

LAND OF FĂGĂRAȘ – A TOP ROMANIAN TOURIST DESTINATION IN 2020

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Abstract: *The Land of Făgăraș is a unique location at the heart of Romania, which distinguishes itself through its historical and cultural richness, being declared the tourist destination of 2020. The Land of Făgăraș has this important distinction because its geographical position attracted a population with the vision of forming a community. The growing attractiveness for tourists is reflected in the positive trend of tourist traffic and revenue from tourism and various activities. This study will use some of the results obtained through a project called “Mapping the intangible cultural heritage in the Land of Făgăraș” which started in 2018 and ended in 2019. This study aims to present, on the one hand, the results of this project, such as intangible cultural heritage resources of strategic interest in Land of Făgăraș and thematic cultural routes in this region and, on the other hand, to give proof that this region deserved to be one of the top destinations as regards the Romanian tourism.*

Keywords: *Cultural heritage, Community identity, Tourism.*

1. INTRODUCTION

Numerous current global issues do not respect borders, for example, global warming, changing power relations and implicitly international relations, crises, wars and terrorist attacks in countries that represent tourist destinations references. We can think of places such as Tunisia, Egypt, France, and others. All those issues have forced tourism management and marketing organizations to rethink their strategies by focusing on different tourist destinations. According to Bolborici (2020), since 2020 we have started to face a new reality: the current outbreak of the new coronavirus (SARS-CoV-2) which has affected every person, personally and professionally (p.71).

In this context without any doubt, tourism is one of the most affected fields all over the world and the state of uncertainty will continue to persist for a long time from now.

For many European Member States, regions and cities, tourism has an important contribution to economic and social structures; tourism provides jobs and vital income, often concentrated in regions that have very little other sources of employment, and employment that involves low-skilled workers, according to European Commission (2020, p. 2). As we can see, today's economic ecosystem has been severely affected.

Tourism is present in different types of areas and regions: urban centres, islands, coasts, rural areas, remote and outermost regions of the EU. Tourism is considered the backbone of the econ-

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omy for many states and the regions of Europe differ in their dependence on tourism activities. The impact is strong in the case of islands, coastal and wilderness regions, given their dependence on tourism activities or dependence on international air transport. Rural areas with limited connectivity and which are dependent on tourism have also felt a strong impact, according to European Commission (2020, p. 9).

Since the beginning of the pandemic, all Member States have implemented restrictions on non-essential travel, which are often accompanied by the obligation for cross-border travellers to remain in quarantine. The EU's external borders have been closed for non-essential travel and many Member States have temporarily reintroduced internal border controls, according to European Commission (2020, p. 3). This meant that suddenly, millions of European citizens, and others, could no longer travel for business, study or leisure.

Under these circumstances, Pop stated (2021), Romania seems to be a country with strong touristic potential, due to the variety, beauty and originality of the natural and anthropic resources (p. 44). In the light of this context, the Land of Făgăraș, which is a unique spot at the heart of Romania was declared the tourist destination of 2020.

This paper is a part of a broader project named Strategic mapping of the intangible cultural heritage of the Land of Făgăraș, developed between 2018-2019; the project is based on the theme of Culture. The theme is the cultural identity of the Romanian village: the ethnographic basin of the Land of Făgăraș. Strategic directions are focused on safeguarding the intangible cultural heritage. This project was initiated and conducted by Dana Sorea, Ph.D. Senior Lecturer at the Faculty of Sociology and Communication at the University of Brașov and was implied by an interdisciplinary team, with 16th members, specialized in the following fields: sociology, social work, economics, music, alimentation and tourism.

The project covered all six areas of intangible cultural heritage as set out in the Convention for the Safeguarding of the Intangible Cultural Heritage — ratified in 2003 at the UNESCO General Conference. According to the UNESCO (2003), Convention for the Safeguarding of the Intangible Cultural Heritage, from Paris 2003, the “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

In the same UNESCO (2003) convention it is mentioned that the “intangible cultural heritage” is manifested, among other things, in the following domains: 1) oral traditions and expressions, including language as a “vehicle” of the intangible cultural heritage; 2) the performing arts; 3) social practices, such as rituals and festive events; 4) knowledge and practices concerning nature and the universe; and 5) traditional craftsmanship. Also, the UNESCO (2003) conventions text describes “safeguarding” measures. These safeguarding measures are aimed at ensuring the viability of the intangible cultural heritage, including: the identification, documentation, research, preservation, protection, promotion, enhancement, and transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage.

