

## BANAT -100 OFFERINGS FOR TOURISTIC ROMANIA (THE 1918-2018 CENTENNIAL)

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### **Abstract**

*One hundred years (1918-2018) after the Kingdom of Romania's union with Transylvania and Banat, through this paper the authors present the results of the study carried out during the period 2016-2018 regarding the touristic and cultural patrimony of Banat. Cultural tourism is one of the five main forms of tourism: seaside tourism, mountain tourism, spa tourism, active tourism in protected areas and cultural tourism.*

*Cultural tourism is the form of tourism that places the cultural attraction at the centre of the offer. Cultural tourism is a journey for body and soul.*

*Cultural tourism should not take place as a mere journey, nor as an "on-the-run" trip to "check" as many cultural objectives as possible per day.*

*The historic Banat is the "land between the rivers", being bounded to the north by the Mures River, to the west by the Tisa River, to the south by the Danube River, and to the east by the Cerna River and the mountain chain (Godeanu Mountains and Țarcu Mountains) past the Gugu Peak (2291 m) and closing the Iron Gates of Transylvania in the Retezat Mountains. The region spreads on an area of 28,526 square kilometres, a surface comparable to that of Belgium, of which today two thirds (18,966 square kilometres) belong to Romania, one third, the western section, to Serbia (9,276 square kilometres), and a small corner around Szeged, to Hungary (284 sq. km).*

*Today, the Banat on the territory of Romania is a "country of offerings" grace to the 100 offerings identified and presented as touristic attractions for the Romanian cultural tourism.*

**Key words:** *cultural tourism, touristic resources, touristic sights and touristic attractions*

### **1. PREMISES**

Cultural tourism is the form of tourism that places the cultural attraction at the centre of the offer. Moreover, cultural tourism is a journey for body and soul. Socrates himself wrote about the fundamental principle proclaimed by one of Zamolxis's Thracian doctors: „*everything comes from the soul, both the evil and the good of the body and of our whole being*” (Popovici, 2007)

Therefore, if people want to heal their eyes, they will try to heal their whole body. But the body cannot be cured without healing the soul first and foremost. Nowadays, the concern for the body has become a priority. The body has been and continues to be "unveiled" of any mystery by the latest technologies (radiography, endography, ultrasound, tomography, biometrics), while the soul, still more alien to the body, has continued to remain a little enigma less deciphered.

Artificial Intelligence will attempt in the future, through "biochips" and "nanobots" placed in the body - under the skin and in the blood - to read (to scan!) people's thoughts and to decipher the soul, Then one shall take another step towards Robot Man, without soul, without sadness or joy, possessing only "direction and sense", with a programmed speed of passing through life.

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That is why cultural tourism is meant to "heal" people by recreating the harmony between body and soul. The journey with a cultural purpose takes man closer to nature, his fellow men and God!

## 2. THE PROPOSED ISSUES

Cultural tourism should not take place as a mere relaxation, nor as a "run-away" trip, a permanent "race" to "check" as many cultural sights in a single day as possible.

Therefore, there will be no robotic cultural tourism in Banat, as it is now in developed countries, where the traveller is moved around in a dizzy joy. In these "fashionable" travels, the program is not one dedicated to the soul, but it is computer-based, most of the time, for a man always under the sign of hurry: not to miss the coach, not to miss lunch, to see everything that is written in the guide.

This is the purpose of this paper, to convey the message that in Banat one can practice another type of cultural tourism, where everything belongs to the traveller: „walking, eyes let to wander, time for halts and time to see the authenticity of cultural tourism products.” (Popovici, 2011, 2013, 2014, 2016).

## 3. THE CORE OF THE PROBLEM

Today, the Banat on the territory of Romania is a "country of gifts" through the 100 offerings identified and presented as touristic attractions for the Romanian cultural tourism.

