

THE PROMOTION OF HISTORICAL CULTURAL TOURISM IN TIMISOARA AND THE IMPLICATIONS OF THIS PROCESS ON THE LOCAL ECONOMY

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Abstract: *Because the choice of a cultural-historical destination is most often made according to the availability of human and natural resources, of transport and its implications, the convenience of travel, quality of travel, cost and duration of travel, services offered, and safety and security of travel through cultural tourism well-managed history can contribute to the development of local economies, by diversifying its niche forms and promoting those products with a tourist vocation, which cover an unlimited variety in terms of the concept of multiculturalism, existing in this study area, Timisoara, the European capital of culture, through the multitude of premieres, the resources that can be used to practice a multitude of forms of tourism such as: historical cultural tourism, business tourism, urban tourism, ecumenical tourism or combined forms of tourism depending on the level of tourists training and the educational needs, entertaining and recreational activities.*

Key words: *economy, tourism, culture*

INTRODUCTION

Tourism as an important part of national economies can be defined as follows:

1. conceptual, meaning describing what exactly this phenomenon consists of;
2. technically analyzing the number of tourists in a certain destination, their distribution according to age, sex, religion, education, occupation, place of work, place of residence, which allows measuring the volume;
3. economic-the contribution of the value of tourism to the sustainable development of the areas. [2,5,18]

In recent decades, the cultural term has seen one of the most frequent uses:

- we live in a cultural economy and cultural policies are the subject of government activities, in which cultural diversity, cultural pluralism, access to culture and participation in culture are important cultural political objectives.
- cities are constantly revitalized through cultural development, through cultural regeneration or through cultural animation programs.
- cultural rights are now a significant aspect of contemporary citizenship rights, while cultural heritage, cultural property and the cultural landscape are preserved and protected. [1,19]

Cultural imperialism, cultural genocide, cultural tourism, cultural materialism and cultural capital all indicate the extensive use of this adjective in specialized and academic languages. [10] Whole fields of knowledge are now described as cultural. If cultural studies and cultural criticism are at the top of the list, fields such as cultural psychology, cultural history, cultural geography and cultural evolution follow closely behind as part of a more general cultural revolution in the humanities and social sciences. [5, 8,13]

Regarding the concept of culture, it covers an almost unlimited variety of components whose nature is practically universal. A solution for ordering all the component elements of the concept of culture would include - higher culture, popular culture and multiculturalism - divisible, into sub-components that allow the establishment of a typology of cultural tourism products. [4,7,9,12]

Table 1.

The components of culture					
CULTURE					
The system of symbolic meanings					
Superior culture		Folklore and popular culture		Multiculturalism	
Patrimony	Performing arts	Lifestyles	Mass culture	Language	Ethnic symbols
Art galleries Museums Historical sites	Theater The music Dance Events	Gastronomy Social environments Traditions Crafts Festivals	Shopping Movie Amusement Sports Electronic mass media Vernacular architecture	English Hungarian German Serbian	Ethnic festivals Community holidays Religious events

Source: processing by different authors

We believe that the best solution in defining culture is to opt for the three broad categories of modern use of the term: [6,14,15]

- as a general process of intellectual, spiritual and aesthetic development in which culture is mainly a sum of behaviors specific to a certain social group or the processes through which people give meaning to their own existence;
- as an indicator of a "way of life";
- as artistic intellectual, individual or group activities, within which we can distinguish a "higher" culture and a "lower" culture.

Since the presence of tourists leads to the organization of cultural events specific to tourist consumption, we are in a situation where culture as a process becomes culture as a product through tourism, without losing its initial significance due to isolation from the original social context. [11,16] The paradox lies in the fact that tourism itself threatens authenticity because those at the other end of the tourism chain (the various ethnic groups in Timisoara) produce synthetic and commercial versions of their own culture even in the architecture of human resources, used as living spaces. Moreover, some cultural products as tourist destinations can reach, over time, a certain degree of authenticity and can be accepted as "authentic" by both tourists and cultural producers. [3,17]

MATERIALS AND METHODS

Because the economic power of historical cultural tourism lies in its ability to satisfy the desire of national and international tourists, to know a certain place in a certain way that has meaning for them, a European capital of culture, which is Timisoara in the year 2023, in the framework of this scientific approach, several human resources were analyzed, which through promotion can attract a large number of visitors, by diversifying the forms of tourism and the implications of this process, on the local economy, for the development of the well-being of society and the urban landscape. Through this scientific approach, we want to promote with the help of modern forms of cultural, historical, urban and business tourism, tourist resources in Timisoara, represented by markets, palaces, banks, houses, which lend themselves to be included in the cultural-historical routes, for the practice of cultural tourism.

RESEARCH RESULTS

To promote human resources by diversifying the forms of historical cultural tourism, it is necessary to develop for the benefit of the local economy, all these components, culture as a product of the area's multiculturalism, cultural tourism, tourism and culture, tourism and cultural projects.