To safeguard and capitalize on the intangible cultural heritage of the Land of Făgăraș, the objectives of this project were: mapping the intangible cultural heritage of the Land of Făgăraș-Brașov; identification of intangible cultural heritage resources of strategic interest for the Land of Făgăraș-Brașov; highlighting the priority directions for safeguarding and capitalizing on the intangible cultural heritage of the Land of Făgăraș-Brașov; and setting up a network of thematic cultural routes in the Land of Făgăraș-Brașov.

Members of this project have done research in this direction on the communities in the Land of Făgăraș. As an ethnographic area, the Land of Făgăraș is within Brașov and Sibiu counties and the project targets the central and eastern parts of this ethnographic area, primarily located in Brașov county, and respectively including the villages of Hoghiz, Comăna, Părău, Șercaia, Mândra, Hârseni, Beclean, Voila, Drăguș, Viștea, Ucea, Recea, Lisa, Sinca, Șinca Nouă.

As it is well known, according to Duxbury, Garrett-Petts & MacLennan (2015) the mapping of intangible cultural heritage is part of cultural mapping, which is defined as a systematic tool for involving communities in the identification and registration of local cultural assets, with the intention that this knowledge will then be used as a source of information for collective strategies, planning processes or other initiatives (p. 2). According to Sorea (2009), mapping highlights local cultural differences, considered a resource for strengthening community identity.

The research carried out in the project was of a qualitative type, being made through direct observations, semi-structured face-to-face interviews, and a series of social documents were also collected. The project team had the first meeting to know each other and discuss project objectives in April 2018. Then, the villages of the Land of Făgăraș were assigned to different teams and members, to prepare and carry out the field research. Thus, the field research strategy was outlined and its calendar was elaborated, and the documentation tasks were distributed. In the first stage of the project, the documentation stage, seven semi-structured interviews were conducted with local specialists in heritage issues: at the Brașov Ethnographic Museum: The “Valer Literat” Country Museum of Făgăraș; County Centre for Preservation and Promotion of Traditional Culture: The Negru Vodă Făgăraș Foundation; and at the ASTRA Sibiu Museum of Transylvanian Civilization.

During June/July 2018, the sociologist’s members of the team travelled to the Land of Făgăraș conducting sixteen in-depth interviews on the topic of intangible heritage resources with representatives of communal town halls, including tourist information and promotion centres. These interviews used information obtained in the previous documentation stage. As well, an inventory with regard to the dimensions of different heritage resources and contacts had been established in order to conduct the next step in field research. This stage of the research took place in September 2018, continuing in October 2018 and in the first half of February 2019, when the researchers returned to the field to complete and deepen the information obtained.

During the research internships, direct observations were made on specific cultural events and practices, interviews with well-informed persons/locals, which were collected through audio and video recordings, and social documents (such as photographs). Based on the information obtained in the field research, mapping sheets were drawn up for each of the villages. In these sheets, each corresponding to the dimensions of the intangible cultural heritage, the results of the processing of the interviews were recorded (the interviews were partially transcribed or summarized). Where appropriate, the information obtained in the field was supplemented with

information from initial interviews, documentation, and studies “etno.braşov.ro”, mentioning their source. These documents make up the Map of intangible cultural heritage resources of the Land of Făgăraş.

As mentioned above, the overall objectives of the project were focused on mapping the intangible cultural heritage and identifying the intangible cultural heritage resources of strategic interest, identifying the directions for safeguarding and capitalizing on the intangible cultural heritage and setting up a network of thematic cultural routes in the Land of Făgăraş.

This paper will present a part of our results and will try to justify why the Land of Făgăraş has been designated one of the top destinations of 2020 in Romania.

