

## THE MEMORY OF IASI MONUMENTS RESTORED AFTER 1989: ELEMENTS OF URBAN SOCIOLOGY AND RESTORATION

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### Abstract

*The monuments of Iasi, from the perspective of urban sociology, are part of the social life, with human interactions, specific to congested urban areas. From the viewpoint of this discipline, the structures, changes, and problems of the Iași urban community provide elements for the planning and elaboration of urban conservation policies and the restoration of several monuments. In this sense, urban sociology uses a variety of analytical tools such as sociological observation, social theory, interviews, as well as other methods and techniques for the study of specific subjects, such as the relationships between individuals in the urban socialization process, demographic and economic trends, poverty, the effects of urbanization with all the negative aspects regarding the destruction of some monuments on feelings of social alienation and anonymity (elements studied in the Chicago School by Max Weber and George Simmel). The purpose of this paper is precisely to capture the feelings and their perception by the subjects investigated in this study.*

**Keywords:** *Urban Sociology, Monuments, Restoration, Social Theory*

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### Introduction

#### *The city's historical perspective on human development*

During his evolution man had as an ally nature which was his friend and enemy endangering his life. In the struggle with the forces of nature, man was forced to find and continuously improve work tools, the environment, and the home (habitat), contributing to the appearance of urban art (with the appearance of the first cities) aiming at the organization of the metropolitan space and "urbanization".

By this process is understood the direction of urban development, thus ensuring a thoroughly organized community existence. The community society includes the man who ensures or must ensure the balance between the natural and the artificial environment, created by him and which aims to become, as some researchers specify, "an anti-human environment". For this reason, spontaneous urbanization can become counterproductive if it is not kept under control if it is not directed as stated [1]. Thus we can speak of an urbanism in Ancient Rome that knows three main periods: the royal period (510 BC), the republican period (753-510 BC) and the imperial period (270 BC - 476 AD) in which was founded the city called "Square Rome" according to Etruscan traditions, the construction of the new public center with the

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oldest hydrotechnical system in Rome - Cloaca Maxima (drainage and sewerage system that works until the 5th century BC [2].

The urbanism of Ancient Egypt is related to the appearance of ancient cities formed on the territory of fertile valleys of large rivers. Egypt was divided into nomes (individual political regions) which following wars united the Northern and Southern parts of Egypt. The cities were classified according to their purpose into capital, temple cities, trading cities and strategic fortified points. In Egypt rectangular cities were populated with linear or less often circular street networks.

The monumentalism and grandeur of Egyptian art tried to be preserved, preserving the old architectural style. The Egyptians used frescoes to depict people, animals and plants using stone for sculpture and construction.

It can be stated that the urban planning of the 18th century represented a sum of the experiences accumulated by man regarding the organization of spaces intended for civil, religious, military, productive and recreational uses. Today there is an interest in these modern urban centers that preserve architectural cores of historical importance. The present monuments represent points of attraction that stimulate tourism beyond the borders of the countries that host them [3-5].

Cities are, as some researchers say, islands in the middle of the landscape, dominating the world, symbolizing the so-called "destinies of the world". The subject of the emergence of cities was quite controversial, so the economist Karl Bücher and the historian Ludwig Maurer supported the defense theory, according to which the construction of medieval cities was done to defend against migrations.

Other researchers such as Max Weber in "The Protestant Ethic and the Capitalist Spirit" and Frederch Engels stated that the town and the village emerged because of the social development of labor or as a political and religious center that consolidated itself by replacing social structures based on kinship with the system legislative organization.

Most sociologists adhere to the theory that the city arose as a result of the development of trade and non-agricultural activities or, on the contrary, arose in extensive agricultural areas (eg Jericho - Palestine where water distribution and irrigation were highly developed knowing a technique advanced).

A consensus was to accept that the first cities were in Mesopotamia (present-day Iraq) shortly after 3500 BCE. followed by those in Egypt on the Nile Valley, the Indus Valley (Pakistan) and the Hong-Ho Valley (China).

