Ethnofolklor - Vector of Rural Tourism Revitalization in Valcea County

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Abstract. This paper discusses perception and links of ethnofolkloric potential from Romania, in general, and from Valcea County, in particular. The purpose of this paper is to show the link between cultural tourism and ethnofolklor which can help on promoting the rural tourism in Romania. We examine the perceived benefits of ethnofolklor by examining the importance of this activity in accomplishing with cultural tourism and rural tourism. Rural tourism, as a particular form of tourism, has come to be considered as a sacred or spiritual journey, spending leisure time from this spiritual point of view. This paper considers the extent to which a relationship exists between rural tourism and spiritual experiences connected to ethnofolkloric potential.

Key words: crafts, ethnofolklor, tourism, rural tourism, regional development, traditions
JEL classification: L83, Q26, Q56

1 Introduction

The purpose of this research was to explore the extent of ethnofolklor potential to which tourists who purposefully participate in nature-based activities in rural areas seek out or experience, consciously or otherwise, some form of spiritual meaning or refreshment from their visit. It focuses in particular on tourists who regularly visit the Valcea County, an area with rural potential in the south of Romania. Durability of folk art proves to be strongly in the folk craftsmen and artisans in the current sensitivity, followers of ancient traditions, the new elements of content and expression. In Romania – as in Valcea county, we are witnessing a capture in the background ideational and ornamental decoration, the major significance of their life and worldview of our society past and present. In terms of exploitation through tourism of these trends we see only sporadic and an insufficient capitalize of these events areas, heritage or existing craftsmen. Development of rural tourism offers opportunities exploitation and exploration to those areas and other traditional economic activities such as butchers/meats, bakeries, handicraft and all kinds of small businesses such profit related.

Good management through rural tourism by all actors involved in these activities could benefit multiple areas and rural communities practicing. These would be including creating conditions for better living conditions in rural areas, but also "fixing" youth in those areas, because it will be offered opportunities to have jobs and support their family. In this way, the risk of migration is reduced, because today many young people in rural areas go abroad in search of better jobs. Traditional rural settlements, is a group of buildings, homes that make up a certain way of life, the traditions and customs are kept unchanged. They are defined by historical age, socio-economic position, duration of occupation, mode dispersion of households. In Romania there are villages with dominant agricultural occupations who have printed a certain way of life, distinct forms of spatial organization – types scattered, dispersed, gathered. Rural Romanian space has preserved, despite the vicissitudes of the weather, cultural traditions, customs and old hospitality specific to Romania, and was among the few in Europe that still retain almost unaltered in certain areas traditional spiritual signification, economic life and the environment. However, all these make Romania a possible tourist destination, as a
place that offers a wide range of experiences, quality vacations. From this point of view the Romanian rural tourism can be considered (Nistoreanu et al., 2010):

- a real anti-stress therapy
- a place of meeting with the wild nature
- input gate to the world of folk traditions and customs
- return to origins;
- with demand direct and precise segments of tourists from major conurbations, in industrialized countries, which through the multitude of concerns and lead a stressful life and increasingly devoid of reverie items or the opportunity to go out in the middle of nature.

Along with the people's peasant house, architecture, crafts, folklore, traditions and popular port, a large number of Romanian villages have tourist and other resources: historical monuments, art and architecture, natural setting unpopulated (mineral waters, picturesque landscapes, fond of hunting) so that in rural areas and there is a possibility to offer increasingly more diverse that addressed all categories of tourists.

2 Tourism and culture-an open gate to Europe

The relationship between rural tourism and preserving the traditions of popular is one of major importance. We cannot speak of agro-tourism, if there are not preserved and promoted popular traditions and specific customs. This is similar and in the context of cultural tourism products. Iorio and Corsale (2010) pointed that the survival of a culturally diverse and lively rural society is turning Romania into an attractive destination for the growing number of tourists interested in cultural and natural heritage.