2. MOTIVATION TO CHOOSE – THE LAND OF FĂGĂRAŞ AS A TOURIST DESTINATION

A simple internet search about the Land of Făgăraş instantly brings forth a multitude of information all centred around the idea that it is one of the most popular tourist regions to visit, as declared by Romanian tourism bloggers as the ‘Tourist Destination of 2020’ (according to Tourist destination, 2020).

Why is a tourist destination preferred? In order to understand and predict the travel decisions and consumption behaviour of tourists, tourism researchers have recognized the importance of understanding the reasons for travel, motivations and attitudes of people towards tourist destinations. Many authors see motivation as a major determinant in the behaviour of tourists. The concept of need underlies most theories of motivation. According to Pizam, Mansfeld, Chon (1999), needs are seen as the driving force behind motivating behaviour and it is assumed that in order to understand human motivation, it is necessary to discover what needs people have and how they can be achieved. Mill, Morrison (1985) considered travelling as a need or a desire to be fulfilled and showed how the theory proposed by Maslow about the hierarchy of needs related to the motivations for travel.

Similarly, the motivational factors for travel proposed by Graham (1977) may be related to Maslow’s hierarchy of needs; he argued that there were, in principle, two factors influencing the decision to travel: impulse factors (push) and pull factors (the push factors and the pull factors). Push factors are those that stimulate people to travel (internal factors as an escape, nostalgia) and pull factors (external factors) which are those that influence the decision on the destination of the trip. Crompton (1979) continued Graham’s research and identified a few reasons why people travel, seven socio-psychological reasons, which are the push factors: escape from a commonplace, self-exploration and evaluation, relaxation, consideration, retreat, improving family relationships, and facilitating social interaction. He also identified two cultural reasons, pull type, which were related to novelty and education (p. 416).

Mannel, Iso-Ahola (1987) identified two main types of push and pull factors, related to personal and interpersonal levels. They suggest that people are motivated to travel to leave behind personal and interpersonal issues in their environment to gain compensatory, personal and interpersonal benefits from their chosen destination. Krippendorf (1987) argues that, while on the one hand, people travel with the motivation to “move away from” rather than “move” towards something; Bertrand (2016) argues that, on the second hand, the motives and behaviour of tourists are signif-

icantly self-oriented (p. 24). According to Mannel, Iso-Ahola (1987), the reasons for the decision to travel are: recovery and regeneration, compensation and social integration, escape, communication, freedom and self-determination, happiness and stress relief.

According to Solomon, Bamossy, Askegaard & Hogg (2006), the decision-making process of an individual is influenced by both internal and external factors such as culture, subculture, social class, reference groups and situational factors. Culture is the broadest and most abstract factor among the external factors that influence consumer behaviour. The importance of culture in studying consumer behaviour is that it creates people's sense of identity and what is acceptable behaviour in a society. Each country has certain cultural traditions, customs and values that marketers need to understand as they develop marketing programs, they need to know that changes in a particular culture have an impact on how companies market their services and products (p. 498, 499).

Subcultures are groups or smaller segments of people whose beliefs, values, norms and patterns of behaviour differ from the larger, dominant culture. These subcultures can be based on age, geographical, religious, racial or ethnic differences and are also important for marketers due to their purchasing power and marketing patterns distinct purchase. Social class is an important factor in terms of consumer behaviour and decision-making and according to Solomon et al. (2006), provides a natural basis for market segmentation; social class refers to groups of people who share similar lifestyles, values, norms, interests and behaviours and are classified according to occupational status, level of education and income; a reference group is a group whose presumed perspectives or values are used by a person as a basis for his or her judgments, opinions, and actions (p. 350-355).

According to Solomon et al. (2006), consumers use three types of reference groups (associative, aspirational, and dissociative) as a guide for specific behaviours, even when groups are not present; aspirational groups are groups that people want to belong to and dissociative groups are groups that people do not want to belong to (p. 350-355). Within a group, people socialize and express their opinions about certain aspects of life, so individuals can be influenced by the dominant vision of a group and conform to the values, beliefs and behaviours of the majority of the desire to be accepted. With time individuals take over and internalize the rules of that group. The family can also be an example of a reference group that can influence the decision-making process, and according to Omodafe (2015) family members can have a variety of roles in the decision-making process.

