

THE IMPORTANCE OF THE SOCIAL-CULTURAL FUNCTION FOR THE DEVELOPMENT OF RURAL COMMUNITIES. CASE STUDY CEFA COMMUNES – ROMANIA COUNTY AND MICHERECHI COMMUNES – HUNGARY COUNTY

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Abstract

The complex development of rural areas has become an object of national importance given that Romania is currently a member of the European Union with countries like France, Italy, Denmark, Germany, but the development of Romanian economy is far from the economy of these countries, which led to increased theoretical and practical concerns in this area. Many traditional approaches are not appropriate market economy, especially rural areas. This requires a modern approach to it, given that rural areas have a variety of local resources that can be valued higher on sustainability for rural development to take place. On the other hand, the phenomenon of identity loss, lack of social research focused on rural and dynamic effort and awareness, which is subject to threats to rural phenomenon of globalization in relation to amplify their action. In this paper we approached the countryside in all its complexity, focusing on social and cultural aspects of rural communities and the role of these functions in the inevitable process of globalization.

Key words: development, evolution, education, culture

The rural space, in the real meaning of the word, was born with human settlement and appearance of first housing and first improvements of agricultural productions. During time, between the rural communities and the ground taken for exploitation were created a series of sustainable relationships, strengthened by traditions, habits and interests, expressed in the landscape through different types of rural space.

The rural civilizations were and still are some of them, civilizations of slow rhythms of evolution and progress comparing to the urban ones of „speed”. The causes of these differences of rhythm must be searched in the transformations and mutations cultural-behavioral, the „attitude” of village towards new technique, modernization, and spiritual physiognomy of rural citizens, the way of living and thinking, the housing territorial distribution and buildings, which does not bring crowds, cultural and behavioral types, and human relationship with nature.

There is the risk of losing cultural characteristics identity of landscape, of space architecture and houses or buildings, of economical functions, social and cultural of this space.

The economical and technical evolution of rural areas is connected to social structures and value systems.

MATERIAL AND METHOD

For a more complete description of the researched rural space, the analyze reached the most important dimensions of the rural living frame, quantification through a set of analyze criteria. When selecting the criteria and other analyze indicators, the compliance with the European Methodology system was followed, in order to provide the compatibility of diagnosis of researched rural space, with European space supervising. The used criteria in the analyze are based on their nature: physical-geographical, demographical, economical, for habitation, of technical equipment of villages, social and ecological.

There is followed the data collection through the method of land-research, but also by using some investigation tools like inquiry based on interviews, study of documents, observation, personal expertise, audio-video recordings and photography.

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RESULTS AND DISCUSSIONS

Some of rural areas from Western countries unprepared for modernization process met a massive exodus of population, which had affected the demographical structures by men and young migration, and the ones who had remain, have continued to cultivate the ground in order to satisfy the food needs. In areas where these types of phenomena happens, the labor force is getting old and is made mainly by women and so the rural society loses its specific diversity and its transforms in an area just for living.

In Romania, the cooperative of agriculture didn't mean just a change of propriety structure, but it had an important influence over the whole rural and national society. In this fatal social process, the habitants of rural space from Romania majority class were the most affected. A big number of rural space habitants had searched a new way of living, a new place in society. It decreased the percent of population who worked in agricultural sector related to the totally active one. There were extensive processes of geographical and professional mobility. The massive transfers of population from villages to cities, from agriculture to industry, had influenced both urban space and rural space.

There were made changes in structure and functions of rural families, in socialization way of children from these families, there were distributed roles. The future of rural concept is in a permanent modernization and development process. For this space to be viable, there should be considered its functional complementarities, the achievement of an optimal balance between urban and rural space, the strengthening of rural housing relating to urban ones through development of specific functions.

The main economical activities from rural space are: agriculture, together with forestry and forestry exploitation –having a big contribution at GDP (7% in the year of 2010). The population implied in this economical branch represents around a third of country's employment population.