In a widely accepted definition of "cultural tourism" given by the White House Conference on Travel and Tourism says: "cultural tourism is tourism turned to the arts, experimentation and cultural heritage of the special features of a place". Anyway we tackle this link travel-culture, in a wider or narrower, it is important that it exists and develops in a manner generally beneficial for both domains and most eloquent form of manifestation of the interaction between the two is the "cultural tourism".

Two significant tendencies regarding traveling will dominate the touristic market in the next years:

- mass marketing is replaced by “one - to one” marketing, with specialized touristic products in accordance with the individual customer’s motivations/reasons;
- a bigger and bigger number of visitors became those tourists who place culture – arts, patrimony and other cultural activities as main reasons for traveling.

Cultural tourism shows that it is extremely beneficial. In the case of visits to museums, participation in festivals, art shows, art and cultural historical monuments or objects of cultural heritage, authentic sights, cultural tourism educates and raises the level of intellectual property creates mood tourists worldwide.

Ethnographic traditions and values offers a distinct footprint or required by specific rural communities and provide things to see great attractiveness. There are numerous popular culture values predicated type layouts, occupations, housing, Harbour, cultural events, folk art, spiritual and lifestyle.

The ethnocultural and ethnofolklore potential has a wide spread and consists of elements from material and spiritual culture connected with the rural way of living.

Ethnocultural goods, promoted under the sign of authenticity and value, inside the country and abroad, are brands bearing national and communitary identity. Thet are structured as follows:

- **popular art** materialized in interior and exterior architecture of the houses, trades, popular installations, popular costume. A craft with millennial tradition in Romania is pottery art. Famous centres in the country are in Horezu, Vladesti, Slatioara and Lungesti (all in Valcea County). Craft vitality, variety of shapes and decorative traditions, originality and execution refinements chromatic pottery Horezu is qualitatively more valuable creations among the Romanian areas;
- **ethnographic museums** are culture institutions meant to collect, preserve, keep and display ethnographic objects, being, in the same time, tourists objectives of high interest. Museum of Valcea Village, Maldsrești-Museum Complex, Museum of fine arts Collection Alexandru Balintescu from the Romanian Peasant Museum in Costești, Romanian Peasant Museum in Bucharest come to complement ethnographic atmosphere of the cultural offer.

- **folklore holidays**, festivals, folklore performances are from of cultural-artistic turning to good account the traditional customs of a community divided into two big categories: family customs and yearly customs.

The social life of rural communities is carried out in accordance with a specific tool for measuring time, showing agreement with variety of human concerns such as ethnfolkloristic events. These bindings are evidenced by multiple specific rituals and traditional Romanian people.

Folkloric events of the entire fan is based on the existence of three different calendars:

- civil calendar, with two periods oh the year: each of the two periods of the year when the Sun is at the highest height in relation to the Equator; dates corresponding to these moments (21 June and 22 December), marking the longest day or shortest of the year, phases of the Moon and other astronomical or meteorological events;

- church calendar, in order to keep the christian ordinances. Holidays related to conduct of the religious calendar is known especially for the celebration of the days of the Archangels, Apostles, Saints, which represents many of the monasteries and temple worship, Christmas, Easter or ceremonies connected with the events in our life.

- popular calendar, with deep roots in the ancient Dacian-Roman history, which showed the most favorable periods for the implementation of agricultural and pastoral occupations.

An event tied to the Church is the wedding calendar. Human life is a milestone wedding. This ethnfolkloric event runs on a vast multitude, containing in its interesting artistic creations, which contributes to shaping of this stately ceremonial. Spending the first day is called-up „fedeles” (ethnfolkloric dance style danced on Saturday evening) and prepares the atmosphere of the second day, when the wedding will take place with all his strength. In Saturday evening the local people adorn the pillars and gate house. The wedding tree, is the symbol of life and youth and represents a true ethnfolkloric element. He retains the attention of entire wedding. It adorns on sunday morning by a group of young girls. Wedding ceremonial, an event so rich and complex include the valuable artistic productions. Folkloric attire of the two young people who are getting married, the popular music, the variety of culinary preparations, all bear to imprint of ethnfolkloric traditions.

