PSYCHOTOPICAL DISPARITIES AND SIMILARITIES ON RELIGIOUS MENTAL AT LOCAL COMMUNITY LEVEL. CASE-STUDY: ALMĂJ DEPRESSION.

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Abstract. The space qualitative analysis in the New European Context is a complex measure of vertical and horizontal space from regional areas to local areas and the reverse. So, religion is an essential element in Socio-geo-systems texture in spite of old “prophecies” which preached its disappearance until the end of the Twentieth Century. The powerful return of the religious issue (“the return of the oppressed” in Anthony Giddens’ words) impose a revaluation of the role that religious thought plays not only in proper religious space configuration but in other subspace functionalities as well (such as: culture, economics, tourism, and rural communities). This study proposes an analysis of the manner in which the structure of the religious concept of local community members and its possible effects on the social system, and as a result its effects on natural, cultural, and spiritual issues in the Almaj Lands. The principle behavioural problems found were in risky situations, interpersonal relationships, competition, culture and religious practices, risk capacity, authority types, meaning of life, morality and value systems, social and community responsibility, the impact of religion on career choices, religious tolerance, attitude toward surrounding environment etc.

Rezumat. Disparităţi şi similitudini psihotopice ale mentalului religios la nivelul comunităţii locale. Studiu de caz: Depresiunea Almăjului. Analiza calitativă a spaţiului în noul context european este un demers complex, pe verticală si orizontală, de la regional la local si invers, religia fiind un vector esenţial în definirea texturi sociogeosistemului, în ciuda mai vechilor „profeţii” care propovăduia disparaţia acesteia până la finele secolului XX. Revenirea în forţă a factorului religios (the return of the oppressed după Anthony Giddens), impune o revalorizare a rolului pe care mentalul religios îl are nu numai în configurarea spaţiului religios propriu-zis, ci şi în funcţionarea celorlalte subspaţii (cultural, economic, turistic, rural). În studiul de faţă ne-am propus să analizăm maniera în care se structurează concepţia religioasă a membrilor comunităţii locale şi posibilele reflexe ale acesteia în plan social, aşa cum rezultă ele din interacţiunile cu mediul natural, cultural şi spiritual al spaţiului specific Țării Almăjului. Principalele probleme au vizat comportamentul în situaţiile de risc, relaţiile interpersonale, concurenţa, cultura și practicile religioase, capacitatea de rezistenţă, tipurile de autoritate, sensurile vieţii, moralitatea şi sistemul de valori, reponsabilitatea socială şi comunitară, integrarea socială, impactul religiei asupra carierei, toleranţa religioasă, atitudinea faţă de mediul înconjurător etc.

Keywords: religious mental, religious complex, map of religions, the local geographic area

Cuvinte cheie: mental religios, complex religios, harta religiilor, comunitatea locală, spaţiul geografic
1. GEOGRAPHICAL-HISTORICAL CONTEXT

To understand the uniqueness of this area mental ethnographic should be a presentation of the natural conditions which constitute the matrix in which formed habitat specific socio-cultural those 30 villages in the Country of Almăjului.

Bozovici Depression is one of the most typical depressions between nature tectono-eroviz of Romania (31.75 km long and 12.75 Km maximum width), is bounded to the north of the peaks of the Southern of the Semenic Mountains - Băineşt, Pojarul, Cârniţa Sea, which dominates depression through an abrupt of 50-150 meters in the south of northern versatns of Almăjului Mountains, and towards the west is the litologicos-structural abrupt of the Anina Mountains. From the point the geographical the Country of Almăj overlaps so the Depression or Bozovici added to the adjacent outlying ridges properly around the mountains, the hills proper alignment of water basins and Nera Cerna with range from Ţărova.

To forming areas that depression occurred in the basin tectonic Mehadia which occurred after Neogene movements that led to the fall in unit steps orogen formation of depressions and 'gulf' in the Mountains Banat, invade subsequently tortoniene seas and waters poțieni. In conjunction with the Primordial Ocean waters and geographically in this area has developed a mythology of the water which persists until today in local folklore.

