



BEGINNING OF THE ROMANIAN CULTURAL TOURISM. CONTENT AND MEANING

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Abstract *Before tourism was an occupation dictated by the need of relaxation, of active rest, it was an effective requirement for man, as individual or group of people, that they move in time and space to meet the needs of economic social or political predilection. These needs, beyond a shadow of a doubt, always existed.*

Keywords

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1. Introduction

Before tourism was an occupation dictated by the need of relaxation, of active rest, it was an effective requirement for man, as individual or group of people, that they move in time and space to meet the needs of economic social or political predilection. These needs, beyond a shadow of a doubt, always existed if we were to quote the famous Herodot from Halicarnas who wrote his famous histories traveling a vast space: from Elada, where he was born, all the way to Mesopotamia, Egypt, Persia or the north-western Black Sea, where he met our ancestors, the geto-daci, or the Italian Marco Polo and the Romanian Nicolae Milescu.

2. Beginning of the Romanian Cultural Tourism

Although, in the modern era, with its economic dynamism, cultural, cultural or politico-institutional above all, determined that an intrinsic requirement be a more accentuated movement of people both in time and space, thus emerging not only breaking the medieval barriers but also broadening horizons of knowing, for instance, geographically speaking their immediate surroundings, but also of exact sciences or human-social science, from whom cultural tourism would emerge.

Activities specific to Romanian cultural tourism, beyond native political and ethnical borders, can be found documented as early as the first half of the 18th century, especially in the historical Transylvanian region as Ion-Inochentie Micu notes. A few decades later the medieval school coryphaei Samuel Micu, Gheorghe Sincai and Petru Maior, all of whom traveled extensively across central Europe and Italic peninsula where they also studied and researched the archives, found historical evidence referring to the history and

origin of Romanians. They used the evidence to aid their political goals of national emancipation, during the 17th century Habsburg empire invasion that led to economic, social and national oppression. In similar facts that can be ascribed to the phenomenon of cultural tourism, to which we refer can be determined in the Romanian extra-Carpathian space, namely in Moldova and Romanian Country, but delayed for decades against Transylvania and this considering that intensifying contradictions between the Ottoman Empire, Russia and Austria, a situation in which Romanian historical space as a whole, has become the direct object of dispute on political and military plans of said empires. In addition, Romanian economic realities have become increasingly attractive, mostly as sources of raw materials to the developed capitalist countries like Britain, France or Prussia due to the uprising of the French revolution and later the Napoleonic wars that led to Europe's trashing for the better part of two decades.

This genuine historic turmoil inevitably reached the Romanian historical space where it reacted as a double form of touristic movement from Western Europe to the borders of Eastern Europe. Cultural tourism expressed itself by many means, but the most popular were: the press, tradesman, institutional men, emigrants or simply travelers. By these means ideas like freedom, equality, brotherhood, democracy, republic and rights traveled with the people. These ideas, concepts and nations served not only a simple enlightening but also a practical means to act on promoting new ways over the old ones.

The advantage of the new ideas gained ground with the organic assimilation of others such as social contact, popular sovereignty, proportional representation,

constitutional organization and others. These were the ideas that by content and formulation reached the status of true European ideas. This effect was mainly due to cultural tourism because most intellectuals of this ideology from the Romanian Countries studied in western European countries such as France or the German states.

In the first half of the 19th century, young men from Ardeal would go to spiritual centers such as Vienna, Berlin or Leipzig. It is true that before these young Romanian intellectuals went on their journeys in larger and larger numbers, they gathered some knowledge that was more or less meaningful, in the educational institutions of Blaj, Arad, Iasi and Bucharest where for the Romanian counties the Phanariot messrs established a favorable ambiance for the modern spiritual elements. They were considered "intermediates of European integration" (Cornea, 1972, p. 48) because during their travels they gathered a substantial amount of information regarding the Habsburg Empire, Russia and others, all of which was destined for Constantinopol. These messrs surrounded themselves with secretaries, professors and foreign institutions, Frenchmen mostly, even French chefs. This intense activity came to surpass sometimes that of the royal palaces. The reality is that the messrs were selected from schooled men, some of whom showed superior intellectual aptitudes that were a good ground for the preoccupation of gathering as much political, diplomatic, literal and artistic information as they could. The Mavrocordat family for example got around to building a sizeable library and, like the stolnic Constantin Cantacuzino would subscribe to different western publications of their time (1802). Constantin Ipsilanti would ask for copies of French encyclopedias while Nicolae Caragea had the job of translating works of different French authors, among who was Voltaire.

