

## MOSAIC TOURISM SUBTYPE OF ECUMENICAL CULTURAL TOURISM

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**Abstract:** *The main anthropic resources for practicing this form of cultural niche tourism, the mosaic tourism in the territory of the historical province Banat from Romania are the synagogues, schools, museums, banks, monument houses, ritual baths, or places of eternity, true symbolic institutions, religious centers and religious centers and of community interest raised during the dramatic and historical exile of the descendants of Avram and Moses. The highlighting of these mosaic resources due to their stylistic diversity indicates a multiculturalism typical of the Jewish world, of the vernacular architecture of wood and stone, together with the spiritual wealth of Romanians, Germans and Hungarians in this multicultural space, which is the Banat mountain and plain, part of the current territory of Romania. By implementing of a mosaic tourist route in Banat we want to promote the mosaic tourism resources in order to highlight and understand how the Jewish population living in these places raised their prayers and communion places in accordance with the economic power in a certain period of time, along with other outgoing Christian and cultural places in rural localities, small towns and cities such as Buziaș, Lugoj, Caransebeș, Reșița or Timișoara.*

**Key words:** *cultural tourism, mosaic tourism, resources, Banat*

### INTRODUCTION

The integration of classical tourism into the structure of modern economies, the participation in the tourist movement of wider social categories, the diversification of travel motivations that generate demand, have led to the diversification of forms of tourism and the emergence of new forms of niche cultural tourism such as: historical tourism, literary tourism, dark tourism, genealogical tourism, mosaic tourism. The crystallization of these new forms of niche cultural tourism, both theoretically and practically, offers elements of scientific basis for decisions regarding: [7,9,10,14]

- diversification of the tourist offer;
- aligning it with the changes in the structure of the request.

The main reasons that determine the man of our day to travel for tourist purpose from the place of residence on a certain route are the need for relaxation, escape from the residence, entertainment, leisure, the desire to know, culture, health care. All of these reasons for travel create the tourist motivation and contribute to the diversification of the forms of cultural tourism. [4,12,13,16]

In order for a trip to be included in the field of mosaic cultural tourism, it must meet the following conditions:

- to be determined by the desire to know the symbolic institutions specific to the cult and the mosaic culture;
- to takes place the consumption of a cultural tourism product;
- to suppose the intervention of a mediator who will realize the mosaic product specific to the area as a cultural-historical tourist destination.[1,2,11,15]

The appearance and development of the niche cultural tourism, which is also the mosaic tourism, is stimulated by the increase of the tourist training level, the level of civilization, the spirit of those mosaics and the curiosity of the conservation of the most significant mosaic anthropic resources in the area specific to the inhabitants in a certain

period of time in Banat and which concentrates the highest degree of intelligence and culture in universal history. The power of mosaic cultural tourism also lies in its ability to satisfy the desire of those traveling for cognitive purposes, to know their roots, the place that has a special meaning for them: objectives of the historical-cultural heritage, synagogues, museums, memorial houses, cultural events, conferences, places related to the Holocaust, cemeteries. [3,5,6,8]

### MATERIAL AND METHOD

In order to practice mosaic tourism, a subtype of cultural-historical-religious tourism, in the proposed area, the Banat of plains and mountains, it is necessary to highlight the anthropic resources represented by vestiges of the presence of Jews, synagogues, administrative and secular places, art monuments, symbols that offers motivations justified by the architectural and artistic aspects, as cognitive acts that include religious, social and secular ideas and concepts but also the imaginative force and the technical architectural virtuosity. Because religious cultural tourism refers to a large number of believers and other denominations, we will use within this scientific approach the term of ecumenical mosaic tourism with its forms: faith, historical-educational, educational-entertainment.

### RESEARCH RESULTS

The main motivational activities, proposed for tourists who practice this form of niche tourism, mosaic tourism, on the Timisoara-Lugoj Caransebes route are related to visits, collectedness, pilgrimages and mosaic cognitive activities to the following objectives:

- ❖ synagogues, temples or mosaic houses of prayer, perceived as places of worship, multicultural institutions for practicing ecumenical cultural tourism of faith, historical-educational;
- ❖ places presenting the suffering, labor camps, for practicing ecumenical cultural mosaic historical-educational tourism;
- ❖ museums, cemeteries, for practicing ecumenical cultural tourism, historical-educational mosaic;
- ❖ former schools, conference rooms, meetings, for practicing ecumenical cultural tourism, historical-educational and educational-fun mosaics.

