Ethnographic landscapes as a resource for sustainable development. Case study: Republic of Moldova

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Summary. The new research fields and directions in ethnology generate interdisciplinary and correlative approaches, through which is made a link between theory and application, between social, natural, and exact sciences. In this sense, as it is known and the sources confirm, the analysis and research of the ethnographic landscape concept is relatively recent. Also, and the concept of sustainability is relatively new, as its environmental dimension, and especially its economic, social and cultural one. Starting from the actuality and interdisciplinarity of these concepts, their relational circumstances, in this article we analyze the role of ethnographic landscapes for the sustainable development of local communities through the sources which they offer, being generated by elements of material culture and spiritual manifestations. Thus, from an economic point of view, the ethnographic landscapes offer opportunities to strengthen and enhance the value of cultural tourism, to initiate local business and create jobs, develop creative industries, give a rich ethnographic heritage that can help revitalize local economies. From a social point of view, the ethnographic landscapes unite the members of the community, ensure the connection between generations. This heritage object determines to dialogue, keeps communication and collaboration networks, incorporates elements that ensure social inclusion. In terms of culture, the ethnographic landscapes are ethnic marks and reflect identity, authenticity and cultural individuality. They preserve the traditional technical achievements and artistic creation, which are sources of ethnicity and provide cultural goods. Through the environmental dimension, the ethnographic landscapes reveal traditional knowledge, techniques and practices of resource and land use, beliefs and prohibitions associated with the preserving of the balance of nature, etc.
Keywords: ethnographic landscapes, ethnographic heritage, economic sustainability, social sustainability, cultural sustainability and resources.

Peisajele etnografice ca sursă pentru dezvoltarea durabilă. Studiu de caz: Republica Moldova. Noile câmpuri și direcții de cercetare în etnologie generează abordări interdisciplinare și corelative, prin care să se facă legătura dintre teorie și aplicabilitate, între științe sociale și cele naturale, exacte. În acest sens, așa cum se cunoaște și confirmă sursele, analiza și cercetarea conceptului de peisaj etnografic este relativ recentă. De asemenea, și conceptul de sustenabilitate este relativ nou, atât dimensiunea sa de mediu, și în special cea economică, socială și mai ales culturală. Pornind de la actualitatea și interdisciplinaritatea acestor concepte, circumstanțele lor

de relaționare, în acest articol analizăm rolul peisajelor etnografice pentru dezvoltarea durabilă a comunităților locale, prin sursele oferite de acestea, fiind generate de elementele de cultură materială și manifestări spirituale. Astfel, din punct de vedere economic, peisajele etnografice oferă posibilități de valorificare și fortificare a turismului cultural, deschiderea afacerilor locale și crearea locurilor de muncă, dezvoltarea industriilor creative, oferă un bogat patrimoniu etnografic, ce poate contribui la revitalizarea economiilor locale (Onica 2018, p. 115-123). Sub aspect social, peisajele etnografice unesc membrii comunității, asigură legătura dintre generații. Acest obiect de patrimoniu determină la dialog, menține rețelele de comunicare și colaborare, încorporează elemente care asigură incluziunea socială. Sub aspect cultural, peisajele etnografice sunt mărci etnice și reflectă identitate, autenticitate și individualitate culturală. Prin ele se păstrează realizările tehnice și de creație artistică tradiționale, ce sunt surse ale etnicității, furnizează bunuri culturale. Prin dimensiunea de mediu, peisajele etnografice relevă cunoștințe, tehnici și practici tradiționale de utilizare a resurselor și valorificare a terenurilor, credințe și prohibiții asociate păstrării echilibrului naturii, etc.
Cuvinte-cheie: peisaje etnografice, patrimoniu etnografic, sustenabilitate economică, sustenabilitate socială, sustenabilitate și resurse culturale.