It was also stated that such acts could only take place on a more complex historical background, beyond the new sprouts in economy and social structures, between the present sensitivities to external forms of life, as well as some modern manifestations: western inspired clothing fashion, the use of western tongues, mainly French, in chats, organizing more frequent meetings or parties, proms, cultural evenings or various expressions of trends exhibited by representatives of the boyars luxury, all of which can be found in the observations of numerous travelers and diplomats in the Romanian countries.

One such observer, J.M. Lejeune. Professor of literature, teacher of Moldova's ruler, Mihail Sutu, mentioned that somewhere around 1822 "tatii boieri vorbesc azi frantuzeste si nu e nimeni care, daca a primit ceva educatie, sa nu fie in stare a tine o conversatie in aceasta limba" (Iorga, 1981, p. 398),

meaning that landowner's fathers now speak french, and there is nobody who can't speak the language if they received some education.

All these acts led to "the crumbling of the [apparently] impenetrable wall that separated the Romanian society from the Europe of lights" (Cornea, 1972, pp. 29-30), as already wrote above mentioned Professor Paul Cornea, the intensification of the phenomenon that we allocate to the term "cultural tourism". A phenomenon that has led to contacts becoming more numerous and more aware of liberal exponents of Romanian society with spiritual life in developed countries of Europe and especially the idea of "french time". This contact was made mainly in France after the revolution of 1789-1794, especially the revolution of July 1830, and in Germany contaminated by the spirit of liberalism in Switzerland or the UK. In these countries, young Romanians came to study since the early years of the century, but in ever larger groups through 1834-1839. Alexandri for example, wrote regarding this new trend that: "it meant to our parents a divine inspiration the fact that they could send their children to learn in the universities of Munich, Heidelberg and Paris to acquire useful knowledge for their country". The first young man from Moldova to get his baccalaureate in Paris was Nicolae Constantin (15 July 1831). In 1834 Vasile Alecsandri, Alexandru Ioan Cuza, Nicolae Docan and Panait Radu were leaving for Paris. In Lieverville, France, Mihail Kogalniceanu and the two sons of Mihail Sturdza. A few years earlier Dinicu Golescu sent two of his children to Switzerland, pled Nicolae Sutu, who later became one of our first economist by career. Alecu Russo was sent into the country of cantons in 1929 or 1930 in the town of Vernier, where he stayed for seven years. There, young Romanians have met and have assimilated the fundamentals of a new type of civilization, a modern and capitalist one, and that once back in their native country, bringing with them not only ideas and "pictures" about a world worth following but also new parts of another way of life: fashion, comfort, interior, domestic, arrangements other elements of architectural space and habitat, especially in urban areas. All elements of modernity mentioned above are already found in Romanian historical landscape and were captured by Alecsandri sufficient accuracy in an article entitled "lesii in 1844" in whom he wrote "large and long clothing gave way to the tighter clothes of Europe.... And to many more that came back with the fashion, houses....began obeying the proportion laws, to adorn with columns, with large windows, with delightful balconies" (Călinescu, 1982, p. 65).

Sure images of the past persisted and were more numerous compared to the new ones, leaving the impression of bizarre interference West - East so that the capital looked for Alecu Russo like." a monstrous

mix of massive and elegant buildings” (Vîrgolici and Russo, 1964, pp. 47-48).

In this historic reality, dynamic in its process of evolution, that arrived in the twilight zone of the Middle Ages, the Romanian cultural tourists from the developed countries in Europe came back and brought with them the image of a western model of society, mainly French and British, models with whom they made comparisons by questioning what did the Romanian society of the “moment” actually meant. Furthermore the West was portrayed as being more than just mere beneficial effects, even enlightening effects of progress (social economic, political - institutional, cultural) but rather as a possible fulcrum for Romanians by means of adhering to latinity by brotherhood and solitude in a difficult international context cause by the demise of the Ottoman Empire, by the “Western problem”, and a fiercer competition of the Great Powers of the time.

In other words, orientation towards the West represents firmer response trends regarding the invading of the great empires bordering the historical Romanian space.

3. Conclusion

In conclusion, the beginnings of the Romanian cultural tourism are the start to a much larger phenomenon that shaped our culture as we know it today, giving the start to a new way of thinking and approaching problems.

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