

## MODERN FORMS OF HISTORICAL CULTURAL TOURISM - CASE STUDY

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***Abstract.** In order to practice new subtypes of historical cultural tourism, masonic tourism, dark tourism, thanatourism, Islamic tourism, we conducted investigations to highlight new cultural anthropic resources, palaces, museums, banks, profane houses, houses of famous masons, funeral monuments, represented by architectural symbols that are specific to masonry, for the practice of dark tourism, some that are also masonic but are also used in the profane world and some specific to the profane world. Based on these symbols we proposed besides the existing cultural routes, masonic, dark cultural routes for niche tourists who want to know Timisoara, exploring three, five or seven squares of, Unirii, Vlad Tepes, Sfântul Gheorghe, Libertatii, Victoriei, Huniade and Plevna but also some funeral monuments with masonic symbols from 3 cemeteries, Jewish, Heroes and Plevna, for practicing a form of dark tourism, cemetery tourism or thanatourism subtypes of historical cultural tourism, locations where events related to death for dark tourism took place, all for the purpose of highlighting and promoting these new architectural symbols, in the future cultural capital 2021, which were designed by the great architects, who lived in these lands of the Banat and are little known by the cultural tourists who want to practice these modern forms of tourism.*

***Keywords:** anthropic resources, tourism, forms, routes, Timisoara*

### INTRODUCTION

The increasing importance of cultural tourism and not only substantially increased the concerns for knowing as accurately as possible this phenomenon, in this context registering the concerns of the specialists in the field regarding the diversification of tourist activities, finding new cultural destinations, delimiting its scope and of interference with other areas of the economy. The tourist destinations know today as many forms as there are forms of tourism, defining the following areas: [1, 4, 9, 17, 18]

- separately identified and promoted as visiting places, in which the tourist products are coordinated by one or more identifiable authorities or organizations;
- coastal;
- rural areas;
- urban areas that attract classical and niche tourists to enjoy mainly the anthropic resources mainly in the small, big, capital cities of European culture and the activities related to this high culture, folklore and popular culture, customs, multiculturalism. [5, 7, 8, 14]

Choosing a destination, the capital of the culture, is most often made according to the availability of 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 future capital of culture in the year 2021 Timisoara has resources for all 3 components of the culture: [6, 12, 13, 15]

- Higher culture: heritage (art galleries, museums, historical sites), performing arts (theater in three languages, music, dance, events);
- Folklore and popular culture - lifestyles (gastronomy, social media, traditions, crafts, festivals), general culture (shopping, film, vernacular architecture);
- Multiculturalism - language and ethnic symbolism (festivals, community holidays, religious events).

Using these resources according to the profile of niche tourists, new forms of historical cultural tourism can be proposed for implementation: dark, mosaic, masonic, Islamic, wine tourism, all in order to diversify the tourist activity and to satisfy the increasingly diversified requirements of the tourists who visit this part of world, especially, Banat and Timisoara. [2, 3, 10, 11, 16]

## **MATERIAL AND METHOD**

The implementation of new modern forms of cultural tourism in the former fortress city of Timisoara implies the inventory of the anthropic resources represented by palaces, banks, residential houses that are suitable for these forms of tourism. These constructions feature on the façades a series of profane, mosaic symbols, such as the echer and compass, the sun, the moon, the rectangle, the Fibonacci string, the Pi number, the infinity, not being revealed at their true value through the modern forms of niche cultural tourism. For these reasons, on the well-

known cultural routes, we propose new routes highlighting different symbols present on the niche cultural tourist buildings, masonic cultural tourism, dark, thanaturism, Islamic, genealogical, and thus contributing to the diversification of the cultural offer in Timisoara and satisfying the demand of those who wish for modern forms of cultural tourism. We intend to elaborate for the routes proposed for implementation brochures that highlight the modern forms of historical cultural tourism proposed in the future cultural capital 2021 Timisoara.

## RESULTS AND DISCUSSIONS

Timisoara, little Vienna, the city of flowers, located on the amber road, after being liberated from Ottoman rule by the troops led by Eugen de Savoya in 1716, was conceived as a two-market bastional city, projected on a drawing.