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The ethnographic speeches become more and more focused on the directions of the restitutions, the recoveries of facts, realities and cultural contexts through which the ethnographic personality of some communities and places are and have been outlined. These research directions have the main purpose the revealing of the importance of ethnology as a science, which through its specific research tools touches the temporal dimensions of the popular civilization and culture, in order to bring them into the present. Respectively, through the ethnographic research the ethnographic past of communities is recovered, rebuilt, the present is analyzed, criticized or objectively understood with its interventions and associated changes. More recently, the ethnologist thinks, gives out, proposes solutions, action plans, the direction of cultural policies to safeguard the folk culture and to turned into heritage the folk civilization in direction to ensure the future of tradition through the heritage bearers.

In this context, the aim of the study is to show how the ethnographic landscape, a cultural heritage property, viewed through the optics of the dimensions of sustainability, contributes to the respect of the diversity and consolidation of the cultural dialogue, alternates the association of ethnographic heritage elements with the new techniques and technologies, preserves the artistic and technical collective memory, supports the improvement of local economies and the rational use of resources, participates in the harmonization of rural governance and social inclusion, and so on.

Also, it claims the importance idea, that the scientific research of ethnographic landscapes along with theoretical data, interpretations, explanations, analogies is necessary to provide practical solutions to the problems of the communities that

created these landscapes and still preserve them. The current position makes us be aware that the ethnographic landscape reflects our humanization modalities, exerted in relation with the inherited customs, practices and knowledge, respected and used by generations in accordance with the local tradition, living environment, ethnic and reporting identity patterns. In this way, through the generations that are bearers of heritage and creators of ethnographic landscapes, we discover the past, understand the present and think, act for the future. In so manner, the realities of contemporaneousness place us on the position to study the anthropology of local communities and of landscapes physically built and mentally perceived by them to understand how collectivities work and relate to the past as a mark and to the future as a model.

The arguments of such an approach are based on ethnological, sociological, and architecture literature, legislation of heritage, etc. For example, in the context of the Convention Concerning the Protection of the World Cultural and Natural Heritage (1972), the sustainability means ”applying a long-term perspective to all processes of decision-making within World Heritage properties, with a view to fostering intergenerational equity, justice, and a world fit for present and future generations” (*Policy Document*...2015, p. 3). In other words, it is necessary to think about ensuring of some viable ethnographic landscapes in time, both from structurally point of view, also functionally, symbolically and as identity. It is important to ensure that these heritage elements to treasure harmoniously the achievements of ethnic civilization and culture of all ascendant generations and of successors' one.

Another document that argues this research is the European Landscape Convention, through that, the states admit that ”the landscape has an important public interest role in the cultural, ecological, environmental and social fields, and constitutes a resource favourable to economic activity and whose protection, management and planning can contribute to job creation”(2000, Preamble). Determining and analyzing of the sources provided by the ethnographic landscapes for the sustainable development of communities bearers of heritage, places the researches in light of the concept and direction of the new ethnography, whereby the cultural phenomena and facts need to be interpreted complexly, critically using the economic, political, social realities and contexts in which these communities live.

The topic of sustainable development of the cultural, ethnographic landscapes has been approached in several studies. For example, the Council of Europe publishes in 2006 (Landscape and sustainable…, p.11-207) a collection of studies on various aspects of the cultural landscape's sustainability. The authors analyze topics such as landscape and individual and social well-being, landscape and spatial planning policies, landscape and innovative tools, landscape and identification,

assessment and quality objectives, etc. In the same line of ideas, Lucian David affirms on the characteristics of the ethnographic landscape that it ”is an economic, historical, ecological and cultural resource” (David 2015, p. 42).

The position that the resources of traditional culture and civilization are important for contemporary days, is strengthened by Mihaela Hărmănescu, who writes in one of her papers that ”the knowledge of the traditionally built culture are sustainable principles established over the time through a continuous process, therefore the built vernacular patrimony is constantly evolving and has different characteristics and forms that are based on local climatic conditions, materials and living cultures. Some of its features can be developed, reproduced, others impossible to be used, but can offer solutions on developing of some strategies for resilience of the rural landscape” (Hărmănescu 2015, p. 37).