The Romanian rural space is characterized by a high degree of underdevelopment, making deeper and deeper the difference towards urban space and especially towards the European rural space.

The rural space, from the point of view of its structure, has two main parts: inside built land which covers the center of the village (the built land, streets, utilities, etc.); unincorporated land which covers agricultural areas, forestry and infrastructure elements and territory technical equipment.

The Romanian rural economy is mostly agricultural because of the fact that the agricultural economy in Romania owns a percent of 60.5% comparing to only 14.1% in European Union. The deeply distorted structure of Romanian rural economy influences as well a similar structure of rural population on activity sectors (primary sector 64.2% from which 56.6% in agriculture, the secondary sector 18.5%, third sector 17.3%). At the Romanian rural space stage, the non-agricultural economy (SME with industrial profile, services, rural tourism) owns a low percent and the rural tourism, in all its variants, except mountain areas (Bran-Moeciu, Apuseni, Maramureș, Bucovina) and Danube Delta is almost inexistent (11.000 accommodation places in around 1.600 agro-tourism places).

The Romanian rural economy is predominant agricultural (around two thirds) or agricultural-food related products (more then three quarters). In the European Union, the predominant rural economy is services economy, with a percent of 42.2%, 2% bigger then the agricultural-food products economy.

The rural economy non-agricultural in European Union represents 75% from total of rural economy, while in Romania this percent is around twice smaller (40%).

Important differences are to be mentioned also related to non-agricultural rural economy, due to the low percent of services (non-agricultural) for rural space and especially of rural tourism which, in Romania practically has almost a null contribution to rural economy.

In conclusion, besides the low level of agricultural production per an agricultural habitant, the rural economy structures and non-agricultural are still far from what we can call a competitive rural economy in Romania.

Regarding the issue of rural communities identity in territory of Romania, there were researched the following aspects: the history of Getae-Dacians traditional culture, the traditional culture and Romanian folklore, the Romanian traditional wearing, the yearly traditional habits, the main events of one's life (birth, baptism, wedding and funeral but also others related to spirituality and religion).

Few decades ago, the agriculture, landscape, language, people way of living and way of dressing, but also the values to which the population were directed to, were totally different to those who we know in present. These was the period in which there could easily notice the cultural diversity. But starting with economical globalization, the diversity began to decrease. The concept of identity became a major subject in the

social sciences between the years of '70th and '80th. Researches focus over the identity has their sources in one side in the cognitive perspective from the social psychology, and in other side, in the academic interest over so-called "me generation" from the years of '80th, characterized by increasing the divorce rate, economical speculation and appearance of the generation "yuppies".

The creation of a collective identity implies a movement of difference between groups which leads to collective autonomy manifestation. From this process of difference results the diversity of local identities.

The Romanian traditional culture is formed starting with the nation who we are part of, as a Carpatian-Danubian-Pontic culture, in which had melt, in an original synthesis, elements of prehistorically tradition, with those of Dacian, Roman and Byzantine origins.

Seen in its whole, this culture, besides its undisputed oldness, still marks two fundamental characteristics: continuity and unity in time and space.

The folklore on Romanian territory was divided in many folkloric areas, based on regions, on valleys of important rivers, on counties or sub-regions of counties. The folklore began to be divided even based on villages or communes. This division system, apparently exaggerated, clears the numerous habits, traditions and customs, which, all together, show the identity of Romanian people, their ancient existence.

The main Romanian folkloric areas are the followings: "Crișana", "Banat", "Țara Moșilor", "Țara Oașului", "Dobrogea", "Moldova", "Bucovina", "Oltenia", "Argeș", "Mehedinți teritory", "Harghita area", which are sub-divided in smaller areas, delimited by a higher degree of particularity related to folkloric productions.

Starting with social life conditions, there was developed the Romanian traditional dressing, which represents one of the basic elements of this material culture. Knowing the traditional dressing way, describes Romanian people character and has an essential contribution in defining the ethnic specific. Being different from a region to other, based on ethnics, climate, traditions, historical evolution, but also social-economical conditions, the traditional costume will improve itself the structure and it will develop itself from an age to another, more and more its artistically side.