For a trip to be considered cultural tourism, it has to meet 3 (three) requirements:

1. to have as **main motivation the desire for knowledge and education**;
2. to aim at the consumption of **a touristic product with cultural significance** meant to create satisfaction and contentment for tourists;
3. to benefit from **a guide** (person or smart phone app) to tell the „story” meant to valorise the cultural touristic product

*The first requirement* is brought about by man's aspiration to **acquire a spiritual aura** through culture and education, at any age – as a need and desire situated at the highest level of Maslow's Pyramid.

*The second requirement* provides the visitor with the chance to see what man has created along his life, together with nature. On the scale of needs, between **needs** (bare necessities) and **desires** (maximum necessities), it is necessary that the package of touristic products-services ensure the satisfaction of the tourists to the expected level. If the touristic offer is above the expected level, tourists will be satisfied, and if NOT, unwanted dissatisfaction will occur.

*The third requirement* is the need for the tourist to live a unique experience and for a "stranger" visitor to become a "friend" visitor with the desire to return to the visited places, not alone, but with other friends and acquaintances, to share with them such fulfilment through cultural tourism.

As shown in the work (Popovici, 2018) „Caras-Severin country - a cultural touristic destination”, for Banat tourism resources to become tourist attractions it is necessary to "walk" the 4 steps of the AIDE model of attractiveness (Popovici): drawing **attention (A)**, stirring **interest (I)**, provoking **desire (D)** and creating **emotion (E)** which the tourist can hope to live throughout the journey (Fig 1).

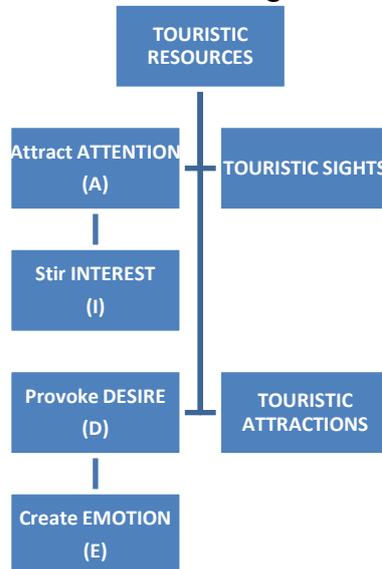
**The touristic sight** is the touristic resource which attracts **attention (A)** grace to its *beauty and greatness* and **stirs interest (I)** grace to its *authenticity and uniqueness*.

A *touristic sight* becomes a **touristic attraction** if it **provokes desire (D)** to travel grace to the credibility of the touristic *image* and the originality of the *message* from the *promotion story* and **creates emotion (E)** through the *experience* to be lived and the (re)*discovery* of each tourist and his/her *recovery* as human being, *far from stress* and *close to nature and culture*.

**The beauty and greatness** of a touristic sight are presented through epithets such „**the most ...** ...”, for instance the **highest rock sculpture** (40.45 m) in Europe, for Decebalus’ Statue at the Danube Boilers, or **the oldest spa resort** in Europe, for the Băile Herculane resort, as it is attested by the inscription on the vocative tabula dating from 153 a.D.

After „**the most ...**” the second wave of attributes follows, related to the beauty and greatness by mere comparison „**more...than ...**”. It means we refer to something more beautiful, more magnificent than a tourist attraction of the same type, natural or cultural. The Danube boilers are **more spectacular** than any other section of straits along the Danube, from its springs in the Black Forrest Mountains to its flow into the Black Sea. The Resita Works (opened on the 3rd of July 1771) are **older** than the proclamation of the United States of America (the 4th of July 1776) by 5 years and one day!

In the third wave, the attributes intend to place the touristic sight on the same level of beauty and greatness with other well-known touristic sights, by the phrase „**as ... as...**” (to fill in with beautiful, great, spectacular etc.), such as **the Bigăr Waterfall** of Banat - Romania is as beautiful as the most sought waterfalls in the world.



**Fig.1. Touristic sights and attractions**

Any tourist destination is of interest to a visitor through **authenticity** and **uniqueness**. Tourists look for authenticity because today it is rarely encountered.

