

Traditional Wrestling

- Our Culture -

- Promoting Traditional Sports and Games -
Intangible Cultural Heritage
In South-East Europe



Edited by Guy JAOUEN & Petar PETROV

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Foreword

English

I have the pleasure of opening this book, which was achieved after the European project TRADWOC which took place in a program for the general promotion of European traditional sport and games. The vote of this program had been obtained after several actions by the European Union in the span of two decades. Indeed, these practices (traditional games in general) were perceived paradoxically like futilities, outside of the culture and therefore didn't deserve any particular attention on behalf of the governmental institutions. Yet, all recent scientific studies show the opposite: traditional sports and games reveal the deepest aspects of the life style of the regional communities.

It is mainly from the 1980s that we can assist in Europe in the emergence of an awareness regarding the disappearance of traditional sports and games, which are often bound to popular local feasts. This interest for local, regional and decentralized activities was accelerated by the intensification of the new exchanges between citizens thanks to the opening of the borders in the European Union. It is indeed well known that when one compares themselves to otherness, the qualities and shortcomings of our own environment become self-evident.

UNESCO (United Nation Educational, Scientific and Cultural Organization) followed this movement, and in 1987 its general director, the Senegalese Amadou M'Bow, wrote to sports and physical education ministers from all over the world. "Our first recommendation advocates the 'protection and development of traditional games, dances and sports, when promoting physical education and sport, as a means of preserving the cultural heritage'; and the second stresses the interest of the organization of international festival of games sports and traditions".

Since, this intergovernmental organization has facilitated the emergence of an awareness at the world level, but the stakes of the sport system are so enormous and the process is far too slow to reverse the tendency is for the numerous traditional activities to disappear. However in the year 2003, UNESCO, through its Convention for the safeguarding of Intangible Cultural Heritage (ICH), recognized the central role of "communities, groups and individuals", in the process of dissemination of the concept and practice of ICH. UNESCO then wrote: "Traditional sports

and games are part of our intangible heritage and a symbol of the cultural diversity of our societies”.

For attentive observers, these popular festivals are also a way for the inhabitants of a territory, of a region, to show their will to be actors in their own life, rather than to be spectators in the margin of another culture. It is a way to establish an intergenerational solidarity, an important factor of social health. In the increasingly standardized and globalized world of today, where decisions that concern our lives are often taken without consulting us, it is a way to express an original way to think the world, to invent some manners to act and to live by.

The wealth contained in the playful, traditional and popular cultures are threatened at the present time, and it has become an imperative to promote, or risk seeing it disappear. Thus, whereas games and festive traditions constitute a treasure of human and social values, a laboratory for the development of the future, they are threatened with direct or indirect elimination by the standardization, or from attempts of merchandising or ‘musealization’ that modify or reduce its multiplicity and cultural diversity.

Diversity is the pedestal of the education and the inventiveness of the future generations. To accept the world turning into a standardized society is to accept that the children of the future generations will only have a very restricted vision of a possible world, as if with blinders on. The problem with traditional sports and games problematic is therefore wider than the promotion of simple sport practices. It is this observation that had motivated the creation, in 1985, of a small international federation of traditional wrestling, the FILC (Fédération Internationale des Luttes Celtiques, or international federation of Celtic wrestling in English). The goals of this federation are first “to promote the different styles of wrestling in their respective cultural or linguistic area”. After more than 30 years of existence of this organization gathering ten different styles, we can note that the cultural exchanges between federations, mixed with the participation to local competitions is the kind of exchange most appreciated, even before the international championships. Otherwise, the regulation of these championships specifies that “a cultural programming - music, dances, gastronomy, and history - enhancing the inviting region should be systematically part of the program”.

It is the sum of all experience which, since the year 2005, has motivated many journeys of the two initiators of this project in the Southeast of Europe, in order to meet local actors where traditional wrestling is still one of the most popular traditional sports. The statement was that, since the organisation and transmission of these practices are based on isolated local social structures and informal networks, traditional wrestling

styles, part of the intangible cultural heritage of Europe, are in danger of disappearance or marginalization.

Studies and experiences, as in the case of the FILC, show that in modern society, traditional sports and games can be successfully maintained if they are organised in formal structures and if players and promoters are interconnected in transregional networks, the whole in a democratic and participative context. The project that you are going to discover in this book aimed therefore to create new conditions in order to set up new networks. The mission was mainly to create new opportunities for wrestlers and promoters from southeast European countries to meet each other, as well as partners from West Europe, in order to exchange their experience and ideas, and to envision joint activities in the future.

The different partners of the project wish that gained experiences by the different actors through contacts and exchanges, but also the discovery of the different situations and experiences, as well as the situation of traditional sports and games at the global level, serve to protect, revitalize and promote this important element of the intangible cultural heritage of our countries, of Europe. No one will do it for us at our place.

Guy Jaouen, team manager of the TRADWOC project for the Asociazione Giochi Antichi (AGA Verona)

Founding president of AEJeST (European Traditional Sports and Games Association, 2001-2017); founding secretary of the FILC

Românesc

Am plăcerea să deschid această carte dobândită în urma proiectului european TRADWOC, care s-a desfășurat într-un program pentru promovarea generală a jocurilor și sporturilor tradiționale europene. Votul acestui program a fost obținut în urma multiplelor acțiuni ale Uniunii Europene pe durata a aproximativ douăzeci de ani. Într-adevăr, aceste practici (Jocuri tradiționale în general) au fost percepute, în mod paradoxal, ca inutilități, în afara culturii, și astfel, ce nu meritau o atenție deosebită din partea instituțiilor guvernamentale. Totuși, toate studiile științifice recente dovedesc opusul, sporturile și jocurile tradiționale dezvăluie cele mai accentuate trăsături ale stilului de viață ale comunităților regionale.

În special începând cu anii 1980 putem asista în Europa, la apariția unei conștientizări cu privire la pericolul dispariției jocurilor și sporturilor tradiționale, adesea limitate la sărbători populare locale. Acest interes pentru activități locale, regionale și decentralizate a fost accelerat de intensificarea noilor schimburi între cetățeni, datorită deschiderii frontierelor Uniunii culturale imaterial (PCI), a recunoscut rolul central al “comunităților, grupurilor și indivizilor”, în procesul diseminării conceptului și practicii PCI. Apoi UNESCO, scria: “Jocurile și sporturile tradiționale sunt parte a patrimoniului nostru imaterial și un simbol al diversității culturale a societății noastre.”

Pentru observatorii inițiați, toate aceste festivaluri populare reprezintă, de asemenea, o modalitate pentru locuitorii unui teritoriu, regiune de a arăta dorința de a fi actorii propriilor vieți, decât să fie un spectator pe marginea unei alte culturi. Este o modalitate de a stabili o solidaritate intergenerațională, factor al bunăstării sociale. În lumea actuală, din ce în ce mai standardizată și globalizată, în care deciziile importante cu privire la viața noastră sunt, adesea, luate fără ca noi să fim consultați, reprezintă o modalitate de a exprima o manieră originală de analiză a lumii, de a inventa anumite moduri de a trăi și de a acționa.

Această bogăție însăși conținută în culturile jucăușe, tradiționale și populare, care sunt amenințate în prezent, este necesară a fi menținută și promovată, cu riscul de a vedea, de altfel, dispărând. Astfel, în vreme ce jocurile și tradițiile festive constituie o comoară de valori umane și sociale, un laborator pentru dezvoltarea viitorului, acestea sunt amenințate cu eliminarea directă sau indirectă de către standardizare sau de tentative de comercializare sau “muzeumificare” care îi modifică sau reduc multiplicitatea și diversitatea culturală.

Diversitatea reprezintă pedestalul educației și inventivității a generațiilor viitoare. Acceptarea de a vedea cum lumea se transformă într-o societate standardizată, reprezintă acceptarea ca viitoarele generații de copii să aibă doar o viziune foarte restrânsă asupra lumii, ca și cum le-am pune niște ochelari de protecție. Problematika jocurilor și sporturilor tradiționale este, așadar, mai complexă decât promovarea unor simple practici sportive. Tocmai această observație a motivat crearea în 1985 a unei mici federații internaționale de lupte tradiționale, intitulată FILC (Fédération Internationale des Luttes Celtiques, sau Federația Internațională de Lupte Celtice în engleză). Scopurile acestei federații sunt reprezentate, în primul rând, de “de a promova diferitele stiluri de lupte în zona culturală sau lingvistică respectivă.” După mai bine de 30 de ani de existență a acestei organizații care a coroborat zece stiluri diferite, putem observa faptul că, schimburile culturale între federații, combinate cu participarea la competițiile locale, reprezintă tipul de schimb cel mai apreciat, chiar și înaintea campionatelor internaționale. De altfel, regulamentul acestor campionate specifică faptul că “Un program cultural – muzică, dansuri, gastronomie și istorie – care dezvoltă regiunea care face invitația, ar trebuie să facă parte, în mod sistematic, din program”.

Această sumă de experiențe însuși a motivat, încă din anul 2005, multiplele călătorii ale celor doi inițiatori ale acestui proiect în sud-estul Europei, pentru a se întâlni cu reprezentanții locali, unde luptele tradiționale reprezintă unul dintre cele mai populare sporturi tradiționale. Afirmarea a fost reprezentată de faptul că, de vreme ce organizarea și transmiterea acestor practici sunt fundamentate pe structuri sociale locale izolate și rețele informale, stiluri de lupte tradiționale, parte a patrimoniului cultural imaterial al Europei, acestea sunt pe cale de dispariție și marginalizare.

Studiile și experiențele, precum cele ale FILC, evidențiază faptul că, în societatea modernă, jocurile și sporturile tradiționale pot fi menținute cu succes dacă sunt organizate în structuri oficiale, și dacă jucătorii și promotorii sunt interconectați în rețele transregionale. Proiectul pe care urmează să îl descoperiți în această carte, își propune, așadar, să creeze noi condiții pentru a crea noi rețele. Lucrarea își propune, în special, să creeze noi oportunități pentru luptătorii și promotorii din țările din sud-estul Europei, de a se întâlni, precum și pentru partenerii din vestul Europei, pentru a face schimb de experiență și idei, dar și pentru previzionarea activităților comune.

Partenerii diferiți ai acestui proiect doresc ca experiențele dobândite de către numeroșii actori, în urma contactelor și schimburilor, dar și în urma descoperirilor diferitelor situații și experiențe, descoperirea

situației jocurilor și sporturilor tradiționale la nivel global, să conducă la protejarea, revitalizarea și promovarea acestui element important al patrimoniului cultural imaterial al țărilor noastre, a Europei. Nimeni nu va face în locul nostru.

Guy Jaouen, manager de echipă al proiectului TRADWOC pentru Asociația Giochi Antichi Verona,

Fost președinte al AEJeST (Asociația Europeană a Jocurilor și Sporturilor Tradiționale, 2001-2017); secretar fondator al FILC

Elliniká

Έχω την ευχαρίστηση να προλογίσω αυτό το βιβλίο, το οποίο ολοκληρώθηκε έπειτα από το Ευρωπαϊκό πρόγραμμα για την παρουσίαση της παραδοσιακής πάλης TRADWOC, που έλαβε χώρα στο πλαίσιο ενός προγράμματος γενικής προβολής των ευρωπαϊκών παραδοσιακών αθλημάτων και παιχνιδιών.