Romania is the center of one of the most ancient civilization of the European classic antiquity, the Thracian-dacian one, the heir, at its turn, of more six millenniums of agrarian

civilization of Neolithic and Bronze Age. The Carpathian-Danubian-Pontic space kept through the most important historical, linguistically and ethnographical remains of Eastern Romanity.

The Romanian traditional art and many crafts which together have contributed at creating the traditional clothing ensemble, have their origin in centuries of peasant civilization, richer during history by benefic influences came from cultural areas, setting in time, the coordinates of own esthetics.

Extremely divers, the costume of the 90th ethnographical areas between the Romanian historical provinces: Maramureș, Bucovina, Moldova, Basarabia, Dobrogea, Muntenia, Oltenia, Banat, Crisana, who surrounds the heart of the country, Transylvania, presents themselves unitary and unmistakable having the neighboring ethnic clothing or of minorities like: Szeklers, Germans, Hungarians, the Turkish-Tatars, Armenians, Jews, Serbs, Lippovans, Bulgarians, Ukrainians, Gypsies.

In the geographical perimeter of South-East Europe, from which Romania is a part of, many community manifestations of traditional type are keeping in a way almost miraculously, together with an important load of archaic significations. The existent customs and habits linked to the most important moment in one's life –birth, wedding, death –but also to some important moments from calendar passing time –solstices, equinoxes, big religious holidays, the beginning and ending of some working activities, etc –are being practiced from the same unwritten laws of the mythic ceremony and ritual, even if the ones who are implied are the peasants of the end of century, from villages affected by modernization process. It is hard to explain the traditional habits and customs prestige in Romania of nowadays.

After collecting and interpretation of the data, through the method of information processing both quantity and quality, but also through the method of comparative and interpretative processing, it has reached at the conclusions which, comprehensive set, could make the sentence for describing the high capacity of Romanians from Cefa and Micherechi, to highly keep the authenticity related to language, religion, traditions and customs.

Based the researched that had been made and described, there is made an inventory of traditional customs and traditions linked to family life and to calendar holidays of Romanian communities who are living on Micherechi territory, all of these being found in the Bihor area, mostly in the researched area –Cefa Commune, as

well the importance and role of education, traditions and customs in the development of rural communities in globalization concept.

I concluded that the Romanians from Micherechi have kept their traditions and customs even from earliest times, when they settled in the places where they are today. These phenomena, in one side can be explained through the fact that from all social-cultural manifestations, generally, customs, traditions and spoken language at home, with related dialects, are proven to be the most time resistant.

CONCLUSIONS

After researches and analyzes that had been done, there can be synthesized the followings conclusions:

So, in its traditional culture –even it is about calendar customs, or habits related to main moments of family life, inclusively all that could cover so-called traditional culture system – Micherechi Commune kept a Romanian cultural and traditional heritage, unspeakable rich and diversified.

The name of Micherechi began to be known in Hungary also due to traditional dances, staged by variety choreographies. The Romanian dances from Micherechi are not a part only of dancing group repertory of the community, founded in the years of 1940, but they are spread by other professional groups from Hungary, reaching to national and international reputation.

In Micherechi, the customs related to years holidays, especially for Christmas, Easter and Whitsuntide are been practiced respecting Romanian traditions.

The music tradition from Micherechi belongs to Bihor folklore area. The compositor Bartok Bela, inspiring from the traditional music from Bihor, enjoying its beauty, he said: “We must consider the Romanian traditional music from Hunedoara county and especially from Bihor county, as the most characteristic Romanian traditional music”.

Research regarding the culture, folk traditions and customs of the Romanian people highlights the role and importance in the development of rural communities in the process of globalization, since these elements provide the specificity and authenticity of a community across generations.

It is important to remember that globalization in general context covers the main areas of social life, namely economic, political and cultural where the economic component represents the resistance structure on which to develop the other two components.

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