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THE ORGANIZATION OF GUIDED TOURS AND THE APPLICATION OF GUIDING TECHNIQUES IN THE ROCK MONASTERY OF TIPOVA

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Abstract
The activity of providing tourist services is developing rapidly and nowadays it is difficult to imagine a tourist trip in an unknown country without a well-established excursion program, for which reasons, the trip has a significant place. Namely, excursion programs create an image corresponding to the country-destination, and motivate tourists to visit the new tourist objects. The correct use of methodical procedures is one of the basic levers of a guide's professionalism, procedures used directly in leading excursions (exposition and demonstration); procedures aimed at creating the conditions for the efficient running of excursions.

Key words: *sustainable tourism, guiding techniques, outdoor excursions*
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Introduction

The term 'excursion' comes from the Latin word 'excur-sio'. In Romanian it entered the 19th century and meant 'to flee out, military raid, and then - exit, journey'.The first interpretation of this term (a. 1812) is given in the explanatory dictionary of V. Dali:

"Excursion - walk, hike, to find something, for herbs, etc.". A more modern definition of excursion is given by the "Tourist Encyclopedia", published in the "Great Russian Encyclopedia" in 1993: "excursion is collective or individual travel through beautiful places, museums, etc. for educational or cultural-educational purposes, under the guidance of the guide".

The theorist and organizer of excursion activity in Russia B. V Emelyanov understands an excursion as the essence of "the process of intuitive knowledge of the surrounding world", connected with selected and pre-scheduled tourist objects, which will be studied at their location.

Another definition is that "Excursion is a process of perceiving reality, constituted at the confluence of visual and conceptual impressions". From the above definitions of excursion it becomes clear that the specificity of any excursion lies in the unity of demonstration and exposition, with the demonstration coming first. At the same time, however, without in-depth analysis and explanation, the excursion will simply be a visit to tourist attractions. The essence of the excursion is the unity of demonstration and exposition [1, p. 103].

One of the theorists of excursionist activity, author of the monograph of the same name, disciple and follower of B. Emelyanov, G. Dolzhenko emphasizes that in the excursion, i.e. in the organized process of getting to know the environment, an important role is played by the emotional part, which is the basic component of every excursion. What has been seen and heard must arouse feelings of awareness: admiration, anger, joy, etc. The trip is not simply an amusement, it is an intellectual activity in leisure or education, which requires physical and spiritual efforts.

The results and discussions

Due to its visibility, clarity, emotionality, the excursion is an extremely effective form of sharing knowledge with excursionists, it contributes to the assimilation of the factors presented, it exerts a

strong influence on the formation of the spiritual aspect of man. Each excursion has certain attributes, without which it cannot be considered as such. B. V. Emelyanov pointed out the six main signs of excursion: [2, p. 177].

1. duration, usually from 1 academic hour to one day;
2. presence of the excursion group (from a few people, 15-30 people);
3. the presence of the highly qualified professional guide;
4. examination of the excursionist attractions, first visual impressions;
5. getting to know (familiarizing) the sites during the trip and in the resorts, especially when leaving the bus;
6. well-defined theme - basic element, which dictates the direction of these examinations.

Another important moment, which characterizes the trip, is its purpose and objectives, which dictate the choice of tourist attractions for the excursionist program, given the elaboration of the route, literature search, illustration of images, etc. for the guide's portfolio. However, the main characteristic of the excursion is the obligatory application of an excursion method, i.e. the unit of demonstration and illustration.

The division of trips into groups is clearly defined and is of great importance for practical work. The classification of excursions provides conditions for a better organization of the guide's work, facilitates his specialization, taking into account personal knowledge and inclinations. Observance of the rules of conducting excursions in a particular group contributes to making each excursion as efficient as possible [3, p. 110].

In the mid-1970s of the XX century, the classification of excursions was adopted and remains unchanged to this day. According to it, the whole diversity of excursions is classified according to the following characteristics: [4, p. 118].

- content;
- component of participants;
- location;
- the way of implementation;
- travel arrangements;
- the way it is conducted.