Η θετική ψήφος γι' αυτό το πρόγραμμα επιτεύχθηκε μετά από πολυάριθμες δράσεις από την Ευρωπαϊκή Ένωση σε χρονικό διάστημα δύο δεκαετιών. Πράγματι, αυτές οι πρακτικές (τα παραδοσιακά παιχνίδια γενικά) θεωρούνταν παραδόξως ως δραστηριότητες που δεν είχαν σχέση με τον πολιτισμό και την κουλτούρα και για τον λόγο αυτό δεν έχριζαν ιδιαίτερης προσοχής εκ μέρους των κυβερνητικών φορέων. Ωστόσο, όλες οι πρόσφατες επιστημονικές μελέτες δείχνουν το αντίθετο: τα παραδοσιακά αθλήματα και τα παιχνίδια αποκαλύπτουν τις βαθύτερες πτυχές του τρόπου ζωής των τοπικών κοινοτήτων.

Κυρίως από τη δεκαετία του '80 παρατηρείται στην Ευρώπη μια ευαισθητοποίηση για την εξαφάνιση των παραδοσιακών αθλημάτων και παιχνιδιών, τα οποία συχνά συνδέονται με λαϊκές τοπικές γιορτές. Το ενδιαφέρον αυτό για τις τοπικές, περιφερειακές και αποκεντρωμένες δραστηριότητες επιταχύνθηκε με την εντατικοποίηση των νέων ανταλλαγών μεταξύ πολιτών χάρη στο άνοιγμα των συνόρων στην Ευρωπαϊκή Ένωση. Είναι άλλωστε γνωστό, πως όταν συγκρίνουμε τον εαυτό μας με την ετερότητα, οι αρετές και οι αδυναμίες του περιβάλλοντος μας καθίστανται αυτονόητες.

Η UNESCO (Εκπαιδευτικός Επιστημονικός και Πολιτιστικός Οργανισμός των Ηνωμένων Εθνών) ακολούθησε αυτό το κίνημα και το 1987 ο γενικός διευθυντής της, ο Amadou M'Bow από τη Σενεγάλη, έγραψε σε υπουργούς Αθλητισμού και Φυσικής Αγωγής από όλο τον κόσμο. «Η πρώτη μας σύσταση υποστηρίζει την 'προστασία και ανάπτυξη των παραδοσιακών παιχνιδιών, χορών και αθλημάτων, όταν προάγεται η φυσική αγωγή και ο αθλητισμός ως μέσο διατήρησης της πολιτιστικής κληρονομιάς'; και η δεύτερη υπογραμμίζει το ενδιαφέρον της οργάνωσης για ένα διεθνές φεστιβάλ παιχνιδιών, αθλημάτων και παραδόσεων».

Με τον διακυβερνητικό αυτό οργανισμό υπήρξε ευαισθητοποίηση σε παγκόσμιο επίπεδο, αλλά τα πακέτα του αθλητικού συστήματος είναι τόσο τεράστια και η διαδικασία είναι πολύ αργή για να μπορέσει να αντιστραφεί η τάση σχετικά με την εξαφάνιση των πολυάριθμων παραδοσιακών δραστηριοτήτων. Ωστόσο, το 2003, η UNESCO, μέσω της Σύμβασης της για τη διαφύλαξη της Άυλης Πολιτιστικής Κληρονομιάς (ICH), αναγνώρισε

τον κεντρικό ρόλο των «κοινοτήτων, των ομάδων και των ατόμων» στη διαδικασία διάδοσης της έννοιας και της πρακτικής της Άυλης Πολιτιστικής Κληρονομιάς (ICH). Τότε η UNESCO έγραψε: «Τα παραδοσιακά αθλήματα και τα παιχνίδια αποτελούν μέρος της άυλης κληρονομιάς μας και αποτελούν σύμβολο της πολιτιστικής ποικιλίας και πολυμορφίας των κοινωνιών μας».

Για τους προσεκτικούς παρατηρητές, αυτά τα λαϊκά φεστιβάλ αποτελούν έναν τρόπο, μέσω του οποίου οι κάτοικοι μιας περιοχής, δείχνουν τη θέλησή τους να είναι ηθοποιοί στη δική τους ζωή, παρά να είναι θεατές στο περιθώριο ενός άλλου πολιτισμού. Αποτελούν έναν τρόπο για τη δημιουργία αλληλεγγύης μεταξύ των γενεών, που είναι ένας σημαντικός παράγοντας για την κοινωνική υγεία. Στον ολοένα πιο τυποποιημένο και παγκοσμιοποιημένο κόσμο του σήμερα, όπου οι αποφάσεις που αφορούν τη ζωή μας λαμβάνονται συχνά χωρίς να μας λάβουν υπόψη, είναι ένας τρόπος προκειμένου να εκφράσουμε έναν πρωτότυπο τρόπο σκέψης στον κόσμο και να εφεύρουμε κάποιους τρόπους για να ενεργούμε και να ζούμε με αυτούς.

Ο πλούτος που περιέχεται στους παιγνιώδεις, παραδοσιακούς και λαϊκούς πολιτισμούς απειλείται σήμερα και έχει καταστεί επιτακτική ανάγκη να προωθηθεί, διαφορετικά κινδυνεύει να εξαφανιστεί. Έτσι, ενώ τα παιχνίδια και οι εορταστικές παραδόσεις συνιστούν έναν θησαυρό ανθρωπίνων και κοινωνικών αξιών και ένα εργαστήριο για την ανάπτυξη του μέλλοντος, απειλούνται με άμεση ή έμμεση εξάλειψη από την τυποποίηση ή από προσπάθειες εμπορευματοποίησης ή «μουσειοποίησης» που τροποποιούν ή μειώνουν την πολυμορφία και την πολιτιστική ποικιλία.

Η ποικιλία αποτελεί το βάθρο της εκπαίδευσης και της εφευρετικότητας των μελλοντικών γενεών. Για να δεχθούμε ότι ο κόσμος μετατρέπεται σε μια τυποποιημένη κοινωνία, πρέπει να δεχθούμε ότι τα παιδιά των μελλοντικών γενιών θα έχουν τόσο περιορισμένο όραμα για το μέλλον του κόσμου, σα να είναι «τυφλά». Το πρόβλημα με τα παραδοσιακά αθλήματα και τα παιχνίδια είναι επομένως ευρύτερο από την προώθηση απλών αθλητικών πρακτικών. Το γεγονός αυτό, προκάλεσε τη δημιουργία, το 1985, μιας μικρής διεθνούς ομοσπονδίας παραδοσιακής πάλης, με την επωνυμία «FILC» (Διεθνής Ομοσπονδία Κέλτικης Πάλης). Ο σκοπός αυτής της ομοσπονδίας είναι αρχικά «να προωθηθούν τα διαφορετικά είδη πάλης στην αντίστοιχη πολιτιστική ή γλωσσική τους περιοχή». Έπειτα από περισσότερα από 30 χρόνια ύπαρξης αυτής της οργάνωσης, έχουν συγκεντρωθεί δέκα διαφορετικά είδη πάλης και μπορούμε να σημειώσουμε ότι οι πολιτιστικές ανταλλαγές μεταξύ ομοσπονδιών, σε συνδυασμό με τη συμμετοχή σε τοπικούς αγώνες είναι το είδος της ανταλλαγής που εκτιμάται περισσότερο, ακόμη πιο πολύ και από τα διεθνή πρωταθλήματα. Διαφορετικά, η ρύθμιση αυτών των πρωταθλημάτων διευκρινίζει ότι «ένα πολιτιστικό πρόγραμμα - μουσική, χοροί, γαστρονομία και

ιστορία - που ενισχύει τη φιλόξενη περιοχή πρέπει να αποτελεί συστηματικά μέρος του προγράμματος».

Είναι το σύνολο όλων αυτών των εμπειριών που, από το 2005, οι δύο μνητές αυτού του έργου έχουν βρεθεί πολλές φορές στη Νοτιοανατολική Ευρώπη, προκειμένου να συναντηθούν με τοπικούς παράγοντες σε μέρη όπου η παραδοσιακή πάλη εξακολουθεί να είναι ένα από τα πιο δημοφιλή παραδοσιακά αθλήματα. Το σκεπτικό αυτών των συναντήσεων ήταν το γεγονός ότι η οργάνωση και η μετάδοση αυτών των πρακτικών βασιζόταν σε απομονωμένες τοπικές κοινωνικές δομές και άτυπα δίκτυα και οι παραδοσιακές μορφές πάλης, που αποτελούν μέρος της άυλης πολιτιστικής κληρονομιάς της Ευρώπης, κινδυνεύουν να εξαφανιστούν ή να περιθωριοποιηθούν.

Μελέτες και εμπειρίες, όπως στην περίπτωση της Διεθνούς Ομοσπονδία Κέλτικης Πάλης «FILC», αποδεικνύουν ότι στη σύγχρονη κοινωνία τα παραδοσιακά αθλήματα και τα παιχνίδια μπορούν να διατηρηθούν επιτυχώς, εάν είναι οργανωμένα σε επίσημες δομές και εάν οι παίκτες και οι φορείς πρόωθησης αλληλοσυνδέονται στο σύνολό τους μέσω διαπεριφερειακών δικτύων και σε ένα δημοκρατικό και συμμετοχικό πλαίσιο. Επομένως, το έργο που θα ανακαλύψετε σε αυτό το βιβλίο στοχεύει στη δημιουργία νέων συνθηκών για τη δημιουργία νέων δικτύων. Η αποστολή αυτού του έργου ήταν κυρίως για να δημιουργηθούν νέες ευκαιρίες για παλαιστές και φορείς πρόωθησης από χώρες της νοτιοανατολικής Ευρώπης προκειμένου να συναντηθούν μεταξύ τους, καθώς και με εταίρους από τη Δυτική Ευρώπη, με σκοπό την ανταλλαγή εμπειριών και ιδεών και τον οραματισμό από κοινού δραστηριοτήτων στο μέλλον.

Οι συμμετέχοντες σε αυτό το έργο, επιθυμούν να αποκτήσουν εμπειρίες από διάφορους παράγοντες μέσω επαφών και ανταλλαγών, αλλά και μέσω της ανακάλυψης των διαφορετικών καταστάσεων και εμπειριών, καθώς η κατάσταση των παραδοσιακών αθλημάτων και παιχνιδιών σε παγκόσμιο επίπεδο, χρησιμεύει στην προστασία, στην αναζωογόνηση και στην πρόωθηση αυτών το σημαντικών στοιχείων της άυλης πολιτιστικής κληρονομιάς των χωρών της Ευρώπης. Κανείς δεν θα το κάνει αυτό για εμάς στο μέρος μας.

