

An Assessment of the Saxon Cultural Heritage by Other Cohabiting Ethnic Groups in Southern Transylvania

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The knowledge of the cultural significance of the Saxon heritage from the point of view of the cohabiting population is very useful for the public authorities in the decision making process and in the drafting of public strategies.

Introduction

A SERIES OF international organizations were actively involved in creating the regulatory, legal framework in relation to the definition and protection of the cultural and natural patrimony. So, in the UNESCO Convention Concerning the Protection of World Cultural and Natural Heritage, the expression “cultural heritage” is used with reference to the monuments, groups of buildings and sites which are of “exceptional universal value in terms of history, art or science” (UNESCO 1972). In 1982, in Mexico, UNESCO (Mitchell et al. 2011, 17) decided that the notion of patrimony should become more complex, no longer limited to a single moment, but rather covering the “material and immaterial works which express the

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creativity of a people: language, rituals, faiths, historical places and monuments, literature and works of art, libraries.” The Convention for the Safeguarding of the Intangible Cultural Heritage (2003) defines in its article 2 the notion of “intangible cultural heritage” meaning the practices, representations, expressions, knowledge, and skills that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.

Stephenson (2008), in the Cultural Values Model, divides *heritage* into forms, relationships and practices or process. *Forms* encompass the physical, tangible and measurable features of the landscape, such as: structures, spatial arrangements, open spaces, as well as natural and artificial features. *Relationships* cover the meaning, interpretations and significance generated by the relationship between the human element and the landscape: this includes identity, memories, the sense of place and spirituality, while *practices* encompass traditions, activities and events, including human and natural systems.

The responsibility for the preservation, protection and salvage of the patrimony, material or immaterial, natural or cultural, belongs mainly to the national states and to the public authorities on the territory where the cultural assets are located. A special category is represented by the *common heritage of mankind*, recognized for its exceptional value, which benefits from the protection of UNESCO. Presently on the list of the UNESCO World Heritage there are 1,121 sites from 167 states, Romania among them (World Heritage List). The authenticity, integrity and exceptional value of the Saxon cultural heritage in southern Transylvania allowed the inclusion of the Prejmer and Biertan rural sites, located in our research area, in the UNESCO protection list (see table 1). At national level, the cultural assets which comply with the general and special classification criteria established by Government Decision no. 886/2008 are registered on the National Cultural Heritage list (see table 2).

The reasons for assessing a cultural heritage item as significant are often considered *cultural values* (Pereira Roders and Hudson 2011, 175). It is considered that “societies retain objects because they have value for the members of that society” (Cagle 2009, 25) and “are preserved because they have values” (Appelbaum 2007, 86). In heritage practice, values means “the positive characteristics or qualities perceived in cultural objects or sites, by particular persons or groups” (Mason 2002, 5), but also practices, stories and memories—in relation to social and aesthetic values often triggered experientially (Johnston 2017, 3).

The notion of (*cultural and natural*) *significance* is mentioned only once in the World Heritage Convention, in article 11 (UNESCO 1972). According to the Burra Charter (ICOMOS Australia 1999, 2) *cultural significance* “is embodied in the *place* itself, its *fabric, setting, use, associations, meanings, records, related places*

and *related objects*.” The “qualities and characteristics seen in things, in particular the positive characteristics (actual and potential)” (Mason 2002, 7) embodying cultural values are termed as attributes (UNESCO 2011). There is still no consensus on whether *cultural significance* can be intrinsic and objective (Hodder 2000) and this is mostly due to the cultural values (Pereira Roders 2013).

In my analysis I also refer to other researches focused on the Saxon communities in Transylvania. Thus, Andra Ioana Milcu et al. (2014) published a paper called “Navigating Conflicting Landscape Aspirations: Application of a Photo-Based Q-Method in Transylvania.” The research showed that while modernism produced major changes in the landscape, the population still considers it a feature that belongs to the past. Another research conducted in 2009 in Transylvania by Alexandra Viorica Dulău and Monica Maria Coroş, presented in the paper called “Is Cultural Tourism Attractive in Transylvania? A Focus on Cluj and Sibiu Counties,” showed that Transylvania is more appreciated abroad, enjoying greater fame than Romania.

The purpose of our research is the assessment of the cultural heritage left by the Transylvanian Saxons to other cohabiting ethnicities (Romanians, Hungarians), which I will call LPC, in Braşov and Sibiu counties.

The research questions are:

Which are the cultural values that LPC associate with the cultural heritage of the Saxons?

How do LPC assess the patrimonial features of the Saxon landscape which marked the cultural landscape they lived in?

TABLE 1. THE LIST OF THE SAXON HISTORICAL MONUMENTS CLASSIFIED IN THE NATIONAL AND UNESCO CULTURAL HERITAGE

Locality	Monuments	Age
Biertan	Biertan fortified church ^a	15 th century
Cârța	Cistercian abbey ^b	13 th –15 th centuries
Hălchiu	Evangelical church ^b	15 th –18 th centuries
Hărman	Fortress church ^b	13 th century
Hosman	Fortified church ^b	13 th century
Mălâncrav	Fortified church ^b	14 th century
Prejmer	Fortress ^a	13 th century
Sânpetru	Sânpetru fortress, peasant fortress ^b	13 th –15 th centuries
Şelimbăr	Fortified church ^b	13 th century
Vulcan	Vulcan fortified church ^b	13 th –16 th centuries

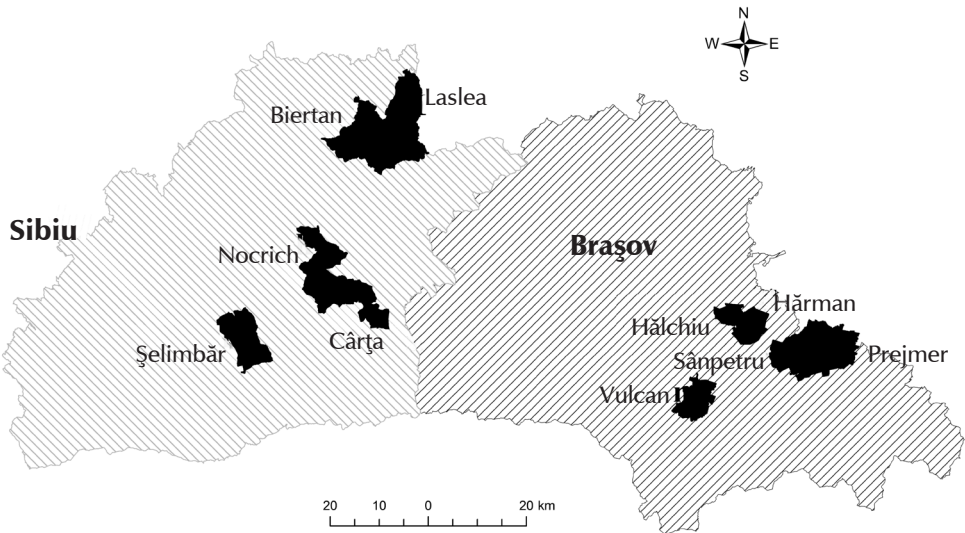
^a Registered in the UNESCO World Heritage List.

