

THE RELATIONSHIP BETWEEN ARCHEOTOURISM AND OTHER TYPES OF HISTORICAL CULTURAL NICHE TOURISM

PETROMAN IOAN*¹, PETROMAN CORNELIA¹, VĂDUVA LOREDANA¹,
IOSIM IASMINA¹, MARIN DIANA¹

¹*Banat's University of Agricultural Sciences and Veterinary Medicine "King Michael I of Romania" from Timisoara, Faculty of Management and Rural Tourism*

*Corresponding author's e-mail: i_petroman@yahoo.com

Abstract. Site archeology includes a series of sites where research is carried out by specialists in the field, excavations, open-air museums, and centers for presenting events related to archeology and which through their diversity determine the reorientation of tourist flows to these destinations. Archaeotourism, as a subtype of cultural tourism, uses as resources, the natural and architectural heritage, existent in a certain area and promoted by the discoveries of the site archeology. Practicing this form of tourist together with other modern forms with which it is related involves the intervention of an intermediary to highlight the archaeological resource through research, the existence of classical or new archaeologists and their desire to train, understand and know the meanings of natural or anthropic archeological heritage. There are multiple relationships depending on the nature of tangible and intangible resources, between archeotourism and ecumenical tourism, historical culture, rural and agrotourism on the farm. Visiting sites is influenced by a number of positive or negative factors that increase or decrease their attractiveness as tourist destinations.

Key words: site, historical cultural tourism, archeotourism, impact

INTRODUCTION

Archaeological tourism or archeotourism [13,16] is a form of niche tourism, a subtype of historical cultural tourism and has been practiced since immemorial times, when people eager for knowledge came into contact with Greek and Roman culture, its practice meaning a guided tour of the historical, cultural, architectural resources of major interest existing in certain areas [3,11,12]. Archaeological tourist resources or site archeology includes a series of sites where research is carried out by specialists in the field, excavations, open-air museums, centers for presenting events related to archeology [9] and which through their diversity determine the reorientation of flows to these destinations.

Today we cannot talk about archeotourism or archeological site tourism if in that area it does not take place:

- the intervention of an intermediary/researcher to highlight the site, the architectural ensemble through research: attestation, architecture, history, construction technology, conservation;
- the existence of archaeologists willing to travel to these destinations under certain conditions;
- the desire to train, understand and know the meanings of the natural or anthropic archaeological heritage;

Archaeological sites with vocation open to the practice of archeotourism need to be promoted, which can be done:

1. by personal presentation:
 - through cultural events;
 - special events;
 - guided tours;
 - tours with site researchers.
2. by non-personal presentation:
 - with the help of brochures;

- infoarcheotourism;
- printed guides and promotion maps;
- road signs;
- museums;
- billboards and banners [1,7].

The presentation of archeological sites is deficient for non-specialist archaeotourists if it is done by specialists in the field, archaeologists, architects, historians, due to the high terminology and the multitude of data obtained from the research from a historical cultural point of view because it can transform the architectural area into exclusive tourist enclaves to the detriment of the inherent meaning of the living heritage of the archaeological site [1,8,9].

RESULTS AND DISCUSSIONS

We find that there are multiple relationships between archeotourism and other modern types of historical cultural tourism:

- archeotourism and ecumenical tourism, an opinion shared by other researchers in the field (Koren-Lawrence & Collins-Kreiner (2019), because both use as resources:
 - a) tangibles, artifacts, specific objects of worship, worship structures, fortified basilicas, temples dedicated to pagan deities (Venus, Mars);
 - b) intangibles, religion, Christian, mosaic, Hindu, Muslim, specific agro-pastoral traditions with fixed or variable date, birth customs, wedding, passing, multiculturalism, language and community celebrations, literature, music.
- archeotourism and cultural tourism whose sub-type is, metal processing, pottery hearths, earthmoving tools, wool processing, hides, milk preparation;
- archeotourism and rural tourism, ethnography and folklore, gastronomy, food processing technologies, vernacular architecture;
- archaeotourism and agritourism on the farm, animal production systems, sheep measurement, transhumance, construction systems, huts, construction materials, working tools and measurement.

