

Folk play in Presenting Traditions and Representing Cultural Code

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Abstract:

Traditional kinds of sport and games are currently enough demanded course in domestic and foreign scientific studies; UNESCO claims they are a part of our intangible heritage and a symbol of the cultural diversity of our society. The value of the study of folk games and entertainment is conditioned by novelty of potential discoveries or interpretation of cultural stereotypes of a nation. Ukrainian traditions are transfused with movements, motor activity which are the basis of physical culture and, therefore, through the motor component we may learn the culture of own people. The objective of the work was defining the notion of «folk play» in the contexts of presentation of traditions and representation of the cultural code. It was established that the notion «folk play» due to collision in practice should be understood in its broad and narrow senses. Folk play in its broad sense is the reproduction in the form of game action (games) of the major events, iconic pages of life of the people, the tragic moments and joyful accomplishments and victories for the purpose to remember and pay tribute to them as such which contributed to the formation of outlook, mentality, hardening of the whole nation.

Key words:

folk play, physical culture, tradition, cultural code.

Introduction. Despite globalization transformations aimed at unification and standardization of virtually all spheres of human life in every corner of the Earth for certain models and rules more and more noticeable is resistance of various ethnic groups, the nations of the globalization which is so happily supported recently. It is harder and harder for globalists to mask the plans of only economic interrelations and benefits which she allegedly bears in itself. In globalization are latent expansion (enslavement) which encroaches on everything and dictates (ostentatiously imposes) the standards, behavior, even heroes, thereby approaching the sphere of culture, traditions, sacral which to each people there, and this fortress isn't always simple for overcoming.

Not incidentally in the world, traditional actions (games, entertainments, carnivals, etc.) don't lose their popularity by which are found, and sometimes «invented traditions» (E. Hobsbaum, T. Reyndzher) which first of all are directed to solve a problem of identification of people, to rally them around the general idea.

UNESCO Convention for saving of the intangible cultural heritage sets out the fundamental right to cultural recognition, including through traditional sports and games: «Traditional sports and games are part of our intangible heritage and the symbol of cultural diversity of our societies» [7]. At the end of September, 2015 organizers of traditional games of radical entertainments, representatives of different national and international non-governmental organizations participating in the TOCATI festival (the Tocati festival – the International festival of street games that occurs at ancient center of Verona and is unique according to the characteristics in Italy and Europe), decided to move to an additional level of relations and prepared «The Veronese Declaration» for the world advancing. Relying on the fundamental principles of UNESCO concerning national strategy of development, «The Veronese Declaration» does an appeal to persistently recommend introduction of traditional sports and games to school programs. This Declaration aims to address the following objectives: 1) to combine all of the companions (of the protagonists) that takes creativity, self-development, the environment and the rights and responsibilities of citizens; 2) to divide the value of cultural diversity; 3) to create structures which appreciate the welfare and social health connected to information exchange and interact between different generations, and promote a cross-cultural dialog in general; 4) to deepen knowledge of local customs as memory of civilizations; 5) to set correlation between transmission of non-material cultural heritage and a sustainable development [8].

Thus, traditional sports and games recognized by UNESCO is an effective mean of transmitting the values of solidarity, variety, openness and cultural consciousness that promotes a pride for own cultural roots. Therefore it is desirable that the invariable requirement concerning their passing was assigned to folk games in the program of physical training for youth (school children and students) of Ukraine (for example, in the form of the mandatory module). Experience of successful embodiment of traditional game culture in the school program is rather frequent. In particular, E. Velichkovsky, V. Pasechnik in his researching physical education at

schools of Greece, mark that the system of physical training of children and youth in this country tries to support over 2800 years of historical traditions. About 10–15% of program material on school discipline «physical culture» are planned for the Greek folk dances [1]. Russian scientists E. N. Pristupa, V. I. Levkiv, A. V. Slimakovskiy [4], A. V. Tsos, N. A. Dedelyuk [6] have made a lot of work in this direction.