Another study from 2017 aims the ethnographic analysis of the rural landscape by revealing the elements of material and spiritual culture towards the revalorization of these cultural resources in order to contribute to the sustainable development of the communities heritage bearers. The author noted on this line that ”the rural space has become harmonious through the order and balance of the organization of the household, the consistency of the earth work, due to the ability of the local population to use rationally the natural resources, its adaptability capacities to environmental conditions, the creativity of dedicating beautiful expressions of folk creation to labour and nature. The importance of knowledge of rural landscapes would help the community reconsider its territory, keep its local identity, analyse and reconsider the benefits of the space which it possesses” (Onica 2017, p. 188).

The concept of sustainability applied to the ethnographic landscape's one, shows that the transmission and distribution of the conceptualization and reflection way of the humanization and of the transgenerational shaping forms of the ethnographic landscapes, contribute to the realization of a process and phenomena of cultural transmission. Thus, the generations are replaced, and in the same time with them new changes and models are born. Therefore, the correct understanding of the structural and aspectual, symbolic and value conversion processes of ethnographic landscapes, offers opportunities to ensure their material and spiritual stability on one side; and to re-evaluate their importance, use the tools and resources that they offer to find solutions to the complex issues of current communities, on the other side.

In fact, an analysis of the main forms of degradation of the ethnographic landscapes reflects the qualitative, structural, layout, symbolic and utilitarian mutations of the constituent elements that converge and emerge into/ from these landscapes. Because these transmutations show how these processes, being correctly understood, can ensure ”to treasure of ethnographic heritage” (David 2015, p. 175). We consider that often the ethnographic landscapes hide encrypted

meanings where by the values, cultural norms, ethnic and psychological implications, peculiarities of their people and their constituent elements are externalized. Therefore, in order to understand their importance, they must be read, interpreted and included practically in the actions of sustainable development on the economic, environmental, social, cultural dimension. Actually, the landscape planning should be focused on its multifunctionality, because it ”provides and preserves the conditions for a wide variety of needs for both human and non-human life” (Haaren 2002, p. 74). Also, the results of researches regarding the people and their changing relationship to the environment, released in Transylvania, show the ”landscape aspiration” of different groups of people and how they perceive their environment, as ”landscapes for prosperity and economic growth; landscapes for traditions and balanced lifestyles; landscapes for human benefit; landscapes for farming; and landscapes for nature” (Loos *et alii* 2016, p. 75). This information proves also the multifunctionality of the landscape, its potential and possibilities for local community that should be harmoniously combined for ensuring all types of needs, materials and spirituals, and for preserving both natural and cultural heritage.

From an ***economic perspective***, the ethnographic landscapes are an important source of sustainable development because they give multiple economic opportunities, such as diversifying activities that can bring income to families, opening up businesses in the agricultural sector, producing and harnessing *bio* products. It also offers jobs to those who want to use economically certain genres of folk art such as artistic processing of stone, pottery processing, knitting vegetable fibers (fig. 1), etc. For example, the ethnographic landscapes by the land-use can contribute to the rational resources using and the preservation of the knowledge, practices related to the traditional occupations and the emerged crafts from these types of landscapes. The forest landscape provides the most precious resource, the wood, which being rationally used in combination with different texture, technique and other materials, it can contribute to obtaining various goods for the cultural tourism industry, such as items of folk architecture for guest houses (fig. 2), items for the inside decoration of the houses, manufacture objects that may reproduce the ambience of the grandparents' home.

The relationships between landscapes determine useful exchanges, such as the agrarian landscape is closely related to the bakery industry, the pastoral landscape by the meat and dairy industry, the viticultural landscapes by winemaking industry, and so on. Similarly, the thoughtful management of these ethnographic landscapes provides quality food and contributes to a healthy life and nutrition. They also offer solutions for families to harness their private land under the position of some family businesses, which could be sustainable initiatives in rural areas (fig. 3).