For the locals from the areas that have archeological sites in their areas, the implementation of modern forms of cultural tourism such as archeotourism can have advantages but also disadvantages both for their conservation and for the local community [2,10,17]:

- **benefits**
 - *Economical*:
 - increasing shopping and employment opportunities in the hospitality industry;
 - increase in tax revenues and individual revenues;
 - infrastructure development;
 - development of local craft industries;
 - improving the passenger transport infrastructure;
 - public utilities.
 - *Socio-cultural*:
 - increasing the demand for exhibitions with objects, artifacts;
 - development of cultural programs related to the site: theater, music, customs;
 - historical educational-cultural facilities;
 - recreation opportunities;
 - facilitating the educational experience through contact with visitors;
 - improving the quality of life;
 - preservation of sites, fortifications, buildings and historical monuments;
 - promoting the intercultural exchange of locals and archaeologists.

- *disadvantages:*

- creating an inauthentic popular culture if the management is not respected in the archeological site;
- increasing the cost of living by increasing property taxes;
- increasing the level of agitation in the community and in personal life;
- increased traffic and overcrowding if tourist flows are not directed depending on the level of reception of the site;
- unfavorable effects on the environment, ecosystems, extinction of some species plants, disturbance of wild animals and birds during the mating season;
- increasing the price of goods and services, land and housing;
- increasing the tension between tourists and locals.

There are multiple reasons that reduce the number of visitors to archeological sites with ecumenical resources, although the relation between archeotourism and ecumenical tourism and the other forms of tourism listed above are known. The main reasons would be:

- the existence of armed conflicts in the area of sites of ecumenical and historical cultural interest located in rural areas and beyond;
- due to the state of degradation some ecumenical objectives, dwellings, temples through site management it is forbidden to visit them by ecumenical archaeologists, they being intended only for research, conservation by specialists;
- changing the degree of perception and profile of archaeologists as follows:

1. the classical archaeotourist, is homogeneous, visits these places to be able to say that he was there, likes these sites as tourist attractions, likes to travel to ecumenical-religious sites, says that he knows the history and religious culture of the inhabitants of these areas, serves meals at the restaurant, shows superiority;

2. the new archaeotourist is a hybrid, he visits these places because they are fashionable, he likes physical exercises and nature, they are intensely promoted, he likes to be brave because he knows them, he does not damage them, he likes adventure, experiences something new, serves local products, shows understanding;

The practice of the new historical ecumenical and cultural archeotourism, depending on the profile of consumers, according to the unanimous opinion [5,18], is possible when:

- the environment and the culture of the destination are key elements of the holiday;
- archaeotourism production is oriented through consumer;
- personalized services at sites are offered within economies of scale;
- archaeologists are ecumenical, cultural-historical, educated, experienced, flexible travelers, oriented towards a natural or anthropic archeological destination
- the holiday is flexible and at a competitive price;
- the holiday is sold to individuals.