^b Registered in the National Cultural Heritage List.

TABLE 2. LIST OF SAXON MONUMENTS ON THE NATIONAL CULTURAL HERITAGE LIST

Locality	Name	LMI Code	Dates
Hărman	Fortified Evangelical church complex	BV-II-a-A-11715	13 th century
	House, 81 Dorobanți St.	BV-II-a-A-11714	1769
Hălchiu	Evangelical church	BV-II-m-B-11709	1807
	Michael Roth House, 569 Laterală St.	BV-II-m-B-11710	1781
	Victor Colțea House, 571 Laterală St.	BV-II-m-B-11711	1773
	Peter Depner House, 124 Morii St.	BV-II-m-B-11712	18 th century
Prejmer	Prejmer rural site	BV-II-m-B-11744	13 th –19 th centuries
	House, 56 Brașovului St.	BV-II-m-B-11751	1830, 1929
	House, 57 Brașovului St.	BV-II-m-B-11752	18 th century–beginning of the 19 th century
	House, 105 Cenușii St.	BV-II-m-B-11752	19 th century
	Fortified Evangelical church complex	BV-II-a-A-11745	13 th –19 th centuries
	Barbacana (Town hall yard with enclosures), 2 Mare St.	BV-II-m-A-11745.04	16 th –17 th centuries
	Zwinger (Bakers' yard, enclosures), 2 Mare St.	BV-II-m-A-11745.05	18 th century
	Confessional Evangelical school, 8–10 Mare St.	BV-II-m-A-11746	1846–1848
House, 586 Mare St.	BV-II-m-A-11747	18 th century	
	House, 13 Pompierilor St.	BV-II-m-A-11748	1777, redone at the beginning of the 20 th century
Sânpetru	Fortified Evangelical church complex	BV-II-a-A-11817	13 th –19 th centuries
Vulcan	Fortified Evangelical church complex	BV-II-a-A-11849	13 th –18 th centuries
	Former German school	BV-II-m-B-20943	19 th century
Biertan	Biertan rural site	SB-II-s-A-12327	16 th –19 th centuries
	Fortified Evangelical church complex	SB-II-a-A-12328	15 th –17 th centuries
	Evangelical parochial house	SB-II-a-A-12329	15 th –17 th centuries, transfer 1820
	House, 25 N. Bălcescu St.	SB-II-m-B-12330	1876
Former pharmacy, A. Vlaicu St.	SB-II-m-B-12331	15 th –18 th centuries	
Cârța	Former Cistercian monastery complex	SB-II-a-A-12348	13 th century, transfer 15 th century
	Evangelical church	SB-II-m-A-12348.01	13 th century, transfer 15 th century
	House, no. 216	SB-II-m-B-12349	1827
Hosman	Fortified Evangelical church complex	SB-II-a-A-12400	13 th century–beginning of the 19 th century
Mălâncrav	Rural complex, historical center	SB-II-a-B-12415	18 th –19 th centuries
	Evangelical church complex	SB-II-a-A-12416	14 th –16 th centuries
Șelimbăr	Fortified Evangelical church complex	SB-II-a-A-12561	13 th –19 th centuries

FIG. 1. The analysis is focused on the southern Transylvanian counties of Braşov and Sibiu



Study Area

THE ANALYSIS is focused on the southern Transylvanian counties of Braşov and Sibiu (fig. 1). Statistical data taken from Varga 2002 and INS 2015 (table 3).

A basic feature of the study area is represented by the multi-ethnic diversity. Three big ethnic groups, Saxons, Romanians, and Hungarians, have been living on the same territory. In 1920 the Saxons were a majority in Şelimbăr, Hosman, Mălâncrav, Biertan, Sânpetru, Prejmer, Hărman, the other cohabiting ethnicities coming second. Only in Hălchiu, Vulcan and Cârţa the LPC were less numerous than the Saxons. From 1920 until 2011 a continuous growth of the Romanian population is noted, 19.98 times in Şelimbăr, 9.56 times in Hosman, 4.56 times in Hărman, and 3.84 times in Prejmer. In relation to the numerical evolution of the Hungarian population, a continuous decrease over the years is noticed in Hălchiu (3.48 times), Prejmer, Vulcan, Cârţa, and Hosman. On the other hand, in Hărman, Sânpetru, Biertan, Mălâncrav and Şelimbăr the Hungarian population grew, but remained proportionally modest, ranging between 138 (Sânpetru) and 42 (Şelimbăr). Unlike the LPC, the number of Saxons dramatically decreased in all 10 communities starting with 1920, up to 86.66 times in Hosman, 35.59 times in Hălchiu, and 29.43 times in Prejmer.

We shall provide here a short description of the two counties and of the communities analyzed. In *Braşov County* we looked at five communities: Hălchiu, Hărman, Prejmer, Sânpetru, and Vulcan. The settlement of Hălchiu (in the Saxon dialect Hältsdref, Haljtsdref, in German Heldsdorf, Heldesdorf, Heltesdorf, in Hungarian Höltdövény, Heltevény), is attested since 1377. In 1920 it was inhabited by 1,471 Romanians, 2,366 Hungarians and 2,171 Saxons, but by 2011 only 3,159 Romanians, 679 Hungarians, and 61 Saxons were left in the entire community. Hărman (in the Saxon dialect Huntschprich, in German Honigberg, in Hungarian Szászhermány) dates back to 1240. In 1920, it was home to 1,034 Romanians, 72 Hungarians, while the Saxon community included 1,274 persons, but in 2011 we find 4,719 Romanians, 123 Hungarians while the number of the Saxons decreased to 66. For Prejmer (in German Tartlau, in Hungarian Prázsmár), the first certain documentary attestation of the locality is from 1240. The Saxons settled on these territories and called the locality Torteln, Tartelchen (Halmaghi 2001). In 1920, the Saxon community had 2,090 persons, 1912 where Romanians, and 236 Hungarians, but in 2011 the ethnic structure showed 7,349 Romanians, 154 Hungarians, and 71 Saxons. Sânpetru (in the Saxon dialect Pittersbarch, in German Petersberg, Petersdorf, in Hungarian Barcaszentpéter), was attested in 1240. In 1920, the Saxon community had 1,183 persons, living alongside 942 Romanians and 47 Hungarians, but in 2011 the Romanians were in the majority, with 4,204 people, the Hungarians were 154 in number, while the Saxons had decreased to 84. The settlement of Vulcan (in the Saxon dialect Wulkendref, in German Wolkendorf, in Hungarian Volkány, Szászvolkány) was attested in 1377. In 1920, in Vulcan there were 2,115 Romanians, 52 Hungarians and 1,152 Saxons, and in 2011 we find 4,122 Romanians, 26 Hungarians, while the number of Saxons had dropped to 69.

