

## **Three Metaphors for Liminality of the Political Party Concept**

**Bianca Teodorescu**

<sup>1</sup> University of Craiova, Romania

### **Abstract**

The given study is circumscribed by anthropology and communication and its purpose is to research the perception and the social-anthropological concept of a political party. If we analyze the meta-analytical method and quality method, we will achieve three modes of reporting to the thought of what a political party means. The article is organized in three primary sections: the political party as a scene, the political party as a dispossession of a person, and the political party as a metamorphosis of freedom. This blend of transformation contains a multistructure in which anthropological reasoning guarantees the best possible measurements of liminality. The political party represents a social irradiation through the idea of liminality.

**Keywords:** cultural anthropology, communication anthropology, liminality, representation

**JEL classification:** A10, H10, O10

## **1 Introduction**

The entry in a political party begins when a man steps inside its headquarters. There he sees a distinct world which is created within strict guidelines, only available for the political party's individuals. For normal people, the building represents an unknown place, impossible for them to explore if they are not a member and don't want to become one in the future. Both old and new buildings can host the political party's headquarters, if its members desire so. From the minute a building becomes a political party headquarters, it turns into an element with an augmented character controlled by the party's electorate. The building can be seen as a congregation of its individuals.

Liminality for the future member starts the moment he enters the party's building. In Romanian politics, the rites of passage coincide with the ritualistic fusion during the party's meeting. Victor Turner (1969, 1995) said that liminality represents a liminal state that follows a cultural manifestation within a community. This state creates inconsistency between the two universes (the political one and the other), in this case politics are moved by the rituals in its manifestation. Any political party leads its activity in light of a few ceremonies that can permit the individuals to highlight in the group. If we follow the actual situation of the Romanian politics, we will see how the association to a political party it can speak to a main consideration in the individual's advancement.

Liminality speaks to a state limit in which it can integrate the capacity between the individuals in a social structure; this activity turns into another stride in the reflection's mode. The rites of passages (Van Gennep, 2011) appear the minute a man is going through pubescence, adulthood, marriage and eventually death. Through every stride, a man is committed to enter and become a part of the social life's activity. Liminality (Thomassen, 2009) is a characterizing variable for the individuals within politics. The sacredness of the rites forces a change among the politics of the developer on many plans with the purpose to create a separation from the past. For each future individual from a party, his political life begins right from the minute when he enters the building. Here, the headquarter is representing the power of the political party.

## **2 Three metaphors for the comprehension of the political concept**

The concept of the political party is composed by three modality metamorphoses: political party as a scene, political party as a dispossession of itself and the political party as a metamorphosis of the freedom.

### **2.1. Political party as a scene**

The party's meeting represents a ritual with a different strategy with an ensemble of small events in which they have a decisive role in the party's actions. The communication in this circumstance is immediate and assistant. The future member has his role with two actions: to look and to take an interest. He has his own place in the first row forward to interact with the members of the political party. The members of a political party have their own theater play, however here the on-screen characters are the party's member. The short trade lines between the performing artists (members-politicians) and the observer (the future member) is in light of a clean correspondence which implies the start of the political custom. It creates a bond in a formal union with a legitimate language. For a better communication, the person who wants to be a part in the political group has to be very careful with words and gesture. The non verbal correspondence is speaking own appearance.

An adequate language can represent the shortest way for a person to achieve some power in politics. If a person in the past had an important job and his studies relieved the party's expectation it would be easier for him to become a member in the political group. Here, he will be put under some reliable question in order to discover if he is clean in the politics or had in the past some trouble that can attract negative effects on the party's image. The meeting is conducted at a constant pace, without any rush. During the meeting, the person will develop a series of question about if he is taking a correct decision to become a member in a party or not. The complete initiation in the political environment is not finished until the member learned all the rules that manner in the political party. Through the rites of passage, a person needs to adjust to the actual situation and to become a real member. This activity implies the way out from the liminality (Panea, 2001; Mihăilescu, 2009; Gavriluță, 2009; Panea, 2012). In the state limit the person only desires to be a part of the political party.

