

Culture route on Hârtibaciu Valley, Sibiu County, Romania. Case study: the tourist villages of Altâna and Hosman

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Abstract— Sibiu County became a household name as a top tourist destination in Romania (as well as areas along the Black Sea coast, Bucovina, Maramures, Prahova Valley or Bran-Moeciu) both for the Romanian tourists, and especially for foreigners (mainly within cultural tours, but not only).

This status is conferred, inter alia, by the international recognition of the cultural city of Sibiu, the main attraction popularity among the tourists being: Sibiu, Mărginimea Sibiului, UNESCO sites (Biertan, Valea Viilor - Tarnavelor Area). Mărginimea Sibiului, for instance, was awarded the Golden Apple in 2009, which is the equivalent of "The Oscar" Award in tourism.

Hârtibaciu Valley is another area with great cultural tourist potential insufficiently promoted, the fortified churches representing a major tourist attraction of the villages here, but, unfortunately, it has significant gaps in tourism infrastructure. Cultural tourism contributes to urban regeneration, but it can also enrich the quality of life in rural areas. The aim of this paper is to demonstrate that cultural tourism can, thus, become an opportunity for the economic revival of Hârtibaciu Valley.

Therefore, Saxon tourist villages on the Valley of Hârtibaciu benefit from the publicity of the program offered by *Sibiu European Cultural Capital 2007*, and their inclusion in the European cultural routes, may be a chance for rural regeneration.

Although tourist villages or rural sites are not currently approved by the Tourism Act of 2011, they are promoted by various national, local tourism associations or are included in programs such as the Cultural Itinerary of the Fortified Churches.

The first Resource Center for the European Institute of Cultural Routes operates in Sibiu. It was founded in 2010 as an antenna of the European Institute of Cultural Routes (EICR) from Luxembourg. The mission of this Center focuses on the implementation of the European Council's Programme of Cultural Routes. In particular, the regional center of Sibiu is

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working to develop cultural itineraries in Southeast Europe and South Caucasus, areas of priority for the European cultural cooperation. The first project of the Center, which will be dedicated to the projects in Eastern Europe and the Caucasus, represents the Cultural Itinerary of the Fortified Churches of Transylvania.

Keywords—cultural tourism, cultural route, fortified churches, multiculturalism

I. INTRODUCTION

The cultural tourism market in Europe is therefore becoming increasingly competitive. A growing number of cities and regions in the European Union are basing their tourism development strategies on the promotion of cultural heritage, and the number of cultural attractions is growing rapidly. Traditional cultural attractions such as museums and galleries have to reassess their role as the pressure to generate visitor income intensifies, and the need to compete with a new generation of commercial tourist attractions grows.

The opening up of new cultural tourism destinations in Eastern and Central Europe will add to the growing supply of distractions for the European cultural tourist in future [1].

Tourism and culture have always been closely linked in Europe. Europe has always been an important destination for those attracted by its rich cultural and historic legacy. Roman 'cultural tourists', for example, steeped themselves in the culture of civilizations more ancient than their own, such as Greece and Egypt [2].

Subsequent medieval tourists were mostly pilgrims, and laid the foundations for some of the modern 'cultural itineraries', such as the pilgrim route to Santiago de Compostella in northern Spain [1] or *Cultural Itinerary of the Fortified Churches in Transylvania* (which began in 2009 and is pending approval by the Council of Europe.) Among the Certified Itineraries there are: Mozart Route, Don Quixote Route, Via Regia, Santiago de Compostela Pilgrim routes.

Cultural tourism is therefore changing, both in terms of the way in which tourists consume culture, and in the way in which culture is presented for tourist consumption. Culture is now becoming an essential element in tourism policies at all levels, from the European Union down to the individual municipality. Perhaps what is essentially new about this wave of cultural tourism development, however, is the fact that culture is now primarily being promoted for economic, rather

than cultural ends.

An example of how this change has manifested itself at European level is provided by the following case study of the development of the European Cultural Capital event. A prime example of the changing definition and role of cultural tourism in Europe is provided by the European Cultural Capital event. The idea of designating a different city each year as 'Cultural Capital' of Europe was launched in 1983 by Melina Mercouri, Greek Minister of Culture. The idea was adopted by the European Community in 1985, when Athens became the first European Cultural Capital [1].

Sibiu, the first city from Romania that benefited from over 337 projects, summing 2062 events – a mixture of types and tourist directions for the most different tastes: from theatre and painting, music, film, dance, literature and architecture to contemporary art and gastronomy.

