

AUTHENTICITY AND INAUTHENTICITY IN ROMANIAN CULTURAL TOURISM

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***Abstract:** Authenticity is a phenomenon with multiple local cultural, traditional resonances due to the ethnic multiculturalism of different areas of the Earth, for these reasons authentic tourism becomes a modern form of tourism through the specificity of local destinations with vocation. For these reasons, authenticity is at the heart of scientific research, the explanation being that this concept responds to the needs of tourists in the sense that it makes possible the contrast with local daily life, satisfies the need for novelty by authorizing daily escape and is a guarantee of multicultural difference between tourism destinations.*

***Keywords:** tourism, concepts, authenticity, inauthenticity*

INTRODUCTION

The notion of authenticity was promoted in connection with tourism in the Preamble from the Venice Charter of 1964, which emphasized that historical monuments must be preserved with all their richness of authenticity, and temporal structures must be respected. The Nara Authenticity Document [1, 2, 4,15] highlights historical progress and authenticity from several perspectives, with cultural differences being considered the starting point in defining authenticity and the criteria for selecting monuments as U.N.E.S.C.O. have been extended to protect anthropogenic resources from different cultures and their authenticity [12, 18, 19].

At present, the concepts regarding the authenticity or inauthenticity in tourism are still unclear so that some researchers in the field have launched the question "inauthentic authenticity or authentic inauthenticity?" [7, 10,

17, 24] however, the meaning and significance of the concept of authenticity continue to fascinate philosophers and tourism scientists [5,6). However, social authenticity is a negotiable concept, rather than an absolute concept [3, 5, 6, 8] "tourism, turning culture into a product, has replaced the real with directed authenticity", but recent work indicates concern about construction and the social intervention of tradition and authenticity [9, 11, 13].

This shows that authenticity is seen as a socially constructed concept, with variable appreciation criteria for tourism consumers, which is why we believe that experts in the field are no longer concerned about the impact of tourism on unaltered culture but on the issue of tradition and the link between tourism impact and cultural policies at the level of local communities. Taking into account these considerations, the authenticity for local areas with a tourist vocation and for tourism consumers is likely to change because expectations change and the traditions of communities are invented or even reinvented [16, 21, 22].

Authenticity is considered to referring to a wealth of general information regarding tourist destinations but in the case of tourism it also includes the following defining elements, value-added travel, discovering new places, quality experiences, lifestyles, habits and area-specific traditions.

- traditional lifestyles;
- the desire to experience a new way of life;
- manifestation of the identity of a group of people;
- customs and traditions specific to an area;
- the opposite of globalization [23, 25].
- countries change and the traditions of communities are invented or even reinvented [14, 20].

MATERIAL AND METHOD

In this scientific approach, the notions of authenticity and inauthenticity in tourism practice were analyzed by studying the specialized literature in the field in order to distinguish between authentic and inauthentic, because only certain objectives can be evaluated in objective scientific and historical terms, from where it follows that these notions are imaginary constructions attributed to objects, people, or practices as attributes. Tourism with its modern forms, practiced in vocation areas is suspected to induce inauthenticity because it causes changes in the natural environment of the area of historical sites and transforms certain areas into something completely different making a tourist product considered inauthentic to be recognized as authentic, even by experts.

RESULTS AND DISCUSSIONS

In tourism practice, for example, the authentic nature landscape specific to an area can be highlighted by highlighting activities such as:

- contemplation of colors;
- meals with regional ingredients;
- authentic nature hikes;
- observation of migratory or migratory birds;
- participation in local holidays;
- traditional evenings, wool spinning hood, hemp;
- buying souvenirs created by local craftsmen;
- participation in craft fairs - practical demonstrations;
- tourism in small ethnic communities: Slovaks, Hungarian Hungarians;
- local gastronomy;
- tours organized in nature according to the season.

Although it is difficult to distinguish between the two notions with which tourism operates, authenticity and inauthenticity, because only certain objects can be evaluated in objective scientific or historical terms, it turns out that these are imaginary constructions attributed to objects, people or practices as properties. For these reasons we consider that

- what is authentic is postulated to be true, valuable and legitimate from an ethical, moral and material point of view;
- what is inauthentic is postulated as lacking in ethical, moral or material value being false.

