

## KISCH / UL AND DURABLE DEVELOPMENT OF THE REGIONS THAT HAVE A LARGE NUMBER OF RELIGIOUS SETTLEMENTS

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### **Abstract**

*We live in a world of contemporary kitsch, a world that merges authentic and false, good taste and meets often with bad taste. This phenomenon is găseseste everywhere: in art, in literature cheap in media productions, shows, dialogues streets, in homes, in politics, in other words, in everyday life. Ksch site came directly in tourism, being identified in all forms of tourism worldwide, but especially religious tourism, pilgrimage with unexpected success in recent years.*

*This paper makes an analysis of progressive evolution tourist traffic religion on the ability of the destination of religious tourism to remain competitive against all the problems, to attract visitors for their loyalty, to remain unique in terms of cultural and be a permanent balance with the environment, taking into account the environment religious phenomenon invaded Kisch, it disgraceful mixing dangerously with authentic spirituality. How trade, and rather Kisch's commercial components affect the environment, reflected in terms of religious tourism offer representatives highlighted based on a survey of major monastic ensembles in North Oltenia.*

*Research objectives achieved in work followed, on the one hand the contributions and effects of the high number of visitors on the regions that hold religious sites, and on the other hand weighting and effects of commercial activity carried out in or near monastic establishments, be it genuine or kisch the respective regions. The study conducted took into account the northern region of Oltenia, and where demand for tourism is predominantly oriented exclusively practicing religious tourism.*

**Keywords:** sustainable development, religious tourism, Kisch, commercial activities

**Clasificare JEL :** M21, Q01

### **1. Introduction**

Globalization has resulted in a very competitive economic environment that develops very quickly, leading to a multitude of challenges. All people, whether individuals, companies or institutions, seeking to find solutions for various sustainable competitive advantages through collaboration in various fields. In an attempt to be prepared for the present and future needs, sustainable development seeks to establish a balance between making a profit in the short and long term projections that put the spotlight environmental protection [1].

Sustainable tourism aims at achieving a balance between protection environmental, maintaining cultural integrity and promoting economic benefits [2]. With the transformation of religious tourism in an industry and extend it globally, it can become a starting point for the sustainable development of religious tourism destinations. Linked to trade, particularly represented by the sale of religious items and other souvenirs, many monastic buildings used this practice by building many souvenir shops adjacent religious objectives. The desire to earn more, many churches no longer keep religious objects sobriety and offers visitors eager for such souvenirs, anything, anytime and from any sources. Add to this the vendors that trick visitors ignorant of all sorts of objects occult counterfeit very disgraceful that “obscures” the beauty of holy places.

The economic impact is very high due to the fact that pilgrims and other passengers religious or less religious (more curiously) are avid buyers of religious souvenirs. Early humans traveled to the holy places considetare to meet with divinity. Those travelers who were motivated by religion (considered as the first form of tourism) were held without anyone to measure their economic or social [1].

In Romania motivated by religious tourism has gained momentum especially after 1990, and more significant after 2010 - 2011.

The economic contribution of this form of tourism still remains questionable.

The paper identifies the role that have commercial activities were rampant in addition to religious settlements or in their immediate vicinity, which do not preserve traditions but are transformed into Kisch sites disgraceful in

watching of obtaining maximum revenue, both from churches, representatives monasteries and itinerant traders who take advantage of ignorance or illiteracy visitors.

## 2. Pilgrimages between religion, curiosity and commerce

In its authentic pilgrimage was a journey of initiatory type or revealing.

Physical movement was the expression of a spiritual movement. Need to motivate inner light outer body movements, so it became a pilgrimage complete an existential event, a profound experience of man returning transfigured.

Today, the pilgrimage tends to disappear, being replaced by religious tourism. Religious tourism is more willing to take a selfie with divinity than to be in communion with it.

The situation becomes even cloudier when “pilgrim” has no idea who visit, blocking the possibility of using spiritual ignorance. Contemporary man but not contemplate visiting, but not through an inner and outer beauty a trip through not receiving answers revealing that there has questions. In addition, as the objectives of pilgrimage multiply tends to secularize religious tourism. Some monks complain that waves of tourists alter monastic silence, while others strive to make the place more attractive, kistch the religious disgraceful mixing dangerously with authentic spirituality.