The events included in the Sibiu 2007 Program have shown the multicultural and the multi-linguistic features of the city and confirmed the slogan: "A city of culture – a city of cultures". The cultural partnership with the Grand Duchy of Luxembourg has transformed into 40 common projects Sibiu – Luxembourg, rendering the European feature of the Program. The great gain of Sibiu after this year is certainly the increased visibility it benefits from. The city has become "famous" in a very short time, maybe the best known city in Romania after the country capital. Although at first sight this status is only a title, the investments in the city's infrastructure achieved for 2007, these are investments that must be continued the following period.

Another positive aspect resulting from the program Sibiu – European Cultural Capital 2007 is the increase of visibility of the municipality of Sibiu nationally as well as internationally through the means of cultural events of high class, involving Romanian and European actors.

Sibiu has proved through this program the fact that the cultural act in Romania and especially in Sibiu raises at the value of the European cultural act. Another benefit would be the experience achieved from the organization of such a program, which shall be considered by the cultural operators. They shall choose Sibiu as a partner in the unfolding of their projects in the future as well.

Through this Program, the cultural operators from Sibiu shall have acquired the experience of an international program, and have gained a broader experience regarding the cultural management. Thus, in the following years Sibiu shall use this experience to generate the cultural events of high class and great visibility on a European level and internationally. For a year, Sibiu the European Cultural Capital has marked the excellence of a city whose cultural legacy is identified with the one of European destiny [3].

The ECC aimed to develop a '**new tourism concept**' in 2007, with the following aims:

- Promoting high-quality, ecologically sound, tourist experiences in Sibiu and the surrounding region
- Providing satisfaction:
 - tourists must enjoy their stay here; they must be so satisfied with their experience that they will be willing to tell others about the city.

- we set out to integrate our tourism industry into an all-embracing concept, and connect it to a regional services network which operates at high standards.

- Intensifying Sibiu *tourism marketing*. In this regard, the activities had to include:

- the promotion of historical city centre,
- developing a gastronomic and hotel industry of high quality, enhanced by an attractive calendar of cultural and artistic events,
- the promotion and reintegration of the tourism market of mountain resort at Păltinis,
- easy access to the sights and monuments in the region,
- developing new forms of tourism: religious, scientific and cultural
- planning and organizing local, regional, interregional, national and international events

The image of Sibiu improved, not only domestically but internationally, as a result of the ECC. The visitor surveys of ATLAS (Association for Tourism and Leisure Education), indicated that those visiting Sibiu placed the city very high on their personal list of cultural cities to visit. Surveys conducted in other parts of Europe also indicated that Sibiu improved its ranking among the top European destinations in 2007 and afterwards. This impression was also strengthened by the listing of Sibiu by Forbes Magazine as one of the top places to visit [4].

One of the key questions about a major cultural event such as the ECC is the effect it has on the consumption of cultural attractions by visitors. People, who came to the ECC in 2007 primarily to participate in an event in the ECC programme, obviously have a positive impact on the economy and the cultural life of the city. But if they also get involved in the wider cultural life of the city and visit other attractions, this may help to spread the impact of the event and to persuade visitors to stay longer in the city.

The evidence from 2007 suggests that almost two thirds of respondents also made visits to other cultural sites in and around Sibiu.

Since 2007, it is clear that visitors to the city have been visiting an even wider range of attractions. In particular, visits to the Lower Town and the Fortifications have steadily increased, reflecting the investment in these areas.

Fig. 1 Sites visited in and around Sibiu (% of visitors) Source [4]

	2007	2008	2009
Orthodox Cathedral	27	40	50
Bruckenthal Museum	27	71	61
Evangelic Church	25	60	46
The Lower Town	25	35	52
ASTRA Museum	20	58	58
The fortification	19	25	38
Thalia Hall	14		
National Theater Radu Stanca	13		
Fortified Churches around Sibiu	12	24	24
Street animation		50	42
None of these	36	4	7

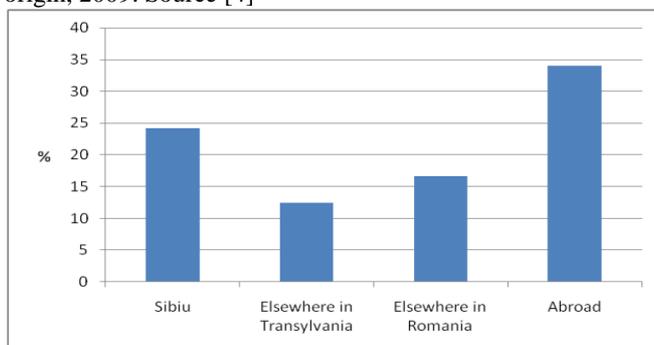
A positive trend is the increasing number of different sites visited by tourists in and around the city. In the ECC year alone, the average number of sites visited was just under two per person, but this has increased to nearly four per person in 2009. This rise is probably due to the more focused nature of visitors in 2007, who were also visiting specific events in the ECC programme. However, the general trend does indicate that there is now more interest in seeing more of the cultural sites.