Classification of excursions by content. According to content, excursions are divided into general and thematic. Thematic tours are further divided into the following groups:

- historical;
- historical-revolutionary;
- religious;
- military-historical;
- of production;
- nature conservation/study;
- study and values of art;
- literary;
- architecture and urban studies

Each of these thematic groups is in turn divided into sub-groups. Historical tours can be divided into sub-groups, which reflect a particular historical period of the region. They are further divided into historical-regional, archaeological and ethnographic. Historical-military tours are divided into the following subgroups: to memorable places, where military actions took place, with the presentation of military fortifications and fortresses, towers, bridges, defense moats, earthworks, etc.; to places connected with deeds of national heroes; historical-military and memorial museums [5, p. 104].

Excursion is a service of organizing a visit (acquaintance) to an area of tourist interest for a group of tourists supervised by a guide (guide or translator) for a duration of less than 24 hours, without

accommodation. The tourist objects of the excursion demonstration can be: museums, historical sites, buildings and constructions, historical relics, objects of culture, architecture, art, archaeology, objects of nature, anthropic objects, industrial enterprises and others, which can be demonstrated to the excursionists.

The main steps in preparing the trip. For the first time, the concept of "stages of trip preparation" was introduced in 1976, and fifteen stages were also determined:

1. defining the purpose and objects of the trip;
2. selecting the theme;
3. selection of literature;
4. identifying sources of excursion material. Basic concepts, exhibits and museum collections on the topic;
5. selection and study of field trip artifacts;
6. planning the excursion route;
7. diverting or detouring the route;
8. preparing the reference text;
9. acquiring the "guide portfolio";
10. determining the technique for preparing the trip;
11. defining the technique for conducting the trip;
12. preparing the methodological development;
13. preparing individual texts;
14. receiving (handing over) the trip;
15. approval of the excursion [5, p. 104].

To develop a new theme for the trip, a team of guides is created, usually of 3-6 people, and the most experienced and knowledgeable of them becomes the leader. But the most important in the preparation of the excursions is the distribution of certain sub-themes according to their assignments. Each member of the creative team is to prepare their own materials, which are then merged and edited by the manager.

When selecting sub-themes for excursions, the interests and professional training of the guide will be taken into account for greater efficiency. The work of developing a new tourist route starts with a clear definition of its purpose, which will help the authors in organizing future work.

The purpose of the excursion is to inform the excursionists about the tourist attractions. The guide's presentation is subordinate to the same final goal. The tasks of the excursion are more concrete than the purpose. They are designed to achieve the purpose of the excursion through the broader development of the theme [6, p. 177].

A tour can contain several tasks, such as: demonstrating the historical role of the city and familiarizing yourself with its architectural features. However, including more than three purposes in a tour is unreasonable, as there is a risk of not achieving any of them. Each excursion has its own specific theme, determined by the reason, which underlies it and according to which the exhibition is constructed and runs. This is the criterion of selection and study of the tourist objective, which determines the content of the story of a guide, especially when demonstrating several objects of different genres.

The following characteristics can be attributed to the techniques of leading the excursion: getting to know the guide with the group of excursionists; positioning the group correctly to the touristic artifact; getting the excursionists off the bus and back on the bus (other mode of transport); use of the microphone by the guide; respecting the time allocated for the excursion in general, as well as knowing the sub-themes in part and the answers to the excursionists' questions.

The guide pays particular attention to the preparation and presentation of the introduction, which creates a certain predisposition for excursionists to make easier connections. The guide's place on the bus. The introduction is given by the guide, who sits at the front of the bus, standing facing the

excursionists, before the start of the trip. He then takes his place in the right-hand row, from where he also shows what excursionists see through the bus's left and right windows. The rules in force do not stipulate that the guide must necessarily lead the excursion facing the excursionists [7, p. 166].

The Legends of Típova - National Intangible Heritage

The land where nature, faith and history have merged into an eternal bond is at the Tipova Monastery. The monastery complex consists of two monasteries linked to each other by stairs, interior passages and balconies. Both are dug into the steep bank of the 90-100 m high Dniester, which intensifies the beauty of the place. One of the monasteries dates back to the XI-XII century, and the second one in the VI-VIII century.

Who founded these monasteries and when remains a mystery of its history. It is assumed that the rock chambers were dug by the natives to take refuge from the Tartars and later the monks established the hermitage, which later became a monastery. In 1776 the hermitage was renovated by the monk Bartolomeu, the founder of Saharna Monastery, and services were re-established in the church.

According to specialists, the rupestrian monastic complex in Tipova is the largest on the territory of the Republic of Moldova and one of the largest in Eastern Europe. In total there are 18 rooms dug into the rock, the most impressive is the church of the " Assumption of the Mother of the Lord ", spacious, painted and with a hemispherical ceiling, imitating the dome.

