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TOURISTIC IDENTITY AND THE VALORIFICATION OF THE AUTHENTIC TOURISTIC RESOURCES, IN RURAL COMMUNITIES FROM MARAMUREȘ

KIRSAL TOPLULUKLARDA TURİSTİK KİMLİK VE OTANTİK TURİSTİK
KAYNAKLARIN DEĞERLENDİRİLMESİ: MARAMUREȘ ÖRNEĞİ

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ABSTRACT

Events and cultural manifestations organized in a region, make a circle movement around them, to all those market's actors. The activity which joins the actors of this markets or a select part of them, by the complexity of the elements inside, is the tourism activity. There are many authors who focus on the importance of cultural manifestations in a community and there are many written books, scientific articles and studies about this subject. However, around some Romanian destinations, positive effects seem to focus over the destination image's promotion and just a little bit over a clear boundary of some regions' identities. This regions' identities should be the starting point to get positive economics and financial effects and local income. There are local opportunities in each region to border the regions' identity and in my opinion it needs a detailed approach to each small destination together with an overview of the source region. So, in this way, it can be built and border the identity of each region, with what it has truly different, reported to the neighbourhood regions. This paper, which apparently, focuses on the image of a well known destination, Maramureș, gives emphasis and pulls an alarm signal, that the festivals and the other cultural manifestations, even there are the most efficient way to get quickly income in an archaic and an authentic region, do not create at least a specific identity to each small destination. And these festivals, holidays and cultural manifestations are organized in order to do this and over the fact that should make differences between small destinations, it should contribute first of all to develop them. The identity's problem of the subzones from Maramureș was always approached from the cultural's identity point of view and there are not recent studies about this subject. The present paper approaches the subject from the point of view of an identity which must sell a touristic destination.

Keywords: Region Identity, Positive Economics and Financial Effects, Authenticity, Cultural Manifestations, Rural Community.

Jel Code: Z32, Q01, M31.

ÖZET

Bir bölgede düzenlenen etkinlikler ve kültürel tezahürler, çevrelerinde bir çember hareketi oluşturur. Piyasanın aktörleri ise bu karmaşıklık ile pazarların aktörlerini veya seçilmiş bir bölümünü birleştiren faaliyetleri organize ederler. Tüm bu unsurlar aslında turizm faaliyetidir. Turizm alanyazında kültürün önemine odaklanan birçok yazar, kitap, bilimsel makale ve çalışma vardır. Bu durum Romanya destinasyonları ve turizmi içinde geçerlidir. Destinasyonların kırsal kimlikleri olumlu ekonomik ve mali etkiler ve yerel gelir elde etmek için başlangıç noktası oluşturmaktadır. Kırsal bölgelerin kimliğini sınırlamak için her bölgedeki fırsatlar ve ayrıntılı bir yaklaşıma ihtiyaç vardır. Bu çalışmada Romanya'nın bilinen destinasyonlarından biri olan Maramureş'in imajına odaklanılmaktadır. Destinasyondan organize edilen festivaller ve diğer kültürel etkinlikler pazarda var olmanın en etkili yollarından biridir. Festivaller, kırsal etkinlikler ve kültürel gösteriler küçük destinasyonlar arasında fark yaratmanın ve gelişimin bir yolunu oluşturmaktadır. Maramureş'i oluşturan alt bölgelerin kimlik sorunu ise her zaman kültürel kimlik üzerinden ele alınmıştır. Bu makale konuyu turistik bir destinasyonu satması gereken bir kimliğin bakış açısı ile ele almaktadır.

Anahtar Kelimeler: Bölge Kimliği, Pozitif Ekonomik ve Finans Etkileri, Özgünlük, Kültürel Tezahürler, Kırsal Toplum.

Jel Kodu: Z32, Q01, M31.

1. INTRODUCTION

Organizing the festivals, holidays and other events in a region, it is many times considered an activity which generates many administration expenditures, made from public resources, expenditures that generate a little income to local budgets. Those who get most of the income from the festivals and cultural manifestation, are companies and other economic agents and participators, which entertain the events. Because at the local authorities, all it matters is to get a subunit efforts-to-effects ratio. First of all, it does not matter the positive impact of those festivals and events, to create and to consolidate the sub-region's identity, secondly, to border a region by her own identity, thirdly, to join cognitively a sub-region, with a releaser element which launch the festival or the event, fourthly, to build, to promote and to consolidate the sub-region destination's image and fifthly to develop the entire community. Often, the great efforts of the local authorities, inhibit the continuity of running a festival or a cultural event, even it is a small one or a big one. It is ignored the fact that such an event has collateral benefits in a region, being the most proper way to develop it. If these manifestations keep their continuity, it developed around them an entire infrastructure, not even touristic one, from the accommodation and food&beverage structures, adventures and entertainment parks to farms, plantations or any other entrepreneunial activities.

