

THE LIMINALITY INDUCTION IN THE ROMANIAN TRADITIONAL CELEBRATIONS

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Abstract: The article is based on the celebrations from Romania and how they are celebrated by the romanians in a traditional way in the present. For this article, it was used the meta-analytical method. Romania becomes to be increasingly mindful of how modernity is affecting its society. Every ritual that is occurring in Romania is representing, in fact, the necessity of the society to develop, but in the same time maintaining alive the traditional celebrations. This means that the traditional celebrations are representing the national creation of the Romanian culture. Tradition is a part of our country. Regardless of the possibility that Romania has adapted to the modern way, the country had kept all the traditional celebrations. Starting with the transition from traditional to modernity, our society is in a continuous change. Romania has maintained the traditional celebrations almost untouched; however the modern society is influenced the traditional celebrations. In our days, Romania is a stable and national culture, but in the same time, it can be adaptable and open to new ideas or culture. This means that Romania can be seen as a centre of cultural creation where the celebrations are manifesting through rituals. Every traditional Romanian celebration is marked by the existence of the liminal space; if a person wants to attend in these rituals is, in fact, introduced to what Arnold Van Gennep called-liminality or rites of passage. Liminality has the role to prepare the citizens from every modern society to attend the traditional celebrations.

Keywords: celebration, rituals, liminality, modernity, traditional

1. Introduction

Romania has a spiritual way in celebrating Christmas based on the fact that people are raised in a traditional and religious style. Before Christmas, youngsters are going to sing carols in way to introduce to the society the news that the Jesus is being born or that the Santa Claus is

coming. In „Order and chaos”, Andrei Oișteanu (2004) says that the carol is not representing just a beautiful tradition for Romanian, in fact it is a ritual act in which the Universe is maintain ad infinitum on ontological helix. Carols can be seen as a bond between the old and the new society; we can say that is a blend between the past and future; carols are singing in the present. The past is representing as a sacred moment and the future as a profane one. From this it is resulting that the present is a mix of sacred and profane.

The present celebrations as Christmas or Easter are responsible for the battle between sacred and profane that our society is facing (Pamfile, 1997). The winter celebrations have as main important event the Christmas time. This celebration-Christmas- denote the need of the Romanians to return to sacred values from the past. These sacred values are passing from generation to generation and through that, the Romanians society is maintain the sacred myths and rites an appropriately way. The most imperative activity that denote the soul of Christmas is singing the carols by youthful people. Before Christmas, people are put under a particularly state, differentiate by their our routine; we can say that people are entered in the liminality to prepare celebrating Christmas. By singing the carols and participate to differing sacred actions, people are entering in the liminal space and they reconnect with the Romanians traditions (Hole & Sadovschi, 1999; Cucu-Oancea & Bădescu, 2006).

A faith from Bucovina says that „when people will no more singing carols, the Devil we will appear”; viewed in a religious way, people will have to respect the ritual of carols in order to stay away from the sacred danger. The ritual of Christmas Carol is set apart by the religious parts of life. Through this ritual, people are updating the past to modern times. Carols are introducing the people in a state of waiting for winter celebrations. Through the participation in the rituals of Carols, people are renouncing their statute and are dressing in special clothes that are suitable for the sacred celebration.

These sacred rituals of Carols are the ones responsible to create a meet between traditionalism and modernism. Thus, the people who are singing Carols are introducing by their own will to a sacred ritual. They are renouncing to their reputation as persons and are entering in a liminal state aimed to implies the entire society to a recreation of a lost sacred past. Here, people are becoming strangers from the modern society and they are exposing to an unknown belief to celebrate past rituals. Celebration can't be sacred if its actions are not exactly as the rules of the traditions. Our Romanian society has a strong tradition and every citizen is proudly

respect it. So, people who are participating in the acts of Christmas Carols are returning to the past to keep the tradition in Romanian intact. In the liminal space, they are gaining sacred qualities and are becoming the bond between the Romanian society with God; through rituals, people are communicated directly with the divinity. Liminality can be seen through the entire ritual of Christmas Carol, preparing the society for celebration the Christmas and regaining the Romanian traditional values.

2.Christmas Celebration: liminality and celebrations

The moves that are passed in the rites of passage in a Christmas Celebration have the role to joiner the traditional and culture elements with the modern ones. Traditionalism is a mean of demonstration of modernism in our society through reformulation of the rites of passage. The tradition changes are influenced by liminality and it can show on performance the celebration or how it can be seen as people. Victor Turner, in his researches, reached the conclusion that the liminality is divided in two ways: liminality is the concept that studies the rites or the rituals from a traditional and primitive society and the second -liminoid-is named for the modern society (Coman, 1994; Coman, 2008). Turner suggested that the liminality is a disciplined existence of an old and traditional society (Turner, 1969; Turner, 1977). But, the other researchers hadn't gone on the path that Victor Turner imposed; they remained on the conclusion that the name-liminality given by Arnold Van Gennep (2011) can be suitable for primitive, traditional and modern society too.

The knowledge of the traditional and cultural elements is having a hard battle to stay intact in the modern times in the Romanian society. The cultural elements are as important in the present as they were in the past.