**Authenticity** means *a true, genuine, unaltered thing* Cultural tourism in Mountainous Banat will aim at stimulating cultural events which have content and forms preserving the authentic traditional core. In situ, tourists shall feel confused if instead of authenticity they are offered kitsch –*an artificial, superficial thing* –

replacing the original. At a folk festival, for instance, with dancers in singers dressed in casual or elegant attires, they will ask:

*Where are the truly authentic folk costumes?*

**Uniqueness** is another requirement that identifies a touristic destination, with the need to mention to visitors the uniqueness of such destination. The Monument of Tourism at Rusca Montana (1937) is **the only monument dedicated to tourism in the entire world.**

**The Monument of Tourism** is not just a mere attraction, a curiosity that you come to see and then go away, checking another box on the "race" to visit as many touristic sights as possible. It is a symbol of the very truth inscribed on its "chest." We will really find the real meanings of recreation through tourism in the middle of nature, as the verses on the frontispiece of the monument urge us:

<i>Turistule, ajuns sub poala pădurii, Aruncă necazul și patima urii. Încearcă să prinzi din legile firii Scânteia divină: virtutea iubirii.”</i>	<i>„Oh, you tourist arrived under the woods, Throw away misery and hate passion. Try to grasp from the laws of nature The divine sparkle: the virtue of love.”</i>
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The words carved in Ruschița marble can constitute the most beautiful verses for any true hymn of Romanian tourism!

The Bone Cave is renowned in Europe by the discovery made by the Romanian speleologists in 2002 of the remains of the **first modern man** in Europe – *Homo sapiens Ion & Vasile* –40 000 years old. The open air museum of steam locomotives in Reșița (1972) is *unique in Europe* grace to the 16 locomotives exhibited in open air under the shape of a pyramid (1-2-4-9). Its uniqueness is given by the fact that **almost all exhibits are manufactured at Reșița**, where the museum stands. Out of the 16 locomotives present in the museum, 13 locomotives were manufactured in Resita's factories.

The real discovery of Mountainous Banat is not to look for and promote new touristic attractions, but to look at the existing ones with new eyes, in a unitary whole.

For this reason, through the study conducted between 2016 and 2018, we identified the 100 offerings of Mountainous Banat’s touristic and cultural heritage. They are summarized in Table 1.

**Tab. 1.** Banat’s cultural touristic sights

1.	Calea ferată Oravița-Anina „Semeringul bănățean” (1863)	1.	Oravița-Anina Railway "Banat's Semering " (1863)
2.	Teatrul Vechi „Mihai Eminescu” din Oravița (1817)	2.	“Mihai Eminescu” Old Theater at Oravița (1817)
3.	Muzeul în are liber de locomotive cu abur din Reșița (1972)	3.	The open-air museum of steam locomotives at Reșița (1972)
4.	Morile de apă cu ciutură de la Rudăria (1900)	4.	Water mills with bucket at Rudaria (1900)
5.	Monumentul Turismului de la Rusca Montană (1936-1937)	5.	Monument of Tourism at Rusca Montana (1936-1937)
6.	Fântâna cinetică din Reșița (1984)	6.	Kinetic Fountain at Resita (1984)
7.	Furnalul din Reșița (1771, 1961)	7.	Furnace at Resita (1771, 1961)
8.	Funicularul din Reșița (1963-1964)	8.	Resita cableway (1963-1964)
9.	Muzeul Banatului Montan din Reșița (1962)	9.	Museum of Mountainous Banat at Resita (1962)