### **2.2. The political party as a dispossession of a person**

I finished a survey of young political members who are a dynamic part of the political parties in Romania (PSD, PNL, PMP) and the majority of them proclaimed that the main motivation to enter a party is in light of the thought that here you can meet new individuals and it is a probability to grow on professional plan. Other young political members said that they wanted to sustain society, but however, both the former and the latter were put in a limited state from the moment they decided that it was the time to enter politics. Every one of these persons guided their vision in politics and had become disconnected from their old values. Any person that is involved in the rites of passage becomes a hostage in their own existence without having the possibility of the past freedom. The person who is involved in the liminality is marked to a separation from the family and community and is forced to embrace another life. From the minute a man enters the political party, he is proficient to perform the capacities that the party has. One of the most important functions that a person has as a political party member is to take an interest in every one of the actives. This entry in politics includes the individual to enter the liminality. The holding up period puts the individual in an unbiased plan. The communication between the part and the others is acknowledging however the individual doesn't have the opportunity that he needs. An unseemly appearance can bring inconveniences. The need to communicate straightforwardly is not a craved thing for the political group. In this liminal state the future member is put under some attempts to see if the person is responsible as an individual and respect the party's principle. Before becoming a member, a man needs to comprehend that he is committed to support the association in light of the fact that he is the impression of it. Any political party has a ritual. Through these rituals the member can turn into a member of the political group (Seiler, Zainescu & Bocancea, 1999). The political identity of the member is uncertain in the state limit. It has not a structure or a thought and needs to hold up to the end of the liminality.

The participation in the group needs to reflect the political ideology and not to bring just individual advantage. The person who is a member of a political group is the same as the others individuals (Fedor, 2014). His state of mind and conduct is changing in the general public. For a man who is in liminality, time does not have a structure. The cultural and social elements are reflected in the modality to adapt and the desire to leave the liminality faster.

### **2.3. Political party as a metamorphosis of freedom**

Many young people that enter a political party desire to have a career in politics, 65% of them reacted yes to the inquiry: "Do you need a profession in legislative issues?", the other 35% reacted adversely, but they follow the advantages as a political member.

From the earliest starting point, a man must be cognizant about the restriction of his freedom. He won't be free to act as he wants in society. The person has a well structured role with a series of rules and rights in the political group. In the period of liminality the person is marked by the political way and he puts on balance the positive and negative values to be a member. If the negative values exceed the positive ones it appear a problem because it is the possibility that the politics will harm his social life. In many situation the political group represents in fact opportunities, few are the one to know and trust the party's doctrine. A person in the state limit must discard his freedom and use the resources to filter the unknown space without knowing the effects in the political activity. He has the possibility and it is high recomendly to circumvent from the denigrated discussion about the political party where he is a member. Also, he must protect the image of the party (Preda & Soare, 2008; Strehie, 2014; Strehie, 2015). If he brings a bad image, he will be fired from the group. His activities must be in bond with his political perspectives. From the moment he becomes a member of the political party, he will be metamorphosis his thoughts, gestures and words.

## **3 Real motivation and metaphor**

A person's family represents the true motivation for his actions. In the survey that I realized I found out that many of young members were supported by their parents to become a member of a political party. Few of the parents were against politics. Parents represent real support and also they can embrace their children's view on politics, but sometimes it's not enough. For a member to become a voice in the party, he must work for the political group in all their activities.

If young members receive support from their parents, we can't say the same about their friends. 65% of a person's friends were manifesting against the politics, they declared that people who are members of a political party desire just personal benefits. In this case, a person who wants to become a member may be put in the situation to give up their friends. The newest member is a victim of

politics where his social life is transformed in a negative way. He may lose his friends while pursuing politics. From the moment a person decides to abandon his own life, he is creating a new one marked by politics.