In Romania, the celebration was born at the country, in the spirit of traditionalism. Our society has known specifically rituals according to every epoch (Panea, 2013). At the village, the tradition has the role to transposition and building the social entities in the traditional environment. All the old actions of the society were responsible in modelling the behaviour of the people. The village people respected the traditional rituals aimed to improve their qualities to gain a statute in the society. For every person who lived there, it was important to know all the cultural elements of the village. The become a member in the village, the outsider must have to participate to every rituals. In order to become a member, the future member of the village have

to pass through liminality. Every village rituals were in fact a celebration in order to recreate the past. Thus, the traditional society is not so different from the modern one. Then again the single distinction can accord to the traditional society is more religious and sacred than the modern.

Christmas in Romania has kept its religious character through which the winter celebrations rituals becomes sacred. Before Christmas, Romanian society will enter in an agitated state in way to prepare for the celebrations days. The liminal period is composed by many Christmas symbols as: decorations, corals, traditional food. Another important thing about Christmas time in Romania is the coming back of the people who works outside the country. For they, Christmas means a returning to their traditional culture and to their families. Thus, before returning home in Romania, people are travel through a liminal space in which they are break off from their normal routine. When they are in the liminal space, the Romanians disregarded their issues and are getting ready to enter in another world; in any case, their new world is truth be told their past (natural) world. In the liminal space, they will make their whole arrangements taking into account the thought that Christmas is drawing closer rapidly. The persons remained until the day of Christmas caught in a state of anticipating where they begin preparing for the festivities with their beloveds. It may seem that the persons are living in an unknown present because here isn't happened a sacred ritual; it is a remembrance of its good and bad actions that he did in the past year. In this period, every citizen of Romanian that is celebrating Christmas tries to act better with the others and he give up for to the bad actions that he did sometimes, promising that he will change in good forever. In the liminal space, the persons who are involved in the spirit of Christmas are manifesting a special interest in taking care moral and financial of the society. Thus, in the liminal period, the citizens are knowing a transforming of their beliefs. As Christmas is approaching, the liminal state is ending. One day before Christmas, every citizen is prepared to get outside from liminality and begin preparing for a new beginning. They are glad and thankful for the period because they acted properly and it may think that they hasn't done anything bad in all this period of winter celebration.

Christmas is a religious celebration marked by sacred rituals (Andreicuț, 2009). The manifestation of the liminality in the period before Christmas begging to look more like an exploitation of the people for the good of community. In that period, people are more open to help the others and the entire community as well. Thus, the liminality becomes sacred and it is imposed still the existence of the traditional society. Liminality is the one responsible for

creating a bond between the existence of the people with sacred rituals of traditional celebration. Christmas is manifesting as an imposing centre of an adequate behaviour of an old times in the modern society. However, the society is changing day by day, but the rituals of the days before Christmas are remained the same. To get outside the liminality means that the Christmas has just arrived. Here, the state of liminality is not exist. The returning of the Romanians that are working outside the Romania is symbolized a battle between two cultures: the one where they were born and the second in which they live and work (Smarandache, 2015; Hart, 2016). Living in a new society, very different from their country where they were born, Romanians are adapting to new forms of cultural elements. But, from the moment when they are returning home for Christmas they are entering in a liminal state where they are put under a pressure. They have to wait until they will see their beloved ones and celebrate Christmas in the family. In this liminal period, they are giving up of their adopted behaviour and their old one is becoming closer (Budică & Trăistaru, 2015; Dumitru, Avram & Siminică, 2015).

The Romanian traditions are symbolized a union and a bond in Romanian traditions (Voinea, 2013; Negrea, 2013;; Stănescu, 2015). The joy of returning home urges them to act again as a normal Romanian. But, unfortunately, there are a lot of people who are coming in Romania with cultural ideas that were implemented in their mind and have the concept that the Romanian society must change its traditional form in function of its adopted country. But, however, even they are introduced brutally in the liminality in order to modelate them to the Romanian national tradition. The returning in the Romania shows that the Romanian society will always keep its traditions intact. The liminal state puts every citizen back on the spirit of their country in which they grew up. This passing becomes more challenging as they are returning in the country and they will take part in every Romanians rituals.

Liminality is recreating the traditional Romanian values of the Romanians that are coming back in the country. Through the celebration of the Christmas in the family, every citizen will become more and more closer to the national tradition of the spirit of winter celebrations.

Romanian modern society is influenced by the power of media and how it's obtained sacred and profane values. The wished to recreate a sacred state is supporting by from generation to generation where it may look like a cycle of manifestation of the rites of passage. Society can be in fact a rite of passage. Celebrations as Christmas are known as sacred because of the existence of the religious (Teodorescu & Buşu, 2015). Christmas is created by

religion. Romania is a laic country, but the most common religion is the orthodox. This mean that our country is celebrating and facing through all the Christmas rituals. People needs religion to become more spiritual. One of the other will can't exist.

3. Conclusion

The celebrations mark a transition of the present from the past to the future. They are divided the modern society in pieces ment for the people to obtain a sacred state. Romanian society has a reach history in traditions and celebrations, but in the present they are more and more affected by the influences of the modernity. The Romanians celebrations have a very emotional impact over the cultural of the country and it pass through generation to generation. Thus, Romanian society makes a battle to keep its beliefs and traditions sacred to the modernity. The modern Romanian society is composed by a continous fight between sacred and profane. Getting out from the liminality marks the necessity of the people to celebrate properly the Romanian traditional celebrations. Liminality has the role to introduce the traditional values in the mind of every citizen in the Romania. It may symbolize also a rise of past tradition in our modern society. Traditional and cultural knowledge are very important for every person in our country.

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