In the Romanian folk calendar appear more types of events hosted:

- Winter holidays, such as Christmas, New year, Epiphany, that are celebrated throughout the country, with some regional variations. In winter the best known ethnfolkloric practice is: a walk in the evening of Christmas or new year, from house to house, singing carols. Winter holidays in Romania begins with catching the post Christmas (15 November) and tin up to St. John (7 January). It is a period rich in traditions, different from one area to another, with in the Center the major Christian holidays celebrated during this period. During Easter the most known tradition is bumping red eggs, one person says „Christ is risen” and the other person says „He is risen indeed”.

- celebrate the spring agriculture events, related through the early agriculture new year, such as:
  - “Armindeni” celebrated on the first of may, also is called "day of drunkers". “Armindeniul” is actually a tree branch or a green scouring twigs up close to the peak and adorned with flowers and ears of wheat, symbolizing an ancient God of vegetation that protect crops and animals. It brings in the Woods the day before, and first may be put in front of the house, where he will leave to the
reaping. If Armindeniu falls Wednesday or Friday, are not parties, whereas the day of fasting. In Moldova, there is a tradition that the girls, women and children to wash in the morning with dew, to be pure and healthy all year round. In Banat, is said to be good for people to walk around dawn, to be agile and strong, and women should look like beans because it will increase with spore. It is also alleged that the entire month of May and must drink early in the morning a glass of water and to eat bread with butter. It is believed that if it rains on this day, more rain is still 40 days;

- In Romanian ethnofolklor, „Baba Dochia”, or „The Old Dokia”, is a figure identified with the return of spring. She is sometimes imagined as “an old woman who insults the month of March when she goes out with a herd of sheep or goats. Romanian Dokia personifies mankind's impatience in waiting for the return of spring. In the calendar, there are nine days associated with the nine coats she's shedding, from first of March to nine of March. Her spirit is haunting every year around that time, bringing snowstorms and cold weather before the spring sets in. Women use to pick a day out of these nine beforehand, and if the day turns out to be fair, they'll be fair in their old days, and if the day turns out to be cold, they'll turn bitter when older. At the same time, in the tradition of the Romanian people, once the "Kensington road" start "estates” on this occasion held rituals chasing frost. Also, the moment which opens the cycle of spring holidays and is one in which traditional ethnographic zone which is located in the community of Romania.

- summer ethnofolkloric events related to the wealth gathering, wheat ripened, such as:
  - „Sanzienele”- celebrating of the Sun and Love. It symbolizes the beginning of summer, because it is on June 21, the summer solstice or astronomical summer;
  - „Paparudele”, another traditional folkloric event, is an ancient deity local Romanian ethnofolkloric mythology, fertilizing rain raised by groups of women in times of drought and a reduced schedule during the ritual;
  - „East of the Crown of the wheat” is a popular custom that takes place at the end of summer, in order to determine the revival of past happenings of the historical-ethnographic zone which is located in the community of Romania.

- entnofolkloric holidays on the mountain, which is carried out in settlements situated on terraced carpatine.

Alongside these traditional holidays may remind some folklore events which keeps many habits and customs:

- trade fairs, as places of exchange and sale of products obtained from shepherd, agriculture, crafts;
- artistic manifestations as festivals, with varied programme, wich occasional and gradually lost their link with old rituals, artistic, fun events and shows. These festivals are divided into several types:
  a) Music festivals: „Old Popular Dance Festival” from Targu Mures, „Festival song, dance and popular port” from Gorj County, „The days of popular culture” from Bihor, Oradea County, „Songs from the Olt” from Calimanesti, Valcea County.
  b) Gastronomic festivals: „Wine festival” from Oradea County, International Fstival of Wine, Art, Gastronomy from Iasi County.
  c) Festivals of satire and umor;
  d) Festivals dedicated to the commencement or conclusion of economic activities: trimming lambs.

