CELEBRATION IN THE VISION OF BRONISLAW MALINOWSKI

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Abstract: The functionalism is the first modern anthropological current based on the research of a real facts through the objectively participation. One of the researcher who belongs to the functionalism is the polish anthropologist Bronislaw Malinowski. In his vision, the celebration has a symbolistic side and it represents the central spiritual part in a society. The celebration does not lose the symbolistic side even outside the primitive society, so it is becoming an entity with influencing of the role and it is maintaining a social and moral equilibrium. Celebrations are connecting with the period before them. However, the contemporary society has changed so much, but Malinowski's research about the primitive society still have a thing in common with ours: the celebrations are seen as spiritual way in a society. The symbolics of the celebration has remained in the same time sacred and profane. Celebrations marks a pass from the past to the future through the present. Also, celebrations are an important sacred or profane events. Bronislaw Malinowski presents the celebrations as initiations where their last forms are consisting in its consumption. Regardless that we study celebrations from a traditional or laic way, they always have a symbolistic. Celebrations are representing a structure of myths and rites, who have the role to produce a change in the society from time to time, as Malinowski described them as seasonal. A celebration can't have a symbolistic part if it doesn't have enough reasons to be produced. The symbolistic elements are passed from generation to generation where it is creating an reform to its meaning. The world is changing, but the cultural elements remain.

Keywords: anthropology, celebrations, rites, myths, society

1. Introduction

This study is a meta-analytic method centered on the vision of Bronislaw Malinowski, the celebration has a special symbolism and it represent the main rituals in a society. In his book: „Malinowski Among the Magi: The Natives of Mailu, Volume 1", the anthropologist observes and describes the way in how the primitive tribes developed their activity and the way in which they communicate in the period of the celebration. Every member of the society was closely in a bond with the celebration. All the elements that composed an act or ritual were found in different actions or cultural manifestation as marriage, trade (on Mailu Island) or agricultural activities (sego and gardens from the Island). Its symbolistic represents the way of the Mailul's population to prove their prestige in the society. According to the norms of the Mailus population, the celebration is named Maduna and it represents a distribute of the food as a manifestation of the society's action. In this celebration, an important ritual is realised for the community; this ritual is called govi, which is a dance. Before this celebration, it is realising an entire transformations of the community's rituals: people are decorating their houses in function of the moment when govi is taking place. In the time of this celebration, taboos are connected with the magic and are creating rituals. Here, are taking place a lot of changing in the community right before the celebration where the village is transforming, announcing that the moment of the ceremony is

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getting closer. The men are decorating themselves and even the elders are coming to take part in this ritual. Also, the ornaments appear in all the village; also the drums apear too, but they are put in front of the village chief's house who is the master of the ceremony too. Another interesting thing that Malinowski had discover about this celebration is that if Maduna is taking place in a bigger way, the houses will be decorate with four or six later before it.

2. Main ascpects of the vision

All the events that are taking place as rituals are considering sacred for the primitive population because they relied more on religion. Malinowski, through his objective participation to this events is structuring the celebration in more parts of his perception over the modality of preparation, of the main moment in the event, but also of what is happen in the moment of its consumption. Thus, we can find: ceremonial elements that are representing the most important moment of the celebration where the dancing can be performed only by men or by men and women and the food distribution is taking place right after the dancing is finalising; every man from the tribe is sharing his food with the others participation in the celebration; the food distribution is comped by bananas, cocos, sago, taiutu, yams, taro and pigs who are killed and shared to people in the spirit of their celebration. The celebration has the role to accumulate food in the primitive society. Also, Malinowski shows that are two types of celebration in this primitive society: the first is mauru and it is a bigger celebration which symbolize fortune and the other smaller named kanare or gatsi.

In „Magic, science and religios", Bronislaw Malinowski explain the religion is the most important feature for the ceremonies to develop their festive and public character. Malinowski sustained that „the most sacred acts are happening in common" and "in the primitive society, the public character of the cults, the game between the religion faith and social organization is at least as important as in the higher cults". All the rituals for birth, initiation, post mortuary, funeral, commemoration, sacrifice and totemic are developing in a society and have the same features: ale collective and public. The celebrations are representing more than a group of people, they have the significance to unite the society collectivity to do different actions as harvest gathering, hunting and fishing. Malinowski said that: „this celebration gives to people to occasion to allow them to enjoy the abundance of the harvest, to meet their friends and relatives, to gather with the entire community in a happiness and joyful environment"(Malinowski, 2002, p. 103).

According to Malinowski, the celebration can have funeral character where the rituals are performing at the dead of a person from a society or it may exist some festivity to commemorate the dead people. It exists an entire ritual to form the idea of dead and becoming a social event. The rites of passage are present in the celebration are bringing an importance about the perception about the life of the people. They are transporting people in the society from a point to another. The primitive societies are transforming the funeral in a celebration.