The concept of kitsch is applicable mainly phenomena aesthetic (the term comes, apparently, from the German word kitschen - doing something sloppy), but, by extension, it can be used to describe phenomena not specific, but involving mismatch, falsehood degradation [3]. The attitude of kitsch aesthetic level is comparable and has the same effects as snobbery and hypocrisy manifested morale. In direct translation “You know that morally you are vulnerable, but you like to amaze how hypocritical in the name of good”. The concept of kitsch is applicable mainly phenomena aesthetic (the term comes, apparently, from the German word kitschen - doing something sloppy), but, by extension, it can be used to describe phenomena not specific, but involving mismatch, falsehood degradation.

The attitude of kitsch aesthetic level is comparable and has the same effects as snobbery and hypocrisy manifested morale. In direct translation “You know that morally you are vulnerable, but you like to amaze how hypocritical in the name of good”. Where does the malignant potential of religious kitsch? Kitsch is generated and the desire for communication or grab as many believers [4].

Kitsch massive orthodoxy that broke the gates wide open to the world and secularization postindustrializarea canceled short-circuit if you like, just this subtle process of communication between man and divinity. “Community of Love”, already strained, is threatened [5]. Under the effect of modern art, multiplying industrial processes, lack of religious culture and traditional society death kitsch art arises. “The split between the sacred immanent transcendent divine and human religiosity is so great that no one can switch from one plan to another” [9].

How and who authorizes atrocious mutilation monasteries cheap plastic windows, trade fair called “windows” to mask the misery of a material that will age 10-15 years ugly, big teeth Smoking? How can brake invasion “lamps” red plastic, bought parish priests greedy of gain per kilogram in supermarkets, foreign objects orthodoxy in some places and threatening to remove the classic candle wax? Why encourage trade with CDs of religious music “orthodox”, which is echoed bass kept artificially unnatural of electronic organs? How is it that the overwhelming majority of churches almost no longer sell what we icons, just pieces of colored plastic or gaudy kitsch Greek gender ignition key keychain car? Accepting passion for simple believers inconsistent forms of popular religious culture and drift pietist, we wonder though: there is not even that minimal religious authority that curb the uncontrollable expansion of kitsch items sold in our churches? Would not thought none of priests and bishops responsible how to use his shepherd the faithful that those “objects” in the exercise of their spiritual and not just in mechanical performance of rituals?

Keeping traditional values protected from invasion kitsch demands modesty and humility. Religious kitsch palette is quite wide, but simplifying things, this can be reduced to four aspects: the object of kitsch, kitsch situation, act and kitsch. In all these cases, the promoters of falsehood are both representatives of clergy and believers. Kitsch object consists either of poor quality artistic achievements, lack of talent (some souvenir craft or industrial, which can be found by monasteries around icons pyrography, candles carried by fretwork, “Cristi” Gypsum, brochures popularity or prayers) or from objects arrive profane - but their subordinates forced religious symbols diverted from their goals initial (trinkets in the form of a cross, music videos having the leit motive cross, or crucifixion, postcards “Christ” making eye, etc.). Here we include a plethora of books with religious content, claiming popularization of faith, but that brings more disadvantages authentic theological culture. Observe today an overabundance of this literature (after decades of prohibition) that on behalf idea of accessibility of Christianity, slip into disuse, platitude and falsehood dogmatic inducing is a religious culture questionable (based on the presence of elements dogmatic apocryphal resorted to a stagnant tradition).

There are also situations kitsch, ie dissonant groupings of objects - valuable in itself - but do not bind to each other. Relationships are forced proximity, altered, as they are joined contrasting artistic styles or genres or incompatible value (Byzantine - style carpets "Persian" - wrought iron chandeliers or deer horns, etc.). Kitsch is generated and overuse or auten-tice clutter objects. Measuring balance must manage the location and distribution of sacramental objects in space. Here we include uninspired architecture, or agglutination conglomeration of decorative styles distances, forbidding modernist developments of religious canons.

