, which has retained its original characteristics.

Both Kuncz and Futok emerged due to industrial activities, namely the emergence of factories. In both cases it is a question of building brick factories. The development of industrial activities necessitated the emergence of new living spaces, so that the foundations of working-class neighborhoods were laid.

The Futok neighborhood is located in the north-western part of the city, being originally a labor colony linked to the brick factory "Bohn" and initially populated by ethnic Hungarians, the word "Futok" of Hungarian origin would mean "fugitives" and it seems that it designates those who have abandoned poorly paid agricultural work in favor of industrial work) [5]. The Kuncz neighborhood is located in the south-eastern part of the city, being originally a labor colony linked to the brick factory in that area. The name of the neighborhood comes from

the owner of the brick factory, Joseph Kuncz. After World War II, Jimbolia officially became a city. The industrial function became dominant, so that in 1977, over 67% of the active population was employed in the city's industrial enterprises. The urgency of housing the surplus population required the construction, starting with 1959, of the first blocks of flats in the Futok neighborhood, and later in the station area [4]. The Kuncz workers' colony (Fig. 11) has an organic development, with individual and crowded houses, with narrow streets and sidewalks, and the Futok colony (Fig. 12) has a rectangular development, following a Cartesian network of streets, but with narrow streets and crowded homes. The blocks and a church also appear in the Futok colony, while they are not present in Kuncz. We can talk about orderly planning in the case of Futok, and disorderly planning in the case of Kuncz.

It can be noticed that both colonies are delimited by the city by different physical limits. In the case of the Futok neighborhood, it is maintained with well-kept housing, infrastructure, the presence of a church, and in the Kuncz neighborhood there is neglect of infrastructure, housing, non-maintenance of public space which led to social and functional isolation (Fig. 11, Fig. 12). What is remarkable about both colonies would be the fact that there is no central square, or a common public space for the whole community, as in Banat villages that have a central square with a church, so the street is considered a public space in these colonies.

History seems to go on in Futok, when the Kuncz district was allowed to decay due to the negligence of the authorities, although we are talking about two cities with a strong industrial history. Although the fate of buildings in working-class neighborhoods may have multiple histories after the 1990s: some of them were either sold to former tenants (block of flats - Polona 19 colony in Timisoara - colony established for the Smithfield factory), or were taken over by mayors and transformed into social housing, a smaller part were bought by investors and transformed into blocks of flats or offices, respectively we meet situations in which they were abandoned by the old owners and occupied by disadvantaged cat-

egories, the legal situation of buildings remaining uncertain (Kuncz case). Regarding the Futok colony, although it was a workers' colony, the houses themselves still reflect the typology at a functional as well as a structural, tectonic level.



Fig. 11. Kuncz, working colony



Fig. 12. Futok, working colony

Both neighborhoods were working-class settlements, but in the case of Kuncz, living conditions and access to infrastructure are much more problematic. Homes are often dilapidated, roofs cracked and water seepage. Extremely poor living conditions endanger the health of most residents in the area (Fig. 13-a & Fig. 13-b). The unique characteristics of the continuous and homogeneous public space are given by

the location and adequacy in a site determined by the local specificity and by the isolated evolution of the community. Without maintaining socio-cultural exchanges with the city or other localities, due to poverty and enclave, the community in Kuncz evolved autonomously and in isolation, and the typology of the settlement has been preserved over time. Although, it is very difficult to define what gives identity to this architecture, we will analyze the framework of the house and the household and we will notice that it possesses unique collective characteristics.



Fig. 13-a. House in Kuncz



Fig. 13-b. House in Futok

V.3 Analysis

In Romania there is no legal definition of communities with problems, for this reason the documentation started from an analysis of existing studies on poor communities, segregated communities and disadvantaged communities. The analysis of the literature showed that most studies on poverty and marginalization in Romania, considered the rural environment, as well

as community poverty at the commune level, and a very small number of studies analyzed the marginalization in the urban environment, at the level below -locality (neighborhood, area, etc.). Therefore, in the Romanian context, the development of a methodology for communities with problems at sub-locality level in the urban environment presents a novelty.