Within the mosaic ecumenical cultural route proposed by us we distinguish anthropic mosaic resources that are suitable for practicing the following subtypes of mosaic ecumenical tourism:

- mosaic tourism of faith: traditional pilgrimage, missionary trip, humanitarian trip, confessional trip;
- historical-educational mosaic tourism: cognitive, business travel, congress participation;
- educational - fun mosaic tourism: meetings, events, concerts.

In Timisoara for practicing mosaic tourism of faith, historical-educational and educational-fun can be used as cultural anthropic cultural resources:

- **The synagogue from the fortress** was designed by Schuman Carol in the years 1863-1864, inaugurated in 1865 and refined in the presence of the Austro-Hungarian Emperor Franz Josef in 1867. It has a Baroque monumental aspect, noting by the two towers flanking the central part of the building, the rosette, many Moorish symbols, the star of David, the tables of Moses. The facades are covered with glazed brick, the entrance door is guarded by colonnades, the interior decoration is rich, noting the long and high arches that

decorate the four sides of the main nave, pillars, the shrine and the bima. It has a special pipe organ donated by the most important Jewish personality of Banat the Baron Ignat S. Eisenstadler of Buzias, president of the Jewish Community in 1866 and of Chevra Kadisa. It was used for the practice of mosaic tourism of faith today, claiming for historical-educational and educational-fun mosaic tourism.

- **The Synagogue from Fabric**, was designed by the architect Baumhorn Lipot and was inaugurated in 1899. The synagogue has all 4 symmetrical sides with large rosettes pierced in the angular earrings of the facades, at the corners decorated domes are placed, the main tower being surrounded by angular earrings, covered by a dome. The interior decoration is well done, making himself noticed a series of Gothic and Baroque elements but also the beautiful Wegenstein type pipe organ. The carved furniture gives the lens greatness and beauty, the shrine located on the east wall being framed by columns, turrets and many decorative items. Today the objective can be used for practicing mosaic cultural tourism but also for historical-educational and fun mosaic tourism.

- **The temple from Iosefin**, of orthodox rite was built between 1906-1910 and stands out through its grandeur, presenting two registers, one smaller on the ground floor and one high on the upper floor, with different windows, Moorish in the form of horseshoe and Gothic spring arch shape. At the corners it can see the octagonal pillars that continue with the Moorish domes in the form of a bulb, the rosette with David's star being at the level of the main ship. Between the two domes are the tables of Moses. The access to the temple is made through one side, the interior decoration is special, the shrine being noted through its beauty, and the interior furniture and the balustrade give monumentality to the place. The temple can be used for the practice of mosaic tourism of faith and historical-educational.

- **The temple of Spanish rite**, was built in 1787 and restored in the 19th century is today dismantled and does not work, it can be used for practicing historical-educational mosaic tourism to highlight the presence of the persons belonging to this rite on the territory of Banat when in the period the construction of the temple in Timisoara has a community of about 2000 Jews.

In Timisoara, besides the 4 places of mosaic worship, there were still between 1938-1940 two synagogues located on the of Ecaterina Teodoroiu and Ion Creanga streets, which shows that during the mentioned period there was a Jewish population of 10,000 inhabitants, representing 10% from the total population. In order to be able to introduce in this route the decommissioned synagogues, it is necessary to highlight them through panels with their shape and to promote through the mosaic event tourism with its niche form the historical educational tourism.

Because all six synagogues were noted for their unique architecture that includes Moorish and gothic stylistic elements, large meeting rooms, peninsular bima located in front of the ark, the pipe organ of different dimensions, each place has its own individuality given by the imposing ambience of the central ship, pleasant through the warmth offered and distinguished due to the decorations of the walls and the balcony.

- **The Jewish cemetery** which has important mosaic resources, symbols of continuity on these lands of the Jews can become an important mosaic destination. Funerary monuments, beautiful crypts from an architectural point of view can be resources for practicing mosaic event tourism: historical education by highlighting the activity of some rabbis, such as Miklos Lendvai,

Oppenheimer Tvi Hirsch ben David, educational culture of meetings, book launches by highlighting activity cultural personalities such as Adolf Veres, lawyer, president of the Neologic Society from the Fortress, Maurițiu Hirschfeld, or doctor Ernest Neumann for the activity of teacher or rabbi or cemetery mosaic tourism for knowing the roots of those who no longer live in this area and are eager to relive some events that took place in this multicultural Banat area.

- **Theoretical Israelite high school** has operated between 1919-1948, and is located opposite the Commercial High School, from Timisoara, today the town hall of the municipality, can be used for practicing historical educational mosaic tourism, being the place where many Banat personalities have studied art, literature, history, music, architecture, sports or for practicing recreational-recreational mosaic tourism by organizing meetings, conferences, book launches related to the Jewish community.

