

## **DARK TOURISM SUB TYPE OF URBAN AND CULTURAL TOURISM IN BANAT**

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***Abstract:** Practicing dark tourism, subtype of cultural and urban tourism will use efficiently the natural and human resources by improving the management of information flow regarding the resources, dark destination's management, by using the best management in the critical points. Promoting this subtype of urban tourism, dark tourism in Banat, will contribute to the economic revival of some areas with tourist vocation and will highlight some human and natural dark resources, which could be capitalized with other products and tourist brands known for the researched area. For Banat tourism brand can be promoted independent dark tourist forms (dark tourism for visiting some battlefields, visiting cemeteries with monuments) or partially overlap on other forms of genealogical cultural tourism.*

***Keywords:** Banat, dark tourism, forms*

### **INTRODUCTION**

Urban tourism is a modern form of tourism, in which all tourist services are provided in urban and rural settlement by tourism companies, both for residents and for tourists arriving in areas with tourism vocations, with specific purposes: cultural, business, visiting relatives etc. [1,3,7]. The advantage of this type of tourism in general and especially in Banat, is the one of the contribution to the:

- development of tourism products and Banat brands;
- economic regeneration of the areas with tourist vocation from Banat;
- creation of new jobs in tourism;
- efficient use of natural and human resources by improving the flow of information, of the management of the destinations with tourist vocation, using the best management in the critical points;
- diversification of tourism subtypes by the emergence of some niche forms of tourism (business tourism, event tourism, dark tourism, etc.) [2,6,9,10].

This type of tourism is still hotly debated in the media and represents the subject of academic discourses from the point of view of [4,5,8]:

- dark tourism consumption;
- typology of dark tourism consumer
- the motivation of dark tourists.

## MATERIAL AND METHOD

For practicing this niche form of tourism, as a individual tourist product or with other forms of tourism, we conducted studies regarding the identification of human and natural resources with dark tourist vocation from Banat, which put them in value for economic regeneration of the area by creating new jobs in tourism.

## RESULTS AND DISCUSSIONS

Dark tourism or thanatourism means:

- visiting some places that offer, intentionally or not, representations of suffering or death as a reason to be;
- the act of traveling to visit places, attractions and exhibitions, that represent real or recreated death, suffering or macabre scenes as the main theme;
- travel associated with death, tragedy and disaster;
- visiting some places where tragedies occurred or died someone historically important and continues to have an impact on our lives;
- tourism involving travel to sites associated with death or sufferance;
- search the spaces associated with death, mental and physical pain and reliving associated events;
- religious pilgrimages made from emotional and spiritual reasons to sites associated with death and violence.

These are questions that have not yet been answered:

- If these places are visited in respect to their meaning or from the pleasure coupled to the curiosity to contemplate the macabre, the morbid?
- If the contemplation of such places and exhibitions means the contemplation of our own deaths?
- What is the role of the media in the increasing demand and consumption of dark tourism.

It is not clear yet, if dark tourism is becoming more widespread and more popular due to the growing number of attractions and dark places or due to the increasing demand of this thanatourism from consumers, inspired or not for literary sources or by the media.

For Banat tourism brand the dark tourism can take the following independent forms or overlapping, partially over other forms of cultural, genealogical tourism:

- dark tourism for visiting places of battle for liberation from communism;
- dark tourism for visit the battlefields for freedoms and national emancipation;
- dark tourism for visiting places that offer representations of sufferance and death;

- dark tourism for visiting places of some battles for liberation from Ottoman rule;
- dark tourism for visiting cemeteries with monuments of Baroque and Neo-Gothic art;
- dark tourism for visiting the tombs of some personalities;
- dark tourism for visiting the places associated with concentration camps or holocaust;
- dark tourism for visiting the places of execution of anticommunism fighters from Banat Mountains.