Almost all studies in the field indicate three main criteria for defining and analyzing different types of marginalized areas, namely: human capital (education, health, size and composition of the household), employment and living conditions. In fact, on-site research - any visit to the territory is an event for locals and an opportunity to exchange information. Any visit to a home or even a simple walk on the streets is a spatial and interpersonal interference.

These ghetto-type communities are fragmented between the “bad” and the “good”, between the self-proclaimed leaders imposed by the law of the fist and the “weak”. In these communities, helplessness predominates, accentuated by the permanent shame of living in an area with a bad reputation and associated with a strong feeling of disregard and discrimination by the majority of the population

An important aspect of the life of these communities is their relationship with the outside world, especially with institutions and authorities. The presence of the authorities in these communities is most often present through the provision of infrastructure and various social services, but they rarely manage to contribute to solving real problems. Unfortunately, there are situations in which local authorities contribute to the formation and deepening of the problems of these communities, through temporary, cheap solutions, without calculating the negative consequences of superficial interventions [6].

During the undergraduate analysis - Kuncz Community Center - there were some on-site visits and interviews with locals, and a general look was made with the difference that the field research left room to follow unexpected situations or events that appeared during field work [1].

Several key factors have been identified in both cases:

- the community is perceived differently from an ethnic and social point of view;
- “internal institutions” were identified: specific family and kinship structures, community rituals, spaces with symbolic meanings - street, cultural / linguistic characteristics, forms of cooperation and exchange;
- the existence, now or in the past, of development projects or other forms of intervention of some organizations, in order to facilitate or improve the local situation of the entire community;
- community profile: neighborhood of houses, improvised housing vs. housing itself, accessibility - the condition of the roads;
- behavior in public space - the existence of symbolic barriers, the use of public space, exclusion zones;
- visible processes and changes (Fig. 14-a & 14-b): homes under “renovation”, new constructions, improvisations, posters.



Fig. 14-a. Visible processes and changes, Kuncz
Fig. 14-b. Visible processes and changes, Futok

The traditional houses can be seen in the Futok district (Fig. 15-a & Fig. 15-b), where the influences of the city are more difficult to penetrate, while in Kuncz the old typology was destroyed (Fig. 15-c, Fig. 15-d, Fig. 15-e & Fig. 15-f). For the old houses, materials characteristic of the area where used, the construction material used being brick. In the case of Futok, the people who worked in the factories received the plot and construction materials, which shows a traditional construction of the houses preserved for the most part even today, while in Kuncz the land has lost its value in the past. led to the transformation of the neighborhood from a working-class one into a poor one, where poor people settled spontaneously.



Fig. 15-a & 15-b. Traditional houses Futok

It is assumed that the oldest houses in the built fund are those oriented perpendicular to the street. Coincidentally or not, these are the ones that contain on the pediment data and names of the families that founded or inhabited them. The houses developed with a long axis parallel to the street were developed as a later typology, some of the houses representing the development in time of the first typology, by extension with new attached constructions. One can notice a transition in time that makes the pediment of buildings go through. It is to be noted that in the case of houses “restored” or com-

pletely rebuilt, the old material was preserved and used in parallel with the new materials – alternating the solid bricks pressed with ceramic blocks with gaps.



Fig. 15-c, 15-d, 15-e & 15-f. Traditional houses Kuncz

Looking at the whole, the site and the location on the plot of the houses, regardless of their location in relation to the city, have some common characteristics. In both cases we can say that the street alignment is respected and the houses are in relation to the neighborhood with each other, with small lots specific to the working-class neighborhoods because the inhabitants were factory workers and there was no time for agriculture. We can talk about a “modern” lotion, as is the case today in the extensive areas of the communes near Timisoara (Dumbravita, Mosnita Noua, Giroc, etc.).

If the author compare the plot in Futok with that of Jimbolia, we can see that a square bounded by streets can encompass the entire district of Futok – different densities (Fig. 16). In this case we can say that the typology has been preserved, there have been no visible episodes of population change, which tells us that the membership has been maintained.

Similarly, can bring up the plot between Kuncz and Plopi, except that here one can observe a rectangular, clear, orderly plot in the case of Plopi, and a random, medieval development in the case of Kuncz, but in both districts the lots are small with cramped houses (Fig. 17). The plot is different in Kuncz because of the population change over time, here the membership has not been maintained.