We give importance to the idea that ”a qualitative knowledge of the culinary characteristics of an area is also related to acknowledge of the landscape, which is the visible expression of the system of food production. The most striking example is the landscape of vineyards and the sensation this produces of the taste of wine; this is also true of olive groves and certain pastures which can, indirectly, evoke the pleasure of the food they produce (olive oil, cheese, certain types of meat)” (Luginbühl 2006, p. 37). This statement suggests the following considerations. Such interdependence contributes to the improvement of the quality of the viticultural, pastoral and fishery landscapes, namely through the perpetuation of the recipes of preparing, keeping and consumption of products together with the afferent object and practices specific to a particular type of landscape, in connection with ”the system of religious and magical-ritual prescriptions and interdictions” (Iarovoi 2013, p. 81), as a component part of the immaterial heritage. The validity of these realities is supported by the Agenda 2030 stipulation, such as ”cultural diversity and traditional knowledge are important assets for food security and sustainable farming” (*The 2030 Agenda*…2017, p. 16).

Other sources of economic sustainability are apiaries, which can be a support for initiatives in beekeeping, and the apiculture products (honey, honeycombs, royal jelly, and propolis) – traditional medicine remedies – provide alternative solutions to medical care.

The built landscape, which essentially archives traditional housing construction techniques and knowledge, historical principles of organization of households in the village precincts or estate, reflects the social relationships, the mentality and relationships among members of the local community. It is a heritage of customs and traditions, offers sustainable solutions with architectural character, about space using and the ensuring of sustainable habitats. Also, we may note that the ethnographic landscape, together with the cultural heritage, is ”increasingly recognized as an engine of economic growth and social inclusion, whilst cultural and creative industries are increasingly used for urban regeneration, economic vitality and as an instrument for social inclusion, innovation, and dialogue” (Mergos 2017, p. 82).

The artistic and aesthetic values of the ethnographic landscapes as a whole and their constituent elements may be recreational resources and spaces, may be included in the cultural tourism (Vasile 2016) circuit and developed local cultural brands. For example, in a study, Varvara Buzilă brings arguments in favor of the cultural symbols as communication points and networks in the context of tourism by offering ”the results of theoretic and practical investigations of the common aspects in the development of culture and civilization for the durable touristic assessment of the anthropologic cultural heritage, of the tangible and intangible

cultural goods, being the main identity basis for the socio-economic development and for the cohesion of the community" (Buzilă, Lazăr 2016, p. 409).

The combination between tradition, authenticity, science and innovation offers opportunities to recovery the resources of rural civilization and culture, in order to provide jobs for young people, equal economic growth for communities, and revitalization of local economies. In view of the assumption that "traditionally, values were articulated by experts' analysis of heritage as a work of art or a record of the past" (Mason 2002, p. 8), we mention that on base of our heritage we have to build our future and to give life to tradition.

On the ***social dimension***, the ethnographic landscapes can be capitalized by the involving of various specialists who would come up with original, innovative, interactive solutions and approaches that would attract the community. The cooperative work activities and the way of cultural construct into/of landscapes, regardless of their taxonomy (crafts, agricultural work, calendar customs and holidays, community holidays), contribute to social inclusion, community solidarity, safeguarding of traditional social institutions and customs.

The ethnographic landscapes related to the craft provide an informal education, ensure the transmission and reception of knowledge and techniques between generations of craftsmen and apprentices, and provide the opportunity for professionalization. The recovery of folk art's genres, such as carpet weaving, making items of folk costumes, offers the chance to women to prove themselves in rural communities, and reinforce the rights to the initiative, catalyzes state support for cultural projects proposed by women, enriches skills training and ensuring of quality education. Furthermore, the respect for occupational / gender relationships is protected, in order to increase the quality of cultural goods produced and the exclusion of discrimination.

The involvement of young people in various socialization and work entourages, based on their age, gender, activities, helps to the functional repositioning of their values, principles and norms. In this way, the young generation can adapt to the changes of the new times, be able to achieve their goals and carry out the initiatives within the limits of equity, dialogue and creativity. The use of cultural components, such as traditional food, popular dances, traditional music in a certain feast space and context, determine the premises for creating festivals (Wine Festival, Pies festival). Correctly organized, in frame for respecting of authenticity, the festivals provide communication and "now punctuate the cultural calendar of many nations and regions at regular intervals, offering myriad opportunities for the celebration of different cultural events and also offering occasions for the shared consumption of music, literature, film, food, wine and a variety of other leisure and lifestyle pursuits" (Bennet, Taylor, Woodward 2014, p. 1).