In terms of geology, Bozovici pool stands out by the large sinclinoryum, with faults on the edges, hence the wide-ranging irregularities between mountain peaks and depression, but without creating a economical area discontinuity between the two steps relief which is here complement each other by living conditions offered. The transition between the mountains and countryside is reflected by the intense activity that is pastures links a series of practices and customs preserved in ancient times, as „measure of sheeps”, but farms and forestry and mining contradictory effects on the environment and quality of life by default. The difference level is more evident on the southern edge, along the fault lines that marks the contact with Almăj Mountains, which seeks an alignment Obârşia points (576m), Putniţei Valley, the face of Scocului, Under Edge (Rudâria) Țântura (Bănia), White Stone (Șopotu Vechi), Popova, Plesiuta (Șopotu Nou).

Under the physical-geographical aspect, the Almăj Country is a unit complex, which features interfere with the mountain environment of the depressions between the environment, plus a series of local peculiarities. Area interferentă of those two types of media are carried out especially at the piedmont, which masks easily mountainous region of Semenic, more developed northern side of the depression with altitude of 300-450 m and having the appearance of a slightly inclined porches, truncated of parallel valleys that descends to thalweg of Nera.

A key feature of the human habitat for Almăj Depression is that it is relatively flat bottom, with large terraces, the number 7 on the bridge which it could develop into human settlements allowed. The Valleys have direction within the depression, present in the confluence of true 'gulfs, with relatively large glacisses the hearth developed villages located in contact with the mountains, the majority in Almăj Depression - Eftimie Murgu, Bănia, Gârbvăț, Șopotu Vechi, Moceriș or Lăpușnicu Mare.

A note gives a feature of differential erosion basines, located behind the keys, or in areas of confluence with favourable conditions for agriculture, which while a real
vocation for the development of tourism agricultural, a perspective of sustainable development for the inhabitants of this area.

The parameters climatic indicates the presence of a climate of housing, with average annual temperature between 9 and 11 gr.C humidity of 15-20%, nebulousness average precipitation around 700 mm / year and a calm atmospheric 60%, with differentiation imposed the altitude, the aspect of slopes, the characteristics of biogeographical cover and how to use the land. The high atmospherical calm and climate of the shelter that it must be determined in essential reason for avoiding the development of the industry that would produce a high pollution from human settlements for depression. That is why we believe that the economy must be based on primary and tertiary sectors, fewer harmful to the health of the population.

The waters that draining Depression Almăjului belong Nera river basin with a total area of 1400 kmp taking springs from an altitude of 1340 meters in Semenic Mountains. In the middle, overlapping area depression, the river Nera receives the most important of its tributaries through the 125 km: Minişul, Rudăria, Prigorul, Lăpuşnicul, Ducinul, Mocerişul, Şopotul etc. In addition to surface water, groundwater know existence, the groundwater is located, for the most part, at depths of 5-10 meters, important to feed the population.

In terms of bio-pedo-geographically, note existence of strong anthropogenic premises in the area depression itself, with vegetation growing (cereals, vegetables, fruit trees, fodder plants) and intensively used in soil agriculture, because the mountain area to better conserve the natural vegetation of the first floor of forests fioase mixture, in which live animals as different species, some of hunting. Soils presents differering degrees of fertility and favorabilitate for agriculture, used intensively in agriculture, occupation specific area residents: brown acid soil (in mountain areas, crystalline rocks and granite, under pure or mixed beech forest), brown soil on the lower terraces (local pseudogleizate), brown soil (especially on the hills of northern), brown clay soil (on land the plane piemont hills), rendzinele the limestone rocks, neutral or alkaline, brown soil (on land the plane or slightly inclined, side with drainage and reduced fertility), brown gley soils (slopes with landslides), aluvial soils , sketchy or poorly developed developed relatively young, character scratchy favourable for agriculture.