Now the Ukrainian younger generation has a request for knowledge of their traditional culture. In the annual report to the President of Ukraine, to the Verkhovna Rada of Ukraine (following the results of 2013) scientists write that: «Today we are witnessing not only the growth of respect of the younger generation to the religious traditions of its people, but also the desire of a considerable part of young people to broadcast awareness of the value of religion and faith to future generations» [5, p. 81]. In the system of values of the modern Ukrainian youth notice the growing influence of a factor of ethnic self-identification: «The modern youth in general is very patriotic, they trust in future of Ukraine, communicate in Ukrainian and strengthen the Ukrainian cultural traditions. So, according to polls conducted by the Kyiv Institute of management problems in 2012, among urban youth aged from 16 till 21 years (that is those born in the independent Ukraine) 65 % are proud to be citizens of their country» [5, p. 86]. The physical culture is capable to an explication of game culture from which it separated, has valuable potential not only perfecting of motor abilities of a person, but also able to affect the spiritual potency. However, physical and spiritual (complete) influence on person's opportunities of physical culture is feasible only on condition that the physical culture as the phenomenon will lean more widely on its basis – game.

Objectives: to give definition to the concept «folk game» in the context of the presentation of traditions and representation of a cultural code.

The main material and justification of the results of the study. The modern person is depending not only on biological (genetic) code, but also on cultural. History shows that humanity was moved in the same direction – accumulation of cultural memory (experience) and, at last, formation of a cultural code.

In the XXI century a cultural code of mankind it is categorical and, apparently, irrevocably became dominating in human behavior. The person is guided by values, norms, ideals that reflect not a biological code, namely cultural. The consciousness and self-consciousness to which a person has evolved (or which allocated a person unlike other living beings by God) made revolution in behavior from biological to cultural. All other entities which are not allocated with consciousness and self-consciousness therefore are guided by exclusive biological markers. Such are the rules of life.

Therefore, a biological (genetic) code out of management of human consciousness and uniqueness of a cultural code is that it is generated by exclusively human consciousness. The cultural code allows understanding substance of cultural phenomena. There is the cultural code in folk game which stores knowledge, experience and even mysteries of the people. There is a legend that the Egyptian priests, looking for a way to preserve and impart knowledge to the next generations, came to a conclusion that nothing else as a game is the safest means of achievement of this purpose. The most powerful argument in favor of a game was the fact that unlike record, which enemies, circumstances or time can destroy, the game will keep everything precisely and will transfer important information through the ages. The game was supposed to transfer a cultural code and it coped with this task perfectly well.

Therefore the folk game is a quite non-trivial phenomenon not only in human life, but also in pedagogy, as it carries memory of the people (information or the same code), it sheds light on what tribe/family there are people of concrete ethnos. So, the whole series of games which were called panelinsky (Olympic, Istmiysky, Delphic, Nemeysky) were folk games of ancient Greeks. Each people have games which originate from their beliefs, of a way of life and only confirm valuable orientations, temper, morals, eventually, substance of these people. In folk games everything is accumulated: permissions and taboos. Cruel gladiatorial games were alien for the people of Greece, the Greek chants, games and agons were perceived romans as female joys. Where is the fight against death in the Greek games which was necessary to romans for contemplation, like a breath of fresh air? The Roman was ready to enjoy at least thousand, and at least one million killed in one day, without feeling at the same time anything silly. The Greek was inclined more towards contemplation of beauty of a body, its grace at the moment of tension during the competition. The Greek competed in everything and everywhere, he sought to find harmony, he threw down a challenge to gods he challenged the gods, and it was the challenge of a worthy person. Death or its threat was not necessarily attended in a fight – and that is a feature of the Greek game. The baron Pierre de Coubertin who was keen by the Greek culture, tried to revive Ancient Greek approach to competitions in the modern Olympic Games. The modern Olympic Games weren't organized according to the ancient principle, their basis was on internationality, and each nation has its cultural code and distinctions in the gaming behavior.

The Ukrainian people also have thousand-year history and those games which have come to us as folk, carry in themselves a cultural trace, a code. The Ukrainian national games are a combination of culture polytheistic and monotheistic, this unique phenomenon in the world culture which is accurately evident in the folk activities (celebrations, games). The majority of the Ukrainian folk games have a legible imprint of dual culture/dual faith.