- pastoral events in the spring time, relating to sheep grazing and the beginning of grazing in the mountains;
We recall here the potential of the Romanian village of gourmet. Romania has a potential gourmet, a result of maintaining the traditional characteristics of Romanian cuisine plus numerous foreign influences, which have not been the only rich gastronomical dowry. This potential is particularly complex and presents the specific features of each region. Some traditional food events coming to promote traditional dishes from Romania are: „Slow Food Valahia Tastes” an gastronomic event that take place in „Peasant Fair” in Bucharest, Slow Food Fair "The fruits of the Earth" in Braşov, "The Fair of traditional and ecological products" specific to the north of Romania. What it wants is to provide traditional Romanian food, reconciled with a story about history and identity, culture and health, earth and the future, the pleasure of eating with others, knowledge and values and at the same time educating the taste.

The gastronomic fairs, all of them are happening around the country as well as products from bellows cheese with basil, Kaiser with pepper, pastrami turkey and duck with homemade bread with olives, walnut or bran. Over which it can throw plum brandy or wine from Dragasani zone. We must not forget the natural juices. Obtained through traditional methods, natural juices from fruit or vegetables are the delight of lovers of natural drinks.

In all traditional popular culture, habits form a fairly important since the whole life of the man, his work during the year and various occupations, his relations with his fellows in the past were woven with customs. Customs express the social life of the human community, different aspects of its organization. They are expressions of social life and mechanism through which social life is realized. In many countries folklore, some customs have kept ample forms of displaying in which old rites mix with ceremonial acts spectacular manifestations.

They are true popular holidays rich in songs, dances, poetry and mime and dramatic acts. To these ethnofolkloric events contribute all elements of folklore and even some areas of plastic arts, popular costume and props objects. Customs are great performances, folklore events, picturesque for those that concern them. In traditional communities, the custom is a usual folklore manifestation which a certain community holds reguraly on a certain occasion, considering it right and compulsory. Most of popular customs are sent through tradition.

They were subjected to a context and these provided their durability. In this tradition, in the belief that the practice stood, in villages with traditional custom, the power of life.

**Contribution of ethnfolklor on promoting rural communities**

Traditional crafts, practiced for centuries in villages that could constitute an important tourist resource, risk to fade away due to the lack of sales market and of the youth’s unconcern to take over the customs from the elders, because these customs and practices do not offer enough income to live on. In such a situation are: pottery, embellished eggs, wood carvings, painted icons on glass or wood, masks and folk jewelers or knitted works, folk instruments, decorative objects, weaved pieces of folk costumes. Among causes of the decline of these handicrafts can be counted both the modernizing of rural areas (especially in Bran, Dobrogea or in Teleorman) and the lack of sales of folk products on the market. Unfortunately there is no law of crafts, and the local authority has not got involved in introducing one in tourist circuits of folk traders. (Nitoreanu et. all, 2009).

In European Union context the contribution of ethnfolklor will have particularly social and economic efects. The ethnfolklor will be the starting point for generating new ways of approach to these activities, both in terms of economic development (the emergence of new jobs and new trades, crafts, capitalizing on the revival of the existing raw materials, etc.), but also sustainable development (the preservation of traditions and customs, and so on).

In Romania there are at present significant concerns for development and promoting of ethnfolklor from providers (owners of tourist hostels, custodians of monuments of nature, the artisans and folk artists, etc.), local, regional
and national associations (ANTREC – National Association of Rural _ tis__ca land Cultural Tourism, etc).

Ethnofolklor is a form of rural tourism were tourists are “allowed” to enjoy the scenery, cuisine, traditions, specific routes that not everyone can do, but only those who have patience and hope that in the few days they will be available to be “integrated” into the environment as in their own home. Nistoreanu, Dorobantu and Tuclea (2011) had found that it is the kind of tourism that provides the opportunity to enjoy all that gives purpose and population of the area.

By valuating and developing customs and traditional handicrafts as the main difference element in the rural tourism offer, in time and with the participation of the local and regional stakeholders, it can be reached a sustainable development of the rural communities with certain advantages for all.