Complementary environmental resources quite significant, plus the basement, this space confer multiple development opportunities at present insufficiently recovered, among them those forestry hydrological and tourism. Among resources footer remember those anthracite of hard coal and brown coal (Bozovici), clay smectical (Bânia), asbestos, manganese, serpentine and pyrite cooper (Rudâria and Bânia), copper, hematit and limonit (Bozovici, Gârbovăţ and Špotu Vecli), graphite (Rudâria), small (Špotu vechi, Dalboșet), talc (Prilipeț, Rudâria), andesite (Borlovenii Hen), limestone (Moceri, New Şopotu) and golden sands in bottom of Nera, Miniş, Lighidia, Bâniuţa and Slătinic (including gold filonian). Despite the variety of these resources, estimates related to the reduced quantity of them made their interest in the operation to be generally low.

The present territory of Almăj Depression was one of the oldest and most intense areas of popular the southern part of Banat, so if we think explainable facilities offered by the natural reciprocal influences between humans and the environment with the result that a mental and spiritual space with multiple values that still leaves to be discovered.
Nevertheless, the inhabitants of this 'country' remain a number of challenges of managing a habitat with ecological and spiritual values that many will depend on the quality of life and the degree of integration in space cultural and economical European, given a series of difficulties that face today: demographic decline, rural exodus and the brains, unemployment and lack of jobs, land degradation, groundwater and surface aesthetic pollution, loss of local traditions, the relatively isolated, the low level of investment, transport infrastructure autoritur modest, low degree of modernization of the utilities supply in the field of water ducts and household waste.

The toponym 'almăj' was explained by either filiere Slavic ('Country hills') or by the Hungarian ('Country of apple flowers'), reflecting both interpretations complex relationship nature - humans - that the economy here and has found a unique expression in the southern mountain of Banat.

The position of Banat approach of christian centres in the southern Danube, to assume the existence of Christians, even in isolation, since the time Christianity began, long before the persecution started by kings Diocletian and Licinious (even Nero). These persecutions the southern Danube led many to leave the 'fortress' to escape punishment running Danube in the north. Infiltration Christian elements in Dacia north-Danubian, more than safe and Banat, found a population that Dacian-Roman accept new faith, the persecuted people now becoming apostles. Pârvan remarked that the passage of the Dacians to Christianity was easier than that they were monotheistics, that had faith in eternal soul, that priests led a ascetical life.

Christian Religion was possible infiltration in areas Danube by misionary work and conquest the Romanian Dacia. Christians persecuted refuge north of the Danube became missionaries. At Mehadia is mentioned first bishopric Christian Agnai ' founder king by Justinian in the year 535 (C.I. Buracu, from churches in the past Almăj, Foia Diecezană No. 18, 1931). Geographical location of Banat with direct links between central and south spaces European permanency Roman empire to withdrawal aurelians, were factors considered in the propagation and spread of Christianity.

