

TRADITIONS AND CUSTOMS OF MAJOR CHRISTIAN RELIGIOUS HOLIDAYS THAT ATTRACT TOURISTS TO RURAL AREAS

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Abstract: Rural Romania is an area with a strong spiritual and cultural imprint, where Christian traditions are sacredly preserved and transmitted from generation to generation. Major religious holidays such as the Nativity of the Lord and the Resurrection represent high moments in the life of rural communities, but also special occasions to attract tourists. This paper explores the impact of religious traditions on rural tourism, analyzing the particularities of each major Christian denomination in Romania, with an emphasis on the authenticity factor.

This research paper brings together a comprehensive study on how the traditions and customs associated with the major Christian religious holidays from the three major branches of Christianity – Orthodox, Catholic and Neo-Protestant – become factors of tourist attraction in rural areas of Romania. The analysis focuses on holidays such as Christmas, Easter, but also holidays such as Epiphany, Palm Sunday and Pentecost, offering a comparative perspective on the religious and cultural manifestations that lead tourists, both local and foreign, to explore Romanian villages in search of authenticity.

Key words: *traditions, customs, Christian religious holidays, tourism*

INTRODUCTION

Religious traditions represent a fundamental dimension of Romanian rural identity. They contribute to preserving local values and community cohesion, but also to attracting tourists interested in authentic experiences. In the context of sustainable rural tourism, Christian holidays (we studied the major Christian holidays: Easter, Christmas, Pentecost) are often appreciated as elements of cultural uniqueness. Religion has been a fundamental link of rural communities in Romania. The three major Christian denominations studied: Orthodox, Catholic and Neo-Protestant, and among them especially the cults that make up the Evangelical Alliance in Romania: Pentecostals, Baptists, Christians according to the Gospel, have contributed to shaping local identity, collective rituals and the relationship between man and sacred space. We studied these three major denominations through the prism of similarities, but especially the differences between them.

Authenticity in tourism is defined by MacCannell (1973) as a search for experiences that reflect the unadulterated reality of local life. [4] Wang (1999) proposes the concept of “existential authenticity”, suggesting that active participation in rituals or traditions can generate authentic experiences, even in tourist contexts. [13] In rural tourism, these dimensions are embodied in the participation of tourists in religious rituals, pilgrimages or village festivals, which combine sacredness with local hospitality.[1,2,3,5,6]

MATERIALS AND METHODS

The purpose of this research is to be a comparative analysis of the doctrinal, liturgical and cultural features of these cults, with the aim of highlighting both the significant differences and points of convergence relevant for interfaith dialogue and the development of sustainable religious tourism, but also the way in which these religious traditions influence the perception of authenticity, contribute to the local economy and determine specific forms of rural tourism.

For the presented study, we used a combination of qualitative and quantitative research methods specific to the interdisciplinary approach in the field of tourism, sociology, religion and rural development: secondary statistical analysis, content analysis, comparative case study, motivational typology. All these methods were used in a triangulated analysis framework, to ensure intersectional validation of the conclusions: numerical data were contextualized through qualitative observations; confessional differences were interpreted in parallel with real tourist behaviors; strategic recommendations were formulated based on local realities and confessional dynamics.

To ensure a thorough and balanced understanding of the phenomenon of rural religious tourism, the following principles were applied:

- **Numerical data** (regarding participation in pilgrimages, confessional geographic distribution, local economic impact) were contextualized with the help of qualitative observations (description of customs, tourist behaviors and local specifics).
- **Confessional differences** (Orthodox, Catholic and Neo-Protestant) were interpreted comparatively, taking into account the real behaviors of tourists and the forms of community involvement observed in the field.
- **Strategic recommendations** proposed in the paper were formulated starting from local realities (existence or absence of infrastructure, active religious traditions, demographic dynamics) and from the specific characteristics of each denomination.

RESEARCH RESULTS

For a deeper understanding of the characteristics that define the three Christian confessions under study, we will first analyze their doctrinal foundations and the liturgical practices specific to the great Christian holidays, presenting them in the tables below.

Table 1.

Doctrinal foundations			
Size	Orthodoxy	Catholic	Neo-protestant
Original	Christian East (Byzantium)	Christian Sunset (Rome)	Protestant Reformation (16th–20th centuries)
Supreme authority	Holy Tradition and Scripture	Scripture and Tradition of the Papal Magisterium	Scripture alone (Sola Scriptura)
Sacraments	7 Sacraments, including infant baptism	7 Sacraments	2 symbolic: baptism (adult) and the Lord's Supper
Clergy and hierarchy	Patriarchs, bishops, priests	Pope, bishops, priests	Pastor/Elder, democratic leadership

Source: processing after different sources [16]

Table 2.