We can talk and acts kitsch religious, consisting in producing and updating the reception of sacred ceremonies when (or where) is not applicable, satisfying the demands of the illicit ordination, justification symbolic of enterprise morally questionable (sanctification of supermarket, a casino, etc.). Sometimes, we can identify exploitation of servants Church (actually sacramental authority) by politicians, for very specific interests (see election campaigns, when invoking religious symbols or call suddenly to become quite suspicious of priests) [6].

At the limit, we can identify the man kitsch, the pretentious religiosity, feelings or behaviors that mimic high spiritual. Hypocrite is the man who does not believe, but the challenge diligently - sometimes aggressively - actually his condition. This type of man is more problematic than honest infidel. We also have taken into account the challenger island, in search of sophisticated forms of spirituality, true religion which substitutes with aberrant spiritual landmarks, curious, dangerous. This person can be seen most often among believers still not installed in a religious tradition, but there are cases of clergy right, very rare - giving proof of wandering, excesses visionary eccentricity. Another present aggressive kitsch appears in the space of pilgrimage, where tourism and commerce in the bathroom sink godliness, but without sacrificing commercial habits. In such conditions, t-tulle souvenir, forgetfulness antidote, specifically tourism, makes an appearance here as religious souvenir. Unfortunately, its form of manifestation differs substantially from that of its fellow tourist. Preferred are small objects that can be worn all the time in order feririi of evil forces. About forms of manifestation of “religious tourism” imagination seems to have barriers being extremely inventive in the “equip” the saints faces various objects [8].

In this regard was made even a list of products kitsch - by City Council Oberammergau town invaded souvenirs and handicraft products religious - list, which featured, among other things [5]:

1) the achievements of poor quality, devoid of talent and careful execution of any material that has nothing to do with authentic works of folk art, from painting and sculpture;

2) transposition of religious sentiment into an object arrive profane, like toys Holy Cross roller, handkerchiefs and neckties decorated with the image of the Virgin and other religious symbols diverted from their goals, which are eye Cristi etc.

West himself was compelled to admit that the existence of many valuable paintings and sculptures consecrated to Christ prevented the appearance in the last century, an art of worst quality. As such, “an ordinary commodity religious commercial character spawned these representations gang of Christ, offered so often that art. The religious sentiment did that, unfortunately, many people and even clergymen do not disprove this humiliation of art” [7].

Which did not resolve the situation, what you and some commercial side. Neither in the Orthodox world things are not better. Between pilgrimage and tourism road seems to be extremely short. The need pilgrimage of every man was noticed by those who removed money from everybody, hijacking a “fast by tourism, so Fatima or in Jerusalem, for example, the sacred is sold and bought shamelessly. Country St. can rent a cross and a crown of thorns and you can picture wearing them, or you can buy a postcard in which Jesus winks, without any tourists to outrage! There's even salami with the image of the Savior on the label after how to buy and bottles with tears Virgin or pieces generous wood of the Cross! You need a lot of fortitude to remain pilgrim in the Holy Land without makes you a tourist or something else. West sell and buy anything, while Christian East seems to keep still the spirit of genuine holiness certain places, pockets or persons. in monasteries and hermitages Romanian, for instance, monasticism there is still real, even if sometimes the monks are suspicious of unfamiliar in theology, but more skilled as babele in different pseudocanoane and pseudorugaciuni constructed formulas known only by them” [4].

It is known as one of the “diseases” of kitsch phenomenon lie. Achieving that is a true substitute product, a fake is manifested in various forms. One is the surrogate, which always defines as “product, developed on an industrial scale, meant to replace on the market, a commodity sought, without possessing however quality. When the genuine product is missing or rarely, you it offers - and sometimes you have to accept consciously failing which interest you – surrogate” [5].

The emergence surrogacy was favored industrial development, allowing nuances reproduction procedures in the table so that centuries of the nineteenth century, but especially the twentieth century, blooming especially “two types of surrogate aesthetic: copy or reproduce, from small, of a sculpture or a painting known, for instance, and the product which “brings the work of art” in general” [6]. Trade with frills products of folk art, especially “souvenirs” is customary, more integrated, especially in the tourism industry [6]. Regarding children or reproductions should be noted that, as long as they do not overcome the status of "replacement" of the real object, not treated as works of original art, “does not qualify as surrogates, but remain authentic accessories of Information cultural needed every educated man”. [7].