In *Sibiu County* we analyzed five communities: Biertan, Cârța, Mălâncrav, Hosman, and Şelimbăr. Demographically, these villages follow the pattern of those in Braşov County. The village of Biertan (in the Saxon dialect BIRTHÄLM, Bierthalmen, Bierthalm, in German BIRTHÄLM, BIRTHALMEN, in Hungarian Berethalom) was attested in 1283 (Nägler 2003). In 1920, the village had 1,232 Saxons, 955 Romanians, and 49 Hungarians but by 2011 the Romanians were 1,854, the Hungarians 91, and the Saxons 112. Cârța (in the Saxon dialect KIERZ, Kierts, in German Kerz, in Hungarian Kerc) dates from 1202. There were 462 Germans in the village in 1920, 489 Romanians, and 8 Hungarians, while in 2011 there were 793 Romanians, 7 Hungarians and 41 Saxons. Mălâncrav (in the Saxon dialect MALEMKREF, Malemkrox, in German Malmkrog, Mallenkrag, Halbenkragen, in Hungarian Almakerék) was mentioned in documents for the first time in 1305. In 1920, 841 Germans were registered, living along-

side 394 Romanians and 15 Hungarians, but in 2011 there were 1,952 Romanians, 34 Hungarians, and 80 Saxons. Hosman (in the Saxon dialect Hultsmänjen, Hultsmoien, in German Holzungen, Holzmannthal, in Hungarian Holcmány), belongs to the commune of Nocrich (in the Saxon dialect Löschkirch, in German Leschkirch, Löschenkirch, in Hungarian Újegyház) and dates from 1319. In 1920, the community consisted of 252 Romanians, 30 Hungarians and 520 Saxons. In 2011 the statistics registered 2,410 Romanians, 9 Hungarians and 6 Saxons. Şelimbär (in the Saxon dialect Schällembrich, in German Schellenberg, in Hungarian Sellenberk) dates from 1323. In 1920, the Saxon community had 601 persons, sharing the village with 325 Romanians and 4 Hungarians, while in 2011 there were 6,496 Romanians, 42 Hungarians, and only 51 Saxons.

Research Methods

THE RESEARCH methods employed included questionnaires and statistical analysis.

The questionnaires (see annex). The qualitative assessment of significance is quite necessary in such an approach (Kapelouzou 2012, 177). Consequently, questionnaires were applied to the resident population with ages between 15 and 88. In each of the Braşov and Sibiu counties, 185 questionnaires were applied, amounting to a total of 370. For a better relevance of the assessment process, of the cultural significance of the Saxon cultural heritage and of its values, we interviewed people belonging to other ethnicities. Questions Q1–Q9 assessed features belonging to the Saxon material patrimony: spatial organization, buildings and structures, the panorama of the landscape, the symbolical value of the monuments in the patrimony, and questions Q10–Q16 assessed the immaterial features: the cultural traditions, land use, the feeling of belonging, the identification with the living space. The research method was a qualitative one, with several variants (Jaba and Grama 2004) involving a qualitative answer: very much, a lot, relatively, not at all, and very little. The questions or statements of the questionnaire include sufficient explanatory information to rule out the risk that the interviewed population doesn't understand its meaning. Also, we have grouped the interviewed persons in three age categories: 14–35 years, 36–60 years, and over 61 years because:

The age category 14–35 years includes generations without the experience of a long life lived in the multicultural framework of the local landscape. They saw the landscape in the present stage, with a low persistence of the analyzed

features, they see the past through the tales of others, not being directly involved in the past, in its evolution or transformation. From another point of view, they are the beneficiaries of a fragile cultural landscape.

The age category between 36 and 60 years is represented the generations which lived/worked together with the Saxon ethnics for a longer period, have a long life experience in the multi-ethnic and multicultural space analyzed, and are able to see all differences between the past and the present.

The age category included between 61 and 88 years is formed by the generations which lived for their whole life together with the Saxons, in the period when the Saxons had a vital role in perpetuating the Saxon features of the settlement.

Statistical analysis. The data obtained as a result of applying the 370 questionnaires were processed with the help of the SPSS 20 program. The statistical analysis consisted in calculating the following indexes: the frequency of the scores given to each landscape features and the Pearson coefficient. In the statistical analysis I have also considered the age criterion. In the statistical analysis, the validation of the work hypotheses is mandatory. As a result, the *age* related hypothesis was issued.

WORKING HYPOTHESIS: there is a correlation between the *age* group of the interviewed persons and the quality answer variants granted to the features of the analyzed cultural landscape. This is the void hypothesis H_0 . In case it is not validated with the help of the Pearson correlation coefficient I shall accept the alternate hypothesis H_1 , meaning its opposite (Leech, Barrett, and Morgan 2005). For the analysis of the Pearson correlation coefficient we used the module *Analyze–Correlate–Bivariate Correlation*. The variables used in the analysis are: the age of the LPC interviewed persons and the quality answer variants (not at all, very little, relatively, a lot, very much). Significance coefficient: A significance test can be undertaken to derive a P value for the correlation coefficient, with statistical hypothesis testing (Sedgwick 2010). If the probability is lower than the significance coefficient ($p < 0.05$) then the correlation coefficient is significant statistically. The Pearson correlation coefficient (r) takes values between -1 and $+1$ (Rumsey 2016), indicating the power and direction of the linear association between two variables, the sign “ $-$ ” indicates an inversely proportional association between variables, while “ $+$ ” indicates a directly proportional one. The working hypothesis is true and validated if there are significant correlation coefficients at the 0,05 and 0,01 threshold of the two tailed significance tests with flag significant correlation.

