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MUTATIONS IN THE TOURISM IN THE MARAMURES REGION. CASE STUDY: SIGHETU MARMATIEI

Nicolae BOAR¹

Abstract. Maramures is one the top ranked touristic regions in Romania. Characterized by a large variety of resources, it has developed a complex tourism pattern where the leisure and curative components predominate. After a quarter of a century from the December 1980 revolution, a series of visible mutations have taken place even in the “capital” of the Maramures space, the municipality of Sighetu Marmatiei.

Keywords: mutations, tourism, Maramures, Sighetu Marmatiei

During the socialist regime, investments in tourism in Maramures were oriented towards mountain leisure tourism, based on the abundantly available snow layer and curative tourism based on the saline waters of the old salt mines. Consequently, the mountain resorts of Borsa and Izvoare have appeared, the spa of Ocna Sugatag and the salty water strand of Costiui were developed, hence capturing the value of the salt lakes present in the abandoned salt mines.

During that period, the rural space was considered of inferior quality (Surd V., 2002), investments being mainly focused on cities. However, in this period elements of rural tourism appear in localities such as Sapanta, Budesti, Ieud, etc.

The events of December 1989 marked the change in Romania from the authoritarian communist system with a planned economy towards democracy and free market. This has modified completely the political, economic, social and cultural life and it has affected the evolution of tourism.

For the tourism of Maramures, the step of moving from trade-union based tourism to market based tourism was sluggish and difficult, with significant economic losses and even abandonment of existing units which could not maintain sufficient attractivity. Illustrative are the suffering of the resorts of Borsa, Izvoare and even Ocna Sugatag in the period they have not received tourists from SIND Romania (Boar N., 1999).

In the same time, a fast development of the rural tourism has taken place, today Maramures being seen as a very strong brand of the Romanian rural tourism. As the market based economic relations consolidated and in particular after Romania joined the EU and NATO, the tourism in Maramures has reoriented. The old resorts adapt gradually, mostly by attracting private capital, and the leisure and curative tourism is completed by a cultural tourism in continuous growth.

The evolution of the tourism in Sighetu Marmatie falls within these broad trends of the evolution of tourism in Maramures.

Paradoxically, before 1989, the municipality of Sighetu Marmatiei was mostly known for tourist attractions related rather to rural spaces not to urban ones. The main touristic objective was the Museum of Maramures which hosted in its ethnography section a series of samples representing rural areas, while the Museum of the Maramures Village, an open air section of the above, was reproducing a traditional Maramures rural settlement.

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The event attracting most tourists was “Festival of Winter Customs and Traditions” , featuring as invitees various protagonists representing the whole rural space of Maramures and other regions of Romania.

After 1989, significant changes have taken place in all components of tourism in Sighet. The ethnographic component remains important, but additional components characteristic to urban tourism have started to develop.

Firstly, the accommodation and boarding conditions have changed by modernization of the old hotels and by new accommodations being built (hotels, motels, bed and breakfast).

The availability of human resources has changed too, in particular after 1998 when an Extension of Babes Bolyai University has been founded in Sighet. This extension specializes in the Geography of Tourism at bachelor level and in Tourism and Territorial Planning at master level. Via its 15 generations of graduates, the Extension has supplied the tourism in Maramures with a qualified work force presently employed in most representative tourist units in the region.

Changes have taken place with respect to the main tourist attractions of the municipality. The main tourist objective today is “Memorial for Victims of the Communism and the Resistance”, also known as Memorial Museum. The Memorial consists of the old prison where the political academic, military and religious elite were incarcerated in the first years after the installment of the communist regime and the cemetery where those who did not survive the detention regime were buried. The Memorial Museum does not only attract tourists, but it also contributes via its scientific component. It hosts numerous conferences, symposia, exhibitions, anniversaries and other events attractive many participants from Romania and abroad.

Another touristic direction which develops gradually is capturing the value of the cultural heritage of the Jewish community in Maramures. It is known that Maramures had a significant Jewish community in cities and villages, while in Sighetu Marmatiei their size was comparable with that of Romanian and Hungarians taken together. The mass deportation during the Second World War and post war emigration to Israel lead to the present Jewish community being rather insignificant. However exploiting their heritage attracts yearly an important number of the emigrated Jewish people, their offspring and other interested Romanian and foreign tourists, The most visited are the Synagogue, the Ellie Wiesel memorial house (Nobel price for Peace laureate in 1986), the Jewish cemetery, the “Soap Monument”, the Jewish house in the Museum of the Maramures village and the many buildings in the city center having underground storage, street level commercial spaces and small workshops or living spaces in the upper floor.

A possible direction for further development of the cultural tourism in Sighet is based on capturing the value of the fine arts in Sighet.

Predisposition towards an artistic vision over life and human activity has existed and continues to exist in the inhabitants of Maramures.

The inspired way the houses and their annexes were designed, with the simbolistic of the ornated Maramures gates and the perfect integration in the mountain landscape of wooden churches, the lively color of the traditional clothing, the striped and other ornamental motifs from carpets and quilts, they all are undeniable proofs of the taste refined in time of the Maramures peasant.

The most skilled, having the gift of artistic creation became known masters in their field.

One field in which the Maramures artists became known early on was that of painted icons and church wall paintings. Names such as Mihai Zugravul and Alexandru Ponehalschi (XVIIIth century), Gheorghe Vișovan, Malear Grigore Zugrav (begin XIXth century) are known for their remarkable works. The tradition of icons on wood or glass is continued today in the specialized workshops of the Barsana monastery.

Maramures also gave remarkable personalities in the field of fine arts.

a. Simon Hollosy was born on 01.02.1857 in Sighetu Marmatiei in a well-off Armenian family. His father, Simon Corbul („the Crow”) was ennobled by emperor Josef the IInd and he decided to change his name to make it sound Hungarian (hollo meanign crow in Hungarian). At physician's advice, the child is kept in dark room, so the young child only sees the light at the age of 2.

Against the wish of the family, which expected him to follow a carrier in commerce, young Hollosy chose painting, being known early on as an unconventional painter and excellent teacher. At the age of 29 he founded his own painting school in Munich where he had studied and he became well-known not only for his artistic and educational works but also for his bohemian life.

In 1896 (aged 39) he moved with some of his students to Baia Mare where he stays for only four years, which were still sufficient to found the Baia Mare painting school, which still exist today.

After 1901, Simon Hollosy returned to Munich, but he kept returning periodically to Maramures, to either Baia Mare or Teceu, while continuing his unconventional life style, which contrasted frequently the „normality” of his peers. In 1913 he came with his students in a summer camp to Sighetu Marmatiei. There he painted „the Castle of Hust”, painting belonging today to the collection of Museum of Maramures.

Simon Hollosy dies aged only 61 in his house in Teceu and he was buried in the cemetery of Sighetu Marmatiei, where his funeral monument can still be found today.

The life and the creation of the artist can constitute a spectacular component of the tourist offer of the municipality of Sighetu Marmatiei.

b. Traian Bîlțiu-Dăncuș (1899- 1975) is another first rank personality of the fine art of the Iza, Tisa and Ronisoara city. Born in Ieud, in an intellectual family, the future painter studied at the Fine Arts School in Bucharest where he graduated in 1924. In the same year he became drawing teacher in the Normal School of Sighet, but after two years he leaves for Paris. From there he travels to Tunisia, where he works in the oceanography station of Solambo-Cartagina. Money earned there allowed him to travel to visit museums in Madrid, Constantinople, Paris and other European cities, after which he returns as teacher in Dragos Voda high school in Sighetu Marmatiei.

In 1940 after the Vienna Dictate he takes refuge in Bucharest, where he remains for the rest of his life.

The 109 paintings from him present in the art collection of the Museum of Maramures form the museum's main offer for the art lovers.

c. Vasile Kazar (1913-1998) is another representative of the tourist offer in Sighet. Born 30th of July 1913 in Sighetu Marmatiei, Vasile Kazar debuted at an early age (15) in „Free current”, a review of democratic orientation. In 1936 he published an album with 12 drawings entitled „Corn bread”

He moved in 1948 in Bucharest, and he was a good pedagogue working at the graphics chair of the Institute of Fine Arts „Nicolae Grigorescu” in Bucharest. His exhibitional activities are impressive, In addition to personal or group exhibitions in

Romania, he participated in well known exhibitions such as the Biennials of Venice, Sao Paulo and New York or in art galleries in Belgrad, Bratislava, Berlin, Viena, Athens, Rome, Milan, Delhi, Linz, Krakow, Prague, Turin, Budapest, Kiev, La Habana, Istanbul, Moscow, Dortmund. Starting from 1968, the artist worked during the summer in Vadu Izei, maintaining contact with the world of Maramures. Today in his old dwelling a memorial house is present.

From his work, the Museum of Maramures have over 10 painting which complete the offer of the cultural tourism in Sighet.

d. The creations of many **contemporary painters** does not lack importance either. This is a long list of personalities, mostly active in education, but in other sectors too, whose moments of inspirations have created valuable pieces present in exhibitions or private collections in Romania and abroad.

Here we refer to personalities such as professors Gheorghe Chivu (painter and poet), Elisabeta Uto-Peter, Aurel Dan, Andras Csaba, Silvia Boar, Ana Polianschi, Kovacs Arpad, Gabriel Cociuba, Caius Lugojan, Octavian Postolache. A new generation of young painter is following them hoping to take over the tradition of fine arts in Sighet.

Sculpture should not be forgotten. Although less impressive in terms of numbers, the works of sculptors such as Mihai Borodi, Ioan Bledea, Istvan Balazs can be admired in public spaces, the collections of the musea, the town hall, the multifunctional room of the local radio station. The excellent group entitled „Cortege of the Sacrificial Victims” by sculptor Aurel I. Vlad is placed in the court of the Memorial Museum.

The local tourist offer can be completed easily with the fine art section of the private collection of the Pipas family, at a short distance from Sighetu Marmatiei (5 km), in Tisa village. Here one can find sculptures by Oscar Han, Vida Geza, Ion Vlasiu, Ion Jalea and engravings and paintings by Vasile Kazar, Marcel Chirnoaga, Octav Grigorescu, Mircea Dumitrescu, Traian Brădean, George Apostu and others.

These valuable artistic resources as mentioned are very poorly capitalized upon today.

The most important concentration of resources is present in the Memorial House Ioan Mihaly de Apsa belonging to said Museum of Maramures, where the more representative works of the three personalities mentioned above are grouped. However, worth noting is that no indication of this exhibition is present (actually, there is no indication of the memorial house itself), while potential visitors are advised to contact the central office of the Museum first.

Visiting the private collection of the Pipas family is possible if announced beforehand and accepted by the owners, the collection being stored in their private house. The few commemorative boards placed on buildings related to the personalities mentioned are difficult to find.

Hence, in the present conditions, capturing the value the large touristic offer mentioned before is almost inexistent.

In order to transfer the existing resources into an actual touristic offer, a few organizational measures are needed:

- Hiring a competent curator in fine arts in the Museum of Maramures and starting the development activity for building a real fine arts section of the Museum. The existing collection can be complemented by acquisitions or donations from contemporary artists.
- Realizing a partnership with the Memorial Museum for starting a real museum

circuit in Sighet, where the same ticket sold by any of the institutions to cover the possibility to visit all objectives in the city. In parallel with an entry ticket valid for single objective, promotional pricing to allow visiting of the other musea should be used;

- Customizing the tickets by side and backprinting of pictures or essential data about the tourist attraction being visited. Printing a large number of such tickets would reduce the cost price and it would be a good promotion for the musea involved;

- Creating customized tourist offers by including elements of biography authors in exhibiting the works; this is an element with a great tourism impact if well used by focussing on the more spectacular aspects of the life of these personalities;

- Building partnerships with contemporary artists to sell their works through the permanent exhibition of the museum, while redereing this service in exchange for donations for completing the collection of the Maramures Museum;

- completing the endowment of the Memorial Museum with other representative fine art works aimed universe human suffering caused by the communist regime;

- A better, more aggressive signaling of every existing museum section and a better use of the Internet to popularize the museum offering of Sighet;

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PARADISE – THE SEARCH FOR A BETTER PLACE

Alan CLARKE¹

Abstract. There is a long history of commercialisation and commodification within religious movements—yet, commercialisation and commodification are often resisted. This article considers why economic value may not be sufficient to explain development in religious tourism. Evidence from best practice research on religious tourism demonstrates that development rests more on the contribution to the core, religious values of the location than on traditional adherence to capitalist economics. Consequently, return on investment has to be reconsidered in other terms, as well as in terms of financial value.

This paper draws on current research undertaken within the framework of the RECULTIVATUR project to explore the values involved in the development of religious tourism in general and in Southern and Eastern Europe (SEE) in particular. (See the contribution in this volume by Raffay and Clarke for further details about the work undertaken by the project.) We have been looking at how more can be made of the religious tourism offers but there appears to be a tension between those who would adopt straightforward economic value without building it upon a celebration of and respect for the religious values inherent in those offers.

1. Business values—religious values

The context for this research is the study of a particular form of niche tourism, namely that specialised form of cultural tourism focussed on religion and religious heritage. Tourism itself can be considered to be a business, much the same though different from other forms of business. For the big tourism organisations, such as the airlines, the hotel corporations and the tour operators which make up the membership of the World Travel and Tourism Council (WTTC) (<http://www.wttc.org/>) tourism is an economic sector which constitutes big business. They promote a business model which draws on the extraction of surplus value, by minimising expenditures and maximising profit. The debates around this model are well established, from such ancient authorities as Marx (1867) and Weber (1904) but also more contemporary writers including Daft (2002) and Fisher and Lovell (2008). Even in the last book which explores business from an ethical perspective considering sustainability and corporate social responsibility of the triple bottom line, there is no denying that the single bottom line is the concern for profit. All of this was summarised by one of the most famous American business men of the 1980s-1990s, Gordon Gekko, the star of the film Wall Street (1987). He proudly announced: “The point is, ladies and gentleman, that greed - for lack of a better word -- is good. Greed is right. Greed works.” (<http://www.americanrhetoric.com/MovieSpeeches/moviespeechwallstreet.html>)

Tourism in the traditional sense may fit within and recognise these values but in dealing with religious tourism we find organisations and stakeholders whose religious value system may be identified as the antithesis of greed is good. Religious institutions value the

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world differently. 'Greed is good' is not a motive which translates easily into religious orders, and this establishes challenges and constraints on the development of religious tourism. In his spiritual and moral reflections, Quesnel (2010) argued that Jesus exposed a sense of avarice covered with the veil of religion, when he went into the temple of God—an aspect on which he looked with the greatest indignation. The merchandise of holy artefacts; simoniacal presentations; fraudulent exchanges; mercenary spirit in sacred functions; ecclesiastical employments obtained by flattery, service, or attendance, or by any other non-monetary means; and collations, nominations, and elections made through any other motive than the glory of God were all fatal and damnable profanations, of which those in the temple were only a shadow.

The High Priest received a percentage of the profit from money changers and merchants—their removal from the Temple precinct would have caused a financial loss to him. Because pilgrims were unfamiliar with Jerusalem, the Temple merchants sold sacrificial animals at a higher price than elsewhere in the city. The High Priest overlooked their dishonesty, as long as he got his share, and ordered that only Tyrian shekels would be accepted for the annual half-shekel Temple tax—they contained a higher percentage of silver, and the money changers exchanged unacceptable coins for Tyrian shekels. Of course, they extracted a profit in the process, sometimes much more than the law allowed. As he cleansed the Temple of greed and profit, Jesus quoted from Isaiah 56:7: '[m]y house shall be called a house of prayer, but you make it a den of robbers' (Matthew 21:13).

There is a contradiction at play in these antagonistic relationships between business values and religious values as there are many examples of organised religion demonstrating the characteristics of considerable wealth. Brown (2012) has observed that it was often the individual believer, rather than the church, who made the sacrifices of surrendering their wealth, often giving it up to the church itself. Poverty was a virtue and avarice the source of all evil, but the institution of the church needed the money to create and maintain a reputation for power.

The location of each pilgrim on the scale is personal and subjective—almost infinite sacred–secular combinations lay between extremities. According to Smith (1992), these locations try to reflect the multiple and dynamic motivations of the traveller, whose interests—and ensuing activities—may switch from tourist to pilgrim and vice versa within the course of the journey, without the individual even being aware of the change. Our continuing work suggests that the different positions identified interpellate different criteria of significance for these different type of actors, and that it would be possible to develop a model for thresholds of tolerance and acceptability. The model would call on the different values embedded in different sites of value generation, values which can range from purely capitalist to wholly sacred (see Figure 4). Even a church may be deemed unsustainable and / or inauthentic!

Contemporary research explores the complicated relationship between pilgrimage, religion and tourism, including aspects such as economic, political, social, psychological, emotional, and others (Nolan and Nolan 1989; 1992). For example, Eade (1992) explored the interaction between pilgrims and tourists at Lourdes, Rinschede (1992) developed a typology of tourist uses of pilgrimage sites. Vukonic (1996) examined the connection between tourism and religion. In addition, Rojo (2007) argued that there are no homologous religious audiences for sacred sites. Therefore, the development of religious tourism comprises heterogeneity of demand; individualism in motivation, and, possibly, even a tailor-made, complex, and chaotic response required of providers. It will necessitate

both a flexibility in response and construction and a determination to vouchsafe the religious contents and values of the heritages in such a way as to appeal to both religious and non-religious visitors. Religious sites are not visited merely by religious tourists, and the motivation to choose a tourist destination is not bound with the religion of the visitor (Rojo 2007: 57).

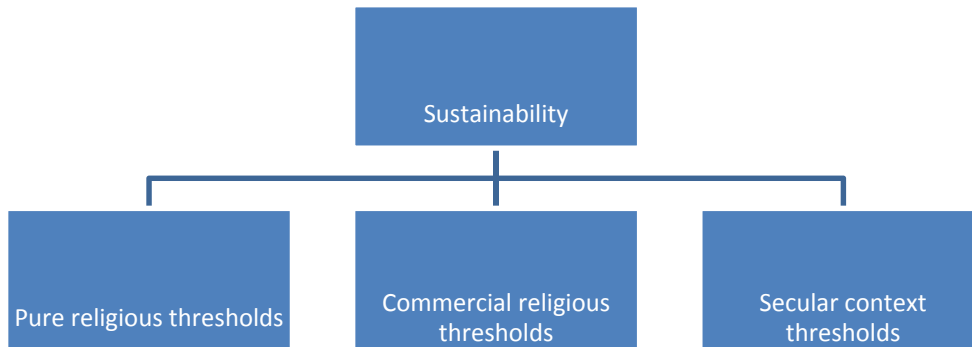


Fig. 4. The thresholds of sustainable religious tourism (author's own diagram)

2. Commodification: counting the cost of commerce

According to Vukonic (1998: 11),[v]ery often “religious considerations” and religious teaching are ignored and attempts are made to use the large-scale presence of believers in the same way or in a way very similar to the way this is done in traditional tourism. In Christian, especially Catholic pilgrimage centres the religious “border” was crossed long ago in all possible forms of the commercialisation of the religious feelings of visitors.

Commodification—or commoditisation, the possible loss of unique cultural meaning and identity—of religious sites may distress worshippers and pilgrims. This may happen at Uluru, in Central Australia, just as much as at Westminster Abbey and Canterbury Cathedral, in England. Our research explored the paradox of commodification through the benefits and costs to worship at religious sites of special interest (Wiltshier and Clarke 2012).

The sale of goods and services at such sites is widespread and anticipated with some trepidation by visitors, as they enter or leave. Souvenirs, often mass produced well away from the site itself, are regularly purchased and collected by visitors to commemorate a sacred visit, for example to Fatima in Portugal or Lourdes in France. Relics are copied, religious scripts are reproduced, and vernacular and sacred architectural mementoes created in resins and petrochemicals are widely distributed as faithful copies and sold on a large scale. The need for non-worshippers to possess copies of special—even unique—keepsakes could always be questioned. The need for the site to sell mass-produced items to generate surplus for reinvestment in site protection and interpretation could never be questioned—and herein lays the paradox: is it appropriate, or indeed equitable, to support the production of trinkets in faraway places? Does the purchaser have any notion of whether the income thus generated benefits the sacred site? A balance can be reached between the needs and expectations of all parties involved through compliance with the

religious significance of the place and its norms of conduct, through avoidance of over commercialisation and excessive exposure of religious supply elements, and through care for the environment and host community. Religious tourism supply is ready and willing to become an integrant part of sustainable development, as long as it serves to the accomplishment of its spiritual mission (Stănciulescu and Țirca 2010: 129).

Visitors and worshippers alike have a duty of care towards both special, revered sites and the guardians of these sites. Consequently, visitors and worshippers can be assured of the importance of making a contribution to offset the cost of their visit through the purchase of all manner of souvenirs. However, visits to such sacred sites of worship and pilgrimage should not be sullied by outright greed—sympathetic businesses and tour operators must consider ethical and responsible practices to support the ongoing management of religious sites. An early souvenir may be the creation and sharing of identity as part of both religion and tourism as journeys. Stausberg (2010) alerted us that, at the crossroads, a pilgrim may well be aligned with the tourist and in no way in an opposed or contrary binary position. He refocused our views of the shared liminal experiences of tourism and religion on a contemporary perspective of congruence and convergence rather than binary opposition. The complex and chaotic characteristics defining the itinerary of the new mass tourist may open a view that permits individualism, differentiation, and otherworldly options in tourism. While not focusing on the chaotic and complex as such, Stausberg (2010: 27) did refer to the ‘experience hunter’ and the contemporary tourist enjoying a ‘travel career’. One of the beauties of his text is that the evidence presented in the narrative is of the tourist as in practice, blurring the boundaries between tourist and ascetic, between traveller and pilgrim. This can be seen as one of the impacts of co-creation within the pilgrimage, religious tourism and commercial nexus. With the contributions of the participants given full respect in the co-creation of the experiences, it is possible to see how the values emerge, change and continue around the different constructions. It is possible to find space even within the most commercialised sites where the religious values of pilgrims can be expressed and even reinforced.

3. Meanings and motives: the prophet motive

What good is it for a man to gain the whole world, yet forfeit his soul? Mark 8:36

Two examples will help to demonstrate the differences between good and practice. We are fortunate to have run this project in the hinterland of Pannonhalma, the Arch Abbey of the Benedictine movement, which has World Heritage Status. Here we can see the traditional workings of the monastery and a church school combined with trappings of tourism to the site and the Pannonhalma gardens and winery. They organise festivals and manage to maintain the primacy of the religious values in everything they do, despite securing large amounts of business sponsorship. Within the RECULTIVATUR project we nominated this as best practice case and no one has criticised the choice. (For further information, visit <http://whc.unesco.org/en/list/758> for the listing of its value in UNESCO terms).

There is no other place like this on earth” said Judas Iscariot, chatting to me intermittently between gurgling communications on his walkie talkie. This, however, was not Judas the disciple everybody loves to hate, but merely a park official masquerading as him. Betrayal he may have committed some 1,967 years ago, but Judas was not betraying the truth that day: if there is another theme park like Tierra Santa, it’s probably not on

earth.” Quote taken from the Argentina Independent (<http://www.argentinaindependent.com/life-style/thecity/tierra-santa-picking-holes-in-this-holy-land>)

Tierra Santa, the Holy Land, became the world’s first religious theme park in 2000 and is divided into 37 simulations of the most important events in the bible, amongst them the creation, the birth, the crucifixion and the resurrection. Tierra Santa largely comprises of faux streets modelled on Jerusalem, its focus is a large recreation of the Holy Mount where, true to biblical history, a life-size effigy of a crucified Jesus sits. Perhaps more open to historical debate is Tierra Santa’s interpretation of the resurrection: every half an hour a 25m high statue of The Good Shepard himself gloriously rises out of The Holy Mount, towering above the park to the rapturous delight of the audience.

As we have so often heard from the preaching in churches, true beauty is on the inside. Tierra Santa is one exponent of that ideology. Within the artificial confines of the Holy mount lies an economic miracle. However the questions must be asked about how authentic the experience can be how sympathetic of the religious values is the theme park treatment. The two cases are not parallels as Pannonhalma is built on the history of the Benedictines and the preservation of the original site. However the contrast appears to be very stark in terms of the approaches taken to the celebration of the core values.

Judge for yourselves from this description of the Garden of Eden, also from the Argentinian Independent. “Introduced by Hollywood-esque tones and a green laser show, suddenly the creation is alive with the sights and sounds of Eden: electronic gorillas, robotic lions, motorized giraffes and all the other animals under the sun co-existing in mechanical harmony. In a hung-over daze, this journalist was subconsciously transported to another fertile, idyllic world. Darwinism aside, there were times when I thought to myself: “this is truly brilliant”. And that was all before the show’s ‘piece de la résistance’. The dramatic dénouement takes the shape of two mannequins (Adam and Eve) craning themselves from a dry ice haze at the front of Eden as the music crescendos and the beauty of the creation has been given full justice.” Another paradox that may initially confuse is the presence of a Synagogue and a Mosque in this Catholic theme park.

Focussing on the core values of pilgrimage, we argue that the core practices enshrined in pilgrimage are enhanced by linkages to elements from the tourism system. Since not all elements of the tourism system constitute an additional benefit, it is possible to propose a model whereby religious tourism is surrounded by the notion of attraction, derived from the concept familiar to tourism researchers, with amenities, attractions, and accommodation included.

Research suggests that pilgrims are a distinct category of tourists, with a distinct purpose and a discrete sense of the experience involved (Levi and Kocher 2009). However, there are opportunities for developing integration rather than segregation—for bringing the sense of pilgrimage into the experience domains of other types of tourism—of course, as long as the core values of pilgrimage are observed and protected. Clarke’s model, presented in the contribution by Raffay and Clarke, suggests that it is possible to develop religious tourism without destroying the core of the pilgrimage experience.