A sustainable development shows the ability of the community to adapt to the contemporary changes, the degree of solidarity in action, inventiveness in ideas and approach in problem solving. Thus, the resources of traditional culture should be exploited interactively through informal activities by the community members, combining the tradition with modernity and promote the new informational technologies.

A task on social dimension is to ”protect documentary heritage for the survival of a collective memory” (*The 2030 Agenda*… 2017, p. 20), what tells us about the material and spiritual heritage of ethnographic landscapes, and the communities that created them, manage and pass them on to future generations. We can also use the documentary heritage to enhance identity memory, to encourage the cultural patriotism. Because the ethnographic field research done by anthropologists, ethnologists, ethnographers, are methods and tools for recording new information and of community memory, to include them later in scientific works, and to make them public to different categories of readers and practitioners.

The ***cultural dimension*** of sustainability of the ethnographic landscape is the most relevant to highlight its value. The ethnographic landscape offers culturally sustainable solutions when the cultural heritage of a community is understood as a heritage, and the cultural policies are geared towards protecting it, and linked to the changes that take place within them. In this way, we understand how the visual and cultural identity of ethnographic landscapes is reconfigured, how the *homo faber* position themselves in this landscape, how the image and the purpose is resized for which these landscapes are perpetuated, some changed, others created. Thus, we can establish the tools, the resources, the ways to understand how an ethnographic landscape manifests, how it can be integrated harmoniously in the community initiatives to ensure a viable, authentic material and spiritual habitation, reported at the same time to the ethnic characteristics, the progressive tradition and adapted to the needs of that community. In fact, the authenticity of today's communities is validated and certified by the ethnographic heritage created, owned, protected and transmitted by them. In this sense, the state and non-governmental institutions should support initiatives that aim to design public spaces using ornaments, traditional symbols to promote artistic creation and the artistic memory of the ancestors. Such initiatives contribute to creating a sense of well-being, ambience with beautiful visual qualities, causing emotions of return to our ethnic and spiritual roots, urges us not to forget our common heritage.

Such an approach leads us to the application of an ethnology of urgency, which ”provides an ethnological program of preferential and urgent researches on the forms and aspects, facts and elements of popular ethnic civilization and culture, whose disappearance is announced imminent, through the effect of the scientific-

technical and social-political revolutions in their dialectical unity" (Vulcănescu 1979, p. 123).Consequently, based on the applicability of such a program, we also contribute tangentially to ensuring the sustainability of the ethnographic heritage, the preservation of the authenticity of the ethnographic landscapes. Through such ethnological research, we are able to save by researching the memory of those who have created the landscapes and who can provide us relevant data. And the specialists, through analysis and interpretation, can reconstruct certain cultural facts. The textualising, documenting of the heritage of ethnographic landscapes gives us the chance to pass on archives, scientific papers, video and audio materials to the future generations, to transmit them resources, that would enrich and support a qualitative education geared to the diffusion and distribution of ethnic and national values.

To reinforce the above ideas, we offer some examples referring to the sustainable solutions to the cultural dimension of ethnographic landscapes and their components. The knowledge, beliefs and rituals associated with landscapes contribute to the perpetuation, promotion of immaterial cultural heritage elements. On the other hand, the cause-effect relationships exist in these landscapes, which confirms the loss, semanticize or appearance of certain elements. For example, the cessation of livestock farming has caused some changes in pastoral ritual practices, beliefs and pastoral knowledge. Many respondents, especially young people, do not know what is the ritual-symbolic function of the willow branches that are placed by them at the gate, on St. George's day, what the belief in stealing of animals' manna means, etc.

The ethnographic landscapes that belong to ethnic communities contribute to the cultural diversity, identity, creativity, and continuous dialogue aimed at settling local conflicts. For example, the feasts, respect and perpetuation of certain customs specific to Bulgarians, Gagauz, Ukrainians in the Republic of Moldova ensure respect for ethnicity, strengthen intercultural dialogue, create contexts of correct understanding of what cultural elements are specific for us, the Romanian people, and for them. Reconstruction and reproduction of content and aesthetics features is necessary for fortifying the local identity and perpetuate the ethnographic personality of people and places, to bring and show respect for the human being, that creates the ethno-civilization and ethno-culture.