According to Stremțan, Bolog (2008) situational factors are made up of elements specific to the moment and place in which the behaviour of the service consumer is manifested; they are the basis for the need and the purchasing decisions; situational factors refer to all those factors specific to a well-defined situation in time and space, factors that do not result from knowledge of personal attributes (intra-individual) and those that characterize the stimulus (chosen variant), but which have a demonstrable and systematic effect on current behaviour (p. 3).

Coming back to our case study, the Land of Făgăraș has been designated The Tourist Destination of 2020 in Romania. Of course, we take into account the multitude of specific elements in the area.

Located in the centre of the country, 200 km from Bucharest, the Land of Făgăraș area is a historical land in Transylvania composed of mountains and valleys. The Land of Făgăraș is located along the middle course of the Olt River, with its centre being the medieval fortress of Făgăraș. The region stands out for its leisure activities, cultural and historical attributes, thus being an ideal destination for an active mini-holiday.

On July 15th, 2020, there was an official promotional video of the Land of Făgăraș released in which tourists were informed via the internet that they could use a website for booking accommodation in the region. The platform “www.tarafagarasului.com” belongs to an inter-community development association, which was established by several localities from Brașov and Sibiu counties. The aim is to promote the beauties of the area, the customs, traditions, objectives and history of the Land of Făgăraș. The Land of Făgăraș is a wonderful tourist destination, being one of the most diverse areas in Romania, ranging from physical attractions to gastronomy, from history to geology. Being such a good territory from a geographical point of view, the settlement has developed its own customs and traditions. The villages of Făgăraș still preserve that form of settlement from the time of the ancestors: in the centre of the village, the church followed by the town hall, the school, the cultural centre, and finally the pub. The Land of Făgăraș is endowed with a diversity of elements of cultural-historical heritage.

From the research conducted in villages in the Land of Făgăraș we discovered that indeed there are present each of the plurality of elements that attract tourists. We refer especially to those related to the beautiful landscape, the architecture of the houses, the specifics of the gastronomies, the particularities of the local music, and so on, all of which reflect the history of the area. The field research revealed many intangible cultural heritage resources of strategic interest. As is well known, strategic resources have great potential to create community attachment, strengthening the sense of belonging and the sense of local pride, but at the same time, they can be used effectively in the direction of tourism.

Thus, the most valuable resource of intangible heritage that the locals specified in the field interviews was the tradition related to the Lads group; this group is active from St. Nicholas to St. John (between December 6th until January 7th). The practices of the group are linked to the specific traditions of the winter holidays in which they carol for the inhabitants of the communes accompanied by a group of musicians. Another element of the intangible heritage of the Land of Făgăraș is related to folk costumes. This type of specificity is only demonstrated in this example of the Lads group, however, the popular costumes from this area are unitary from the point to an outsider, but with ornamental and chromatic particularizations found within each village.

Regarding women’s costumes (which are different for girls and married women) there are two typologies: on the one hand, the old costume of the area and includes the blouse named “ie” with fabric ornaments, dress and colourful apron, woven or (more recently) printed with flowers; and on the other hand, the black and white suit, the specific Romanian blouse “ie” with ornaments sewn in black, the black vest and black apron over the white skirt. Ia – this specific Romanian blouse, is a women’s blouse characteristic of the Romanian national dress, made of white cotton, linen or borangic fabric and adorned at the neck, chest, and sleeves with stitches usually in geometric motifs, with butterflies and beads. In 2020, Romania has started the official steps for the introduction of the Romanian blouse “ia” as a heritage element on the UNESCO Patrimony Representative List.

The field research has also shown that the Land of Făgăraș reveals a consistent foundation of stories, legends and beliefs, information about fairies (“iele” is the Romanian word), undead, giants, devils disguised as boys, all of those may be reasons to attract tourists interested to come in the area and find all these spectacular legends and beliefs directly from the locals. Fairies (ielele) are imaginary beings in Romanian folk mythology, portrayed like pretty girls, dressed in white, appearing only at night, enchanted by singing and playing of their men, which have negative powers.