10.	Muzeul cineastului amator din Reșița (2015)	10.	The amateur movie maker museum at Resita (2015)
11.	Muzeul de sculptură în inox „Constantin Lucaci” din Bocșa (2012)	11.	"Constantin Lucaci" stainless steel sculpture museum at Bocsa (2012)
12.	Muzeul de mineralogie estetică „Constantin Gruescu” din Ocna de Fier (1957), UEM Reșița (2008) și Bocșa (2018)	12.	Museum of Aesthetic Mineralogy "Constantin Gruescu" at Ocna de Fier (1957), UEM Resita (2008) and Bocsa (2018)
13.	Hidrocentrala Grebla din Reșița (1902-1904)	13.	Grebla Hydro Power Plant at Resita (1902-1904)
14.	Grădina zoologică „Ion Crișan” din Reșița (1965, 2013)	14.	"Ion Crișan" Zoo at Resita (1965, 2013)
15.	Biserica translatată din Reșița (1985)	15.	Translated church at Resita (1985)
16.	Muzeul Farmaciei Montanistice „Knoblauch” – „La Vulturul Negru” din Oravița (1763, 1974)	16.	Knoblauch Mountaineering Pharmacy Museum - "Black Eagle" at Oravița (1763, 1974)
17.	Muzeul Monetăriei Imperiale din Oravița (2015)	17.	Imperial Mint Museum at Oravița (2015)
18.	Muzeul Mineritului „Puțul I” din Anina (2018)	18.	Museum of Mining "Pit I" at Anina (2018)
19.	Calea cărbunelui Oravița–Iam-Serbia-Baziaș (1854, 1856)	19.	Oravița-Iam-Serbia-Bazias Coal Path (1854, 1856)
20.	Gara din Oravița (1847-1849)	20.	Oravița Railwat Station (1847-1849)
21.	Gara din Anina (1863)	21.	Anina Railwat Station (1863)
22.	Cetatea Beiului (1312)	22.	Bei's Citadel (1312)
23.	Crucea Albă de pe Muntele Mic (1936, 2003)	23.	White Cross on Muntele Mic / Little Mountain (1936, 2003)
24.	Muzeul de Etnografie și a Regimentului de Graniță din Caransebeș (1962)	24.	Ethnography and Border Regiment Museum at Caransebes (1962)
25.	Muzeul de geografie literară „Tiberiu Boșcaiu” din Oțelu Roșu (1980)	25.	Tiberiu Boșcaiu Literary Geography Museum at Oțelu Roșu (1980)
26.	Tunelul iubirii (2013)	26.	Tunnel of Love (2013)
27.	Parcul de sculptură în lemn din Teiuș-Caransebeș (2003-2007)	27.	Wood carving park at Teiuș-Caransebeș (2003-2007)
28.	Parcul de sculptură în marmură din Caransebeș (2008-2013)	28.	Marble sculpture park at Caransebes (2008-2013)
29.	Parcul de sculptură în andezit din Caransebeș (2013-2018)	29.	Andesite sculpture park at Caransebeș (2013-2018)
30.	Casa lui Peter Pan (2018)	30.	Peter Pan's House (2018)
31.	Catedrala Episcopală din Caransebeș (2010)	31.	Bishopry Cathedral at Caransebes (2010)
32.	Biserica cu picturi în mișcare din Cireșa-Oțelu Roșu	32.	Church with moving paintings at Cireșa-Oțelu Roșu
33.	Biserica „Voronețul Bănățean” din Glimboca	33.	"Banat Voroneț " Church at Glimboca
34.	Băile Imperiale Romane din stațiunea Băile Herculane (153)	34.	Roman Imperial Baths at Baile Herculane (153)
35.	Băile Imperiale Austriace din stațiunea Băile Herculane (1736)	35.	Austrian Imperial Baths at Baile Herculane (1736)
36.	Băile Termale Moderne din stațiunea Băile Herculane (1924-2016)	36.	Modern Thermal Baths at Baile Herculane (1924-2016)
37.	Vila Elisabeta (Sisi) cu muzeul „Nicolae Cena” al stațiunii Băile Herculane (1924, 2017)	37.	Elisabeta (Sisi) Villa with "Nicolae Cena" Museum at Baile Herculane (1924, 2017)
38.	Biserica romano-catolică din centrul stațiunii Băile Herculane	38.	Roman Catholic Church in the centre of Baile Herculane resort
39.	Gara Băile Herculane (1878)	39.	Băile Herculane Railway Station