The anthropic resources from Timisoara that we want to promote through modern forms of historical cultural tourism, are represented by palaces, banks, dwellings, monuments, which are expected to be introduced in the cultural-historical routes for practicing dark, masonic cultural tourism, are either heritage buildings but also other objects of importance for the profane world but also for masons through the different symbols present in their architecture:

- specific to the colonial masonry (Ionic, Doric, Corinthian) the sun, the moon, the echer, the compass, the mosaic pavement, the pomegranates, the symbol of infinity;
- specific to the dark tourism, funeral monuments, museums, monuments from places where events related to death have happened, Maria Square, Revolution Museum, Cemetery; [11]
- specific to the profane world and masonry, the bright delta, the mirror, the acacia leaf, the peacock, the vine;
- masonic but used by the profane world without having any connection with the masonry they could be just a coincidence and were thought by the architect as having the profane significance the eagle, owl, wheat, hive, tree of life, sunflower.

For tourists wishing for historical cultural forms of niche, masonic or dark tourism we propose to implement the following routes:

- A. A route comprising three squares: Unirii Square (Losonczy, Prince Eugen), Libertatii Square (Parade) and Saint George Square, using the symbolism of number three, which represents in Freemasonry,

the degree of apprentice, which makes three trips, beats of three times at the entrance to the temple and take three steps. The figure three is present both in the temple and in the masonic ritual three Great Lights, three colonets, three degrees, three steps and three points in triangle used in the abbreviations.

In the **Unirii Square from Timisoara**, right in the center of the square is the monument of the Column of the Plague, a flag that haunted these places which, besides the elements that give it monumentality, have specific symbols for the profane, masonic and dark worlds. It is a luminous Delta that signifies the creative divinity, the eye that sees everything and for the Masons it is placed in the temple in the center of the East, above the venerable Master of the Masonic Lodge. The pigeon in the early masonry is considered a symbol of Noah's messenger; he represents for the profane world the purity and innocence and is often represented wearing the olive branch as it is shown in figure 1. Also in this square among the buildings with a special architecture, the Dom, Baroc Palace, Bruck House, we notice on a building the same luminous Delta, shown in figure 2.



Figure 1. Light Delta and the pigeon on Plague Column from Unirii Square



Figure 2. Light Delta - Unirii Square Building

In **Libertatii Square**, at the House with Atlantis, as profane and masonic architectural symbols and dark places, we notice the two ionic columns, representing Wisdom, corresponding to the first Little Light and the Venerable Master of the Lodge. For the practice of dark tourism you can visit the 1989 Revolution Museum and the place in front of the Garrison where the first heroes of the Revolution from December 1989 were shot.



Figure 3. Ionic columns - The house with Atlantis from Libertatii Square

In **St. George's Square**, at the Szana Palace, we notice the Doric columns, which for the Freemasons signify the Force, corresponding to the second Little Light, that is the First Supervisor and on the building of the Agricultural Credit Bank the following masonic and profane symbols:

- **Owl** - the emblem of the Athenian Goddess, wisdom for the profane, symbol of prudence and wisdom who dominates the darkness for masons. Even though it is not a purely Masonic symbol, its ability to discern wisely in the dark has made it a Masonic symbol;
- **Mirrors** - they are attributes of the Truth, of the awakened consciousness, giving them access to the very essence of what they reflect in order to offer the possibility of a first confrontation, that of themselves. The mirror becomes a means of self-knowledge by allowing each individual to deepen their eyes in its waters, to discover, evaluate and realize the imperfections that must be removed;
- **Three windows** - represented by masons in the apprentice's picture one in the East, another in the Midwest and another in the

West. At Midnight there is no window because there the Sun does not send rays, for these reasons we consider that the window should be thought of as a symbol in correlation with light. The fact that access to it remains hidden evokes silence and secrecy, essential in the preparation of the apprentice mason;

- **The circle with tangents**- represents for the Freemasons the line that separates the duty of a Freemason to the Great Architect of the Universe, to people. The two parallel and tangent lines symbolize the patrons of the Masonic Order: Saint John the Evangelist and Saint John the Baptist;