In the Land of Făgăraș, a lot of romantic songs are sung at parties, for example, from Crihalma we obtained recordings for 28 romances. Besides folk songs themselves, romance constitutes a significant part of the collective repertoire. In this area there are a lot of young singers of popular music. In interviews from almost every village there is the mention of two to three singers with local repertoire of pieces. At Șinca Nouă village, with the support of the City Hall, there is a choral ensemble, founded in 2003 and having, as members, villagers of various ages and occupations. The ensemble is the laureate of several editions of the “Buna Vestire” Festival from Viștea de Sus; it has been present in various folklore shows on local television and at religious services in the village or other localities in the Land of Făgăraș. At Șinca Nouă there is also an ensemble of popular games, established in 2007 which mainly promotes the popular games and costumes specific to Făgăraș Country. In the repertoire of the ensemble, which has participated and is a laureate in various international folklore festivals (from China, Chile, Turkey, Belgium, Germany, Greece, Poland, Austria, Portugal, and Italy), there are also games from other folk areas of Romania. Șinca Nouă also has a fanfare, founded in 2012 and has 22 members, children and young people. The marching band has in its repertoire pieces of folk music, patriotic songs and specific marching band music.

Regarding the local gastronomy, the housewives from the Land of Făgăraș prepare a lot of pies, savory or sweet, on a tray or baked individually, in oil and cooked on a hob or on a stone. They are a constant of the local gastronomy. Eating habits are structured according to the seasons, to the fasts over the year and the great Orthodox holidays such as Christmas Eve or Easter. There is a specificity in terms of local cuisine, for example, during Christmas holidays sausages, drum, smoked meats, smoked ribs, roast meat kept in earthen pots, cabbage (“sarmale”) and homemade pita or bread are eaten. On Epiphany day, locals eat pork dishes and indispensable noodle soup. On the Easter Holiday lamb dishes, for example, lamb steak, lamb stew, lamb soup, sweet bread (simple and with various fillings, named “cozonac”), cheese pies, eggs painted with leaves, onion and fish are eaten. In this area during the spring nettles prepared in soup and as the main dish are served, accompanied by salad, other soups and various cheeses. In summer the food is more consistent, to ensure the energy of the fieldwork. Chicken soup, chicken stew, pork *pate*, omelettes with polenta and sour milk, bulz (polenta with cheese, a local speciality), urda and telemea which are both local cheese specialities are served. Autumn is predominated by sheep meat and cheeses, such as burduf, a strong cheese wrapped in sheep intestine and telemea, both delicacies.

Many of the villages in the Land of Făgăraș have local museums that contain art collections. For example, the “Gheorghe Radocea” Museum in Bucium village has icons on glass, old pottery, old peasant furniture, pieces of fleece from all ethnographic areas of the country, and various fabrics such as towels, clothes, carpets, barks, tap, clay pots for cooking, “hearth with *cujbă*” (*vatra cu cujbă*) for the kettle, pita (bread) ovens, and so on. Some villages have grain mills, for example the mill from Bucium and the watermill found in Ohaba.

Our research has shown that a series of tourist attractions can be introduced in the circuit of already established ones, such as Brâncoveanu Castle from Sâmbăta de Sus, which was built at the end of the 18th century and was renovated, but is not yet open to the public; the Orthodox Monastery from Sâmbăta de Sus, in which one can also visit the Fountain of Father Arsenie Boca; the Sâmbăta Chalet in which one can find the prison cell of Father Arsenie Boca; and on Sâmbăta de Jos where one can visit the Brâncovenească Orthodox Church, which also includes the horse farm with the famous Lipizzan horses. In Recea village, tourists can visit the place where the border guard regiment from Orlat was housed, founded by Queen Maria Theresa at the end of the 18th century from Năsăud to Orlat to defend the Austro-Hungarians, the Romanians, the Turks, and the

Russians from beyond the mountain border. These barracks were exactly where the school later operated. Another place of attraction in Recea could be the brandy boiler from the Breneș family, where besides the fact that tourists would see how “țuica” (which is a traditional Romanian brandy) was produced. Tasting and sale events can be organized. Also here you can see the collection from the house of the sports teachers, such as Ioan (Nelu) Avram, who collected traditional objects, clothes and made a small museum in his house. Another tourist attraction of the area is represented by Văltorile de la Lisa (<http://www.lavaltori.ro/>). From 1850 until now Lisa is proud to be the oldest system of traditional installations through which wool is processed, in the place called La Văltori, which has been inherited from generation to generation.