			(1878)
40.	Scările de la Ineț (1899)	40.	Stairs at Ineț (1899)
41.	Statuia lui Decebal (1994-2004)	41.	Decebalus's Statue (1994-2004)
42.	Tabula lui Traian (103)	42.	Trajan's tabula (103)
43.	Cetatea Tricule (1443)	43.	Tricule Fortress (1443)
44.	Muzeul sătesc „Ion Dragomir” din Gornea (1969, 2013)	44.	"Ion Dragomir" village museum at Gornea (1969, 2013)
45.	Cetatea Cula–Coronini (1428, 2018)	45.	Cula-Coronini Fortress (1428, 2018)
46.	Cetatea Golumbac (1428, 2018)	46.	Golumbac Fortress (1428, 2018)
47.	Morile de apă cu ciutură și butoni de la Sichevița (1809)	47.	Bucket and <i>butoni</i> water mills at Sichevița (1809)
48.	Biserica romano-catolică din Orșova (1972-1976)	48.	Roman Catholic Church at Orșova (1972-1976)
49.	Cramele Recaș (1447)	49.	Recaș Wine Cellars (1447)
50.	Satul Lacustru de la Berzasca (2016)	50.	Berzasca lacustrine village (2016)
51.	Mănăstirea „Adormirea Maicii Domnului” (15 august) de la Teiuș-Caransebeș	51.	„ Assumption of St. Mary Mother of God” monastery (15 August) at Teiuș-Caransebeș
52.	Mănăstirea „Piatra Scrisă” de la Armeniș	52.	Written Stone monastery at Armeniș
53.	Mănăstirea „Schimbarea la față” de la Almîj-Putna (6 august)	53.	„Transfiguration of Jesus” monastery at Almîj-Putna (6 August)
54.	Mănăstirea „Nașterea Maicii Domnului” de la Băile Herculane (8 septembrie)	54.	„Birth of St. Mary Mother of God” monastery at Băile Herculane (8 September)
55.	Mănăstirea „Sfânta Ana” de la Orșova (25 iulie)	55.	„St. Ann” monastery at Orșova (25 July)
56.	Mănăstirea Mraconia de la Cazanele Dunării (8 noiembrie)	56.	Mraconia monastery at the Danube Boilers (8 November)
57.	Mănăstirea „Intrarea în Biserică a Maicii Domnului” de la Gornea-Sichevița (21 noiembrie)	57.	„Entry to church of St. Mary Mother of God” monastery at Gornea-Sichevița (21 November)
58.	Mănăstirea Nera de la Slatina Nera (14 octombrie)	58.	Nera monastery at Slatina Nera (14 October)
59.	Mănăstirea „Acoperământul Maicii Domnului” Călugăra de la Ciclova Montană (1 octombrie)	59.	„Veil of the Virgin Mary” Călugăra monastery at Ciclova Montană (1 October)
60.	Mănăstirea „Sfântul Ilie” de la Bocșa-Vasiova (20 iulie)	60.	„St Elijah” monastery at Bocșa-Vasiova (20 July)
61.	Mănăstirea „Acoperământul Maicii Domnului” de la Brebu-Soceni (1 octombrie)	61.	„ Veil of the Virgin Mary” monastery at Brebu-Soceni (1 October)
62.	Mănăstirea „Nașterea Sf. Ioan Botezătorul” Sânzienele de la Poiana Mărului (24 iunie)	62.	„Birth of St. John the Baptist” Sânzienele monastery at Poiana Mărului (24 June)
63.	Mănăstirea „Sfântul Sava” de la Baziaș (27 ianuarie)	63.	„St. Sava” monastery at Baziaș (27 January)
64.	Mănăstirea romano-catolică „Maria Stâncii” de la Ciclova Montană (2 iulie)	64.	Roman Catholic Monastery "St. Mary of the Rock " at Ciclova Montana (July 2)
65.	Sinagoga evreiască de la Caransebeș	65.	Jewish Synagogue at Caransebes
66.	Schitul „Sfântul Ilie” de pe Semenic	66.	"St. Elijah" Hermitage on Mount Semenic
67.	Schitul „Stântul Ilie” de pe Muntele Mic	67.	"St. Elijah" Hermitage on Little Mountain
68.	Statuia lui Hercules din centru stațiunii Băile Herculane	68.	Statue of Hercules in the centre of Baile Herculane resort