Looking for an answer to what is more beneficial to promote for the development of local economies, we come up with the following solutions to promote cultural resources:

a. through historical cultural tourism, the promotion of several cultures of tourism;
b. developing not only historical cultural tourism but also the culture of urban tourism;

c. the transformation of culture through tourism, into a form of capital.

Because defining the concept of historical cultural tourism is difficult, if not even impossible, because this phrase contains, in turn, two concepts that are difficult to define themselves: tourism and culture due to the high load of subjectivity. Identifying this form of tourism with the consumption of culture by tourists is equally dangerous because in this case we should find answers to equally difficult, if not even more difficult, questions:

- What type of culture is the object of historical cultural tourism?
- Can simply visiting a historical center of the European capital of culture, a vacation turn into a cultural-historical tourist experience?
- How culturally motivated are the tourists who consume historical cultural tourism?

Timisoara, the European cultural capital of culture, is the largest city from the old historical Banat and represents a multicultural city, with multiple human resources, which includes Romanian, Serbian Orthodox, German and Hungarian Catholic, Jewish, Armenian, Muslim populations of Turkish language and gypsy. Timisoara, the capital of the Banat province, was a heavily militarized fortress supported during the Ottoman period 1552-1716, but there were no administrative concerns for this territory, the lands being the property of the sultan. On this background, the active concerns of Emperor Joseph II follow, for the economic upliftment of this area integrated into the empire in 1716. His concerns will lead to:

- modernization of the fortress;
- its inclusion in the system of imperial fortifications;
- the development of manufacturing, trade and small industries.

Timisoara, the future cultural capital in 2023, a city known for its multitude of premieres, has a multitude of human resources that can be used as resources for practicing a multitude of forms of tourism such as: historical cultural tourism, business tourism, urban tourism, tourism ecumenical or combined forms of tourism depending on the level of preparation of tourists and their needs.

In Cetate neighbourhood, the oldest neighbourhood of Timisoara, there is a multitude of human resources dating back to the Carolingian period that can be used for practicing the following forms of tourism:

1. Cultural tourism using the Fama Fraternitatis Rosae Crucis dictum

The Bazaar - resource for cultural tourism

The well-known historian from Banat, a graduate of the Commercial School from Timisoara, Ludwig Aigner alias Lajos Abafi, publishes the first information in the magazine "Tortenelmi Tarsulat" from 1884, about the existence of the Rosicrucian organization in the citadel of Timisoara that had its headquarters in the former bazaar that still exists today used as a resource for the implementation of this form of tourism:



The Bazaar from Cetate neighbourhood

Source: personal album

The headquarters of this organization was in the Bazaar since 1734, the association included personalities who marked the history of Banat:

- the alchemist and the author of the work published in Vienna in 1794 "Improvement and potability of unsanitary and useless muddy waters", Baron Linden;
- the Orthodox bishop of Arad, Petru Petrovici (1733-1780);
- the canon of Cenad Vuko Branko de Pal (1725-1794);
- the abbot of Bezdin Monastery Gherasim Adamovici (1733-1794);
- the Orthodox bishop of Varset Iosif Ioanovici Şacabent (1786-1804).

We are witnessing in Timisoara during the period 1716-1797, known as the Carolingian period, when the foundations of the city's organization and design were laid, according to the principles of the European burghs, a fascinating example in which we can see the existing filiation of these personalities from Rosicrucianism and some up to freemasonry:

- from alchemy to Rosicrucianism;
- from Rosicrucianism to Freemasonry.

We are witnessing in this city of Timisoara, a city on the amber road, a conjunctural transition of this Rosicrucian conference from the initiatory order of the Rosicrucians to the first forms of organization of Masonic type lodges, known since 1776 as Zu Drei Weisse Lilien. The first Rosicrucian manifesto published in 1614 entitled Fama Fraternitatis Rosae Crucis, was a document of inspiration for the works of astronomers, mathematicians, philosophers, and chemists who later formed the Invisible College, precursor of the Royal Society.

Study of their alchemical works shows that they did not claim to have obtained gold, but rather are charged with a symbolic and spiritual alchemy, Rosicrucianism inspiring the high degrees in the Rectified Scottish Rite and the Ancient Scottish Rite and Accepted Scottish Rite. We can conclude that from the charismatic character of Baron Linden, on the structure of the Timisoara Rosicrucian circle, another personality in local and international trade J. Sauvaigne started the establishment of the first Masonic lodge in this part of the world, Zu Drei Weisse Lilien, which will have the seal consisting of:

- two interspersed triangles that define a hexagram;
- the side spaces being decorated with sun, moon, hammer, trowel and flames.