1.1. Conceptual Framework

Economic literature has been debating for a long time the economic impact of the festivals and holidays through a destination. Most of them focuses on the urban events. Those events are the events which absorb most of the visitors and generate most of the sales revenue, for the authorities and for the citizens. Those are otherwise, also the most organized by the Romanian local authorities. But each region, urban or rural one, has something to tell. At the international level, there are many rural regions established as top destinations, just thanks of being organized and promoted through such events, born around to a sub-region element of identity. A community's resource which can create a sub-region's identity is affectively bounds to the community (Pele-Bonnard, 2016). Thus in India, annually, in every region of the country, Indian inhabitants celebrate „saree” handle weaves and the tradition and the cultural value of this garment. The well-known French baguette is the reason to celebrate in all regions of France, through holidays dedicated to the homemade bread. Around those Fetes de Pain are organized concerts and funny events, inside to the traditional bakery shops and in the markets. All this is made in order to show at the entire world, that homemade bread is better than the factory-made one. French's rural regions celebrate in spring and summer time, the snail, through sales culinary festivals, in Osenbach-Alsacia, Bertric-Buree, Cluis, Mareuil sur Cher, Digoin. Whisky drink is celebrated in holidays and festivals inside the rural zones of United States of America in the localities such as Luisville, St Louis, Atlanta, Milwaukee, in the rural zones from Scotland and England, in Edinbrough, Hebride, Falkirk, Kirkrintilloch, Glasgow, Croydone, Londra, Inverness and also in the rural zones from Australia, around Brisbane, Adelaide, Canberra, Sydney, Hobart, Perth and Melbourne. Whisky drink has also dedicated international conferences and fairs, showrooms and

whisky tastings. Apparently these holidays are a form of practicing mass tourism. What is different, is the way how are organised and improved those mass tourism's manifestations. This approach focus them on practicing thematic tourism, a niche market one, and adressed to a group of tourists well segmently. For example, in the neighborhood of Strasbourg, in the week between 26th of june and 3th of july 2022, were organized around 100 manifestations and events, in order to increase the tourism activity in the region. Manifestation's time from one event to another varied from one day to a few weeks (<https://www.jds.fr/>). All the holidays and festivals were traditional ones, thematic ones, approaching very various themes, for all kind of knowledge needs. Some of these events were organized by the authorities, others by the volunteers, members of the community. Each of this manifestation attracted a relative small number of niche tourists, interested by the approaching theme, which transfered the way of practicing tourism, from the mass tourism to a niche one. This is a different way to approach this form of tourism, named events' tourism, deviding touristic market in some very well bording tourists segments, spreading visitors in much more subregions of the source region one, focusing collateral economic activities in more geographic points and elimitating in this way, the pressure made over one region or over one event.

2. METHOD

Taking into consideration the previous approaches and examples, in this study is starting from the hypothese that the level of a rural comunity's beneficials gets from the organizing festivals and holidays, is directly proportional with the level of a collateral involvment of the inhabitants, the authorities and the specific resources of the destination itself. Through differents research methods it will try to infirm or to confirm this hypothese and to make some conclusions. The purpose of this paper is to analysed the importance and the impact of organizing festivals and holidays in order to sell the Maramures' rural region. The main objectives established were to identify and to present the role of organising festivals and holidays in Maramureş, to identify and to present the reality of how they are organized and how are runnig and to present the impact of those cultural manifestations in the community and in the region, considered as a touristic destination. The study made, supposed firstly, a quality research made by free observation over the rural community of Maramures and taking detailed interviews with some local communitiy members about the studied's theme, in some communes with intense cultural atractivity. There were studied also some scientifics articles, publications, books and case studies having the theme such as the importance of organizing festivals and holidays in rural destinations, the identity of Maramureş or the destination marketing. Secondly, was made also a cantitative research, creating a short and relevant survey and implementing it over a sample of 70 local authorities from all communes of Maramures and a few very small new towns. Were not included in the sample, the cities such as Baia Mare, Sighetu Marmăției, Viseu de Sus, Cavnic and Borşa because it could not be taken into consideration in the proposed analyse, the factors which determined the choosing of the sample. Cavnic and Borşa are mountain spas, known for practicing the winter sports, tracking and hiking. Baia Mare, Sighetu Marmăției and Vişeu de Sus are having many intense cultural urban manifestations and activities and got out from the sphere of the proposed analyse. The survey implementation was made by phone, between the 24th october 2022 and 4th november 2022. Contact's informations were obtained from the promotion's websites of all the localities' halls included in the sample. During the implemented time of survey, with each hall which does not answered to the survey's questions, was trying to connect four times, in four different days. About the people who was answering to the survey's questions, those were chosen in an alleatory way, but being part of the cultural department or having this kind of tasks – to organize and to implement the cultural manifestations in local community. The sample was chosen taking into consideration, firstly, the fact that the local authorities are the main organisers of cultural manifestations in the community, secondly, the fact that the local authorities know and identify the needs of the represented community, thirdly, the fact that the local authorities are also the decisional

authorities in the community, forthly, the fact that the local authorities know the community and her customs, know the demographic features, the problems and the complains of the inhabitants.