3 Ethnographical context of Valcea County

Rural space of Valcea County has great variety of tourism resources. It also benefits from a strong tradition and a millennial culture. The traditions and ethnofolkloric values (popular architecture, customs and traditions, popular, etc.) constitute the rural ambience of the whole region.

In addition to the elements of folklore, culture or tradition within the geographical area constitutes a means of attracting tourists lovers of the countryside, in particular urban tourists who want to escape from a polluted and crowded environment toward a peaceful and natural environment and nature. Valcea County can meet rich by its natural resources and demands the highest preferences of such tourists.

Valcea County is a region well packaged in Romanian popular culture. Its specificity ethnocultural can be defined by three dimensions.

First is situated in the North-East of Oltenia region (in the vicinity of two large historical provinces of Wallachia and Transylvania), as a constitunid of the popular traditions kept interference. Then, Valcea County has experienced since the medieval period, a permanent dialogue between popular culture in villages – oral hearths of peasant culture tradition and practiced in the monasteries written. A third point refers to Valcea as a layer which keeps the archaic culture, an area of the dynamics of the report between tradition and modernity, open innovation.

All these three dimensions gives the Valcea County etnocultural status on the development of the creative space of the tradition, which is expressed by a vivid heritage, authenticity and with definite strong originality, which forward it to keepers tradition from generation to generation, as a legacy problem. Viable and productive, traditions and popular creations are, in effect, marks of the cultural identity of the region in the Romanian and european context. This reality is the result of a cultural strategy grafted on „school” folk tradition.

Through his creations and traditions – brand identity of spirituality, popular culture in Valcea County has enough data that gives him the ability to enter into concert and cultural tour. The regional folklore is characterized by great richness and diversity, the result of assimilation with the neighbouring areas and confluences of creative synthesis that reinforces the original footprint in northeastern of Oltenia zone. Traditional ethnofolkloric life is still vigorous in Valcea, indicating in the two main classes of habits (calendar and family), which is means of cultivation to viable and popular dance song.

Valcea County falls by its geographical situation and a series of elements of folklorical and spiritual culture in the wider region of Oltenia. Through the configuration of settlements by developing trade and opposed by popular artistic creativity, Valcea characteristics of a distinct ethnographic areas with a folk art that has, like in the rest of Romania, ancient traditions and rigorous, which took over the common features in weather so the whole arts folk-tales, and features original, unpublished and original forms of expression which define their own characters specific.

Regional ethnofolkloristic creation known specific and final forms, both in ceremonial folklore and literary, musical and folklore.
choreographic. Between ethnofolkloric ritual events, Valcea County excels through carols and folk songs. Of the many ethnofolkloric events annually organized in Valcea we mention the most popular:

- “Costume Dance” - initiative of Popular House from Pietrari, organized in the first of Palm Sunday; contest of designers of popular costumes was struck on local tradition, according to which the young popular girls show every spring which have made more beautiful, in secret, during winter;

- “Cock of Hurez” – fair of Romanian popular stoneware, organized in Horezru, on the first Sunday of June, which coincides with the usual summer Estates;

- “The Roll of the Miss” – he and folk celebration, organized in Vaideeni in June;

- “The Olt Songs” – a popular competition organized in Ramnicu Valcea in August; the competition is in fact the artistic expression of the unity in diversity of folklore;

- “Craftsmen’s fair in Romania” - Ramnicu Valcea, 29 of June; cultural program initiated by the County Centre for Conservation and Promotion of Traditional Culture, the event take place in a context of great celebration – „National anthem” Day, which celebrates the first five pillars in a public assembly of the march revolutionary, since 1989 is the State Anthem of Romania;

- “Songs and dances” – an coregrafic repertory including, in addition to the wide spread of regional dances, a series of specific local games: Bărbătești, Costești, Malaia, where the local popular dance is part of the reality ethnofolkloristic life;

These events are hosted in the ambience of a traditional holidays, offering a one-day unit of the world view of Carpathian region: Translyvanian, mountaineers, and from Oltenia region all gathered in the same romanian vibration. Well-known animates of the village, with „hore”, „aarbe”, „braie” (regional dance popular style) and other specific traditional games, collected, transcribed and published in peer-reviewed journals.