Guy Jaouen, Υπεύθυνος ομάδας για το έργο της παραδοσιακής πάλης για τον Σύνδεσμο αρχαίων αγώνων της Βερόνα (AGA Βερόνα)

Πρώην Πρόεδρος του σύνδεσμου AEJeST (Ευρωπαϊκών παραδοσιακών αθλημάτων και παιχνιδιών, 2001-2017); Ιδρυτικός γραμματέας της «FILC» (Διεθνής Ομοσπονδία Κέλτικης Πάλης)

Debates and Perspectives for Traditional Sports and Games

a) What are traditional sports and games (TSG)

“A game is not just a game. It is part of a whole. It is part of a culture. It has history, a goal, a people, a purpose, a structure, a philosophy and a strategy. It has characteristics and rules; it has ritual, rhythm, dimensions, morals and it is linked to a specific environment. It has educational dimensions; it can be studied from a scientific or from an artistic point of view” said Sean Egan¹, an Irish friend raised in Gaelic language who then immigrated to Canada.

The term ‘traditional’ (game) is a word added to mean that the practice is transmitted by the population of a particular cultural zone and that one can call Ludic Community² or Community of Players. Popular games, sporting games of cultural tradition, cultural sports, are other appellations.

Traditional games as intangible cultural heritage

Social practices which are called traditional games are creations of a culture and fruits of a particular history. Often descended from the local or regional territory, they are indeed the expression of a way of life and to act, of a way to communicate with others. Linked to old beliefs, inspired by sacred rituals, the traditional sporting games are among the most meaningful cultural activities of a society of which they are the testimony. They are part of the body heritage of a culture. These practices stage resurgences rooted in the deep memory of the social group which lives through the memory of body gestures. It is a heritage that every child can make alive at the time of his game relationships with other children.

TSG, along with other playful activities from the cultural tradition, reveal the deepest characteristics of the inner culture to which they belong. Then, through the rules, one can partly discover different conceptions of life: tolerance and aggressiveness, valorisation of the image of man and woman, link to nature and technical objects, way to treat animals, place given to the spirit of cooperation and competition in the social life.

1 Symposium of Nantes, Brittany, France – October 2002.

2 The Ludic community shares the festive traditions, of which games and regional sports, dances, forms of musical or theatrical expressions, gastronomy, etc.

These playful (or ludic) practices are at the same time universal, by their functioning structures, and local because each culture models its activities according to its own “habitus” (the cultural and social determinism).

They are elements that are defended henceforth through the 2003 Convention of UNESCO for the safeguarding of the Intangible Cultural Heritage of the Humanity (ICH). As a result the ICH commission of UNESCO has recognized over the past ten years some TSG practices: Human towers of Catalonia (Spain), Turkish traditional oil wrestling at Kirkpinar, the games of the Nadaam festival in Mongolia, the exercises of Zurkhaneh in Iran, etc.

Promotion of the practice and level of sportification respectful of the cultural context.

In 2009, an important meeting was organised in Tehran on behalf of UNESCO. This meeting was organized to build a platform of development for TSG at the world level. The agenda was to form a committee of experts whose role would be to supervise the actions of this platform for TSG, and also to build a definition of traditional games that generated the following text:

“Traditional games are motor activities of leisure and recreation, which can have a ritual character. Deriving from regional or local identity they are part of the universal heritage diversity. Practised in an individual or collective manner, they are based on rules accepted by the group which organise activities, competitive or no. Traditional games have a popular character in their practise and in their organisation, yet if turned into sport tend to become uniformed and institutionalised.”

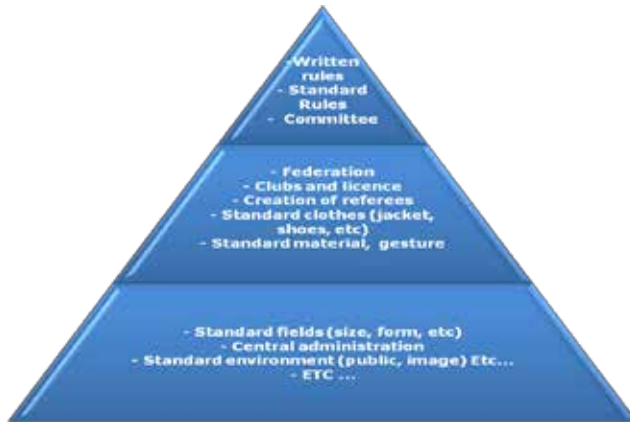
To compare, according to the definition of Parlebas³, modern sport is a practice that has:

- a motor action
- a written regulation identical for the whole planet
- a selection organised by competitions and championships
- an institutionalisation through globalized federations

The graphic below shows the pyramid of the sportification. The apex is the point of origin of the process and the base spread out until a complete alienation. As the elements of global regulation increase, the more enlarged and rigid the base becomes, where any fantasy is prohibited. The “seriousness” is privileged. We also move away from the system of the participative democracy implying people invested in the organization of the practice.

3 Parlebas, P.: *Activités Physiques et Éducation Motrice*. Dossier EPS, 4.Paris. 1986.

So, the more a federation increase its regulation and the more it move away from the space and the spirit of the Feast as this one represents the unexpected event (the sport wants to eliminate this aspect when it cannot domesticate it). When external agents to the practice appear, there is the risk that the organization forgets the foundational origins of the practice: the socio-cultural relationships, and emotions, between human beings who share the same culture.



The process of sportification: “It is the whole transformation of a game, or a physical activity, to a sport, regulated by rules and norms, all legitimated by institutions” wrote Elias & Dunning⁴.

However, we must consider that Sportification is not inevitably a binary and rigid process that must result in the extremes as illustrated by Ellias and Dunning. If we consider that there are several stages in the process of Sportification that are often necessary in order to safeguard TSG, these can only be constructed when necessary. All must be decided by the local actors according to their needs, wishes, and customs. It is important to understand that every step is an alteration of the former social structure, such that every decision concerning the rules or the organisation must be analysed carefully. For example, the introduction of referees in a game stops the negotiation between players and of course affects one of the former roles of traditional games, which served to reduce social pressure (in the case of wrestling, self refereeing is not a simple process).

4 Elias & Dunning. *Quest for excitement: Sport and leisure in the civilization process*. Oxford 1986.

b) Weakness and strength of traditional sports and games

The turn of the twentieth century had seen the advent of modern sport with for counterpart the progressive extinction of hundreds of local popular practices that we today refer to as “traditional games”. These practices had simply been disregarded, as much by the authorities as by the universities.

Many people consider that most of these popular games have disappeared, only remaining in photographs of a past world. However, we know that many or most of them had continued to be transmitted locally, most notably at the local feasts. Later some games structured themselves in small federations, others remained in the ritual and festive practice, and finally many nearly disappeared. In this last case we must consider that they are often still living in the collective memory.

What are the tendencies that are threatening the maintenance of TSG

Many popular games have disappeared as the result of direct repression. Indeed, in a lot of countries they were condemned as old fashioned, obsolete, reactionary and incompatible with the modernity of the dominant system, of which the one of sport.

Indirect repression has been not less effective through:

Rejection from the school system and the media resulted in a lack of information and a diminished interest within the school system. With a general lack of visibility, this outdated image as a TSG leads to an overall decline in participation.

The **expropriation** of their spaces and areas of expression in towns or in the countryside was often justified by the modernity that had to get in place.

The economic and social **marginalization** resulted in a lack of financial support and low interest from sponsors and, by reaction, in a limited amount of young volunteers. So TSG were generally classified as a non-priority of the political and financial plans.

Decontextualization. Some games have been integrated into the system of the performance sports with an imposed standardization. This process generally results in a loss of significances and ties with the usual way of life. Other games have been exploited for strategies and external goals, often to serve as preparatory exercises leading to globalized sports.

Folklorization. A rigorous conservatism also threatens the games with often the interruption of their transmission to the young generations. The folklorization or the musealization can disconnect them from their social and daily context, and transform them into folk attractions alone.

Facing depreciating tendencies and hostility, the future of TSG has to be built on an undeniable social and cultural significance.

Indeed, we must consider that the Ludo-Diversity, i.e. the cultural diversity represented by the playful culture and traditional festivities of the human beings (theatre, handicrafts, music, physical culture, body expression, etc) is a wealth that it is necessary to preserve and to develop for ourselves and the generations to come.

TSG are places of meetings, exchanges and experimentations between the different generations. It is an indispensable source of individual and collective enrichment because to know where one is going, it is necessary to know first who we are and where we comes from.

The equipment necessary to the practice of popular games is usually cheap and simple. This reality facilitates the social dynamics of the games while offering a potential of extremely varied realizations for local social projects, as the realization of the material or areas of the games.

By their diversity TSG form a field auspicious to the training. Like “school for life”, they can bring a renewal of the educational practices: games of sharing rather than games of competition.

TSG participate thus actively to the physical and mental health of human being, and contribute to a sense of well-being. They are elements benefiting the “global health” as defined by the World Health Organization, a fundamental point for the protection of the “social health” of a community.

Games and sports of cultural tradition are also important under the dynamic aspect. They form a sort of philosophy by which to live and to decide together is a way of life for the group – the “Us”. Indeed they are also, by the link to the playful community of a region, the basis of the expression of a strong sociability. This one becomes then a force for proposition, production and intellectual energy.

c) To protect and promote TSG, but for which objectives?

We have seen that TSG have some assets. The work achieved in the last thirty years begins to carry its fruits in Europe and numerous institutions appear to be aware and concerned. Traditional games are therefore at delicate crossing paths. What direction will the restoration movement take? Here are some points of debate.

If we listen solely to the ‘modernists’ the risk is high that the different negative phenomena mentioned above will be amplified, with an increased marginalization of the TSG practices. The norm would then become to only copy the globalized sport system while applying to the maximum the process of sportification, with the adoption of all matters connected with it, included the standardization. It is a form of reproduction of the present economic model and the easy solution for some people, but we know that globalization drives inexorably to standardization and that these two phenomena are associated. However, it is also well-known that it is the desire of differentiation through originality and personal achievement that is the motor of Humanity. The situation seems paradoxical.

A first point is fundamental to understand: if we have 100 similar TSG, standardization will therefore have as an objective to reduce this number to one. The globalization of the activity is necessary to ensure its use as a commercial activity and/or to be included in the Olympic program. However it is necessary to be realistic and to know the following point according to the Olympic Charter: “To be included in the program of the Olympic Games, a sport must conform to the following criteria: Only sports widely practiced by men in at least seventy-five countries and on four continents, and by women in at least forty countries and on three continents, may be included in the program of the Games of the Olympiad.” This very restraining condition shows how much the path to climb is enormous and that very few games could reach this objective. They risk to abandon their soul in this process to the profit of a very hypothetical glory.