2.1. Touristic Identity of an Authentic Subzone

Pop M. mentioned, in his book „Maramureş` Identity”, that the villages from Maramureş are „ villages of free people, inside of those the relationship between kindred are based on a very well establish old system of norms. Based on this system and on the fundamentals concepts about what is good and what is not, about what is right and what is not, about the human relationship with time and space, with nature and her inhabitants, were born the other essential signs which mark the Maramureş` identity (Pop, 1980: 20). This relationship of Maramures with time and space, bring to the present a distance from the native village, from the ancestral hearth and an alienation from what is meaning folklore, traditions, crafts, in other words the identity of the people of Maramureş. Almost all the young families are gone in the European countries for labouring, and time and space seem to make from Maramureş region, a cosmopolitan one, without an identity of authenticity and humanity, for whom was so appreciated. Maramures` identity merges today with having jobs abroad, with absent youth, with having modern homes with nobody inside them, except in august and around winter holidays, when young families are turning back in their native villages. The hope of turning back in the ancestral hearth is still alive, but who`s turning back? The children and youth of these families who are integrate in the educational system of the countries where are labouring their parents? The authenticity`s identity in Maramureş does not exist. There is only an image of Maramureş which is promote occasionally by the authorities inside of the tourism fairs and saloons and through some festivals, some of them periodically organized, others occasionally organized. The authenticity`s identity in Maramureş must be created, build nowadays from the beginning, not for the children to this places, but for keeping alive the memories of their ancestors, who laboured and lived in Maramureş and who built from wood, an architectural style and a unique civilization, known as the civilization and the architectural style of Maramureş. And if this things will happen, this authenticity`s identity of Maramureş can sell this destination without to many marketing efforts. It is imperative to make a difference between the authenticity`s cultural identity, branding of a product or of a destination which is in fact the commercial identity and the touristic identity of an authentic region. The cultural identity of an authentic region supposes to border the cultural elements which characterizes a region, inside of a cultural space and to differentiate them from the others cultural elements of others regions. Burghele C. mentioned that in order to build and delimitate the authenticity`s sub-region touristic identity, the key element for approaching a specific identity is the territory (Burghele, 2021:183). The mechanism to build and to border, suppose firstly, rapportation to a physical territory, to a geographic region and then, to an ethno-cultural territory, first of all, by standing inside the source territory, in this case Maramureş, and secondly, by identification of some territory`s particularities inside of source territory. Making remarks to the cultural identity of Maramureş, professor doctor Joel Marrat from United States of America mentioned that the region „ can be described as an ethnographical region, defined and distinguished by others ethnographic regions through a specific traditional costume, through architectural style of houses, through a different type of folklore”. „This should be the way to approach of most of the Romanian ethnographs and folklorists.” Maramureş is recognized as being one of the most easiest region to define, not only because of the geographic unity and of the particularity of ethnographic and folklore elements, but maybe first of all because of the cultural identity depth, feels by the Maramureş people and because of the signification of some of this elements as marks of this identity”. Professor describes the concept of cultural identity as being „the real borders, marks by the significant symbols” (2002: 29-34).

The commercial identity has as a nucleus a product, an economic good, a service, a place or a region. This nucleus is placed and promoted inside of a market, helped by the marketing tools, in order to draw attention, to make it well known and to consolidate it in the potential tourists` mind and at the end, to determine them to buy it. Pele-Bonnard C. considers that buying a service is the volunteer initiative of a potential consumer and not a seller`s pressure in order to buy it. Otherwise, the theorists from the tourism industry have the opinion that „a service is purchased, not sold”. But in order to be

purchased, a service must be prepared to be sold. And here appears the role of those who sold it. The commercial identity has, in consequence, as a goal, to influence the purchasing decision of a potential tourist in the seller's wish direction. When a product has uniqueness or is a rare one, is easier to influence a potential consumer to buy it. In this case, the potential consumer knows exactly what he wants, what kind of product is looking for and is ready to move in order to get it. While, on the contrary, when a product is ordinary, the potential consumer has a few options to choose from. Thus, the marketing effort in the case of some authenticity's elements from Maramureș is relatively low because of their uniqueness and rareness. It could be taken in consideration some products such as clay objects manufacture in the pottery center from Baia Sprie, woolen blankets woven by the artisan of Săpânța, named „cergi”, woolen bags woven in checks named „trăistuțe”, Merry Cemetery from Săpânța, wooden churches, traditional villages, ethno-cultural elements or The Communism's Victims and Resistance Victims Museum. There are a few examples of Maramureș products which should be promoted very easy by adding some commercial identity elements. But when we are talking about the identity of a touristic destination, we are talking about the tourism identity of a certain territory. The tourism identity of a territory should sell a destination, should tell a story about this destination, should place a touristic region inside of the national and international tourism market. The tourism identity of a territory or of a destination, became the touristic identity of this territory, when includes the borders marked by the significant symbols of this territory and when it is obligatory integrated on a certain touristic market, for drawing attention to the potential tourists, in order to make them to choose that destination in their travels. Regarding from this point of view, the touristic identity of an authentic destination is a function of that two variables, the cultural identity of the territory's authenticity and the commercial identity of the same territory, a territory regarded from the perspective of a touristic destination. The authenticity's touristic identity of a destination can be formed approaching by two directions.