Ivan Ohienko (Metropolitan Hilarion), analyzing ancient folk festivals, speaks about a special Slavic religious calendar which was quite large and widely developed, with the characteristic feature – strong communication with the nature and with the agricultural cycle: «Our ancient Holidays are our agricultural ceremonies which always were many by us, and here they made our annual calendar of Holidays. A precisely settled day of any holiday in the ancient time was not yet because it was agricultural Holidays: the rites were carried out depending on weather and time of agricultural occupations, depending on a sun turn and solar force, and only the Christianity later tied them by certain days. Usually the celebration lasted several days or even weeks and more that remained to our time. All Holidays were connected by one general idea: honoring of the sun and solar gods, fight of summer against winter, heat with cold, and it is what forms the basis of agriculture» [3, p. 265]. Evidence of breadth and wealth of ancient festive rite are vesnyanka, gaivka, Kupala songs, Christmas carols, shchedrivka, etc. They reveal full game actions and explain outlook of the people. Imitation in dance and games of agricultural movements at a plowed land, sowing, cultivation of a young plant (round dances «Millet», «Poppy», «Cucumbers», «Pear», «Flax», etc.) aimed to promote to the workers and to help growth of the harvest [2, p. 18].

Thus, folk game is a heritage, non-material cultural spiritual heritage that passes from generation to generation where a condition of acquisition of ownership rights is only one requirement – participation or identifications to people.

Folk game in the system of physical training of the younger generation (school, higher education institution) should be chosen and implemented deliberately. It is connected with the fact that unlike other types of games, especially sports with which the youth are well familiar, a folk game demands explanations and clarification. This should be done so that the children did not have a prejudiced impression that folk game is a primitive physical activity of previous generations, and now they are forced to reproduce all this. Such phenomenon is quite probable if to approach business not professionally, deliberately, but in an amateurish way. Actually, a folk game must be felt, not split people's understanding of the game, but *increase the status* where culture, traditions, customs, and, eventually, respect for the past by his contemporaries. Therefore, a folk game is necessary **to subordinate** *with big «care»* to the purposes which were never peculiar to it. In physical culture like to abuse it, using some game for learning of a certain physical quality or the acquisition of motor skills which will be useful in learning motor actions. There is «pulling out of context» and a folk game appears as something simple and often not logical. It doesn't mean at all that you shouldn't use folk games for learning physical qualities at a lesson, just you shouldn't represent it as such that the appointment has learning of some quality. Thus, the form of carrying out a folk game is extremely important. Variations in the forms of carrying out (reproduction) of folk game can be many, but generally they are reduced to two basic.

The first form is expanded independent, self-sufficient game action. Folk games are a complex of specific national action with many games, dances and etc., thereby recreating historical tradition. This form is best solved in extracurricular classes without strict regulation time.

The second form is short when some games in total or separately as an element of traditional activities or for the solution some tasks and goals are used, for example, at the lesson of physical education. Thus, having considered folk game as representation of traditions and representative of a cultural code, definition of the concept «folk game», apparently, will be the best when it is given in wide and narrow values. It is caused by the fact that beliefs, a defining point, radical layer of worldview Ukrainian people are taken into account (the cultural code) or not.

In a broad sense the folk game is a reproduction in the form of a game action (game) important events, significant pages of peoples life, the tragic moments or victories with the purpose to remember and pay tribute to them as such, which contributed formation of the worldview, mentality, hardening of the whole people.

In narrow sense the folk game is a process in which is not necessarily the amendment on beliefs, ritual, the myth and etc., and all events (actions) are based on repetition in particular game which entered into repertoire (children, youth, and adults) of the previous generations.

Conclusions. 1) Folk game is the universal phenomenon, because there are no people who would not have games. The game shows «genealogy» of the people as far as the culture of the people is self-sufficient or

borrowed. Folk game is a historical product, sometimes evolutionary, but usually static, it must reflect cultural heritage and bear in itself concrete information (code). 2) UNESCO accepted a number of documents which at first indirectly, and then directly concerned traditional sport and games: a) 1989 – definition and recognition of popular and traditional culture; b) 2001 – the Universal Declaration on Cultural Diversity, stating the measures that should be adopted; c) 2006 – promotion and development of traditional sports and games (TSGs). All these actions of the international organization are directed at deciphering of a cultural code of different people of the world and deepening of knowledge of them through folk games.

The prospects for further research are to find out the general regularities and mechanisms of formation of folk games.

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