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The communication between the media and tradition

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Abstract

This article is based on the communication of traditional celebrations in Romania nowadays and how the media are influencing the perception of people over them. People are encouraged by the media to discover new ways to celebrate popular celebrations like Christmas or Easter in a more modern way, different from the traditional ways. When people are thinking about Christmas, they are seeing joy, family gathering, tree, presents and of course, the appearance of Santa Claus. Few people are thinking about the birth of Jesus Christ. Thus, they need a better communication between them and the media. People have to understand the importance of keeping the Romanian traditions alive and to pass them from a generation to another.

If celebrations as Christmas or Easter are the most popular in Romania from two points of view: sacred and profane. The period before these celebrations is marked by the media and its power to generate new ways of celebration even at the village, which is the most traditional space from Romania. It is a constant need in keeping the traditions alive in the present.

Keywords: celebrations, anthropology, communication, Christmas, Easter

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1 Introduction

In the present, Romanians are more and more guided to rituals from other cultures; the most important reason for this mix of rituals is given by the easy transition of the people from one part of the world to another. Romanians, after 1989, became curious about other cultures and wanted to explore their rituals. However, in spite of this situation, Romania has started to get back to its roots, to understand the importance of preserving its traditions. People are seeking for traditions and rituals in the period of traditional Romanian celebrations. In order to do that, they have to know which parts of the regions of Romania are mostly based on traditions. In this case, I can say that the part from Maramures, Bucovina are the most desired in the celebrations's period. Having proof that a simple celebration as Christmas or Easter can generate a massive transformation in the behavior of people starting from their routine as job-house to the own media influence over the entire society. We all know how the media is working in the period before the celebrations and how can affect all the society. There are two big and important celebrations that mark the society: Easter and Chirstmas (Hedeşan, 2005; Rusu-Păsărin, 2005; Cerban & Panea, 2011). Both of them have two significances: a spiritual and a profane one. If the first one, the spiritual way, is based on the performance of the religion, then we can discover here the traditional form of the celebrations, which we cannot say the same thing about the profane one where the media is responsible to be the channel through which people are communicating with each other. If the media is persisting in generating new way to celebrate Christmas or Easter, it can become a real „problem" in expanding the rituals of these celebrations. Thus, these celebrations can create a different reaction over the Romanian society and can conclude in redefining the traditions. So, if the Romanian traditions are affected by the media, why do we allow it? We can say that the media is persuading us to a new form of rituals where the traditions is put on hold, causing a reform in the traditions. Romania is known for its rich traditions, with sacred means, but this it not enough to not impose other culture over it. If I am thinking about Christmas, I am thinking about tree, Santa Claus, reunion of the family and carols. But almost everything was generating from other cultures, not from ours. So, which Romanian traditions are still preserved in the present? And how they can still pass by from generation to generation?

2 Media and tradition

In the years of communism, the presence of Santa Claus was replaced with a new spirit of Christmas called „Moș Gerilă". This so called Moș Gerilă was the one who comes at New Year's Eve with gifts for children. Having the same duties as Santa Claus, Moș Gerila wasn't very different from him. Although, the main difference consists in the fact that Moș Gerila was created by communist in order

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to achieve a replacement, Moș Gerila appears as an entity which children are expecting. If Santa Claus appears with his red costume, Moș Gerila has a different color for it: blue. The communists delayed the coming of Moș Gerila until 31 December so that it can be the unique celebration of winter. This entity, Moș Gerila, isn't associated with Christmas. Santa Claus was forgotten and also the born of Jesus Christ. They didn't celebrate anything on 25 th December, and their winter celebration was just in the period the time of New Year Eve. Even if I was born after the fall of communism, I remember that Santa Claus was coming, but also Moș Gerila was coming too, but on New Years Eve; in my case he didn't replace Santa. So, people in the 90s were still seeing Moș Gerila as an entity who is coming to children on New Year Eve, but just as an extension of winter celebration where Santa Claus is the main character. At the begging of 2000, Moș Gerila disappeared and Santa Claus remained. Also, there is another entity who is coming at the beginning of the winter celebrations: Moș Nicolae who is bringing candies to children. In the present, Moș Nicolae and Santa Claus are the ones responsible to bring joy in winter celebrations among children and adults. Also, to create this sort of transformation from a daily routine to a time of magic, it is necessary for people to understand their importance. But how can they do this? Media is generating the transformation in the period of winter celebrations (Pasatoiu, 2014; Colhon, 2015; Calin & Bîrsanescu, 2017). From radio to TV or another form of generating the news, especially internet where social media as Facebook, Instagram, Twitter or YouTube are sending information about the magical time that is coming, preparing the people for it and manifesting the importance of them to children. We can see in this period that children are put in a confusing state where they have to understand that this time is different from the normal time. They understand that if they are good, Santa Claus will come. But I asked myself: do they know that on 25th December Jesus Christ was born? Because this is the true significance of Christmas. I talked to many children this period and I was gladly surprised to see that they know. Most of them are participating in school or church preparation where they learn how to sing carols. Here, they are informed that carols are not just a way in which people are singing about winter or Santa Claus; carols can have an important significance from the old time, where Romanian village was the place where the traditions were born. The traditions nowadays are put in danger because of the need of media to reform all of them and to create another one, different from what we have. There are many traditions known by people in the present in the Romanian society and which are borrowed from other cultures. If we speak about Christmas, most of our traditions are imported from other cultures, but this doesn't mean that old traditions have gone away. They are just put in a shadow, and are known only by the people in some region where the traditional rituals are still put in practice. So, regions as Maramures, Bucovina are known for their trying to preserve the old traditions. Not the same thing we can say about the other regions where, especially, at the cities, the traditions

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of Christmas is based only on other cultures (Wild & Vivas, 2013; Quffa, 2016; Herndon, 2016; Sauvageau, 2017).