Taking these reasons into account, researchers are proposing strategies in defining authenticity and each strategy can lead to:

- a. to a different number of ways of defining the concept;
- b. involves a number of alternative implementation tactics that consist

of:

- focusing on the originality of the entity and which can be implemented with the help of the following focusing strategies on:
 - the intrinsic properties of the information entity;
 - the process by which the entity was maintained;
- focusing on the intrinsic properties of the entity;
- focusing on the degree of adequacy with the adequacy testing.

Because it is difficult to define authenticity in an abstract way, it is proposed to develop principles of authenticity in fields or disciplines of study and to respect the intention to preserve the authentic from an ethical and historical perspective and to preserve the authentic from a clearly stated perspective. In the Romanian cultural space, authenticity is defined:

- authority or reality that cannot be questioned;
- object proper to a historical epoch;
- original construction in accordance with the truth;
- truthful object, not counterfeit.

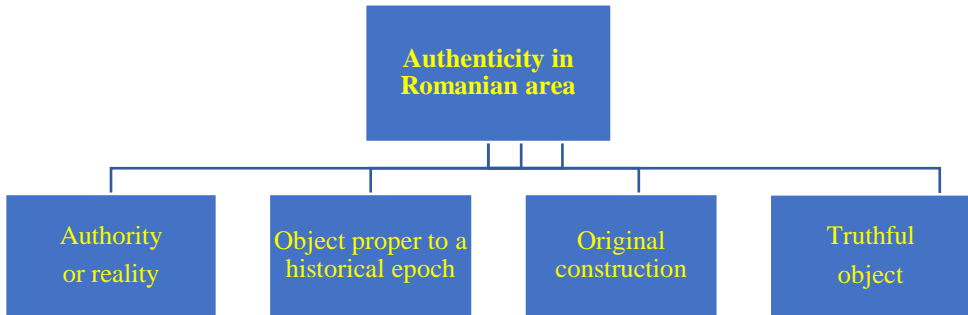


Figure 1. Defining authenticity in Romanian cultural area

These definitions have in common the correction of authenticity which represents the inherent quality of an object but in the English-speaking world authenticity is considered "indisputable credibility" but for each field of activity there may be its own definition of authenticity:

- in business it is the characteristic of some documents;
- in art there is something real, true;
- in music, it refers to the intentions of the creator and the evaluation of the results;
- in psychology, it refers to the attempt to live according to the needs of consumption.

For a more accurate definition of authenticity in tourism, we believe that the following types of approaches can be used:

- authenticity based on a static original and is associated with culture and historical contexts focusing on the notion of original;
- authenticity based on a social process:
 - what is susceptible to subjective interpretations;
 - the meaning of objects and rituals is in continuous flow;
 - by the discrepancy between what is expected and what is actually seen by tourists.
- postmodernism considers that authenticity in itself is irrelevant because reality is represented by simulation.
- existentialism considers authenticity in itself and not as a cultural object.

Regarding the authenticity in tourism, we distinguish in the researched area two categories of definitions from the perspective of the two poles of the development of the tourist phenomenon:

- of the suppliers of tourist products, the authenticity:
 - describes the relative integrity of an area in relation to the originality of the objective;
 - the aesthetic value of historical sites;
 - the historical uniqueness of the place;
- of tourists, the authenticity is:
 - an original life experience;
 - a special aesthetic value;
 - a special place compared to other places.

In the literature, some researchers distinguish between physical authenticity and intangible authenticity because in the general sense of the specialists it is synonymous with truth and in tourism it is synonymous with well-managed authentic tourism.

We consider that the notion of authenticity can also be classified from an existential perspective, analyzing the frequency of repeatability of returning to a certain monument, site, place with an authentic vocation, identifying intrapersonal and interpersonal authenticity.