During the festivals are organized cultural and other activities, such as exhibitions, demonstrations, an exhibition of works of art, artists, shows releases of religious songs, a trip to the sights of the Valcea County. All these ethnofolkloric activities came to promote rural tourism in Valcea County, to bring various benefits to businesses involved in this activity. However, ethnofolkloric events have an important role to play, from community-building to rural renewal, cultural development to fostering national identities— tourism is not the only partner or proponent.

Another factor which comes to promote rural tourism in Valcea County diversity are touristic themed routes. Such a route is set up by the Association of Professionals in Tourism in Romania and called „Trails and ethnocultural in the historical region of Oltenia architectural”. These demarches aimed at the promotion of cultural and historical values and the tourism potential of the region, promoting the following areas with cultural potentially, which is included some areas from Valcea County: Novaci – Baia de Fier – Bumbești Pitic – Polovragi – Vaideeni – Horezu – Bistrița – Băile Govora – Francesci – Ocenele Mari – Ramnicu Valcea – Baile Olănești – Călimănești – Câineni.

**Ethnofolkloric touristic destinations from Valcea County, Romania**

Every weekend and holiday, thousands of people leave their homes in the city to go, even if for a few hours, to small rural towns that have historic or architectural appeal. The same behaviour can be found in relation to the flow of tourists who travel from larger coastal or urban places, either as tourists or excursionists, attracted by the characteristics of this kind of destination (Royo-Vela M., 2009).

One of the characteristic features of Valcea County lies in the fact that human settlements have developed extremely well in terms of relief. In the area of contact with the mountain, the settlements have developed particularly in depressions which stretch from East to West in the North of the County (Lovistea, Jiblea-Berislavesti, Muiereasca, Horezu) and to the South, in particular, on the course of river valleys which have North-South direction (Govora,Otasau, Bistrita, Luncavatul, Cernisoara etc.). This concentration of the
population in the course of the Sub-Carpathian depressions is specific to the configuration of the ethnographic atmosphere. Tew and Barbieri (2012) pointed that this type of tourism which is agrotourism include recreation and leisure activities for visitors and it brings economic benefits for the farmers and for communities.

In Valcea County there are two elements that have led to the development of this form of tourism in recent years: the village and nature. Valcea County puts a wide variety of cultural values – historic folk art, ethnography, folklore, traditions, historical artifacts – a natural setting harmoniously merged, with a varied and picturesque landscaping.

The regional village, in general and with tourist vocation, in particular, represents a unique tourist product to the Romanian tourism market. On the other hand the tourist village may contribute to the discovery of Valcea County – as a possible tourist destination. Rural space meets his constituents through a wide range of motivations: rest and recreation, knowledge and culture, practicing sports, air treatment or spa, hunting or sport fishing, an occasion to be worn by legends, customs and traditions unique and timeless.

Rural tourism of Valcea County is a specific activity that differs from other forms of tourism by:

- attraction of the natural beauties, novelty and charm of „life at home”;
- accommodation and meals are offered with the hospitality of the locals, though there are other standards than at hotels, however, are of the highest quality;
- character and/or recreational sports holidays, trekking, excursions in picturesque regions are combined with exciting experiences and studies, determined by knowing the beliefs, traditions and authentic folklore.

Armand Faganel (2011) had concluded that agrotourism is a softer way to develop sustainable tourism in rural areas and also acts as farm tourism; agrotourism is seen as a kind of rural tourism related to agriculture. Visitors become acquainted with the cultural landscape, local products, traditional cuisine and the daily life of the people, as well as the cultural elements and the authentic features of the area, while showing respect for the environment and for tradition.

Valcea area is in full development in rural tourism, especially in the North of the county where he focuses most of the guesthouses in the County.