**Dark tourism for visiting places of struggle for liberation from communism**, can be practiced in the Timisoara City, or in other places from Banat, in places where the Revolution from December 1989 has begun. Maria Square, Victory Square - to honor those who died in the revolution or reliving those moments and contemplation the monuments, or by visiting the Revolution Museum and The Memorial Revolution Assembly, from Heroes Cemetery, by those who actually participate in the events, those willing of knowledge, of history, but also by tourists, for an experience from the most intense and can not have nothing morbid in itself, being an experience doubled by respect for those who fought with bare hands for democracy in this part of the country.

**Dark tourism for visiting the battlefields for citizen freedoms or battlefield tourism** can be practiced in combination with other forms of tourism, Mansions from Timis, Hodoni mansion visiting Hill Cross and the Obelisk, from the Duestii Noi locality (figure 1), Timis County, where the imperial troops led by Haynau general in august 9, 1849, defeat the Hungarian revolutionaries led by Bem general and put an end to the sufferance's endured by the besieged from Timisoara city.

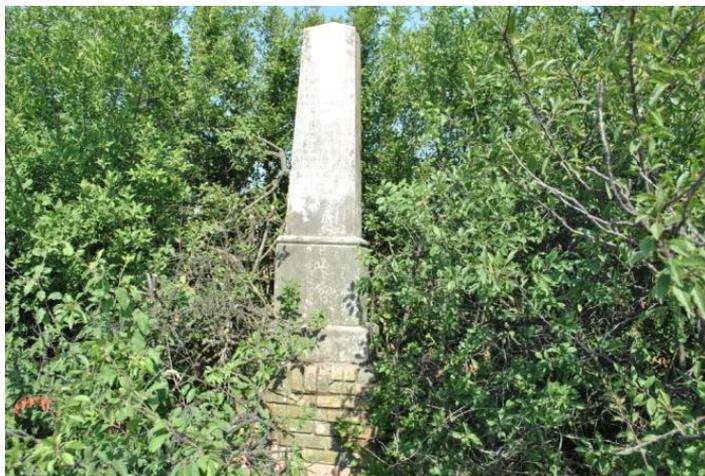


Figure 1. Monument of the 1848 Revolution Heroes from Duesti

**Dark tourism for visiting some places that offers the representations of sufferance and of death.** One such place is St. Mary's Square from Timisoara, where is the monument with the same name, built on the site where was martyred Gheorghe Doja, the leader of the peasant war from the year 1514, or Plevnei Square where is found the statue of the martyr. The monument has the shape of baldachin, built in 1906 in Romanesque style, supported by six Tuscan columns of granite, under which is found the statue of the Virgin Mary in natural size of Carara marble.

**Dark tourism for visiting places of some battles for freedom from Ottoman rule.** Such a route for Banat may be the implemented one already known the Last war with the Turks, Iotrii and Veterans Cave, described by Stoica of Hațeg but another closer to Timisoara, Turku Hill near the village Dudeștii Noi (figure 2), Becicherecul Mic after Nicolae Iorga, which can be a dark place outlining armed uprising of Christians Romanian, Serbs and Hungarians from the year 1594 led by Iogojan Gheorghe Palatici against Turks. They have perished in this uprising nearly 3,000 Christians, on this hill, where there is no sign that celebrate the sacrifice of Christians for liberation from Ottoman rule, which lasted in this region 164 years.