TABLE 3. THE ETHNIC STRUCTURE OF THE POPULATION BETWEEN 1920 AND 2011

Locality	1920			1966			1992			2002			2011		
	Ro	Hung.	Saxons	Ro	Hung.	Saxons	Ro	Hung.	Saxons	Ro	Hung.	Saxons	Ro	Hung.	Saxons
Hălchiu	1,471	2,366	2,171	3,133	1,867	1,635	4,103	1,299	275	3,122	742	106	3,159	679	61
Hărman	1,034	72	1,274	2,953	171	1,162	3,873	128	242	3,955	113	102	4,719	123	66
Prejmer	1,912	236	2,090	5,621	368	1,810	7,780	278	225	7,612	216	101	7,349	154	71
Sânpetru	942	47	1,183	2,586	71	1,103	2,856	107	319	3,125	92	137	4,204	138	84
Vulcan	2,115	52	1,152	4,417	113	1,082	5,171	47	199	4,120	34	103	4,122	26	69
Biertan	955	49	1,232	1,166	131	811	1,050	62	282	2,726	99	130	1,854	91	112
Cârța	489	8	462	818	5	488	785	11	205	834	14	47	793	7	41
Mălâncrav	394	15	841	770	25	711	564	16	241	560	9	145	1,952	34	80
Hosman	252	30	520	678	4	439	565	1	43	691	5	88	2,410	9	6
Șelimbăr	325	4	601	765	9	754	1,670	18	73	1,919	16	33	6,496	42	51

Results

LANDSCAPE MATRIX. The matrix (table 4) explains the three stages regarding the assessment of the cultural significance of the Saxon landscape through the questionnaire method.

a. Which are the features of the Saxon heritage that we are assessing? In our case, we are talking about material (spatial organization of the area of the village, the Saxon buildings and structures, the panorama) and immaterial features (the cultural traditions, the manner of land use, memory, the feeling of belonging, the identification with the living space).

b. Which are the significant features of the heritage? The tangible features of the heritage in question are: the specificity of the area of the village as conceived and traced by the Saxons, with their traditional manner of building the settlements starting from the 12th–13th centuries (presently that structure has become the historical center of the settlements), the structure of the settlement, the architecture of the houses, the beauty and symbols of the communities. So, in this stage, we associated aspects of value to each feature of significance.

c. Assessing degrees of cultural significance according to value qualifiers. Which is the cultural significance of the analyzed attributes? This will show which features and aspects of the values are the most significant, if the Saxon heritage has lost its meaning and significance for the present population. The relationships between aspects and qualifiers of value offer an image on the perceptions of significance.

The significance coefficient for the attributes of the material and immaterial patrimony.

From a total of 16 assessed attributes, according to the *frequency* index (table 5), I note that the answer variant *a lot* registers the higher values for: Panorama (51.6%), Cultural traditions/Age of the village (45.9%), Church and fortified city (41.9%) and Manner of land use—Agricultural practices (40.8%). A high cultural significance registers two attributes of the material heritage and two immaterial ones. The index of the *frequency* of the answer variant *a lot* registers high values for: the Structure of the settlement (44.9%), the Architecture of the houses (44.6%), the Saxon monuments (42.2%), the Saxon tourist objectives and the Cultural heritage (41.6%), as well as Memory (41.4%). From the subjects' point of view, the material patrimony has a higher importance than the immaterial one.

The Pearson correlation coefficient (*Analyze–Correlate–Bivariate Correlation*): the results obtained have confirmed the working hypothesis, as the Pearson correlation coefficient registered values between the 0,05 and 0,01 threshold in 11 cases.

The working hypothesis was validated for 13 questions: Q1, Q2, Q3, Q4, Q5, Q8, Q9, Q11, Q12, Q13, Q14, Q15, Q16, and 28 values of the Pearson correlation coefficient were classified in the significance threshold, indicating the existence of correlations between the qualification type answer and the age of the interviewed person (table 6). The two variables (the quality type answer and the age of the interviewed person) are dependent in these cases.

For example: in Q1 two strong significant correlations were registered, a positive one between the variables A lot and age ($r=.158$, $p=0.02$) and a negative one Relatively ($r=-.179$, $p=0.001$). In Q2, together with the age of the interviewed person, the percentage of the answers also grew a lot ($r=.129$, $p=0.013$) and inversely proportional for the relative, the correlation being strongly negative ($r=-.117$, $p=0.025$). In Q3 only one strongly negative correlation is registered, inversely proportional, as the percentage of those who appreciate the architecture of the house very little grows, as the age of the subjects decreases ($r=-.123$, $p=0.018$). The Pearson coefficient indicated a strong positive coefficient for Q11, it increases the proportion of the qualification A lot ($r=.132$, $p=0.011$) with the increase in the age of the interviewed person. For Q12 two Pearson correlations were registered: a positive one which increases the preference for the qualification A lot ($r=.118$, $p=0.023$), together with the increase in age, and a negative one, increasing the preference for the answer variant Very little ($r=-.136$, $p=0.009$) together with the decrease in the age of the interviewed persons. For Q13 there is a powerfully negative Pearson correlation ($r=-.102$, $p=0.049$), an increased preference for the answer variant Not at all together with the decrease of the age of the interviewed person. For Q14, 2 Pearson correlations were registered between the age and the answer

variants Very little ($r=-.135$, $p=0.009$), and A lot ($r=.118$, $p=0.024$). For Q15 the variables Relatively and Age are dependent according to the correlation coefficient ($r=-.129$, $p=0.013$), and for Q16, the maximum 4 correlations were registered, two positive, Very little ($r=.109$, $p=0.035$), A lot ($r=.126$, $p=0.016$), and two negative, Not at all ($r=-.107$, $p=0.039$), and Relatively ($r=-.134$, $p=0.010$).