The previous point shows the incompatibility between globalization and the notion of intangible cultural heritage. This introduces two other important points. First, we remember that this process has already eliminated hundreds of games. The examples are numerous beginning in the middle of the 19th century. “American bowling” is a type of skittle game (although the term doesn’t indicate this), its promotion has marginalized and/or contributed to the disappearance of at least 150 up to 200 traditional skittle games in the west of Europe. Second, there is an existing process of

the creation of “new games” from traditional practices, with a commercial objective for recreation offer in the big cities. These practices are in fact inventions that cannot claim a real tie with the Intangible Cultural Heritage of any particular TSG.

Otherwise, a drastic sportification of traditional games into institutionalized sports will inexorably drive to practices strongly valorizing the competition itself and the system of domination. Nevertheless, on this point, it is necessary to wonder very seriously about reflexes created by solely competitive sport meetings during several generations, where the objective was always to dominate the Other. We know that it is the reproduction of the economic system with monopolistic tendency, but the introduction of this antagonistic spirit in the mind of youth is an element that it is necessary to consider with a lot of attention. That is what the equitable, balanced exchange, respecting the cultures, without idea of domination or expansionism proposed through TSG meetings are much more efficient for the progress of democracy in the world than the one where the dominant model wants to impose its idea, champions or model of democracy by force.

Whatever the direction that a practice takes, leaders must have conscience that without the support of the *Ludic Community*, the social contract should be considered broken. This joins the note of the philosopher of games, Johan Huizinga, who wrote that the traditional sport is an action devoid of any material interest when it is deeply associated with a culture as a pastime. That means that the introduction of a logic in which people bend this system to their own profit corresponds to a diversion of property, one or more person appropriating the collective good without the knowledge of the others, who consider themselves possessors of the intangible elements of their culture.

There are numerous alternative ways to explore. Let's see some tracks without closing others that future generations will be in a situation to develop.

We know that the world that we have developed during the last two centuries privileged the system of competition. It is the strongest that decides. Yet the ecological and humanitarian challenges that appear as the Earth is depleting show that it will be necessary to deeply reform the system. From a system of seeking dominance, it will be (should be) probably necessary to develop and embrace a global system of sharing, where we will return to human values that one can still experience in *Ludic communities*. The games and sports of cultural tradition could then function like laboratories or fields of social experimentation for the future.

Otherwise, since a lot of traditional games have a similar vocation beyond the state borders, with festive contexts often so similar, they are in reality bearers of a universal human dimension. This attractive diversity opens up to new perspectives for the development of cultural tourism because there is a substantial interest for TSG. This is linked with the general impulse toward a need for authenticity, discovery of the roots, simplicity and conviviality.

Research works on the educational, sportive and recreational application of TSG are still scarce in many countries. We need to elaborate and strengthen the foundation of knowledge that help us to survey, compare and analyze TSG. It is necessary to generate and support some vocations in which to do publications: books, encyclopedias, movies, Web sites, etc. The scientific research must also be developed. The same is true for the inclusion of TSG in schools and for the development of socio-cultural activities for adults and for tourism. For the successful management in these fields, we have to develop training courses for socio-cultural animators, sport professors and teachers.

All these works will generate the setting up of social and economic applications, as the social integration in the districts, the local animation, tourism, sport leisure, festivities and revitalization of the rural areas.

We can see that the future of TSG would find many advantages in the development of models bound to culture and education. They can be promoted at least in two directions:

- **The development of regional or transregional federations** (cross-border) always in order to remain linked with the related Ludic Community (and therefore the ICH), including within the diaspora.
- **The transmission of TSG to the youth** by introducing the most significant practices into school programs.

All contributions brought during the TRADWOC project are elements of support for the construction of promotion policies.

TSG are tools of responsibility of citizens, tools of education and tools for the transmission of social values to the youth. **Traditional sports and games are more than games; they are tools for the future!**

Dezbateri și perspective pentru Jocurile și Sporturile Tradiționale

a) Ce sunt jocurile și sporturile tradiționale (JST)

“Un joc nu este doar un joc. Este parte a unui întreg. Este parte a unei culturi. Are istorie, un scop, un popor, un țel, o structură, o filozofie și o strategie. Are caracteristici și reguli; are ritual, ritm, dimensiuni, morală și are legătură cu un anumit mediu înconjurător. Are dimensiuni educaționale; poate fi studiat din punct de vedere științific sau artistic” afirma Sean Egan⁵, un prieten irlandez crescut în limba galică, care, mai apoi, a emigrat în Canada.

Termenul „tradițional” (joc) este un cuvânt adăugat care să menționeze faptul că practica este transmisă de populația unei anumite zone culturale, și care se poate intitula *Comunitate Ludică*⁶ sau Comunitate de Jucători. Jocuri populare, jocuri sportive ale tradiției culturale, sporturi culturale, reprezintă alte apelative.

Jocurile tradiționale ca moștenire culturală imaterială

Practicile sociale intitulate jocuri tradiționale sunt creația unei culturi și fructele unei anumite istorii. Adesea descendente ale teritoriului local sau regional, sunt, într-adevăr, expresia unui stil de viață și de acțiune, o modalitate de a comunica cu ceilalți. Conectate la vechile convingeri, inspirate de ritualurile sacre jocurile sportive tradiționale sunt printre cele mai semnificative activități culturale ale unei societăți pentru care reprezintă mărturia în sine. Acestea sunt parte a moștenirii unei culturi. Aceste practici sunt parte a moștenirii corporale adânc înrădăcinate în memoria grupului social care se exprimă prin memoria gesturilor corporale. Reprezintă o moștenire pe care orice copil o

5 Simpozionul de la Nantes, Britania, Franța – Octombrie 2002.

6 Comunitatea ludică împărtășește tradițiile festive, precum jocurile și sporturile regionale, dansurile, tipuri de expresii muzicale sau teatrale, gastronomie etc.

poate readuce la viață în momentul relației sale ludice cu ceilalți copii.

JST, împreună cu alte activități ludice din tradiția culturală, prezintă cele mai adânci caracteristici ale culturii interne careia aparțin. Apoi, prin intermediul regulilor, se pot descoperi, parțial, diferite concepții de viață: toleranță și agresivitate, valorificarea imaginii bărbatului și femeii, legătura cu natura și obiectele tehnice, modul de comportare cu animalele, locul oferit spiritului de cooperare și competiție în viața socială.

Aceste practici jucăușe (sau ludice) sunt, în același timp, universale prin structura lor funcțională, și locale, deoarece fiecare cultură își modelează activitățile în conformitate cu propriile „obiceiuri” (determinism cultural și social).

Ele reprezintă elemente care sunt apărute, de acum înainte, prin Convenția UNESCO pentru salvagardarea patrimoniului cultural imaterial al umanității, din 2003 (MCI). Drept rezultat, comisia MCI a UNESCO a recunoscut, în decursul ultimilor zece ani, câteva practici ale JST: Turnurile umane din Catalonia (Spania), Luptele tradiționale turcești în ulei din Kirkpınar, jocurile din cadrul festivalului Nadaam din Mongolia, exercițiile Zurkhaneh din Iran etc.

Promovarea practicării și nivelului de sportificare conform contextului cultural.

În 2009, o întâlnire importantă a fost organizată la Teheran, în numele UNESCO. Această întâlnire a fost organizată în scopul înființării unei platforme pentru dezvoltarea jocurilor și sporturilor tradiționale (JST) la nivel mondial. Scopul întâlnirii a fost reprezentat de formarea unui comitet de experți cu rolul de a superviza acțiunile acestei platforme pentru JST, și, de asemenea, de a compune o definiție a jocurilor tradiționale care a generat următorul text:

„Jocurile tradiționale reprezintă activitățile motrice ale timpului liber și recreerii, care au un caracter de ritual. Provenind din identitatea regională sau locală, acestea sunt parte a diversității culturale universale. Practicate în mod individual sau colectiv, acestea se bazează pe reguli acceptate de către grupul care organizează activitățile, competitive sau nu. Jocurile tradiționale au un caracter popular în practicarea și organizarea lor, însă, dacă sunt transformate în sport tind să devină uniformizate și instituționalizate.”

Pentru a compara, conform definiției lui Parlebas⁷, sportul modern este o practică ce conține:

- o activitate motrică
- un regulament scris, identic pentru întreaga planetă
- o selecție organizată prin competiții și campionate
- o instituționalizare prin intermediul federațiilor globalizate

7 Parlebas, P.: *Activités Physiques et Éducation Motrice*. Dossier EPS, 4.Paris. 1986.

Graficul de mai jos prezintă piramida sportificării. Vârful reprezintă punctul de origine al procesului, iar baza se extinde până la o înstrăinare completă. Pe măsură ce elementele reglementărilor globale cresc, cu atât mai rigidă și mai mare devine baza, punct în care orice fantezie este interzisă. “Seriozitatea” este privilegiată. De asemenea, ne îndepărtăm de sistemul democrației participative care implică persoane investite cu organizarea practicii.

Deci, cu cât o federație sporește reglementările, cu atât se depărtează de spațiul și spiritul Sărbătorii, de vreme ce aceasta reprezintă evenimentul neașteptat (sportul dorește să elimine acest aspect când nu îl poate domestici). În momentul în care apar agenții externi practicii, există riscul ca organizația să omită originile fundamentale ale practicii: relațiile socio-culturale și emoțiile dintre ființele umane care împărtășesc aceeași cultură.



Procesul sportificării “Reprezintă întreaga transformare a unui joc sau a unei activități fizice, într-un sport, reglementat de reguli și norme, toate legitimate de instituții” scriau Elias & Dunning⁸.

Totuși, trebuie să avem în vedere faptul că, Sportificarea nu este, în mod inevitabil, un proces binar și rigid care trebuie să rezulte din extreme, așa cum a fost ilustrat de Elias și Dunning. Dacă avem în vedere faptul că, există multiple etape în procesul Sportificării, care sunt, adesea, necesare pentru salvagardarea JST, acestea pot fi construite doar în caz de necesitate. Toate trebuie decise de către actorii locali în conformitate cu nevoile, dorințele și obiceiurile lor. Este important să se înțeleagă faptul că, fiecare pas reprezintă o alterare a fostei structuri sociale, astfel încât fiecare decizie cu privire la

⁸ Elias & Dunning. *Quest for excitement: Sport and leisure in the civilization process*. Oxford 1986.

reguli sau organizare trebuie analizată cu atenție. De exemplu, introducerea arbitrilor într-un joc oprește negocierea dintre jucători și, desigur, unul din fostele roluri ale jocurilor tradiționale, care au servit la reducerea presiunii sociale (în cazul luptelor, auto-arbitrarea nu este un proces simplu).

b) Puncte slabe și forte ale jocurilor și sporturilor tradiționale

Zorii secolului douăzeci au reprezentat începutul sportului modern în contrapartidă cu dispariția progresivă a sute de practici locale populare la care ne referim, astăzi, ca fiind "jocuri tradiționale". Aceste practici au fost, pur și simplu, ignorate atât de autorități cât și de universități.