Liturgical practices and celebrations

Religious practices	Orthodoxy	Catholic	Neo-protestant
Mass	Ritual, symbolic, in the old language (Slavic/Romanian)	Solemn, structured, with organ and songs in Latin and local languages	Simplified, focused on sermon and prayer
Posts	4 major positions, strict rules	2 main, more moderate positions	Voluntary, individual, without prescriptions
Christmas	Carols, pig slaughter, night service	Processions, choirs, Nativity scenes	Modern carols, family reunions
Easter	Denials, Midnight Resurrection, red eggs	Solemn Mass, decorated eggs, blessings	Biblical messages, choirs, community meals

Source: processing after different sources [16]

If we refer to the relationship between rural space and the community, some aspects of clear differentiation can be identified: [7,8,9]

- **Orthodoxy** is deeply rooted in the Romanian village tradition. The Orthodox church was often the center of community life, influencing the culture, education, and architecture of the village. Orthodox traditions and customs are preserved through oral transmission and collective participation.

- **Catholicism** is distinguished by its organizational rigor and multicultural component. In rural areas, it is often present in Hungarian, German or Slovak communities, contributing to an orderly, sober and aesthetic religious tourism. Rural Catholic churches are often part of the architectural heritage.

- **Neoprottestant** is manifested in the rural environment through cleanliness, order and sobriety. The emphasis is on family, ethics, morality, and the church is seen as a space for learning and support. Although without liturgical pomp, this cult attracts tourists through authenticity and community involvement.

Regarding the similarities between the three confessions, we will recall the essential ones, which largely define Christianity:

- faith in Jesus Christ as Savior – the foundation of all Christian denominations,
- the importance of the Bible in the life of the believer – although with different interpretations, Scripture is a common pillar,
- Sunday worship and common holidays – Easter, Christmas, Pentecost have significance in all three confessions,
- the role of community – each cult encourages collective participation and mutual support.

We will thus differentiate the three Christian denominations through the prism of cultural and tourist impact, considering three dimensions:

1. **Forms of expression**– Orthodoxy has a symbolic and ritualistic expression; Catholicism is solemn and musical; neo-Protestantism is sober and applied.

2. **Relationship with tradition**– Orthodoxy values tradition as a source of authority, Catholicism combines it with innovation, and neo-Protestantism privileges the biblical text.

3. **Type of tourists attracted**– Orthodoxy attracts seekers of authenticity, Catholicism – cultural and refined tourists, neo-Protestantism – ethical and spiritual tourists.

Regarding the religious holidays in Romania, we can say that these represent moments of intense spiritual experience, but also of cultural and social manifestation. In the rural area, these moments are marked by traditional rituals, specific gastronomy, folk costumes, music and ritual dances, all of which offer tourists an authentic experience, loaded with local symbols. Below are presented the main Christian holidays and the related traditions, which contribute to the attractiveness of Romanian villages.

Table 3.

Comparative analysis of the major holidays in the three Christian branches

Feast	Orthodoxism	Catholicism	Neo-protestant
Christmas	Traditional carols, pig slaughter, night services, cozonacs, family rituals	Solemn liturgies, carols in churches, Nativity scenes, family traditions	Religious programs, spiritual carols, emphasis on biblical meaning
Pasta	Denii, Prohod, Resurrection, red eggs, lamb, festive family meal, pilgrimages	Processions, blessing of food, decorated eggs, solemn services	Special religious services, resurrection messages, charity activities
Epiphany	Water blessing, cross throwing, horse parades, archaic traditions	Processions, blessing of houses, liturgical songs	Thematic messages and sermons, prayer meetings
Palm	Consecration of willow branches, decoration of gates, participation in the liturgy	Processions with green branches, solemn participation	Thematic messages during Sunday meetings
Whitsuntide	The Călușarilor Dance, protective customs, community celebration	Processions, folk fairs, special services	Theological reflection in sermons, spiritual communion activities

Source: processing after different sources

This comparative analysis highlights the diversity of religious and cultural expressions in rural Romania. Orthodoxy emphasizes elaborate rituals and active communities in preserving religious folklore, Catholicism impresses with solemnity and liturgical aesthetics, and neo-Protestantism attracts with simplicity, doctrinal clarity, and authentic community involvement. All these forms of religious manifestation contribute, each in its own way, to the authentic tourist experience and the rediscovery of traditional Romanian values. [13]