In Dejani village tourists can visit the Dejani Orthodox Monastery, the Dejan Valley, the mill and the old fountain from the 18th century that are there. In Berivoi, there is also another Orthodox Monastery, which was burned and rebuilt, the Berivoi Valley and the Radului Valley offering picturesque natural landscapes. In Săsciori you can visit a beautiful old church with walls of 70 cm, with small windows and a wooden tower. In Veneția de Jos you can visit the village museum coordinated by the village priest where you can see spinning and weaving utensils, folk costumes, as well as some old icons on glass, but also a collection of old photos with the local traditions and the people dressed in old costumes. At the village museum from Veneția de Jos, you can see handicrafts, folk costumes, icons and objects of worship discovered in the attic of the parish house during its renovation. A less known aspect but also interesting is that from the discussions we had in the field, locals say that the name of the village comes from the Venetian colonists settled in the Land of Făgăraș to facilitate trade of salt to Italy, Venice.

From the field interviews, the locals stressed that the area deserves to be intensely promoted as tourist routes and the following traditional landmarks, such as: The Orthodox Monastery of Breaza; Colții Brezii (is a mountain with an elevation of 1534 metres and prominence of 41 metres in the Făgăraș Mountains); the Ruins of the Black Water Fortress; Urlea Chalet; the Lisa and Breaza Holiday Villages; the Urlea Lake. One can also visit an old wooden house from 1870, the Church from Pojorta built in 1904 (which was a Greek-Catholic Church), and the hermitage site of Breaza.

The Land of Făgăraș attracts tourists due to the beauty and peculiarity of social practices, rituals and numerous festive events in which they can take part either as mere observers or directly involved. The performances are outlined starting from the religious practices, those being related to the marking of the Christian holidays such as carol performances, folk dances and balls organized at the local cultural centres. Given the history of the area, craft traditions can be organized sitting, as a workshop for learning traditional stitches, but also for learning various craft arts. For example, in the village Grid there is an old blacksmith's shop, the workshop has old tools, the blacksmith (his name is Iepure Ion) in the interview told us that he is willing to teach someone younger to work with this old art. Tourists interested in sports activities can take the opportunity to attend sports competitions because in the village of Copăcel there is a large sports base, where sports championships are organized (for example the county volleyball championship).

3. CONCLUSION

In this context, the concerns regarding the conservation and safeguarding of the intangible cultural heritage resources materialized in activities such as summer schools, museum exhibitions, workshops, festivals, thematic excursions should easily obtain the support that is being sought

for The Land of Făgăraș. Using the information obtained in field research, we propose some ideas for thematic cultural routes. They can be configured in different ways, depending on the context. For example:

1. The route for learning Christmas Carols. We propose a route of one or two days, during the winter holidays. The group of tourists would visit the Lads group to strengthen their own repertoire of carols; Once plans to visit are made, the boys will be dressed in folk winter costumes (their carolling costumes); this activity can be combined with offering dishes specific to the holiday gastronomy. The route may include visiting the two groups from Sâmbăta de Sus at the end of the first day, correlated with accommodation at the Sâmbăta Climate Resort and visiting the Orthodox Monastery from Sâmbăta.
2. The route to accompany carollers. It is possible to make a route of one or two days, starting with Eve and the first day of Christmas; depending on the day of carolling in the villages of the Land of Făgăraș, tourists have the opportunity to accompany carollers (during the day the Group of Irozi and in the evening Lads group), participating in the last village on the route at the closing ceremony of the carolling (tourists can assist with the ritual washing at the river of the boys from the group and participate at this game). This moment can be combined with serving traditional Christmas gastronomic products.
3. The route to the Monasteries of the Land of Făgăraș. We propose a religious tourism route, of one or two days, with the possibility for the tourists to book accommodation in the Climatic Resort on Saturday; in this tourist route one will visit the functional monasteries in the area, as well as the places preserved in the collective memory as belonging to some old places of worship, destroyed in the 18th century. The circuit can be combined with the participation at the Festival of Religious Songs “Buna Vestire” from Viștea Village. If the tourist route takes place on fasting days with a release to eat fish, a meal can be offered of local fasting products and fish, considering that in the Land of Făgăraș there are many trout farms.
4. With regard to cultural experiences in the Land of Făgăraș we propose a one-day route consisting of visiting the villages from Olt River (on both banks) with Hungarian inhabitants and vestiges of the old Saxon inhabitants. Also churches and the local museums in the villages can be visited. A brunch can be organized with the specific gastronomic products from the Hungarian cuisine (at Hălmeag village) and Saxon (at Cincșor village).
5. Considering the route regarding the oral history in the Land of Făgăraș, we propose a one or two-day route that includes visits to several storytellers willing to share their memories of the anti-communist resistance (storytellers identified from field interviews in Drăguș and Viștea de Sus), plus local stories, legends and beliefs. The Museum of Canvas and Stories from Mândra village can also be visited.
6. The route learning about the past of the folkloric heroes and characters in the Land of Făgăraș – we propose a one or two day route in the Land of Făgăraș that will highlight the activity of some personalities who have roots in this area, for example, Dimitrie Gusti who was a Romanian sociologist, ethnologist, historian, and professor at the University of Iași and the University of Bucharest, and served as Romania’s Minister of Education in 1932–1933; he was elected a member of the Romanian Academy in 1919, and was its president between 1944 and 1946, but most importantly is known as the main contributor to the creation of a new Romanian school of sociology. In this regard the museum in Drăguș, another prominent figure in the area is Valer Literat who was a Romanian teacher, priest and historian can also be visited. The memorial houses and/or monuments of different historical figures born in the area can also be visited, for example, Ion Codru Drăgușanu who was a Romanian writer, memorialist, participant in the

Revolution of 1848 - 1849, and Octavian Paler who was a writer, journalist, editorialist and Romanian politician.

7. Considering the route for crafts and craftsmen from the Land of Făgăraș it is possible to make a one-day trek, including visiting the mills from Ohaba, the whirlpool from Lisa, the Museum of Canvas and Stories from Mândra and the furriers from Drăguș. A brunch with specific sandwiches can also be organized, where buffalo cream and honey are served at in Lisa village. The administrators of the museum complex are also beekeepers.

The field interviews highlighted that good management with regard to local interest for the cultural heritage requires an involvement with the status of event counsellors of the community elders on the one hand, and, on the other hand, of specialists from institutions with responsibilities in conserving and safeguarding heritage resources, or *moștenire* as we like to say in Romania. The Land of Făgăraș has many resources for travel, education, and creating human bonds and its inhabitants are aware and proud of this gift they can share. Differences in customs, dress, gastronomy, songs differ between villages, even within a few kilometres. This only indicates the depth of these resources. Even though the Land of Făgăraș was designated the tourist destination of the year, the institutional strength of revitalization and support of tourist destinations in the Land of Făgăraș highlighted that touristic changes could be intensified by greater promotion, not only nationally, but even internationally.

Finally, we can say that in the Land of Făgăraș there is an ability to see the world anew, but through old eyes. Eyes and personalities that are timeless and fundamental to understanding our modern world and its strife better. With regard to the global misfortunes mentioned in the beginning of this paper, these areas in the Land of Făgăraș can show us the need to care and learn from traditions that are not globalized, material based, or invasive, but are ways of living that can attune the people who visit them towards learning ways of approaching life, that they may carry back to their homelands and share. It should be stated that the Land of Făgăraș is not a Disneyland, nor is it a Cancun. No, it is a place where people who can survive any storm are inviting you to learn how to deal with the outside world. This Land of Făgăraș is a gift.

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