The presence of Christian faith in Banat is tied around the spread of Christianity and the existence of religious centers from Mehadia, T. Severin and Caransebes, cities that had Almăjul subordination religious relations. Missionaries presence in the area is attested by several icons of St. Andrei and by Day celebration on Nov. 30. Seniority Christian cult attested by the discoveries made based on the local and stable population: Gornea (Clăuța bottom), Tibiscum-Jupa, Pretorium-Mehadia, Moldova Veche, Baile Herculane. Entrechments from Gornea have links with secure Almăj taking into account the existence of roads that link the Romanian Danube Canion with Almăj the Country over the forest, Șopotu Vechi, making contact with another artery road that climbs novel Nera to the Valley of Mehadia. At Comoară, excavations were made by the Hungarian history Thormac, priests and Blidariu Vasile Mihai Popovici: funeral stones, sarcophage stone, bones, Roman coins which prove the existence a very old cemetery, even novel. Roman camp novel Dragomireana with a stone monument Gravestone Roman VIXIT ANOS XX (son of Tomas Dossi aged 20 years). The site of Mîrvilă (Old Șopotu) - ring etched with a human figure, standing in the right hand is baten priest and left arm raised, dated cent. XII-XIII. Necropole from Șopot: ritual vessels, the money of deceased, coins Byzantine; currency issued during his Isac Angelos II (1185-1195) ASPRON
TRACHEA, has on revers the image of Mary with maphonion on the throne, taking it into branches Christ. Attestation of late villages in official documents makes and churches to be mentioned only in sec. XVIII. The phenomenon monastery to Cave's Miloi was assumed designs with a stone fish and the Mother of God icon. At Cârșia Vasile, tradition says that was small church with a 1-2 monks which baptised and children were buried. Monastery of Boiște was seemingly a church in alleged perimeter Stâncilova with the status of convent. Țârcovița Monastery from Ducinului Valley, the most popularized of Almăj monastery, used by the Franciscan monks and then 'black monks,' said the L. Smeu as 'Monastery of nut tree' with traces of walls. Another church is assumed that would be at Comoardă – Prilipeț.

2. MENTAL SPACE

Area mental of the country Almăj is defined territory (the regional) that communities and individuals belonging to them, it integrates into its own scale of values by existential perception (l'espace perçu), trăire (l'espace vécu) and imaginary (imagined space. It is part of the rationale to be the individual and is emotional and material support of all its actions and action / reaction results (P. Cocean, 2005, p.68-69).

Of the three categories of mental spaces identified in Romania - provincial, ethnographic, the ethnographic has a higher consistency because it is a living space (the esace vecu) while space Provincial is rather an imagined space. Romania to deploy in European context by the number and consistency of mental spaces ethnographic, as a resultant factors of a historic, social, cultural, economic. Existence these countries 'support the common language of Latin origin, but in a wide variety of forms of relief and influence future Politicians created the pillars of support for a genuine autohtonism impossible to deployed and substitute (P. Cocean, 2005, p.68-69).

From a dynamic viewpoint, the country Almăj can be considered a relatively closed area unlike other places that have ethnographic feedback much more intensely with the outside. This is determined by the intra mountainous nature of this depression, a true 'natural kuta' in the heart of Banat Mountains, plus the exclusive means of access road and a degree of modernization relatively low. On the other hand, finds a trend of the ethnographic closed are to transform in category of area partially closed event due process of globalization, a fact true for Almăj Depression.

Although religious structure of the population is quite homogeneous (table 1), with some differentiation at the level of communes from Depression Almăjului (fig.1), analyzing geographic phenomenon at the religious area has distinct functional imposed by natural factors, historians, social, cultural, economic, under which an important role plays religious mental.

Analysis of the structure concept of religious community members with local clear reflexes in social and cultural took into account the historical and ethnographic data and the application of a specialized questionnaire in all communes from Almăj targeting of Depression: behaviour in situations of risk, interpersonal relations, competition, culture and religious practises capacity resistance, the type of authority, respects life, morality and the system values, social and reponsabilitatea community, the social impact of religion on careers, religious tolerance, attitudes toward the environment, etc.
Table 1. Depression Almăjului - religious structure
Depresiunea Almăjului – structura religioasă

<table>
<thead>
<tr>
<th>Comunes</th>
<th>Inhabitants</th>
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<th>RC</th>
<th>GC</th>
<th>R</th>
<th>E</th>
<th>L</th>
<th>B</th>
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<td>Prigor</td>
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<td>2825</td>
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<td>16</td>
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</table>

A - Orthodox, RC - Roman Catholics, GC - greco Catholics, R - Reformed, EL – lutheran evangelical, B - Baptists, P-pentecostals, - Armenians, the EC - Christians after evenghelical, M - Muslims, AR - other religions, N – non affiliation

![Depresiunea Almăjului, Structura religioasă](image1)

![Structura religioasă](image2)

1a. Bozovici

1b. Bania

1c. Dalboșet
Fig. 1. The religious structure of the population in Almăj Depression
Structura religioasă a populaţiei in Depresiunea Almăjului

Analysis of attitudes and religious behaviour on level Almăjului communities in the Depression it was based specialized application questionnaires (Lucia Iorga - 2007, p.231-243) covering the following components of behavior Religious: interpersonal attitudes and relationships, culture religious beliefs and theological concepts, practices and customs of religious, spiritual activities.