First approach is regarding from the authenticity side of a destination, when the destination is very attractive and it has many authenticity elements and significant symbols, being delimited from the rest of the destinations. Such a destination is promoted it self and is sold it self through her unicity features. In this case, the cultural identity is the prevalent part in the content of the touristic identity of the destination. Such approach is imperative in the case of some destinations such as Maramureș or Bucovina. The second approach is a commercial approach, when the destination does not have to much authentic elements or significant symbols and needs marketing efforts to sell it. In this case the commercial identity is the prevalent part in the content of the touristic identity of the destination. There is the case of some Roumanian destinations as the rural territories from the east or the south of the country, which does not have many significant symbols of the authenticity which in order to be promoted as authentic destinations need marketing actions. In this case is better to find another possibilities of practicing tourism, other forms of tourism. The authenticity's touristic identity of a region is the result of summing those two identities, the authenticity's cultural identity of a territory and the commercial identity of the same territory, each of them being included more or less inside of it, as is the territorial's specific and the community's effort and skillfulness. Starting from this theoretical aspects, is drawing attention a distinct feature of the authenticity's touristic identity of a destination. Meantime the authenticity's cultural identity refers to an ethno cultural small space inside of a relatively large geographic region, for example the Iza Valley inside the Maramureș territorial space, the authenticity's touristic identity of a destination, the one who must stimulate the purchasing and sell this destination, refers to an ethnographic space of a small geographic region. This, because the commercial identity is built on the small regions or on the contained elements from that territory. For example, Săpânța commune has an authenticity's touristic identity because it promote itself using as the symbolic element, The Merry Cemetery. There for it will be much easier to sell any kind of touristic products which includes as a tourist stopover point, the Săpânța locality. Reported to the ethno cultural space of Maramureș, it is imperative necessary to create the authenticity's sub-regions cultural identities and to identify inside of them some particularities through which can be build a commercial identity and then can be promoted and sold each region. So it creates thus, a sub-region touristic identity of the authenticity of a small ethno-cultural space which can promote and sell a small

geographic space, very well delimited and differentiated through ethno-cultural particularities and build a new touristic destination.

2.2. Ethno Folkloric and Cultural Aspects in Maramureș' Rural Region

An identify factor could be the ethnographic elements which make the difference between the sub-regions inside of the source territory. The Maramureș traditional costume has a few elements through which it differentiates from one sub-region to another. The traditional women costume contains a headkerchief over the head, named „pânzătură” or „năframă”, by different colors, alternating from one village to another. At the neck, women have a necklace, made from very small and colorful beads, having different ornamental forms. The necklace is named „zgărdan” or „zgardă”. In the Vișeu Valley, the chromatic background of the necklace is black and blue, very rare red or white. In Tisa Valley, the background necklace is prevalent blue and in Mara Valley and Cosău Valley, the necklace is red and white, green and white or blue and white. The costume's casing has a right cut, a rectangle neck-opening, being the only one neck-opening casing from the Romanians traditional costumes. In Iza Valley, as a significant sign, the costume's casing has a small cut in the middle of the neck-opening. Costumes' casings are decorated through seam on the linen and are not weave. The seam decoration are full of color, the most colorful being the costume's casing from Săpânța. The costume's skirt is named „poale” or „stan”. This skirt was, at the beginning, cut together with costume's casing, but the practice and the modern trends determined a separate cut, resulting skirt and casing. Over the skirt, the women are wearing a kind of apron with horizontal stripes, named „zadii”. The apron is wearing in front and behind the skirt and is tied with a string around waist, named „baier”. The horizontal straits have different colors, depending by the region, or even by the village source. In this way is made a difference between the sub-regions and is created one of the most powerful distinct element of the traditional costume and of course of the subzones. Black is the common color to all aprons from all sub-regions, then on the Iza Valley and Cosău Valley the most used is yellow and orange and on Tisa Valley and Vișeu Valley, blue and green. As footwear, the Maramureș people are wearing leather footwear or rubber footwear, named „opinci”, tied on the foot's shank with some shoestrings, named „nojici”, a kind of ancient Romans shoestrings. This shoestrings tied in this way, keep around foot's shank some pieces of linen or wool, named „obiele”. This pieces of linen or wool were changed in time by „cioareci” or „strimpi”, some knited socks made from wool or cotton, with different traditional decorations. A traditional costume piece finded only in Maramureș, is the sheepskin coat, named „pieptar” or „chit”. The sheepskin coat is short until waist and is very different as decoration from one sub-region to another. During the winter, instead of the sheepskin coat is wearing a white wool coat, spun into thick yarn, named „guba”.

Men wear a hat over head, which is different from one sub-region to another, so as aspect and as name. On the upper course of Iza and on the Vișeu Valley, the hat is named „clop” and has black color. In Moisei- Borșa, the hat is made from green felt. On the downer course of Iza, Mara and Cosău, men wear a hat of straw, with a specific design, having round cap, decorated with thin feather. The costume's casing is short until waist, with large sleeve, in the entire Maramureș. The collar and the cuff are decorated with color thread. The costume's pant has a strange aspect, shorts under knee and large in the downer side. This pant is worn during the summer and is named „gatii”. In the region of Moisei and Borșa, the pant is long until ankle. During the winter, over the pant, men wear a kind of thick fleece pant. By the waist, they wear a leather wide belt, decorated or not with beads, metallic button or color tassels. Traditional footwear is common to that of women, wearing „opinci” and „obiele” tied with „nojici”. Also the sheepskin coat is the same as the women's. As a conclusion, the traditional costume of Maramureș as an identification factor of Maramureș sub-regions' particularities is characterized through the casing's different cut and decoration, through the different colors of necklace and headkerchief's chromatic and through the skeet skin coat's decoration. But the traditional costume's elements which are the most different from one sub-region to another, are hat, named „clop”, in men's costume and the aprons, in women's costume, named „zadii”. After hat and aprons can be identify the sub-regions and sometimes also the village source. The traditional dance and music from Maramureș, as an ethno-cultural element, are a spectacular show which joins every

traditional event from the village life. The spectacularity is stimulated by fast rhythm of music and dance, by the colorful traditional costume, by the specific features of each events where is manifested and by the particularities of each sub-region. As an ordinary features to all sub-region, the traditional dance's choreography is prevalent highlighted because of the fast rhythm and joyful of the dance's steps and music. The small and fast steps are followed by the fast spinning of the dancers. Then each sub-region has its own folklore's specific.