We have grown accustomed to the idea that pilgrims are concerned solely with the non-material and non-economic elements of the experience. However, there are obvious absences in defining pilgrims outside the consumption relationships found in other forms of tourism. This may no longer be the case, as we find evidence of commercialisation of even the pilgrimage experience. There are examples already of the certification of pilgrimage and of the recognition that this certification is, in itself, part of the valorisation

of the experience. Buddhist temples in Japan sell special pilgrimage certification notebook and stamping the pilgrimage certification notebook was free of charge. However not all sites deal with the issue in the same way as at the same time, we have the words of a Dutch pilgrim (travelling between Winchester in Hampshire and Canterbury in Kent along the Pilgrims' Way in the UK) who was having great difficulties getting her pilgrimage to Winchester Cathedral certified. She had her own pilgrimage certification notebook, but that was not the problem. What caused the delay was that Winchester Cathedral had no stamp, let alone a pilgrimage certification stamp! Certification is linked not only to the duties of the routes, but also to the wider values enshrined in experiences as well as routes. Implicitly, this involves links with the organisations involved in the certification of sustainable tourism developments.

It is possible to promote sustainable linkages among pilgrims, religious tourists, and other aspects of tourism development, especially with regard to the promotion of religious values. Our research will continue to explore these linkages from the points of view of sustainability, authenticity, involvement, and connectivity. The core values of the pilgrimage suggest that the socio-cultural importance of sustainability is embedded in the developments we discussed—and will proceed, if religious tourism is to continue to have meaning and significance within its specific contexts of operation. By working closely with religious communities, the tourism communities, and the local, host communities, it should be possible to build on the best practices identified to ensure that religious tourism is at the forefront of an emerging sustainable community tourism, with respect to the thresholds we discussed.

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THE TRANSCENDENT SPACE

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Abstract. Space around man – irrespective of its real or sacred character – basically determines the features of a given culture. From how we see the world, what point of reference we find in it, how we get from one point of it to another, far reaching conclusions can be drawn about the worldview of our culture, the basic attitude of our mates.

It is also important to see that the space beyond the human subjectivity also has a medium that is hard to physically comprehend which, irrespective of the geographical locations, binds people in the most different parts of the world, often making them migrate to extreme distances in order to find that certain point in the world of physics (Raffay 2004:349) where their spiritual self-space intersects the realistic world and the space-time continuum separating from the extra-existence dimension. To put it more concrete, for all of us there is a desired medium where we can find not only our physical recreation but also our peace of mind that is just as important.

1. Introduction

One of the cornerstones of the interpretation of the transcendent space – irrespective of its concrete manifestation in religion or faith – is actually a piece of wood. More exactly this is an imaginary wooden stake of the Romanian philosopher *Mircea Eliade* (Eliade 1996:29) that religious man nails down in theory in the world to serve as a point of orientation for him. This act makes inhabitable and liveable the sacral space surrounding him, delimiting that to the duality of transcendental and real spaces. In other words, there is a holy space and a present – a profane – space, with certain permeability into each other:

*“Revelation of a sacred space makes it possible to obtain a fixed point and hence to acquire orientation in the chaos of homogeneity, to “found the world” and to live in a real sense. The profane experience, on the contrary, maintains the homogeneity and hence the relativity of space. No true orientation is now possible, for the fixed point no longer enjoys a unique ontological status; it appears and disappears in accordance with the needs of the day. Properly speaking, there is no longer any world, there are only fragments of a shattered universe, an amorphous mass consisting of an infinite number of more or less neutral places in which man moves, governed and driven by the obligations of an existence incorporated into an industrial society.”*⁴

The effort for the designation of the space making the world can be observed both at the external border of the given object and within that. An example for the external designation can be seen in activities that seem to be absolutely irrational at the first glance – raising tomb gardens surrounded by stone piles or by *fences* in the desert. At first glance these are useless acts – whoever would see the point in piling pebbles on top of each other in the middle of *nowhere* or in closing the cemetery with a *fence* in an uninhabited area? Against whom, against what does a weak wooden fence, which even the wild camels occasionally grazing there can step over, offer protection?

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⁴ Mircea Eliade: *The Sacred and the Profane. The nature of Religion*. New York, p. 23.

In these efforts – that do not seem to be reasonable looking from a practical aspect – we must see the motivation of man to create the transcendental space compared to which his world *is*, i.e. exists (Szabó 2003:113). In this correlation the fence in the middle of nowhere evidently does not defend from anything; it is designed to demonstrate that the space behind it is different *in essence* from the surrounding and seemingly identical space.

A classic example for the vertical division of sacral space is the interior of Pravoslav temples. One segment of that – the line of the windows – demonstrates the border between the terrestrial and the transcendental life of the Saviour, and the separation of the acts by the Saints and Jesus.

For the horizontal division of religious place the example is given by the same type of temples: entering the building, we get from the foyer designed for outsiders into the internal sacral space, divided by the line of the iconostas from the different, transcendental space and time stream behind it. An example for horizontal division is the Kazakh yurt (Сегизбаева 2013:12), in which we can also see elements suggesting vertical division. Entering the yurt we can occupy our place by a strict order, as separate pieces of space are available in the yurt for guests, women, children and men, designated by different principles (Джелбулдин 2012:10).

Why is this all important? The answer is to be found in the general effort of man at almost all times for the sacralisation of his own environment. This statement does not only refer to the existence of factors with “divine power”, it is much more about the fact that we are inclined to inhabit space with objects that have indirectly extra meanings: we put a pebble on our desk in the hope that the mesmerising beauty of the stone taken from our seaside holiday will remind us of the sea and help chase away our gloomy mood. We put a flower in a point of the room because we believe in its power to change our life and destiny – be that a psychological factor of the orientation of Feng shui. After all, we designate points around us, around which we organise our own lives.

These efforts are far from being new. There are many examples for man willing to migrate to continental distances when searching his sacral space. Let us see as an example the buildings founded of the fire temple and sanctuary in Baku, founded by Indian monks.

2. Space theoretical relevances of the fire sanctuary of Surahani

As a foreword it is to know that the rich crude oil and natural gas assets of the seaside city attracted man already in the prehistoric times: travellers and merchants arrived at the region, not engaged with large-scale extraction of crude oil at that time, in order to admire its natural miracles, in addition to enjoying its exotic subtropical atmosphere (Ахметшин 2002). One of these miracles is related to the abundance of the region in raw materials: there are sources of natural gas that feed eternal natural fires (Figure 1).

It is absolutely understandable that the mountains burning “on its own”, or the other natural gas resources of the region attracted like magnets the followers of the cult who that saw divine, sacral power in fire (Figure 2).

According to references available (Kacyмова 1993:39), first Zoroastrians showed up in the region at around 0 A.D. Interestingly enough, the name of the country itself features the concept of fire, as it is related to the meaning of fire by the words ATUR-ATRO-ADUR-AZER. In the historical times there were three eternal fires fuelled by natural gas around Baku: one in the settlement called *Surahani*, the second one in *Pirallihi* and the third one in

Shubani. The largest capacity of the natural gas sources was the one in the first village – *Surahani* –, so probably a sanctuary was built by the believers seeing the manifestation of sacred things in fire at around 0 A.D. This first sanctuary was washed away by the Islamic faith's conquer, and the majority of the followers of the faith of Zoroaster fled to India.



Fig. 1 Eternal fire next to Baku.



Fig. 2. Cell of Zoroastrian monk

The place was again in the focus of the interest of believers seeing religious content in fire in the 15th century, only, parallel to the intensification of trading and cultural connections (Жыравлева 2011:53). Finally, Zoroastrian pilgrims arrived again in 17th century, who made the foundations of the still existing five-sided building (in 1713) in the place⁵ where the original building from 12th-13th century had been.⁶ The complex consisted of a total of 26 cells for monks and another one built for pilgrims. In the middle of court there was a sanctuary made of stone, in the centre of which and in the four pillars of the dome built above it methane coming from a natural gas is burning all the time. It is important to know that the representatives of Zoroastrianism still travel here from Iran and India.

How can we comprehend these from the aspect of transcendental space? First we have to examine the colonisation factor of the cloister, i.e. the otherwise hardly quantifiable value what attraction the respective geographical point has for visitors or immigrants. Approaching the issue from the side of tourism it is basically the intensity of the attraction that matters.

From this aspect the given point of space does have excellent endowments: it has a high value, due to both climatic and geological features, in addition, the coastal region of the Caspian Sea has always had a selected importance in commerce during history. All is given then: a distant point in space that has enough attractions to make it a centre in the cultural sense. For religious men it was a sacral place attractive enough to make a continent-long journey to reach it, accepting the trials and tribulations thereof.

The next step is the designation of the centre, precious and attractive from religious aspect, towards the external world horizontally – i.e. according to the principles of the realistic-sacral-transcendental trinity – and also the interpretation of the religious space vertically – i.e. the comprehension of the boundary and permeability of transcendentality. Let us see now how these elements can be seen in the case of the fire temple.

Let us take a look first at the implementation of horizontal spatial designation. The starting point in our case is a profane one, the source of natural fire. This is Eliade's point of orientation in the system. This point was surrounded by a cloister fenced by a stone

⁵ <http://www.advantour.com/rus/azerbaijan/baku/ateshgah-temple.htm> <2013-11-18>

⁶ <http://www.vottovaara.ru/ateshgyax-mesta-sili-azerbaiedjana.html> <2013-11-18>

wall. Stone wall – similarly to the cemetery gardens in the steppe – does not only have a defence function here, it is much more a physical indication of the border between the profane world outside and the sacred internal space.



Fig. 3. Simeon Stylites



Fig. 4. Interior of a monk's cell.



Fig. 5. Monk mortifying his own physical body

The second line for the designation of the holy space is the monk's cellar in which Zoroastrian monks may have lived up to 10-15 years without an interruption. In this act that seems to be a complete insanity from a practical point – being locked up in a narrow cell for decades – we can see the effort of man to close the boundaries of his own transcendental space and live his life in the holiest sacrality. Similar motifs of withdrawal and direct space designation can be seen in the case of oriental monks moving to the top of pillars, like Simeon Stylites (Figure 3). However, while the ascetics living on pillars, stylites (Кузнецов 2000:269) stepped out of the world by moving to the top of a tower, Zoroastrian monks literally, physically walled themselves into their transcendental space (Figures 4 and 5). Their case is the perfect manifestation of how the space occupied by their physical bodies can give a perfect section of transcendent created by their faith.

3. Assessment of the Atesghah fire sanctuary as a destination of religious tourism

Looking at the touristic endowments of the complex, the following statements can be made.

The natural attraction for the organisation of a competitive destination is given: it is fire which, coupled with a special natural phenomenon as a natural source of methane, is an exceptional attraction. Another asset is the cultural attraction of the buildings, melting the chain of religious history events related to Zoroastrianism with the historical relevances of the building. Finally there is the transport infrastructure of the destination, including air transportation and the network of roads and transport vehicles running here from the capital city. These are the three assets to be taken into consideration when assessing the fire sanctuary from a touristic point of view.

The next question we have to ask is what the motivation that will make travellers change their locations is; in other words, what will make them travel thousands of kilometres to visit this tourism destination.

As regards movements, the motivation of the travellers is the experience of travel in itself, on the one hand, i.e. the process of conquering distance by some transport tool in the world that surrounds us. We must not underrate this element, as the experience of

leaving our life full of everyday hardships behind at once by stepping out of it is a motivation itself for many to travel.

The search for the religious space may also have an important role in the selection of a travel destination. The latter would probably be negligible in Hungary, considering the almost zero number of followers of Zoroastrianism. We have to see, on the other hand, that if we look beyond the foundations built on the morals of a given religion, we still find attraction in the presence of the sacred space of another religion. This is the main reason why temples and other sanctuaries, as well as cloisters are always number one targets of any organised group travel, besides their architectural significance.

All this complemented with the third element – discovery of the space of a culture “alien” to us – will give tour organisers a chance of success. All that is not part of “our” culture evokes the natural curiosity of man, which, matched with the joy and experience of discovery, is a motivation strong enough when selecting a destination for our travel.

Translating this into the destination mentioned above, the following aspects must be considered: natural endowments (methane on fire), religious elements (Zoroastrianism), travel experience (meeting the exotic “oriental” world), and cultural aims (watching a possible station of the Silk Route). When selecting the target group, one of these elements must be in the focus, and all other aspects must be organised around it.

What difficulties can we encounter when organising a tour for the visit of the fire sanctuary? First we must remember that there is a visa regime presently between Azerbaijan and Hungary, i.e. citizens of one country cannot enter the territory of the other country without a paper-based or electronic visa. Also, there may be language difficulties, as Azeri people speak, in addition to their mother tongue, English or Russian. The use of English is more typical with the younger generations, while Russian is more often spoken by the senior citizens. In this place we must also know that the English language of the younger generation does not necessarily mean a good knowledge of English, and communication in Russian language is hindered by the extremely strong accent of the Azeri people. Another potential source of difficulties may be the quality of public transportation. Most of the public transportation vehicles only satisfy the lowest demand; also, the touristic destinations that are mostly on the outskirts of the city of Baku are practically inaccessible by public transportation.

These disadvantages, however, are mostly counterbalanced by the group of favourable impressions. The first is that the change of location, i.e. travel is relatively cheap. This is true both for air transportation and for the local means of public transportation and taxis. Another positive feature of the area is pleasant climate, coupled with a basic attitude surprisingly similar to that of the Europeans. It is also to be mentioned that, besides a precaution always advisable abroad, the impression of the traveller about public safety is quite good, and the Azeri people are exceptionally hospitable. Also, most of the accommodations are reliable in quality and affordable; in addition, we can book our accommodation electronically.

As a summary, the fire sanctuary next to Baku is recommended for both short-term city sightseeings and as a station of a longer journey. Finally we have to mention that making this Azeri destination popular requires a high quality and comprehensive advertising campaign, as the unfavourable political and legal events of the recent years have made a very negative image of the people of Azerbaijan, who are otherwise extremely friendly, in Hungary.

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THEME ROUTES IN TOURISM- AND SPATIAL DEVELOPMENT

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Abstract. Theme routes are a special development opportunity in many rural areas, whose popularity is increased by recent trends in tourism. The paper introduces theme routes, gives examples for innovative solutions and makes recommendations as to how theme routes should be planned, organised and managed in order to produce as much benefit for the local community as possible.

1. Introduction

Tourism has become one of the most important economic sectors of the world. In 2012 more 1.035 billion foreign tourists were registered, the share of the industry from world trade reached 6%, and its direct or indirect contribution to the world's GDP is 9% now (UNWTO 2014). The number of people participating in domestic tourism is approximately 5-6 times the volume of inbound tourism: by UNWTO estimations, the number of tourists in domestic tourism was almost 6 billion in 2012. Every 11th workplace is related to this industry. As UNWTO forecasts that the number of international arrivals will reach 1.8 billion by 2030, the growth of tourism sector seems to be unstoppable. Development, usually takes place not as a result of spontaneous processes but induced by planning and improvement. This is the only way to optimise the impacts of tourism (Michalkó G. 2003).

Within the potential development areas of tourism, the focus is continuously changing, adapting to the expectations of demand, the current trends of tourism. A phenomenon favourable for our topic is the new trends of creating chains of attractions, theme routes from sporadic, scattered interests, thereby attractions that are much stronger and competitive. Our paper is a summary of the findings and the achievements of international NewTrailJobs projects supported by the Leonardo programme, aiming at the organisation of theme routes. Also, we make recommendations for the further design and development of theme routes.

2. From scattered points of interest to real attractions

Several factors impact tourism that local authorities must know when they make tourism development plans. A basic tendency is that more and more tourists want to have fun and gain experience during their passive or active holidays, travels, and they also want to get to know as much as possible about the history, culture and natural environment of the destination visited. More attention is paid now to local products, and traditional local gastronomy. Special forms of tourism meeting special demands are gaining popularity, like adventure tourism, cultural tourism, nature watch tourism, nostalgia tourism, health tourism, religious tourism etc. Ecotourism is increasing its popularity massively (though from low baseline). Many tourists consciously seek less favoured and popular, accordingly

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less visited destinations, new touristic experiences. A growing number of people are more and more sensitive to environmental protection, they wish to visit places carefully designed and where tourism means no environmental or social threat at all.

The concept of sustainable development, including sustainable tourism development, has been approved by the UNO, the UNWTO, as well as by many national, regional and local governments. Sustainable tourism means that the natural, historical and cultural resources of tourism must be preserved for their continuous utilisation in the present and the future. In fact, these resources may even be enhanced by tourism, where necessary. It also means that tourism developments do not cause serious environmental or socio-cultural problems, the overall environmental quality of the tourism destination is preserved, in fact, improved, the high level of satisfaction of tourists does not decrease, as tourism markets are reserved and the benefits of tourism are used for the sake of the whole society.

A stronger focus on the issue of sustainable development can be observed since Agenda 21 was approved. Agenda 21, approved by the Earth Summit in 1992, is a comprehensive programme of actions, in the framework of which UNWTO and other organisations created the document called Agenda 21 for the travel and tourism industry. This document introduces the role of travel and tourism in the achievement of sustainable development, gives guidelines to organisers and service providers etc. in tourism about what practice they should adapt and follow in order to meet the guidelines defined by the above document.

During the organisation and management of theme routes these principles must evidently be taken into consideration. However, this is not always an easy task – just think of the creation of theme parks with millions of visitors every year, with their huge demand for energy and their also huge impact generating vehicle traffic.

Tourists of these days can choose from a variety of destinations, attractions and experiences never seen before. When creating new attractions, the main objective is to exceed the stimulus threshold of the consumers so that the new attraction can become a real magnet for tourists. The following chapter is an analysis of two solutions, seemingly similar but actually rather different in their character: theme parks and theme routes. Both can be used in tourism development of course; however, with rather different impacts on the local environment and society.

3. Theme parks and theme routes

Despite their seeming similarities (similar names), there are differences in the very basic character of theme parks and theme routes (www.eturizmus.pt.hu). The motivation of their use is basically different, as guests of theme parks are evidently motivated by entertainment, whereas in theme routes it is much more the desire of knowledge, discovery, learning that is dominant. Theme parks are part of mass tourism, while theme routes more typically enrich the supply of alternative tourism.

Theme parks and theme routes use the cultural or natural endowments to different degrees. While theme routes are built on elements that are available (or can be developed) in the given space, only, theme parks as entertainment centres can make their operation totally independent of the geographical space that they operate in.

3.1. Theme parks

The popularity of theme parks is well indicated by the fact that on the list of the Forbes Traveler magazine, containing the top 50 tourism destinations of the world (coolrain44.wordpress.com) it is theme parks, especially Disneyland entertainment centres that attract by far the largest numbers of visitors: of the total of 370 million guests of the top 50 destinations, over 139 million were registered in entertainment centres, with over 30 million in two parks alone, in Disney World's Magic Kingdom in Lake Buena Vista and Disneyland Park in Anaheim³. All in all, of all visitors to the top 50 destinations, 38% were interested in the 18 fun facilities.

Although in the minds of most people these theme parks are related to the US and the theme parks in the modern sense were indeed built in this country, the first such amusement parks were actually created in Europe in the 18th century. In the late 19th century, the first seaside entertainment centre of the world was built in Blackpool; Pleasure Beach is still one of the most popular attractions in Great Britain. The next heyday of theme parks came in the 1950s; they are seen as both driving forces and beneficiaries of mass tourism and globalisation.

The most renowned representatives of theme parks, amusement parks are Disneylands. Although the first theme park organised on the topic of a children's tale was opened in Europe in 1951, such theme parks were made famous all around the world by Walter Elias Disney. Despite their negative socio-economic impacts, the innovation, the applied solutions and the professionalism of the company has allowed it to operate so successfully for a long time that the competition has never been able to come close to it.

Theme parks, coming from their diversity, address segments with different motivations, interests, and demographic and social attributes. While heritage parks usually rely upon domestic demand, Aquaparks, designed for mass tourism, also receive a large number of international tourists. Visitors of the major European theme parks built on cultural issues are usually domestic citizens.

3.2. Theme routes

Theme routes actually existed in the ancient times, already, and in the development process of the tourism industry several "cultural theme routes" evolved. Among these, especially important are the pilgrimage routes that were also very important theme routes in the Middle Ages. In the new era first the nobility, later on the better-off bourgeois class made regular visits to the destination of Western Europe, in order to get to know the most famous cultural sites of the region (Grand Tour).

In the first half of the 20th century, active tourism had in increasing popularity, and so hiking routes were designated all over Europe (like Blue Hiking Trail). Wine routes were also born in the first half of 20th century in Germany, Pfalz, followed by others along the Rhine River and then making a network all over the continent. The Route of St. of

³ C.f. 89 million visitors at architectural complexes and squares like Times Square in New York or Trafalgar Square in London, the Notre Dam in Paris, 65 million attracted by renowned pieces of architecture like Basilique du Sacre-Coeur de Montmartre and Eiffel Tower in Paris, 46 million by famous museums like Louvre in Paris, Tate Modern or British Museum in London and just over 30 million by nature sights and national parks like Niagara Falls or the Grand Canyon National Park.

James Compostela is considered the first cultural route, officially declared a theme route in 1987 by the Council of Europe.

Theme routes most popular today were founded in the 1990s, but the number of their visitors has seen an extremely rapid growth since the early 2000s. Popular routes are film tourism routes (the first being Sex and the City founded 1999, but shooting locations of the Lord of the Rings series are also popular destinations now), cultural routes (e.g. the Loire Valley Chateaus route) and geotourism routes (like the Geopark network founded in 1997).

There are routes now on gastronomy topics (besides wine routes, these routes are asparagus route and plum route, among others, or the route visiting the famous mineral water – “wine water” – spas in Transylvania), routes designed on ethnographic ground, introducing some ethnic groups (like Palóc route created in 2005 in Hungary), routes connecting important locations in the walk of life of a famous person (route dedicated to the famous Hungarian composer, Ferenc Liszt), or routes introducing traditional handicrafts activities (Deutsche Fachwerk Straße).

The most important differences as regards the impacts of theme parks and theme routes are summarised below (Table 1).

Table 1
Impacts of the theme parks and theme routes on the location

Type of impact	Theme parks	Theme routes
Environmental impacts		
1. Transportation	Generate large, concentrated traffic.	Divert traffic, aims at alternative solutions (e.g. Greenway)
2. Energy demand	Requires substantial new capacities.	No need for new capacity
3. Capital demand	Considerable. External resources needed.	Not significant, local inhabitant can join in, too.
Economic impacts		
1. Touristic indices (e.g. guest nights)	Significant impact, most of the times new capacity is generated by the park.	Significant but hardly measurable impact, as tourists disperse in space.
2. Local inhabitants	No significant impact. Profit is owned by investors. Decision-making positions are outside the area.	Local inhabitants realise economic profit. Decisions are made locally.
3. Inclusion of local products and local services	Not typical. Procurement from the globalised market.	Typical. Local products and services are sold at reasonable prices.
4. Employment impact	Jobs for local people as well, but also for many “guest workers”.	Supports the keeping of fully local jobs, and generates new ones.
Socio-cultural impacts		
1. Value creation and value preservation	No. Having gone out of fashion even environmental problems may arise.	Significant contribution to discovery, development and preservation of values.
2. Social cohesion	No	Strengthening social cohesion, often leading to birth of NGOs. Strengthening local identity
3. Impact on education, training, culture	No or weak	Promotes survival of traditional skills and professions, passing on traditions

Source: Edited by the authors

The above comparative analysis clearly demonstrates that theme routes are more beneficial than the construction of theme parks for the destination, both as regards the principles of sustainable development and the implementation of rural development objectives.

4. Impact of main tourism trends on the development of theme routes

Responsible organs of local development must be aware of the major international trends in tourism so that their tourism development concepts and projects meet the present and future demands and expectations of tourists, and can be sustainable in the long run.

Among the major quality trends, the following must be mentioned:

- More and more tourists want to have fun, seek entertainment, sports and adventures, and want to know as much as possible of the history, wildlife and culture of the destinations. Today tourists are more active both physically and mentally than ever before – during the design, operation and management of a theme route the need for intellectual and physical activity must be addressed.

- More and more tourists are interested in pursuing special activities, hobbies. When designing theme routes, developers must systematically consider the opening to large hobby groups (e.g. hikers, cyclers, anglers, bird and nature photographers, amateur speleologists, those interested in gastronomy etc.).

- In many places tourism motivated by the desire to “find the roots”, places where ancestors used to live, is becoming more and more popular. This kind of nostalgia tourism is especially important in countries where mass emigrations had been typical in history (e.g. Ireland, but also Hungary).

- Religious tourism of people visiting holy places remains to be important. Besides shrines already well-known and popular, attracting masses of people (Lourdes, Rome, Częstochowa, Međugorje etc.) we can see a growing interest in new, less popular and crowded pilgrimage routes. It is worth integrating the local cultural values into pilgrimage routes and so more complex theme routes attractive for a broader potential range of clients may be created.

- More and more tourists are consciously seeking new destinations and new tourism products. Destinations formerly considered as unimportant or even unattractive for tourists (e.g. study path of socialist architecture in Dunaújváros, now being recognised and offered especially to foreign tourists).

- More and more tourists are trying to keep their health, and so the market of medical spas and leisure spas is growing fast. The popularity of traditional medicine is growing; also, the healthy and clean environment, territories free from allergen plants are now more and more appreciated.

- Many tourists make several holidays a year, although shorter ones – another opportunity to create larger number of tourism destinations, and for the existing ones a chance to offer their services and programmes all year round.

- Parallel to the increase in life expectancy, there is a growing number of elderly people, including many pensioners who have both the discretionary income and the leisure time to travel. Disabled persons and tourists with other difficulties also travel more and more, making a growing market segment.

- Tourists are becoming more and more experienced and demanding, in return for their money they insist on quality products and services – not cheap destination but ones offering value for money are competitive in the long run.

- There are a rapidly growing number of tourists sensitive from environmental and social aspect, looking for destinations adequately designed and maintained, destinations that are less polluted. Such tourists neglect places with social and environmental problems. They do not want to have a larger ecological footprint during their travels than in their normal, everyday lives.

- More and more tourism destinations now have tourism management plans in order to create and maintain a quality tourism that does not lead to environmental and social problems and optimises economic benefits. A practical way to achieve this is the development of theme routes.

Tourism developments of these days should contribute to the preservation of the natural environment, the historical sites and the cultural traditions. Ecotourism (directed nature tourism) and cultural tourism are developed in several places in order to promote the preservation of values. It is especially important in regions with limited resources for the implementation of preservation programmes.