In this context, a problem is reproductions of famous icons, by technical means becoming more efficient, the results of which wants to imitate as closely icon that - if you can, and obsolescence occurred over time. Personally, I do not consider reproductions on paper as kitsch - Although Russian theologians declare against them - and I think that is preferably a photocopy or any other copy of an authentic icon of paintings defy any iconographic and aesthetic canons. Generally, when something is hard to get or extremely expensive, making it inaccessible to many, the question naturally the problem of finding a replacement, “prosecutor easier possessing similar qualities, at least at first” [4].

On a superficial reading would seem that the painter would kitsch iconography lawyer phenomenon, but in fact he defends the phenomenon of industrialization, and now manifested in the iconography. It is not the happiest solution, nor recommended but, for many, is a way to have a face painted face even in orthodox traditional manner.

Architecture, painting and sculpture looking, each by means of expression specific to materialize in a formula category aesthetic ideal of beauty. A universe of beauty, meant to participate in the prayer that rises in that place. The church is not only meant to house shell construction jobs, but the entire composed her part - or should do - to divine worship that takes place there. This is the goal of ecclesiastical art, but that is often misconstrued. Kitsch “embellishing” reality, “poetizeaza”, “apparently prose of life and actually” prozaized “her poetry authentic” [3]. Kitsch scuffing conflicts suppresses way to remove them “relieve” pain without them discover the cause, covering ashamed wounds what ought healed. And it is even worse to do however as the “benevolence” and “tenderness”. “Pseudo-beauty” [4]. Etal has no way to allay thirst after the beautiful authentic. Remain always alive and insatiable desire to see, partly after each power, the beauty of the eighth day.

Between the beautiful artistic aspiration, specific human nature and longing for the beauty of the former, there is an interplay more enduring than it might seem at first glance. In fact, it can not operate a separation between the spiritual and artistic beauty. The road to the kingdom of heaven always pass only through the church, the living icon of the unseen beauty. There is only one path to another, and it never occurred to the “realm of kitsch”. Imperceptibly, religious kitsch turns into an “aesthetic system of communication” mass, as Abraham Moles said. The crowd begins to speak a new language, the language of kitsch. It is very evident in this presentation that makes the great pilgrimage media in Romania (Nicula Monastery, Iasi, Bucharest, Prislop). Communication pilgrimage is mainly based on emotion rough handling. Or religious emotion glass does not pass, the depth of the human soul should not be disturbed. But perfectly suited to handling large assemblies excitement surrounds collective human kind. From transmitter religious message, the media became producer of message.

The result on the ground among pilgrims, is catastrophic. Many of them dress kitsch, kitsch worship, religious kitsch speak a language just because “I saw it on TV”. What is the price in the end? Kitsch “Christian” (with quotation marks required!) Is the best indication of a colossal loss of fundamental theological substance created and settled over time and can no longer be so easily replaced once destroyed [6]. “Icons” representing Christa crowned with thorns, Weeping on the embroidery sheet, and Madonna pathetic and voluptuous wringing his desperate hands on to heaven, totally alien to the spirit of Orthodoxy, not for long now “salt of the earth” in the eyes of those few who wish to he knows what's really happening. To be sure: we do not want to mix theology with the aesthetic exercise, easy moralizing! In fact, any attempt to write about kitsch requires this necessary clarification. On the one hand, atheists or those who simply have very little information about theology (and the great mass of Orthodox believers not excel in the field due to lack of minimum catechesis) can not notice what this loss of theological substance. Nor enormous distance that exists between genuine religious art and sacred place of installation scorched sustainable kitsch. On the other hand, a significant part of the faithful and priests living in a cheerful ignorance of kitsch, not to say that it encourages directly. They stood, paradoxically, precisely against those who dispute bath kitsch which they have become accustomed. At one point, kitsch becomes a form of power, its various forms of expression malignant goes to interconnect with each other. Trapped in this terrible fabric, any appeal against the order of religious art kitsch interpreted by “administrators in the sacred” as a personal offense, sad famous “pride in cassock” react promptly in such cases [4]. I invite you to experience: enter an Orthodox church where there are “icons” made in China (will not be hard to find, unfortunately) and claim altar servant canonical inadequacy of the object. Do not be afraid response and how it will be provided. You will be regarded as a “heretic” (with quotation marks needed), a provocative, an “enemy of the faith”, as qualified by these lines some time ago by the parish priest of the parish of Transylvania. It studded inside one of the oldest churches in Romania with icons spotted by a deadly tasteless. My remark about the inadequacy of abode outside and inside it was really ticked. Again, just having protest will exercise better understand the seriousness of the facts [4].