Majoritatea oamenilor consideră că o mare parte a acestor sporturi populare au dispărut, rămânând doar în pozele unei epoci apuse. Totuși, știm că multe sau majoritatea au continuat să fie transmise, local, cel mai adesea în cadrul sărbătorilor locale. Mai târziu unele jocuri au fost introduse în cadrul unor mici federații, altele au rămas în ritualul și practica festivă, și, în final, multe din ele aproape au dispărut. În acest ultim caz, trebuie să luăm în considerare faptul că, acestea trăiesc, adesea, în memoria colectivă.

Care sunt tendințele care amenință menținerea JST

Multe jocuri populare au dispărut ca rezultat al represiunii directe. Într-adevăr, în multe țări au fost condamnate ca fiind de modă veche, perimate, în decădere și incompatibile cu modernitatea sistemului dominant, printre care cel al sportului.

Represiunea indirectă nu a fost mai puțin eficace prin:

Respingerea din sistemul școlar și mass-media a avut drept rezultat lipsa de informație și diminuare a interesului în cadrul sistemului școlar. Cu o lipsă generală de vizibilitate, această imagine neactualizată a JST conduce la un declin din punct de vedere al participării.

Exproprierea spațiilor acestora și zonelor de exprimare din orașe sau din zona rurală a fost, adesea, justificată de modernitatea care a trebuit să le ia locul.

Marginalizarea economică și socială au avut drept rezultat lipsa sprijinului financiar și interesul scăzut din partea sponsorilor și, ca reacție, un număr limitat de tineri voluntari. Așadar, JST au fost clasificate, în general, ca o non-prioritate a planurilor politice și financiare.

Decontextualizarea. Unele jocuri au fost integrate în sistemul sporturilor

performante cu o standardizare impusă. Acest proces conduce, în general, la o pierdere a semnificațiilor și legăturilor cu modul de viață obișnuit. Alte jocuri au fost exploatate din punct de vedere al strategiilor sau scopurilor externe, adesea, pentru a servi ca exerciții pregătitoare care conduc la sporturi globalizate.

Folclorizarea. Un conservatorism riguros amenință, de asemenea, jocurile cu întreruperea transmiterii lor către generațiile tinere. Folclorizarea sau muzealizarea le pot deconecta de la contextul lor social și zilnic, și transforma doar în atracții folclorice.

Întâmpinarea tendințelor depreciative și ostilității, viitorul JST trebuie construit pe un conținut social și cultural incontestabil.

Într-adevăr, trebuie să luăm în considerare faptul că, **Ludo-diversitatea**, adică diversitatea culturală reprezentată de cultura ludică și sărbătorile tradiționale ale oamenilor (teatru, arta meșteșugărească, muzica, cultura fizică, expresia corporală etc) reprezintă o bogăție ce necesită a fi conservată și dezvoltată pentru noi înșine și pentru generațiile viitoare.

JST reprezintă locuri de întâlnire, schimburi și experimente între diferite generații. Reprezintă o sursă indispensabilă de îmbogățire individuală și colectivă, deoarece pentru a ști încotro se îndreaptă cineva, mai întâi trebuie să știm cine suntem și de unde venim.

Echipamentul necesar practicării jocurilor populare este, de obicei, ieftin și simplu. Această realitate facilitează dinamica sociale ale jocului, în timp ce oferă un potențial de realizări extrem de variate pentru proiectele sociale locale, precum realizarea materialului sau zonelor jocului.

Prin diversitatea lor JST constituie un teren propice antrenamentului. Precum „școala pentru viață”, pot aduce o reînnoire a practicilor educaționale: mai mult jocuri prin care se împărtășește, decât jocuri competitive.

Astfel, JST participă activ la sănătatea fizică și mentală a oamenilor, și contribuie la starea de bunăstare. Acestea sunt elemente care beneficiază de „sănătatea globală”, conform definiției Organizației Mondiale a Sănătății, un factor fundamental pentru protecția „sănătății sociale” a unei comunități.

Jocurile și sporturile tradiției culturale sunt, de asemenea, importante din punct de vedere dinamic. Acestea alcătuiesc un fel de filozofie prin care să conviețuască și să decidă împreună cu privire la modul de viață al grupului – „Noi”. Într-adevăr acestea sunt, de asemenea, conform legăturii cu comunitatea ludică a unei regiuni, baza expresiei unei sociabilități dezvoltate. Astfel, acestea devin o forță pentru propunere, producție și energie intelectuală.

c) Să protejăm și să promovăm JST, dar pentru care obiective?

Am văzut că JST au anumite însușiri. Munca depusă în ultimii treizeci de ani începe să-și arate rezultatele în Europa, și numeroase instituții par a fi în tema și preocupate. Astfel, jocurile tradiționale se află la intersecții sensibile. Ce turnură va lua mișcarea de restaurare ? Iată câteva puncte pentru dezbateri.

Dacă, îi luăm în considerare doar pe moderniști, există un risc crescut ca fenomenul negativ diferit, anterior menționat, să se amplifice, având ca efect o marginalizare puternică a practicilor JST. Astfel, regula va consta doar în copierea sistemului sportiv globalizat, în timp ce se aplică, la maxim, procesul de sportificare, prin adoptarea tuturor aspectelor care au legătură cu acesta, inclusiv standardizarea. Este soluția facilă pentru anumite persoane, dar știm că globalizarea conduce, inexorabil, la standardizare și că aceste două fenomene sunt asociate. Totuși, este, de asemenea, binecunoscut, faptul că motorul Umanității este dorința diferențierii prin originalitate și rezultate personale. Situația pare paradoxală.

Un prim aspect este fundamental a fi înțeles: dacă există 100 de JST similare, standardizarea va avea, așadar, drept obiectiv reducerea acestui număr la unu. Globalizarea activității este necesară pentru a asigura utilizarea sa ca și activitate comercială și/sau să fie inclusă în programul Olimpic. Totuși, este necesar să fim realiști și să cunoaștem următorul aspect conform Cartei Olimpice: "Pentru a fi inclus în programul Jocurilor Olimpice, un sport trebuie să se conformeze următorului criteriu: Doar sporturile practicate la scară largă, de bărbați, în cel puțin șaptezecisicinci de țări și pe patru continente, și de femei, în cel puțin patruzeci de țări și pe trei continente, pot fi incluse în programul Jocurilor Olimpice." Această condiție foarte restrictivă arată cât de complexă este calea de urmat și faptul că, foarte puține jocuri pot atinge acest obiectiv. Riscă să își abandoneze spiritul, în acest proces, pentru a profita de o glorie foarte ipotetică.

Următorul aspect prezintă incompatibilitatea dintre globalizare și noțiunea de patrimoniu cultural imaterial. Acest lucru introduce două noi aspecte. Mai întâi, ne amintim faptul că, acest proces a eliminat deja sute de jocuri. Exemplele sunt numeroase începând cu jumătatea secolului 19. "Bowlingul american" este un tip de joc de popice (deși termenul nu indică acest aspect), promovarea lui a marginalizat și/sau contribuit la dispariția a cel puțin 150 până la 200 de jocuri de popice tradiționale în vestul Europei. În al doilea rând, există un proces de creare a "noilor jocuri" din

practici tradiționale, cu obiectiv comercial, ca ofertă de recreere în orașele mari. Aceste practici sunt, de fapt, invenții ce nu pot pretinde existența unei legături cu Patrimoniul Cultural Imaterial a oricărui JST.

Altfel, o sportificare drastică a jocurilor tradiționale în sporturi instituționalizate va conduce, inexorabil, la practici care valorifică, cu fermitate, însăși competiția și sistemul de dominație. Totuși, în acest punct, este necesar să ne întrebăm, foarte serios, cu privire la reflexele create, exclusiv, de întâlnirile sportive competitive, pe durata a mai multor generații, unde obiectivul a constat mereu în a-l domina pe celălalt. Știm că acesta reprezintă reproducerea sistemului economic cu tendință de monopol, dar introducerea acestui spirit antagonic în mintea tinerilor, reprezintă un element care merită a fi analizat cu mare atenție. Schimbul echitabil, echilibrat, prin respectarea culturilor, fără ideea dominării sau expansionismului, propus prin întâlnirile JST, este mult mai eficient pentru progresul democrației în lume, decât cel prin care modelul dominant dorește să își impună ideea, campionii sau modelele democratice cu forța.

Indiferent de direcția pe care o urmează o practică, conducătorii trebuie să fie conștienți de faptul că, fără sprijinul *Comunității Ludice*, contractul social ar trebui considerat drept anulat. Aceasta se alătură notei filozofului jocurilor, Johan Huizinga, care scria că sportul tradițional este o acțiune lipsită de orice interes material, atunci când este adânc asociat cu o cultură ca și mod de petrecere a timpului liber. Aceasta înseamnă că introducerea unei logici prin care oamenii modifică acest sistem după bunul plac, corespunde unei diversiuni a proprietății, una sau mai multe persoane alocă bunurile colective fără știința celorlalți, care se consideră posesori ai elementelor imateriale ale culturii lor.

Există numeroase alternative ce pot fi explorate. Să vedem unele căi, fără a le închide pe altele pe care generațiile viitoare le vor putea dezvolta.

Cunoaștem faptul că, lumea pe care am dezvoltat-o, în ultimele două secole, a privilegiat sistemul competitiv. Cel puternic decide. Totuși, provocările ecologice și umanitare care apar, pe măsură ce Pământul secătuiește, arată că este necesară reformarea serioasă a sistemului. De la un sistem care caută dominarea, probabil, va fi (ar trebui) să fie necesară dezvoltarea și îmbrățișarea unui sistem global de partajare, prin care ne vom întoarce la valorile umane ce, încă, pot fi experimentate în cadrul *comunităților ludice*. Jocurile și sporturile tradiției culturale ar putea, apoi, să funcționeze precum laboratoarele sau terenurile de experimentare socială pentru viitor.

Astfel, de vreme ce o mulțime de jocuri tradiționale au o vocație similară, dincolo de frontierele țării, cu contexte festive, adesea, atât de similare, în realitate, ele sunt purtătoarele unei dimensiuni umane universale. Această diversitate atractivă conferă noi perspective pentru dezvoltarea turismului cultural, deoarece există un interes substanțial pentru JST. Aceasta are legătură cu impulsul general către nevoia de autenticitate, descoperire a rădăcinilor, simplitate și ospitalitate.

Cercetările cu privire la aptitudinea educațională, sportivă și recreațională ca rezultat al aplicării JST sunt, încă, deficitare în multe țări. Trebuie să elaborăm și să întărim baza cunoștințelor care facilitează examinarea, comparația și analiza JST. Este necesară generarea și sprijinul unor vocații prin care să publicăm: cărți, enciclopedii, filme, site-uri web etc. De asemenea, trebuie să dezvoltăm cercetarea științifică. Este valabil și pentru includerea JST în școli și pentru dezvoltarea activităților socio-culturale pentru adulți și turism. În scopul gestionării, cu succes, a acestor domenii, trebuie să dezvoltăm cursuri de pregătire pentru animatori socio-culturali, profesori de sport și învățători.