- **Other mosaic resources.** There are a number of buildings, bank offices, palaces, restaurants, that are true monuments, belonged to the Jews and can be used as anthropic resources for practicing mosaic cultural tourism, for highlighting the specific architectural styles from this area, Gothic, Baroque, Neoclassical. In the proposed route can be also introduced the locality of Buzias, a recognized resort, also visited by the Austro-Hungarian Emperor Franz Josef, who has a small synagogue with an eclectic exterior architecture. It is simply decorated non-modernist, with Gothic style windows, on two levels at the facade, rosette and Moorish turrets. It is slightly noticeable compared to the buildings in the area, the interior giving it its own individuality. It is suitable for practicing the following subtypes of ecumenical mosaic tourism, historical educational mosaic tourism of meetings and conferences and recreational entertaining concerts.

- **In the municipality of Lugoj**, the main mosaic resources, which are suitable for practicing mosaic tourism with its subsets of faith, historical education and educational fun are represented by the synagogue, the monument buildings that belonged to the community and the monuments from the cemetery in which they sleep for a long time old personalities of this community that represented 8.8% of the city's population in 1920.

- **The Synagogue of Neologic rite** is located on Cuza Voda Street, it is of medium size and was built in 1843 and represents a special case regarding the framing in the local environment, having the roof in two waters, with angular eardrums at the ends. The building on the outside has facades with profiles and at the corners from the street round towers built in Moorish style. Inside, the space looks huge through the registers formed on the ground floor, balconies and upstairs and on the walls and ceiling there are a number of pictorial elements. The balcony is noticeable by the beautifully crafted railings that surround the entire main hall. The colored windows are uninterrupted and rise to the ceiling, the beautifully decorated ark and the pipe organ of Wegestein type from 1903 is large and suitable for concerts. In the night of the synagogues, can be organized guided tours, meaning historical mosaic tourism, educational or recreational fun, by organizing concerts in this place.

- **In Caransebes**, on Orsova street, at number 2, there is a synagogue dating from 1893, where according to statistical data, lived 460 Jews represented 6% of the population in 1920. The synagogue has a beautifully ornate facade, with colored brick structures and stone is built with many Gothic elements with

towers finished with stripes, decorated with pinnacles. Above the entrance door there are 3 windows, the rosette is found above the main one. The tables of Moses are placed on a cornice support, followed by arrows and fleurons, and at the corners there are two smaller Gothic towers. The interior is spacious, the walls are ornate, the balcony is supported by the pilasters with beautifully decorated capitals, the furniture is made of solid wood, the bima is on the east wall in front of the ark. In the locality there are other mosaic resources that belonged to the Jewish community represented by the building, but also monuments found in the cemetery. These mosaic resources can be used for practicing mosaic cultural tourism with its historical-educational and educational subtypes.

- If the period of the leisure stay for the mosaic tourists includes at least two nights of accommodation on the route proposed by us Timisoara-Caransebes it can also visit **the synagogue from Resita** located on Mihai Viteazu street, built in 1910. The synagogue has the raised tympanum and the two marginal and central domes where the Star of David is very well placed, which give to this place of worship, exterior monumentality. The windows of the facade are on two registers those on the right of the rosette are trilobal ones above corresponding to the central triptych from the first floor. The presence of columns and pillars shows the presence of neoclassical influence in the architecture of the objective. The interior with neoclassical architectural elements, the furniture and the wooden railings, the bima placed in front of the shrine, the beautiful decorations, confer a special architectural value to the synagogues that can be used for the following subtypes of ecumenical, historical-educational and recreational-recreational mosaic tourism.

## CONCLUSIONS

Niche form of ecumenical cultural tourism, mosaic tourism with its subtypes, faith mosaic tourism, historical-educational and recreational fun tourism, has great opportunities for development in the area proposed by us, Banat plains and mountains area, due to multiple existing anthropic resources and too little put in value in localities of Timisoara, Lugoj and Caransebes. If some of the subtypes of faith mosaic tourism can no longer be implemented as tourist products, pilgrimage, confession due to the small number of Jews, the other forms can be implemented for cultural tourists by any confession. The other subtypes of mosaic tourism due to the existing resources, mosaic gathering, meeting, congress, cemetery mosaic tourism, genealogical tourism for discovering the cultural identity of the emigrated ancestors, can have a real chance of success because they are addressed to a large number of young, aged tourists. to know the history and culture of the place, the way of coexistence with other nationalities in this multicultural space due to their main characteristics, history, education, recreation.

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