Each of the three branches of Christianity contributes to the rural religious tourism landscape in a unique way. Orthodoxy brings spectacle and traditionalism, constituting a magnet for tourists attracted by complete cultural experiences. Catholicism offers an elegant and well-organized spiritual framework, ideal for tourists sensitive to visual harmony and liturgical order. Neo-Protestantism responds to the needs of the contemporary tourist in search of moral authenticity, simplicity and direct interaction with Christian values. This complementarity can be strategically exploited in the development of thematic tourist routes that include diverse, but spiritually and culturally coherent experiences in rural Romania. Likewise, Orthodoxy emphasizes elaborate rituals and active communities in preserving religious folklore, Catholicism impresses with solemnity and liturgical aesthetics, and Neo-Protestantism attracts with simplicity, doctrinal clarity and authentic community involvement. All these forms of religious manifestation contribute, each in its own way, to the authentic tourist experience and the rediscovery of traditional Romanian values.

Since the concept of rural religious tourism implies a complex interaction between the sacred dimension – represented by faith, ritual, spiritual space – and the profane dimension – defined by mobility, tourist consumption, economic activity, we can say that in rural areas, this relationship is more evident due to the preservation of living religious traditions, but also the increased interest in "authentic" experiences.

Although Romania is endowed with undeniable spiritual baggage, tourism in this niche has not developed very much and has not benefited from consistent support from the state.

Table 4.

Evolution of tourist interest by holiday and denomination (2018–2024)

Year / Holiday	Orthodox Christmas	Catholic Christmas	Neo-Protestant Christmas	Orthodox Easter	Catholic Easter	Neo-Protestant Easter
2018	12000	7300	2500	14500	7900	3200
2020	10500	7000	2200	13700	7500	3100
2022	15000	8200	2700	16800	8700	3500
2024 (estimate)	16500	8900	2900	18000	9300	3800

Source: processing after different statistic sources[16]

Data indicates a strong rebound in religious tourism post-pandemic, especially in Orthodox and Catholic areas, but with growing interest in neo-Protestant communities as well.

If we consider the intrinsic and extrinsic motivations of tourists who practice rural religious tourism in Romania, differentiated by the three major denominations, we can highlight several characteristics specific to Christian denominations and implicitly to rural tourism.

For Orthodox rural religious tourism, specific to intrinsic motivations, we can talk about the desire to return to the roots, reconnect with tradition, the search for a deep spiritual experience (fasting, prayer), the need for inner peace and contemplation in nature. If we refer to extrinsic motivations, these correspond to activities such as: participation in Easter, Christmas or Pentecost services, cultural curiosity towards archaic customs (e.g. Prohod, carol singing), organized pilgrimages to famous monasteries (e.g. Putna, Prislop).

For rural Catholic religious tourism, intrinsic motivations are specific to participation in harmonious liturgical events (organ, choirs), the need for aesthetic contemplation and meditation in sacred spaces, emotional connection with a confessional community (Hungarian, German). If we refer to extrinsic motivations, these correspond to activities such as: Thematic religious fairs (Christmas, Corpus Christi, etc.) Visits to UNESCO heritage churches, Participation in processions or massive pilgrimages (e.g. Șumuleu Ciuc).

For Neo-Protestant rural religious tourism, specific to intrinsic motivations, we can talk about the Desire to learn about faith through the example of a family, Searching for a moral, clean, orderly environment, Active involvement in volunteer activities or camps. Specific to extrinsic motivations are: Participation in choirs, camps or biblical workshops, Curiosity about the minimalist, ecological lifestyle, Events organized by communities (evenings, community meals). This understanding of motivation can help personalize tourist offers and create more relevant and valuable experiences for each visitor profile.

Considering the motivations and needs of tourists, we have drawn a typology of the rural religious tourist, structured based on intrinsic and extrinsic motivations, associated with the three major Christian denominations in Romania, which can be used to personalize tourist experiences and create relevant thematic offers:

Table 5.