In the period of celebration, the communication between people is starting to generate a returning to the traditions of a society. In Romania, people are facing two different types of celebration: traditional one where people can return to their roots and a more modern one which is allowing them to be influenced by other cultures. Neither of them is wrong as long as people are communicating with each other and are separated from their real world which can be very stressful. Thus, in the period of before the national or traditional celebration, they enter into that period of so called liminality where they can embrace the atmosphere of joy, for example: before Christmas, all the society is starting to change, it appears different symbols of winter celebrations, media is presenting Christmas movies or carols, and by that, everybody is experiencing a new state of mind. This threshold state is in fact recreating the present and preparing it for a period of joy (Ticlea & Ticlea, 2013; Popescu & Stefan, 2014; Voinea & Negrea, 2017).

New Year is the celebration that is generated through people the need to recreate their lives from a moral point of view. This period is considered to be refreshing for them because of the necessity to improve their behavior. In the present, the celebration of the New Year has become more a need to get away from the routine than a period of joy and happiness. Of course, there are many people who enjoy this celebration and are preparing for it with joy and hope, but in the same time, there are other people who just want to relax for a minute, and not thinking too much of the chaos in this period. And there is another type of people who are working in this day and for them is just a day when they work harder than in the normal days, so for them this is definitely not a relaxing period.

The development of celebrations 'rites of passage nowadays in Romania, is still in progress due to the perception of people in keeping or not their faith in traditions alive (Frunză, 2017a; Frunză, 2017b; Meyer, Meyer & Kot, 2017). Maintaining a traditional idea in the contemporary time proves a desire to revive the Romanian past. Traditions become a consistent spirit in the rituals at villages and cities. If we make a compilation of the celebrations in the village of the past and in the present, we observe that now there is a slightly disappearance of the notions in the traditional spirit. In the present, Romanian villages are influenced by the profane. The differences between the old village and the new village are many and have been written about the subject by many authors. The point is that celebrations 'rituals have existed and will exist as long as society is in a continuous movement Society needs rituals and myths to pass through everything: celebrations, school, work, participation in various social, cultural, political, and sports actions. The list may continue well for as long as the celebration permits. The birth of new actions on national celebrations may have a more profane appearance than a sacred one. Celebrations are manifested differently depending on the society in which they are

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made. Even the Romanian society is divided his different rituals at village and at city (Frunza, Grad & Frunza, 2016; Kot, Tan & Dragolea, 2017).

On Easter, Romanians spend their day celebrating and reuniting with their relatives or friends, but there are others who have to work on a holiday day and are wishing for this day to pass as fast as possible. For the people in the hospitals, the Easter day is a busy day of work which is determined by the large number of people who are coming after they ate too much; Doctors, nurses, and other hospital staff are not enjoying Easter if they work on that day. For them, it is representing just a busy day of work Also for those in the police or other areas. Easter celebrations do not have the same role for people who are working. In fact, they enter in a liminal state, waiting for this celebration to pass. For them, the great week, will not have religious or sacred value unless they are free at home. Indeed, there are some people who celebrate the Easter day at work, and for them, this feast has a religious impact and they can't avoid it. No matter where they are, they will celebrate will mark the day as an important one.

The implementation in the liminal space of the symbolism of the sacred or profane rituals is determining the importance of celebrations in Romania and leads to an accelerated escape in order to obtain another new escape from routine. Nowadays Romania is built on a more secular ritual, without any direct connection with the past of the country. They simply arise out of people's desire to behave like other cultures, but at the same time to find another reason to spend their free time, participating in profane rituals. Romanians, especially those who go abroad, are looking for new reasons to follow other rituals in order to help them to get rid of the routine of the day. Then, such festivals as women's day, Valentine's Day, Halloween and many more are just a pretext. However, this pretext has led to their introduction and especially their recognition in Romania as important celebrations. Without being of any traditional value or being influenced by the past of the country, they get the same importance as traditional ones.

3 Conclusion

There can be a real communication between people in the period of winter and spring celebrations. Today Romania is divided into two categories: the first where the population relies on the sacred-the traditional celebrations that should be kept intact and transmitted from generation to generation and another one that pursues an expansion of the values of multiculturalism in the traditional space. Here tradition blends with modernity. Society is in a continuous training of rituals. The city no longer knows what traditions really mean and always seeks an adaptation of them according to the space of modernity. Depending on the purposes they have, people overcome their condition and seek to develop in all their plans.

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