From the poll we have:

Question 1. *Why you did you become a member of a political party?*

- New experiences and meeting new people- 55%
- Career opportunities- 35%
- Help society 10%

Question 2. *Did your parents support you in a political career?*

- Yes 75%
- No, 15%
- Maybe 10%

Question 3. *Did your friends support you in a political career?*

- No, 65%
- Yes 25%
- Maybe 10%

Question 4. *What values did you share with the political party?*

- Freedom of the citizen and rights- 40%
- Equality between the society- (40%)
- Equality of chances -20%

Question 5. *What is your doctrine?*

- Left- 50%
- Right -40%
- Center -10%

Question 6. *Are you motivated?*

- Yes 90%
- No, 10%

Question 7. *Do you admire the political party's leader?*

- Yes 50%
- Maybe 25%
- No, 15%

Question 8. *Do you want a career in politics?*

- Yes 65%
- No, 35%

#### 4 Conclusion

People want power, and in order to accomplish that, many of them become a voice in society through politics, since it represents the necessary thing that can create a leader of society. The three representations are: the political party as a scene, the political party as a dispossession of a person, and the political party as a metamorphosis of freedom. All these three representation similitude take into account the concept of liminality. The intern mechanism of liminality implies the necessity of a society, a cultural form where they pass into a stage that can be born only from a common point. At the end of these metaphors we can conclude that the politics do not lack the sacredness of the rites of passage.

#### References

- Budică, Ilie, & Dumitru-Traistaru, Aurelia (2015). The Ascending Trend of Environmental Marketing in the Current Austerity/Crisis Period. *Polish Journal of Environmental Studies*, 24(5), 2301-2304. DOI: 10.15244/pjoes/42442.
- Caras, A., & Sandu, A. (2014). The role of supervision in professional development of social work specialists. *Journal of Social Work Practice*, 28(1), 75-94.
- Desideri, G. (2015). Il ruolo dei media occidentali nella rivoluzione romana del 1989.
- Fedor, C. G. (2014). Stereotypes and Prejudice in the Perception of the "Other". *Procedia-Social and Behavioral Sciences*, 149, 321-326.
- Gavriliuță, N. (2009). Antropologie socială și culturală. Polirom.
- Mihăilescu, V. (2009). *Antropologie: cinci introduceri*. Polirom.
- Panea, N. (2001). *Zei de asfalt: antropologie a urbanului*. Cartea Românească.
- Panea, N. (2012). *Antropologie Culturală Americană*. Craiova: Editura Universitaria.
- Preda, C., & Soare, S. (2008). Regimul, partidele și sistemul politic din România. Nemira.
- Seiler, D. L., Zăinescu, E., & Bocancea, S. (1999). *Partidele politice din Europa*.

Institutul European.

Stănescu, G. C. (2015). Telejustice—a phenomenon at the border between the right to information of the public and the right to image of accused persons. *Social Sciences and Education Research Review*, 2(1), 91-99.

Strechie, Madalina (2011). The Romans' names – Structure and practicability. In O. Felecan (Ed), Numele si Numirea - Actele Conferintei Internationale De Onomastica: Interferente Multietnice in Antroponimie. Multiethnic Connections in Anthroponymy, 1st International Conference On Onomastics Location: ROMANIA Date: SEP 19-21, 2011.

Strechie, Mădălina (2015). Political publicity in Ancient Rome. A case study: honorary latin inscriptions. In C. M. Bunăiașu, E. R. Opran, & D. V. Voinea, *Creativity in social sciences*. Craiova : Editura Sitech.

Teodorescu, Bianca (2015). *Communication's infusion in organizational culture and behavior*. Saarbrucken: LAP Lambert Academic Publishing.

Teodorescu, Bianca, & Călin, Răzvan-Alexandru (2015). The Base Articulations of the Liminality Concept. *Review of European Studies*, 7(12).

Thomassen, B. (2009). *The uses and meaning of liminality*. *International Political Anthropology*, 2(1), 5-28.

Turner, V. (1969). Liminality and communitas. *The ritual process: Structure and anti-structure*, 94-130.

Turner, V. (1995). *The ritual process: Structure and anti-structure*. Transaction Publishers.

Van Gennep, A. (2011). *The rites of passage*. University of Chicago Press.

Waiyaki, E. C., & Brits, A. (2015). Leveraging Telematics for Optimal Fleet performance. *International Journal of Business*, 1(1).