Fig.2 Average number of sites visited in and around Sibiu 2007-2009. Source [4]

Origin	2007	2008	2009
Sibiu	1,8	3,9	4,2
Elsewhere in Transylvania	1,4	3,5	3,2
Elsewhere in Romania	2,2	3,7	3,3
Abroad	2,0	3,3	3,7
Total	1,9	3,6	3,7

The fortified churches were also more likely to appeal to visitors from abroad than those from Sibiu region, perhaps because these sites are unusual for foreigners compared with local visitors.

Fig. 3 Visits to the fortified churches around Sibiu by visitor origin, 2009. Source [4]



This impact was felt not just in the city, but also in the surrounding region:

- 2007, was the best opportunity to show the values and history as well. In Sibiu and around Sibiu, visitors can also find many attractive things such as well-preserved, local traditions and beautiful surroundings.
- this opportunity has been fully fructified, by bringing many tourists, people of culture, both in the city of Sibiu, and its surrounding areas.

The program effects were fully felt, opening new horizons of rural tourism in the villages around Sibiu [5]

In 1997, the Council of Europe entrusted the European Institute of Cultural Routes (EICR) to follow up the already elected routes (29 in 2010), to co-ordinate and provide technical aid to networks, to initiate new proposals, as well as to disseminate information and set up a database that will constitute the memory of the programme of the cultural routes.

The goal of the EICR is to enforce and develop the program of the Cultural Routes of the European Council in 49 signatory states of the Cultural Convention, and according to the geographical and historical necessities of the themes, in the countries which had and still have close relations with the European continent.

The institute is both a public European service which helps the project holders to research European partnerships and assures political and cultural missions. It works to make visible the Council of Europe's regulatory frameworks by implementing under the form of pilot projects and best practices the Regulation of the Cultural Routes, the Conventions and Charters concerning the culture, the heritage, and the landscape. It is a technical agency that establishes the partnership conventions for the implementation of multidisciplinary projects, prepares the studies and reports, organizes exhibitions, publishes books etc [6].

Sibiu-Resource Center was founded as an antenna of the European Institute of Cultural Routes from Luxembourg. It has the same development missions as the Cultural Routes of the European Council. Particularly the regional center in Sibiu works for the development of itineraries in the Southeast of Europe and the South of Caucasus, territories with an important priority for the cultural cooperation with Romania. For example, the itineraries of the fortified churches and the Orthodox religion are part of the current projects.

The Cultural Itinerary of the Fortified Churches in Transylvania was launched in 2009 by *Mioritics Association* (an NGO working on the development and the promotion of active cultural tourism, as a means of regional development). The association has carried out a series of projects targeted at highlighting the value of lesser-known tourist attractions in Transylvania and Bucovina. These have included a major project with UNESCO support to promote the Fortified Churches of Transylvania.

The Fortified Churches of Sibiu, Brasov, Mureş and Alba became the first cultural itinerary in Romania, approved (certified) by the Council of Europe. The cultural route: Sibiu – Brasov – Sighișoara – Mediaş will be promoted by the European Institute of Cultural Routes in Luxembourg. There

are over 100 cultural objectives, most of them from Sibiu, and, in the future, those from Bistrița will be included as well [7].

In May 2010, the first Resource Center of the European Institute of Cultural Routes was opened in Sibiu, focusing on the cultural itineraries in South-East Europe.

Cultural Routes have been launched as early as 1987 and have reached an annual figure of more than six million visitors of the 29 routes, promoted in all 50 member countries of the Convention of Cultural Routes.

Between 2011 and 2012, Romanian cultural routes will have to be established and their certification records will have to be

drafted together with the supporting of the certification of the *Cultural Itinerary of the Fortified Churches of Transylvania* and the *Cultural Itinerary of the Orthodox Churches of Moldavia*. All these targets will have to be included in the other European itineraries, already approved by the Council of Europe, such as *Cistercians Itinerary*, *The Itinerary of the Historical and Thermal Resorts* and *"Iter Vitis" - Wine Road*.