In Rome, the area of urban settlements was called the oppida, in which the productive activity was complemented by exchange relations and the superior unit was the dava, attested from the 8th century BC. Hr.

The most complex form of ancient settlement is the Greek polis, which is found on the shores of the Black Sea and shelters an aristocratic blanket of elite leaving outside the walls, the workers of the land. In the Roman Empire and in Latinized Dacia, the urban forms were colony, municipium, civitas, vicus.

In the Middleappears the notion of urban appears when circulation is more easily achieved, the forms of urban planning (with roads, waterways, seaways, and railways) of the 11th century appear, which is characterized by an important growth of cities, but the phenomenon urban with the appearance of mushroom cities (which suddenly appeared in America) makes its way in the second half of the 19th century [6, 7].

The 19th century and the first half of the 20th century saw rapid population growth and a process of urban concentration. There is also the transition from the craft stage to the industrial

stage with the industrial revolution and capitalism which attracts the population to the industrialized centers. Colonialism also introduces segregationist forms such as "white towns" with indigenous people located around them or politically divided. (e.g., India and Pakistan). Also, during this period, the phenomenon called suburbanization appears with the emergence of peripheral neighborhoods and suburbs. Thus, some cities that concentrate the population and monuments mostly in the central areas become centers of attraction for visitors, far exceeding the limits of these localities, becoming by importance, capitals of especially Western countries or cities that have become communication hubs at the intersection of important transport arteries.

The reasons for the movement of the inhabitants from the countryside to the cities are of the following nature: economic, determined by the concentration of industry and trade in the cities; the inequality of wages between the village and the city; of socio-cultural order, proximity to large educational centers; by cultural institutions (with theaters, cinemas, museums, opera, etc.); hence the proximity to historical monuments and their importance due to their age and the historical stage they represent; of institutions that offer opportunities for fun with psychological motivation (casinos, beaches, sports fields, tourism, etc.). The city constitutes a complementary relationship with the rural community, which imposed relationships between people that present a specific aprate [6, 7].

### ***The emergence and development of cities in Romania***

In Romania, the development of towns and cities depended on the supply of drinking water to the population for industry and agriculture, which can have various sources depending on the geographical area as well as the sewage and drainage system.

The applied urban models are based on Western influences. The transformation of the Romanian territory was achieved quickly after 1860, when railway networks were developed, transport on the Danube following the peace of Adrianople, the establishment of the European Commission of the Danube and maritime through the development of the port of Constanța. After 1900, the systematization plans were developed in Timișoara, Brașov, Bucharest. It intervenes through the restructuring, restoration of some cities and the appearance of new ones in the Old Kingdom and in Transylvania until the 50s. Examples of new cities are Turnu Măgurele, Turnu Severin, Oltenita, etc. and the restructuring of the former raiales (Giurgiu, Brăila). The expansion of existing cities through parcels of different sizes: Galati, Constanța, Predeal or the transformation of existing cities by drawing new modern circulation axes, with the appearance of neighborhoods (parks) based on the model of garden cities, the unification of the urban body in the intra-muros area with the extra- muros by demolishing the fortifications of the Transylvanian cities ex. Timisoara, Brasov, Sibiu, Cluj, etc. the arrangement of public leisure spaces with the combination of classical principles of composition and landscaping, the ordering of street fronts and other urban planning, were the basis of the transformations of these localities [7-9].

In this sense, the city of Iasi is one of the old cities representing the capital of Moldova and was represented at the urban planning exhibition dedicated to Copou Street (Boulevard Carol the I-st) in October 2018 hosted by the Union Museum through the important buildings that played a role during the refuge from First World War. Among these we mention: the National Archives in Iași and the main buildings that were in the Copou Hill area and the route of the Great Street from 1900.