Another international tendency is that although the commercial services of tourism are provided by the private sector, the government still remains responsible at all levels for the general management of the tourism sector. This way it can achieve the national, regional and local environmental and socio-economic objectives.

6. Analysis of the theme routes managed in the framework of the Leonardo NewTrailJobs project

The foreign projects used several different approaches and innovative ideas to make their rural areas more liveable and more successful, but there are quite a few common elements in the projects as well. The biggest emphasis is usually on the preserved traditions, on the heritage of these rural areas (agricultural traditions in general, or special traditions typical of the given location, only, like manufacturing of beer by a traditional recipe or the production of foods of special quality). A wide range of events, central part in many projects, can also seen as the traditions; they can be feasts, celebrations, events of seasonal agricultural works, but events also include the organisation of special local markets – this already leads us to another project area, the sales of the locally produced crops and other goods. One of the most important objectives of almost all projects is job creation, the enlargement of local job opportunities by the means of tourism, among other things. In some projects a special emphasis is on the employment of labour market segments with special problems (career starters, young mothers coming back to work).

The development of local economy, with special focus on the promotion of the sales of local goods and services is a basics element in almost all projects, as is marketing done for the realisation of this goal. In several projects special attention is paid to the promotion of entrepreneurship, assistance of starting local businesses.

Tourism, recreation, different activities in rural spaces are all chances for the diversification of the economy. Agricultural works, traditional holidays, and celebrations, events offer participation in active and passive forms of tourism. Especially those forms of tourism are to be supported which decrease seasonality.

Learning and training are activities of selected importance in many projects, either in traditional form, by the enlargement of skills and knowledge of K-12 students, or, more frequently, by the application of special forms of trainings designed for specific target groups (local entrepreneurs or communities, career starters).

The survival of rural regions in the globalising world often depends on the preserved local identity, the further preservation, or even strengthening of which is a basic element in several projects. The road to achieving this includes joint thinking, common objectives and the implementation of the commonly defined goals, which may secure a quality of life and competitiveness in rural areas, by offering a new way of life, a new model of existence in the globalised world. A key word in this process is networking of various actors and stakeholders – municipalities, businesses, NGOs and private persons.

In multicultural environment the integration of the diverse cultures can be a development resource, and similarly, a local strength can be the special duality of modernity and rural traditions, which can be seen in the vicinity of some big city agglomerations.

6. Conclusions and recommendations

Tourists visit destinations for their attractions, and many of the business travellers also do so. If we want to succeed, attractions must be carefully planned and managed. Of special importance is presentation in very creative ways, presentation that is interesting and possibly novel for the visitors. We emphasise creativity, which is not the same as the implementation of expensive installations or large-scale investments. In many cases the animation of a forgotten heritage and its use in tourism may give pleasant experiences to visitors (Minorics T. 2013). Most attractions are now planned so that they should promote the preservation and interpretation of the environmental and cultural heritage of the respective region, both for local inhabitants and tourists. There are some general approaches and principles which are valid for most developments. Having analysed the good practices observed in the projects, we make the following recommendations:

- **Creation of the harmony of developments.** This means the consideration of all developments in the destination that concern the inhabitants and are related directly or indirectly to tourism. Also, their relationship to the theme routes must be contemplated. During this process all efforts must be done to include local inhabitants and make sure that they profit from the benefits.

- **Definition of the right proportions of development and preservation,** taking into consideration national, regional and local policies and all other strategies related to tourism.

- **An environmental analysis is necessary,** within that all elements of nature must be individually assessed. Locations with special values, to be preserved and in certain cases developed, must be precisely designated.

- **During the design of theme routes a special attention must be paid to the preservation of natural values,** the protection of biodiversity and the focus on environmental education.

- **Carrying capacities must be assessed,** using effective visitor organisation and flow management models designed for the types of tourists that the destination is expected to receive.

- **An attraction development plan must be elaborated,** with the way of assessment of alternative plans, the method of selection of the optimum plan, and the schedule of the recommended development. The greatest possible care must be taken of the basic principles of environmental planning and the measures of preservation, the selection of the right tools of interpretation.

- Where appropriate and necessary, a **visitor management plan** and flow management models must be in place.
- After the creation of the theme route it is still necessary to carry out a **final analysis of the environmental and the socio-cultural impacts**, and amendments must be made, if they seem necessary in the monitoring process.
- The **organisational form** most suitable for the management of the attraction must be defined, including the training of the staff to be employed.
- An **economic and financial analysis** must be made, estimating the development and operational costs and expected revenues. Special attention must be paid to benefits of local inhabitants, demand for labour, local revenues, development of small tourism businesses and the social benefit of the project.
- A **marketing plan** must be made. Using community marketing (done by the municipality, the TDMo, the district organs etc.) the recognition of the theme route can be continuously improved.
- We recommend **regular trainings for the local inhabitants** on the topic of the theme route. This strengthens their attachment to tourism, deepens the social embeddedness of the project, and trainings may also promote the integration of the local inhabitants into the widening of the supply as service providers.

We are convinced that the keeping of the above principles will optimise the benefits of theme routes in tourism development, and rural or spatial development.

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DEVELOPMENT POSSIBILITIES OF ALTERNATIVE PILGRIMAGE TOURISM IN HUNGARY

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Abstract. The direct preliminary of the paper is some discussion during by the joint works of the authors in Kazakhstan when they talked about the structural differences of the societies in the two countries and what potential, commercially utilisable touristic relevances they may have.

Key words: religion, church, pilgrim, tourism, heritage

1. Introduction

Kazakhstan is a multiethnic and multi-religious country. The approximately 130 ethnic groups follow 17 major religions. The nation-making Kazakh ethnicity is divided into three tribes living in different parts of the country. In both religious and ethnic issues the state and its inhabitants are very tolerant.



Fig. 1. An emblematic symbol of religious tolerance in the capital city, Astana, with the signatures of the religious leaders (Source: photograph by Huszti, Zs).

Hungary is a country less diverse in this respect, due to historical reasons, but this does not mean that the signs and heritages of ethnicities and religions other than Christianity are totally missing.

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The topic of this paper is the cultural expansion of the interpretation and object of religious tourism in Hungary. In this attempt a synthesising role is assigned to finding the place of atypical religious tourism products, together with the classification of the products and the designation of the potential paths and routes.

The answer to the question why we focus on the “non-Christian” values of Hungary is that the Christian churches – especially the Catholic Church – are able on their own to manage their touristic values, and they possess enough resources for this activity. This is why we looked at the chances of non-Christian churches as they are atypical in Hungary and so touristic product development in this field may have a social tolerance increasing role, like in the Kazakh case.

Of course, in this paper we do not examine the different Christian congregations, the different atheist community organisations and the so-called joke churches (like the Church of the Flying Spaghetti Monster that appeared in 2005), sects and pseudo-churches (collectors of donations, tax evaders etc.), and the religious-like organisations of persons in bad need of a psychiatric treatment.

A fundamental problem about the topic, however, is the large number of subjective approaches (it is hard to safeguard objectivity) and the fact that in the European cultures now the concepts of religion and habits, customs are often mixing. It is difficult to assess now in Hungary who are really religious and accordingly it is just as hard to measure the capacity utilisation of the religious institutions. This directly leads us to the conclusion that a part of the European Union financed tourism developments are in vain, i.e. a part of the money spent is just money down the drain.

The three basic concepts of the paper are defined in accordance with the Act CCVI of 2011 on freedom of conscience and religion, i.e. *“Religious communities are those churches and organisations pursuing religious activity that are recognised by the National Assembly. Churches recognised by the National Assembly are established churches”*. Religious communities *“are special value and community creators of the society, which play important role in the nation’s life by, in addition to their religious activity, their educational, training, higher education, health care, charity, social, family-child-youth protection, and also cultural, environmental protection, sport and other activities and by the cherishing of the national identity”*.

Consequently, we have to introduce a concept, the issue of heritage elements. We believe that this category contains the open habits of the respective religious community, their built heritage and all other elements that come from the history of the presence of the given religious community in Hungary.

2. Main hypotheses and their backgrounds

At the same time as the paper was written, the Court of Human Rights in Strasbourg made a judgement on the Hungarian Act on religion that offended the freedom of religion and the freedom of association. The act was formerly declared as anti-constitutional by the Constitution Court too, but the response of the Government was to include the regulation formerly declared as anti-constitutional in the Fundamental Law (G. Szabó, 2014).

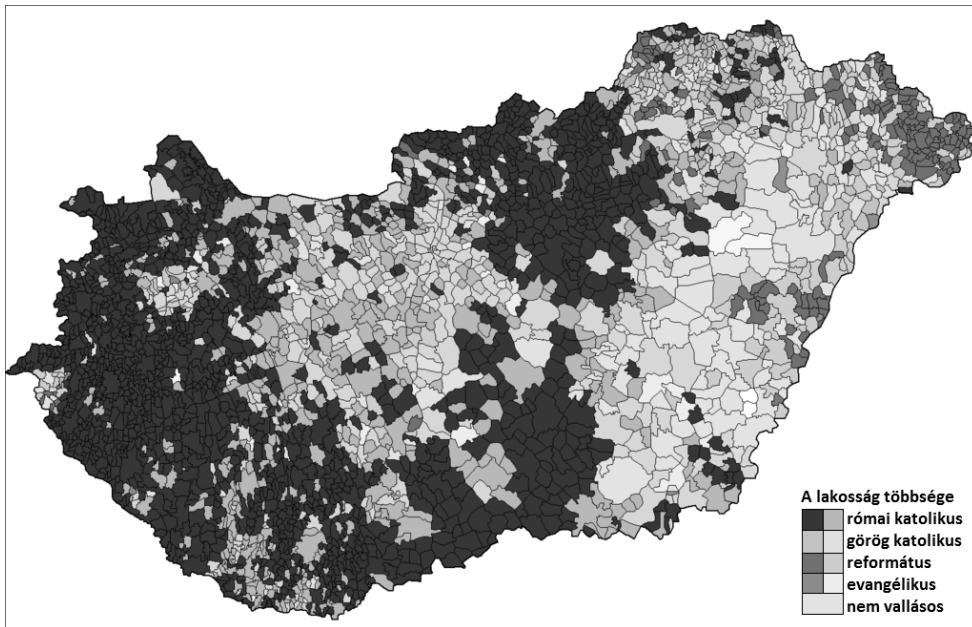


Fig. 2. Religious map of Hungary
(Source: Wikipedia by the data of the referendum of 2001, later amended).

As in Hungary there is – in theory – a freedom of religion, of course we find non-Christian (registered) religious groups, despite the changes of the law in 2011. As a main hypothesis we think that there are non-Christian congregations that are in better positions in the mediation of their cultural values and also in developments. On these congregations considerable tourism and developments could be based, especially because of their uniqueness and curiosity.

If we look at the main background of the hypothesis and ask the question why the development of the heritage elements of these religious groups are a good opportunity, several answers in different areas can be given. On the one hand there are development foundations that, applying the good (?) practices of the historical churches will lead to further developments. By the creation of the unique phenomenon on sound cultural grounds the dissemination of tolerance may be strengthened.

3. “Non-Christianity” in Hungary

Christianity is part of the European values. Christianity, on the other hand, is not identical with the European version, and vice versa! Today many of our Hungarian fellow citizens are non-religious or they do not practice their religion, or are atheists. If we look at the non-Christian but religious Hungarian population, we can see that non-Christian Hungarians, immigrants bringing their religions with them, and other immigrants and refugees are mixing in the framework of these religions. Accordingly, the non-Christian Hungarian inhabitants can be taken as a sort of cultural link that has an integrating power: if somebody is related to the local communities of religion, they will integrate within the framework of cultural identity.

Evidently, there has always been non-Christian Hungarian population, due to different historical preliminaries – see e.g. the natural religions of the time of the great migrations, islamification under the Turkish influence etc. The exact historical background of this has already been processed and so we do not deal with this issue in this paper.

The changes of the law mentioned above, made in 2011 were a watershed in the judgement of religious communities. Prior to the enactment of these legal regulations there had been 232 (!) religious communities in Hungary, while only 27 religious communities were registered in 2012. These were 2 umbrella organisations in the case of some groups, with two or five member organisations. Non-Christian religious communities are concentrated around Buddhism, Jewish religion, Krishna consciousness and the Islam.

The organisational structure of the religious communities registered in Hungary look as follows:

- Buddhist religious communities
 - Dharma Gate Buddhist College
 - Buddhist Mission Hungarian Arya Maitreya Mandala
 - Hungarian Karma Kagypa Buddhist Community
 - Chan Buddhist Church of Hungary
 - Diamond Way Buddhist Community
- Alliance of Hungarian Jewish Congregations
- Hungarian Israelite Congregation (Statusquo Ante)
- Autonomous Orthodox Israelite Community in Hungary
- Hungarian Society for Krishna Consciousness
- Hungarian Islamic Council
 - Hungarian Islamic Community
 - Church of Muslims in Hungary

4. Tourism development and heritage elements of non-Christian religious communities

4.1. Tourism development of non-Christian religious communities

If we look at the impact of different religious communities on the various field of tourism, this will logically lead us to the interface of pilgrimage tourism and heritage tourism, as the potential attributes of tourism development will be those fields that have a clear connection to the key areas.

The role of historical presence is important, as heritage is bound to space. However, the durations of these may be different, as heritage can be seen in different contents. The concentration of heritage elements may lead to a sort of complexity of heritage, the scale of which demonstrates the diversity of the heritage elements.

The content levels of heritage elements may be the following in or opinion:

- Cultural (e.g. habits and traditions)
- Cultural and social (e.g. collection of donations)
- Cultural and built (e.g. construction and maintenance of churches and cemeteries etc.)
- Cultural, social and built (active socio-economic participation, and all of the above together).

The significance of the built environment is caused by the following factors:

- The largest demand for resources and capital,
- The most spectacular element of the community,
- A proof for the presence of the religious community,
- Tourism can be built on it (it might be a potential attraction) and it may promote the launch of projects which will lead to job creation.

4.2. Buddhism in Hungary

The meaning of the word 'Buddhist' is 'awakened'. Those are called Buddhist who awakened from "aberration" to the light of "recognition". A Buddha gains his/her knowledge by his/her own efforts, i.e. not by divine revelation, the studying of holy scriptures, or the guidance of a master. A Buddha is a leader who shows the way to salvation. S/he is not immortal but has conquered all passions, and by his/her intellectual and human perfection s/he possesses special powers (remembers his/her previous lives, knows the thoughts of other people, has got rid of hatred and desire etc.).

According to the old school of Buddhism – the "Lesser Vehicle school" –, the number of Buddhas is limited in space and time, there can never be more than one at the same time. The later school – the "Greater Vehicle school" – teaches that there are Buddhas in us all, or at least many creatures have the ability in them to become a Buddha.

The historical Buddha was dubbed Siddharta by his parents ("i.e. the "one who has reached his goals") but he is often called Gautama as well because of his family roots (Gotama was a Vedic spiritual master).

Buddha lived in approximately 560–480 B.C., got married young, had a child, but his inner development changed at the age of 29, when he left his family and led an ascetic way of life. During penance he realised that this would not lead him to enlightenment. So he abandoned ascetics and tried to find the way on a clear intellectual ground, as a result of which he was enlightened in the seventh year of his hermitage. Following this he walked the roads of India until he was 80, spreading his doctrines. He founded an order of monks, and his death is said to have been accompanied by cosmic phenomena.

The Hungarian presence of this religion is rather scattered:

- Budapest
- Bács-Kiskun county: Baja
- Borsod-Abaúj-Zemplén county: Hegymeg
- Csongrád county: Szeged
- Nógrád county: Tar, Becske
- Pest county: Budakeszi, Pilisborosjenő
- Zala county: Zalaszentő

The heritage factors of this religion are quite varied too; settlements with built heritage are Tar, Becske, Zalaszentő, Budapest (2), Budakeszi and Úszó, while the scenes of the intellectual heritage of Buddhism is the regularly organised event called "Buddhapest" and the different programmes in the framework of events to commemorate Sándor Kőrösi Csoma.

4.3. Jewish faith in Hungary

The oldest faith present in the territory of today's Hungary is Jewish religion. The first proofs for the existence of this monotheist religion are from the Roman Times, the 2nd century A.D.

The Hungarians got acquainted before the Conquest with the Khazars converted to Jewish religion, and when the Hungarians moved on towards the Carpathian Basin, they were accompanied by two Khazar tribes (the Kabars). One of the wives of the leader of the Hungarian Conquest, Árpád was a Kabar girl. Among the burial grounds from the time of the Conquest, several graves referring to the rules of the Jewish religion were found in Békés county. At the time of the foundation of the Hungarian state there were written documents indicating the presence of the Jews, Jewish communities. The founder of the Hungarian state, Holy Stephen, who was Christianised and made Christianity the dominant religion in 1000, in his acts gave equality before the law to different peoples and religions, including the Jews. In the course of centuries there were both excluding and supporting royal and ecclesiastic doctrines, but during the reign of e.g. Béla III and his son, Stephen V we could see several Hungarian coins with Hebrew letters. Also, the first mention in the world of the six-pointed star as the symbol of the Jews is in the report on the Jewish guests in the wedding procession of King Matthias and Queen Beatrix (source: MaZsiHiSz).

Although the Hungarian Jews played a significant role in the history of Hungary, their full emancipation was only achieved by the Compromise (1867), followed a little time later by the bloody 20th century when approximately 600,000 Hungarian Jews were massacred. This was followed by waves of emigration.

As regards the geographical distribution of this religion, Jewish memories can be seen at almost any point of the country. The Hungarian heritage factors of Jewish religion are very diverse as well, there is an extended socio-cultural institutional system (from higher education to festivals), with living traditions in some settlements. Built heritage is extended and very well documented: Hungary has (27) synagogues and (38) houses of prayer in different conditions, among which there are operating synagogues and also public institutions used for other purposes as well as buildings out of use. Less typically, some residential buildings preserve Jewish clerical and religious motives, especially in former Jewish quarters. The register of cemeteries is also extended, the website of the Alliance of Hungarian Jewish Congregations features approximately 1,300 (!) Jewish cemeteries in Hungary. On the whole, Jewish religion in Hungary has a very rich collection of heritages.



Fig. 3. The City Library of Paks in the building of the former synagogue
(Source: www.paks.info.hu, photo by Miklós Beregnyei).

4.4. Krishna Consciousness in Hungary

Krishna Consciousness as a Neo-Hinduist church was founded in 1966 in New York. The surprisingly new religion akin to Hinduism appears mainly in North America and Europe.

The movement publically called Hare Krishna is relative to Hinduism, a religious organisation stemming from the Hinduist philosophy and mythology. The features of the movement separating it from mainstream Hinduism come from the Gaudiya Vaishnava tradition, but the International Society for Krishna Consciousness (ISKCON) was founded by A. C. Bhaktivedanta Swami Prabhupada (a pharmacist without a degree) living in the United States of America. The main activity of the founder of the religion is the translation of the Vishnu conscious (Vaishnava) Hindu texts into English and their dissemination in the “Western world”.

Its disciplines are different from Indian Hinduism in many basic points, e.g. the cast system is totally different – coming from the structure of the organisation, there are technical casts. As the practitioners of this religion were typically not born Hindus, they were evidently not born into the cast system, either, and so their status occupied in the world is lower than those of the members of any other casts in the Indian branch of Hinduism; they are not categorised into casts and were not given original laws that oblige them. Hinduism does not entail any missionary activity; however, one of the main missions of the “Krishna followers” is spreading, which partly comes from the differences in the cast system.

Followers of this faith consider themselves as part of the Brahma-Madhva Hindu chain, as a branch of the followers of Vishnu (vaishnava) Hinduism; they cannot be natural Hinduists, though, as they are not in the Indian cast system. The foundation of the religion is dharma, i.e. teaching and the law of the Karma. Their main god is Krishna. In their revelations they talk of monotheism, but not in the same sense as in the European approach. They are vegetarian; non-violence is a moral need coming from their faith. The moral of the Krishna consciousness, i.e. also religion is built on four pillars: purity, surrender, veracity and mercifulness.

The geographical location of this religion is concentrated on one important centre, the Krishna Valley in Somogyvámos. Smaller religious centres can be found in Budapest, Eger and Debrecen.

The heritage factors are rather diverse, their cultural heritage involves elements of lifestyle and gastronomy, their social activity is focused on charity and education. A built heritage of them is the already mentioned Krishna Valley.

4.5. Islam in Hungary

The word ‘Islam’ comes from Arab language and means “devotion” to God. The word ‘Muslim’ means those “who devote themselves to Allah”; this is how the followers of this religion call themselves and their faith. The Turkish version of the word is Mussulman. The word Mohammedan is also used, after the name of the prophet, but this description is rejected by Muslims, as they see it unpunctual. In the Middle Ages in Hungary Muslims of different ethnic origin were called “Böszörmény” or “Ismaelites”.

“Islam gives every person clear guidance for every event of life. This guidance is comprehensive and contains social, economic, political, moral and spiritual aspects of life.

Quran warns man about the meaning of his life on Earth, about his obligations to himself, his relatives, friends, community, human fellows and Creator. Man is given basic instructions for a meaningful existence, then is exposed to the challenges of human existence, and then he must implement these theories in practice.

Islam sees Man as a single, complete whole and not as an aggregate of separate parts competing with each other. Religious life and secular life are not separated for the religious person: they unite in the nature of human existence.” (Bolek Z.)

For historical reasons, Islam played important role in Hungarian history several times, from which of course all Hungarians think of the one and a half centuries of Ottoman rule, but Islam had been present prior to this period and has appeared since then, as well.

In the case of Islam we can talk about two kinds of geographical locations. There are very few active, living locations, partly because of the small number – few thousands – of believers of Islam in Hungary. The only place is practically the capital city, Budapest. The range of historical locations is much wider; they include in the first place the remnants of the Turkish architecture from the Ottoman era. Heritage factors are also a broad range of attractions, including diverse architectural values like the northernmost medieval mosques, minarets, baths of Europe, the historical places, castles, wells etc. Settlements where these can be found are Budapest, Eger, Mohács, Érd, Pécs, Szigetvár, Esztergom, Siklós, Grábóc, Dunaföldvár and others (Rados J., 1961 Fülep L., 1961). It is the sheer existence of these memories (and not necessarily their value) that is unique, although quite underrated recently.

5. Religions with tourism potential and possible pilgrimage routes in Hungary

Looking at the summaries of the heritage elements of the four religions we can see that non-Christian religions too have a considerable presence in Hungary.

On the basis of the research findings we can say that among the diverse religions it is the religious community of Krishna consciousness that has the most complex heritage factor, but without a geographical range, concentrated in only one major and a few smaller centres.

Buddhism has several smaller attractions that are geographically quite far from each other.

Actually it is two religious communities that have a considerable tourism potential at national level, one of which (the Jewish community) has been continuously present in the history of Hungary, the other, the Islam community has historical roots but less active contemporary representation.

On these two religions, on their historical buildings and monument complexes pilgrimage routes could be built – and also on the living faith in the case of the Jewish religion –, with complex attraction in several places with their cultural and built heritage. As the Islam religion is familiar with the concept of pilgrimage (The Hajj), it seems to be practical to make an experiment with an Islamic pilgrimage route first.

We firmly believe that the pilgrimage routes/touristic routes to be created would strengthen the level of tolerance in Hungary; we only have to find the persons responsible for the elaboration and planning of the projects. Theoretically it is possible, by the Catholic example, to gain the participation of the churches as a supportive background, but some clerical higher education institutions could also have their share from the developments.

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ROȘIA MONTANĂ. TOURISTIC POTENTIAL EVALUATION

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Abstract. Estimating tourism potential of a given territory, whether it is a small village, a town or city, or even a whole region is a difficult task, due to an inherent degree of subjectivity. However, there can be found attempts to implement such means of evaluation, even if the value of the touristic resources and touristic infrastructure is difficult to be quantified and represented through mathematical formulas. In this paper, we aim to evaluate the touristic potential of Roșia Montană by using a complex touristic evaluation formula, as we consider that it is mandatory to find out the strengths and weaknesses of the Roșia Montană, touristically speaking, because only in this way we can focus on the required improvements of the last ones.

1. INTRODUCTION

Roșia Montană is the oldest mining locality in Romania and it is situated on the NE side of the Metaliferi Mountains, part of the Apuseni Mountains, and belongs also to the *Auriferous Quadrilateral* (Baia de Arieș-Zlatna-Săcărâmb-Tebea). The locality holds the biggest deposit of gold and silver ores, according to Roșia Montană Gold Corporation (RMGC) assessments.

To achieve a more accurate and complete assessment of the touristic potential of a given area, initially it is mandatory to analyze separately its components. At first sight, there can be found two major components: touristic resources (or touristic attractions) and touristic infrastructure. The above-mentioned two categories are known under several names, varied from one author to another, and they do not necessarily refer to the same elements, as one may believe.

Despite the terminological confusion that often dominates the specialized literature, touristic potential, understood as the sum of all touristic resources, irrespective they are of natural or anthropogenic origin, and also of the other elements that support a better valorization of touristic resources, which are known under the generic term *touristic infrastructure*, can be easily divided into subcomponents and thus it becomes easier to be analyzed.

Therefore, tourism is divided into natural and man-made or anthropogenic resources. Natural resources can be (geo)morphological, hydrological, climatic and biogeographical, while the anthropogenic ones are divided into cultural, religious, ethnographic resources etc. Touristic infrastructure consists of accommodation units, recreational and therapeutic facilities, communication infrastructure etc. This subdivision allows the awareness of the presence and contribution of each element to the total touristic potential value (Table 1.) and for this reason we consider the following formula (Ciangă, 1998) as the most appropriate:

$$\begin{matrix} 0-16 & 0-5 & 0-18 & 0-8 & 0-10 & 0-8 & 0-24 & 0-11 \end{matrix}$$

$$Vt = \Sigma 1 + \Sigma 2 + \Sigma 3 + \Sigma 4 + \Sigma 5 + \Sigma 6 + \Sigma 7 + \Sigma 8 = 100$$

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where: V_t = touristic value; $\Sigma 1$ = morphological resources; $\Sigma 2$ = climatic resources; $\Sigma 3$ = hydrological resources; $\Sigma 4$ = biogeographical resources; $\Sigma 5$ = historical and cultural resources; $\Sigma 6$ = ethnographic and folkloric resources; $\Sigma 7$ = touristic structures; $\Sigma 8$ = means of communication.