As beautiful as it is enigmatic, this land is the realm of legends. One of the legends tells how Stephen the Great himself married Maria Voichita in this monastery. Locals say that at sunset you can meet a lady dressed in a white dress haunting the monastery's chapels. It is believed to be Mrs Maria Voichița or her daughter Marușca.

Another legend of this place is related to the ancient poet Orpheus, who was exiled here and died here. His tomb is said to have been in a niche at the foot of one of the waterfalls and is recognized by a tombstone with holes in it. Experts have recognized that such a stone was found.

Whether this is the truth, we do not know, what we can confirm with certainty is that the Tipova monastic complex is one of the oldest and most valuable historical monuments of the nation.

Supported and embellished by the natural gorge formed by the Tippova River and its 16 m high waterfalls, flowing towards the Dniester, the cave monastery complex fascinates and captivates anyone who has ever stepped over its threshold.

The monastery comprises three monastic complexes carved into the rock. The first complex consists of several chapels and a church dedicated to the Ascension of the Holy Cross and dates from the 11th-12th centuries. The Church of St Nicholas was the center of the second monastery complex, founded in the 14th century. The largest cluster of chapels is around the Church of the Assumption of the Virgin Mary, dating from the 16th-18th centuries.

Situated in a difficult to reach place, hidden away in a wall of rock, the hermitage is more like a fortress than a place of worship. Over the centuries, the inhabitants have been both monks and soldiers, priests and soldiers, scholars and rock carvers…

The first chambers of the hermitage were built north of the present monastery, in a cliff above a steep bank. In some of the huts you can still see today the places where the stone beds were hollowed out, the traces of fireplaces and furnaces. In some places the ceilings are blackened by smoke. All the hermitages communicated with each other by means of spiral staircases carved into the stone and leading up the hill.

In 1776 the hermitage was renovated by the monk Vartolomeu, the founder of the Saharna monastery who, finding it abandoned, repaired its chantries and church and began to officiate services there again.

In the first half of the 19th century the rock hermitage was rebuilt. The destroyed walls were restored, windows and doors were re-framed, and a covered gallery was built, supported on wooden posts.

The Church of the Assumption of the Mother of the Lord was built over several years, starting in 1827. Until 1842, this church was called Horodiște monastery. In 1842 the monastery was abolished, on the grounds that "the place is old and damaged", being attached to Saharna monastery.

On 19 November 1920 the monastery regained its independence and its name.

After the annexation of Bessarabia by the USSR in 1940, church life in the region declined. Migration, war, famine in 1946-1947 and deportations in 1949 deprived the church of an important number of ministers and tens of thousands of believers. In 1949 the monastery was closed due to "lack of personnel". For several decades of Soviet rule the Tyspova monastic complex was practically destroyed. The monastery's chilies were turned into warehouses for chemicals, tobacco factories, etc.

In 1986, the non-formal organization "Phoenix" started its activity at the Tipova monastery, which, with the help of students from the villages of Lalova, Tipova, Ignăței, began the restoration of the rock hermitage. Thus, the monastery attracted more and more tourists. But in 1992, with the beginning of the conflict on the Dniester, the number of tourists dropped catastrophically.

In 1994 the monastery was reopened. On 1 September 1995, only two monks were serving here. The first abbot during this period was the hieromonk Andrei. At present, the monastery is staffed by 15 people.

Tipova Monastery is surrounded by the waters of the Dniester River and the Tipova stream which flow through the limestone cliffs forming beautiful waterfalls, some of them reaching a height of up to 16.05 meters. On one of the neighboring hills are the remains of a Dacian fortress.

The National Museum of Ethnography and Natural History organized the first edition of the Festival of Legends on September 17, 2022, in the branch of the "Tipova-Saharna" Museum Complex.

The event aimed to preserve, promote and enhance the intangible cultural heritage, to stimulate social cohesion, economic development and environmental sustainability in the Tipova area, as well as to enhance the natural heritage of the Rezina district. Intangible cultural heritage, in this context, represents folklore, legends, oral traditions, mythological and cultural elements indigenous to the Tipova area. During the event, folklore ensembles from the villages of Tipova and Lalova, Rezina district, performed an artistic programme. The festival included a folk craftsmen's fair, dramatized tours along the legendary trails, an open-air film screening, a master class and a paper fairy contest. Guests of honor were Nicolae Darie, People's Artist and Dumitru Grosei, president of the Association of Independent Filmmakers of Moldova ALTERNATIVE CINEMA. The Festival of Legends took place in the framework of the European Heritage Days with the theme Sustainable Heritage, which took place at the MUZE Guesthouse and the Rock Monastery.