Part of the Great Street, Copou Street presents the noble houses with large gardens and many green spaces. The afternoon walks of the Moldavian aristocratic society, on horseback or

in a carriage, were mostly done on this route of the new Botoșani road, after the presentation of the historian Nicolae Iorga, once called the "Green Bridge". The old route to Botoșani and Hotin started from Lascăr Catargiu Street [10-12].

The fire of 1827 burned part of the old town and led the nobility to build on these hills further to the edge of the town. On this route, the canalization with pipes made of clay was also built, which led the water from the St. Spiridon's cismes, going to Râpa Galbenă from Poalele Copoului.

Among the "seven hills" that surrounded the old capital of Moldova, Copoul is integrated into the composition of the city. A series of monuments began to be arranged, including the Great Theater (1846) by Conul Mihalache Sturza, then the Public Garden around the Obelisk of the Lions, which is the oldest public monument in Moldova (1844). In this park you can also find the poet Eminescu's linden tree, a symbol of the romanticism of the 19th century. Later, after 1880, the "Army Palace" was also finished with the foundation laid by Grigore Ghica Vodă, then in 1852 the hill was completed by the "Universității Palace" which in 1897 became the "Almei Mater Iassiensis" Temple.

At the main entrance to the Public Garden there is one of the city's barriers known as "Rohatca Copoului" built under the Russian administration at the same time as the city boundary ditch. The collection of the Iași Art Museum presents this "rohatce" in the canvas of the Russian painter Worobieff, which is adjacent to the Post Office (which in the past provided the postman and relay service) [10-12].

A plan made in 1807 shows the area at the foot of the Copou before the appearance of the Jockey-Club Square or today's Eminescu Square, also showing the properties of the St. Nicholas the Poor church located on the site of the Student House, the Manolache Balș house located on the site of the Jockey-Club headquarters, the place of Ioniță Cerchez on which the Ferdinand Foundation Palace will rise, continuing with the Yellow Ravine (Fig. 1). At the foot of Copoului there are two large buildings, the Jokez Club and the Cantacuzino-Cozardini house, today the Children's Palace. The plate of the "King Ferdinand I" University Foundation from Strada Carol no. 46, still dominates Mihai Eminescu Square, which today has become the University Library, which can be seen in figure 1.

The urban studies highlighted the attempt to set up a civil square ("parade") in the Capital of Moldova on the site of the University Library. Also here, around 1845, the "Ferdinand I" Foundation Palace was built by the king, as a sign of gratitude for hosting during the refuge in this city 1916-1918.

The mansion of Petre Mavrogheni/Beer who was the Minister of Finance also rises on Carol Street, the neoclassical style building with carriage vault and oval hall, which was a spacious but elegant building without a floor. The Costin Catargiu House in Copou is today the seat of the Faculty of History [4].

Other monuments that have been restored in Iași is the Galata Monastery, one of the historical-religious buildings of Iași, a nunnery, founded at the end of the 16th century by ruler Petu Șchiopu on a plateau on the Galata hill in the western part of the city. Walled with crenellations and having a tall bell tower at the entrance, it has the appearance of a fortress, often serving as a defense and sometimes as a royal residence. The architecture is Moldavian with mountain influences. Another restored monument is the Second Division Heroes' Monument (1916 - 1919) also known as the Statue of the Attacking Knight from Iași or the "Charge from Prunaru". The bronze monument was created by the sculptor Ion C. Dimitriu-Bârlad and was unveiled on May 29, 1927. On the plinth of the monument, four important

battles of the 2nd Roşiori Division are evoked, through bas-reliefs: Prunaru, Dniester, Tisa - Budapest and Maghyerus.