Toate aceste lucruri vor genera înființarea aplicațiilor sociale și economice, precum integrarea socială în districte, animația locală, turismul sportul, festivitățile și revitalizarea zonelor rurale.

Putem observa că viitorul JST va aduce multe avantaje în dezvoltarea modelelor axate pe cultură și educație. Pot fi promovate în cel puțin două direcții:

- **Dezvoltarea federațiilor regionale sau transregionale** (transfrontaliere) pentru a rămâne, întotdeauna, conectate cu Comunitatea Ludică, (și astfel PCI), inclusiv în cadrul diasporei.
- **Transmiterea JST tinerilor** prin introducerea celor mai semnificative practici în programele școlare.

Toate contribuțiile aduse, pe durata proiectului TRADWOC, reprezintă elemente de sprijin pentru construirea politicilor de promovare.

JST reprezintă mijloace de responsabilizare a cetățenilor, unelte pentru educație și transmiterea valorilor sociale către tineri. **Jocurile și sporturile tradiționale sunt mai mult decât jocuri; sunt unelte pentru viitor!**

Συζητήσεις και προοπτικές για τα παραδοσιακά αθλήματα και τα παιχνίδια

α) Τι είναι τα παραδοσιακά αθλήματα και παιχνίδια;

«Ένα παιχνίδι δεν είναι μόνο ένα παιχνίδι. Είναι μέρος ενός συνόλου. Είναι μέρος ενός πολιτισμού. Έχει ιστορία, στόχο, λαό, σκοπό, δομή, φιλοσοφία και στρατηγική. Έχει χαρακτηριστικά και κανόνες. Έχει τελετουργικό χαρακτήρα, ρυθμό, διαστάσεις, ήθος και συνδέεται με ένα συγκεκριμένο περιβάλλον. Έχει εκπαιδευτικές διαστάσεις. Μπορεί να μελετηθεί από επιστημονική ή καλλιτεχνική άποψη», ισχυρίζεται ο Sean Egan⁹, ένας Ιρλανδός φίλος που μεγάλωσε μιλώντας τη γαελική γλώσσα και μετανάστευσε αργότερα στον Καναδά.

Ο όρος «παραδοσιακό» (παιχνίδι) είναι μια λέξη που προστίθεται και σημαίνει ότι η πρακτική μεταδίδεται από τον πληθυσμό μιας συγκεκριμένης πολιτιστικής ζώνης και ότι κάποιος μπορεί να καλέσει την κοινότητα φιλοπαίγμονα¹⁰ ή κοινότητα των παικτών. Τα λαϊκά παιχνίδια, τα αθλητικά παιχνίδια με πολιτιστική παράδοση, τα πολιτιστικά αθλήματα, είναι άλλες ονομασίες.

Τα παραδοσιακά παιχνίδια ως άυλη πολιτιστική κληρονομιά

Οι κοινωνικές πρακτικές που ονομάζονται παραδοσιακά παιχνίδια είναι δημιουργίες ενός πολιτισμού και καρποί μιας συγκεκριμένης ιστορίας. Συχνά προέρχονται από το τοπικό ή περιφερειακό έδαφος και πραγματικά αποτελούν έκφραση ενός τρόπου ζωής, ενεργειών και επικοινωνίας με τους άλλους. Συνδεδεμένα με παλιές πεποιθήσεις και εμπνευσμένα από ιερές τελετουργίες, τα παραδοσιακά αθλητικά παιχνίδια αποτελούν μια

9 Συμπόσιο της Νάντης, Βρετάνη, Γαλλία- Οκτώβριος 2012

10 Η φιλοπαίγμων κοινότητα μοιράζεται τις παραδοσιακές εορτές με παιχνίδια και τοπικά αθλήματα, χορούς, μορφές μουσικής ή θεατρικής έκφρασης, γαστρονομία κλπ.

από τις πιο σημαντικές πολιτιστικές δραστηριότητες μιας κοινωνίας της οποίας είναι η απόδειξη. Είναι μέρος της πολιτιστικής κληρονομιάς ενός πολιτισμού.

Οι εν λόγω πρακτικές βοηθούν στην αναζωπύρωση των ριζών από τη βαθιά μνήμη καθώς η κοινωνική ομάδα εκφράζεται από τις χειρονομίες-κινήσεις του σώματος. Είναι μια κληρονομιά που κάθε παιδί μπορεί να ζωντανέψει τη στιγμή που παίζει με άλλα παιδιά.

Τα παραδοσιακά αθλήματα και παιχνίδια μαζί με άλλες δραστηριότητες από την πολιτιστική παράδοση, αποκαλύπτουν τα βαθύτερα χαρακτηριστικά του εσωτερικού πολιτισμού στον οποίο ανήκουν. Στη συνέχεια, μέσω των κανόνων, μπορεί κανείς να ανακαλύψει εν μέρει διαφορετικές αντιλήψεις της ζωής: την ανοχή και την επιθετικότητα, την εκτίμηση της εικόνας του άντρα και της γυναίκας, τη σχέση της φύσης με τα τεχνικά αντικείμενα, τη συμπεριφορά απέναντι στα ζώα, τον χώρο που δίνεται στο πνεύμα συνεργασίας και ανταγωνισμού στην κοινωνική ζωή.

Αυτές οι παιγνιώδεις (φιλοπαίγμονες) πρακτικές είναι ταυτόχρονα παγκόσμιες, λόγω των λειτουργικών τους δομών, και τοπικές, καθώς κάθε πολιτισμός μοντελοποιεί τις δραστηριότητές του σύμφωνα με το δικό του περιβάλλον- σύστημα (πολιτισμικός και κοινωνικός ντετερμινισμός).

Είναι στοιχεία που προστατεύονται πλέον από το 2003 μέσω της Σύμβασης της UNESCO για τη διαφύλαξη της Άυλης Πολιτιστικής Κληρονομιάς της ανθρωπότητας. Αυτό είχε σαν αποτέλεσμα η επιτροπή της UNESCO να αναγνωρίσει ως Άυλη Πολιτιστική Κληρονομιά κατά τη διάρκεια των τελευταίων δέκα ετών τις κάτωθι πρακτικές των παραδοσιακών αθλημάτων και παιχνιδιών: τους ανθρώπινους πύργους της Καταλονίας (Ισπανία), την τουρκική παραδοσιακή πάλη με λάδι στο Kirkrinar, τα παιχνίδια του φεστιβάλ Νάανταμ στη Μογγολία, τις ασκήσεις του Ζουρχανέ στο Ιράν κλπ.

Πρώθηση της πρακτικής και του επιπέδου μετατροπής σε άθλημα- αθλητικοποίησης, που σέβεται το πολιτιστικό πλαίσιο.

Το 2009, πραγματοποιήθηκε μια σημαντική συνάντηση στην Τεχεράνη εκ μέρους της UNESCO. Αυτή η συνάντηση οργανώθηκε με σκοπό τη δημιουργία μιας πλατφόρμας για την ανάπτυξη των παραδοσιακών αθλημάτων και των παιχνιδιών σε παγκόσμιο επίπεδο. Η ημερήσια διάταξη συνίστατο στην κατάρτιση μιας επιτροπής εμπειρογνομόνων που θα είχε ως καθήκον την επίβλεψη των δράσεων αυτής της πλατφόρμας για τα παραδοσιακά αθλήματα και παιχνίδια, καθώς επίσης και την ανάπτυξη ενός ορισμού των παραδοσιακών παιχνιδιών που είχε ως εξής:

«Τα παραδοσιακά παιχνίδια αποτελούν κινητήριες δραστηριότητες ηρεμίας και αναψυχής, οι οποίες μπορούν να έχουν τελετουργικό χαρακτήρα. Έχοντας περιφερειακή ή τοπική ταυτότητα αποτελούν μέρος της παγκόσμιας ποικιλομορφίας της πολιτιστικής κληρονομιάς. Με μεμονωμένη ή συλλογική εφαρμογή, βασίζονται σε κανόνες αποδεκτούς από την ομάδα που οργανώνει τις δραστηριότητες, ανταγωνιστικούς ή όχι. Τα παραδοσιακά παιχνίδια έχουν λαϊκό χαρακτήρα στην πρακτική και στην οργάνωσή τους, ωστόσο αν μετατραπούν σε άθλημα τείνουν να γίνονται ομοιόμορφα και θεσμικοποιημένα».

Συγκρίνοντας, σύμφωνα με τον ορισμό του Parlebas¹¹, το σύγχρονο άθλημα είναι μια πρακτική που έχει

- κινητήριαδραση
- μια γραπτή ρύθμιση όμοια για ολόκληρο τον πλανήτη
- μια συλλογή οργανωμένη από διαγωνισμούς και πρωταθλήματα
- θεσμοθέτηση μέσω των παγκοσμιοποιημένων ομοσπονδιών

Το παρακάτω γράφημα δείχνει την πυραμίδα της μετατροπής σε άθλημα-αθλητικοποίησης. Η κορυφή είναι το σημείο προέλευσης της διαδικασίας και η βάση εξαπλώνεται μέχρι την πλήρη απαλλοτρίωση. Καθώς αυξάνονται τα στοιχεία της παγκόσμιας ρύθμισης, η βάση διευρύνεται και γίνεται πιο άκαμπτη, όπου απαγορεύεται οποιαδήποτε φαντασία. Η «σοβαρότητα» είναι προνομιά. Απομακρυνόμαστε επίσης από το σύστημα της συμμετοχικής δημοκρατίας που συνεπάγεται την οργάνωση της πρακτικής από τα άτομα.



Έτσι, όσο περισσότερο μια ομοσπονδία αυξάνει τη ρύθμισή της, τόσο περισσότερο απομακρύνεται από το χώρο και το πνεύμα της γιορτής, καθώς αυτό αντιπροσωπεύει το απροσδόκητο γεγονός (το άθλημα θέλει

11 Parlebas, P.: *Activités Physiques et Éducation Motrice*. Dossier EPS, 4. Paris. 1986.

να εξαλείψει αυτή την πτυχή όταν δεν μπορεί να την 'εξημερώσει'). Όταν εμφανίζονται εξωτερικοί παράγοντες στην πράξη, η οργάνωση κινδυνεύει να ξεχάσει τη θεμελιώδη προέλευση της πρακτικής: τις κοινωνικοπολιτιστικές σχέσεις και τα συναισθήματα μεταξύ των ανθρώπων που μοιράζονται την ίδια κουλτούρα.

Η διαδικασία μετατροπής σε άθλημα- αθλητικοποίηση: «Είναι η όλη μετατροπή ενός παιχνιδιού ή μιας σωματικής δραστηριότητας σε ένα άθλημα που ρυθμίζεται από κανόνες και πρότυπα, όλα νόμιμα από τους θεσμούς» έγραψαν οι Elias & Dunning¹².