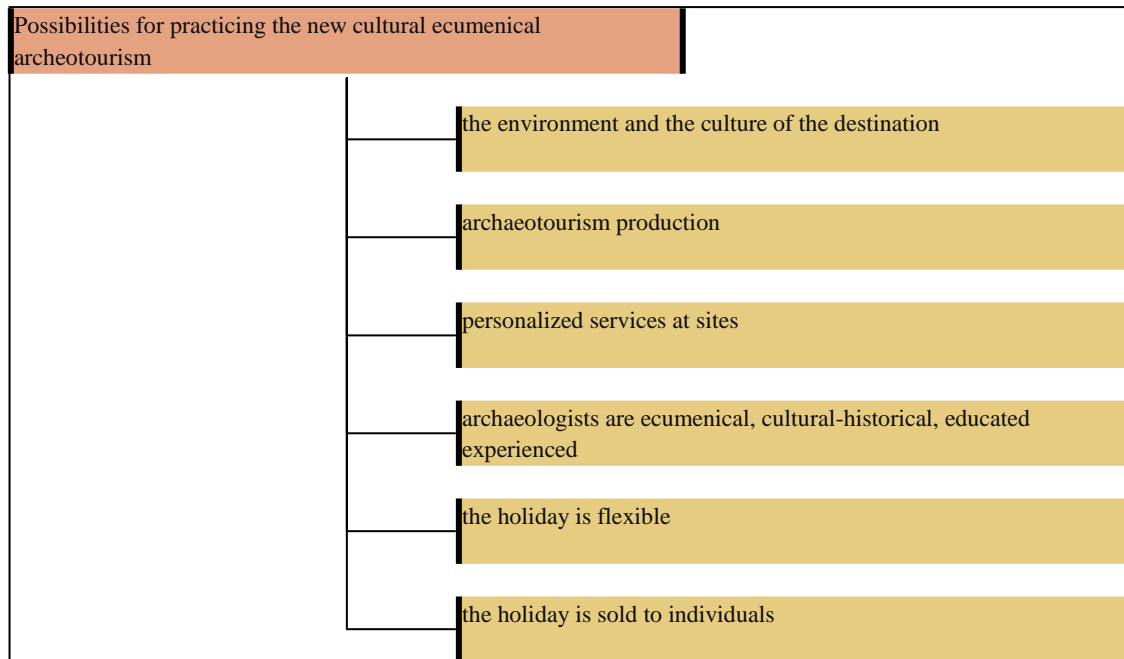


Figure 1. Possibilities for practicing the new cultural ecumenical archeotourism

However, the visit of archeological sites regardless of the relations between the modern forms of tourism practiced, archeotourism and ecumenical tourism, archeotourism and cultural tourism, archeotourism and rural tourism or farm archeotourism and agrotourism, is influenced by a series of factors [14] which determines them:

- to visit the ecumenical archeological sites, former temples, sacrificial sites, basilicas, places of worship, fortified churches:
 - a). the authenticity, sincerity of the experience and the historical accuracy of the presentation;
 - b). irreplaceable memorable experiences;
 - c). the nostalgic consumption of the past - through romance;
 - d). the meanings of identity - the proliferation of identity and symbolic values as a means of social cohesion.
- to hesitate the ecumenical and cultural historical archeological sites:
 - a). location in areas hard to reach, mountains, necropolis;
 - b). the atypical structure of the monument;
 - c). the temporary nature of outdoor exhibitions;
 - d). non-acceptance of archaeologists due to archaeological sites;
 - e). informal facilities, physical access - lack of attractiveness;
 - f). proximity to other tourism products.

An explanation of practicing more or less these modern forms of tourism, that are in a close relationship with each other, all being subtypes of cultural tourism, could be in the unanimous opinion of us and other researchers that, given the history and past of the archeological site regardless of its nature [12,15]:

- has always been perceived as suitable only for educational purposes;
- visited only by people with some training in the field - classical archaeotourists;
- reserved only for young people specializing in archeology, geography, and history and conducts study trips there.

Some researchers from the field of tourism [4,13] consider that the non-introduction of some sites in tourist destinations has meant their re-burial, their ignorance,

which archaeologists consider the process of preserving their potential, due to their inestimable value, protecting them from degradation, by non-integration in tourist routes. Other researchers [6,10] deplore the fact that new archaeologists have turned their backs on this form of tourism, due to the lack of interest in archaeological sites located in hard-to-reach areas, conflict and without transport infrastructure.

CONCLUSIONS

The practice of this modern form of niche cultural tourism, archeotourism, in correlation with other subtypes of tourism, ecumenical, historical cultural, rural or agrotourism is possible only if we take into account the profile of consumers of such forms, because the environment and culture are key elements of any holiday, the productions being oriented to consumer, through personalized services on sites.

There are many reasons that reduce the number of visitors to archaeological sites:

- the existence of conflicts,
- degradation of some objectives and

changing the perception of archaeologists or increase their number in the case of new archaeologists who visit these places because they are fashionable, they like to say that they know, they like adventure, they does not damage them, they experience something new, they serve local products at the table and they show understanding about these destinations.