Fig. 4. Advantages of the future relation Culture – Tourism – Sustainable Development. Source [3].

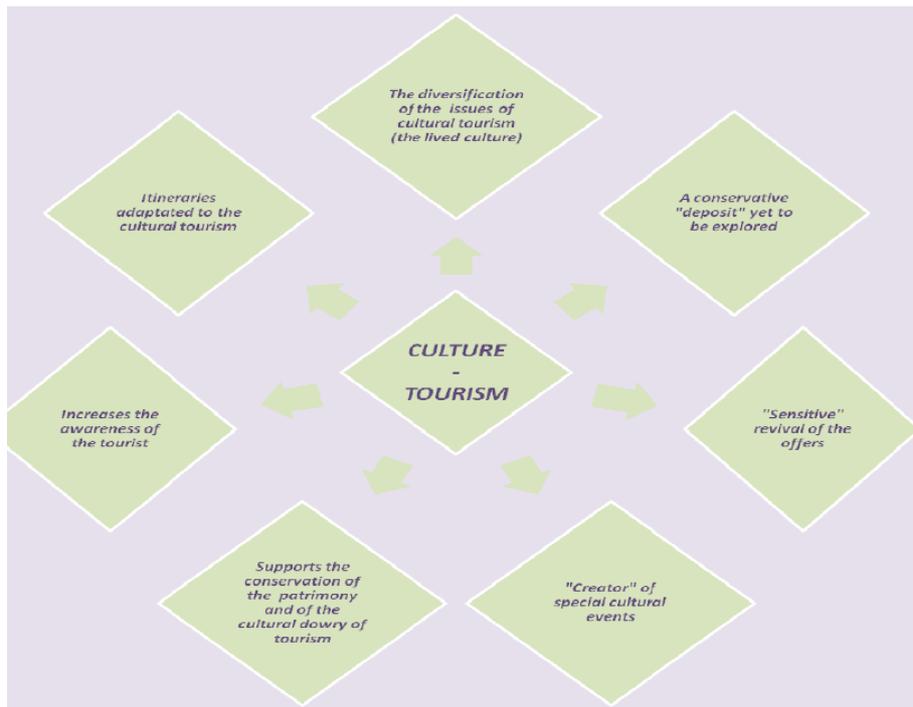


Fig. 5. Source [8]

Fig. 6. Sibiu. Resources Centre- House of Luxemburg. Source [8]



II. HÂRTIBACIU VALLEY

A. The tourist areas of Sibiu County



Fig. 7. Source [9]

Sibiu District has a rural tourist area that is renowned nationally and internationally, namely Mărginimea Sibiului. It was awarded the Golden Apple in 2009, which is the equivalent of "The Oscar" Award in tourism, and the village of Sibiul is representative of this tourist region [10]. There are also two churches in the area of Târnavă Valley which are on UNESCO's World Heritage list: Biertan, Valea Viilor.

Hârtibaciu Valley is another area with great cultural tourist potential insufficiently promoted, the fortified churches representing a major tourist attraction of the villages here. [11]

B. Hârtibaciu Valley - the isolated region in Central Romania

The Hârtibaciu River (German: *Harbach*, Hungarian: *Hortobágy*) is a river in the Transylvania historical region of Romania. It develops in the South Carpathians and flows into the Cibin River, a tributary of the Olt, near Boița.

Hârtibaciu Valley is a spatial entity; clearly defined and limited in the very geographical centre of Romania (The Obelisk of *Dealul Frumos* is an indicator of this particular location).

While geographic location would recommend it as a privileged area, the perimeter which should intersect most axes and drainage corridors for mass flow, energy and interests, Hârtibaciu Valley is actually one of the most isolated regions in Romania. The above-mentioned axes are located outside the valley, or along the Târnavă Mare, or through the southern corridor Făgăraș-Apold-Sibiu [11].



A series of Saxon villages have developed along the Hârtibaciu Valley, most of them including fortified churches (considered exponents of Saxon culture in the south of Transylvania) and architectural ensembles of great value (among the most important there are: Altâna, Brădeni, Dealul Frumos, Hosman, Iacobenii, Merghindeal, Movile, Slimnic, Stejărișu, Sura Mare, Veseud).

The area can serve as a starting point for discovering the personality of Baron Brukenthal - his birthplace is Nochrich, from where Târa Oltului and Sibiu can be easily reached, all forming a potential "cultural route". The main characteristic of this area is multiculturalism (Romanian, Hungarian, Roma, and Saxon communities); a valuable part of ethnography is Roma occupations (cauldron making, basket weaving, brooms made in Fofeldea) and Saxon traditions [13]. The main gaps in tourism infrastructure are in Viilor Valley – a UNESCO site, and in the entire Hârtibaciu Valley.