**Fig. 1.** Monuments of Iasi: Yellow Ravine, The Central University Library, Galata Monastery and The Heros Mausoleum

The plinth is located opposite the Copou Garden, being included on the List of Historical Monuments in 2004. The alleys in the area of the 1916 Heroes Monument (Eternity Cemetery) were also restored. The monument was included on the list of historical monuments and will have three coats of arms installed dimensions: the coat of arms of Greater Romania, the coat of arms of Lesser Romania and the coat of arms of Transylvania. The Obelisk with Lions, also known as the Organic Regulation Monument, is added to the mentioned monuments, the objective was made by Gheorghe Asachi, between the years 1834 - 1841. The lions were sculpted at Lviv (Poland), where Asachi had studied engineering. By restoring the monument, two marble slabs were added to the pedestal area, bearing the coat of arms of Moldova, respectively of ruler Mihail Sturza (located on the east and west sides) [5, 9-11].

Iaşul ranks second in the country in terms of the number of monuments after Bucharest, and pIasi ranks second in the country in terms of the number of monuments after Bucharest, and on the national list there are 1,630 historical monuments of which 1,431 are archaeological and architectural monuments. There are 124 monuments on list A of monuments of national interest, but it is estimated that the list has a lot of errors, such as monuments that no longer exist or some have wrong addresses that have been passed. Over the years, some monuments have been demolished and then stolen piece by piece, like the Poeni mansion, the water tower of the Factory, a former tobacco factory, the Cantacuzino Paşcani mansion in Capelniţa or the house of the writer Magda Isanos. Among the missing monuments are the busts of Nicolae Gane and Barbu Delavrancea in Copou Park. After 1989, 34 historical monuments were restored, especially with European funds, another 36 are in a serious state of degradation [12-14].

## **Experimental part**

### ***Literature Review***

The specialized literature in this field presents a series of researchers among whom we mention Benevolo, (1983) [2] who in his works emphasizes the context of the appearance of cities in Greece, as free cities, in Islam, then the development of urbanism in the medieval period, during Renaissance. The ways in which Renaissance art influenced the development of Italian cities and beyond. The era of colonialism, capitalism with baroque art contributed to the construction of homes and institutions of that period. This is how the modern cities presented in this work appeared, post-liberal, up to the current period. P. Lavedan [3] is the one who created the first textbook on urban planning, the French owning the pioneering work in urban geography through the works of this author. L. Harouel [15], in the History of Urbanism presents the stages of development and emergence of urban settlements. A famous book in this field is that of Arnold Toynbee [16] "Cities in Motion" cities have turned into enormous urban Panzers (German tanks). Buildings, people, social classes – everyone and everything was put on the tracks. The old static cities belong to the past. New cities move along the desert that stretches where Europe once stood. They live by hunting smaller or weaker cities, "which they enslave", taking over their resources (fuel, metals, machinery, even people - they are easily turned into slaves). The brilliant idea of Philip Reeve, who introduces this book, is to take a 19th century concept (social Darwinism – in short, the idea that only the fittest survive in a society) and apply it to cities, so it endures the most powerful cities. He thus obtained not only a new concept, that of urban Darwinism, but also a whole novel fueled by it". Dimitri Gusti [17] in "Sociological Monograph" presents the rural settlements in different places in Romania, the way of life of the people, Romanian architecture and traditions. Chelcea in "Postindustrial Bucharest: Memory, deinstitutionalization and urban regeneration" presents the transformation of cities due to the industrial revolution, V. Miftode [18] in "Migrations and urban development" presents how cities develop in the context of population movements, migrations from the village to the city or to other spaces on various criteria greatly influence urbanism, the architecture of homes leaving their mark on certain settlements.

### ***Methods***

The present research aims to highlight the motivation in the choice of settlements, locations by individuals or how the city influences the individual's choices for housing. It can be stated that the purpose of the research is determined by how the migration of the population from one region to another is influenced by the habitat. In this regard, a group of 137 subjects between the ages of 15 and 70 was investigated, after they had previously been asked to give their consent to complete the questionnaire, according to the ethical code, noting that the anonymity of the identity is preserved. The sample is composed of 71 female subjects and 66 male subjects, as can be seen from the weight held by female subjects. It is observed that the sample is relatively homogeneous, the working tool used is the structured interview and carried out by the snowball method.