Fig. 16. Futok / Jimbolia

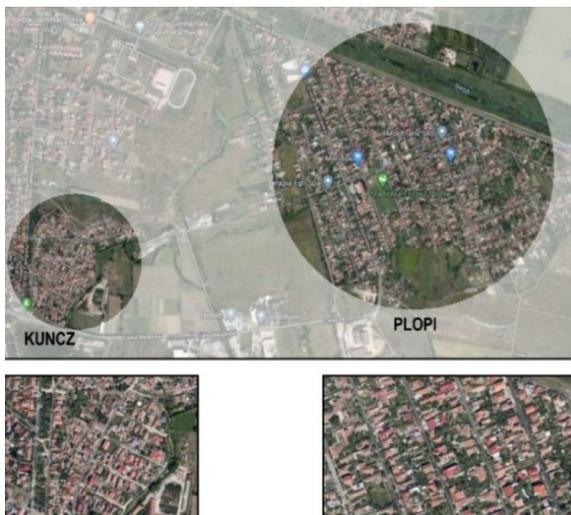


Fig. 17. Kuncz / Plopi

The relationship of public space – private space is the street as support of activities – the meeting area, because there is no market or a public space intended for all. Indeed, where there are no clear boundaries between several plots (Kuncz case), where the land is unencumbered, where there is no separation between the street and the courtyard, the dwellings are constituted in nomadic, and the space between them forms a continuous relational in which the public life unfolds, depending on the needs, in one place or another, moving from one dwelling to another (Fig. 18-a & Fig. 18-b).

Basically we are dealing with a continuous and homogeneous space, with a street market, an

agora, in which the houses are only topographical landmarks. The nomadism of social life stems from the lack of a hierarchy at the family level. If the families of Kuncz had been more affluant then there would have been a need for degradation. There are, rightly, fences, but they have rather symbolic role, they are discontinuous and the settlement can be traveled not on the road, but through the courtyards, without opening gates or jumping fences.

The distinction between the private public space is little significant: the public space – street, borrows private characters (a horse can appear directly in the street, in the street are stored personal things or a partial and temporary enclosure can occupy abusive lymathe street space) as well as the public character of the market (gatherings, announcements, trade, etc.).



Fig. 18-a. Public space, Futok

Fig. 18-b. Public space, Kuncz

Public space derives from the relationship between full and empty: houses are small, low and isolated with small lands – the image created is one of non-delimitation, of non-determination, of freedom. At the representative level we cannot say that public space is more important than housing, as long as without housing, public space would not have existed, most of the time is spent in the social continuum determined by the street without converging at one point or another.

The houses seem to be oriented regardless of the cardinal points, following the street and the

relationship with access. Without a tradition of the community, in Kuncz, each household is an experiment that adjusts from year to year according to the needs of the present, this tradition being present in Futok but less visible. The reality is that no construction pursues any purpose other than adequacy to immediate needs. In the courtyard, apart from the household annexes, there are also small production workshops.

In an attempt to identify an architectural language of dwellings, i.e. built elements that can be realized about the type of space, its nature, the symbolic load, the most representative would be the porch as a semi-private architectural element and, at the same time semi-public that makes the transition between the “weak” space of the court and the threshold of the house. It suffers here a mutation, transforming from a space of passage between semi-private and private, into a space of passage between semipublic and private, the difference being subtle, nuance.

It can be easily noticed, at the level of the plot where the enclosures have a symbolic role, at the level of the public-private space relationship – street – a functional triangle street – courtyard – house, and at the architectural level the sizing of the dwellings and their actual execution confers flexibility, and together with the vernacular fill the lack of specialized spaces. All these architectural details can be found in other working-class colonies, the characteristics of Futok being related to the Banat villages founded by the “svabi”, and the characteristics of Kuncz can be found in the former working-class districts that have become ghettos today. The architecture here is largely a tribute to the existence of the brick factory. It is interesting how the community has chosen to perpetuate forms and change the aesthetics of the place over time and that all new constructive systems have subscribed to traditions, nuanced them and giving them additional riches.