C. SWOT Analysis of the Hârtibaciu Valley [13], [14]

Strong Points

- Natural area of great beauty (great landscapes)
- Remarkable anthropic heritage
- Moderate climate, suitable for housing and tourism
- Non-polluting environmental factors
- Extensive Internet network, high speed (broadband) in all localities
- Multiculturalism – material and immaterial patrimony inherited from the Saxon population that lived in the Valley of Hârtibaciu
- The involvement of Associations / NGOs in promoting tourism, economic development (eg: Hârtibaciu Microregion, Local Action Group)
- Cultural Routes of the Fortified Churches

Weak Points

- Tourism infrastructure almost non-existent (there are only a few hostels, or places in the parish houses of the fortified churches)
- Slow economic development
- Relatively isolated area for the following reasons:
 - distance from the main communication routes (National Road, navigable waters, airports)

Fig.8 The location of the Hârtibaciu Valley on the map of Romania. Adapted by the author from source [12]

- relief and technical equipment do not allow the use of multiple or alternative communication routes leading to multimodal transport
- roads are in an advanced state of decay
- poorly developed public transport

Opportunities

Financing the infrastructure through measures of NRDP (National Rural Development Program): 322, 221 and Leader / other European funds

The Anthropic heritage can be developed and highlighted
Modern forms of tourism allow fruition of comparative advantages (cultural, ecumenical, historical, scientific and culinary tourism; cyclotourism and bird-watching)

The interest of the Saxon community from Germany for their native area, the Hârtibaciu Valley, increases the flow of tourists who come here for personal and business reasons

Threats

Continuous degradation of the communication infrastructure (due to lack of funds for investment and maintenance) can lead to increased isolation of the area

Deterioration of the anthropic heritage due to lack of funds or engaging in inappropriate forms of tourism

Intense economic activity could lead to increased pressure on the environment (e.g. the impact of Transylvania Highway construction on Sit Natura 2000).

II. CULTURE ROUTE ON THE SAXON TOURIST VILLAGES OF THE HÂRTIBACIU VALLEY

Cultural tourism may be a chance of economic revival of the tourist area in the Hârtibaciu Valley, and in this respect, several programs and projects have taken place in recent years. One of the most important projects is the Cultural Itinerary of the Fortified Churches in Transylvania, and many villages along the Hârtibaciu Valley, are part of this European cultural route. Various cultural events take place as part of this program: cultural cocktails (classical music concerts, theater for children, photo exhibitions and film screenings) and brunches (which are usually held on the last Saturday of every month, in a special location, when the tourists enjoy cooking recipes from the local cuisine [15]).

Therefore, I would like to present to you such a cultural route of fortified churches namely: Sibiu-Hosman-Nocrich-Altâna-Agnita-Stejârîsu-Netus-Apold-Sighisoara. If you want to visit more than fortified churches and traditional and unspoiled villages, you should choose this route. It runs through the Hârtibaciu Valley and is also very suitable for cyclists [16].



European Institute
of Cultural Routes
Institutul European
de Itinerarii Culturale

Mioritics
Keep hiking

A. The "tourist village": concept, typology and deficient legislation

In fact, the tourist village is a well established rural settlement, preserving the values and ethno folk traditions and a rich history. Besides its own political, administrative, social, economic and cultural functions, it provides seasonal or year round accommodation and food for tourists who visit it, in the itinerant tourism programs, with or without service table.

The minimum conditions that a locality must meet in order to become a tourist village include:

- location in an attractive, natural, pollution-free environment
 - easy accessibility by road, rail, river or air
 - general infrastructure (water, electricity, heating, sewage, communication routes)
 - presence of representative ethno-folk traditions and values (folk architecture, craft and handicrafts, ethnographic museum, folk festivals, folk traditions and customs)
 - the presence of representative ethno-folk traditions and values (folk architecture, crafts and handicrafts, folklore and folk costumes, ethnographic museum, folk festivals, folk customs and traditions)
 - the existence of rich tourism resources which can be valued by carrying out various activities: holiday recreation, walking outdoors, swimming and water sports, hiking, mountain climbing and speotourism, *cultural activities or participation in cultural events taking place in the village, integration in traditional economic activities,*
 - the existence of households with a certain level of comfort provided by local resources, simple or complex (plumbing and bathroom, running water) and matching the existing classification standards, thus qualifying as rural tourist hostels.
- The types and characteristics of such settlements vary from one country to another, depending on geographical and social conditions, on traditions, preferences, and on historical and cultural valences. I present below a general typology of tourist villages in Romania, which can be found in some European countries with a tradition of rural tourism:

- ethnographic-folk tourist villages: Sibiel, Gura Râului (Sibiu), Putna (Suceava), Vaideeni (Vâlcea),
- tourist villages with artistic creation and handicraft, in these settlements, only itinerary tourism with cultural valences is practiced: Tismana (Gorj), Marga (Caras Severin), Altâna (Sibiu)
- climate and landscape tourist villages - appropriate for holiday tourism-Sibiel, Leresti (Arges)
- fishing and hunting tourist villages: Murighiol (Tulcea), Botiza (Maramures),
- vine and fruit growing tourist villages: Recas (Timis), Leresti (Arges)
- pastoral tourist villages: Jina, Sibiel, Gura Râului (Sibiu), Vaideeni (Vâlcea),
- tourist villages for practicing sports: Bran (Brasov), Murighiol (Tulcea), [17]
- villages with historical monuments, with works of art and architecture, of exceptional value, having national and international reputation: the Monasteries in Moldavia (Sucevita, Putna etc.), in the Getic Subcarpathians (Aninoasa, Cozia, Tismana) and the fortified churches of South Transylvania (Biertan, Altâna, Dealu Frumos etc.).

Many types of villages previously presented have clear-cut features, the same type of village could include characteristics specific to the other types of villages, the delimitation made being more theoretical. [18] For example, the villages of Tismana and Sibiel have specific ethnic and folk traditions but are, at the same time, framed within an attractive, natural landscape.

This classification is neither exhaustive nor comprehensive; we can also take into account other criteria or tourist attractions (spa villages, village museums, cultural villages), which demonstrates various possibilities for organizing and functioning of the tourist village in general. It is important to pin down the natural, cultural and historical feature, specific to each locality, to highlight and take them into account in the act of organizing, operating and promoting a rural area as "tourist village" in order to avoid uniformity, and monotony of rural tourism areas.

In Romania, the rural settlements with tourist function, namely, "tourist villages": are not certified through their own legislation and therefore have not been identified, organized, arranged and promoted. In rural areas, only tourist boarding is promoted, without even mentioning which ethnographic region they belong to.

The first tourist villages appeared in France since 1959 and are considered the most original form of tourism in the second half of the twentieth century.

The Austrians propose the concepts of "recreational tourist villages" and "rest villages", certified after going through rigorous proceedings. No less important are the Swiss, the Germans, the Poles and the Yugoslavians who already have thousands of villages with tourist activity.

In our country, the idea of "tourist village" has undergone a short epic. In 1972, by order of the Minister of Tourism, 118 rural villages are selected in order to be included in the national and international tourist circuit.

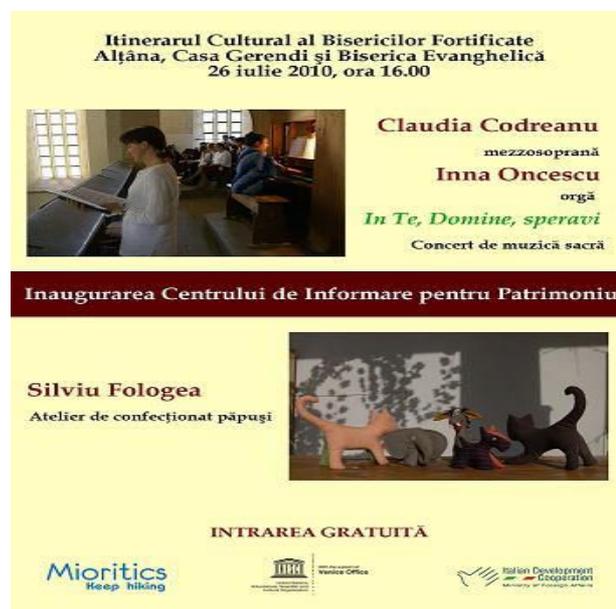
Shortly thereafter, in 1973, by a similar order, thirteen rural settlements are declared, experimentally, tourist villages: Leresti, Rucăr, Fundata, Sirnea, Sibiel, Răsinari, Tismana, Vaideeni, Halmagiu, Bogdan Vodă, Vatra Moldovitei, Murighiol and Sf. Gheorghe. By Decree 225/1974 accommodation of foreign tourists in private homes was forbidden, tourist villages thus becoming inoperative to international tourism.