**Results and discussion**

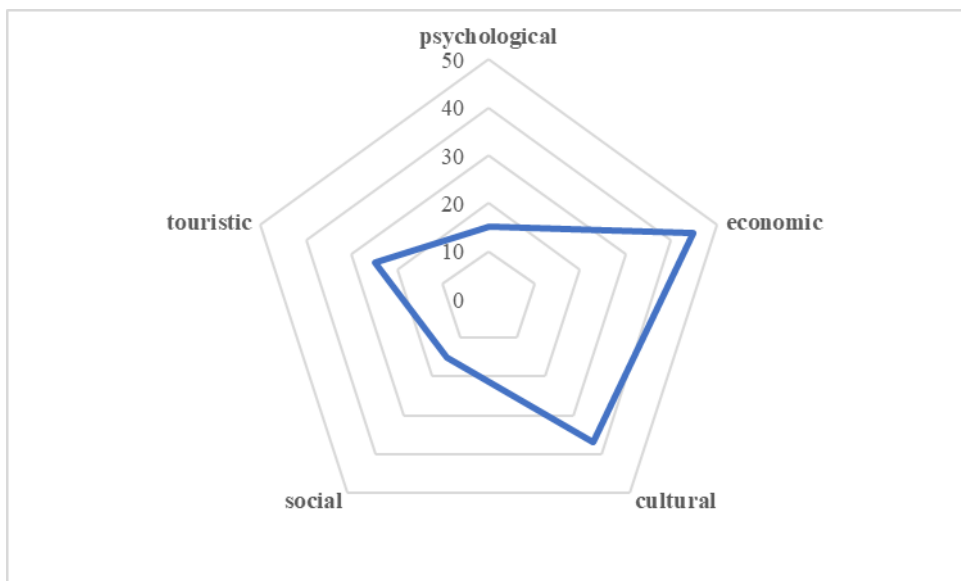
The main results have been drawn in the Table 1. At this point of the research, 5 main categories or factors which catalyse the migration of the population towards the big cities have been identified: Psychological, Economic, Cultural, Social and Touristic.

**Table 1.** Different motivations for migration into the urban environment

Sample Size	The impact of the urban factor on the individual													
	Gender				Psychological		Economic		Cultural		Social		Touristic	
	Male		Female		no.	%	no.	%	no.	%	no.	%	no.	%
	no.	%	no.	%										
137	71	51,82	66	48,18	15	10,94	45	32,84	37	27	15	10,98	25	18,24

The highest percentage of motivating decisions for choosing an urban center to live in is held by the economic factor. The industrial and commercial area where Iasi is situated offers a climate which is attractive through well paid salaries and different financial benefits, fact confirmed by 32, 84% of the population.

As can be seen in figure 2, the cultural factor with 27% also represents one important factor. Iasi is a main university center with educational institutions that offer a wide range of fields of training for students and pupils (with many faculties, schools, high schools). Next comes the tourist factor, identified in 18.24% of the population. Iasi is seen as an area of attraction due to the elements of culture, leisure, sports and similar. The last identified factor by 15% of the respondents is the psychological one (related to the environment, pollution, relief, radiation, transport, or other similar).



**Fig. 2.** Urban factors influence on triggering the migration of the individual

Through the main findings, the following aspects need to be emphasized:

- urbanism plays an important role in influencing our housing decisions and therefore the popularity of certain areas;
- the presence of historical and cultural monuments have identity importance for the individual and are important for tourism activities, by attracting funds and generating income;
- the presence of cultural institutions attracts many young people who will train professionally, populate these geographical spaces or migrate to other more developed areas;
- historical and religious role. Secondary princely residence, then center of political power of the feudal and then modern State of Moldova, Iașul, through its flourishing activity in from a commercial, religious and cultural point of view constituted, in the last half millennium, the most important center of irradiation of Western values and the Christian faith from the region, being equally a space of interference and dialogue with other cultures, especially the Armenian and Jewish, to which they were added over time and other smaller-scale influences, such as the Slavic - Lipovean, Greek or secondary royal residence. Center of political power of the State feudal and then modern settlement of Moldova, Iașul, through its thriving activity from the point from a commercial, religious and cultural point of view constituted, in the last half millennium, the most important city of irradiation of Western values and the Christian faith from the region, being equally a space of interference and dialogue with other cultures, especially the Armenian and Jewish, to which other smaller influences were added over time, such as the Slavic - Lipovian, Greek or Polish. [11].

## Conclusions

The Byzantine heritage of our country is also felt in Iași through the Orthodox church, of the Greek rite, which used Slavonic printing in its chancelleries and, later, until 1865, the Romanian language written with the Cyrillic alphabet. the urban center of Iași where the princely citadel was.

In the Middle Ages, Iași became the political capital during the reign of Alexandru Lăpușneanu (1565), and with the move to Iași of Metropolitan Dosoftei (1676), the Metropolitanate of Moldova became the center of the Orthodox Church.

Thanks to the essential role played by monasteries in the century. XV-XVIII safeguarding a written culture and the creation of the first centers of education and printing in the language Romanian, both the architectural and the cultural and artistic heritage of Iași is dominated, in the Middle Ages, by the binomial cult-culture, in the context in which civilization urban was represented in this period by the fortified spaces, the only ones able to provide protection against various types of invasion, military or loot, from the era" [10-13].

Iași monasteries such as Sf. Nicolae Domnesc –1492, Golia – 1546, 1660, Galata – 1579, Frumoasa – 1585, Bârnova – 1626, Trei Ierarhi – 1639 or Cetățuia – 1672) were restored in the years that followed representing an important religious heritage of the Orthodox, Catholic Church (first Catholic cathedral in 1879), Armenian (first pisanee from 1395) or of the Mosaic cult (the first synagogue built in 1670, and rebuilt in 1759). The relics of St. Parascheva, "the protector of Christians from Moldova", which brings thousands of Orthodox pilgrims to Iași on October 14, officially representing the City's Feast [13, 16].

All these monuments contribute to this city's religious heritage and represent an architectural and artistic treasure (which transforms Iasi into a point of tourist interest and a



community development vector). The modern period of the city is marked by the Organic Regulation - 1831, a first form of constitution with the development of the first institutions according to the European model. Capital of the Principality of Moldova until the union with The Principality of Wallachia (1859), Iași opened the way for institutional construction for culture, having a long series of national priorities: the first show in Romanian, in Ghyka houses – 1816; the first newspaper in Romanian, "Albina Românească" – 1829; the first public forum monument – 1840; the first show musical in Romanian – 1834; the Philharmonic-Dramatic Conservatory is founded - 1836 (whose students will give, in 1838, the first opera performance in Romanian); the Michael Academy Library is established – 1839; the first Romanian literary magazine "Dacia literară" – 1840; "Teatrul de la Copou" is inaugurated in 1847; the first Botanical Garden – 1856; the first university in the country – 1860; the first Pinacoteca – 1860; School of Fine Arts – 1867; the "Traian" Hotel was built, according to Gustav Eiffel's plans – 1882; extensive program of public monuments, the statues of Stephen the Great – 1883, Miron Costin – 1888, Gh. Asachi – 1890, V. Alecsandri – 1905, M. Kogălniceanu – 1911 were erected; the first national theater, according to the plans of Viennese architects Fellner and Helmer – 1895; the Elisabeta Esplanade ("Yellow Ravine") is built - 1900.

In the 20th century, apart from the reconstruction of the Palace of Culture - 1925, the urban planning and cultural infrastructure projects were smaller, being mostly (as a rule, after 1944), annexed to the communist propaganda canon [5].

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