As regards attitudes manifested in social relations, shows the following portrait of inhabitants from Valley of Almăj:
- most of the times and remain calm in front of your little trouble every day
- they recognize the relative ease with mistakes - have a fairly accurate picture regarding itself
- in case of injustice, tries to remedy the situation
- most often express their feelings master
- not too fast supără those around them
- react in case ceialalţi abuse their kindness
- they remember the things necazurile pleasant and
- in case of competition, sometimes enjoying success as always the winner.

Concept has theological next general configuration:
- salvation can not be achieved only through good, being necessary and practical religious
- in hopeless situations is good to pray and not the euthanasia
- in civilized societies is not natural to have recourse to abortion
- most thank give standing God, because there are reasons even when it seems that they are not
- they are fundamental: the belief in eternal life, the divine inspiration of the Bible, the resurrection of Christ Jesus
- religion is a need spiritual
- salvation is the main purpose of life.

Predominance religious practices are:
- frequency to church every Sunday, every month on its several times a year
- Riding Church reasons are: prayer, confession, communion with God and brothers of faith, education, fulfillment of a religious orders
- are calling the priest for confession, alms, other souls problems at least once a year
- more than reading the Bible night (a short passage), or when it is time to celebrate, with the forgiveness of sins motivation, knowledge of God, finding liniștei, or meditation
- confession whenever it feels the need, at least once a year for the issue of conscience
- prayers are made several times a day (the sign of the cross) to be about thanking God
- alms from impulse of heart or is made to produce joy, convinced that the generous will be helped, and the poor are his brothers Jesus
- must response to evil with good after model of Christ, a Christian commandment

This potret generally comprise numerous forms at level of local communities from Almăj Depression and in the same city, this decipher textures being linked to a series of phenomena of life social: the pathology stress, the rate of murder or destroy family, child abandonment, level of education and information, family characteristics and natural balance, economical development and income level, the degree of involvement in public life, non-governmental associations, communications and development partnerships, exploitation and environmental quality.

In structuring the religious behavior, a role it plays opinions or beliefs regarding the existence and nature of God, the Bible infallible, life after death, the origin and finality of Universe and life, then it expressed in relationships and social life, organization of space, dynamic demographic structures (fig.2).
Questionnaires on a range of localities Almăj Depression, and centralized reprezenzate graphic, we have offered the possibility of developing mental maps to illustrate the similarities and differentiation at the local level behaviour appreciation for defining religious and spiritual interpretation of the dynamics phenomena in this geographical area. We have selected the following few points religious mental media played on cartographic, which could define the profile of the religious population in the area Almăj still heavily anchored in moral values, traditional and spiritual, rather than amend the vectors of globalisation (fig.4.1-4). We believe that at this area are determining the specific spiritual values of Christianity in centuries XI-XIV, plus the influences of the Austro-Hungarian and newprotestants especially at the beginning of the XX century, followed by ideology communist period 1950-1990.
Depresiunea Almăjului - harta mentalului religios
1. Rămâi calm și liniștit în fața nevozurilor de zi cu zi?
Depresiunea Almășului - harta mentalului religios
2. recomună că elevea ă fi este superior?

Depresiunea Almășului - harta mentalului religios
3. Consideră că un om se poate mântu comportându-se ca un bun creștin, fără a fi o persecuție religioasă?
Psychotopical Disparities and Similarities on Religious Mental

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