On Iza Valley, the folklore singers are accompanied by the stringed and percussion instruments and are singing most of the time in a group of two or more members, the rhythmic folklore songs. In the lack of instruments, fast rhythm of songs is obtained through clapping hands or with the feet on the floor, which is known as „Tropotita”- „The Tramping”. The music rhythm of this clapping is unconfused and is the first element of authentic folklore which made to be recognize the music from Maramureş. The dance on Iza Valley is prevalent the pairs dance and a man's individual dance „The Tramping”. On Vişeu Valley, a special element of traditional dance is the group's dance of men, named „Bărbătescul”-„The Manly Dance”, a spectacular, imposing, very recognizable dance, specific to this subzone. On Chioar Valley is highlighted the mixt group's dance and as a folkloric particularity, the snap of the fingers, which is an accompaniment element of the traditional dance. The traditional music on Chioar Valley uses less the accompaniment of music instruments and is remarked by a special voice technique of interpretation, named „cu noduri”-„with knots”. The sub-region is highlighted also by a shepherd song named „Horea lungă”-„The Long Song”- which is the song of shepherds in the mountains together with the accompaniment of some whistles „in leaf”.

On Tisa Valley is highlighted prevalent the Săpânța locality, a UNESCO destination, through the unicity of the main touristic resource, the Merry Cemetery. From the folklore of this sub-region are remarked the identity elements such as the hollers and the whizzes, in the traditional music. The man's individual dance „The Tramping” and the snap of the fingers are also here included in the traditional dance, but are the ordinary identity elements with those of others sub-regions of Maramureş. The Maramureş dialect includes some specific particularities to each sub-region, being lingvistique elements known only at regional level. Only a speaker with very advanced knowledges of Romanian language or a mother tongue speaker could perceived the dialect differences. Not being a visual element, the Maramureş dialect has a low importance in abroad identity image promotion in order to promote the Maramureş'subregions. But it could be taken into consideration, as an identity element, in order to make a difference between the Maramureş sub-regions in the domestic tourism, or in external promotion for the niche tourism. An overview over the rural regions of Maramureş, emphasizes, beside the ethno-cultural aspects, also a territorial delimitation from the inhabitants migration's point of view, who are laboring in the European countries. The most searched European countries by the inhabitants are Italy, England and France. Thus, the inhabitants from the Vişeu Valley, Moisei and Borşa headed towards especially to Italy and England, meantime the inhabitants from Iza Valley, Mara Valley, Cosău Valley and those along Oaş border, headed towards especially through France and Italy. Another factor which delimites mentaly the rural region of Maramureş is the religion. Prevalent in the localities of Maramureş, the main religion is the orthodoxe one, but in the territory, were formed some confessional trends, which determinated the appearance of some confessional communities. Surprisingly, the subregionals borders are kept. Thus, there is a confessional trend of Jehovah's Witnesses on the Iza Valley, Mara Valley and Cosău Valley and an adventists' confessional trend on Vişeu Valley, Moisei, Borşa and Tisa Valley. From the ethnic point of view, there are Ucrainians communities on Vişeu Valley and Tisa Valley and Hungarians coomunities, on Tisa Valley. This communities have a separate identity, well coagulated, territorial delimited by the existance of some wellknown Ucrainian and Hungarian villages, but also ethnocultural and religional delimited, having prevalent ortodox and reformed religion. Rapported to my reaserch, in order to catch the importance given at organizing festivals and hollydays in rural communities, this ethnic communities organized festivals and holidays which emphasised the ethnic custums and should only be promote themselves, to build further, a strong territorial image, in order to develope and promote from the touristic point of view. Maramureş is also very known because of the local gastronomy,

based principally on meat and cheese products. Most of the region is an ecological one, so almost every ingredients found here are ecological ones, even there are not having the European recognised marks of the ecological products. But the main culinary product, wellknown around the entire world, even it isn't awarded or official recognised as a Maramureş' culinary know-how and as a symbol of this region, is a drink, named „horinca”, which is an alcoholic drink, made from fruits, especially from plums, but also from apples or pears. If this drink has over 50 degrees is named „horinca”, else is named „țuica”, „pălinca” or „rachiu”. This drink is an identity cultural element wellknown and is prepared in all subregions of Maramureş, but especially on Iza Valley is prepared „horinca”. After this short territorial radiography of rural regions from Maramureş, taking into consideration the described factors, it can be border four territorial subregion, with an authentic sub-region touristic identity: the first one is the Iza Valley, the Mara Valley and the Cosău Valley, the second one is the Vişeu Valley, the upper course of Tisa river, Moisei and Borşa, the third one is the Chioar Valley and the fourth one is the downer course of the Tisa river, with Săpânța village.