However some of the tourist villages mentioned above have received derogation and were included in the folk cultural programs contracted by the Carpathian ONT (National Tourism Organization)- Bucharest, with various foreign companies. These were: Leresti, Rucăr, Sibiel, Murighiol and Crisan, out of which only two have operated, namely Leresti (Arges), Sibiel (Sibiu) [19].

B. Altâna- a cultural tourist village

Altana included in the European cultural routes European routes pass through Altâna, which is one of the largest villages in the Hârtibaciu Valley. On July 26, 2010, the Information and Crafts Centre from Altâna, was inaugurated in the village, in partnership with UNESCO Regional Office in Venice and within "The Cultural Itinerary of the Fortified Churches in Transylvania" project.

Fig. 9 Promoting Poster from the Opening of the Cultural Heritage Info Point in Altâna-2010. Source: Transylvanian Brunch. Events.



Gerendi House is home of this center, a recently restored historical building. Some of the objects collected by Stephen Vaida were exhibited and became useful here: looms, spinning forks, rolling pins and other utensils used, a long time ago, to make those wonderful fabrics that we boast today, especially in museums.

At the inauguration of the Centre, in all three rooms of the house, guests could see the eight girls supervised by "Aunt Silvia" working with the spinning wheel and the loom. They listened to group work songs specific to weaving, performed by the communal choir, and witnessed the joys of young children who attended a doll-manufacturing workshop led by Silvio Fologea [20].

At the evangelical church, mezzo-soprano Claudia Codreanu and organist Inna Oncescu gave a concert of sacred music, entitled *In Te, Domine, speravi* that included music by Bach, Perosi, Schubert, Durante and Verdi. The concert of sacred music was listened to in silence, most auditors participating for the first time to such an artistic event.

Mihai Dragomir, representing the "Mioritics" Association, who was involved in the project, said at the opening that the establishment of this center with double functionality (heritage info point and traditional crafts center) is part of a program for promoting cultural tourism, which started four years ago. Through this program, information centers have also been set up in Sibiu, Sighisoara and Râsnov. The Center in Altâna is the only one opened in a village, and the only one that promotes traditional crafts.

The village of Altâna has returned to the attention of fans of cultural cocktails on September 10, 2011

Fig. 10 Promoting Poster of "Stefi's Barn" Cultural Cocktail



A cultural cocktail with medieval music played by Truverii band took place in Altâna, Hârtibaciu Valley, in a special place called "Stefi's Culture Barn".

Sibiu press would say after this concert:

"... Truverii band found in "Stefi's Culture Barn "the right setting to perform a wonderful old European music concert that has delighted those present. The five members of the group quickly won the hearts of the audience with their special

songs, full of musicality, played on instruments never seen before in Altana.

The wonderful musical evening was concluded with a delicious dinner offered by the host. Before the concert started, a whole lamb was cooked in a pot, in which it was slowly boiled, spreading around wonderful scents. It was a beneficial exchange for everybody involved. The locals were delighted by the music, Truverii by the stew " [21] .

C. Hosman Durabil

Another typical Saxon village, included in the European Cultural Routes, is Hosman village, where *Hosman Durabil Association* was founded in 2005. It supports the sustainable development of the village, the preservation of the built and cultural Heritage and the improvement of life's quality in the village.

The relationship between history and the present gives Hosman Village and the region of Hârtibaciu Valley a chance for the future.

Hosman Durabil is an active association, with international contacts that wishes to motivate and support young people of the rural area in the development of their education and culture. Thus, this project has been supported, since 2004, by Mihai Eminescu Trust and many individuals. Other sources of funding were received from the Youth in Action, the General Consulate of the German Federal Republic, and - for 2009-2010 - from EEA funds (European Economic Area) [22].

Mihai Eminescu Trust is sponsored by the Royal Patron, HRH The Prince of Wales, and by Caroline Fernolend, Director for Romania.

The Trust concentrates on the Saxon villages of Transylvania, a special case because of the age and richness of their culture and the emergency caused by the mass emigration of the Saxon inhabitants to Germany in 1990. These villages – farmers' houses and barns built around fortified churches, substantially unchanged since the Middle Ages – lie in spectacularly beautiful surroundings [23].

In the village of Hosman, *The Old Mill* was restored with the support of MET; this small living museum includes the mill and the blacksmith's, a bakery and a barn for cultural events and brunches.

The household barn was arranged to host educational events (workshops, presentations) and cultural events, promoting the model of the "culture barns" in Western societies [22].

