

DIDACTICS ROLE IN RELIGIOUS TOURISM

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Abstract

This paper is a study about Lăpuș Region in which I pointed out the main aspects of the natural environment as well as the major human resources, which are remarkable in terms of tourism for this region. The main objective taken into consideration is the monastery "St. Ana" Rohia, a monastic complex where, through the spiritual mission of the monastery's dwellers, cultural- religious activities are held. In this study we sought a relationship between Teaching, Tourism and Religion.

Key words: teaching, education, religious tourism, culture, geographical landscape

INTRODUCTION

Teaching as part of Pedagogy that deals with the principles and methods of training and teaching learning materials, fulfills an important role in the education of pupils and students, but also has a beneficial role in cultural and religious activities held at temples churches and monasteries. In this paper, we proposed an approach with a religious theme, taking as a landmark the Monastery "St. Ana" Rohia of Lăpuș Region.

MATERIAL AND METHODS

In terms of teaching, in elaborating the study, we frame the following objectives:

- To locate the tourist area, reported to the Romanian territory;
- To know the main geographical aspects of the natural environment;
- To know the main tourist anthropogenic resources of the Lăpuș Region;
- To specify the main types of tourism;
- To render a presentation of Rohia Monastery;
- To present the organization and conduct of the religious activity in the monastery;

Lăpuș, as part of Maramureș County is located in the southern part, with the following geographical limits: in the north - a massive mountain chain formed by Țibleș, Lăpuș and Gutâi; in the south – Breaza Peak, Preluca Mountain; to the east it is easily extended towards Country Năsăud the limit is given by the watershed, to the west - it opens wide to Baia Mare

Depression, the turn between lower flow of Lăpuș River and Căvnic Valley forming the limit (Posea, 1962);

Lăpuș Region is characterized by a complex geological structure, which contributed to the development of varied and picturesque landforms, on three floors, with a large morphological extension of terraces (Butian, 2004):

- the depression area;
- the mountainous region;
- the hillside area;

The lowland area consists of sedimentary rocks (clays, marls, sandstones, sands, gravels) arranged in horizontal layers dominated by oligocene formations, the badenian and the sarmatian ones in the west and the quaternary ones in the centre. The relief shows two main stages: a marginal stage, quite high (Dobricului Hills, Libotinului, Muncelului and Muscelelor Hills) and a central stage, a low one, characterized by the presence of large valleys accompanied by terraces (Lăpușului, Suciului and Libotinului Valleys that converge near Rogoz-Dămăcușeni villages forming a broad alluvial plain, Dobric and Rohia Valleys that converge downstream of Târgu Lăpuș). The mountainous region consists of flysch (Paleogene folded sedimentary rocks) crossed by Neogene magmatic rocks (Țibleș Mountains) or covered by Neogene volcano rocks (Lăpuș Mountains) dominated by andesite. Magmatic bodies (domes, stoks, columns) composed of andesite were brought up to light through sedimentary erosion separating three volcanic units: Hudin in the northwest, Hudieș-Tomnatec-Stregior in the central part and Tomnatec Țibleș-Măgura Neagră in the southeast, volcanic massives form the main ridge in the north-west and south-east. A special place has the Satra Mountain (1041 m) situated in Lăpușului Mountains, a volcanic cone with a flattened top and surrounded by a large piedmont (Butian, 2004). The southern hillside area consists of Paleogene-Miocene sedimentary rocks (Breaza Peak) with precambrian-Paleozoic crystalline schist covered by a few patches of Paleogene sediments (Preluca Mountain).

In areas with limestone rocks karst landforms developed, most impressive being poles and strainer "La Podirei" on Păltinișului Valley and the Cave of Outlaws. A distinct place in the Preluca Mountain is occupied by Lăpuș and Căvnic canyons (Butian, 2004). The presence of endokarst and exo karst topography reveals a valuable attractive potential together with the sequence of volcanic necks (Butian, 2004).

The fertile layer of the crust is part of the geographical landscape, its formation and evolution being closely related to the petrographic substrate, climate and vegetation. The soils of Lăpuș Region have a natural vertically setting belonging to many types. Along river valleys and their terraces

alluvial soils are well developed , which in some sectors have an aquifer shallow with a Gleyic horizon specific to hydromorphic soils. Lăpuș Depression slopes and interfluvies develop, in particular, brown soil, brown luvisol and clay-alluvial class albic luvisols (Butian, 2004). Fertility is medium for agricultural plant and high for deciduous and fruit trees. Hilly area of the basin edges (Breaza Peak, Preluca Mountain, Gravel Hill, Obcinele Tibleș) has luvisol brown soils, acid brown and brown eumezobasic, the last two types of cambisols class (Butian, 2004). Fertility is poor for crops, medium for pasture and to good for deciduous forests. In the mountains area grow soils belonging to cambisol classe (poorly fertile for crops), spodosol (not fertile for crops) and umbrisol (medium fertility).