Figure 4. Symbols - Agricultural Credit Bank - St. George's Square

**B.** Route comprising five squares: Unirii, Vlad Țepes Square, St. George's Square, Libertatii Square and Victoriei Square, which includes resources for practicing masonic and dark tourism:

On the proposed route next to the described squares will be added two more, this starting after leaving the Unirii Square with **Palanca Street** where on one of the buildings we notice the presence of **the sun** which for the profane world is the star that does give light and heat and for Masons represents the First Supervisor symbol of the heart that pulsates heat, symbol of the Knowledge, especially of the direct, immediate and intuitive. The **luminous delta** is also well represented on the **Church from Vlad Țepes Square**, both as a masonic and profane symbol as it is seen in figure 5.



Figure 5. Light Delta, the church from Vlad Tepeș Square

From Vlad Tepeș Square, tourists will travel to Proclamatia Street from Timisoara, where they will discover the following symbols:

- at Ciobanu Palace, the duties - **the work**, symbol for the profane but also Masonic, which is the main reason for those who attend the Masonic lodges, because the work of a Freemason never stops.
- Klein Eugen Palace, - **full moon**, the night star for the profane who patronize fertility and vegetation and is the protagonist of a repeated resurrection. For Masons it represents the Second Supervisor, being the symbol of indirect, discursive and reflective knowledge.
- The Monument of the Heroes of the Revolution of 1989, for the dark tourism with its self-contained form, thanaturism - the place where events related to death occurred;



Figure 6. Full Moon - Klein Palace

- Deschan Palace, built in 1735 - columns with Corinthian capital, representing for the Freemasons the Beauty, corresponding to the third Little Light meaning the Second Supervisor



Figure 7. Corinthian columns - Deschan Palace

- The Roman-Catholic Episcopal Palace - **the horn of abundance**, which for the profane is a **solar symbol** that signifies power, fertility, abundance and spiritual purity. For Masons the horn of abundance **is a sacred symbol**, the Cup of libations, with the sweet and bitter drink signifies the respect of the oath given at the time of initiation into the Order.

In **St. George's Square**, at the Szana Palace we can see **the columns with Doric capital** and on the building of the former Agricultural Credit Bank masonic and profane symbols that were presented in the three-market route. Here you can remember about the Sultan's Great Mosque for tourists consuming Islamic tourism. In **Libertatii Square**, there are profane and masonic architectural symbols but also places where death events have taken place as resources for dark tourism. For Islamic tourism the old Ritual Baths and the place of the old cemetery from the Islamic period where today the Fountain of Heroes fallen in revolution (Alba Iulia street) can be prevented.

**In Victoria Square**, dominated by the Opera (the balcony from which the claims of the revolutionaries were exposed - dark tourism) and the Metropolitan Cathedral, the palaces designed by the city's great architects, the Szechany Palace abound in some symbols of profane and masonic sources:



- **The wheat spike** that signifies the hard work and the road to light, the grain introduced into the earth reached the dark sprouts, develops and tends to reach the light, the sun, developing as a spike;
- **Vine** is considered a sacred plant, wine being the drink of the gods and according to the Bible the human soul. In the Universal Masonic Chain the grape beans represent the Brothers from the Masonic Workshop.
- **The eagle** is the symbol of power, present in many myths, legends or religions.

In **Huniade Square**, is found the oldest castle of the Hunians, its plan perfectly overlapping to the Belt of the Horizon, the tourist objective having the position of the Sirius star, the oldest from the constellation of the Dog and the three geometric tracing centers form the Golden Triangle, perfectly matching to the constellation which overlaps the plan of the fortress. In this place you can practice in addition to historical cultural tourism and modern forms of masonic cultural tourism, dark, the monument dedicated to the heroes of the revolution next to the museum, being an important resource for this form of tourism.

A. Route comprising seven squares: Unirii, Vlad Tepes, St. George's Square, Libertatii Square, Victoriei Square, Huniade Square, to which Plevna Square is added.