VI. CONCLUSIONS

The proposed strategy refers to the physical arrangement of the public space – the street, but also to the social relations between the individuals of the community. However, we will try

to find solutions to current problems in disadvantaged communities. The solutions are found if we understand the past and future of these working-class neighborhoods.

The importance of the street as a public space, disordered housing, lack of infrastructure and social relationship with the rest of the areas, is not at all random, because the vision of the present is the key element that gives value to the current and future community. The street, as a point of maximum vitality, the mirror of times and social structures, speaks, hears, sees, imposes, excludes, lives and tells, being the great sign of identity.

The solution will have as its starting point a series of questions that make the project balance between the idea of efficiency (which leads to printing) and the need for identity (involving personalization), between the need for socialization and that of intimacy, between flexibility and rigour, between different intentions of densification and scenario alternative occupation of the site at different stages of time.

In this context, the street interface will be understood by the use of public space: the public common space is made up of sequences of inland streets, located in turn in its interface area with the city streets. The atmosphere of the place is given by the street, used as a social and leisure space. The equipment of this space requires an arrangement that integrates into the landscape, with an architecture designed by the people of the place, with a street profile with tree alignments, so that a mini-orchard is created in front of the houses - which contributes to the ambience of the public space.

Similarly, in front of the house urban furniture, like the bank, invites the community to socialize in a suitable space, because it represents a village settlement. The common space will be suggested by an izlaz, i.e. a green ring – the open field on the edge of the neighborhood which is currently a mountain of garbage (Kuncz case) – a place for animals left free (horses – being a nomadic population), but also for games, meetings, socialization, etc. This green ring will bring money to the entire community and be a filter of interaction with the rest of the city.

Thus, in addition to the varied common space,

each house has its own private courtyard which is determined by the way of distribution of houses on the ground and which customizes and nuances a filter between semi-private and private spaces. The ensemble includes more house typologies, all having inner courtyards in relation to what happens inside and outside, but which can be shaped according to the need of the space, which gives variety to the space.

Thus, it is proposed to transform the street from the diploma project into proposals aimed at improvement and punctual interventions related to public space – street as well as private space, the courtyard and street fronts, as well as activities that mobilize the public space. The specifics of the street should not be destroyed, but helped to fulfill its true function, that of public space, because there is no market to take over this feature. Such a place, once used for the purpose shown, creates events that invade the necessary space and the aura in which it will take place – the street. The facilities will be made traditionally, with local materials and technologies and as simple as possible, avoiding typical urban landscaping, often inconsistent with the specific ambience of the place. The street space is perceived as a unitary space, without artificial segmentation/levelling, and will be highlighted by locally made furniture with natural and recyclable materials. In addition, there will be highlighted by minimal landscaping (banks or trees) objects such as historical monuments, fountains, located within the street space.

When talking about the ambience of the street, it is important to keep in mind the part of the furniture that marks and accompanies it permanently. Thus, the street space as well as he in the immediate vicinity of the household is animated with furniture for staying specific to rural areas, such as the benches in front of the house, but also with furniture such as locally made trash cans. The landmark elements remain highlighted by the way they are treated and the position they occupy in the public space, the place will be able to be marked with vegetation or a few places to stay, depending on the context. The preservation of these monuments will be done with a more restrained, discreet appearance.

It is important the relationship along the water

course, in both cases, the relationship with it being quite close and having a special character. It is important that the banks of the waters that cross the districts, sometimes defining for the morphological structure – Kuncz, are treated in a landscaping manner. It is recommended to arrange direct access to water at several points along the course route by placing gravel steps or ramps and arranging wooden pedestrian pods. The banks will be preserved and arranged as naturally as possible, with areas of specific high vegetation, river stone grass and gravel.

Currently, an important factor is the pandemic caused by COVID-19, which requires strict hygiene and social distance, a sudden stop of human activity that cannot be estimated over time. How will this community understand the term pandemic? Does this community understand to wear masks on your face every day? Wash if housing conditions are below the poverty line? Is this community able to adapt to current requirements? What will the street look like with social distance in such a pandemic and what is the ability of people in the community to understand the effects of the pandemic? This requires an understanding of how they perceive public space as the street and the exchanges that have taken place in the street, as well as the relationship between public space and private space.

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