Malinowski has observed the behavior of the members in the festive ceremonial: if the gathering of them is getting place in a period of wealth, their behaviour will be good and relaxing; also, if the gathering is in a conflict period, will lead to a misunderstandings between them. "To respect the social bonds, the reciprocity of the services, the possibility to cooperate are based in every society on the fact that every member knows them; there exist a universal standard of behaviour" (Malinowski, 1993, p. 103). The people's behavior in the primitive society enters in a festive mode and which is developing in the rituals of celebration before and after them. So, the celebrations are becoming more and more important as the people are giving them their attention.

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Their behavior is consisting in what they learn when they were young. Also, they have the role to give back what they learn in order to their culture to be a part in the future too.

The celebration will always represents a rite of passage of a sacred or profane event. The anthropologist presents the ceremonies as initiation where the finalization represents its consumption; an important example is given by the union of a man with a woman: marriage gather the two most important need of people: nutrition and perpetuation. Malinowski considered that the ”perpetuation and nutrition are representing the most important problem that a man has. Their relation with faith and religious practice was known and overrated.” The marriage between a man and a woman is in fact a celebration which has a sacred composition in the primitive culture. The union of this two member from the society represents an important even and breaks people from their normal routine; the ritual that is created is consisting in the celebration of the marriage. Their union is representing in fact a celebration for they and for their friends and relatives. Marriage is one of the most important celebrations in every society.

Malinowski is seeing the society as a permanent entity which has at base a culture and a tradition-„the total summa of social norms, customs, rules of art and of knowledge, of prescription, perception, legends, myths; but just a part of them are religious, the other are profane in the essence”. Thus, in the celebrations based on some certain tradition, the concept of sacred impose a formalization of the events, but it doesn't escape from the profane either. Where is sacred is profane too. It exist a balance of the importance of every concept in function of the celebrations. If the celebration is religious, we will have more sacred influences than profane. Although Malinowski presents the state of a primitive society, it remains a present problem for our society too. The evolution of the time didn't influenced so much the symbolism of the celebration, they remained with the same values. A society has at its base a richer history in traditions and celebrations without been affected by the impact of the passing time. The changing or the passing of the time is transforming the celebrations in order to influenced them to have a more profane point of view (Bengtsson, 2014). But, the celebrations have a powerful and emotional impact that is send from generation to generation. Thus, the society manage to keep its faith and tradition as long as the modern time will not have the role to break the sacred from its world. It is a battle between sacred and profane.

The celebration is realising in the same time with the ones from the past (Boldea, 2012; Bačík, Mihal & Fedorko, 2015; Iuhas, 2015). Here, the rituals remains the same, but sometimes they are performing by other people. Celebrations are a pact of the past with the future, based on the transition of the information to keep the traditions in a society. In the future, the next generations will know how to performed the rituals because they received the necessary information about their culture from their ancestor.

Malinowski is not wanting to attract the idea of religion, he is searching the spiritual part of the primitive society (Mlinowski, 1989). The change of the objects or different actions with festive actions throw the society in a state of celebration who is taking place in a specifically time with a sacred influences. The people from primitive cultures saw all the actions from the sacred plan as a way to influence the spirits. Malinowski is considering that the rituals were not realised under some certain form of imitation, they had an entire original concept.

From time to time, the society is changing and so the rituals too (Hedesan, 1998; Hristov & Popova, 2004; Hedesan, 2004; Panea, 2011; Spineto, 2015). But here, it is possible that a ritual to be kept in the same way as in the past if he have a spiritual importance or is marked by sacred features. This ritual will create the celebration with sacred influences, but in the same time, it is possible that the profane to become more and more a part of the society. This result to a sacred

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celebration with profane features. In this society, a member of community will have the wish to stay closer to what its happening there. So, the community must be: sacred or profane; community's celebrations will have the same character as their spiritual way of view. The profane will replaced the sacred as long it is kept in function to become the base of the event. But this is not taking place if we speak about the traditional or religious celebrations where the sacred is the main character. The behaviour of the men is changing in the period of the celebrations; also, if it more important, people will invest their time longer than the other.

The celebration is a manifest of the traditional creation which had the purpose to develop a certain mechanism in modelling and continuing the society from generation to generation. For the example: the celebrations in Romania have as sacred and as profane influenced. The citizen of the country treats their traditional celebration seriously, according to the information received from the elders of the community (Štefko, Fedorko, Bačík & Fedorko, 2015; Ianoș Stănescu, 2015; Sandu, 2016). The feeling to be apart to a society or to a community is making the people to become more aware of the importance of the sacred or profane rituals that are consisting in fact the celebration.

3. Conclusion

Celebrations from the primitive culture as the one from Mailu Island or others are seen from the objective participation of the polish anthropologist Bronislaw Malinowski. He participated in the rituals of those society who are called as primitive and give his research to a new form to the importance of the rituals. So, what is united the people is the fact the celebration their self are getting place in a specifically time in order to celebrate the events that were produced in the past. This result that people who celebrate an event in the present are celebrating the history. Primitive culture have a tendency to impose their spiritual belief in their behaviour; spiritual belief is not as a the religion. In order to keep the celebration as was celebrated in the pass, they are informed since they are young about the main importance of these event to give them to the next generation. People have to be educated about their culture to survive their society original form in the present and specially in the future.

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