Lăpuș Region is crossed by Lăpuș River (114km), from north-east to west forming an impressive gorge with steep slopes and handcuffed meanders , called "the wildest in the country" (Gr. Posea, 1962). Lakes are attractive targets in terms of tourism and they enhance the beauty of landscapes (Chiang, 2003). Most of the lakes were built by man, offering recreational and fishing possibilities. Among artificial lakes are listed: Dobricel, with an area of 7 hectares, arranged in 1982 on the creek of the same name, between the localities Târgu Lăpuș and Grove, providing water for pasture area; Lighet, a lake with an area of 4 ha, arranged in 1975, with a recreation base of Târgu Lăpuș developed in its perimeter, Lake Rohia, located between the villages Fântânele and Rohia with an area of 2.5 ha, Dămăcușeni Lake (1.5 ha) built to supply water to Seats Factory from Targu Lapus and for fish growth, Băiuț Lake used for mining flotation; Ruoaia Lake extended over an area of 3 hectares, near the Lăpuș village used for fisheries and recreation. In Tibleș Mountains, south-east part of the Măgura Neagră (1589 m), the natural lake Tăul Negru is developing (Șt.Dezsi, 2006).

The groundwater are well developed and have high quality. Bicarbonate mineral waters are present, too (borcuturi) at Stoiceni, Borca, Esparto and Băiuț. Among the natural resources there are listed areas with a protection status, too, such as: Lăpuș Gorge-a complex geological landscaping; Gorge Babel- a geological and fosilieră; a speleological reserve- the cave with bones; Tăul Negru- a floristic reserve; Tibleș -Arcer a mixed reserve ; forest reserves: Dobricel, Rohia and " The oak forest" from Poiana Botizei (Șt.Dezsi, 2006). Among human tourism resources, there is a series of groups of objectives, each with different weights in different cities or tourist areas identified in the region: archaeological, religious objects (wooden churches, cathedrals, monasteries), historical monuments, cultural buildings (museums, collections, libraries, cultural institutions and education), and a number of objectives, activities and events that make up the ethnographic heritage of exceptional attractiveness. The region's

touristic profile is defined by: rural tourism, religious tourism, wildlife tourism, cultural, scientific, mountains, fishing and spa (Șt.Dezsi, 2006). It is remarkable for the three forms of tourism, due to the diversity and quality of the natural and aesthetic landscape resources, the existence of important places of worship that attract visitors and thanks to a rich hunting basis.

Religious tourism as a form of cultural tourism involves tourists from a certain training level and a high degree of culture in order to allow appreciation of cultural and religious objectives in terms of architecture, construction, value, spiritual significance and content of works of art. Each visitor of holy places has its intrinsic, personal reasons, which can situate him/her among self-professed tourists or pilgrims tourists. Collins-Kreiner and Kliot N. NC concluded that pilgrimage began to approach religious tourism today, after making a scale of characteristics of those who visit such places, emphasis the holy places or the lack of interest in tourism as well. This method was based on analysis of hundreds of pilgrims questionnaires, obtaining a scale described as tourism versus pilgrimage. Mary Lee Nolan and Nolan S. have shown that those who visit holy places or participate in religious events can be placed on a scale according to the objectives they follow, from devoted pilgrims to traditional tourists. "St. Ana" Monastery Rohia is situated in the middle of Maramureș, in the faithful heart of Romanians both from home and abroad, constituting one of the most valuable religious monuments and religious pieces of art of the country. The monastic complex is located in a picturesque setting on top of a hill in the middle of a forest of beech and oak, being the privileged place of peace seekers and beauty lovers. By the reorganization of the Romanian Orthodox Church, "St. Ana" Monastery Rohia is under the canonical jurisdiction of the Romanian Orthodox Episcopate of Maramureș and Sătmaru.

The beginnings of Rohia Monastery are related to the person of Nicholas Herman (1877-1959), a Romanian Orthodox priest, vicar in the village at the foot of Vine Hill - Rohia, the hill where the monastery is located. Founder priest built the monastery in the memory of his daughter Ana whom he lost, as she was called to the Lord in November 1922 at the age of only 10. This girl became a messenger of God as nights in a row, she appeared in her father's dreams, asking him to build "a house of Virgin Mary" in the Vine Hill of Rohia. At first her father thought the dreams were related to the grief hidden in his heart, until one day a faithful woman called Floarea, Ilie's wife, came to him and said: "Father, why not listen to the voice of God, who demands you through Anuța child, to do a house in Vineyard Hill for Virgin Mary?" "Confused, the father asks:" What house to do for Virgin Mary? "to which she replied:" A monastery to do, Father! "At that time, Father Nicholas realized that it was a divine judgment and overwhelmed by a great peace in his heart, he was decided to build a

monastery in the memory of his little girl and for the comfort of the believers in those parts (S. Man, 1989). Supported by his fellow villagers, the priest decides building the Holy Monastery of the Virgin Mary in a meadow called "The Oak of Pinteia" where, according to custom a cross was stuck. In a few days, constantly amazed villagers discovered that the holy cross, which had been settled in the meadow was placed elsewhere on the spur of the hill, on a rock (S. Man, 1989). Suspecting that a malicious hand committed this move, the cross was brought and laid in its place and a believer named Alexander Pop, remained overnight for protection. Late at night, when it started to snow, the faithful man returned home. The next day, early in the morning when he got back there the cross was not in its place, though there was no trace on freshly fallen snow, but it was again found at the location of the present church of the monastery. They all thought that it can only be a revealed sign to show the place where the holy church of the monastery should be built (S. Man, 1989).