REFERENCES

- [1]. **ABABNEH A.**, 2017, Situational Analysis of Archaeological Sites Interpretation Based on Al Examples from Jordan, *Archaeologies*, 13(2), 278-305. DOI: 10.1007/s11759-017-9318-6
- [2]. **AL-SAAD S., AL-ORAINAT L., AL-BADARNEH M., AL-MAKHADMEH A.**, 2018, Residents' Perceptions Towards Tourism and its Impacts on their Quality of Life in Aqaba City, *Human and Social Sciences*, 45(1), pp. 229-244
- [3]. **BOUKAS N.**, 2008, Cultural Tourism, Young People and Destination Perception: A Case Study of Delphi, Greece, PhD. Thesis. Exeter: University of Exeter
- [4]. **DAVIDESCO A.**, 2019, Reburial of Archaeological Sites, PhD. Thesis. Ramat Gan: Bar-Ilan University
- [5]. **GOUS I.G.P., ROBERTS J.J.**, 2010, Can Biblical Archaeological Sites Be Regarded as Destinations for the “New Tourist”? *Journal for Semitics*, 19(1), pp.128-139
- [6]. **KOREN-LAWRENCE N., COLLINS-KREINER N.**, 2019, Visitors with Their “Backs to the Archaeology”: Religious Tourism and Archaeology. *Journal of Heritage Tourism*, 14(2), pp. 138-149
- [7]. **MARIN DIANA, PETROMANCORNELIA, PETROMAN I., BĂLAN IOANA, CIOLAC RAMONA, DINCU ANA MARIA, DUMITRESCU CARMEN, LOZICI ANA**, 2013, The rol of non-agricultural activites in rural area development, *Lucrări Științifice Management Agricol, Seria I* 15(4), 77
- [8]. **MARIN DIANA, PETROMAN I., PETROMAN CORNELIA, BĂLAȘA MIHAELA, CSAHOLCZI A.**, 2015, Study on specific activities of agrotourism, *Research Journal of Agricultural Sciences* 47(4)
- [9]. **MELGAREJO A.M., LÓPEZ I.S.**, 2017, Relaciones entre Turismo y Arqueología: el Turismo Arqueológico, una tipología turística propia, *PASOS. Revista de Turismo y Patrimonio Cultural*, 15(1), pp. 163-180

- [10]. **PETROMAN CORNELIA**, 2015, Typology of tourism destination, Scientific Papers Animal Science and Biotechnology 48(1), pp. 338-242
- [11]. **PETROMAN CORNELIA, PALADE S., PETROMAN I, POPA DANIELA, ORBOI DORA MANUELA, PAICU D., HEBER LOREDANA**, 2010, Managerial strategies for the conservation of rurality in rural tourism, Scientific Papers Animal Science and Biotechnology 43(2), pp. 420-422
- [12]. **PETROMAN I., SAVA CIPRIANA, VĂDUVA LOREDANA, MARIN DIANA, PETROMAN CORNELIA**, 2020, Modern form of historical cultural tourism- case study, Quaestus Multidisciplinary Research Journal, 16, pp. 91-104
- [13]. **PETROMAN I., MARIN DIANA, PETROMAN CORNELIA**, 2015, Bazele Turismului, Editura Eurostampa, Timișoara
- [14]. **RECUERO VIRTO, NURIA BLASCO LÓPEZ, FRANCISCA GARCÍA DE MADARIAGA J.**, 2011, Identifying Motivations of Archaeological Sites Visitors. Cuadernos de Estudios Empresariales, 21, pp. 97-113
- [15]. **SHIONG P.K., ABDULLAH A.R.**, 2017, Factors Influencing Archaeological Tourists' Behavioral Intentions: A Conceptual Framework. Journal of Tourism, Hospitality & Culinary Arts, 9(1), pp.1-10
- [16]. **SRIVASTAVA S.**, 2015, Archaeotourism: An Approach to Heritage Conservation and Area Development. Global Journal of Engineering, Science & Social Science Studies, 1(2), pp. 31-42
- [17]. **VĂDUVA LOREDANA, PETROMAN CORNELIA, PETROMAN I.**, 2018, Genealogical tourism a modern form of alternative tourism in Banat. Agricultural Management - Lucrări științifice, Seria I, Management Agricol 20(1)
- [18]. **VĂDUVA LOREDANA, PETROMAN CORNELIA**, 2017, Ecumenical tourism in Banat, Agricultural Management- Lucrări Științifice, Seria I, Management Agricol 20(1)