3. FINDINGS

The implemented survey focused to get some answers which to evidentiate the importance given by the rural's communities of Maramureş, to the role of authenticity's subregion touristic identity and awareness of this role inside to the communities. In order to catch the reality from the sample's localities and the importance given to organizing festivals, the implementation of the survey was a surprise. It obtained 46 valid answers from maximum of 70, meaning 67,1 percent from the survey's sample. Overall, inside of 32 localities with their villages, were organized festivals and holydays, after pandemic period, meaning in the last 12 months, which represent 45,71 percent from those 70 localities of the sample. Inside of this 32 localities which organized local festivals and holidays, the communities' promoted values were prevalent, local folklore, customs, traditions, local costumes and local dialect, representing 56,4 percent from the organized cultural manifestations. Only 12 holydays promoted local traditional products and only 10 holidays promoted handmade labours or crafts, representing 14,1 percent and 11,8 percent from the organizing cultural manifestations. Most of the rural localities of Maramureş, around 63,2 percent from those 70, organized festivals for promoting the communities values during one day and only 3,9 percent from those 70 organized festivals during a few days, not much than one week. Nowhere was organised cultural manifestations for a period longer then one week. 84,4 percent from the festivals were traditional festivals, organized each year, and only 15,6 percent were organized with spontaneity and occasionally, at the appearance of one local opportunity. The results obtained after survey's implementation evidentiate the fact that 40,6 percent from the communities consider that by organising festivals was promoted only the community's image and 29,2 percent appreciate that by organizing festivals was built and strengthened an identity of local community. Just a few, 20,3 percent from those 70 localities, appreciate that organizing cultural manifestations during last year, inside of the communities, were growing inhabitants' income and also local budget's income. It was appreciated even that to organize such festivals or holidays are a waste of financial resources. Only in 7 localities, meaning 10 percent, developed local infrastructure in different ways: firstly by rehabilitating some places destined to organise events, secondly, by building and rehabilitating some access ways and thirdly, by developing the economic and business environment from the region. Most of valid answers, 90,6 percent, says that organizing festivals and holidays is considered a good and well way to develop local communities and 78,1 percent says that should organize also another cultural manifestations inside the rural communities. As about the localities where valid answers were obtained, but there weren't organized festivals and holidays, this appreciated that main reason of not being organized was the lack of financial resources allocated from the local budget to such manifestations, also there were other reason such as the lack of attractivity, the Covid pandemic, the great volume of labour, the lack of human resources and the lack of a space to organize those festivals or holidays.

3.1. Case Study, Festivals and Holidays in Recea Commune

The Recea commune is localised inside of Chioar county, on the Chioar Valley, to 5 km far from the main city of Maramureş, Baia Mare. The commune administrates also the villages of Bozânța Mică,

Lăpușel, Mocira and Săsar. I chosed Recea as the subject of this case study, because of the involvement of all communitie's members to developpe the commune, through organizing festivals and holidays and the valorification, in a very large propoortion, of the communitie's values. Recea is known for the activities which are organized in wine making domain and for cultivating tomatoes. It is also known for some rural customs during wheat's harvest time and greaps' harvest time and also for a handmade labour less known, woven in sieve. The community, from all the studied communities, is the one which valorificate in a very well way, what this small destination is offering as resources. The inhabitants, very implicate in the rural community life, together with the local authorities, succeded to organize in the last year, after pandemic crise, festivals and holidays which promoted custums, folklor, traditional costume, local trade labours, local food and other local products and also local dialect. They also succeded to organize festivals or holidays which comemorated outstanding events in the community life. Some of the festivals were organized annually, being cultural manifestations with continuity, others were organized occasionally Very surprising is the fact that there were found resources inside the commune to organize each month, a holiday or a festival, in order to valorificate and to promote the communities' resources. The competition-festival „Mândru-i danțul pe la noi” – „Splendid is the dance in our parts” was organized in order to valorificate the authentic dance, the authentic folclor and the authentic music from Chioar. The holiday of preserving and promoting the wheat harvest's custom, named „Wheat harvest custom” was organized with the voluntary participation of communitiy's women. Through this holiday are bringing infront, the scenes from the wheat harvest time, tying of wheat's sheaf, plaiting wreaths, reapers' retinues of turning back from the field, wreathing young women with wreaths made from wheat ears.



Figure 1. Wreathing Young Women

Source: Personal Photos of Mrs. Rodica Băbuț



Figure 2. Reapers' Retinue

Source: Personal Photos of Mrs. Rodica Băbuț

„La cuptoru' bunicii din curte”- „To grandmother's oven from the yard” is a holiday organized by the community, in order to transmit to the young generation, the secrets of local gastronomy. Volunteer inhabitants, having initiative, together with some representative local authorities, were bring inside of some farms, children and youth who were cooking together with the most skilled local housewives, traditional cooked products which sold it then inside of a field celebration.