TABLE 4. LANDSCAPE MATRIX OF THE SAXON CULTURAL HERITAGE IN THE PERCEPTION OF THE LPC

Associated value	Landscape element area	Feature	Attribute
Historical	Process of the anthropogenic action/material patrimony	Spatial organization	Specificity of the area of the village (Q1), Structure of the settlement (Q2)
	Process of the anthropogenic action/immaterial patrimony	Cultural traditions/age of the village population	Documentary attestation (Q10)
Patrimonial	Visible material area/Material patrimony	Buildings and structures	The architecture of the houses (Q3), Church and fortified citadel (Q4), Saxon monuments (Q7)
Identity	Visible material area/Material patrimony	Buildings and structures	Saxon monuments (Q7), Specifics of the area of the village (Q1), Structure of the settlement (Q2)
Spiritual	Visible material area/Material patrimony	Buildings and structures	Church and fortified citadel (Q5)
Economic	Visible material area/Material patrimony	Buildings and structures	Cultural heritage (Q9)
	Process of the anthropogenic action/immaterial patrimony	Manner of land use	Agricultural practices (Q11), Traditional land use (Q14)
Aesthetic	Visible material area/Material patrimony	Panorama	Beauty (Q6)
Symbolical	Area of the invisible experience/Material patrimony	Saxon tourist objectives	Church, museum, citadel (Q8)
Communication in the mother tongue	Oral traditions/Immaterial patrimony	Multiculturalism/multilingualism	Speaking various modern languages and dialects (Q12)
Memorial	Area of the invisible experience–mental space/Immaterial patrimony	Memory	Memory (Q13)
Feelings	Area of the invisible experience–mental space/immaterial patrimony	Sense of belonging and identification	Identification with the space (Q15), Feeling of belonging to a community (Q16)

TABLE 5. FREQUENCY INDEX FOR THE QUALITY ANSWER VARIANTS

Attribute	Not at all	Very little	Relatively	A lot	Very much
Specificity of the area of the village (Q1)	5.1	4.6	23.5	40.8	25.9
Structure of the settlement (Q2)	3.2	4.6	12.2	44.9	34.9
The architecture of the houses (Q3)	2.2	3.5	14.9	44.6	34.9
Church and fortified citadel (Q4)	12.7	5.9	13.0	32.2	35.7
Church and fortified citadel (Q5)	3.0	4.9	12.2	37.6	41.9
Panorama (Q6)	0.5	2.2	8.1	37.6	51.6
Saxon monuments (Q7)	0	4.3	18.9	42.2	34.3
Saxon tourist objectives (Q8)	3.0	3.2	17.6	41.6	34.6
Cultural heritage (Q9)	4.3	10.5	14.6	41.6	28.9
Cultural traditions/Age of the village (Q10)	1.9	3.2	10.3	38.4	45.9
Manner of land use—Agricultural practices (Q11)	1.4	2.7	17.0	37.3	40.8
Cultural traditions—Multiculturalism (Q12)	3.2	5.1	20.8	40.8	30.0
Memory (Q13)	4.6	8.9	25.9	41.4	19.2
Manner of traditional land use (Q14)	14.1	8.1	23.2	34.9	20.5
Sense of identification with the space (Q15)	5.1	4.3	17.0	39.7	33.2
Sense of belonging (Q16)	6.2	5.9	18.9	36.8	31.9

TABLE 6. PEARSON CORRELATION BETWEEN TWO VARIABLES:
QUALITY TYPE ANSWERS AND THE AGE OF THE INTERVIEWED PERSON

Assessed attribute	Correlation/age	Not at all	Very little	Relatively	A lot	Very much
Specificity of the area of the village (Q1)	Pearson correlation	-0.091	-0.101	-.179 ^c	0.098	.158 ^c
	Sig. (2-tailed)	0.080	0.052	0.001	0.060	0.002
	N	370	370	370	370	370
Structure of the settlement (Q2)	Pearson correlation	-0.088	-0.084	-.117 ^b	0.018	.129 ^b
	Sig. (2-tailed)	0.092	0.106	0.025	0.734	0.013
The architecture of the houses (Q3)	Pearson correlation	-0.027	-.123 ^b	-0.084	0.058	0.059
	Sig. (2-tailed)	0.600	0.018	0.105	0.269	0.259
Church and fortified citadel (Q4)	Pearson correlation	-0.070	-.162 ^c	-.107 ^b	0.099	.110 ^b
	Sig. (2-tailed)	0.181	0.002	0.040	0.057	0.034
Church and fortified citadel (Q5)	Pearson correlation	-.126 ^b	-.181 ^c	-.214 ^c	.125 ^b	.130 ^b
	Sig. (2-tailed)	0.016	0.000	0.000	0.016	0.012
Panorama (Q6)	Pearson correlation	-0.030	0.026	0.045	0.040	-0.066
	Sig. (2-tailed)	0.561	0.614	0.386	0.447	0.203
Saxon monuments (Q7)	Pearson correlation	. ^a	-0.025	-0.070	-0.006	0.083
	Sig. (2-tailed)		0.632	0.182	0.910	0.112
Saxon tourist objectives (Q8)	Pearson correlation	-0.056	-.103 ^b	-.150 ^c	.144 ^c	0.029
	Sig. (2-tailed)	0.280	0.047	0.004	0.006	0.576
Cultural heritage (Q9)	Pearson correlation	0.052	-0.048	-0.063	.113 ^b	-0.064
	Sig. (2-tailed)	0.321	0.358	0.225	0.030	0.216
Cultural traditions/Age of the village (Q10)	Pearson correlation	-0.057	-0.093	-0.063	0.067	0.014
	Sig. (2-tailed)	0.277	0.074	0.226	0.198	0.789
	N	370	370	370	370	370

Manner of land use (Q11)	Pearson correlation	-0.007	-0.059	-0.057	-0.078	.132 ^b
	Sig. (2-tailed)	0.889	0.255	0.274	0.137	0.011
Cultural traditions (Q12)	Pearson correlation	-0.058	-.136 ^c	-0.066	.118 ^b	0.020
	Sig. (2-tailed)	0.263	0.009	0.206	0.023	0.697
Memory (Q13)	Pearson correlation	-.102 ^b	-0.063	-0.006	0.090	-0.005
	Sig. (2-tailed)	0.049	0.225	0.912	0.085	0.917
Manner of land use (Q14)	Pearson correlation	-0.073	-.135 ^c	-0.064	0.066	.118 ^b
	Sig. (2-tailed)	0.160	0.009	0.223	0.205	0.024
Sense of identification with the space (Q15)	Pearson correlation	-0.089	0.005	-.129 ^b	0.084	0.056
	Sig. (2-tailed)	0.089	0.929	0.013	0.105	0.281
Sense of belonging (Q16)	Pearson correlation	-.107 ^b	.109 ^b	-.134 ^c	.126 ^b	-0.015
	Sig. (2-tailed)	0.039	0.035	0.010	0.016	0.777

^a. Cannot be computed because at least one of the variables is constant (is 0 constant).