Fig. 11 Promoting Poster of Cultural Itinerary in Hosman

**Itinerarul Cultural al Bisericilor Fortificate
Hosman, Moara Veche și Biserica Evanghelică
26 iunie 2010, ora 13.30**



**Cimpoierii din
Transilvania
(Hunedoara)
The Go-Betweens
on Bagpipes
paradă cu muzică
medievală și tradițională**



**Paul Cristian
(Brașov)
Cathedral of Sounds
concert de orgă**

brunch.dordeduca.ro

INTRAREA GRATUITĂ



Proiect finanțat de Guvernul Islandei, Principatul Liechtenstein și Norvegia prin Mecanismul Financiar al Spațiului Economic European.
Conținutul acestui material nu reprezintă în mod necesar poziția oficială a Mecanismului Financiar SEE.

This keeps the traditional appearance, including the furniture. In addition, it is equipped with modern sound, screen and projector. The extension of the barn covers an old apple orchard.

The Old Mill awaits you with various activities such as a cultural tour, a course in smithery, in basket weaving, in grain milling or in baking bread on the hearth. (Moara Veche-Hosman Durabil) [22].

Thus, on June 26, 2010, a small concert took place in Hosman, at the Evangelical Church, and a brunch was hosted at the Old Mill, under the aegis of Cultural Routes.

From the program of the small concert one could mention:

Paul Cristian - organ (Brașov)

Cathedral of Sounds - organ concert

Cimpoierii (Bagpipers) in Transylvania (Hunedoara)

The Go-Betweens on Bagpipes - medieval parade for public spaces

Therefore, in villages such as Altâna, Hosman, culture has been converted into a commodity or product for tourism consumption. Nowadays, we can identify an intensive process of commodification of culture and cultural heritage. This is better understood if we look at how culture is managed with economic aims. [24]

Unfortunately, the advertising of Romanian tourist villages or rural site is done poorly, only by ANTREC (National Association of Rural Ecological and Cultural Tourism).

The tourist village renders specificity, local or regional spiritual originality and therefore it must be promoted as a "tourist product". Therefore, it would be appropriate of ANTREC, or any other travel agencies, to include in their promotional materials the tourist village and the ethnographic area along with the agro-touristic pension, and not with the county, which as an administrative entity, may disappear, while the ethnographic reality will endure time and provides

the brand image. It is also necessary to signal the tourist value of a village through a "tourist village" pictogram installed at the entrances to the village and the mayor's office [19].

IV. CONCLUSIONS

The tourism heritage of Sibiu County is a combination of multiculturalism, picturesque and tradition. The county tourist product benefits from increased attractiveness of certain types of tourism, trendy in Europe (rural-traditional, cultural, creative, spa), from to UNESCO monuments, and from areas with good, national or even international reputation, in which the nucleus, represented by the county capital of Sibiu, boasts the title of "European Capital of Culture 2007".

This ongoing cultural project from South-Transylvania, which include Sibiu - Hârtibaciu tourist axis, represent an opportunity to promote Hârtibaciu Valley in Romania and abroad.

Cultural tourism can be an opportunity for poorly developed tourist areas, such as Hârtibaciu Valley. Hence, looking at the local rural tourism offer, we notice, easily, that the tourist destination – the village, the farm, the agro-touristic pension or the room in the cottage - is not the only tourist product, knowing that usually a destination includes more tourist products. Consequently, the Romanian village with tourist vocation, included in tourist circuits, may be, at the same time, a component of several types of tourist products [25]. It can be as follows: a summer holiday destination; a one-night stopover for a circuit of the Fortified Churches or Monasteries in Moldova or Oltenia; a workshop for folk-crafts acquiring; the initiation stage in the art of folk dancing or singing; the stage for listening to concerts of classical music, or for watching plays or movies.

Tourism is, beyond everything, an element that favours communication, the exchange of ideas, information, stimulating the widening of the cultural horizon with effects on the intellectual formation. At the same time, tourism represents a means of education, of raising the level of training, of culture and civilisation of the people. Therefore, tourism contributes not only to the satisfaction of material needs, and to the satisfaction of the spiritual needs of the people [26].

For Romania, *cultural rural tourism*, through its features, represents an opportunity in the context of global economic recession [27].

Culture tourism is often seen as the salvation of declining regions, also this doesn't mean it is panacea. In reality, cultural tourism is just one of the forms of development, often complementing others, and should be understood from an integral, endogenous and participatory perspective in order to really contribute to the sustainable development of communities [24].

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