Religious memory has a distinctive feature: it preserves the past, but it reconstructs based on religious objects, rituals, traditions, etc., and using “data”. Recent psychological and social, are obliged constantly to “compose this”. A frame memory and weakened by the assault impregnated religious kitsch will send in turn, diminished memory, the permanence and the need to preserve itself unaltered the original message are put to the test. What transmit to our descendants in November? Kitsch massive orthodoxy that broke the gates wide open to the world and secularization postindustrializarea canceled short-circuit if you like, just this subtle process of communication between man and divinity. “Community of Love”, already strained, is threatened. Under the effect of modern art, multiplying industrial processes, lack of religious culture and traditional society death kitsch art arises. “The split between the sacred immanent transcendent divine and human religiosity is so great that no one can switch from one plan to another” [9].

We did not want any time to do inventory forms of kitsch blooming in contemporary Romanian Orthodoxy; It would be too easy and is not the purpose of these lines. But we can not afford not to raise certain questions. How and who authorizes atrocious mutilation monasteries cheap plastic windows, trade fair called “windows” to mask the misery of a material that will age 10-15 years ugly, big teeth Smoking? How can brake invasion “lamps” red plastic, bought parish priests greedy of gain per kilogram in supermarkets, foreign objects orthodoxy in some places and threatening to remove the classic candle wax? Why encourage trade with CDs of religious music “orthodox”, which is

echoed bass kept artificially unnatural of electronic organs? How is it that the overwhelming majority of churches almost no longer sell what we icon, just pieces of colored plastic or gaudy kitsch Greek gender ignition key keychain car? Accepting passion for simple believery inconsistent forms of popular religious culture and drift pietist, we wonder though: there is not even that minimal religious authority that curb the uncontrollable expansion of kitsch items sold in our churches? Would not thought none of priests and bishops responsible how to use his shepherd the faithful that those “objects” in the exercise of their spiritual and not just in mechanical performance of rituals? Keeping traditional values protected from invasion kitsch demands modesty and humility.

We can fight against religious kitsch? In daily life needs to be rediscovered authenticity of religious experience, and in the religious rediscovery of the essentials of life. The crisis is double aesthetic and religious, must answer these two directions oriented (Ch. Yannaras). Coming out of the ivory tower of religious essays, recipes but no anti-kitsch. Object “battle” (the word is imperfect) anti-kitsch it should not form its forms of expression, which anyway have multiplied to infinity, escaping any attempt to control, but the conditions of its production.

### 3. Conclusions

In 2005, the World Tourism Organization together with the UN Environment Programme published a guide called "Making Tourism more Sustainable" that can be applied globally and focuses around 12 principles that should respect sustainable tourism: economic viability, local prosperity, quality of employment, social equity, visitor satisfaction, local control, community welfare, cultural richness, physical integrity, biodiversity, resource efficiency and environmental purity.

This paper makes an analysis of progressive evolution tourist traffic religion on the ability of the destination of religious tourism to remain competitive against all the problems, to attract visitors for their loyalty, to remain unique in terms of cultural and be a permanent balance with the environment, taking into account the environment religious phenomenon invaded Kisch, it disgraceful mixing dangerously with authentic spirituality. Assessing the number of visitors benefit religious establishments predicted that economic aid through donations or sponsorships are the main source of revenue caused by these visitors, followed by supporting the spiritual mission of the monastery.

The views of the monasteries on the commercial side benefits are based on a combination side happy between economic and spiritual side of monasteries.

In conclusion, respecting religious significance of the place, avoiding excessive commercialization of religious objects, care for the environment and the host community can achieve a balance between the needs and expectations of the parties involved in religious tourism, tourism offer specific is ready and willing to be an integral part of sustainable development.

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