The works to build the church began in 1923. After dealing many difficulties, with great sacrifice and enthusiasm, helped by the hands of hundreds of faithful people, the priest managed, in two years, to raise a modest church and monastic house. The monastery church was consecrated only in 1926 by worthy mentioned Bishop Nicholas Ivan Bishop of Cluj, on August the 15th, the feast of the *Assumption*, who became the patron of the monastery. Thus was born the "first institution of its kind" in the United Transylvania. For a long time, the settlement remained at an hermitage stage, unable to develop due to difficult access to it. Monastery could develop after 1965 and especially 1970, when the electric power was brought and an access road was set up.

In front of the church there was a porch, which was based on four front pillars and the gable above was painted in a fresco of the "Assumption" the icon of monastery's patron. The inside part of the church was just plastered and the walls painted and over time they were adorned with icons. The iconostasis was simple, made of fir, and in 1979 there was fitted a new iconostasis, carved in oak by Velea John, born in Rohia and icons on the iconostasis were painted by George Basil, a church painter from Bucharest. In 1996, at the initiative of bishop Justin Grace - vicar of the Romanian Orthodox Episcopate of Maramureş and Satu Mare (and the abbot of the monastery), the old church was dissolved, and the building of a new and imposing church began. Currently, the iconostasis and icons of the old part of the church decorate the chapel in the basement of the new church.

Cultural and religious heritage of the monastery Rohia:

The new church - in the shape of a cross, with the basic elements of the three provinces (brâncovenesc porch, a single cupola tower with elements from Moldova, erected vertically as high as an ark from Maramureș);

The miraculous icon of the Virgin painted by the monk Nicanor Athonite, restored by Prof. Mureșan Teo in 2004;

The house with chapel, building on three levels that hosts the monastery library and chapel called "The Healing Spring";

"The White House" and "The Corner of Maramureș";

The church cell of prof. Nicolae Steinhardt, a great philosopher, writer and scholar who became a monk at Rohia;

The Monastery library - over 40000 books, magazines with theological content and secular culture in various fields;

The Monastic Museum -a collection of old books, old icons, made on wood and glass;

Cultural Monastic Center "Nicolae Steinhardt"-a building consists of two bodies;

Church services comply with the following program: in ordinary days at 6:00 am - Matins and Divine Liturgy at 6:00 pm - Vespers and Prayer, at 10:00 pm – Midnight Prayer and Prayers for dispensation. Every Friday, after Mass, the Sacrament of Holy Unction.

On Sundays and holidays from 08:00 am - Matins and Divine Liturgy at 4:00 pm - Vespers and Prayer, at 10:00 pm – Midnight Prayer and Prayers for dispensation.

On Great Feasts and celebrations: at 6:00 pm - Vespers with lithium, at 9:00 pm - Prayer Vigil and untying, from 06:30 am - Blessing of Water; 07:00 am - Sacrament of Holy Unction, at 09:00 - Mass and Vespers begins at 5:00 pm, on winter.

The monastery church is open daily from 6.00 am to 11.00 pm while believers can come for prayer.

- To visit other religious and cultural objectives the schedule is:
- on weekdays visiting is allowed between 9.00 am and 4.30 pm
- on holidays visiting is allowed between 12.30 and 3.30 pm
- visiting is never allowed during religious services.

CONCLUSION

Lăpuș Region contains enough arguments in terms of tourism, for integration into regional and national touring circuits but also for involvement in European and international tourism:

- it has a picturesque and varied landscape;
- touring anthropogenic potential noted by a number of groups of targets (monasteries, wooden churches, monuments, museums, archeological remains);
- touring potential represented by important religious places of worship;
- tradition and culture, ethnographic events;

A veridic centre of monastic and spiritual life, a true Romanian Sion, the church from "St. Ana" Monastery Rohia is one of the most valuable monuments and religious pieces of art from Maramures, as Father Nicolae Steinhardt confessed : "*Rohia is my refuge, a heaven, an oasis, a self sufficient Heaven* ".

An appropriate teaching strategy can only highlight specific forms of management of teaching and learning as well as planning and organization of the educational process.

Skills training should provide through a teaching approach a link between the demands socio-cultural demands and the economic ones. Harnessing this activity requires a specific operating structure dimension of education. From this perspective might be developed a specific organization level of educational environment (Sabo, H, 2012).

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