2. TOURISTIC EVALUATION

Table 1. Touristic resources and touristic infrastructure components (Ciangă,1998) with adaptations)

Category	Subcategory	Elements
1.Morphological resources	Volcanic relief	Necks: Rotundu, Ghergheleu, Cărnice, Cărnice, Cetate; dyks: Igre, Jig, Vădoaia
2.Climatic resources	Bioclimats distribution	Favourability for winter sports and hiking Climatotherapy: mountain tonic bioclimate, sedative bioclimate
3.Hydrological resources	a.Water bodies	Anthropogenic lakes (9): Mare, Țarinii, Brazi, Cornei, Anghel, Găuri, Cartuș, Muntari, Țapului.
	b.Hydrographic network	Roșia Valley, Abrud River, Corna Valley, Seliște Valley etc.
4.Biogeographical resources	a.Phytocoenoses	Deciduous, coniferous and mixed forests Over 60% of the area is covered with <i>High Nature Value grasslands</i> (10 species of orchids, out of which 8 on the Red List of România (Akeroyd&Jones, 2006; Akeroyd 2012)
	a.1. Plant communities included in Annex I Annex 1 of the EU Habitats Directive and Red List of Romania	1.Metal-rich rock outcrops with <i>Asplenium septentrionale</i>) and <i>Silene dubia</i> subsp. <i>dubia</i> (R 6219, Doniță et. al., 2005, 2006) (EU 8230) 2.Siliceous rock with pioneer vegetation of the <i>Sedo-Scleranthion</i> (EU 8230) 3.Mine debris rich in metals colonized by different metallophyte species 4.Oligotrophic pastures rich in locally species including <i>Acidophilus</i> mountain <i>Nardus</i> pastures (EU 6230); 5.Mesotrophic, montane hay-meadows rich in species (EU 6520) 6.Base-rich mire with <i>Eriophorum latifolium</i> 7.Acid mire presenting <i>Drosera rotundifolia</i> (EU 7110) 8.Alluvial forests with <i>Alnus incana</i> and <i>Telekia speciosa</i> (EU 91E0) (Akeroyd&Jones, 2006; Akeroyd 2012)
	a.2.Rare and vulnerable plant species	According to Red List of Romania, there can be found 17 species of rare plants and 2 species of vulnerable plants (Oprea, 2005)
	b.Cynegetic and fishing resources	Animals with fur; cervids Pisciculture: <i>Cyprianide</i> , <i>Esocidae</i>

	b.1. Animal species included in Annex I of the EU Habitats Directive and Red List of Romania	<i>Lynx lynx</i> , <i>Lutra lutra</i> , <i>Canis lupus</i> and <i>Ursus arctos</i> (Gligor, 2012)
	b.2. Species of rare and less common animals	15 species of rare birds, 22 species of less common birds, 6 species of rare mammals and 11 species of less common mammals
	d. Rezervations and monuments of nature	<i>Piatra Corbului</i> , IV IUCN category. Natural mixed reservation (both natural and historic) <i>Piatra Despicață</i> , III IUCN category. Natural monument of geological interest
5. Historical and cultural resources	a.1. Archaeological vestiges, mining machineries and equipments and other evidences of mining activity	<p>Mining galleries: around 150 km, out of which 7 km of galleries from Antiquity (see the monography <i>Alburnus Maior</i>): Damian (2003, 2008), Simion et al. (2004, 2010a, 2010b)</p> <p>One of the most complex underground mining galleries system, and galleries from Dacian and Agathyrsi epochs (Cauuet et. el., 2004)</p> <p>Roman mining galleries included in touristic circuit: Orlea and a part of Cătălina-Monulești</p> <p>Gold Mining Museum "Alburnus Maior" includes the following:</p> <ol style="list-style-type: none"> 1. Mining galleries from Orlea Massif, among which Roman galleries +725 m and +729 m 2. Outdoors mining equipment exhibition: <ol style="list-style-type: none"> a) <i>traditional mining machineries and equipments</i>: stamping mills, extracting machine, narrow industrial railways etc. b) <i>lapidarium</i>: 13 votive monuments (8 votive altars and a votive stone) and funerary monuments (3 funerary stars and a roof of aedicula) 3. <i>The pavilion exhibition</i>: photographs, paintings, maps, models, rock samples etc. <p>Gold Museum (The Exhibition of the History of Mining in Roşia Montană) consists of 3 sections:</p> <ol style="list-style-type: none"> 1. <i>Arheology</i>: funerary monuments and other vestiges coming from the necropoleis, habitat areas and sacred areas discovered in during the National Researching Programme „Alburnus Maior” (1999-2007) 2. <i>Mining</i>: traditional mining machineries and equipments, traditional suits, rock samples, photographs etc. 3. <i>Multimedia</i>: RMGC proposal for the Gold Museum and the historical centre
	a.2. Archaeological vestiges founded outside the area (by virtue of the possibility of repatriation)	<p>25 wax tables discovered in Cârnic, Lety and Igre (1786-1855), dating from BC; wax table no. dating from 6th february 131AD reprezents first documentary evidence of Roşia Montană</p> <p>The wax tables can be found in the museums from</p>

	b. Historical architectural buildings and monuments	an and Alba-Iulia, Blaj, Cluj-Napoca, Budapesta, Berlin 37 votive monuments, 19 funerary monuments and other categories of monuments and objects <i>Simeon Balint commemorative monument</i> <i>Cloșca Memorial House</i> <i>Historical monuments (houses)</i> out of which 35 are embedded in the historical centre Over 50 historical buildings belonging to vernacular architecture (18th-20th centuries) according to ARA association (<i>Apostol, Bâlici, 2010, 2012, Bâlici, 2013b</i>).
	c. Religious edifices and places of worship	8 churches and 2 places of worship representing 6 religious cults: Orthodox, Catholic, Greek Catholic, Reformed, Unitarian, Baptist
6. Ethnographic and folkloric resources	a. Rural and urban architectural complexes	Houses with urban architecture and mining features (in the centre); traditional houses of the Moților Land community (at the periphery)
	b. Traditional technique	Stamping mills made of wood and iron and other traditional mining machineries and equipments
	c. Traditional occupations	Traditional agriculture
	d. Folkloric events	Fânfest
7. Touristic structures	a. Accommodation units	Boarding houses, cottages, hostels, camping places
	b. Public alimentation units	Canteen, restaurants etc.
	c. Recreational facilities and green areas	Sport field
8. Means of communication	Means of communication	National roads: DN 74, 74 A (Abrud-Cîmpeni) County roads (average condition): DJ 742, asphalted, (Gura Roșiei-Roșia Montană-Corna-Gura Cornei-Abrud) Communal roads (poor condition): DC 146 (Roșia Montană-Țarina) and DC 117 (Roșia Montană-Muntari-Bucium), without asphalt Industrial roads; turistic paths

Table 2. Results and ranking

FMT Σ 1	FCT Σ 2	Fhg Σ 3	FB Σ 4	FCI Σ 5	FE Σ 6	BMT Σ 7	PC Σ 8	Total	Rank
6,0	4,0	10,0	6,0	10,0	3,0	3,0	4,0	46,0	III

3. RESULTS AND DISCUSSION

According to the obtained ranking (Table 2) Roşia Montană registers the highest score for the historical and cultural resources (10 points out of 10) and the Hydrological resources (10 points out of 18), followed by biogeographical resources (6 points out of 8); morphological resources (6 points out of 16); climatic resources (4 of 5); communication potential (4 points out of 11) and the lowest score for touristic structures (3 points out of 24), thus the area achieves 46 points out of 100, which places it in the 3rd rank of the 6 possible ranks.

Above scores indicate that, in terms of tourism, Roşia Montană holds as the most important touristic resources the *historical and cultural resources*, which receives the maximum possible score for its category due to its undeniable value both at national and international level. For this reason, there have been made attempts to inscribe Roşia Montană in UNESCO World Heritage Tentative List as *evolutive cultural landscape* (***, 2009).

The maximum score is justified by the existence of about 150 km of galleries, of which the most significant are the Roman galleries, which form one of the most extensive and complex underground network mining galleries dating from the mentioned epoch, while the other galleries cover all the remaining epochs, until the 20th century. In addition, one can find mining machineries and equipments, the lapidarium which contains votive and funerary monuments dating from Antiquity, collections of photographs, maps, models, rocks etc. All can be found in the two museums from Roşia Montană: Gold Mining Museum "Alburnus Maior" (Sîntimbrian, 1989) and Gold Museum.

The *architectural heritage* is also rich and there can be found at least 35 houses which are acknowledged as historical monuments situated embedded in the protected perimeter established by the RMGC, while the ARA association has inventorized over 50 buildings belonging to the period between 18th-20th centuries (Apostol, Bâlici, 2010, 2012, Bâlici, 2013b). Other significant buildings are the numerous churches and places of worship and the ethnographic potential bearing archaic elements, such as faith in some kind of ghosts called "vâlve".

Hydrological resources receive also a significant score, given the large number of existing man-made lakes in the area, their oldness and particular utility. Although the lakes, name also "tăuri" currently functional are recent, mostly built in the 18th century, the first lakes have been built since Antiquity. There have been identified 69 such lakes (Bătinaş, 2010, after Aquaproject, 1995) out of which only 9 have water and cover an area of about 7 ha and sum over 240,000 m³ of water.

Biogeographical resources reveals an abundance of species that may seem surprising for an area where mining dates back from almost two millennia. However, there are no less than eight valuable protected plant communities in the European Union according to Annex 1 of the EU Habitats Directive, and many species of rare or vulnerable plant which appear on the Red List in Romania. Remarkable is the percentage of 60% of the area which is covered with grasslands of High Nature Value, and the 10 species of orchids, of which 8 are on the Red List of Romania (Akeroyd, Jones, 2006; Akeroyd, 2012). Also, many species of protected animals (birds and mammals) have their habitat here, of which 4 are classified in Annex II of the Habitats Directive of the European Union.

Morphological resources are characterized by volcanic landforms such as necks, dykes, volcanic plateaus etc. Touristically, the most attractive sites are the necks Ghergheleu, Cârnic and Cârnicel, located in the southeastern part of the area, Șulley and Letea peaks located in the eastern side of the neck Rotundu and the Tăul Mare lake, and the alignment of dykes Igre-Jig-Văidoaia. Cârnic, Cârnicel and Igre-Jig-Văidoaia massifs bears the remains of the long mining activity.

Climatic resources are defined by a quite high potential due to altitude which characterizes the whole area, ideal for practicing mountain cure. Sedative bioclimate and mountain tonic bioclimate fully cover all the mentioned area, making it suitable both for treating a wide range of diseases and stimulating body functions (especially due to tonic bioclimate), or protecting it in case of cardiovascular or respiratory illnesses found in advanced level, because of the sedative bioclimate.

The *means of communication* have a rather poor level. There are relatively many roads, particularly mining roads created in the past, but their quality is low. Among the means of communication with a relatively good condition we found DN 74 and DN74 A (Abrud-Cîmpeni) and DJ 742 (Gura Roșiei-Roșia Montană-Corna-Gura Cornei-Abrud). The remaining roads are unpaved, which hinders access to the outlying touristic objectives.

Touristic structures are underdeveloped and consist mostly in of units unclassified accommodation units, while leisure facilities are sporadic. This is the main weakness of the area and the main impediment against tourism capitalization. Because a large surface area is declared industrial zone, in this area it is not allowed neither construction of new accommodation units, nor conversion of private property into accommodation units.

4. CONCLUSIONS

Roșia Montană represents a place full of historical and cultural treasures, but one can find also some natural touristic resources and an overall interesting landscape. Despite of its rich heritage, tourism capitalization is rather difficult, particularly because of the poor quality of accommodation units, recreational facilities and means of communication, but also because of the RMGC huge open-pit project which the company proposes for this place. If it is to enhance the development of tourism, all these impediments have to be solved.

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THE INVESTIGATION OF LOCAL INTERESTS CONCERNING THE TOURISM OF HÉVÍZ

Ádám KÖBLI¹

Abstract. In the tourism supply of Hungary, medical and wellness tourism is a high priority area due to its unique geothermal endowments. The most well-known Hungarian spa town attracting the most visitors and providing the highest quality of services is Hévíz where the present complex infrastructure has been established during long decades.

Hévíz possesses very valuable tourism traditions with continuous developments to be able to reserve its positions in the medical tourism market. These developments should be planned based on a complex approach for the long term and besides the increase of guests and income they have to take into consideration the interests of the local community as well. The importance of bearing responsibility should be interpreted in a systemic approach.

In my research, besides the present tendencies of the spa town, I analyse the impact of tourism as well from the point of view of the local population. I am interested in, notwithstanding the increased guest number, how much this small town remained viable, what kind of positive and negative impacts are due on the locals thanks to the continuously developing tourism.

1. ANALYSING THE TOURISM OF HÉVÍZ

In Hévíz the basis of tourism is provided by the world-famous and unique Lake Hévíz, and the medical tourism services built on it. "Hévíz owes its fame to its medicinal lake, which is the largest biologically active natural thermal lake in the world with its 44,400 square metre water surface. The medicinal water gushes out from the 38 metre deep spring crater, its average temperature in summer is 33-35 °C which does not go below 23 °C neither in winter, and thus outdoor bathing is possible throughout the year. The water contains sulphurous, alkaline hydrogen carbonated, slightly radioactive active ingredients, having a curative effect primarily on various rheumatic, locomotor, muscular and nervous system disorders, as well as some gynaecological problems." (HÉVÍZI KISTÉRSÉG TERÜLETFEJL. KONCEPCIÓJA, 2008-2018). In 2013 the number of guests entering the lake spa is more than one million a year.

2. ACCOMMODATION OFFERS, THE NUMBER OF GUEST NIGHTS

Hévíz primarily builds on medical service, although the number of guests arriving for beauty, wellness and medical tourism (especially dental and anti-rheumatic treatments) is ever increasing. Because of the demands of tourists, quality accommodations are required, which have been built mainly in the form of hotels in Hévíz. In 2013, there were 23 hotels, 5 guest houses and 1 campsite ready for guests in the spa town (Hungarian Central Statistical Office/KSH, 2013). During the last decades, 3, 4, and 5 star quality hotels have been constantly built on the medical tourism of Hévíz, and in the bigger hotels most of the known forms of medical treatments are available for guests. In 2013, the number of guest

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nights at commercial accommodation establishments of Hévíz was 1,042,590, from this 713,720 nights were spent by foreign guests. Due to this, the town of Hévíz is currently the second most popular Hungarian town regarding the total number tourist traffic, only Budapest is in a better position on the list.

Table 1: The most visited Hungarian cities, number of guests nights at commercial accommodation units 2013 (Source: HCSO/KSH, preliminary data, 2014)

The most visited Hungarian cities 2013						
Total			Domestic		International	
	City	Number of guest nights	City	Number of guest nights	City	Number of guest nights
1.	Budapest	7 810 414	Budapest	900 741	Budapest	6 909 673
2.	Hévíz	1 042 590	Hajdúszoboszló	481 380	Hévíz	713 720
3.	Hajdúszoboszló	739 657	Siófok	467 966	Bük	380 839
4.	Siófok	670 224	Hévíz	328 870	Sárvár	275 370
5.	Bük	656 016	Zalakaros	306 786	Hajdúszoboszló	258 277

The Hévíz-Balaton Airport of Sármellék is an international airport of outstanding importance, since foreign tourists can get to the area very easily; one can reach Hévíz as well as the shore of Lake Balaton from the airport in fifteen minutes. „The 2500 m long basalt-concrete airstrip’s width is 60 m and the airport is able to receive planes with 150-200 passengers” (PINTÉR, Á. 2009).

Air charters constantly arrive, but the service might be broadened by scheduled flights, too. On the one hand, the airport depends on the region, but on the other hand, it is the engine of the area’s development. Flights mostly arrive from Germany, but operating Russian air charters is more and more frequent, too. Accordingly to the development objectives, from 2013 on a permanent, scheduled flight is in operation between Russia and Sármellék so the Russian tourists can reach the spa town more simply and easy. Thanks to the most modern development, from the summer of 2014 guests are arriving to Hévíz from Prague as well.

3. THE CHARACTERISTICS OF THE CLIENTELE OF HÉVÍZ

In the years of socialism the Hévíz spa was nationalised (from 1948), and old hotels were altered into trade union resorts. At the beginning, the number of foreigners was decreasing, and the majority of guests were referred by trade unions. After 1968, Hungary became popularly known as “the happiest barrack,” and the number of foreign guests also in Hévíz started to increase. Eastern as well as western tourists arrived to the spa town, and being a meeting point for East and West German tourists, Hévíz fulfilled a role similar to that of Lake Balaton. This area was the place where relatives and friends separated from one another could reunite. Camping sites were very popular in this era especially among the Dutch and East-German tourists for whom being on a holiday also provided “the experience of being free” but we have to know that “during the holidays at Lake Balaton these East-German citizens were observed by the Stasi” (SLACHTA, K. 2010).

In the 1990s, during the period after the change of the regime, the main foreign clientele came from Germany and Austria. During this period, private accommodations were also very popular; there were many returning guests and also lots of new guests, who were interested in Hungary, an inviting, till then cut off destination. By now, the demand for campsites has almost completely disappeared from the area.

Since the 2000s the number of Hungarian guests has been increasing. This is due to the fact that in this period health tourism was becoming more and more popular, and as a result of introducing various kinds of travel allowances, wellness and medical tourism became available for a wider section of society. Following 2008, the economic crisis resulted in a decline also in tourism, in revenues as well as in the number of guests. However, after a short period of stagnation, some increase can be seen in Hévíz, which is on the one hand due to the high quality complex medical tourism services and the uniqueness of Hévíz, and on the other hand, to the appearance of new markets, primarily the Russian and Ukrainian clientele.

More than 30% (181 232 guest nights) of all the guest nights spent in Hungary by the Russian tourists are realised in Hévíz so from 2012 Russia became the 2nd most important sending region of the area following Germany and coming before Austria which was 2nd for long years (CSO/KSH, 2013). Of course the town has to be prepared that the local tourism should be multifaceted, it should attract guests from more and more countries since for instance the Russian-Ukrainian conflict could negatively affect the Russian tourists arriving to Hévíz and the economy of the complete region as well.

4. THE RELATIONSHIP OF THE LOCAL POPULATION AND THE TOURISTS

Table 2: Number of tourists arrivals in Hévíz in 1995 and in 2013

Source: Rátz, T. (1999), CSO/KSH (2013)

Hévíz	Number of guests	out of which foreign		Guest night		out of which foreign	
	person	person	%	night	%	night	%
1995.	82 883	44 031	53,12	590 449	59,29	406 796	68,9
2012.	207 992	100 619	50,3	1 005 231	79,14	670 471	66,7

In the case of the spa towns, due to the accentuated role of tourism, the local population is affected by many impacts which are not present, or only in a lesser extent, in other settlements. Moreover in Hévíz the number of tourists compared to the local population is outstandingly high since 4375 citizens live in the town (CSO/KSH, 2013) while annually more than 1 million guest nights are registered. As we can see in Table 2 the number of tourists in the last two decades increased more than 2.5 times.

On the spring of 2013 I carried out a questionnaire survey among the local population in order to know how much the locals consider the town a liveable place, which are the most important positive and negative effects which they would univocally consider to be present due to tourism. During the research I asked 80 local permanent citizens (1.8% of the population of Hévíz).

The basis for my research was provided on the one hand by a 1995 survey of the doctoral dissertation of Rátz, T. (1999) carried out in the Keszthely-Hévíz micro region and, based on the changes from that time on, I created new hypotheses. My questionnaire, with the permission of Rátz, T., partly repeats the questions of the 1995 survey and partly differs from that due to the altered local circumstances. I only investigate the town of Hévíz and a greater role is given to the research of the impacts caused by the newly appeared, great number of guestflow (Russian, Ukrainian) since former surveys have not been dealing with these issues till now.

We can see from Table 3. that in Hévíz the daily tourist density has been greatly increased in the last, nearly two, decades. In Hévíz the attractions are the medical water and the connected services which can be accessed through the complete year equally, so seasonality is only slightly characteristic, and in this respect the locals are put through a great amount of charging throughout the whole year. It has a positive impact on the labour market since the number of seasonal jobs, which is generally characteristic to tourism, is low. Nearly 90% of the respondents thought that sensibly fewer guests are arriving only in February and November to Hévíz (2013).

Table 3: Daily tourist density in Hévíz

Settlement	Daily tourist density (1995)	Daily tourist density (2012)
Hévíz	0,359	0,629

- shows that in a yearly basis how many tourists were there per local citizen (number of guest nights /365/number of local population)

Source: Rátz, T. (1996); CSO/KSH (2013)

Tourism is the basis for the local economy (33% of the registered organisations belong to the accommodation providing services and guest catering) and the greatest employers of the region are the hotels in Hévíz. The number of tourists and the income is increasing annually, for instance in 2013 in Hévíz the amount of tourism tax exceeded 441 million HUF (CSO/KSH, 2013). However it is important to investigate the opinion of the local citizens about the number of the tourists.

Table 4: The opinion related to the number of the tourists

Source: Rátz, T. (1995); Köbli, Á. (2013)

Opinion	% - 1995.	%- 2013.
it should grow significantly	20,3	10,0
it should grow slightly	33,2	42,5
adequate	40,6	25,0
it should decrease slightly	4,5	22,5
it should decrease significantly	1,5	0,0
Total	100,0	100,0

We can see in Table 4. that in the 1995 research of Rátz, T. only 6% of the respondents thought that the number of tourists should be decreasing in the region. This ratio at the 2013 questionnaire survey in the case of Hévíz grew to 22.5%

Nearly 25% of the respondents would like to decrease the number of tourists while, on the other, hand many of them mentioned at this question that from the point of view of the local economy the increasing number of tourists would be important. The same amount of people decided besides the increase of the number of the tourists as in 1995, (1995 – 53.5%; 2013 – 52.5%) however, more respondents thought that a more moderate increase would be better. One of the reasons for this might be that tourism is the accentuated economic activity of the region and in the latter decades the people in Hévíz were continuously used to the great demand and its negative impacts. The polarisation of the opinions can also be explained by the fact that only a certain amount of the local population is in favour of the advantages of tourism while for a significant ratio it cannot

bring any direct economic advantage and so they evaluate it as a phenomenon for the decrease of life quality. “The attitude of the local population is primarily determined by the function itself and the impact on the person, on the family or on the life quality. If the expected benefits from tourism is greater than the derived deficit than, without fail, he would argue for the as early as possible establishment or for further tourism developments. Such factors as employment creation, the improvement of catering and the better traffic conditions could generate the sympathy of the local population in relation to tourism” (Michalkó G. 2007).

In Hévíz, after the change of the regime, many foreigners, mostly Germans and Austrians bought themselves properties. At present many foreign citizens are settling down in the spa town but they are almost exclusively Russian and Ukrainian customers. It is characteristic to the Russian guests that after coming back for healing and relaxing several times to Hévíz they decide to buy a property in the area. The local real estate agencies take advantage of this as well, so they have offers especially focusing on the Russian guests, advertising in Russian language with the help of Russian interpreters. Moreover, several new real estate agencies appeared in the last 3 years specialized only to the Russian market. Since the demand from the Russian and Ukrainian guests is great in the local real estate market, opposite to the processes in the Hungarian national tendencies, the prices are constantly growing instead of decreasing. In 2012 nearly half of the property requests were connected to citizens out of the European Union, out of which 87% were Russian and 12% Ukrainian applications (www.monitormagazin.hu).

At more than two thirds of the questioned locals have foreign citizens living in their direct neighbourhood, mostly mentioning Russians (35%), Austrians (32.5%) and Germans (30%).

Rátz, T. (1999) also surveyed the relationship between the local population and tourists: “since, based on the literature, we can assume that the relation between the local population and the tourists influences the cognitions related to the impacts of tourism, during the survey, I also questioned the characteristics of this relationship.” (RÁTZ, T. 1999)

Table 5: The characteristics of the correspondence with the tourists
Source: Rátz, T. (1995); Köbli, Á. (2013)

Characteristics of the relation	Frequency (person)	% - 1995.	Frequency (person)	% - 2013
Friendly relation	88	43,6	8	10,0
Frequent conversations	23	11,4	30	37,5
Official correspondence	47	23,3	28	35,0
None, only realises them	44	21,8	14	17,5
Total	202	100,0	80	100,0

We can see in Table 5 that in 1995 a much greater proportion of the questioned professed that they have a friendly relationship with the tourists than in 2013. At present the “frequent conversations” and the “official correspondence” is more frequent among the tourists and the local citizens. The reason for this on the one hand can be that in the 1990s

the number of the regularly returning tourists was much higher in the region. On the other hand, the private accommodations are rolled back in the favour of the hotels in Hévíz, in turn, in creating friendships the private accommodations played an important role.

4.1. THE MOST IMPORTANT POSITIVE AND NEGATIVE IMPACTS OF TOURISM

Table 6: The most important positive impacts of tourism in Hévíz (Köbli, Á. 2013)

Impact	Frequency (person)	Impact	Frequency (person)
Cleanliness	34	Nice, clam town	16
Employment possibilities	31	Constant developments	14
Tidiness	30	Favourable public security	16
High life quality	21	Programs	16
Favourable financial conditions	21	Well organised	11
Developed infrastructure	20	Lot of green areas	10

95% of the respondents considered Hévíz as a liveable town and its most important positive feature was the green and ordered environment which is one of the basic principles for a viable settlement. We can see that after the settlement representation first of all the economic effects were mentioned since more than one third of the respondents highlighted the favourable job opportunities in Hévíz. It is important that for the local population the high quality tourism industry provides employment possibilities as it also appears in the Global Code of Ethics for Tourism (clause 5): “Local populations should be associated with tourism activities and share equitably in the economic, social and cultural benefits they generate, and particularly in the creation of direct and indirect jobs resulting from them (1999, Santiago)”. Many citizens accentuated that one can live with a high life quality and favourable financial situation in Hévíz and the also thought the infrastructure of the town being developed which was explained by the continuous developments of the settlement. The respondents also accentuated the presence of a well organised city. It is important for the local members of a community to chip on in the decisions: “The principle of subsidiarity is also a principle in the social, political and economic decision making process: every decision should be brought on such a low level as it is possible. This principle gives the decisive ratio of the power to the hands of the local communities’ local governments (HAJNAL, K. 2010)”.