- intra-personal authenticity includes:
 - bodily feelings when non-rational factors are controlled by rational factors;
 - self-determination when different social rules limit perception and constrain actions in social contexts.
- interpersonal authenticity when interaction in institutionalized social contexts is subject to normative constraints.

However, from the point of view of tourism, the authenticity can be: the one perceived by tourists according to their cultural level, that directed by tour operators in tourism and that of hosts especially in rural tourism on the farm or agrotourism. However, it is necessary to make a clarification: authentic tourism does not necessarily mean exotic tourism. The authentic can be discovered living the vibrant life of a tourist destination located in the Romanian cultural space: being distinguished different forms of experiential tourism such as the ones from Figure 2.

- ✓ family tourism - finding relatives, visiting friends;
- ✓ recreational tourism - experiencing the feelings triggered by the nature of the landscapes, events of the society;
- ✓ summer tourism - experiencing feelings of spontaneity;
- ✓ ecumenical pilgrimage tourism - living the community experience;

- ✓ adventure tourism - the discovery of special, unique natural places;
- ✓ local tourism - knowledge of natural monuments and historical sites
- ✓ cultural development of one's own region;
- ✓ niche tourism - practicing tourism according to specific activities;
- ✓ rural tourism, in the village, farm, agrotourism for rediscovering gastronomic habits, crafts and traditions;
- ✓ ecotourism - in parks and nature reserves, unique natural landscapes, waterfalls, karst forms.

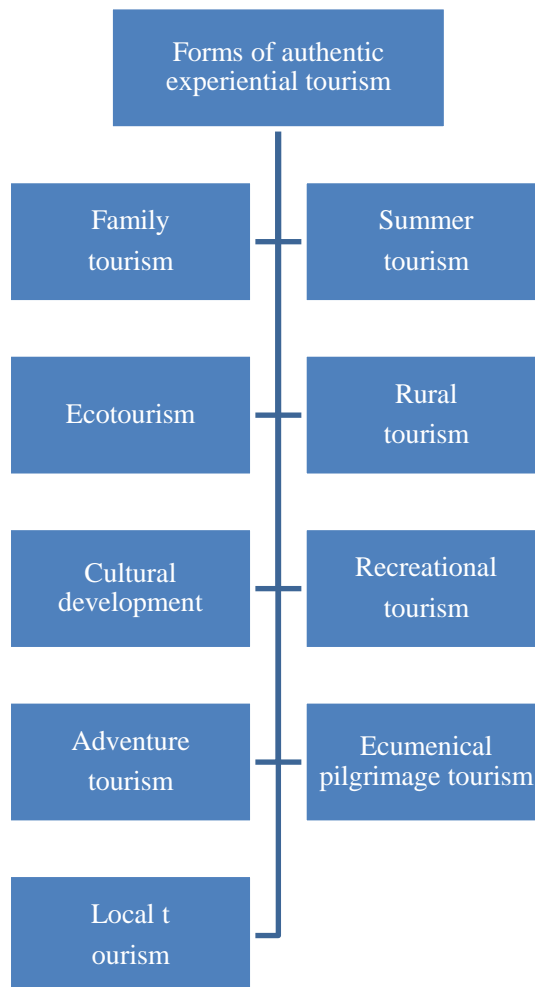


Figure 2. Forms of authentic experiential tourism

CONCLUSIONS

Authenticity includes general historical, social and cultural information with reference to unique, aesthetic destinations and in the case of the tourist phenomenon may include specific defining elements related to travel, discovery of unique places, quality experiences, lifestyles, customs, crafts and traditions. Because it is difficult to define authenticity in the abstract, it is necessary to elaborate principles of authenticity on fields of activity with respect for the authentic from a social, ethical and historical perspective. In the Romanian cultural area, the authenticity in the specialized literature is defined to be a reality that cannot be questioned, an object proper to an epoch, original construction, vernacular architectural objective, truthful object, not counterfeit. From a tourist point of view, authenticity must be based on the static original being associated with culture and economic and social contexts focusing on the notion of authentic original and not on directed authenticity or inauthenticity because the authentic can only be discovered by living the vibrant life of destinations by consumers of experiential forms of tourism.

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