From the point of view of the settlement of villages, in Valcea County we meet the following villages:

- Ethnogphical and folklorical tourist villages – where traditional port, architecture and interior decoration of houses predominate and prescribe that essential features. Examples of these kind of villages: Vaideeni, Costești, Slătioara, Pietrari, Roșiile, Nicolae Bălcescu;
- Tourist villages of artistic creation and craft – Olari village from Horezu, Madaresti, Tomsani, Pietrari. These villages presents interest to tourists _ tis_ its importance for artistic creativity, craft, where under the guidance of handicraft they might initiate in archaic folk art and techniques.
- Tourist mountain villages – Malaia, Vaideeni, Bradisor, Runcu – provides conditions for the practice of sports tourists in winter and summer;
- Pastoral tourist villages – might be included in the general mountain villages- Vaideeni, Malaia, Alunu, Tisa, Gurgiuata, Pleasa. The main tourist attraction dairy-based menus, and tourists can participate in the various activities of grazing land, such as: processing of milk, fleece from sheep, moulding in wood etc;
- Tourist uval villages from Dragasani area (Stefanesti, Orlesti, Ionesti) – where the practice of tourism has a permanent character as tourist activities are conducted and after harvesting the fruit, through direct consumption of products obtained from the processing thereof;
- Cultural- monastic tourist villages – Costesti, Barbatesti, Slatiora, Stanisoara, Francesti (where is From a Monastery Wood), Cornetu, Boisoara, Iezer, visiting the monasteries, and the surroundings is the main form of entertainment in the area.

From the above follows the following ideas:
that regional ethnofolklorul is not only a component of the rural tourism, but has large implications make the best use of local tourist resources;
• contribute to improving the standard of living of the inhabitants in the socio-economic development of rural;
• and last but not least contribute to promoting regional tourism offer.

The changes that have taken place in the contemporary village life have led to a vast process of renewal of the popular artistic creation. Along with the songs and traditional habits, new items, which are the expression of life, feelings and ideas what animates our people today. It’s therefore necessary that recovery folklore to take into account firstly of the elements which are more updated news. Recovery folklore raises difficult problems in terms of penetration of modern communication and urban influences. In order to preserve traditional values and the unadulterated spiritual Fund and to revitalize the process of creation, the animators of life hosted cultural-artistic regional operation shall ensure that a fruitful activity of the circuit between the hearth and home and folk cultural scene.

4 Conclusions

The purpose of this paper was to explore the extent to which rural tourists in the Valcea County benefit from ethnofolklor potential considered to be spiritual or transcendental experiences. As is evident from the research, there is no doubt that tourism experiences in the Valcea County embrace some form of spiritual fulfillment.

Typically, however, these are related to traditional ethnofolkloric activities. These traditional activities, which were transmitted from generation to generation, shows the connection between ethnofolklor and rural tourism.

The objectives of promotion of sustainable and efficient regional ethnofolklor are: promoting the sustainable exploitation of the cultural-historical heritage and natural resources with potential tourist; creating a nuanced picture of the advantages internally as ethnofolkloristic Olteniei; ensuring the recognition of rural tourism in the counties of the region, and not only as a key factor in the economy and as a generator of new jobs; collaboration with local institutions to extend the system of marking the sightseeing of national and local interest in accordance with the EU standards and the introduction of thematic tourist routes.

This paper was necessary from three points of view: firstly to explore the ethnofolklor dimension who exist in Romania, in the shape of traditions, crafts and traditional ceremonials; secondly, the potential spiritual dimension of tourism in different areas from Romania; and thirdly, and perhaps most significantly, similarities between ethnofolklor and rural tourism. Nevertheless, this paper has demonstrated that a functional relationship between rural tourism and ethnofolklor, both in the countryside and, implicitly, more generally, is less evident than some would claim.

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Dorobantu Maria Roxana, PhD student at the Bucharest Academy of Economic Studies, field of Business Administration, in third year. Her research converge to analyze rural tourism and it’s activities. The thesis title is: “Strategies of valorification the resources of the Valcea area, located by rural tourism activities”.