Ωστόσο, πρέπει να σκεφτούμε ότι ο αθλητισμός δεν είναι αναπόφευκτα μια δυαδική και άκαμπτη διαδικασία που πρέπει να οδηγήσει στα άκρα όπως διευκρινίζεται από τους Elias&Dunning. Εάν θεωρήσουμε ότι υπάρχουν πολλά στάδια κατά τη διαδικασία της αθλητικοποίησης που είναι συχνά απαραίτητα για τη διασφάλιση των παραδοσιακών αθλημάτων και τα παιχνιδιών και μπορούν να κατασκευαστούν μόνο όταν είναι απαραίτητο. Όλα πρέπει να αποφασίζονται από τους τοπικούς παράγοντες, ανάλογα με τις ανάγκες, τις επιθυμίες και τα έθιμά τους. Είναι σημαντικό να καταλάβουμε ότι κάθε βήμα είναι μια μεταβολή της πρώην κοινωνικής δομής, έτσι ώστε κάθε απόφαση σχετικά με τους κανόνες ή την οργάνωση πρέπει να αναλύεται προσεκτικά. Για παράδειγμα, η εισαγωγή των διαιτητών σε ένα παιχνίδι σταματά τη διαπραγμάτευση μεταξύ των παικτών, επηρεάζοντας έτσι έναν από τους πρώην ρόλους των παραδοσιακών παιχνιδιών καθώς ευνοεί τη μείωση της κοινωνικής πίεσης (στην περίπτωση της πάλης, η αυτοδιαιτησία δεν είναι μια απλή διαδικασία).

β) Η Αδυναμία και δύναμη των παραδοσιακών αθλημάτων και παιχνιδιών

Η στροφή στον εικοστόσημάνει την έλευση του σύγχρονου αθλητισμού με αντίστοιχη προοδευτική εξαφάνιση εκατοντάδων τοπικών λαϊκών πρακτικών που σήμερα αποκαλούμε «παραδοσιακά παιχνίδια». Αυτές οι πρακτικές είχαν απλώς αγνοηθεί, τόσο από τις αρχές όσο και από τα πανεπιστήμια.

Πολλοί άνθρωποι θεωρούν ότι τα περισσότερα από αυτά τα παραδοσιακά παιχνίδια έχουν εξαφανιστεί, παραμένοντας μόνο σε φωτογραφίες του παρελθόντος. Ωστόσο, γνωρίζουμε ότι πολλά ή και τα περισσότερα από αυτά συνέχισαν να μεταδίδονται τοπικά, κυρίως στις τοπικές γιορτές.

12 Elias & Dunning. *Quest for excitement: Sport and leisure in the civilization process*. Oxford 1986.

Αργότερα κάποια παιχνίδια διαρθρώθηκαν σε μικρές ομοσπονδίες, άλλα παρέμειναν στην τελετουργία και την εορταστική πρακτική και τελικά πολλά σχεδόν εξαφανίστηκαν. Στην τελευταία αυτή περίπτωση πρέπει να λάβουμε υπόψη ότι συχνά είναι ακόμη ζωντανά στη συλλογική μνήμη.

Ποιες είναι οι τάσεις που απειλούν τη διατήρηση των των παραδοσιακών αθλημάτων και τα παιχνιδιών

Πολλά λαϊκά παιχνίδια έχουν εξαφανιστεί ως αποτέλεσμα της άμεσης καταστολής. Πράγματι, σε πολλές χώρες καταδικάστηκαν ως παλιομοδίτικα, απαρχαιωμένα, αντιδραστικά και ασυμβίβαστα με το νεωτεριστικό κυρίαρχο σύστημα του αθλητισμού.

Η έμμεση καταστολή δεν ήταν λιγότερο αποτελεσματική, καθώς έλαβαν χώρα:

Η απόρριψη από το σχολικό σύστημα και τα μέσα ενημέρωσης οδήγησε σε έλλειψη πληροφόρησης και μειωμένο ενδιαφέρον στο σχολικό σύστημα. Με μια γενική έλλειψη προβολής, αυτή η απαρχαιωμένη εικόνα των παραδοσιακών αθλημάτων και των παιχνιδιών οδηγεί σε συνολική μείωση της συμμετοχής.

Η απαλλοτρίωση των χώρων και των περιοχών έκφρασης των παραδοσιακών αθλημάτων και των παιχνιδιών στις πόλεις ή στην ύπαιθρο δικαιολογείται συχνά από τον νεωτερισμό που έπρεπε να εγκατασταθεί.

Η οικονομική και κοινωνική περιθωριοποίηση τους, οδήγησε στην έλλειψη οικονομικής στήριξης τους και στο χαμηλό ενδιαφέρον από τους χορηγούς και συνεπώς στον περιορισμένο αριθμό νέων εθελοντών. Επομένως, τα παραδοσιακά αθλήματα και παιχνίδια δεν ήταν γενικά προτεραιότητα των πολιτικών και των οικονομικών σχεδίων.

Αποκωδικοποίηση. Ορισμένα παιχνίδια έχουν ενσωματωθεί στο σύστημα των αθλητικών εκτελέσεων με επιβαλλόμενη τυποποίηση. Αυτή η διαδικασία γενικά έχει ως αποτέλεσμα στην απώλεια της σημασίας τους και στην προσάρτηση με τον συνήθη τρόπο ζωής. Άλλα παιχνίδια έγιναν προϊόν εκμετάλλευσης για στρατηγικές και εξωτερικούς στόχους, συνήθως για να χρησιμεύσουν ως προπαρασκευαστικές ασκήσεις που οδηγούν στον παγκοσμιοποιημένο αθλητισμό.

Φολκκλωρισμός. Επίσης ο αυστηρός συντηρητισμός απειλεί συνήθως τα παιχνίδια με τη διακοπή της μετάδοσής τους στις νέες γενιές. Ο φολκκλωρισμός ή η τροποποίησή τους σε μουσειακό έκθεμα, δύναται να τα αποσυνδέσει από το κοινωνικό και καθημερινό τους πλαίσιο και να τα μετατρέψει μόνο σε λαϊκά αξιοθέατα.

Αντιμετωπίζοντας τις υποτιμητικές τάσεις και την εχθρότητα, το μέλλον των παραδοσιακών αθλημάτων και των παιχνιδιών θα πρέπει αδιαμφισβήτητα να βασιστεί στην κοινωνική και πολιτιστική σημασία τους.

Πράγματι, πρέπει να θεωρήσουμε ότι η ποικιλομορφία του Ludο, δηλαδή η πολιτισμική ποικιλομορφία που αντιπροσωπεύεται από την παιγνιώδη κουλτούρα και τις παραδοσιακές γιορτές των ανθρώπων (θέατρο, χειροτεχνία, μουσική, σωματική κουλτούρα, σωματική έκφραση κλπ.) είναι ένας πλούτος που είναι απαραίτητος να διατηρήσουμε και να αναπτύξουμε για τον εαυτό μας και για τις επόμενες γενιές.

Τα παραδοσιακά αθλήματα και παιχνίδια είναι τόποι συναντήσεων, ανταλλαγών και πειραματισμών ανάμεσα σε διάφορες γενεές. Είναι μια απαραίτητη πηγή ατομικού και συλλογικού εμπλουτισμού, διότι για να γνωρίζουμε πού πηγαίνουμε, είναι απαραίτητο να γνωρίζουμε αρχικά ποιοι είμαστε και από πού προερχόμαστε.

Ο εξοπλισμός που απαιτείται για τα παραδοσιακά παιχνίδια είναι συνήθως φθηνός και απλός. Αυτή η πραγματικότητα διευκολύνει την κοινωνική δυναμική των παιχνιδιών, προσφέροντας παράλληλα δυνατότητες εξαιρετικά ποικίλων υλοποιήσεων για τοπικά κοινωνικά σχέδια, όπως η πραγματοποίηση του υλικού ή των περιοχών των παιχνιδιών.

Με την πολυμορφία τους, τα παραδοσιακά αθλήματα και παιχνίδια αποτελούν ένα ευοίωνο πεδίο για την εκπαίδευση. Όπως το «σχολείο για τη ζωή», μπορούν να φέρουν την ανανέωση των εκπαιδευτικών πρακτικών: είναι τα παιχνίδια της ανταλλαγής και όχι τα παιχνίδια του ανταγωνισμού.

Έτσι τα παραδοσιακά αθλήματα και παιχνίδια συμμετέχουν ενεργά στη σωματική και ψυχική υγεία του ανθρώπου και συμβάλλουν στην αίσθηση της ευημερίας. Είναι στοιχεία που ωφελούν την «παγκόσμια υγεία» όπως ορίζεται από τον Παγκόσμιο Οργανισμό Υγείας. Αποτελούν ένα είδος φιλοσοφίας, κατά την οποία ζούμε και αποφασίζουμε απο κοινού για τον τρόπο ζωής στην ομάδα- για το «Εμείς».

Επίσης τα παραδοσιακά αθλήματα και παιχνίδια είναι σημαντικά από δυναμικής πλευράς. Πράγματι αποτελούν τη βάση της έκφρασης μιας ισχυρής κοινωνίας, λόγω της σύνδεσης τους με την παιγνιώδη κοινότητα μιας περιοχής. Αποτελούν λοιπόν δύναμη για πρόταση, παραγωγή και πνευματική ενέργεια.

γ) Προστασία και προώθηση των παραδοσιακών αθλημάτων και παιχνιδιών, αλλά για ποιους σκοπούς

Έχουμε δει ότι τα παραδοσιακά αθλήματα και παιχνίδια έχουν κάποια περιουσιακά στοιχεία. Το έργο που επιτεύχθηκε τα τελευταία τριάντα χρόνια αρχίζει να φέρνει τους καρπούς της στην Ευρώπη και πολλοί θεσμοί αρχίζουν να ενημερώνονται και να ενδιαφέρονται. Τα παραδοσιακά παιχνίδια είναι επομένως σε ευαίσθητα μονοπάτια. Ποια κατεύθυνση θα λάβει το κίνημα αποκατάστασης; Ακολουθούν ορισμένα σημεία συζήτησης.

Αν ακούμε αποκλειστικά τους μοντερνιστές, υπάρχει ο κίνδυνος να ενισχυθούν τα διαφορετικά αρνητικά φαινόμενα που προαναφέρθηκαν, με αυξημένη περιθωριοποίηση των πρακτικών των παραδοσιακών αθλημάτων και των παιχνιδιών. Ο κανόνας θα μπορούσε τότε να αντιγραφεί μόνο στο παγκοσμιοποιημένο σύστημα αθλητισμού, εφαρμόζοντας στο μέγιστο βαθμό τη διαδικασία της μετατροπής σε άθλημα, με την υιοθέτηση όλων των θεμάτων που συνδέονται με αυτό, συμπεριλαμβανόμενης της τυποποίησης. Είναι η εύκολη λύση για μερικούς ανθρώπους, αλλά γνωρίζουμε ότι η παγκοσμιοποίηση οδηγεί αναπόφευκτα στην τυποποίηση και ότι αυτά τα δύο φαινόμενα συσχετίζονται. Ωστόσο, είναι επίσης γνωστό ότι η επιθυμία για διαφοροποίηση μέσω της πρωτοτυπίας και της προσωπικής επιτυχίας αποτελεί κινητήρια δύναμη της Ανθρωπότητας. Η κατάσταση φαίνεται παράδοξη.