^b. Correlation is significant at the 0.05 level (2-tailed).

^c. Correlation is significant at the 0.01 level (2-tailed).

Discussion

1. WHICH ARE THE CULTURAL VALUES THAT THE LPC ASSOCIATE WITH THE CULTURAL HERITAGE OF THE SAXONS?

THE ASSESSMENT of the cultural significance of the Saxon cultural patrimony has a dose of subjectivism, being influenced by the changes in time and the particular cultural, intellectual, historical and psychological frames of reference held by specific groups (Darvill 1995, 40). In order to eliminate some of this subjectivism, the target was formed only by the LSP. The analysis of the questionnaires shows that the LPC grant the cultural heritage of the Saxons a wide range of values, as follows:

a) *Aesthetic value*. This value is on the first place, being preferred by 51.6% of the subjects *very much* while 37.6% appreciate it *a lot*. The panorama of the landscape has an *aesthetic value* as the subjects consider it beautiful. This value is unanimously preferred by the LPC no matter their age, having an important contribution to the “sense of wellbeing” (Mason 2002, 8).

b) *Historical value* occupies the second place in terms of preference, 45.9% appreciate it *very much* and 38.4% *a lot*. The cultural traditions, cluster arrangement, historical age of the settlements (UNESCO 1972), or the historical events occurred in the analyzed area are appreciated unanimously by the LPC, no matter the age.

c) *Patrimonial value*. The church and fortified citadel have a patrimonial value for the LPC. The patrimonial values occupy the 3rd place in the top of preferences of the subjects, as 41.9% appreciated very much the church and the fortified

citadel and 37.6% a lot. The LPC regret the loss of ancestral agricultural practices but, at the same time, they admit not being attracted by this field of activity. A special situation is registered in the Mălâncrav village in the county of Sibiu, where the geographic isolation, the existence of a numerous Saxon community, the work of an Evangelical priest and of the Mihai Eminescu Trust association contributed to the preservation of agricultural traditions. The Saxon houses have a high density in the territory, being included in the movable patrimony. For example: in Hărman a house from 1769 is preserved, in Hălchiu, 3 houses are from 1773–1781, in Prejmer 7 houses from 1777–1848, in Biertan a parochial house from the 15th–17th century, while Cârța also preserves a house from 1827.

d) *The identity value* is appreciated a lot by 42.2% and very much by 34.3%. The historical nucleus of the analyzed Saxon villages, except for Șelimbăr and Cârța, conserves this ethnical structure very well. The preservation of the authenticity, integrity and identity value have allowed the inclusion of Saxon houses, churches and fortified citadels on the list of the National and UNESCO Cultural Heritage, so 8 of the 10 communities have nationally classified monuments and two benefit from international protection. The cultural baggage (Hart 1998, 3) “of a social group influenced the form, presence and structure of the settlements as the members of the community had their own ideas about the particular form the constructions should have, the manner in which they should look, the particularities reflect exactly their own ideas, visions, experiences.” In daily life, the population assigned a functionality to the forms (ibid.), and as the function and form of the construction were intimately connected, they practically built the landscape as a result of a functionality.

e) *The symbolic value* is appreciated by 42.2 % of the subjects *a lot*. The Saxon tourist objectives have become the symbol of the villages, also for the LPC. The fortified churches and citadels of Prejmer, Hărman, Biertan, Mălâncrav, and the Cistercian abbey of Cârța stand out in this regard. The LPC assign a symbolical value to the cultural heritage of the Saxons, as this is the most valuable resource of the community, which made them touristically famous, nationally and internationally.

f) *Economic value*. Through the touristic capitalization of the heritage of the Saxons, the LPC gain financial income and, in this case, the patrimony has an economic value (Mason 2002, 12). The cultural heritage of the Saxons represent a source of income for the budget of the community, for example the Local Council of Prejmer is involved together with the Evangelical Church in the annual organization of the Foshing Festival. Still, there are major differences in terms of the touristic capitalization between the rural landscapes of Prejmer, Hărman, Biertan, Cârța, or Mălâncrav, which became popular tourist destinations, while Sânpetru, Hălchiu, Hosman and Vulcan do not manage to attract visitors. The

LPC appreciated very much (40.8%) that in the past the Saxons, through their traditional activities (growing plants, animal husbandry, crafts) brought economic prosperity to the settlements.

g) *Memorial value*. The LPC appreciate elements in the materially visible area (panorama, buildings/structures) of the human action processes (spatial organization) as they have memorial value and remind them *a lot* of the Saxons, as 41.4% of the subjects declared. Still, a slight decrease in the appreciation of the population together with age is noticed for the memorial value of the settlement, as 25.9% of the subjects are indifferent to this aspect. There is the risk that together with the change of the generations, this memorial value will decrease.

h) *Multiculturalism*. Although the Saxon dialect tends to disappear from the study area, as well as the German language, the linguistic multiculturalism is appreciated *very much* by 30% of the subjects and *a lot* by 40.8%. I notice that the above represent 70.8%.

i) *Spiritual value*. Theoretically I had expected for the Saxon citadels and fortified churches to have a spiritual value only for the segment of the population which belongs to the Evangelical denomination. Although the people we interviewed ones belonged to other denominations (mainly Orthodox, Catholics and Pentecostals), the LPC positively appreciate the spirituality of Evangelical sanctuaries. The fact that 67,9% of a population of another religion appreciate the Evangelical church of the local landscape denotes the inter-confessional respect and the solidity of the interethnic relationship which grew in time in the community.

j) *Identification with the living space*. Identity as a social value can only be shared in close relation with the heritage spaces (Johnston 2017, 7). This connection actually includes the individual experience with the landscape, as Johnston also emphasized, the relation between the individual and the space/the individual and the environment includes the relations between the heritage and identity, the nature of shared memory and processes of remembering, and the private and public qualities of heritage (Johnston 1992, 10). Although the analyzed villages no longer have a cultural life as intense as in the past, the number and frequency of the cultural events decreasing dramatically, and group cohesion decreased in favor of individualism, still we have been pleasantly surprised by the LPC who identify with the environment they live in a proportion which is not to be neglected, of 39.7%. The explanation consists of the fact that the higher the feeling of wellbeing of the population, the more it influences the identification of the population with the environment. Also, the feeling of wellbeing and the identification with the environment can be influenced by the most appreciated value of the landscape—the beauty of the panorama to which the tourist recognition is added, etc. It is hard to imagine that a population would identify with a landscape declared unattractive.

k) *The sense of belonging/attachment*. Much has been said about that collective attachment to a place that embodies meanings and values that are important to a community or communities, noting that this encompasses a basis for identity, distinctiveness, belonging and social interaction and accommodates forms of memory, oral history, symbolism and cultural practice (Jones and Leech 2015, 13–14; Jones 2016, 3). Although the interviewed population doesn't belong to the ethnic group which laid the foundation of the landscape in which it lives, still it manifests a special sense of belonging (31.9 % have chosen very much and 36.8% a lot). The attachment to that place refers to aspects related to affiliation, the importance of the place for the ordinary or various forms of affective attachment. The attachment of those that live in localities of national importance is much higher than those of other anonymous localities. The sense of belonging doesn't depend only on the social factors or on the quality of the individual, but also on the quality of the landscape.