Methodology of excursions in the Tipova complex. According to the literature, the main purpose of a religious excursion program is to get acquainted with the spiritual and ethical foundations of Orthodoxy (Catholicism, Protestantism, Monophysitism - Christian doctrine, which claims the divine and human union of Christ in one nature, Nestorianism - religious sects, which deny the divine nature of Christ).

A distinction must be made between pilgrimages and trips to holy places and religious centers. The purpose of pilgrimage tourism is to participate in ritual actions. Among the tasks, which are placed before the pilgrims, the following can be highlighted:

- the desire to pray to a miraculous icon;
- healing illnesses;
- confessing in religiously powerful places;
- charitable activities to improve the place of worship;
- making a donation;

- participation in a religious celebration.

Notwithstanding this, all participants in the pilgrimage tour are followers of one and the same confession. The aim of religious tourism is to visit monasteries, churches, museums and exhibitions with a religious theme in order to familiarize oneself with them. Such a tour group may be made up of members of several denominations or atheists. They are interested in visiting objects that relate to one religion or another.

Among the tasks, which are put in front of the participants of the excursionist-religious tourism, the following can be highlighted: demonstration of the role of the Orthodox Church in the history of Moldova; explanation of the significance of the rituals and traditions of the Moldovan Orthodox Church.

The role of the knowledge of the Orthodox Church traditions and customs in the organization of the excursion program requires the guide to know the rituals and traditions of the Orthodox Church, which is obligatory in all types of excursions listed above. A significant point is that Christianity is closely connected with the life and apostolic activity of Jesus Christ.

Christianity contains the idea of sin and salvation. All people are sinners and have the possibility of salvation, which makes it clear that all are equal before God, regardless of nationality, social status or level of living.

Seven sacred mysteries have been formed in Christianity:

1) baptism (the Sacrament of Holy Baptism);
2) anointing (the Mystery of the Holy Mysteries);
3) communion (the sacrament of the Holy Eucharist);
4) confession (the sacrament of repentance);
5) Marriage (the Sacrament of Matrimony);
6) healing and forgiveness of sins (the Sacrament of Holy Communion);
7) priesthood (Grace of the Priesthood)

During the performance of these mysteries believers mystically attach themselves to God's grace. All seven mysteries are also recognized by Catholics and Orthodox, although there are differences in their performance. During the excursion to an Orthodox church the guide is obliged to remind tourists about the rules of conduct, among which the main ones are the following:

1. Before entering the church men are obliged to remove their caps, women, on the contrary - to cover their heads with a headscarf or other covering;

2. The clothing of excursionists must correspond to the code of ethics of the Orthodox complex visited. This refers to long skirts for women and trousers - for men;

3. The behavior of tourists in the church must be respectable. Loud talking, laughing, talking on the phone, listening to outside music and other activities incompatible with the Orthodox Church's status are unacceptable;

The guide should emphasize that the application of the sign of the cross is not obligatory for representatives of other denominations or atheists.

2. Main objects of demonstration in Orthodox churches. The tour of an Orthodox church includes many objects of demonstration, including the adjacent steeple, tombs in the churchyard, sacred springs, carvings of biblical stories, etc.

Conclusions:

In conclusion, the method of organizing excursions represents in itself the totality of the concrete norms and requirements towards the excursion. The main objects of excursion methodology are to help tourists to see, hear and perceive the material being told. The object of excursion methodology consists in researching, structuring, formulating and applying methods of training and education in excursion practice, studying the technical means and methods by means of which guides carry out their professional activity.

In practice, the excursionist method represents the totality of certain skills and working abilities: planning a new excursion, preparing for the next excursion, carrying out the excursion according to recommended technologies, consolidating and perfecting the excursionists' knowledge acquired during the excursion.

The specificity of the excursions within the Tipova complex focuses on the main object of the presentation, which is the place of worship itself (church, monastery), the construction of which must be explained to the excursionists. Thus, knowledge of the attributes, rituals, etc. of the church helps the guide to inform tourists clearly and interestingly about the essence of a particular religion, the importance of one or another religious object.

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