The ***ecological dimension*** of sustainability, the primary one, which generated the other dimensions, on the segment of ethnographic landscapes, ensures their balance and physical existence. For example, the forest and fisheries landscapes ensure the preservation of fauna and flora biodiversity, the rational use of water and wood resources. Just as preserving traditional farming techniques and combining with the new technologies contributes to protecting and maintaining of soil quality, fertility of agricultural fields, and increasing of agricultural productivity.

The use of alternative energy sources, in fact traditional ones (wind, sun, water), using technologies, guarantees a clean environment, slows down climate change, highlights local resources, and provides clean living environments. In this way, preserving and protecting the cultural heritage of communities (e.g. windmills), provides sustainable, safe and quality habitats, communities with free access to resources. For example, the results of field research and bibliographic sources tell us that until the second half of the XX century, in the villages from the woodland areas there were some restrictions on the cutting of the forests by the inhabitants. These restrictions were determined by the property regime (private or public), and later in the Soviet period, by temporal periods and dimensional quotas, in order to rationalize the use of wood resources and ensure the regeneration of forest resources. To this end, in order to guarantee a healthy environment and an authentic ecology of culture, UNESCO has a vision based on a systemic relationship, in terms of natural and human habitats, namely ”humanity lives in harmony with nature and in which wildlife and other living species are protected”(*The 2030 Agenda*…2017, p. 4).

Another example of this is the traditional practice of maintaining soil fertility, ensuring the quality and quantity of agricultural products, protecting the land resources, by burning the vegetal remains, organic fertilizers (ashes, manure, fertilizing with the sheep manure by moving sheep-pens, in Romanian this practice is called ”târlire”). Another *eco* way in order to ”ensure the fertility of soil is to let soil lie fallow (”pârloagă”), between several months to over 3 years” (Moraru 2003, p. 39).On the whole, in the traditional mentality and equity, it is believed that all the possibilities offered to us by the nature, were protected using some ritual practices, customs, and interdictions. For example, when the people were harvesting, they used to let on the field some wheat rears, fruits of grapes in the orchards or vineyards, in the belief that the birds of the sky will come to eat this parts of harvest. Also these practices were being used, because the people through this few harvest parts were bringing an offering as a thanks, and also they believed that in this way guaranteed a rich harvest for next year. Therefore, ”the cultural landscapes often reflect specific techniques of sustainable land-use which also include spiritual connections with the landscape, considering the characteristics and limits of the natural environment they are established in, and a specific spiritual relation to nature” (*Operational Guidelines for*…2012, p. 88).

All dimensions of sustainability are present in the structure of an ethnographic landscape, consequently each of them argues the actions, the sustained processes that have taken place in the past, manifest today, or we will ensure their perpetuation in the future into the respective landscapes. For an exhaustive understanding of the idea we will take as an example the agrarian landscape. This is an ethnographic

heritage element, a testimony of an agrarian civilization and culture, with all its related and associated material and spiritual manifestations, a demonstration of the work process and of an agrarian religion. Its ecological dimension is validated by certain works, methods of obtaining and capitalizing on agricultural land, such as grubbing, fallow practices, using organic fertilizers. The cultural dimension includes the material and the spiritual part. The material one is validated by shelters and constructions for the preservation of tools and agricultural machines, of grain (pits for food, barn, storehouse, wicker baskets, crates, etc.); by the folk technique installations (hand mill - grinder, horse mill, windmill) and agricultural instruments (plow, harrow, roller, spade, hoe, sickle, rake, fork).