2. HOW DO THE LPC ASSESS THE PATRIMONIAL FEATURES OF THE SAXON LANDSCAPE WHICH MARKED THE CULTURAL LANDSCAPE THEY LIVED IN?

EVEN IF the Nara Document on Authenticity (1994) indicated that “values vary from culture to culture, and therefore cultural heritage must be evaluated according to the culture to which it belongs,” I have chosen to assess the cultural heritage of the Saxons from the LPC point of view, in the context in which “the landscape is in the common patrimony of all inhabitants” (European Landscape Convention 2000; Faro Convention 2005). The values change in time, being strongly influenced by contextual factors such as the social, economic and cultural ones, which deeply influenced the Saxon communities leading to the possibility of conflicts between the parties in the local environment. In this case, although the interviewed resident population doesn't belong to the German ethnicity whose cultural heritage we are assessing, the interviewed persons positively appreciated all features. The interviewed persons are considered part of it due to the cohabitation in time together with the Saxons and the interethnic relations. The positive values obtained reveal that there are no conflicts in the analyzed landscape. The positive assessment the Saxon cultural patrimony presently enjoys indicates that the LPC do not refer to another set of values, closer to the times they live in, being deeply attached to the local environment.

According to Appleton (1975, 296), original landscape *appreciation* derives from the respondent's on site experiences, it can evolve with physiological and even sociological age (Aoki and Kitamura 2001, 114–122). The landscape preferences could be influenced by the identities of human group (nationality, ethnicity, living environment, gender and age) (Tips and Savasdisara 1986, 225; Takayama et al. 2012, 404), and by individual characteristics (social status, per-

sonal history, educational level and professional interests, hobbies) (Aoki 2007, 181).

A variation of the cultural significance of the Saxon cultural heritage is noticed according to the age of the interviewed person. Therefore, we listed the LPC preferences according to the age criterion (table 7).

The generation over 60 years old (group III) appreciates *very much*: the space structure, the layout of the Saxon houses in the historical center of the settlement (attached to one another, with the facade towards the sun), the specificity of the area of the village, the fortified church and citadel, the Saxon tourist objectives, the cultural traditions related to the age of the population, the agricultural practices of the old Saxons, the manner of land use, they have a powerful attachment to the community they live in and identify with the living space. There is no major difference between the two generations in granting the score *a lot*, as its frequency is between 38.7% and 38.4%.

The age group II, between 36 and 60 years old, appreciates *very much* the following attributes of the landscape: *beauty* (55.1%), *architecture of the houses* (40.6%), *historical identity value* (42.1%), *economic value* of the cultural heritage (34.8%) and the *symbolic* one (34.5%) .

The young population segment, age up to 35 (group I), registers higher percentage values than the other age categories *for all the three negative qualifications: not at all, pretty little and relatively* except for Q7.

The results are not surprising for I consider that this age segment presently lives in communities whose cultural diversity has drastically decreased. The intensity of the relations and of the interethnic exchanges decreased, the Romanian population became the majority one, and this age category no longer had the opportunity to experiment the multi-ethnic cohabitation. For example, in 2011, in Prejmer, the Saxons represented only 0.93% of the total population and the Hungarians 2.03%, having practically a marginal role in the community, being close to assimilation. In the past, the cohabitation involved a socio-cultural interaction between the three numerically significant ethnic groups, which shared/used the same territory, they continued to keep their linguistic, religious, cultural identity also assimilating a series of elements belonging to the LPC. Between 1920 and 1966 a form of ethnic syncretism developed, no ethnic group being assimilated (Gordon 1961). Presently, the past cohabitation conditions are no longer met, the percentage of the minorities is insignificant in relation to the majority, as they are assimilated. The subjects appreciated the mosaic of cultural elements in the analyzed space as a whole, according to their personal experience. The young generations tend not to appreciate the cultural heritage of the Saxons as they practically lack the experience of interethnic cohabitation. From this point of view, Transylvania represented an exemplary model of the intereth-

nic relations (Pinter et al. 2005), a pluri and multicultural region par excellence, of which the Romanian society is still proud.