It is also interesting that 20% of the local citizens highlighted the good public safety in the settlement while according to 17.5% criminality is the strongest negative impact in Hévíz. Based on my personal experiences, the reason for this is that public safety is really outstanding in the town and so there are no outrageous crimes, but related to the abandoned properties burglary is still characteristic in the spa town.

One third of the respondents (32.5%) could not mention such negative impact in Hévíz which could be connected to tourism. The most frequently mentioned negative impacts mentioned by the remaining group (67.5%) can be found in Table 7.

Table 7: The most important negative impacts of tourism in Hévíz (Köbli Á. 2013)

Impact	Frequency (person)
High prices	36
Personal car traffic	28
Parking problems	26
Excessive requisition of the Hévíz Lake	20
Criminality	14
Noises, congestion	10
The attitude of the local population	6

The strongest negative impact connected tourism is the high prices of the products, food and services. Many respondents mentioned that the prices are adjusted to the price standard of the foreigners in the spa town, so the every-day living is much more expensive than for instance in the neighbouring holiday centre at Lake Balaton, Keszthely. The rising of the prices grew further on with the appearance of the Russians. The other problematic area is the increased passenger car traffic in the town centre and the parking problems. The town tries to moderate this problem with the construction of the bypass road during which the bus station has been relocated and other developments will also be realised in order to decrease the traffic of the town centre.

A quarter of the questioned people mentioned as a problem the exaggerated requisition of the Lake of Hévíz which well shows that the local citizens are well aware of the importance of the protection of the lake and the vulnerability of the natural environment. The great impact appearance of the locals at the end of the 1980s is also an example for this when they stepped up against the bauxite mining around Nyirád which endangered the state of the lake and the livelihood of the locals. Another example is a protestation in the middle of the 2000s against a luxury hotel that would have been built in the direct vicinity of the lake on a protected marshland with a serious threat of endangering the ecological state of the lake. In Hévíz, because of the sensible natural attraction and the high level of life standards, there is the chance to play a role on the long run in order to create an environment conscious settlement which is also important in terms of the quality supply creation since new, environment conscious target groups could be attracted to the town.

5. CONCLUSION

In Hévíz, thanks to the continuous and well planned developments, the number of guests and the incomes grow year by year. It is due to the uniqueness of the spa town that the economic crisis was not affecting the settlement. The tourism of Hévíz so far successfully applied to the global changes since in the last period of time serious changes have been witnessed concerning the guestflow. The ratio of the Russian and Ukrainian guests is continuously increasing having serious economic, social and cultural impacts in the life of the town.

Every kind of services in the town has been established in order to serve tourism, everybody's livelihood is connected directly or indirectly to tourism. It is important that the developments should be in accordance with the local interests preserving the soundness of the natural resources, the ecological balance of the world famous medical lake and its environment. One should raise attention on the carrying capacity of the lake and the town,

not to overload physically and mentally the local population either. It is important that every member of the local community should partake the goods and culture produced by tourism.

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TESTING A TOURISM CULTURAL THEMATIC TRAIL ASSESSMENT INSTRUMENT IN THE CASE OF A PASTORAL TRAIL OF TRANSHUMANCE: CONCLUDING METHODOLOGICAL REMARKS

Simona MĂLĂESCU¹

Abstract This article continues the endeavour of a previous work proposing an assessment instrument of cultural specificity level and cultural heritage preservation and describing methodological dilemmas laying behind the construction of such an evaluation tool, by communicating the main conclusions resulting from its testing during a pilot field research. Some of those previous methodological dilemmas have found their potential answer during the testing phase and they are described here along with others concluding methodological remarks resulted from one pilot field testing research of the initial instrument proposed on a pastoral trail of transhumance. We hope that those concluding remarks regarding the aim of constructing an assessment tool leading to a hierarchy of potentially suitable itineraries acknowledged and accepted by all the tourism stakeholders and especially the communities scoring low in the cultural specificity classification before the decision of the final itinerary to be promoted, will contribute to a better intra-region collaboration in developing tourism activities and the overall regional development.

Keywords: cultural thematic routes, tourism product design, regional development, regional collaboration, cultural specificity assessment

1. Introduction

A couple of years ago we proposed an assessment instrument of cultural specificity, level of cultural heritage preservation and the suitability of an itinerary for tourism practices aiming to obtain the operationality that allows to choose from a variety of possibilities and proposes the most appropriate itinerary as a cultural thematic tourism trail, creating a new tourism product in a traditional rural area with a considerable cultural heritage and consequently, (too) many possibilities to choose from. The motivation and especially the methodological dilemmas laying behind the construction of such an evaluation tool were described in a previous work (Mălăescu, 2013). Some of those methodological dilemmas usually find an answer during the instrument pilot field testing research, others take years of academic community dialogues or research who replicate on other traditional regions, other traditional art crafts maybe etc. to find the best answer and to refine the instrument in order to best serve its initial purpose. On some of the first category dilemmas this article tries to give a potential answer, along with others concluding methodological remarks resulted from one pilot field testing research of the initial instrument proposed on a pastoral trail of transhumance. The initial purpose of this instrument was that much of this tool could be adapted or if necessary, it could be easily built once again in the case of any cultural thematic road. Thus, the evaluation grid of cultural potentiality (of the cultural heritage) of some routes was thought in such a manner so that it can be adapted from a craft or subsistence activity to another. In order to facilitate this adaptation, the evaluation grid has been divided into several sections (for the full description of the evaluation grid see Mălăescu, 2013), as the practical decisions for whose substantiation this tool is to provide information, the final scores got by an evaluated route will be taken into account as well as the partial results on

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certain sections. At the same time, some sections as those regarding the assessment of the itinerary's tourism activities development suitability, remain identical regardless of the specificity of the craft activity, while only the central section pertaining the assessment of the cultural specificity has to be adapted to the characteristics of the traditional activity under evaluation.

Also, it must be taken into consideration the fact that the attempt of constructing this methodological tool differs in purpose by the ambitious aim of constructing a cultural thematic heritage's assessment instrument leading to a hierarchy of potentially suitable itineraries acknowledged and accepted by all the tourism stakeholders in the region, the communities with low score in the cultural specificity classification and the academics researching cultural tourism suitability, cultural heritage, ethnography etc. We firmly reaffirm the opinion that this aim must be accomplished before implementing a new cultural thematic route as a tourism product, because several previous Romanian examples of tourism management demonstrate that injustice perceived in choosing the culturally representative tourist attractions brings local communities in a competitive representation and tourism behaviours with malpractice examples that undermine the regional tourism phenomenon in general. We consider the existing theoretical support (Sandu, 1994, 2004; Voicu și Voicu, 2006; Mălăescu, 2009) reasonably enough to acknowledge this competitive mentality, especially when it comes to the richness of the cultural heritage, in the case of certain traditional communities. This empirical social context leads to the imperative of acting responsibly, well documented in terms of decisions' field underpinning and especially transparent and widely acknowledged by the communities in the area, when choosing the itinerary of such a cultural thematic route. In this respect, the mental rivalry between the shepherds community should be worth taking into account, especially among the Ungureni social communities, each of them being proud of their own cultural heritage, considering it a flagship of cultural representativeness for this subsistence activity or craft. The substantial experience researching this communities in the field (2005-2008) as well as the study of social relationship between different social groups in this sector of North Oltenia indicate the fact that equity, transparency and recognition of an authenticity hierarchy, of representativeness and preservation level of cultural inheritance when evaluating, ranking and choosing a single route as being «the cultural thematic route of shepherding» in this (or through this) area becomes an imperative not an optional desideratum if successful implementation of tourism activities labelled with this name of tourism product.

The main methodological dilemmas raised during the projection of this assessment instrument tool refer to weighing up some criteria as compared to others (i.e. cultural specificity versus potentiality for developing tourism activities; refreshing some disappeared traditions versus protecting the endangered ones that are still existing as a priority, etc.), ensuring the transparency for the simple citizens simultaneously with the recognition from the academic community of accuracy and suitability for practical initiatives, the insurance of the equity of value evaluation and representativeness of recognized cultural heritage so as to be operational (thus, after evaluation, to allow the distinction between routes with weaker potential and others with stronger potential in territorial reality), etc.

Several of the main aspects to test on this pilot field-research instrument testing phase where:

a) Do sections A-B of the assessment grid evaluating the cultural heritage consistency and representativeness (projected with more elevated grades' values by comparing with the following sections), actually accumulate in the testing process, a consistently higher score comparing with the other sections assessing other cultural elements, the natural tourism potential or the suitability for implementing tourism activities in the area?

b) Does the scoring of each section in the real research field situation, weight in an appropriate manner with its initially projected importance in the decision?

c) Do others aspects assessed by the grid need score adjustments or scoring algorithm changes?

2. Methodological approach and results of the pilot field research testing undertake

In order to respond to the basic methodological dilemmas and to test on the field the assessment instrument previously created (see Mălăescu, 2013) we have chosen two sectors of a trail linking well known and classical shepherding areas *North Oltenia* and *Mărginime* (Sibiu) the links between the two shepherding areas in our opinion, can be possible separated only artificially (for theoretical support see Dunăre, 1963 or other references summarised in Mălăescu, 2013). Even if for a potential thematic route of transhumance, there is a great number of possible routes linking the two regions, regarding the sub-Carpathians, the mountainous sector and its Northern border, a present or near future touristic trail intended for use of other vehicles than *off roads* could only approach the trans-mountainous current Transalpina sector towards Dobra or, the Olt Valley - both beneficiaries of enough theoretical support. In both cases, we cannot speak about competition between more main possible trans-mountainous routes, only about the choice of the best out of many endings: Novaci-Crasna continuing towards Oltenia Plain (main transhumance destination for the Western sector), Novaci-Vaideeni continuing towards Bărağan Plain in the case of the Western trail or Băbeni towards Bărağan Plain in the Eastern one's case, on the Southern side, and Jina-Seliște-Gura Sadului or Jina – Rășinari, Christian or Cislădie, on the Northern side (see Mălăescu 2009, 2013). Regarding those ending sectors the aspect of mental rivalry between the shepherds community should be worth taking into account, especially among the *Ungureni* social communities (residing in Crasna, Novaci, Vaideeni, Băbeni etc. on the Southern side), each of them being proud of their own cultural heritage, considering it a flagship of cultural representativeness for this subsistence activity or craft. Considering this aspect, we have choose for this first testing undertake the most probable localities to be taken into consideration from the Northern Side: Jina-Poiana Sibiului-Seliște (with our pilot choice of ending it in Gura Râului) and Novaci-Jina for the trans-mountainous sector due to the recent years' domestic touristic interest manifested towards Transalpina trail and the cultural significance' reason of accessing also the higher sector of transhumance activities for more cultural representativity for the shepherding practices. This two core segments have represented our methodological choice for testing the instrument, the more sensitive issues of potential ending sectors remains to be addressed in a future undertake for the central reasons that underpinned the whole instrument elaboration.

During the pilot field trip we have assessed constructions and other artefacts specific to this traditional occupation, tourism infrastructure (compared with, and completed by statistical data already available), interviewed sheepfolds owners, sheepfolds workers, local tourism stakeholders and official representatives, veterinary medicines (charged with keeping the statistical record of both sheep's' effectives and owners' and the natural, commercial and spatial mobility from one locality to another), tourism employees and tourists participating at the local traditional shepherding festivals etc.

The issue of *cultural representativeness for craft/subsistence activity*' assessment of the instrument it should be tested especially on the Jina-Gura Râului sector which has a rich shepherding cultural heritage (at the anecdothical level maybe the richest, and the most widely recognised), so a higher scoring on section A is expected. The Novaci-Jina sector will tackle the issue of the *operational character* of the instrument (thus, after evaluation, to allow the

distinction between routes with weaker potential and others with stronger potential in territorial reality) due to the fact that sections C-D of the assessment grid (the non-cultural specific ones) may register higher score due to other aspects needing to be taken into consideration when implementing tourism activities which are present in the sector under assessment (tourism infrastructure for example and previous tourism experience). Other future testing on areas with both stronger and weaker cultural thematic heritage potential will refine the operational dimension of this instrument.

We have used the assessment grid version published in 2013, with the already modification of the scoring on specific constructions: as soon as we evaluated Jina's cultural inheritance especially in constructions related with sheep's breeding, however representative we could consider sheepfolds or their related constructions, the fact that a locality has up to hundreds of sheepfolds would imbalance the general score to its favour if the sheepfolds would be scored as follows. In the particular case of the constructions (sheepfolds and all types of other relating constructions –A3), unbalances in ranking were avoided scoring to the maximum of 10 sheepfolds belonging to each pastoral locality and, the occurrence of each first type of construction on the route under evaluation was scored 1p, each present element beginning with the second, getting another 0.25p each (until the number of occurrences reaches 10).

Table 1. Comparing scores obtained on sections of the shepherding' cultural specificity and suitability for tourism activities' assessment grid by the Novaci-Jina-Gura-Râului trail

Sections	Novaci-Jina Sector*	Jina-Gura Râului Sector
Section A Representativeness for craft/subsistence activity	61,5	108,5
Section B Elements with cultural heritage relevance	56,5	66
Section C Secondary tourism potential	9	4
Section D Tourism development suitability	117	136
Score on sections A-B	118	174,5
Score on sections C-D	126	140
Total score on section A-D	244	314,5

*Jina is use in this case only as a terminus landmark, the scoring of Jina's cultural heritage is evaluated on the Jina-Gura Râului sector. In the practicalities of field evaluation in case of decisions of splitting the trail we recommend, if possible, scoring Jina independently due to its high score influencing the general score of the sector in which you choose to include Jina.

The analysis of scores obtained in each evaluation section of the grid in the case of the two sector for which we have tested the instrument (Table 1) shows, as expected, higher scores cumulated on *Representativeness for craft/subsistence activity* (Section A) than other sections except for the *Tourism development suitability assessment* section (Section D). We can explain those particular results by the presence of Râncea resort' infrastructure (which determined the scoring on tourism development suitability to be much higher than in other rural traditional areas) in the first sector, and the tourism infrastructure (especially accommodation) developed in the numerous shepherding localities from *Mărginimea Sibiului* due to the increasing tourists' interest manifested during the last decade after receiving international recognition such as *Pomme D'Or Prix*. According to some opinions, a higher score registered on section D than in section A is only natural to bring a certain itinerary on the top of the assessment hierarchical list. We value that position because in the absence of an appropriate tourism infrastructure, as generous and well preserved as it could be the cultural heritage, we can not develop tourism activities, but we still think that the main reason for which a certain itinerary adjudicates the right to be the most

representative to be elected as a cultural thematic trail for a specific craft/subsistence activity, should consist in its cultural representativeness (score obtain in Section A). Of course, the decision could be taken at any moment considering the total score obtained by an itinerary and the partial score obtained on section A at the same time (the score obtained on section D must be above a critical point for underpinning tourism activities along the trail).

The rapport between the Section A score and Section B score in the case of a very well known shepherding area and a widely acknowledged for its cultural specific inheritance (Jina-Gura Râului Sector) are optimal. It is only natural that the score registered in the specificity for the craft/traditional activity section to almost double the quantum obtained by the section assessing other cultural elements with cultural heritage relevance. Some question marks could be raised analysing the same difference in the situation of the first sector under evaluation: is the finding the result of a reliable instrument evaluating a scarce cultural specific heritage remained in place due to modernisation in the case of this sector? Or we find ourselves in front of an instrument with a lower reliability on assessing representativeness for craft/subsistence activity and a rich cultural heritage? Due to the assessment from the field trip and to the fact that for example, half of the sheepfolds along the first part of the itinerary were transformed from shepherding activities into cows breeding units, and there are actually very few large sheep effective owners remained in Novaci, we incline to think is the first hypothesis. In this line of reasoning, we propose that the assessment grid should remain on section A in the current form, until future research feedback, open of course for future testing.

In the absence of a previous shepherding cultural heritage assessment instrument needed in order to establish the *construct validity* of the instrument under consideration, we consider substituting/approximating the issue, by statistically comparing the differences between previous finds published by the second volume of the *Romanian Ethnographic Atlas* (Ro. *AER*) (coordinated by Ghinoiu, 2005) using field data obtained by surveys undertook during 1972-1982 period and the data obtained during the 2012 field trip. The adequacy is increased by the fact that localities from Northern Oltenia were part to both pilot surveys studies (prior to 1976), in order to instrument elaboration dedicated to the traditional occupations. However, even if this comprehensive research was published in 2005, it is based on field data obtained by surveys undertook during 1972-1982. Nowadays, in both areas under testing, some terms or names did not survived from 1972-1982 in the living shepherding practices or the collective memory about this occupation. On the other hand, some new designating terms not mentioned in *AER* appeared in practice. The differences between empirical data collected from living practices on the research field in 2012 and previous ethnographic works has been emphasized in our previous work (Mălăescu, 2013).

The same difficulty (lacking a previous assessment tool) has raised in ensuring the content reliability. It is obvious that the criteria in the central section of the assessment instrument (Section A) are relevant for the construct to be assessed - cultural richness and representativeness (for the craft) of the cultural heritage preserved – but are they covering the whole content area of representativeness for the shepherding activities in the region where the tourism product will be implemented? The rational (logic) validation we have ruled reassured us that as long as the main chapters of material cultural heritage (constructions, tools, installations etc.) and the non-material cultural heritage (practices, beliefs, recipes, artistic manifestations etc.) are to be assessed, the underpinning support for this sort of decision making is solid. Also it gives hope that without any previous similar assessment instrument to check the construct validity, a higher score on the grid on *Section A* will be comforting us that tourists will find on the winning itinerary a consistent cultural thematic heritage. By comparing though the quantitative differences in findings resulted

during the pilot interviews with the projected aspects under evaluation in the assessment instrument, the differences could count for the content reliability. In that line of reasoning due to the fact that the coincidence in terminology used between field research and *AER* for naming the artefacts, the practices and the final diary products has reached 87% in the case of the second sector and 72% in the case of the Novaci-Jina sector (where the whole score on the cultural specificity preserving was lower than expected) we can approximate a satisfactory content reliability.

Several others modification in order to refine the assessment grid needs to be performed such as: a) adding other cultural resources in the B section (B5) to be assessed like the presence of (or remaining ruins of) fortresses, castles, archaeological sites etc. in the B5 sub-section with same value of 1p even they are not related with traditional activities; b) adding other types of (non-open air) museums to the assessment grid in B5, splitted in two entries: museums with broad recognition (such as the previously awarded hand-painted glass icons Museum in Sibiel) scored as 2p, and local interest museums such as Săliște cultural heritage Museum scored as 1p. This pilot study raised also the issue of the excessively higher score resulting in the evaluation of the subcriteria D3 in the case of each pastoral locality. In the present scoring undertake we have opted for evaluating one time only the presence of each category depicted in D3 in order not to confer, for example in the case of the second sector, an equivalent of 110 points on this D3 subsection only. However, the scoring decision on this sub-criteria needs further methodological consideration.

3. Conclusions

Even we can not conclude our final remarks on the suitability of this instrument in the form under testing depicted in this paper, we are positive that future testing in the present form (without adjusting for example, the scores on the D Section, the most appropriate being the ones on D2 - *Accommodation facilities*) will demonstrate that the presence of the exceptional conditions mentioned above have (artificially) increased the scoring accumulated by the tourism suitability section to the point of putting the score obtained in section A in an inferior position. However, the possibility of lowering the scoring of each form of accommodation remains still in question. The current scoring started from the premises that the presence of an accommodation unit in a traditional rural area which is well preserving the cultural heritage constitutes a scarce resource, and its presence should be evaluated as such. In our previous works (Mălăescu *et al.*, 2010) we found that the conservation of the cultural traditional tourism resources come with the price of lacking in modernisation and the low human capital and vice-versa. This constitutes the main theoretical underpinning for the proposed scoring.

The rapport between Section A-Section B score, or AB and CD is optimal if tested on the case of a widely acknowledged for its cultural specific heritage area (such as Jina-Gura Râului Sector). considering this pilot testing field research we appreciate that the several question-marks which could be raised analysed here could still be the result of a scarce cultural specific heritage remained in place due to modernisation in the case of Novaci-Jina sector and a reliable evaluating instrument. An instrument that, considering the differences obtained between the two sectors under analysis here, discriminates extremely well, at the specificity level (Section A), between itineraries with higher cultural potential and lower potential, demonstrating a good operability. Considering the absence of a previous shepherding cultural heritage assessment instrument needed in order to establish the construct (and content) reliability of the evaluation grid, the indirect approaches intended to approximate and insure those psychometric parameters have shown reasonable support for appreciating that the instrument also has a satisfactory construct

reliability and a good content reliability. As a result, we can confirm the second hypothesis of this study, partially confirming also the first one, but still recommended to be tested in future studies or replicas. We also appreciate that these non-linear findings only underline our previous premises that the methodological undertake of establishing an assessment instrument in order to underpin decisions regarding the hierarchy between several competing cultural thematic trails, certainly brings valuable decision information.

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THE GEOGRAPHICAL DISTRIBUTION OF THE TRIBAL RELIGIONS FROM AFRICA

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Abstract. Tribal or traditional religions, as the first form of social sacral consciousness tend to restrict from the spatial point of view as the adherents of these beliefs are incorporated into the state companies or they are converted to the national or the world religions. These beliefs are specific forms of ethnic religions and they incorporate local cultural groups that have strong ties to nature (animism, shamanism, etc.). According to statistics, in Africa, in the South of the Sahara Desert are about 73 million followers of the ancient tribal cults.

Keywords: tribal religions, religious consciousness, animism, shamanism, totemism, matrilinear.

1. Preliminary issues

Religion represents a fundamental aspect of the manifestation of human life, extremely complex and diverse in its structure, consisting of religious consciousness (feelings, moods, representations, concepts, ideas), practices and religious institutions, having a decisive historical character for the society. Religious consciousness can be considered the most sensitive form of social consciousness, marked by the influence of socio-political factors and personalities who have made their mark over the centuries and the millenniums.

Tribal or traditional religions, as the first form of social sacral consciousness tend to restrict from the spatial point of view as the adherents of these beliefs are incorporated into state societies or they are converted to the national or world religions. These beliefs are specific forms of ethnic religions and they incorporate local cultural groups that have strong ties to nature (animism, shamanism, etc.). The animism is the belief that life exists in all the objects and they are the house's spirits, the house's dead and the house's gods. Shamanism involves community acceptance of a shaman who through special powers can interpret the spirit world. It is estimated that worldwide tribal religions have a share of less than 2% of the population, approx. 98 million practitioners, being more numerous in Africa (27.2 million people), Oceania (3.6 million people) and South America (1.5 million people).

2. The spread of the tribal religions from Africa

The natural factors from the *African continent* (the topography, the climate, the hydrography, the vegetation) had an important role in the spread and concentration of the population in the territory, in the customs and traditions of some of the nations, but also in the culture, religion, politics and economy of some regions.

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It is assumed that man appeared in Africa at least five million years ago. At present this continent houses more than 700 million inhabitants, divided into many nations who speak more than 800 languages.

Because the division of the population into "races" and "cultural areas" is insufficient, Joseph H. Greenberg proposed a classification into four main language groups consisting of several families. The most important is *the Congo-Kordofan group*, which cover the central and southern part of Africa (Plateau Kordofan, Bahr el Ghazal Depression, Plateau Cameroon, Congo Basin, Plateaus Shaba and Zambezi) and includes Bantu languages, which are more widespread. The second language group is *the Nilo-Saharan one*, with the languages of western Sudan, the middle basin of the Niger and the Nilotics' languages. The next group is called *the Khoisan* (or "with click"), met on the Bushmen and Hottentots tribes from Depression Kalahari, the Namib Desert, Plateau Karroo and the Cape Mountains (Southern Africa). The last linguistic group is met in the north and north-east of the continent, including Semitic languages, Coptic, Berber, Cushitic and Hausa languages, which is a part of *the Afro-Asian area*.

The limits of religious language does not always follow the outline linguistic border, especially after the expansion of Islam in the Northern and Eastern part of Africa and to the Christianity in the Southern Africa and partially in the western part. The syncretism dominates the equatorial and southern Africa evangelized by the Portuguese and by the British and Dutch Protestant missions. To the east, the syncretism of Bantu populations is dominated by Islamic Koran and the tribes around the Great Lakes of the African rift practice even nowadays their ancestors worship. In the western part of the continent the situation is more complex: Senegal is divided from the religious point of view between indigenous religions, Christianity and Islam; in Guinea, Liberia, Cote D'Ivoire, Sierra Leone and Benin syncretistic religions are prevalent; Manda speakers are heavily Islamized; Nigerian federation is dominated by local cults.

The religions from *Western Africa* can be grouped into events and religious rituals of Yoruba tribes, of the Akans, of Bambara populations and the Dagon ones.

The Yoruba Religion tribes may be considered to be the African religion with the highest number of practitioners, over 15 million that can be met in Nigeria, Benin, Togo, Burkina Faso, Niger, etc. By the beginning of our century Yoruba community was dominated by a secret brotherhood that named the chief representative of public authority - the king. Being a member of this small society meant to speak an incomprehensible language to laymen and practice religious and monumental art forms inaccessible to the rest of the community. To do this, it was made an initiate cult, which remained secret to others, and that it had in the worship center *Onile*, the Great Mother Goddess of the island. *The Island* meant the elementary "world", in a chaotic state, before the organization; opposed this concept was *Orun*, representing the sky, as an organized principle, and *Aiye* meant the inhabited world, released after the intervention of Orun on the island. *Osun* goddess was a Yoruba Venus, patroness of witches and the inventor of magical arts. Patron of blacksmiths, *Ogun* warrior god has a special status everywhere in Africa, encouraging to isolation and suspicion, but giving magic powers, favorable ones or feared powers.

Akan religion is met in Ghana and Cote d'Ivoire (Ivory Coast), this nation of two language edifying here in the past, many independent kingdoms, among which the most important was the small feudal state Asante. Clans' organization into eight matrilinear units do not coincide with the political organization. Like the Yoruba tribes, the Asantes people also have a celestial god, *Nyame*, who fled from the human world. They revere personal

deities (*abosomies*) and impersonal deities (*Asumans*) and invoke its ancestors (*Asamans*) on some blood stained chairs.