The spirituality of landscape is expressed by the spring-summer customs (First ploughing, the ritual being done at Saints'/Martyrs'Day; *Sânzienele/Drăgaica* (Nativity of St. John the Baptist) – agrarian custom circumscribed to gathering cereals, together with all the practices assigned to it – First sheaf, "cununa", "barba popii/poama câmpului" (Buzilă 2013, p. 181); by agricultural land processing techniques, knowledge of farming, cultivation of cereals, knowledge of determining soil quality. A particular relevance of this type of landscape is the ritual bread, which is specific to the cycle of family and calendar holidays and customs (fig. 4).

The social dimension is revealed by the labour companionships for ploughing land, gathering cereals, so it determines the presence of social institutions such as *clacă* (traditional group work among the Romanians).

Reiterating some preliminary conclusions, because the subject requires further research, determine us to specify the following. Diversifying the dimensions of the concept of sustainability has generated new approaches to the subject, as well as incidence on different spheres of life and scientific research. In this sense, the research of cultural heritage and its properties is underlined, both to ensure their sustainability and how they can contribute to the sustainable development of communities.

Therefore, considering the ethnographic landscapes as a subtype of cultural and heritage properties with a specific dynamic, they generate some benefits for the communities that created and own them. Our article based on ethnological literature, heritage acts and conventions adopted by the UN, UNESCO, etc., highlights some resources of traditional culture and civilization, then modern, even contemporary, which exists in ethnographic landscapes, in terms of considering them as resources to ensure sustainable development.

Thus, we have provided examples of how the recovery of ethnographic landscapes ensures economically sustainable development by harmonizing local economies; opening of the businesses that have as a support certain traditional occupations, crafts; the correct landscape planning and the maintenance of their

aesthetic aspects offer opportunities for tourism promotion; obtaining of cultural goods using local resources, harnessing customs and holidays to enrich cultural tourism offers.

On the social dimension, the ethnographic landscapes are expressions of collective labor, reflecting ongoing dialogue between generations, thus protecting them contributes to the social inclusion of all age and gender categories; to train young people to receive, know and transmit certain information, practices, techniques, to turned into heritage of the cultural collective achievements, and to promote their common good as an identity value.

On the cultural dimension, the ethnographic landscapes are intrinsic with the identity, ethnicity, and cultural dialogue. Through the elements, phenomena, cultural processes that define it, it contributes to the consolidation of identities and avoidance of intercultural conflicts.

The ecological dimension, the primary one, provides knowledge, techniques for capitalizing of natural resources, protecting of agricultural lands, obtaining *bio* products using traditional techniques, rational use of natural resources used to obtain cultural goods (fig. 5-6).

In fact, looking into the history of the creation and on the way of manifestation of ethnographic landscapes, we distinguish relevant examples of actions aimed at ensuring their sustainability and ensuring a harmonious life. And on the other hand, the beliefs, customs, ritual practices that ensured the spiritual dimension of the landscape were oriented towards maintaining a balance with nature and the universe.

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Fig. 1. Various kinds of baskets weaved in wicker fibers (the village of Manta, photo: Onică D.)
Fig. 1. Diferite coșuri împletite în fibre de răchită (satul Manta, foto: Onică D.)



Fig. 2. Tourist pension with elements of traditional architecture carved in wood and stone (the village of Butuceni, photo: Onică D.)
Fig. 2. Pensiune turistică cu elemente de arhitectură tradițională cioplite în lemn și în piatră (satul Butuceni, foto: Onică D.)



Fig. 3. The wine growing – a family business (the village of Lozova, photo: Onică D.)
Fig. 3. Cultivarea viței de vie – o afacere de familie (satul Lozova, foto: Onică D.)



Fig. 4. Jemna îngemănată – wedding ritual bread (Photo: Onică D.)
Fig. 4. Jemna îngemănată – pâine de ritual specifică obiceiului nunții (foto: Onică D.)



Fig. 5. The well with roll, traditional way of drinking water catching (the village of Clișova Nouă, photo: Onică D.)
Fig. 5. Fântână cu val, metodă tradițională de captare a apei potabile (satul Clișova Nouă, foto: Onică D.)



Fig. 6. Traditional methods of gardening (the village of Manta, photo: Onică D.)
Fig. 6. Metode tradiționale de grădinărit (satul Manta, foto: Onică D.)