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PREREQUISITES FOR CALENDAR RITUALISM INTEGRATION TO THE PROCESS OF SPIRITUAL DEVELOPMENT OF STUDENTS OF MODERN SCHOOL OF MOUNTAIN REGIONS

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Abstract. The profit of involving calendar holidays in the process of school children bringing up is proved in the article. The author confirms that there are many good customs and rituals with deep bringing up content. Ethnic Hutsul traditions had symbolic meaning and contributed their moral bringing up. The number of examples about children's upbringing in Hutsul families is given here, which helps in training them to religious and secular traditions. It is also said about holiday rituals, where small Hutsul children were involved. A lot of Hutsul customs and rituals have already been forgotten. But the author appeals to their renascence. The author is sure of it because customs and rituals form upbringing tradition, which proved its effectiveness during many centuries. Partly, it is important to meet children to new traditions of modern mountain schools of Hutsulshchyna (Hutsulland) to form true valuable orientation. Only this is the basis of the personality spiritual world. The author proposes to reveal the celebrations of ancient traditions such holidays as: Christmas, Easter, Trinity. During these holidays Hutsul people tried to do a lot of charity things, helping sick people, visiting ill, and making mention of the departed. That's why it is important that the modern pupils of mountain schools not only new, but followed public calendar traditions. It has to be not only following certain ritual actions, but it has to be the ability to the spiritual perception of Hutsul cultural heritage.

Keywords: calendar holidays, upbringing, local customs and traditions.

Calendar traditions comprise system of events, specific events and dates that occur in sequence during the year and are accompanied by numerous customs and that adequately reflect the nature, content, character of events and phenomena in the labor activity, everyday life, nature. Customary and ceremonial complex of ethnic community is fully reflected in the calendar cycle. Because the calendar progress is appointed by the ritual symbols, through which people show their particular worldview - life aspirations, religious, ethical and aesthetic attitudes and beliefs. Formation of customary and ceremonial complex has provided solution of a number of tasks:

- to survive emotionally major event;
- to increase well-being and prevent misfortune;
- to prevent routine in everyday affairs;
- to create appropriate conditions for making a concrete life step;
- to begin /complete/ as united as possible a concrete socially important action;

- to save, accumulate and transmit the gained practical and theoretical knowledge to the future generations.

Since ancient times, customs and ceremonies have been used by the people as means of education, because they have provided the following:

- preservation and transmission of life experiences to the growing generation;
- strengthening the procedures and forms of life;
- regulation and control of individuals behavior;
- strengthening communication between the individual and ethnic group it belongs to.

According to Sukhomlynskyi V.O. the elements of ceremonies provide an opportunity for children to form moral behavior skills, perform different social roles. Synthetic form of ceremonies and games implies elements of instrumental music, dance, applied and decorative arts and drama arts, which creates conditions for the formation of students' skills of various artistic and aesthetic activity^{6, p.507}.

In different regions of Ukraine the ceremonies, customs, national calendar dates that are unique to a particular area have been preserved. Spiritual treasures of the national calendar concentrate the ideas, knowledge of popular philosophy, astronomy, astrology, biology, mathematics, medicine and national cuisine, agricultural business or cattle raising etc.

Promoting the idea of ethnology education of the Ukrainian rising generation, Stelmakhovych M.H. has emphasized the observance of the principle of regional approach. The teacher has explained his beliefs through the example of calendar ritualism: "In the national calendar, for example, primary attention is actually concentrated in traditional Labor Days. They differ from region to region. If, for example, in the steppe Ukraine or in the Podillya these days festivals of the first chunk or of the first sheaf are held, then in the Pre-Carpathian region the sheep breeders with flocks are sent-off to the meadows or return to their farms^{5, p.39}."

The Hutsul land has long been rich in calendar ritualism. In particular calendar customs and ceremonies have existed, the direct implementers of which were kids: visiting relatives with memorial supper (on Christmas Eve), custom of "lights" (week before the Easter), giving painted Easter eggs "pysanka" to Godparents (on Easter), the boys goes up to the mountain for the first time (on St. George), welcoming boys returning from the mountain (on Intercession of the Holy Virgin) etc³.

The process of preparation and celebration of the calendar holidays has contained a significant educational potential. The ancient custom of before-Easter "lights" can serve as a model. Before Easter children helped relatives and neighbors to clean up the yard and garden, gathering last year's leaves, from which adults fueled the fire-bonfire. The mistresses gave "perepichka" (pastry with sweet filling) and Easter eggs to children for their assistance. The presence of a large number of Easter eggs in Easter basket proved diligence and household skills of a child^{2, p.57-58}.

There were plenty of children's games in which Easter egg was used as plaything and winning. From Easter eggs kids have created spatial compositions – "gerdany" (prepared eggs strung like beads on a thread and decorated with threads/laces collection ornaments), bells (each egg separately strung on a thread with threads/laces collection ornaments with threads fastened above), crosses (made from twelve Easter eggs with cross images). It was widely considered, that these children's crafts have been talismans of the house, and have been stored as heirlooms^{4, p.71}.

In Hutsul region the children have been alone entrusted with decoration of festive event. For example, on St. George while sending-off to the meadow, girls gathered armfuls of wildflowers in order to weave garlands for decorating livestock, which have been sent to the distant mountain pasture till autumn. On the Epiphany and Pentecost kids decorated windows with patterns in the form of a cross or a pot. In Pokuttya these patterns have been made from lovage leaves particles. In mountain villages the fern leaves in the shape of a cross composing with flowers of snowball tree have been glued on window glasses.

In adoption of traditions, customs and ceremonies in the modern school educational process the following criteria shall be used:

- traditions (in their full diversity) exist in the general Ukrainian context, therefore customs and ceremonies forming them concentrate ethnic and regional identity;

– for children it is difficult to perceive tradition in all its multiplicity, and therefore exploring the traditions by school-aged children reflect at customs and ceremonies;

– among a large number of customs and ceremonies are selected only those that have been performed after the children or with the active involvement of the children.

Unfortunately holidays often raise students' selfish and consumerist attitude to the world. For many of them, the New Year means only a tree and dances, candies and gifts from adults. It is better to make a holiday for children exclusively by their efforts, taking care of the unity of aesthetic, moral and environmental education isn't it? Because since ancient times the Christmas Yule has primarily been the days of spiritual purification, charity and good deeds. These days everybody has used to purify himself from evil thoughts and intentions, to establish himself in good, mercy and love to everything that surrounded him.

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