In the Dogons' cosmogony from Mali the initial model of space and time is entered as numbers in the bosom of sky god *Amma*. The human cosmicization and the antropomorphisation of the cosmos are two operations that define the Dogon vision of the world. As Dogons, *Bambara peoples* believe that mankind has fallen progressively and the emergence of language is one of the symptoms of decay. Dogons and the Bambarians based on their religious myths and rituals, have built a true "knowledge architecture" subtle and complex.

The institution of the priesthood was particularly developed in West Africa. The highest authority was possessed by the tribal priests of the temples. The task of public worship priests was the magic of meteorology, the war magic, bringing sacrifices to the warriors' gods, and also their participation in processes with a crucial role in establishing the guilty person.

Central African religions are more characteristic of Bantu nations of the Congo Basin (Tanzania, Burundi, Rwanda, Uganda and Congo) and for the Pygmies of equatorial forests (on Ituri River, a tributary of the Congo River).

Nearly ten million Bantu people live in central Africa, having the forefront of their religion cults the spirits of the dead and the benefic magical rites. On almost all the tribes appears the mythological figure of the heavenly god *Jambe* (Sambe), which etymologically it means "the one who creates". In connection with the spirits of the dead ceremony highlights initiatory secret societies, and most widely institution of royal oracles or cults exorcism of patients who were haunted by evil spirits.

Another primitive tribes group is the tribe of pygmies, who has retained the archaic way of life till today, is characterized by an economy based on hunting and gathering and through the last of the arrangement of the primitive commune in its classical forms. Pygmies from Bambuti tribe adhere to strict hunting bans based on various superstitions and perform magic rituals. The main object of their adoration is *Tore*, the master spirit of the forest and the master of the forest animals, whom hunters address prayers before starting the hunt. The totems are exclusively tribal and they are mostly represent the equatorial jungle animals, most often the leopard, and the chimp, snakes, various monkeys, antelopes, ants etc. But the most interesting feature of Bambuti pygmy's totemism is the belief that after death the soul of every man reincarnates into a totemic animal.

The eastern African religions are practiced by approx. 100 million people, divided into the four language groups mentioned (Kordofan Congo, Nilo-Saharan, Khoisan and Afro-Asiatic), most of all speaking Bantu languages. There are, for example, the populations: *Ganda, Soga, Nyoro, Ghishu and Nkoro* from Uganda, *Kamba and Kikuyu* from Kenya and also *Kaguru and Gogo* from Tanzania.

The active deities of these tribes are the heroes and the ancestors' tribe, who are consulted in the sanctuaries by the community mediums; by entering into a trance they can communicate with divinities. Witchcraft is considered the cause of death, illness or misfortune, fortune-telling art was used to determine the author's magical spell for establishing his punishment. Besides the heavenly god who in East Africa was called *Mulungu*, at the semi-nomadic populations, whom were increasing cattle, another common object of whole tribe worship constituted the peaks (djagga population worship Kilimanjaro Mountains). At the Masais of Tanzania, who were a warlike people, the heavenly god became *Engai*, the god of war.

In some of the eastern regions tribal leaders were given supernatural powers. In *Ukussa* (on the south of Lake Victoria), one of the main duties of the king was to provide rain for the subjects; in case of prolonged drought, the leader was banished because of the half-hearted. A similar situation was met at *Vambugve* nation in Tanzania or on *Vanioro* population from Uganda. Because many African nations considered the head of a tribe as a steering of natural phenomena, it was born the belief that only a young man can be a leader, physically strong and healthy (the well-known example is the *Silluki* population of the basin from the higher Nile).

Southern African religions have as a base the ethnic communities of Hottentots, Zulus, Bushmen and Bantus. In the 19th century arose here tribal unions corresponding to the stage of the military democracy that have turned into small states (at the Zulus, Macololos, Matabels etc.).

The ancient totemism was not preserved on the South Africa nations only under a form of reminiscences. At the Bushmen was found the existence of special totemic dances peculiar to each tribe. Thus, the ones from *Batoca* tribe were wont to snatch front teeth to be like the bull, their totemic animal. At the people of castles raiser named *Tonga*, the main object of worship constituted the souls of the dead. At the *Zulus* a widespread cult was that of Princess of the sky, goddess Nomkubulwana that ensure fertility of the fields, but the supreme deity was the god Unkulunkulu, a heavenly being who created man and everything is on earth, it is also the ancestor of people of Zulus.

The mythology of tribal African populations is more uniform than the peoples of Oceania and America, because God, the creator of all things, occur more often and the antropogonic cultures are more intense than cosmological ones.

The religions of **North Africa**, present in Morocco to Egypt and Ethiopia, have evolved a closely related evolution to the natural and social environment of the Mediterranean basin. Here were up early civilizations which have their origin in the Sahara Neolithic culture based on agriculture and livestock. The oldest state which flourished in this geographic area, through its material and spiritual culture, was the one of ancient Egypt, influencing in his turn the ancient Mediterranean nations. To the west of Pharaonic Egypt were the slave states of Carthage, Numidia and Mauritania. These countries have long passed the stage of tribal religions, the system of primitive village, turning into religions such class society (with slaves, peasants, artisans, merchants, warriors, nobles, priests and king). The religious coloratura situation was complicated further by the conquering of the North African coast by the Romans; in 146 BC it is destroyed Carthage after the Third Punic War (149-146 BC), and in 31 BC, when Anthony-Cleopatra alliance is destroyed by Octavian, in the Battle of Actium, and the Egypt becomes Roman province.

If till the beginning of the seventh century AD the Egypt becomes the main focus of the spread of Christianity in the area, and at the Berber tribes predominant was the Judaism, after the year 642 Arab Islam is imposed more and more in North Africa. The only territorial enclaves' followers of Christianity, who remained in the region until today, are in Ethiopia and also at the Copts of Egypt.

The advance of the Muhammad religion to the south of the continent, across the Sahara, began in the ninth century, being supported by the ruling classes and dynasties Sudanese states - Mali, Ghana, Songai etc. Presently, Islam is considered to be the dominant religion, along with the countries of North Africa, at least nominally, in the following countries: Mauritania, Senegal, Guinea, Mali, Niger, the northern part of Nigeria, Central Africa Republic, Ciad, Sudan and Somalia.

The Christianity came much later within Africa, spread by Catholics and Protestants missionaries, and gaining a greater expansion in the nineteenth century. Today it is considered that the largest Christian communities are found in South Africa, in Uganda, in the southern Cameroon and in the coastal regions of Liberia. If the currents of the spread of Islam came from the north, preaching the teachings of Jesus was made from the south.

Both Islam and Christianity in the regions of the African continent where they were imposed have changed their aspect, adapting to the local conditions. According to statistics in the countries of the south of Sahara Desert are about 22 million Christians, 27 million Muslims and 73 million followers of the ancient tribal cults.

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INVENTORY OF ANTHROPIC TOURISM RESOURCES IN PLOPIȘ (ȘES) MOUNTAINS

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Abstract. Plopiș (Șes) Mountains are insufficiently touristic capitalized, especially because they are in the shadow of the important touristic area in the center of Apuseni Mountains. In this paper we will inventory the anthropic tourist resources, since the natural ones are better known by the specialists. They may be used in a future action of tourism planning; even more, since the natural ones are not arranged and widely known neither, it is possible a general tourism planning of Plopiș (Șes) Mountains, which may respond to nowadays need of mixing the natural and the anthropic tourism resources in the touristic products.

1. PLOPIȘ (ȘES) MOUNTAINS LOCATION

Plopiș (Șes) Mountains, one of the northern mountain chains of Apuseni Mountains, lie in the North-West of Romania; they are crossed in their southern part by the 47°N parallel and in the middle, by the 22°30'E meridian. They are made especially of crystalline schist, which on them register the maximum altitude, 918 m, in Măgura Mare Peak, positioned in the South-East. Its central part, less rugged, similar to a plateau, is found in their alter-name, “Șes Mountains”, namely “The Flat Mountains”; this part is intensely inhabited, with settlements composed of scattered households. In the South-East is found another flat area, named Ponorul Negrenilor Plateau, with numerous karst phenomena.

In terms of territorial administration, they are located in the North-West Region, covering parts of Bihor, Cluj and Sălaj counties. At the level of local units (3rd order units – municipalities, towns, communes), the mountains extend over 15 communes and a town (Fig. 1).

2. OVERVIEW OF THE TOURISM RESOURCES AND TOURISM INFRASTRUCTURE

Important natural elements framed in the tourism resources category, located within the 16 administrative units, are classified as geomorphological tourism resources (defile, karst areas), hydrological tourism resources (mineral and thermal springs, waterfalls, lakes) or resources classified as natural reserves included in the 4th IUCN category. Also, the biodiversity led to the establishment of the protected area Natura 2000 “Muntele Șes” Site.

The main anthropic tourism resources are the elements classified as National Cultural Heritage of Romania, plus other cultural and economic resources.

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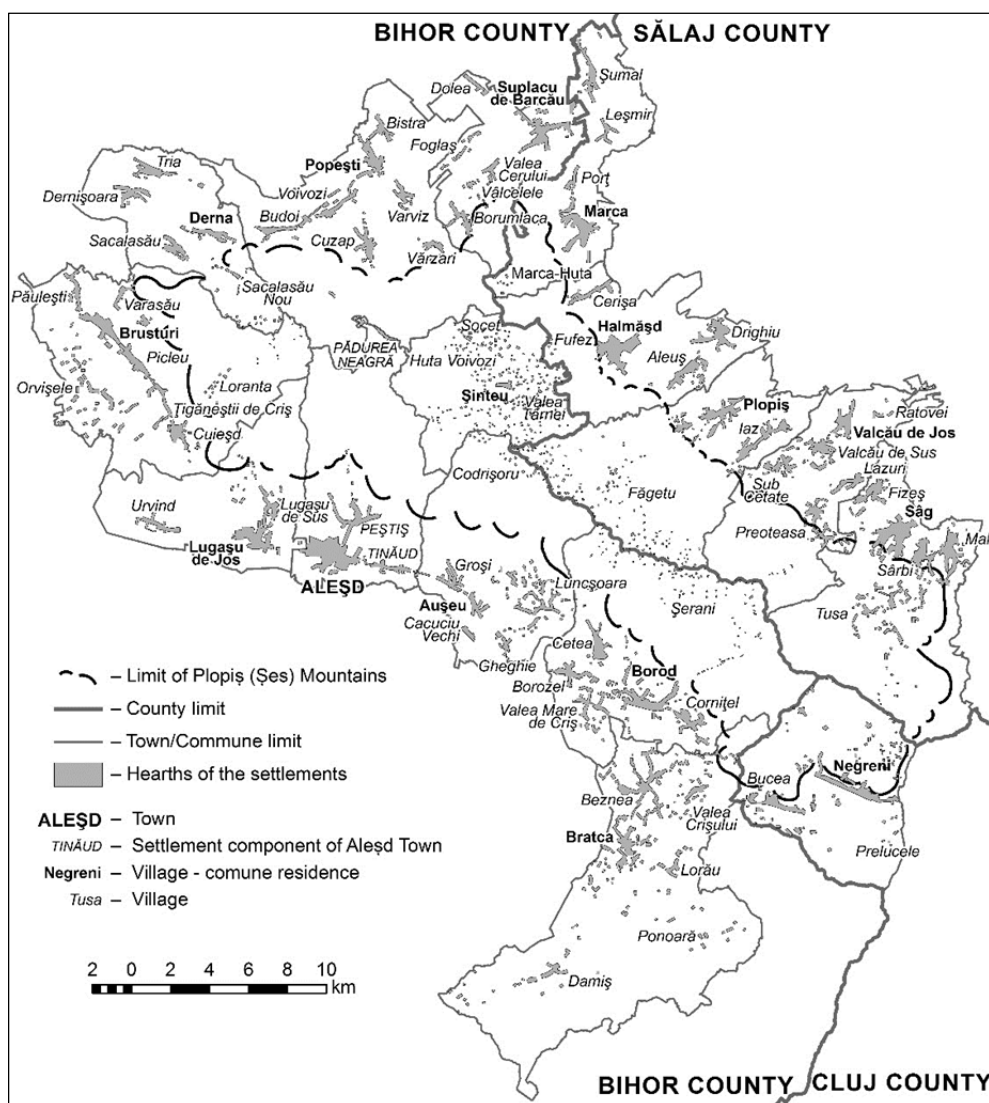


Fig. 1. The administrative-territorial units extended over Plopiș (Șes) Mountains.

Tourism activities are supported by the accommodation, food and entertainment infrastructure (one tourism complex and several hotels, motels, tourism pensions and student camps), positioned along the main thoroughfares. The access is facilitated by the modernized roads stretched along the borders of the site (European, national and county roads) or traversing the site (national and county roads). Also, the settlements in the north and the South of the site are served by railroads.

3. REPARTITION AND TYPOLOGY OF ANTHROPIC TOURISM RESOURCES

Marca Commune holds, in Marca village, three elements found among the assets of National Cultural Heritage of Romania: *The archaeological site from Marca* (a Dacian

fortress) and two other *fortresses*, one from the Iron Age (La Tène), and the other, from early medieval times (11th – 12th centuries). In Șumal village (precisely, between Șumal and Leșmir villages) are protected two other archaeological sites included in National Cultural Heritage of Romania, a *human settlement* from Neolithic, positioned in the place named “Peak of Kun”, and a *human settlement* illustrating the Tisa Culture, phase two (Neolithic), situated in the place named “Peak of Sommaly”, at the limit between Sălaj and Bihor counties. In Porț village is protected another element part of National Cultural Heritage of Romania, *The Wooden Greek-Catholic Church “The Ascension”*, built in 1792. The assets in Marca Village have national interest rank, and the others, are classified as architecture monuments of local interest.

Other anthropic tourism resources in Marca Commune are *The “Birth of the Virgin” Hermitage* from Marca village (built in 2005), and *The Local Ethnographic Museum* and *The Heroes’ Monument* from Porț village.

Halmășd Commune has a large variety of anthropic tourism resources: *The Orthodox Church “St. Demetrius”*, built in 1802 on the place of an older one, *the traditional houses* in Fufez village and *the water-mill* from Morilor (Mills) valley; also, among *the traditional crafts and occupations*, we mention the fruit distillation and the glassmaking.

In **Plopiș Commune**, among the anthropic tourist attractions a high importance has *The “Ligia Bordea” Folk Art Museum*, which hosts, in a traditional house built in 1880, a collection of household items, costumes, chests, tablecloths, pillows, cushions, stitches and a collection of Ceramics of Zalău from 1850 – 1870. We also note *The Orthodox Church “The Saints Archangels Michael and Gabriel and The Assumption”*, built in 1881, and a *trout farm* situated 2 km upstream the center of the village.

Valcău de Jos Commune has on its administrative territory three elements of local interest from the list of National Cultural Heritage of Romania. Near Sub Cetate village lays the architectural ensemble of local interest *The Ruins of Valcău Fortress*, a medieval fortress which functioned between 13th and 17th centuries. In Valcău de Jos village one can find *The Reformed Church*, a monument of architecture of local interest, built in 1896, in baroque style. In Preoteasa village, in the place named “At the Rocks”, is located a *human settlement* specific for the Tisa Culture (Neolithic), an archaeological site framed in the category of the monuments of archaeology of local interest.

Other anthropic tourism resources are the numerous traditional houses in Preoteasa and Sub Cetate villages.

Sâg Commune hosts two orthodox wooden churches included in the list of National Cultural Heritage of Romania. *The Orthodox Wooden Church “The Saints Archangels Michael and Gabriel”* from Tusa village, built in the 18th century (about 1720 – 1730, restored between 1965 and 1968 and in 2006) is a national interest monument of architecture. *The Orthodox Wooden Church “The Saints Archangels Michael and Gabriel”* from Sârbi village, built in 1707, with an interior wall painting in vivid colors dating since 1824, is a local interest monument of architecture.

Other anthropic tourism resources are *The Orthodox Church “The Saints Archangels Michael and Gabriel”*, built of stone and brick in 1896 and *Tusa Trout Farm*, part of Sălaj County Forestry Direction.

Negreni Commune includes two elements from National Cultural Heritage of Romania. In Negreni village, in the place named “Ottoman Turks’ Fortress” stands a *Roman military fortification*, since Roman Era, an archaeological site included in the

national importance monument of archaeology category. Bucea village hosts *The Orthodox Wooden Church “The Assumption”*, built in 1791, of oak, with an interior wall painting dating since 1880; it is included in the list as local interest monument of architecture.

In addition to these, other anthropic tourism resources are *The Orthodox Church “St. Elias”*, built of stone and brick in 1856 and *The Orthodox Monastery “St. James Hosevite” Piatra Craiului*, situated in Bucea village, North-East from Piatra Craiului pass.

Bratca Commune hosts two *orthodox wooden churches* included in the National Cultural Heritage of Romania. Both are dedicated to Saints Archangels Michael and Gabriel and they both are monuments of architecture of local interest. One of them is situated in Beznea village (former Delureni); it was built in 1723 and modified in 1864, by adding some new spaces, which makes it the largest wooden church in Bihor County. The other one is located in Valea Crișului village and it was built in 1783.

Other tourist attractions with anthropic origins are *The Orthodox Church “Exaltation of the Holy Cross”* from Bratca, built of stone and brick in 1898, *The Orthodox Church “The Saints Archangels Michael and Gabriel”* from Ponoară village, built in 1900 and *the heroes’ monuments* in Bratca, Beznea and Damiș villages.

Borod Commune has especially tourist attractions of anthropic origins. It includes *The Orthodox Church “St. Demetrius”* from Borozel village, built of stone and brick between 1871 and 1875 and *The Orthodox Church “St. Demetrius Chrism Spring”* from Borod village, built of stone and brick, in 1903.

Aușeu Commune holds 5 assets included in the National Cultural Heritage of Romania. The oldest is *the early medieval fortress* (9th – 13th centuries) from Lunșoara village, included in the category of local interest archaeological sites. Next, in order of the age, are two *wooden churches* from 18th century. *The Orthodox Wooden Church “Saints Peter and Paul”* from Gheghie village is a monument of architecture of national interest; it was translated here in 1714 from Lunșoara village. *The Orthodox Wooden Church “St. George”* from Lunșoara village, built in 1760 by Lup Ioan artisan master is a local interest monument of architecture. *The Zichy Hunting Castle* (local interest monument of architecture) from Gheghie village was built in 1860 as a residence castle; when it was turned to hunting castle, in 1907, it was extended and its façade was rebuilt. *The House of Romanian Orthodox Parish* from Groși village, built in 1927, is a local interest monument of architecture.

Beside the National Cultural Heritage of Romania elements, important anthropic tourism resources are the orthodox churches, built of stone and brick, dedicated to “*Saints Archangels Michael and Gabriel*” from Aușeu village (built in 1888) and from Groși village (built in 1911).

Aleșd Town is the administrative unit with the most elements included in National Cultural Heritage of Romania among all the units analyzed. In the place named “The Steppe of the Church” lies *The Archaeological Site from Aleșd (The Steppe of the Church)* and two monuments of archaeology, *a medieval settlement* from 11th – 14th centuries and *The Ruins of a Romanic Church* from 13th – 14th centuries. All the three are local interest elements.

In the place named “Flowers’ Meadow” lie Flowers’ Meadow Castle (the hunting castle of Zichy Jenő count, built between 1890 and 1894); today it is part of the “St. Elias” Hermitage, in the property of “Holly Cross” Monastery from Oradea. It is included in the list of National Cultural Heritage of Romania under the name *Hunting Castle, Today “St. Elias” Hermitage*, as a local interest monument of architecture. In the same place is also

The Orthodox Wooden Church “The Assumption” part of “*St. Elias*” Hermitage, built in 1770 and translated here from Alba County, a local interest monument of architecture.

Bathianyi Castle, Today Aleșd Hospital, built in 1830, is a local interest monument of architecture.

In Peștiș (settlement component of Aleșd Town) stands *The Ruins of Șinteu “Piatra Șoimului” Fortress*, built in the 13th century in the place named “Piatra Șoimilor” (Falcons’ Stone). It is considered a local interest archaeological site. Also, in the same settlement is found *The Orthodox Wooden Church “The Annunciation”*, dating since 1797, a local interest monument of architecture.

In Tinăud (settlement component of Aleșd Town) lie *The Orthodox Church “St. Demetrius”*, built in 1659 by Constantin Basarab Cârnu, the oldest Orthodox Church built of stone and brick in Crișul Repede basin, included in the category of local interest monuments of architecture.

Other anthropic tourism resources are *The Reformed Church* in Aleșd, built in 1906, *The Roman Catholic Church “The Immaculate Conception”* from Aleșd, built in 1914 in neoromanic style and *The Monument Commemorating the Uprising of 1904*, positioned in the center of the town.

Lugașu de Jos Commune has three assets included in the list of National Cultural Heritage of Romania, all classified as local interest monuments of architecture. They are *The Orthodox Church “Birth of the Virgin”* from Lugașu de Jos village, built of stone and brick in the 17th century (about 1663), *The Orthodox Wooden Church “The Annunciation”* from Lugașu de Sus village (built in 1720) and *The Mansion of Count Dominic Zichy* from Lugașu de Jos village, built in 1840, today arranged as tourist pension.

At this, we add as anthropic tourism resource *The Reformed Church* from Urvind village, built in 1918.

Brusturi Commune is included in the National Cultural Heritage of Romania list with *The Orthodox Wooden Church “The Saints Archangels Michael and Gabriel”* from Țigăneștii de Criș village, built approximately in 1600 and modified in the 19th century, when, probably, it also was moved in the actual place from the opposite part of the valley.

In addition, another important anthropic tourism resource is *The Orthodox Church “St. George”* from Cuieșd village, built of stone and brick approximately in 1899.

Derna Commune has on its administrative territory one element included in the list of National Cultural Heritage of Romania. It is a *Dacian fortress* from the classical Dacian period (1st century BC – 2nd century AD) standing in the place named “The Money Hill”, considered a local interest archaeological site.

Other important tourist anthropic attractions are *The Orthodox Church “St. Nicholas”* from Dernașoara village, built of stone and brick in 1786 and modified in 1959, *The Orthodox Church “Saints Archangels Michael and Gabriel”* from Tria village, also built of stone and brick, in 1894 and *The Orthodox Church “St. Nicholas”* from Derna village, built in 1902 (of stone and brick too).

Popești Commune hosts, in Voievozi village, two assets from the list of National Cultural Heritage of Romania, included in the category of those of national interest. One of them is *The Ruins of the Monastic Ensemble from Voievozi*, which functioned between 13th and 15th centuries, standing in the place named “The Little Church”, framed in the category of national interest archaeological site. On this place, in 1350 was mentioned a monastery belonging to Perii Vadului Monastery. The other one is *The Orthodox Wooden Church “St. Nicholas”* part of the “*Birth of the Virgin*” Monastery; the church, which dates since 1700,

was translated here from Sacalasău village, Derna Commune, in 1995. It is included in the category of national interest monuments of architecture.

Other important anthropic tourist resources are *The Orthodox Church “Saints Archangels Michael and Gabriel”* from Popești village, built approximately in 1866 and *The Roman Catholic Church “Exaltation of the Holly Cross”* from Budoii village, built between 1826 and 1831. Also, near Voievozi Monastery were arranged a *trout farm* and a *fishing lake*.

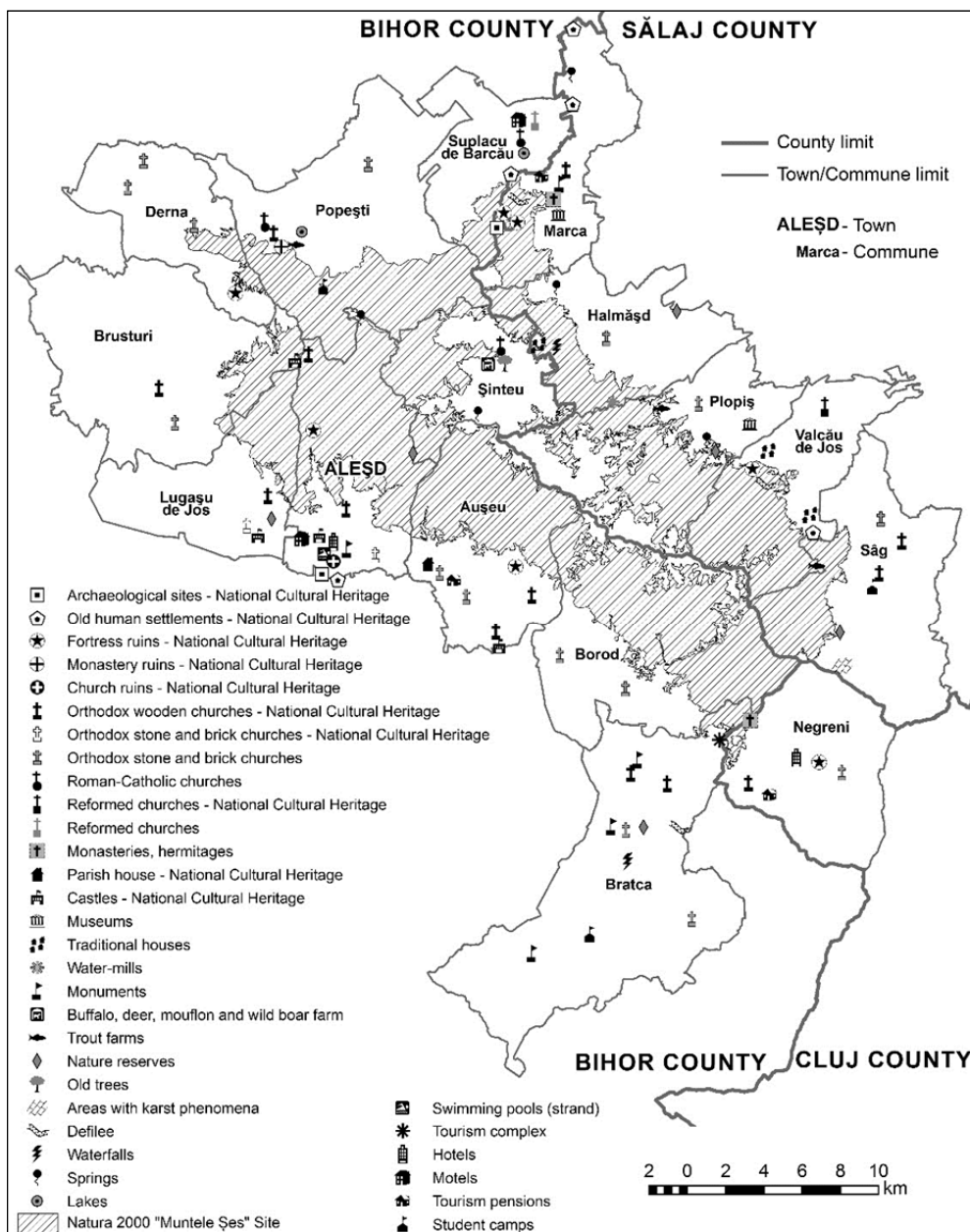


Fig. 2. The tourism resources in the administrative-territorial units extended over Plopiș (Șes) Mountains.