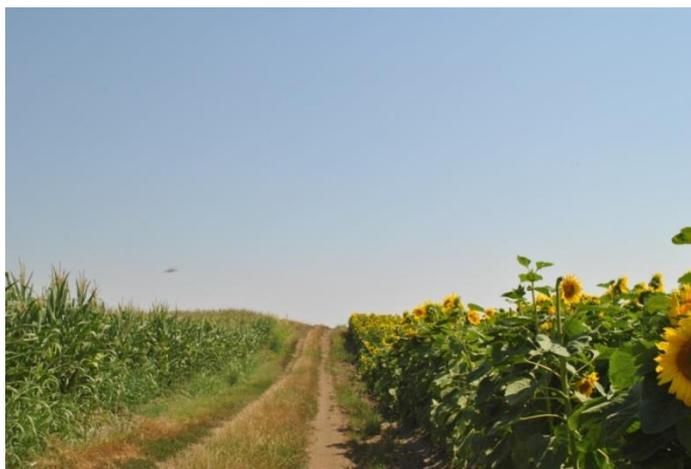


Figure 2. Turku Hill

**Dark tourism for visiting cemeteries with art monuments or cemetery tourism** emerged as a result of moving Gothic from the periphery to the center of popular culture, but has developed as a result of growing increasing interest of consumers of tourism for cultural values and civilization. Today can be promoted as a significant cultural resources, cemeteries both for local visitors and foreign tourists, because this subtype of dark tourism, causes emotion contemplating the art that they revive and offers another perspective of social and cultural history. It can admire in Heroes Cemetery, **St. Catherine Obelisk** in Baroque style, erected in 1763, on the place where since 1333 there

was a church with the same name, destroyed during the siege from 1716 by Emperor and rebuilt in the meantime.

By extending the fortifications, the church was torn down and in that place was placed the Monument, which shows a classical typology of the iconographic and decorative repertoire, having the pyramid form with three sides, the base on which the upper part rests on, with metallic crucifix, having the pyramiding shape [11,12]. The middle part is decorated with curls framing three inscriptions one with the following content in translation: **you traveler pray with all your soul for the eternal rest of those who have left this world and are buried here.** Another inscription contains waveforms and the year 1756 and the third play the construction year of the monument. The monument was badly damaged during the siege of 114 days of the Hungarian revolutionaries on Timisoara city from the year 1848, it was restored in 1853 and moved from the year 1961 in the place mentioned above. We believe that he can find the place to be highlighted near the St. Catherine's Church from Timisoara Citadel.

Another Neo-Gothic monument of 18 meters high, all the Heroes Cemetery, is the **Victory and Fidelity Monument** (figure 3), donated by Emperor Franz Josef in 1853 to the city, because the army has not made pact with the revolutionaries from 1848 and has not surrendered. The monument is in an advanced stage of degradation and had the Fidelity Statue in the middle flanked on four allegorical figures: Honor, Obedience, Vigilance, Sacrifice. It was placed in the Parade Square, at the inauguration in the year 1853, then being moved in front of the Transylvania Gate, and in the year 1969 in the Heroes cemetery from Lipovei Way [13]. Like other monuments from the Empire period we believe it can be placed in a square of the city.



Figure 3. The Fidelity and Victory monument

**Dark tourism for visiting the tombs of some Banat personalities.** They can be visited in Timisoara the graves of many personalities from all fields of science, art and culture of Joachim Miloia, first director of Banat Museum, from the Cemetery on the Cosmin Street, Virgil Birou, the author of the Banat modern novel, from thee Buzias Cemetery, Eugen Tudoran literary critic of Sirianu Rusu Cemetery, Török Janos of father electric street lighting in Timisoara, the mayor of the city, from Heroes cemetery or at Lugoj the graves of Coriolan Brediceanu or Ion Vidu and of many personalities from several Banat places located on different trails.

**Dark tourism places for visiting the associated places related with the concentration camps or holocaust.** This subtype of tourism in Timisoara involves visiting the area where was the concentration camp from World War II from the area of Agricultural School of Aradului and The Obelisk erected in that place or Jewish Cemetery combining the mosaic tourism of visiting the three synagogues from Timisoara with dark tourism.

**Dark tourism for visiting the places where were executed the anticommunist fighters from Banat Mountains.** It can introduce in cultural tourist route that provides Banat Village Museum and The monument from Padurea Verde, as dark objective, for residents and tourists.

## CONCLUSIONS

Dark tourism in case of the tourism practiced in Banat has several independent forms or overlapping on other forms of tourism (cultural or genealogical), in this sense we can talk about practicing tourism for visiting the battle places for freedom from communism, visiting battlefields for citizens freedom and national emancipation, visiting some places that offer representations of suffering and death, visiting the places of some battles for liberation from Ottoman rule, visiting cemeteries with monuments of baroque and neo-Gothic art, visiting tombs of some personalities, visiting the places associated with holocaust concentration camps and visiting to execution places of anticommunist fighters from Banat Mountains.

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