Figure 3. To Grandmother's Oven from the Yard

Source: Personal Photos of Mrs. Rodica Băbuț



Figure 4. Quilting Bees

Source: Personal Photos of Mrs. Rodica Băbuț

Being wellknown for cultivating tomatoes, community of Recea organised a tomatoes' festival, named „Festivalul porodicilor”- „Tomatoes' Festival”. In the local dialect, „porodic” means „tomatoe”. Inside of this festival, the inhabitants had the possibility to valorificate the tomatoes which were cultivated in their gardens and also culinary products made from tomatoes. „Festivalul suretiului” - The „Sureti's Festival” marks the end of autumn with grapes' harvest, making must and other tasting activities, competitions between the inhabitants and „claca”, a local custom, by helping each other to the household labours.



Figure 5. Grapes' Harvest and Must's Preparation

Source: Personal Photos of Mrs. Rodica Băbuț

All this festivals and holidays were organized during one day or at most two days and from the touristic point of view, its can not be included inside of some manifestations which are generating tourism. From the interviews' answeres, otherwise, resulted the fact that this manifestations didn't provoke an income tourism inside the region, as it was expected in fact, because of the short organized period and of the lack of promotion. Instead, this manifestations contributed very much to delimitade Recea by the other communes, to give it emphasis inside the region, to build that authenticity's subregion identity. The elements of commercial identity are missing or are not significant, so that the destination does not get a touristic identity of authenticity. From the interview results that cultural manifestations contributed also to develop the local infrastructure through restoration, building or alocating some spaces to organize them, also to grow the communities income and to promote a positive and a beneficial image for the destination. The inhabitants know the importance and the role of organizing the festivals and holidays, in order to valorificate the community's resources and they consider a very positive and beneficial action to organize them. The Recea community takes into consideration for the next period, to build a museum in order to promote the local authenticity and to develop the community. Even this cultural manifestations did not generate an income tourism in the region, they were developing the community and were bringing beneficials inside it. With continuity, perseverance and a few chages in the organizing way, first of all through growing the time of manifestations, secondly through creating a commercial identity of the commune, using some particular elements of cultural identity, in order to promote it as an authentic image and thirdly, through promoting the festivals and holidays organized inside it, the community will attract tourists, will generate an income tourism and will animate the entire life in the commune through tourism activities inside it.

4. CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

The findings of the short but elocvent one survey, implemented over a sample made from 70 localities of Maramureș, emphasize the fact that, even there is considered beneficial to organize festivals and holidays inside the villages of Maramureș, this manifestations promoted first of all, the image of the localities. This images are perceived as a regional image of Maramureș destination, which is promoted principally by the authentic folklor, by the wooden houses and churches and by the traditional food. Certainly is not promoted starting from an identity which is very well delimitate on the subregions, those authenticity's touristic identity of a destination. On the contrary, the findings of the survey show the fact that this organized festivals focused first of all, to promote the image of the destination, a global image one, and then to delimitate the identity and not in the reverse order, as is right. The image of a destination is promoted starting from a very well delimited identity inside of a geographic space. A surprising result is the fact that some communes appreciated that, there were not real beneficials for the commune and for the community, and this did not develop at all and on the contrary, the local festivals and holidays were a waste of money. This surprising result shows the

community lack of vision, the superficiality in making tasks, the lack of established realistic objectives, the lack of involvement and the wish to get fast positive effects based on minimum efforts. This aspect is also evidenced by the great number of invalid answers. According to World Tourism Organization (UNWTO), the tourism activity is defined as „a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal, business or professional purposes. These people are called visitors, which may be either tourists or excursionists, and tourism has to do with their activities, some of which involve tourism expenditure” (<https://www.unwto.org/glossary-tourism-terms>). A tourist is defined by the same organization as „a visitor (domestic, inbound or outbound) is classified as a tourist (or overnight visitor), if his/her trip includes an overnight stay, or as a same-day visitor (or excursionist) otherwise” (<https://www.unwto.org/glossary-tourism-terms>). Organization for Economic Cooperation and Development (OECD) is adding to the UNWTO’s definition the fact that the tourism „it comprises the activities of persons travelling to and staying in places outside their usual environment, for not more than one consecutive year for leisure, business and other purpose, different from the place visited” and a tourist is defined as „any person who travels to a country other than that in which she or he has her or his usual residence but outside his or her usual environment for a period not exceeding 12 months and whose main purpose of visit is other than the exercise of an activity remunerated form within the country visited, and who stay at least one night in a collective or private accommodation in the visited country” (<https://www.oecd.org>). In rural region from Maramureş, most of the cultural manifestations had a short organized period, usual one day. The participants were the community’s members. In consequence, these manifestations have got out from the tourism activities sphere. Being local holidays, these promoted the subregion only at the local level, so that the income tourism wasn’t provoked. Thus, the entertainment activities generated by organizing holidays and festivals aren’t tourism activities, but sooner, some socialising ones for the community members. The festivals and the holidays organized in the rural regions of Maramures do not determine the touristic activities and it have not beneficials for the development of the rural communities. The present study’s hypothesis is confirmed through the obtained results of the implemented survey, as the negative examples. The hypothesis is confirmed in the study case made in Recea, as a positive example, where through the involvement and the thanksgiving of some members of the local authorities, through the thanksgiving, the involvement and the voluntary inhabitants, using the local touristic resources, it was succeeded the valorification to this resources in order to develop the community and to obtain some local beneficials. But the positive effects of organizing this manifestation events are not enough, because it could obtain much more with the rural communities’ touristic resources. The authorities and the communities are usually not involved or reserved to allocate the financial resources in the marketing actions. This marketing actions are regarded only as some budget expenditures. But a commercial activity tool must not be analysed only in the rapport with his cost, but must be taken into consideration also the concrete beneficials. On the contrary, any financial resources allocated for cheap promoting actions, which are not have as an established objective, getting some concrete beneficials, are from the beginning very expensive investments for the rural communities (Pele-Bonnard, 2016: 116). The main proposed objective, should be to income tourists in the region and to transform the stimulated activities around manifestation events, in the touristic ones. This because there are integrates by the authorities, inside of tourism activities, but in fact are not tourism activities, because do not attract tourists. A tourist should stay at least one night in the visited place, so the persons visiting the festivals and holidays organized in Maramureş’ villages are at most excursionists.