Typology of the rural religious tourist in Romania

Type of tourist	Psychological and motivational profile	Associated confessions	Predominant tourist needs
Traditionalist	Seeks reconnection with customs, inherited faith, rural authenticity	Orthodox	Participation in services, carols, fasting meals, local rituals
The aesthetic contemplative	Is attracted to spirituality in elevated forms (music, art, meditation)	Catholic	Processions, religious concerts, pilgrimages, historic churches
The moral practitioner	Live an applied faith, focused on moral rules and simplicity	Neo-protestant	Camps, community activities, volunteering, communal meals
The spiritual seeker	He doesn't have a fixed denomination, but he seeks meaning and inner peace.	All	Meditation, spiritual dialogue, ecumenical experiences
The cultural curiosity	Interested in religion as a cultural and historical phenomenon	Orthodox + Catholic	Guided tours, religious gastronomy, local history
The educational family man	Find vacations with educational value for children	Neo-Protestant + Orthodox	Bible activities for children, gardening, Easter traditions
The organized pilgrim	Major religious routes and events follow	Orthodox + Catholic	Feasts, thematic routes, religious festivals

Source: processing after different sources

To promote rural religious tourism better, certain thematic routes specific to major Christian holidays can be proposed, as well as some recommendations: [10,11,12,15,17,18]

1. **"Winter Holidays in the Romanian Village" route**

o *Recommended period:* December 15 – January 7

o *Areas:* Maramureş, Bucovina, Tara Moţilor (for Orthodox); Banat and Transylvania (for Catholics); Baptist villages in Crisana (for neo-Protestants)

o *Activities included:* traditional carol singing, participation in services, cooking workshops, visits to local households, evenings with Bible readings and carols

2. **"Easter and Spiritual Rebirth" Route**

o *Period:* variable (March-April)

o *Areas:* Bukovina (Orthodox Prohod and Resurrection), Szeklerland (Catholic processions), Arad (Neo-Protestant communities)

o *Activities:* participation in Denii, egg painting, visiting monasteries, volunteering and charity activities in neo-Protestant communities

3. **"Spring Holidays – Epiphany, Palm Sunday and Pentecost" route**

o *Periods:* Epiphany – January; Palm Sunday – a week before Easter; Pentecost – 50 days after Easter

o *Recommended areas:* Oltenia and Dobrogea (Epiphany rituals), Transylvania (Catholic Flowers), Olt and Teleorman (Calusari dance at Pentecost)

o *Activities:* participation in rituals, folklore performances, traditional meals, religious song evenings, thematic discussions with religious leaders

Regarding better promotion of rural religious tourism, we propose a series of recommendations:

- Developing partnerships between local authorities, guesthouses and parishes for thematic tourist packages.

- Digitizing the tourist experience: mobile applications with audio-video guides about religious customs and local history.

- Promotional campaigns on social networks emphasize authenticity, peace of mind, and the rediscovery of traditions.

- Involving young people from local communities as guides or promoters of religious heritage.
- Creating local thematic festivals around religious holidays, including the participation of neo-Protestant communities, to increase the cohesion and diversity of the offer.

In the context of rural religious tourism, sacred spaces include churches, monasteries, boundary crosses, holy springs, pilgrimage sites; sacred time is marked by the great Christian holidays (Easter, Christmas, Pentecost), which structure the life of the community and the tourist calendar; and the religious act (pilgrimage, prayer, liturgy, patron saint) is the main reason for spiritual mobility. The sacred is experienced subjectively but is objectively visible in the forms of public religious manifestation.

Thus, in tourism, the connection between the sacred and the profane is highlighted by the fact that profane elements regarding consumption, ritual, and culture are brought into the sacred space:

- Consumption: purchasing religious souvenirs, attending fairs, using guesthouses;
- Spectacularizing of ritual: religious events become tourist attractions (e.g. the Calusari dance, the Șumuleu Ciuc procession);
- Cultural curiosity: visiting places of worship without deep religious involvement.

Although the profane can dilute the spiritual meaning, it also has the role of opening the sacred space to intercultural dialogue and economic valorization. We can say that there are certain areas of interference between the sacred and the profane that coexist. Thus, the religious rural space can be called the place where the sacred and the profane do not exclude each other, but interpenetrate and we will exemplify further:

- A monastery is both a place of prayer and a tourist destination;
- A religious procession can be a moment of devotion for some and spectacle for others;
- Villages become centers of spirituality, but also of economic activity during periods of religious peak.

This tense but functional coexistence can lead to authenticity or over-commercialization, depending on how it is managed.

Thus, some challenges arise to which we propose the most useful solutions in order to develop sustainable rural tourism.

The success of this type of tourism depends on the community's ability to manage the balance: to preserve the spiritual value of the places and at the same time to responsibly capitalize on the tourist interest. This complementarity can become a sustainable model of rural development.

Table 6.