Suplacu de Barcău Commune is present in the list of National Cultural Heritage of Romania with *the human settlement* specific for Starcevo-Criș Culture (Neolithic), situated in Suplacu de Barcău village, in Lapiș area, at the limit between Bihor and Sălaj counties. It is included in the category of national interest archaeological sites.

Other important cultural tourism resources are *The Roman Catholic Church “St. Anne”* from Suplacu de Barcău village, built in 1837, *The Reformed Church*, built in the 19th century in the same village and *The Orthodox Church “Saints Peter and Paul”*, built in 1928 in Borumlaca village.

In addition, an important touristic attraction in the commune is the anthropic polder lake Suplacu de Barcău.

Șinteu Commune, inhabited in majority by Slovak ethnics (96.4% of the total population), hosts especially anthropic tourism resources. The most important attraction is *The Roman Catholic Church “Saints Cyril and Methodius”* from Șimleu village, built between 1838 and 1840, soon after the settlement was founded by the Slovak colonists. Another anthropic tourism resource is *the buffalo, deer, mouflon and wild boar farm*, positioned in close vicinity to the church, towards West.

4. CONCLUSIONS

Anthropic tourism resources are present in all the administrative units extended over Plopiș (Șes) Mountains, evenly spread.

The most important anthropic tourist resources in the area are the ones included in the list of National Cultural Heritage of Romania. They also have the attribute of seniority, and some of them of the uniqueness, such as the monastery ruins from Voievozi, which makes them more attractive. Other anthropic tourist resources have important values too, especially the ethnographic museums, the traditional households and the traditional crafts and occupations. Finally, all of them may be included in three large categories, historic tourism resources, cultural tourism resources and traditional economic tourist resources, which, near the natural resources, make the area suitable for ecotourism.

All these resources are insufficiently known and presented and they are not included in tourism programs, except for some small county level actions. Since the area is positioned at the border of three counties, a harmonization and the achievement of a common action are necessary.

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TOURISM DESTINATION MANAGEMENT OFFICES IN THE TOURISM REGION OF BALATON

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Abstract. The first Tourism Destination Management (TDM) offices, based on Austrian examples, were established in 2008 in Hungary from tender founds. These offices meant a new approach in Hungarian tourism management. In the first part of our work we briefly summarize the tourism of Lake Balaton. It is obvious that the number of visitors and guest nights at Lake Balaton and the tourism supply of the region explain the strengthening of the management system and the establishment of different co-operations and lower level collaborations. As a result several local, territorial organizations and – for the first time in Hungary – one regional organization were established in the region of which aim is to represent their own destination and the competitiveness in the market of tourism. This article deals with the TDM offices established within the tourism region of Lake Balaton and aims to unfold the main pillars of their operation.

The tourism of Lake Balaton

Lake Balaton is one of our country's favourite tourism destinations. For different reasons, but throughout its history, Lake Balaton played an important role in the life and travels of both Hungarian people and foreign tourists (Aubert, A. 2011; Rátz, T. 1999; Gertig, B. 1985). Though its image was formed by mass tourism earlier, there is a unique and specific milieu of the Lake (Rátz, T. – Michalkó, G. 2007), which plays an important role in making the travel decision. Several articles point out (M.Á.S.T. Piac és Közvéleménykutató Társaság 2006, Sulyok, J. 2010, Sulyok, J. 2011) that for Hungarian people the Balaton has got – preferring different factors year by year – a determining image. Researches show that vacationers see the Lake as a national treasure, a perfect place to spend their summer holiday and by considering specific associations (eg. peace, waterfront, nostalgia, party, wine, festivals, natural values, cultural heritages, hiking and biking opportunity) a competitive holiday destination of the domestic tourism market. For a long time the state, business and private resorts meant the base of guest nights at the Balaton (Virág, Á. 1998, Hegedüs, J. – Manchin, R. 1987), but thanks to the quantitative and qualitative development of accommodations, partly financed from tender sources and the appearance of accommodations acting upon the needs of local people (eg. wellness hotels), a more complex accommodation-structure awaits the guests. 20% of accommodations of all commercial resorts and 50% of accommodations of the private resorts can be found in the Balaton Region (KSH 2014). The product development, the strengthening of some additional products (wine, gastronomy, active tourism, biking tourism, and festival tourism), the more and more active management and the development of territorial relations resulted in the renaissance of the tourism of Lake Balaton, mainly among Hungarian tourists. It is no wonder that in 2012 the main target internal, multi-day trips of Hungarians were Lake Balaton. Not less than 25. 1% of such trips were related to this region followed by Budapest – Middle-Danube region (19. 3%) and Western-Transdanubia (18. 6%) (MT Zrt. 2014). According to the data of commercial accommodations 21% (4 798 943 guest nights) of all guest nights and 15.8 % of the guest

number (1 406 466 person) (2013) can be realized in the Balaton Region, preceded only by the Budapest-Middle-Danube Tourism Region. In 2013 26. 9% (2 963 812 guest nights) of the domestic commercial guest nights were registered in the Balaton Region, thus being the first in the competition of our tourism regions, while 15.3 % of foreign commercial guest nights are spent here, thus only the Budapest-Middle-Danube Region precede it in this regard as well. The average time spent in the region exceeded the national average in 2013. In the case of foreign visitors it was 5.1 days, while in the case of inland tourists 2.8 days, in average 3.4 days (KSH 2014).

Balaton – region, recreational area or „simply” Lake Balaton?

In Hungarian Tourism Balaton is a univoque spatial category as most Hungarians have some kind of idea and image about how far this region extends and what they mean under Balaton as a destination. But Aubert, A. (2011) reveals the fact that to treat Balaton as a spatial unit is not so easy, mainly because the Lake belongs to three counties. In addition there is an opposition between the northern and southern shores, between in shore and offshore settlements which is the result of the different site and situation. The handling of this problem encumbers efficient work, especially in the field of management. However there have always been attempts to treat Lake Balaton as a special unit in the market of tourism. The 1971. Act on the Regional and Urban Development was the first to define the regional process of tourism and one of its priority highlights the Balaton Region (Aubert, A. 2001). Later, in 1979 the Lake Balaton Recreational Area and in 1998 the Lake Balaton Tourism Region were established (Tóth, G. 2005). On **Figure 1.** we can see, according to the data of the KSH (Hungarian Central Statistical Office), that the territory of the Lake Balaton Recreational Area and the Lake Balaton Tourism Region overlap. The former one is important for the data collection of the KSH and for the regional regulation (such as tourism taxes, categorization of accommodations), while the latter has importance in the communications of the Hungarian National Tourist Office and the Balaton Regional Marketing Directorate on internal and external markets, as well as in the distribution of tender funds and in the budget of the three counties concerned. In Hungary the so called Tourism Destination Management (TDM) system, which has its roots in Western-Europe, appeared in the end of 2000 (Aubert, A. – Berki, M. – Mészáros, B. – Sarkadi, E. 2009). TDM organizations behave local, territorial and regional activities; their members are mainly local governments, enterprises concerned in tourism, professional and civilian organizations (Lengyel, M. 2008). In Hungary the local TDM organizations were established with the help of the Regional Operative Programs of the New Hungary Development Plan and the New Széchenyi Plan Proposals, than the territorial organizations and in 2011 our only regional organization the Balaton Regional TDM Association (BRTDMSz). The latter came into existence with the joining of 19 local and one territorial TDM organization. On **Figure 1.** it can be also seen , that the BRTDMSz covers a smaller area compared to the tourism region and the recreational area and did not include the whole region of Balaton, but at the same time it is the result of a lower initiation and co-operation, which could be its strong point. At some points the area of BRTDMSz reach beyond the classical coastal and in shore settlements, thus widening the range of settlements but not just those taken into the management. But the question occurs, what problems and communicational difficulties could cause the side by side existence of different regional levels in long term? What are the limits, boundaries of the Balaton

Region as a destination? The BRTDMSz, the Lake Balaton Recreational Area, the Lake Balaton Tourism Region and the Balaton Regional Marketing Directorate are all concerned in the tourism of Balaton. Therefore it is important to make clear the tasks of the concerned and to promote strategies aspiring long-term co-operation regarding the territorial and image development of the Balaton, as the contradictory, badly positioned communicational strategies, which do not emphasize the unique features of the region, are not effective. The integrated communication faces difficulties as a result of the diverse tourism offer of the Balaton Region and the independence of the settlements. As all of them tries to preserve their position in the market of tourism, thus it is hard to develop a regional identity. Though regional initiations can play some kind of role in the development of an integrated brand/image of the Balaton, but at the same time the absence of adequate collaboration could cause embarrassment in the system.

TDM situation at the Balaton Region

Hungary's first TDM association was established in the Balaton Region and today there are 19 local, 3 territorial and one regional TDM organization in the region (NGM 2014) (**Figure 2.**). Thus it is obvious that the region is leading in applying innovative solutions regarding the management of tourism. The physical and human geographical factors determine the management of sub-destinations in the Balaton Tourism Region, because the territorial features play an important role in management. Today, most settlements aim to find their own, unique image and to complete the traditional water related tourism with other tourism products. As a result the local management strengthened in the region and the evolving territorial relations indicate a higher level of co-operation.

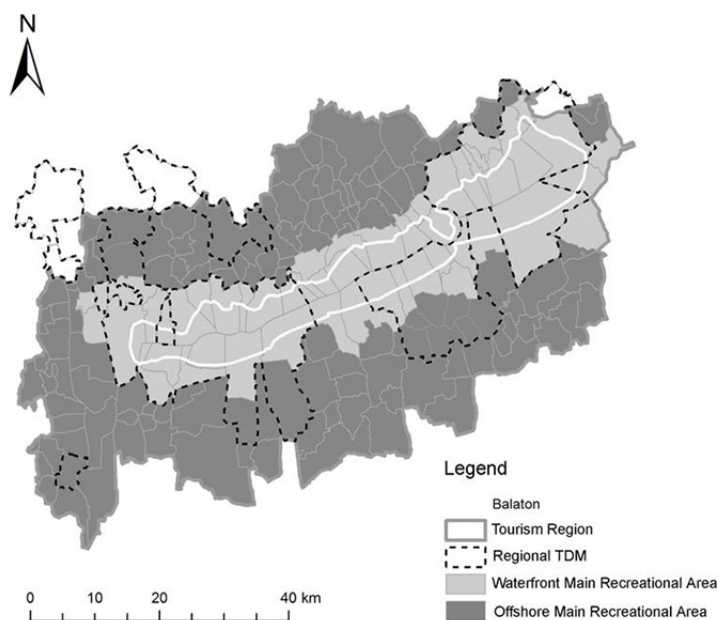


Figure 1. The extent and boundaries of the Lake Balaton Recreational Area, the Lake Balaton Tourism Region and the BRTDMSz (2014)

Source: KSH, BRTDMSz, technical editor: Józsa, E.

On the northern shores besides natural values they try to involve the cultural heritage into the tourism of the Lake, while on the southern shores they attract visitors with family-friendly resorts and festivals. The collaboration of settlements at the western part of the Balaton Region is assigned to their different tourism supply and thus to their complementary character. There is a similar co-operation at the northern parts as well, viz. the effort to combine the differing supply of the Bakony and Balaton Region inspired by the the spacial and prудuct based expansion of the classical supply of the Balaton.

This co-operation between the two, different landscape units – besides widening the supply – can contribute to the success of the efforts to decrease seasonality. At the southern shores the background settlements were not taken into tourism because of the lack of historical cities/towns (Aubert, A. 2011). Here, as a result of the very similar supply the middle level organizations were not established here, as it would harm the individual economic interests of these settlements.

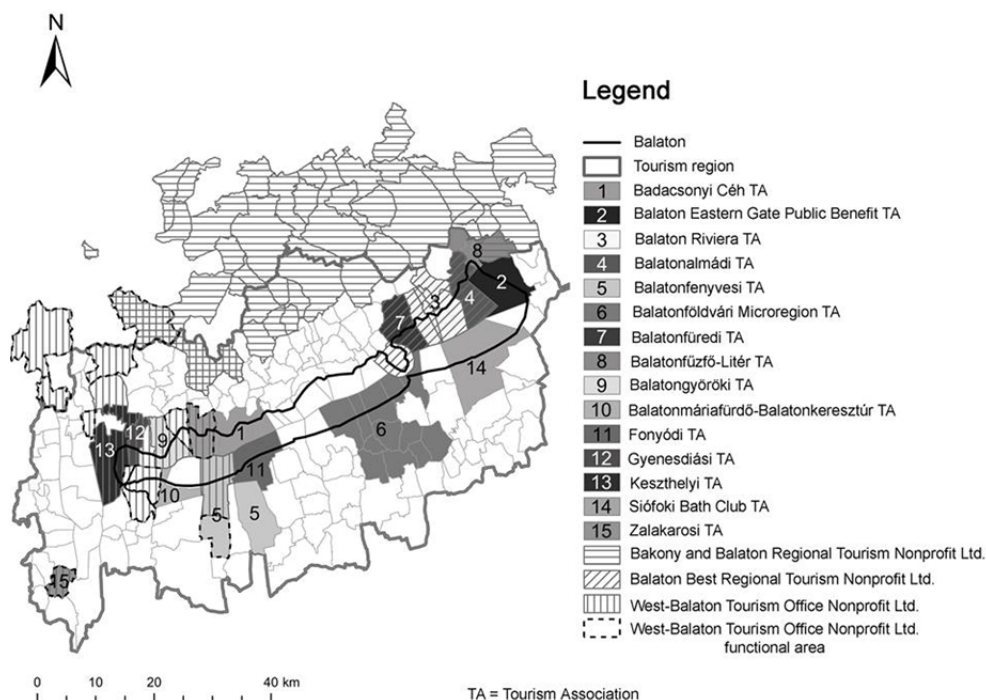


Figure 2. Local and territorial TDM organizations in the Balaton Region (2014)

Source: MTDMSz, websites of TDM organizations, questionnaire

Technical editor: Józsa, E.

Henceforth our study will present the results of a 2014 online questionnaire. On the basis of the answers the study tries to emphasize the main steps of functioning and its general characteristics. The questionnaire contained mainly close-ended questions. It was filled by 12 organizations of the Balaton Region, one territorial and 11 local. According to the answers the average number of members at a local TDM organization is 124, the minimum number was 68, while the maximum was 250. The average number of self-governments in

the local organizations is 2.58, but most organizations possesses only one member of self-government according to our survey and the data found on the websites of the organizations. Most organizations (91%) would not increase the number of joined self-governments as they would rather co-operate with suppliers and they regard the trustworthy professional base as the key to success. The organizations queried think, that the joining of more self-governments would lead to conflicts which – mainly in the case of settlements with similar supply – would result in a conflict of interests. Thus the reconciliation of interests and the implementation of compromised solutions are difficult, which significantly complicates the management. Where it is necessary (eg.: Balatonfűzfő-Litér, Badacsony Céh, Balaton Riviéra) – because of the number of guest-nights or to have a varied palette of products – the relations with self-governments have been evolving, helping and treghtening each other in the hope of a more successful enter to the market. The co-operation between the TDM organizations and self-governemnts is based on compromised solutions. But with analising the answers it become obvious, on the own admission of the organizations, that the successful, trouble-free co-operations are not too frequent, but at the same time the proportion of bad co-operations is similar.

Main tasks of TDM organizations

Based on the answers we can conclude that the tasks undertaken by the TDM organizations have been working out according to the descriptions of foreign (Bieger, T. 1997, Luft, H. 2004) and inland (Lengyel, M 2008, Aubert, A. – Szabó, G. 2007) literature. The organizations marked 19 tasks out of the possible 28 answers. The common marketing has a significant role, and besides its classical elements (eg. participation on markets, printed informational materials) the internet and social media become more and more important. Most of the tasks are based on the formation and maintenance of co-operations of which important elements include the shaping of a common image, logo and the representation of interests. In most cases these are strengthened by the so called guaranteed programs, thematic routes, the setting of preference system and card preference system, which helps the tourists during their stay and strengthen the utilization of the extant infrastructure. This activity is completed with common programs, the finance of trainings strengthening professionalism, study tours or even with the studies and researches of different destinations.

The purpose of the establishment of TDM organizations

The results of the questionnaires show that the main aims of establishing TDM organizations in the Balaton Region was to raise inquiry for the destination, a more efficient entry to the market and the increased use of the tourism potentials of destinations. Besides these the possibility to establish and develop co-operations and cost efficiency are also important. It seems, that the organizations see destinations as a whole and consider the TDM system as a possible key to a more intensive and efficient entering to the tourism market. Thus, the establishment of new attractions or to maintain the extant ones were not the objectives of establishing these organizations especially as these are the tasks of tourism suppliers; they rather try to secure the possibility to enter the market through the activities.

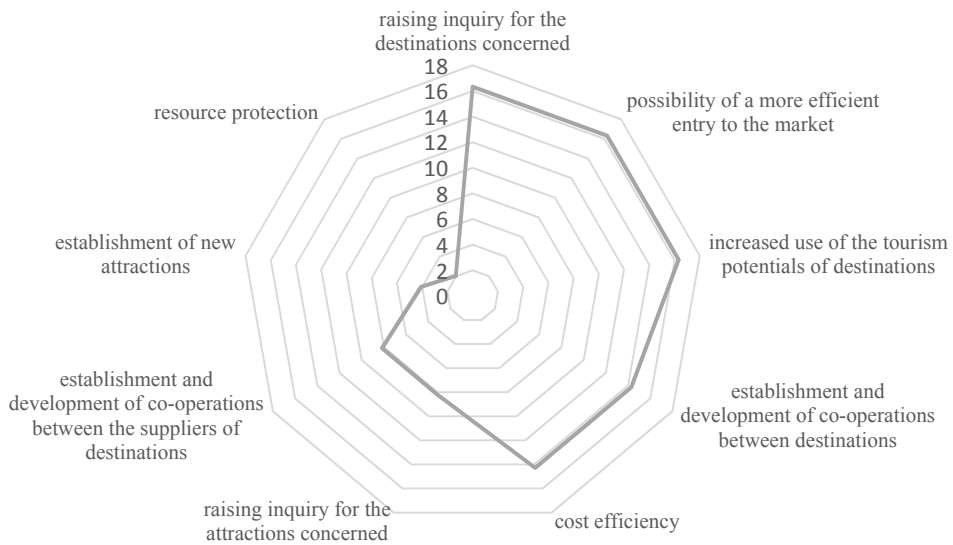


Figure 3. The main reasons of establishing co-operations (%)
Source: questionnaire

The main partners of the TDM organizations of the Balaton Region

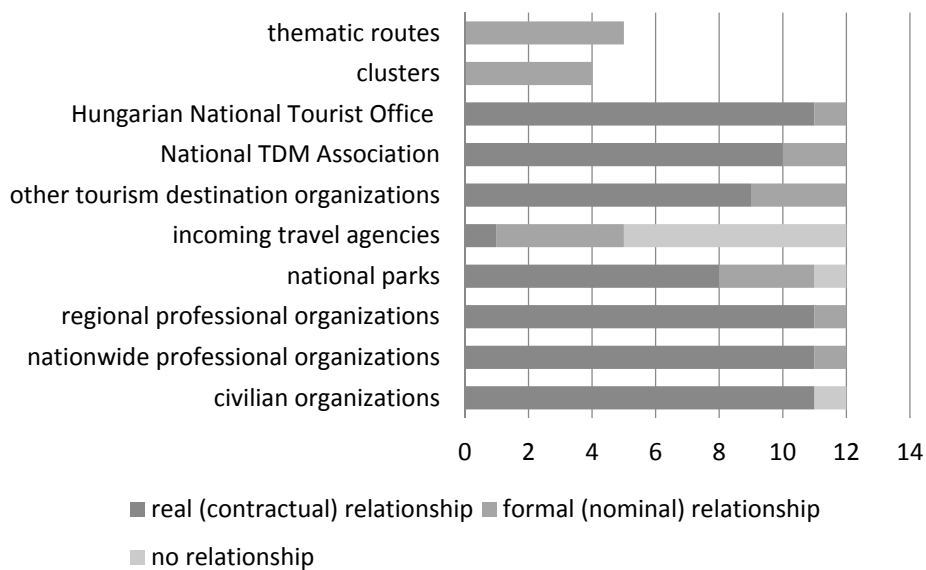


Figure 4. The most important partners of TDM associations
(number of responses)
Source: questionnaire

The questionnaire also covered the questions about the other tourism relationships and their properties. On the bases of the answers we concluded that the external, professional co-operations of the TDM organizations are strong and intensively presented in their operation. Most of them have relations with civilian and professional organizations, the Hungarian National Tourist Office and the National TDM Association (MTDMSz). At the same time they have a loose connection with the National Parks and a formal relationship with the thematic routes and clusters. It is interesting that they have no or only formal relation with the incoming travel agencies. As TDM organizations have no legal rights to act like a travel agency, thus the strengthening of such relationships is worth considering. This way the indicators of tourism could be increased.

Summary

Lake Balaton is an important tourism destination of our country. The number of guests as well as the guest nights warrants management activities based on partnership, lower level co-operations and bottom-up improvements as well. Lake Balaton is mainly the site of waterfront holidays, but the destinations try to find their own image and place in the tourism market of the Balaton as well as the state-wide tourism market. Besides the local organizations the territorial organizations play an important role in the tourism of the Lake as well. The aim of such organizations is to colligate territorial management and to broaden the scale of products. But, our study reveals that in the absence of co-operation and partnership – which are the results of the similar tourism supply of the Balaton Region and the resultant conflict of interests – the operation of the territorial level is inadequate. At the same time the next level of this system was established first here, in the Balaton Region. It aims to represent the Balaton Region on a regional level none the less its territory did not overlap with the territory of the tourism region. Thus, it is especially important to make clear the tasks between the different and the same levels in the order of a competitive entering to the market. The questionnaire also revealed that the tasks of these organizations are very complex and widespread; their partnership is varied and goes beyond the membership of the organization.

Above all we can conclude that the activities of organizations are leading and exemplary, even though the management system of the Balaton Region has some flaws, thus Balaton is still the country's leading and competitive tourism destination here and abroad as well.

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EVALUATION OF CULTURAL TOURISM DESTINATION – A CASE STUDY OF PLOVDIV, BULGARIA

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Abstract. The aim of this paper is evaluation of the elements of cultural tourism in a specific region of Bulgaria – the town of Plovdiv – to be done. In this regard, specific indicators of the attributes of cultural tourism are chosen which are subsequently rated by tourists.

1. Introduction

The paper reveals guidelines for the evaluation of cultural tourism at a regional or destination level.

World Tourism Organization defines cultural tourism as "movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art and pilgrimages" (Penderson, 2002).

Cultural tourism often contributes to the development of the regions around the world. As tourism overall, so cultural tourism in particular have economic, social and environmental impacts on tourists, businesses and the local population, which varies across regions. Some benefits of cultural tourism development are: revenue generation; job creation; increased competitiveness of companies; development of qualitative products and services; recreation; acquisition of new knowledge; social interactions; study of unknown cultures; preservation of cultural sites; access to cultural heritage, etc.

In order benefits to be realized, there should be sustainable cultural tourism development in a region.

According to World Tourism Organization sustainable tourism is "tourism development that meets the needs of the present tourists and host regions while protecting and enhancing opportunity for the future. (The desired outcome is that resources will be managed) in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems" (Penderson, 2002).

In order sustainable development to be achieved, complete and thorough research should be done as objective criteria are applied. As a result, the most accurate evaluation as possible of the state of cultural tourism in a region should be presented.

In this regard, the scientific literature presents a number of models and statements for evaluation of tourism (and in particular cultural tourism) in a destination, such as:

- A number of facilities and services is needed in a sustainable tourism destination. These are: primary attractions; accommodation and other related facilities; infrastructure; information and interpretation (European Commission, 2002).

- A model presents the destination as a system. The model is based on the assumption that: "All tourist destination systems consist of elements (or subsystems) in the form of natural or primary attractions such as climate", historic cities, cathedrals, etc., "supported by

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secondary features such as hotels", guest houses, shopping and catering attractions, information services, car parking, etc. (Laws, Le Pelley, 2000).

-A model reveals the factors that determine the competitiveness of a destination. According to the model these factors are: "primary" tourist products; secondary or complementary products; image of the destination; external accessibility of the destination; and internal accessibility of the destination (Russo, van der Borg, 2002).

In turn, some attributes, used by researchers to measure the image of a tourist destination are: scenery/ natural attractions; climate; price levels; entertainment; sport facilities; shopping activities; personal safety; different cuisine; historic sites; accommodation facilities; different customs; local infrastructure/ transportation; architecture; cleanliness; accessibility; facilities for information; atmosphere; opportunities to increase knowledge; quality of service; fairs/ exhibitions/ festivals, etc. (Jenkins, 1999).

In line with the above, the aim of this paper is evaluation of the elements of cultural tourism in a specific region of Bulgaria – the town of Plovdiv – to be done. In this regard, specific indicators of the attributes of cultural tourism are chosen which are subsequently rated by tourists.

The ratings are useful as they could serve as a basis on which measures concerning cultural tourism perspectives could be developed and subsequently taken.