Firstly, to attract tourists, holidays and festivals should be promoted and announced with some long time before being organized. To transform a potential tourism in an effective one is needing time. This transformation process needs effort by the community side, in order to make a festival well known and to promote it. This activities should be done before a long time to be produced. Thus, the neighborhood communities or potential tourists will hear about these manifestations a long time before to be produced, so they will take into consideration to participate. Secondly, to attract tourists, holidays and festivals should be organized during a long time, at least one week. So that, the potential tourists or even the neighborhood community’s members, who heard about organizing a festival or a

holiday nearby, will have the possibility and the liberty to choose from the whole organizing period, one day or more, to visit the village and to take part to the festival. In this way, the festival's visitors wouldn't be dependents by one single day of visit, in which is organized it. In this case it can take into consideration, the tourists' accommodation in the villagers houses. Thirdly, the organizing community should be ready to receive the income tourists. The local authorities should be prepared to offer the usefull needed informations and the functional and prompt public services. Also, they should be prepared to entertaine the festival with artistic and cultural manifestations specific to the progress event. The local companies or contractors should be prepared to welcome the tourists with local traditional products, authentics ones and with the prices which stimulate the sellings and the continuity of producing the festival and not the fast enrichment. For example, the local authorities could create some payable touristic packages which include the free of charge acces to some creative workshops and a few local products. Or, the local authorities could establish some own rules to visit the locality, such as the acces without cars, inside the village, helping in the household labours, or some funny rules, „In this village you have to drink a lot of horinca” or „in this village you have to eat a lot of chees”. Thus it will be created a village's individuality and the tourists will associate the village with somethig affectivly bound by this. In this way, the potentials tourists, beside the fact they will want to make a touristic movement for a few days, for a relaxing and entertain week, they will also wish to return, they will say to others and they will contribute thus, to engage the community development around that festival. Otherwise, the development of a community and the positive effects obtained as a result of organizing a local festival or holiday are the common effort's findings of the authorities, of the region business environment, of the inhabitants and with the participation of the destination it self, with what it is offers to the community, with the promote identity and image. The greater this effort is and the more it involves the inhabitants, the business environment and the destination it self, with what it offering to the community, the greater the positive effects and benefits are to it level.

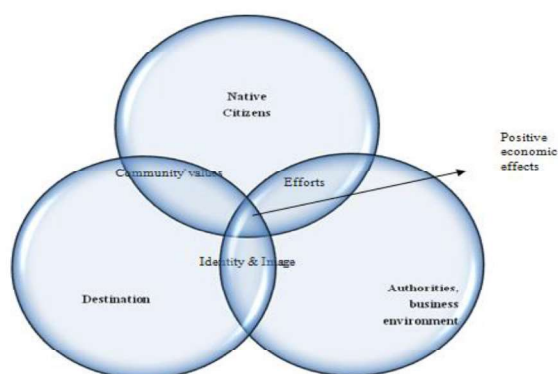


Figure 6. Participators at Getting Positive Effects Inside A Community

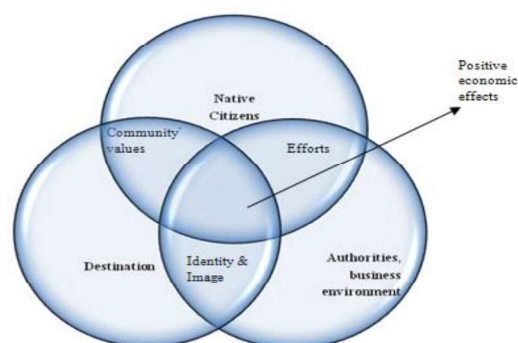


Figure 7. Participators at Increasing Positive Effects Inside A Community

As a result, getting some significant positive economic effects, need firstly, the continuous and deeply involvement of the authorities and of the other members of the community involved in organizing the festivals and holidays in rural communities, together with the inhabitants, not only through financial efforts, but especially through human resources efforts. The human resources should be very implicated in the community by the initiative and voluntary. Secondly, to get some significant positive economic effects need to valorificate the communities resources, which are the base for a maximum valorification of a destination identity, by focusing through that different values and just sporadical by valorificating some common resources to all communities. Thirdly, to get some significant positive economic effects need to preserve, to update and sometime to reinvent the communities' values, helping by the inhabitants and by the destination it self. The involvement to one or two of this participators, will determine to get some incompleted and superficially beneficials and will not have as the effect, reaching the main established objective, those to determine the income tourism in rural

regions and to transform the activities around rural manifestation events in the touristic ones. A destination is a story and is depending by the teller if this story is attractive or it is't.

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