69.	Statuia Generalului Ioan Dragalina din centrul municipiului Caransebeș	69.	Statue of General Ioan Dragalina in the centre of Caransebes
70.	Statuia lui Eftimie Murgu din centrul localității Bozovici	70.	Statue of Eftimie Murgu in the centre of Bozovici
71.	Site-ul arheologic Tibiscum de la Jupa-Caransebeș	71.	Tibiscum Archeologic site at Jupa-Caransebes
72.	Drumurile romane	72.	Roman roads
73.	Muzeele sătești de istorie și etnografie	73.	Village museums of history and ethnography
74.	Zilele, sărbătorile și festivalurile comunităților etnice din Banat	74.	Celebrations, festivals and feasts of ethnic communities in Banat
75.	Festivalul internațional de jazz de la Gărâna	75.	International Jazz Festival at Gărâna
76.	Festivalul internațional de folclor „Hercules” de la Băile Herculane	76.	Hercules International Folklore Festival at Baile Herculane
77.	Festivalul Răchiei din Banat	77.	Schnapps Festival in Banat
78.	Rugile bănățene	78.	Banat festivals of church saint patrons
79.	Festivaluri folclorice bănățene	79.	Banat folk festivals
80.	Timișoara – capitală culturală europeană a Banatului (2021)	80.	Timisoara - European cultural capital of Banat (2021)
81.	Reșița – la porțile poeziei	81.	Resita - at the gates of poetry
82.	Anina - aurora unei lumi fără cer	82.	Anina - the aurora of a world without sky
83.	Băile Herculane – stațiunea turistică în pași de vals	83.	Baile Herculane - the tourist resort in waltz steps
84.	Buziaș – stațiunea turistică în pași de colonadă	84.	Buzias - the touristic resort in columns steps
85.	Bocșa – în grai bănățean	85.	Bocsa - in Banat folk idiom
86.	Caransebeș – la hotar de cetate	86.	Caransebes - at the border of the fortress
87.	Lugoj – dor și gând	87.	Lugoj – longing and thought
88.	Oravița- în stil baroc vienez	88.	Oravița – in Viennese Baroque style
89.	Orșova – arcadia bănățeană	89.	Orșova - Banat Arcadia
90.	Oțelu Roșu – culoare de maci	90.	Oțelu Roșu – poppy coloured
91.	Moldova Nouă –în valurile Dunării	91.	Moldova Nouă - in the waves of the Danube
92.	Țara Almăjului	92.	Almăj Country
93.	Țara Gugulanilor	93.	Gugulans’ Country
94.	Satele turistice tradiționale de pemi-germani	94.	Traditional touristic villages of Pems-Germans
95.	Satele turistice tradiționale de croați-crașoveni	95.	Traditional touristic villages of Croatsians – Carasoveans
96.	Satele turistice tradiționale de pemi-cehi	96.	Traditional touristic villages of Pems-Czechs
97.	Satele turistice tradiționale de sârbi	97.	Traditional touristic villages of Serbians
98.	Satele turistice tradiționale de ucrainieni	98.	Traditional touristic villages of Ukrainians
99.	Satele turistice tradiționale de bufeni	99.	Traditional touristic villages of Bufens
100	Satele turistice tradiționale românești	100	Romanian traditional touristic villages

#### **4. CONCLUSIONS**

Several useful and relevant conclusions were drawn from the study for the visit of the 100 man-made anthropic touristic landmarks identified as Banat's offerings to Romania.

A first conclusion is that cultural tourism in Banat cannot be an isolated activity. It can be revived only by integrating it with the other forms of tourism practiced in the area: mountain tourism, spa tourism and active tourism in protected areas.

The second conclusion is that a trip to Banat will not be made in a hurry to “check” a new touristic destination, instead everything will belong to the tourist: walking, letting the eyes wander at will, and allowing time to stop and time to feel genuine and unique emotions for the sake of experience.

The final conclusion is that the cultural touristic objectives will become touristic attractions and Banat will become a touristic destination if their beauty and grandeur are complemented with story, image and emotion through the touristic offer rising to the level expected by tourists.

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