The natural questions are asked: who are the ones who gave life to this guild of builders, what jobs did they have and what were the concerns of these German, Hungarian, Romanian and Serbian speakers. We do know, however, that the seat of this conference of master builders was in the House from the Guild Tree, built in 1752 and with the motto

Viva Concordia et Lux, in Cetate neighborhood. The house was the property of the master builder Blattl, for headquarters paying a rent of 300 florins per year.

From the descriptions it follows that the location from the House from the Guild Tree, built by the master builder Lechner, was the first house used as the headquarters of a guild in Timisoara and can be a resource for the practice of cultural tourism, the existence of this symbol being in most of the cities that were part from the Habsburg Empire.



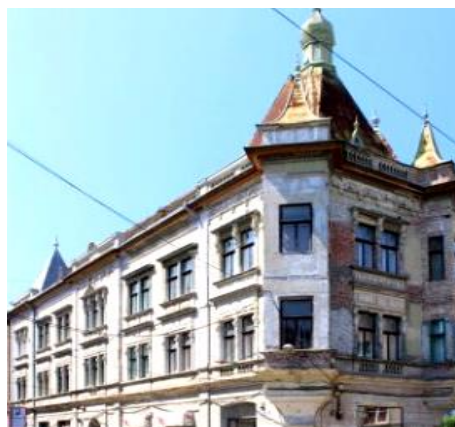
The house from the Guild Tree

Source: personal album

In 1785, when the lodge numbered 42 brothers, Masonic activities were stopped in the Empire, but much more likely it was done clandestinely. On April 3, 1786, the work of the At Three White Lilies lodge resumed in a new headquarters that corresponds to practical requirements but also with a distinctive elegance.

The Szever Papaffy Palace is a resource for the practice of historical cultural tourism. The Szever Papaffy Palace from Timisoara is located on Varoshaz Street, today Emanoil Ungureanu, it abounds in symbols such as:

- the sun symbolizing light, meaning direct, immediate knowledge acquired through revelation;
- the moon that symbolizes darkness represents knowledge through transmission, transfer, through reflection.



Szever Papaffy Palace

Source: personal album

The Szever Papaffy Palace, designed by the architect Jakab Klein, born in Subotita, stands out for its special architecture with many symbols:

- geometric figures, square, rectangle, isosceles triangle;
- zoomorphic figures, snail shell;
- anthropomorphic figures;
- vegetable figures, leaves and vines.

Located in an area with a great historical charge, close to the Transylvanian Gate, it can be included in a wide variety of tourist routes with cultural, historical and ecumenical themes.

In a symbolic sense we can say that Man, this sublime Universe, from which the divine spark has never disappeared, must work on his spirit, on the condition to become his own work, practicing a form of niche tourism in addition to **urban cultural tourism and business tourism**. One such resource is the former headquarters of the Loyd Society, where the Agricultural Exchange was located, the palace through its architecture impresses with the multitude of symbols that can be used as resources for other forms of tourism:

- proximity tourism;
- ecumenical tourism;
- masonic tourism.

The most interesting symbols are the figures;

- geometric, rhombus, square, circle;
- zoomorphs and anthomorphs, masks, statues, amphorae, pilasters, columns with different capitals;
- vegetables, stems and leaves.



Loyd Society headquarters

Source: personal album

The implementation of new modern forms of historical cultural tourism by promoting existing human resources in the former bastion city of Timisoara presupposed their inventory and readiness for those forms of tourism with the greatest impact on local economies. These human resources, monumental constructions, have on their facades a series of symbols, such as the beehive, the vine, the square and the compass, the sun, the moon, the rectangle, the Fibonacci sequence, the number Pi, infinity, not being highlighted at their true value through modern forms of niche cultural tourism. For these reasons, in addition to the known cultural routes, we propose new routes highlighting different symbols present on the buildings, for niche cultural tourists, contributing in this way to the diversification of Timisoara's cultural offer and satisfying the demand of those who want modern forms of historical cultural tourism.

CONCLUSIONS

The importance of cultural tourism in urban centers has increased the concerns for the most accurate knowledge of human resources and the existing symbols on their facades, in this context the concerns of the people from Timisoara regarding the diversification of tourist activities, urban tourism, business, educational, active, finding new Timisoara cultural destinations and the delimitation of its scope and interferences with other areas of the economy.

The choice of a destination is usually made according to the availability of resources, transport and its implications, the convenience of the trip, the quality of the trip, the cost and duration of the trip, the services offered and the safety and security of the trip. The human resources of Timisoara that we want we promote through modern forms of cultural, historical, urban and business tourism are represented by markets, palaces, banks, residential houses, which lend themselves to be included in the cultural-historical routes, for the practice of cultural tourism they are either heritage buildings but also other objects of importance to the profane world through the various symbols present in their architecture: the sun, the square, the compass, the mirror, sun disk, geometric figures and leaves and tendrils.

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