TABLE 7. INDICATOR FREQUENCY OF THE ANSWERS PER AGE GROUPS

Feature	Attribute	Age	Not at all	Very little	Relatively	A lot	Very much	
Spatial organization	Specificity of the village area	Q1	< =35	7.7	7.0	30.3	38.7	16.2
			36- 60	2.9	4.3	25.4	38.4	29
			>= 61	4.4	1.1	10.0	47.8	36.7
Spatial organization	Structure of the settlement	Q2	< =35	4.2	6.3	16.2	47.2	26.1
			36- 60	3.6	5.1	11.6	40.6	38.4
			>= 61	1.1	1.1	6.7	47.8	43.3
Buildings and structures	Architecture	Q3	< =35	2.8	7.0	16.9	45.1	28.2
			36- 60	2.9	1.4	14.5	40.6	40.6
			>= 61	0	1.1	12.2	50	36.7
Buildings and structures	Church and citadel	Q4	< =35	14.6	11.7	19.0	24.8	29.9
			36- 60	12.1	2.9	8.6	41.4	33.6
			>= 61	10.8	2.2	10.8	29	47.3
Buildings and structures	Church and citadel	Q5	< =35	5.6	9.9	21.8	28.2	34.5
			36- 60	2.2	1.4	5.8	49.3	40.6
			>= 61	0	2.2	6.7	34.4	55.6
Panorama	Beauty	Q6	< =35	0.7	1.4	9.2	37.3	51.4
			36- 60	0.7	2.9	5.8	35.5	55.1
			>= 61	0	2.2	10.0	41.1	46.7
Buildings and structures	Saxon monuments	Q7	< =35	0	6.3	23.2	44.4	25.4
			36- 60	0	2.2	15.9	39.9	42.0
			>= 61	0	4.4	16.7	42.2	36.7
Buildings and structures	Tourist objectives	Q8	< =35	4.2	4.9	23.2	34.5	33.1
			36- 60	2.9	2.9	15.9	46.4	31.9
			>= 61	1.1	1.1	11.1	45.6	41.1
Buildings and structures	Cultural heritage	Q9	< =35	3.5	12.7	16.9	39.4	27.5
			36- 60	5.8	9.4	15.9	34.1	34.8
			>= 61	3.3	8.9	8.9	56.7	22.2
Cultural traditions/ age of the village	Age of the population	Q10	< =35	2.8	5.6	13.4	36.6	41.5
			36- 60	1.4	1.4	8.0	40.6	48.6
			>= 61	1.1	2.2	8.9	37.8	48.9
Manner of land use	Agricultural practices	Q11	< =35	0.7	3.5	20.4	42.3	33.1
			36- 60	2.2	2.9	15.9	38.4	39.1
			>= 61	1.1	1.1	13.3	27.8	55.6
Cultural traditions– multiculturalism	Multiculturalism	Q12	< =35	4.2	9.9	24.6	35.2	26.1
			36- 60	3.6	1.4	18.1	42.0	34.8
			>= 61	1.1	3.3	18.9	47.8	28.9

Feature	Attribute	Age	Not at all	Very little	Relatively	A lot	Very much	
Memory	Memory	Q13	< =35	7.0	8.5	23.9	40.8	19.7
			36- 60	4.3	10.9	29.0	37.0	18.8
			>= 61	1.1	6.7	24.4	48.9	18.9
Manner of land use	Land use	Q14	< =35	18.3	13.4	23.2	30.3	16.9
			36- 60	11.6	5.1	24.6	39.1	19.6
			>= 61	11.1	4.4	21.1	35.6	27.8
Feeling of identification with the space	Feeling of identification with the space	Q15	< =35	7.7	3.5	21.8	34.5	31.7
			36- 60	3.6	5.1	16.7	42.0	31.9
			>= 61	3.3	4.4	10.0	44.4	37.8
Feeling of belonging	Affiliation to the community	Q16	< =35	9.9	2.8	22.5	32.4	32.4
			36- 60	4.3	5.8	21.7	36.2	31.2
			>= 61	3.3	11.1	8.9	44.4	32.2

Conclusions

THE KNOWLEDGE of the cultural significance of the Saxon heritage from the point of view of the cohabiting population is very useful for the public authorities in the decision making process and in the drafting of public strategies.

The perceptions and manner in which the landscape is appreciated constantly changes according to the changes in living conditions and values. The results of our research show that the LPC grant a special importance to the Saxon cultural heritage, the cultural significance indicator being high for the analyzed landscape features, from panorama, spatial organization, buildings and structures, cultural traditions, manner of land use, memory, to the feelings of identification with the space and of belonging to the community. The special cultural significance of these features is due to the cultural values possessed.

Although a series of contextual factors, social, economic and cultural in nature, deeply marked the Saxon communities, there was the probability that the LPC would no longer give special importance to the Saxon cultural patrimony, that there would be major conflicts between the local ethnic groups, but this was not the case. Although the interviewed resident population does not belong to the German ethnicity whose cultural heritage we assessed, the people interviewed positively appreciated all the attributes of the material and immaterial heritage. The persons interviewed are part of the landscape due to the cohabitation over time alongside the Saxons and to the interethnic relations.



Annex. Questionnaire

How much do you value your village.	Not at all	Very little	Relatively	A lot	Very much
1. I love the manner in which the Saxon houses are laid out (attached to one another, with the facade towards the sun).					
2. I like the manner of spatial organization of the village's streets (with 20–30 m wide streets, drainage ditch in front of the gate, green area in front of the gate) as it reminds me of the Saxons.					
3. I value the architecture of the houses (the form of the roof, the form of the gate) as it gives authenticity to the village, makes it unique.					
4. The church and the fortified citadel have a spiritual value for me.					
5. The church and the fortified citadel have a patrimonial importance for me.					
6. The village panorama is beautiful.					
7. For me, the Saxon architectural monuments (church, city, listed houses) in my village reflect a historical identity.					
8. The Saxon tourist objectives have a symbolical value for me (meaning they became the symbol of the village in which you live, even if you have a different ethnicity).					
9. The cultural heritage of the Saxons in your village contributes to the tourist development of the community.					
10. I value that I live in a village with an old documentary attestation, the result of an old cultural Saxon tradition.					
11. I appreciate the fact that in the past the Saxons economically developed the village due to the agricultural practices they had and which established its foundation.					
12. I like the multicultural nature of the settlement (the fact that various languages and dialects are spoken, including the Saxon dialect and the German language).					
13. Together with the decrease in the number of Saxons in the ethnic structure, the village presently achieved a memorial value, which I appreciate.					
14. I regret the manner of traditional land use in the time of the Saxons.					
15. I identify myself with the village I live in.					
16. I have the feeling I belong to the community I live in.					

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Abstract

An Assessment of the Saxon Cultural Heritage by Other Cohabiting Ethnic Groups in Southern Transylvania

Transylvania, the biggest historical province of Romania, located in the center of the country, is remarkable for its great cultural diversity. On this territory, several ethnic groups lived in harmony for several centuries, three of them with a significant population: Romanians, (Transylvanian) Saxons, and Hungarians. A special peculiarity of this multi-ethnic community consists of the fact that the three ethnic groups did not form territorial enclaves, but lived together, while preserving their cultural identity and traditions. Our survey is focused on these multi-ethnic communities in southern Transylvania, especially in the counties of Braşov and Sibiu. Presently they benefit from a valuable cultural heritage. The purpose of our research was to assess the Saxons' cultural heritage in relation to the cohabiting population (LPC). The results of the survey revealed the fact that the Saxons' cultural heritage is positively appreciated by the LPC, being assigned a various range of cultural values. The positive appreciation the Saxon cultural patrimony presently enjoys indicates that the LPC do not relate to another set of values closer to the times they live in, being deeply attached to the local environment.

Keywords

cultural heritage, cultural landscape values, Saxon people, Transylvania