An exemplary measure related to cultural tourism development is the inclusion of the region and its sights in various thematic tourist routes and tours. In this regard:

"Thematic tours are created to present more complete and accurate information on the specific topic of the excursion. They can provide an analysis of a particular historical period or significant cultural event." (Obreshkov, Ivanova, Somov, 2012).

In this sense, thematic tours are a form of cultural tourism.

The subject of the paper is the town of Plovdiv. It is located in the central part of Southern Bulgaria. Due to its favorable geographic position – situated on major roads, connecting Europe and Asia – the town has attracted attention since ancient times. Due to invasions, conflicts and building, a number of settlements and relics from various periods are available on its territory - settlements and tombs of Thracian, fortresses and buildings (bath, stadium and theatre) from Roman times, Turkish bath and mosque, churches and buildings from Bulgarian Revival period, modern buildings and monuments, etc.

2. Methodology of the study

Based on various studies and models, some of which referred above, for the purpose of this study attributes, which are indicative of cultural tourism destination are chosen that could be rated in order an overall evaluation to be done. They are included in a questionnaire. It contains a question that requires the state of cultural tourism in Plovdiv to be evaluated by the ratings of these attributes. One question requires the importance of these attributes for tourists when choosing a destination to visit should be rated according to a five-point scale with estimates from one to five, one being "not important at all" and five – "very important". The next question requires that the same attributes should be rated specifically for the evaluation of the state of cultural tourism in the town of Plovdiv with estimates from one to five, one being the lowest and five – the highest rating. Thus defined, the questions allow comparison between the values of the importance to visitors and of the evaluation of the actual state of cultural tourism in Plovdiv. Thus the attributes with the lowest estimates but most important to visitors are considered as the major

problematic areas that should be addressed in order participants in cultural tourism to be attracted in the town and their requirements to be met.

The survey was done during the months of September and October in 2013. The number of the respondents is 78 people. They are only visitors to museums in the Old Town of Plovdiv. Thus respondents are only cultural tourists. The questionnaires were in Bulgarian and in English. The results are summarized and presented by mean values.

3. Results of the study

Regarding their importance to cultural tourists the attributes could be classified in the following groups:

The attributes, which are very important to the visitors (ratings 4.1-5.0) are: cleanliness (4.8), prices (4.8), quality of services (4.8), followed by safety and security (4.7), value for money (4.7), promptness of service (4.6), discounts (4.5), variety of services (4.5), transport in the destination (4.5), transport to the destination (4.5), infrastructure (4.4), availability of information (4.4), atmosphere (4.4) and the opportunity for discovering new places (4.4.). Slightly lower is the importance of: opportunities for acquiring knowledge (4.2), scenery, climate, terrain and natural resources (4.1) and restaurants (4.1).

Rather important to visitors (ratings 3.1-4.0) are the attributes: opportunities for contacts with local people (4.0), hospitality of local people (4.0), overall attractiveness (3.9), accommodation (3.8), opportunities for visiting museums, cultural and historical sites (3.8), opportunities for learning about the local architecture (3.8) and opportunities for learning about the history and historic heritage (3.6). They are followed by the attributes of medium importance: entertainment and amusement (3.4), opportunities for learning about the local culture, traditions and folklore (3.4), opportunities for getting acquainted with strangers, communities and lifestyle (3.4), opportunities for participation in cultural events and festivals (3.3), opportunities for trying local cuisine (3.3) and opportunities for visiting exhibitions (3.1).

Attributes that according to visitors are either not very important or are unimportant at all (ratings 3 and under 3) are: opportunities for sport (3.0), opportunities for attending concerts (2.8), opportunities for visiting theatre performances (2.5), opportunities for visiting religious sites (2.4), opportunities for mastering ancient crafts (2.2) and opportunities for participating in art courses (1.7).

Regarding the evaluation of the state of cultural tourism in the town of Plovdiv the attributes could be classified in the following major groups:

The attributes that have received the highest evaluations (ratings 4.1-5.0) are: opportunities for visiting museums, cultural and historical sites (4.6), followed by the opportunities for learning about the local architecture (4.4) and restaurants (4.2).

All of the other attributes have received estimates near and above the average (3.0 and above 3.0). The leading among them are: opportunities for participation in cultural events and festivals (4.0), accommodation (4.0), transport to the destination (4.0), atmosphere (4.0) and overall attractiveness (4.0). Other attributes that have received relatively high estimates are: opportunities for trying local cuisine (3.9), transport in the destination (3.9), scenery, climate, terrain and natural resources (3.8), opportunities for discovering new places (3.8), opportunities for contacts with local people (3.8), variety of services (3.8), quality of services (3.8), promptness of service (3.8), safety and security (3.8), opportunities to get acquainted with strangers, communities and lifestyle (3.7),

infrastructure (3.7), availability of information (3.7), discounts (3.7), prices (3.7), value for money (3.6), entertainment and amusement (3.6), opportunities for visiting exhibitions (3.6), opportunities for visiting theatre performances (3.6), opportunities for learning about the history and historic heritage (3.6) and opportunities for learning about the local culture, traditions and folklore (3.6).

The attributes with the lowest, slightly above the average estimates are: opportunities for acquiring knowledge (3.4), hospitality of local people (3.4), cleanliness (3.4), opportunities for attending concerts (3.3), opportunities for mastering ancient crafts (3.3), opportunities for visiting religious sites (3.3), opportunities for sport (3.2) and opportunities for participating in art courses (3.0).

The attribute of the highest gap between the importance to the visitors and the evaluation of the actual state is the cleanliness in the town of Plovdiv (1.4). Other attributes of high gaps (1 and above 1) are: prices (1.1), value for money (1.1) and the quality of services in the town (1.0).

Attributes of relatively high gaps (0.5-0.9) are: safety and security (0.9), opportunities for acquiring knowledge (0.8), infrastructure (0.7), availability of information (0.7), variety of services (0.7), promptness of service (0.8), discounts (0.8), opportunities for discovering new places (0.6), hospitality of local people (0.6), transport in the destination (0.6) and transport to the destination (0.5).

Attributes of lower gaps are: atmosphere (0.4), scenery, climate, terrain and natural resources (0.3) and opportunities for contacts with local people (0.2). The evaluations of the other attributes exceed their importance to visitors (see Table 1).

Table 1. Importance of the attributes to visitors when choosing tourism destination (mean values), evaluations of the attributes of the town of Plovdiv (mean values) and gaps between the importance and the evaluations

Attributes	Importance	Evaluation	Gaps
Scenery, climate, terrain and natural resources	4.1	3.8	0.3
Opportunities for visiting museums, cultural and historical sites	3.8	4.6	-0.8
Opportunities for participation in cultural events and festivals	3.3	4.0	-0.7
Opportunities for learning about the local culture, traditions and folklore	3.4	3.6	-0.2
Opportunities for learning about the history and historic heritage	3.6	3.6	0
Opportunities for learning about the local architecture	3.8	4.4	-0.6
Opportunities for visiting theatre performances	2.5	3.6	-1.1
Opportunities for attending concerts	2.8	3.3	-0.5
Opportunities for visiting exhibitions	3.1	3.6	-0.5
Opportunities for participating in art courses	1.7	3.0	-1.3
Opportunities for mastering ancient crafts	2.2	3.3	-1.1
Opportunities for visiting religious sites	2.4	3.3	-0.9
Opportunities for trying local cuisine	3.3	3.9	-0.6
Opportunities to get acquainted with strangers, communities and lifestyles	3.4	3.7	-0.3
Opportunities for acquiring knowledge	4.2	3.4	0.8
Opportunities for discovering new places	4.4	3.8	0.6

Opportunities for contacts with local people	4.0	3.8	0.2
Hospitality of local people	4.0	3.4	0.6
Opportunities for sport	3.0	3.2	-0.2
Entertainment and amusement	3.4	3.6	-0.2
Accommodation	3.8	4.0	-0.2
Restaurants	4.1	4.2	-0.1
Transport to the destination	4.5	4.0	0.5
Transport in the destination	4.5	3.9	0.6
Infrastructure	4.4	3.7	0.7
Availability of information	4.4	3.7	0.7
Variety of services	4.5	3.8	0.7
Quality of services	4.8	3.8	1.0
Promptness of service	4.6	3.8	0.8
Safety and security	4.7	3.8	0.9
Prices	4.8	3.7	1.1
Value for money	4.7	3.6	1.1
Discounts	4.5	3.7	0.8
Cleanliness	4.8	3.4	1.4
Atmosphere	4.4	4.0	0.4
Overall attractiveness	3.9	4.0	-0.1

4. Conclusion

In conclusion, according to the visitors of the museums there are enough opportunities for cultural entertainments and attendance of cultural attractions in the town of Plovdiv. However, to meet the requirements of cultural tourists it is necessary that actions in the following areas should be taken:

First, the cleanliness of the town should be improved.

It is also very important to improve the pricing policy, as the actual prices should better meet both the requirements of visitors and the quality of services. Moreover, more flexing pricing policy should be applied, expressed in the availability of price discounts.

Safety and security of tourists should be provided too.

Then, the service should also be improved and especially, the promptness of service as well as the quality and variety of services.

Tourists should be provided with more information and opportunities for acquiring knowledge.

The infrastructure and transport to and in the destination should also be improved.

Tourists should be given more opportunities for discovering new places and contacts with local people. They should be able to visit natural sights. Local people should show hospitality to visitors.

The overall atmosphere of the town of Plovdiv should be improved.

In order all these improvements in the field of cultural tourism in the town of Plovdiv to be made, it is necessary to ensure that the participation and contribution of all the stakeholders will take place: public authorities and institutions, businesses and local people.

Finally, it could be concluded that cultural tourists in the town of Plovdiv have been interested not only in cultural, historical, architectural and archeological monuments and sights, as well as in cultural events, but also in services, information, infrastructure, prices, atmosphere and the overall state of the cultural tourism destination.

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THE GIURGEU DEPRESSION, THE FORESTS AND FORESTRY AREA MANAGEMENT

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Abstract: The Giurgeu Depression, due to its geographical position was and still is an area where the civilization was formed and developed in close contact and in tight relations with the forestry areas surrounding it. The population in this area used the forest and the wood to a very good advantage starting from ancient times, he cut down some areas to make way for the settlements and to extend its agricultural activities. The wood itself represented a vital part of their lives, being a raw material for constructions, for furniture and was and still is an important source of revenue. The anthropic pressure upon the forestry areas has worsened and is still amplified since the middle of the 20th century, thus the ecological dysfunctions and landscape image worsened from one year to another.

Keywords: forestry areas, anthropic pressure, dysfunctions.

Forestry areas represented and still have a fundamental role within the social – economic life of the Giurgeu region; the existing civilization that formed in this area was and still is defined by its existence. Beside its undeniable economic importance the forest areas have a more significant and profound connection with the inhabiting population; connection which is easily identified within the local culture, traditions and folk customs.

The role of the forestry areas is well known in keeping the balance of the geographic systems and sustaining almost all natural processes. The population from this area “has used” the forest since ancient times: cut some portions from it to make way for the settlements, and to gain agricultural lands. The timber here along with stones were the only building materials used for making shelters and later homes and all annexes, later the harvested wood started to have economic importance, and became the source of serious incomes along with other products which came from the forests: mushrooms, forest fruits, aromatic and medicinal plants, etc.

We need to mention, that not long ago, all forest exploitations were done within reasonable limits, controlled and set by regulations which allowed their cutting only between November and February and the amount and quantity of harvested wood was set and well defined. The human pressure over the forestry areas began in the 20th century, worsening significantly between the two World Wars.

Analyzing some written documents and cartographic documents, we can define some distinctive stages in the **evolution of the clearings**:

- A millennium ago, the forests here covered almost all of the land in this region, exception were only the swampy areas and wetlands along the Mures River. On the superior and middle courses of almost all significant tributaries of the Mures River settlements emerged, where the populations were engaged in animal farming and harvesting and processing the auxiliary products from the woods.

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- From the first documents which mentioned these settlements and until the beginning of the 20th century, the forest clearings targeted mainly the depression areas on both the left and right bank of the Mures River. At the beginning these clearings were done to make way to the new settlements and to gain or increase the agricultural areas. The harvested wood was used in constructions, mainly for building homes and animal shelters (barns, sheds), fences and it was used for heating the households. In the 20th century, log rafting became a common and extended practice used for marketing the wood in bigger quantities further away from the place of origin together with processed wood products like timber and beams produced by the big number of mills along the upper region of the Mures River's course and its tributaries. Intense clearings were done in the northern and southern compartments of the depression, mainly over the alluvial cone of Belcinei from Ditrau and Jolotca. There are certain documents that mention the forestry areas covered more than 50% of the studied micro-region at the beginning of the 20th century.
- Beginning with the 20th century the clearings were extended to the mountainous areas as well, on the slopes of the depression, and along the Mures River's tributaries. The main reason for the clearings was the marketing of the processed wood products like timber and beams, which was a response to an increase in demand to these. Massive clearings resulted as a consequence mainly in the eastern part of the depression, beginning from the Stramba Valley and northward of Ditrau.
- After the 1989 revolution, a period of chaos and incertitude followed, some of the forest areas were returned to their rightful owners, or re-privatization hasn't been solved, but the generated tension and disorder increased significantly. In these times profiting of the chaos a large scale of illegal clearings took place at a scale that hasn't been seen before. Huge areas were shaved off legally or illegally and the produced wood was marketed especially abroad. Exact figures were never recorded regarding the surface of the clearing areas, but unofficial data mention in this period that there were cut down between 4000 and 5000 ha of forestland within the administrative unit of the depression, which roughly means a net amount of timber of approximately 3.5 million m³.

Regarding the **forms of ownership** over the forest areas within the depression there are significant differences between the southern and northern compartments. While in the northern part of the depression administered by the Ocolul Silvic (Forest District) of Toplita, the majority of the forestry areas (45%) are in the property of the Regia Nationala a Padurilor – Romsilva, forest areas belonging to the parishes represent 25% and some 20% of the forests are owned by private individuals. Forest areas owned by the composesoratorate sum up only 10% of the total forest areas.

In the southern compartment the situation is radically different which are in the administration of the Ocolul Silvic (Forest District) of Gheorgheni. More than 58% of the forest areas are in the administration of the composesoratorate, private individuals own 30% from the forests, and the percentage of the forests owned by the parishes and the Regia Nationala a Padurilor – Romsilva are reduced to 7% respectively 5%.

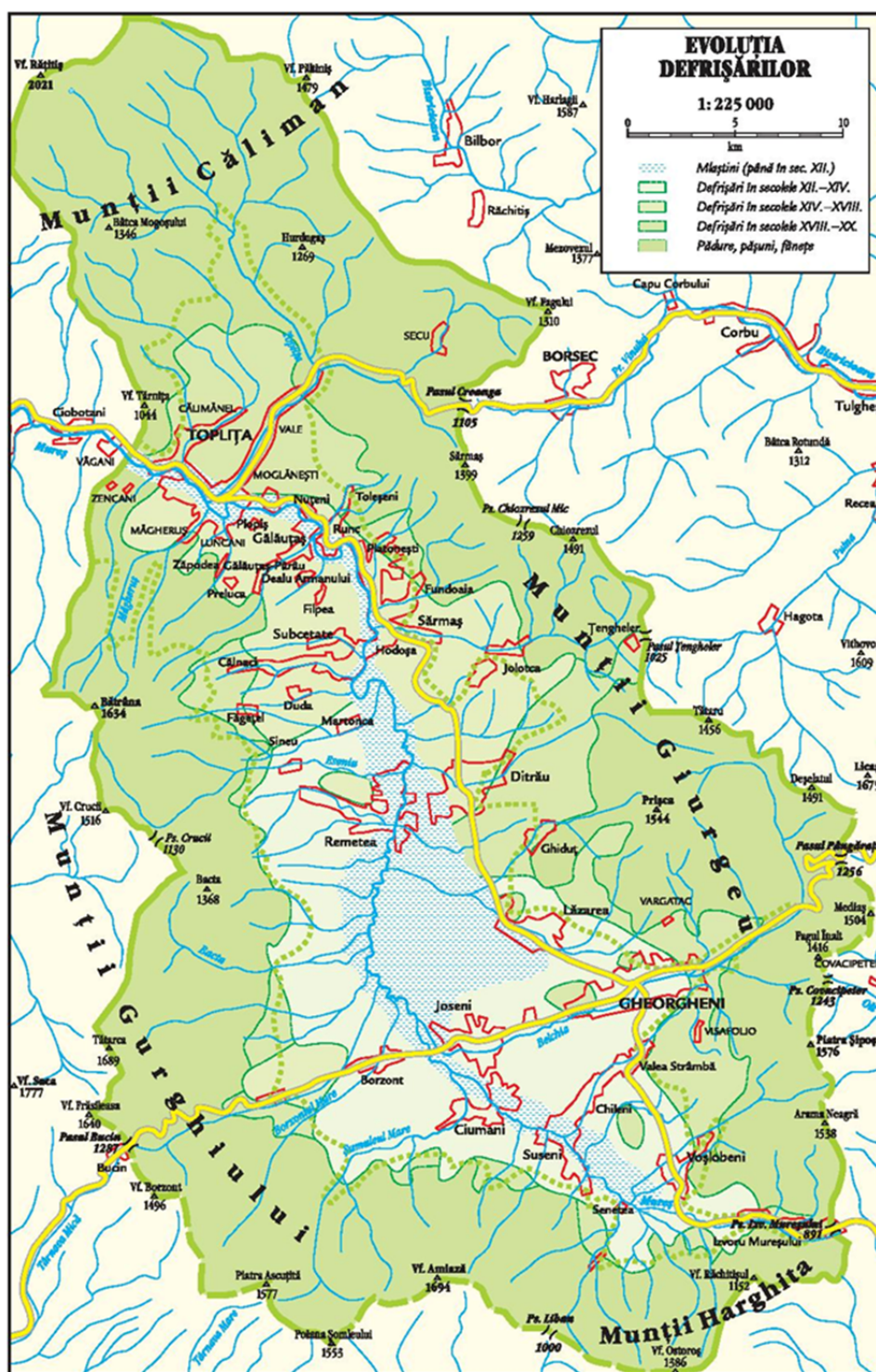


Figure 1. Map showing the clearing stages within the Giurgeu Depression (source: Authors).

Regarding the floristic components the pine spruce is dominating with more than 90%, with rare appearances of the fir tree with 5%, the pine trees and the birch trees appear only in 1.5%. The beech forests dominate the western slopes of the depression, and from here to there we can find mixt forests favored by the topo-climatic conditions of the depression. They do not represent more than 3% of the forest areas.

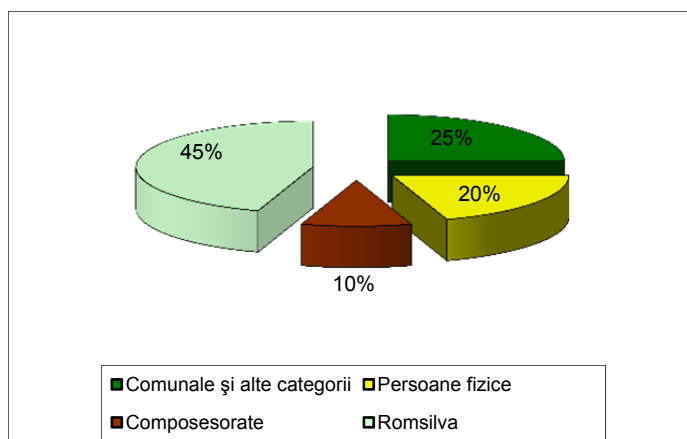


Figure 2. Ownership distribution of the forestry areas in the northern compartment of the depression (% , 2010)

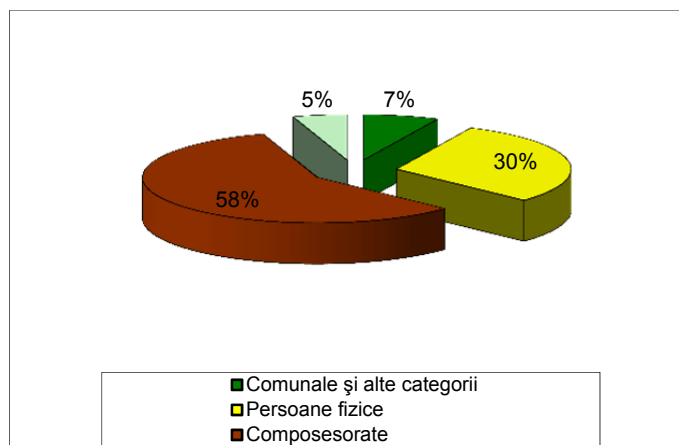


Figure 3. Ownership distribution of the forestry areas in the southern compartment of the depression (% , 2010)

The ithe geography of the forest economy the **age of the forest** represents an important and fundamental qualitative indicator. The pine spruce has a fairly long reproductive period, reaching harvesting age around 100 to 110 years. In these conditions the productivity on a hectare is estimated to be around 800-900 m³. The forests on the outskirts of the depression are relatively young, which under normal circumstances are not harvestable. The forests in the mountainous areas and especially in the difficult remote areas have harvesting age, but considering cost-efficiency, these forests are harvested only in a small percentage. Parishes which possess mature forest areas are Suseni, Joseni and Toplita.

In the mountainous areas large portions of forests are exposed to some diseases. In the areas affected by storms and other natural calamities, the knocked down or injured trees are quickly attacked by a series of parasites and diseases, and if these trees are not cleared the diseases can catch onto the healthy trees as well relatively quickly.

Territorial distribution of the forest areas and the ecologic density of the population

The total forest area within the basin in the year 2010 summed up 51,266 ha, representing 32% of the total surface of the depression, which is a higher value than the national average. From this value 1158 ha are located in the depression, and 50,308 meaning 99,9% is located in the mountainous region. From the total area of the settlements located in the mountain regions the forestry areas represent 47% the rest being occupied by pastures and meadows.

Table 1. Forest Areas and the ecologic density within the administrative unit (ha, 2010)

Nr.	Town/Perish	Forest Areas		Total Forest Areas	Population	Ecologic Density (pop. / forest area surface)
		In Depression	In Mountainous Areas			
1	Gheorgheni *	198	9518	9716	20018	2,06
2	Toplița *	269	11777	11946	15880	1,32
3	Ciumani	153	3676	3829	4493	1,17
4	Ditrău	71	2823	2894	5944	2,05
5	Gălăuțas	4	261	265	2656	10,00
6	Joseni	185	7034	7219	5717	0,79
7	Lăzarea	77	1542	1619	3607	2,23
8	Remetea	17	1748	1665	6316	3,58
9	Sărmaș	1	1229	1230	4134	3,36
10	Subcetate	-	885	885	2105	2,38
11	Suseni	145	8945	9090	5153	0,57
12	Voșlobeni	38	871	909	2056	2,26
	Total / Average	1158	50.308	51.266	78.079	1,52

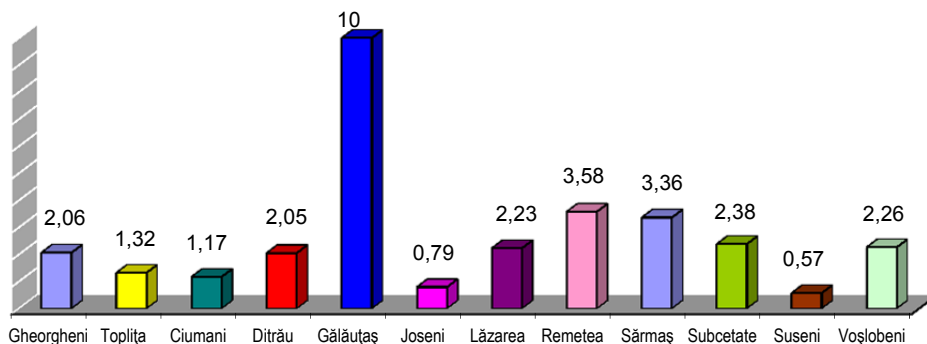


Figure. 4. Ecologic density of the population within the administrative unit (population/ forest areas in ha, 2010)

From all settlements Toplita owns the most forestry areas, with 12,046 ha, and is followed by the parish of Suseni with 9090 ha, the town of Gheorgheni with 9716 ha and the Parish of Joseni with 7219 ha. On the other end of the list we can find the parish of Gălăuțaș which has only 265 ha of forests, preceded by Subcetate with 885 ha and by Voslobeni with 909 ha.

The **ecological density of the population** on a micro-regional level is of 1.52 inhabitants / forested areas expressed in hectares, with significant differences between the territorial administrative units.

The lowest values regarding the ecologic density of the population in registered in the parishes of Suseni with 0.57 inhabitants / ha, forest areas; and Joseni with 0.79 inhabitants / ha of forest areas, and the highest values are registered by the parish of Gălăuțaș with 10 inhabitants / ha of forest areas.

The values regarding the ecologic density with take into consideration only the areas of the settlements within the depression show incomparably higher values evidently. In this case the values show 67.4 inhabitants for a ha of forest area.

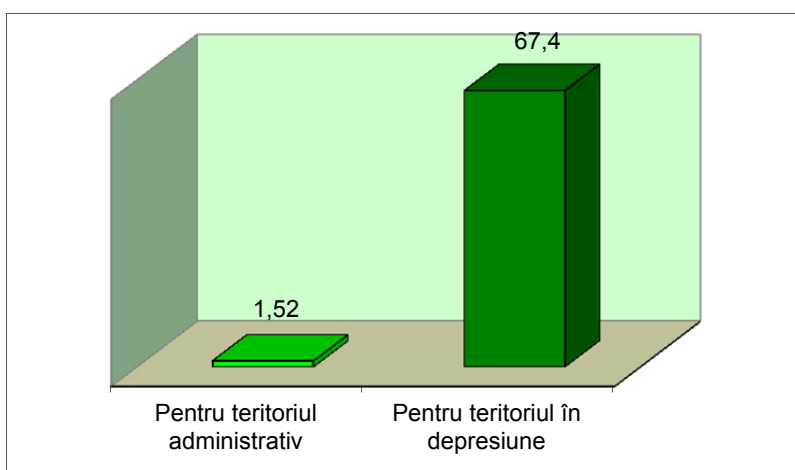


Figure. 5. Ecologic density of the population for the administrative unit and for the areas located within the depression (population/ forest areas in ha, 2010)

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