The success of this type of tourism

Challenge	Recommended solutions
Commercialization of sacred symbols	Regulation of the sale of religious objects and education of visitors
Loss of authenticity	Involving the local community and clergy in organizing events
The confusion between cultural tourism and pilgrimage	Clear signage of sacred spaces, spiritual guidance programs
Tourist pressure on sacred infrastructure	Protection policies, delimitation of quiet areas vs. tourist areas

Source: processing after different sources[19]

This intersection between the sacred – the traditional values, rituals and symbols considered holy – and the profane – the everyday and secular aspects that accompany tourist activity – can be analyzed from both a sacred and a profane perspective:

- Sacred spaces in rural areas – such as monasteries, wooden churches, ancient icons and relics – are perceived by locals and pilgrims as carrying a transcendent aura. These sites are not just tourist attractions, but also receptacles of spiritual values and religious identity.

- Traditional rituals (religious holidays, pilgrimages, caroling) have a dual role: on the one hand, they strengthen emotional and spiritual ties with the past and cultural identity, and on the other hand, they serve as a means of spiritual regeneration for the participants.

- The authenticity and personal experience of religious tourism participants is manifested by the search for authentic experiences of contemplation and meditation. In rural environments, these experiences are reinforced by the presence of nature, the tranquility of the local eye, and the continuity of traditions, all contributing to the perception of a sacred space, isolated from the urban tumult.

- The entry of mass tourism into sacred spaces brings with it profane elements, such as the commercialization of souvenirs, the development of tourist infrastructure, and the adaptation of services to meet a wider demand. This phenomenon can sometimes transform the perception of sacred spaces, which risk being “secularized” by external profit-oriented forces.

- In addition, the modernization of roads, accommodation facilities and the promotion of recreational events are not exclusively related to the spiritual aspect, but reflect the adaptation to the requirements of a diversified audience, including those who participate for cultural or economic reasons.

- The interaction between local religious communities and foreign tourists brings a flow of cultural ideas and practices that can amplify the profane aspects of tourism. Globalization and digitalization influence the way traditional values are promoted, sometimes reducing rituals to mere tourist spectacles rather than moments of deep spiritual significance.

- On the other hand, exposure to these profane forces can lead to a reevaluation and revitalization of traditions, transforming sacred spaces into a point of intercultural dialogue, where the authenticity of values is found and becomes attractive even in the modern context.

The synergy between the sacred and the profane is manifested in the ability of rural religious spaces to offer pilgrims an authentic experience while adapting to the demands of an increasingly diverse audience. This adaptation can stimulate community revitalization, but requires sensitive management so as not to erode sacred authenticity.

- Tensions arise when commercial interests exceed the boundaries of religious institutions, threatening to transform sacred places into mere tourist attractions, with the risk of “profaning” spiritual values.

- Recognizing the interdependence between the sacred and the profane in rural tourism is essential for designing balanced public policies. These must support the preservation of the sacred identity of religious spaces, while allowing for economic development and the modernization of the infrastructure necessary to meet current demands.

- Examples of good practices include interventions that ensure the restoration and conservation of religious monuments with ethical funding sources, the promotion of events that maintain a balance between sacred and modern manifestations, and tourism education programs that value both tradition and global dynamics.

Religious and spiritual rural tourism differ in motivation, setting, objectives and audience, but can coexist complementary in the same rural space. Religious tourism strengthens collective identity and confessional traditions, while spiritual tourism promotes self-knowledge, balance and connection with nature.

Both types contribute to sustainable rural development, but require different promotion and management strategies, adapted to the values of each type of tourist.

CONCLUSIONS

The contribution of religious denominations to the development of rural tourism is not uniform, but specific and complementary: Orthodoxy preserves national identity and promotes living traditions, Catholicism brings order, multiculturalism and spiritual aesthetics, neo-Protestantism introduces contemporary values of ethics, simplicity and sustainability.

For a coherent development of rural religious tourism, the following are necessary:

- an integrative interfaith strategy that includes all branches of Christianity;
- joint heritage and education projects;
- promoting spiritual diversity as a tourist and identity resource.

This approach can transform rural religious tourism in the long term into a vector of social cohesion, sustainable economic development and cultural preservation.

The traditions related to major religious holidays are a strategic resource for rural tourism. They combine the spiritual and cultural dimensions, offering tourists authentic experiences and communities economic and social regeneration opportunities. The preservation of these customs, the promotion of ethics and the involvement of local people are essential for sustainable and identity-based rural tourism.

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