In **Plevna Square**, as symbols we note the following profane and masonic symbols present on profane buildings or houses of masons, founding members of Masonic Lodges:

- **Owl**, profane and masonic symbol;
- **The dragon** as guardian of the hidden treasures for the profane and for the Masonic, heavenly, ordaining and creative power that represents the royal function and the rhythms of life that guarantee order and prosperity, being associated with the royal art in the Universal Masonic Chain.
- **The tree of life** that interconnects all forms of creation, the Light and the Cosmos being the symbol of the constantly evolving life, ascending Earth-Heaven, representing the death-regeneration cyclicity. The tree of life facilitates the communion between the three levels of the cosmos: underground (roots), the surface of the earth (trunk, branches), sky (top branches).
- **Music** - the art of harmonies for the profane by the proportional mathematical combination of the medium and

low acute sounds and for the masons the learning of the Concord;

- **Peacock** - a profane and masonic symbol, symbolizing the Almighty Eye through the feathers of the tail, but also the solar disk being a symbol of immortality, the tail also evoking the sky with stars;
- **The Lion** - a solar symbol of the embodiment of power and wisdom, expressing the authority and invincible strength of the human spirit.



Figure 8. Profane and Masonic symbols from Plevna Square

**B. Dark route.** This form of tourism proposed for implementation comprises self-contained subtypes that have been presented or partially overlap with other modern forms of cultural, genealogical tourism:

- **battefield tourism** - the site of battles for the liberation of the city of Timisoara from Ottoman domination, the Bastion of the fortress, the Huniade Castle;
- **cemetery tourism** in:
  - a). Heroes cemetery: for Masonic tourism Masonic Temple, Eternal Fire, Light Delta, full moon. For the dark tourism, the monuments of Saint Elizabeth, Victoria and Fidelity, the funeral monuments of some profane or masonic personalities whose symbols are acacia leaf or echer and compass at the degree of companion or master;



Figure 9. Symbols for practicing cemetery tourism

- b). Jewish Cemetery for Dark Tourism, Mosaic Tourism and Masonic Tourism, Root Tourism, Funerary Monuments, Crypts (Adolf Vertes, Venerable Master of the Losonczy Lodge founded in 1899, President of the Neologic community from the Fortress), the funeral monument of Ledvai Miklos first notary of the County Timis, a publicist, historian who wrote 4 volumes about the noble families in the county and a translator who has the form of a high obelisk made of rough stone on which at the top is a polished black marble cube.
- c). Russu Sirianu Cemetery profane monuments of true personalities, works of art, or masons with masonic insignia;
- **modern thanaturism** implies for niche tourists visiting places related to death, exhibitions of the sacrifice (Museum of the Revolution). In Maria Square, the Monument of the Virgin Mary, erected on the place where the martyrdom of the Peasant War leader from 1514 Gheorghe Doja took place and in Plevna Square the monument of the same hero, but also the monuments dedicated to the Heroes of the Revolution of December 1989 on the routes proposed by us for the modern forms of historical cultural tourism.

## CONCLUSIONS

Cultural tourism is that type of tourism in which the tourist looks at what he sees in a systematic way, the new routes proposed for implementation, in an attempt to structure what he sees with the help of sets of cultural values, profane, masonic, mosaic, locations dark, Islamic to make the experience of what he sees.

For the development of modern tourism a primary role rests with the cultural factor, obviously through the new cultural tendencies of diversifying the tourist offer and offering consumers new modern forms of historical cultural tourism. Tourists visiting the future cultural capital 2012 Timisoara is offered in addition to classical cultural tourism new opportunities: mosaic tourism, masonic tourism, dark tourism, modern thanaturism, Islamic tourism by highlighting some cultural resources of heritage, which are highlighted by the symbols existing in their architecture and their architectural style, because Banat and Timisoara is

the region where the most fruitful interference between Romanian and European traditions took place between the Romanian, German, Hungarian and Serbian cultures, Roman Catholic and mosaic.

The implementation of new modern forms of historical cultural tourism will determine at the municipality level the changes in the territorial profile and the increase of the attractiveness as an international tourist destination due to the diversity of the anthropic resources.

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