Αρχικά είναι θεμελιώδες να κατανοήσουμε: εάν έχουμε 100 παρόμοια παραδοσιακά αθλήματα και παιχνίδια, η τυποποίηση αυτών θα έχει ως στόχο να τα μειώσει σε ένα. Η παγκοσμιοποίηση της δραστηριότητας είναι απαραίτητη για να εξασφαλιστεί η χρήση της ως εμπορική δραστηριότητα και / ή να συμπεριληφθεί στο πρόγραμμα των Ολυμπιακών Αγώνων. Ωστόσο, είναι απαραίτητο να είμαστε ρεαλιστές και να γνωρίζουμε το ακόλουθο σημείο σύμφωνα με τον Ολυμπιακό Χάρτη: «Ένα άθλημα, για να συμπεριληφθεί στο πρόγραμμα των Ολυμπιακών Αγώνων, πρέπει να συμμορφώνεται με τα ακόλουθα κριτήρια: Μόνο τα αθλήματα που ασκούνται ευρέως από άνδρες σε τουλάχιστον εβδομήντα πέντε χώρες και σε τέσσερις ηπείρους και από γυναίκες σε τουλάχιστον σαράντα χώρες και σε τρεις ηπείρους μπορούν να συμπεριληφθούν στο πρόγραμμα των Αγώνων της Ολυμπιάδας». Αυτή η πολύ περιοριστική κατάσταση δείχνει πόσο πελώρια είναι η πορεία προς την άνοδο και ότι πολύ λίγα παιχνίδια θα μπορούσαν να επιτύχουν αυτόν τον στόχο. Κινδυνεύουν να εγκαταλείψουν την ψυχή τους σε αυτή τη διαδικασία προς όφελος μιας πολύ υποθετικής δόξας.

Το προηγούμενο σημείο δείχνει το ασυμβίβαστο μεταξύ της παγκοσμιοποίησης και της έννοιας της άυλης πολιτιστικής κληρονομιάς. Αυτό εισάγει άλλα δύο σημαντικά σημεία. Πρώτον, θυμόμαστε ότι αυτή η διαδικασία έχει ήδη εξαλείψει εκατοντάδες παιχνίδια. Τα παραδείγματα είναι πολυάριθμα και αρχίζουν από τα μέσα του 19ου αιώνα. Το «αμερικανικό μπόουλινγκ» είναι ένας τύπος παιχνιδιού με τσούνια (πασσάλους) (αν και η ονομασία του δεν το δηλώνει) και η προώθησή του έχει περιθωριοποιήσει και / ή συνέβαλε στην εξαφάνιση τουλάχιστον 150 έως 200 παραδοσιακών παιχνιδιών με τσούνια στη δυτική Ευρώπη. Δεύτερον, υπάρχει μια διαδικασία δημιουργίας «νέων παιχνιδιών» μέσω παραδοσιακών πρακτικών, με εμπορικό στόχο και προσφορά αναψυχής στις μεγάλες πόλεις. Αυτές οι πρακτικές είναι στην πραγματικότητα εφευρέσεις και δεν μπορούν να διεκδικήσουν πραγματική σύνδεση με την Άυλη Πολιτιστική Κληρονομιά οποιουδήποτε συγκεκριμένου παραδοσιακού αθλήματος και παιχνιδιού.

Διαφορετικά, μια δραστική μετατροπή των παραδοσιακών παιχνιδιών σε θεσμοθετημένα αθλήματα θα οδηγήσει αναπόφευκτα σε πρακτικές που αξιοποιούν έντονα τον ίδιο τον ανταγωνισμό και το σύστημα κυριαρχίας. Ωστόσο, στο σημείο αυτό, πρέπει να αναρωτηθούμε πολύ σοβαρά για τα αντανεκλαστικά που δημιουργήθηκαν από ανταγωνιστικές αθλητικές συναντήσεις κατά τη διάρκεια αρκετών γενεών, όπου ο στόχος ήταν πάντοτε να κυριαρχούν οι άλλοι. Γνωρίζουμε ότι πρόκειται για την αναπαραγωγή του οικονομικού συστήματος με μονοπωλιακή τάση, αλλά η εισαγωγή αυτού του ανταγωνιστικού πνεύματος στο μυαλό της νεολαίας είναι ένα στοιχείο που πρέπει να εξεταστεί με μεγάλη προσοχή. Έτσι, η δίκαιη ισορροπημένη ανταλλαγή, που προτείνεται μέσω των συναντήσεων για τα παραδοσιακά αθλήματα και παιχνίδια και σέβεται τους πολιτισμούς, χωρίς ιδέα κυριαρχίας ή επεκτατισμού, είναι πολύ πιο αποτελεσματική για την πρόοδο της δημοκρατίας στον κόσμο σε σχέση με αυτήν, όπου το κυρίαρχο μοντέλο θέλει να επιβάλει την ιδέα του, πρωταθλητές ή μοντέλο δημοκρατίας με βία.

Όποια και αν είναι η κατεύθυνση που ακολουθεί μια πρακτική, οι ηγέτες πρέπει να γνωρίζουν ότι χωρίς την υποστήριξη φιλοπαίγμονος κοινότητας, η κοινωνική σύμβαση πρέπει να θεωρείται διαλυμένη. Αυτό συνδέει την παρατήρηση που έγραψε ο φιλόσοφος των παιχνιδιών, Johan Huizinga, ο οποίος έγραψε ότι το παραδοσιακό άθλημα είναι μια ενέργεια που στερείται οποιουδήποτε υλιστικού ενδιαφέροντος όταν συνδέεται βαθιά με έναν πολιτισμό ως ένα χόμπι. Αυτό σημαίνει ότι η εισαγωγή μιας λογικής στην οποία οι άνθρωποι κάμπτουν αυτό το σύστημα για δικό τους κέρδος αντιστοιχεί σε μια εκτροπή της ιδιοκτησίας και ένας ή περισσότεροι οικειοποιούνται το συλλογικό αγαθό χωρίς τη γνώση των

άλλων και θεωρούν τον εαυτό τους κάτοχο των άυλων στοιχείων της κουλτούρας τους.

Υπάρχουν πολλοί εναλλακτικοί τρόποι διερεύνησης. Ας δούμε κάποια περάσματα, χωρίς να κλείνουμε άλλα, που οι μελλοντικές γενιές θα είναι σε θέση να αναπτύξουν.

Γνωρίζουμε ότι ο κόσμος που αναπτύχθηκε τους τελευταίους δύο αιώνες, προνοεί το σύστημα του ανταγωνισμού. Οι πιο δυνατοί αποφασίζουν. Ωστόσο, οι οικολογικές και ανθρωπιστικές προκλήσεις που εμφανίζονται όσο η Γη εξαντλείται δείχνουν ότι είναι απαραίτητη η βαθιά μεταρρύθμιση του συστήματος. Από ένα σύστημα επιδίωξης δεσπόζουσας θέσης θα είναι ίσως απαραίτητο να αναπτύξουμε και να αγκαλιάσουμε ένα παγκόσμιο σύστημα ανταλλαγής, όπου θα επιστρέψουμε στις ανθρώπινες αξίες που μπορεί κανείς να βιώσει ακόμα στις φιλοπαίγμονες κοινότητες. Τα παιχνίδια και τα αθλήματα της πολιτιστικής παράδοσης θα μπορούσαν τότε να λειτουργήσουν ως εργαστήρια ή πεδία κοινωνικού πειραματισμού για το μέλλον.

Διαφορετικά, και δεδομένου ότι πολλά παραδοσιακά παιχνίδια έχουν παρόμοια αποστολή πέρα από τα κρατικά σύνορα, με συνήθως τόσο όμοια εορταστικά πλαίσια, στην πραγματικότητα φέρουν μια καθολική ανθρώπινη διάσταση. Αυτή η ελκυστική ποικιλομορφία ανοίγει νέες προοπτικές για την ανάπτυξη του πολιτιστικού τουρισμού, επειδή υπάρχει ουσιαστικό ενδιαφέρον για τα παραδοσιακά αθλήματα και παιχνίδια. Αυτό συνδέεται με τη γενική ώθηση προς την ανάγκη για αυθεντικότητα, ανακάλυψη των ριζών, απλότητα και ευχαρίστηση.

Ερευνητικές εργασίες για την εκπαιδευτική, αθλητική και ψυχαγωγική εφαρμογή των παραδοσιακών αθλημάτων και των παιχνιδιών εξακολουθούν να είναι σπάνιες σε πολλές χώρες. Πρέπει να επεξεργαστούμε και να ενισχύσουμε τα θεμέλια της γνώσης που μας βοηθούν να εξετάσουμε, να συγκρίνουμε και να αναλύσουμε τα παραδοσιακά αθλήματα και παιχνίδια. Είναι απαραίτητο να δημιουργηθούν και να υποστηριχθούν κάποιες αποστολές, προκειμένου να εκδοθούν: βιβλία, εγκυκλοπαίδειες, ταινίες, ιστοσελίδες κλπ. Πρέπει επίσης να αναπτυχθεί η επιστημονική έρευνα. Το ίδιο ισχύει και για την εισαγωγή των παραδοσιακών αθλημάτων και των παιχνιδιών στα σχολεία και για την ανάπτυξη κοινωνικοπολιτιστικών δραστηριοτήτων για ενήλικες και για τον τουρισμό. Για την επιτυχή διαχείριση σε αυτούς τους τομείς, πρέπει να αναπτυχθούν μαθήματα κατάρτισης για κοινωνικοπολιτιστικούς εμπυχωτές, καθηγητές αθλημάτων και δασκάλους.

Όλα αυτά τα έργα θα προκαλέσουν τη δημιουργία κοινωνικών και οικονομικών εφαρμογών, όπως την κοινωνική εισαγωγή στην περιφέρεια, την τοπική ζωντάνια, τον τουρισμό, την αθλητική ευκαιρία, τις εορτές και την αναζωογόνηση των αγροτικών περιοχών.

Μπορούμε να δούμε ότι το μέλλον των παραδοσιακών αθλημάτων και των παιχνιδιών θα ευνοηθεί με την ανάπτυξη μοντέλων που συνδέουν τον πολιτισμό με την εκπαίδευση. Μπορούν να προωθηθούν τουλάχιστον σε δύο κατευθύνσεις:

Με την ανάπτυξη περιφερειακών ή διαπεριφερειακών ομοσπονδιών (διασυνοριακών) πάντα συνεδεμένων με τη σχετική φιλοπαίγμονα κοινότητα, συμπεριλαμβανομένης της διασποράς.

Με τη μετάδοση των παραδοσιακών αθλημάτων και των παιχνιδιών στη νεολαία, με την εισαγωγή των σημαντικότερων πρακτικών στα σχολικά προγράμματα.

Όλες οι συνεισφορές που επιτεύχθηκαν κατά τη διάρκεια του προγράμματος της παραδοσιακής πάλης, αποτελούν στοιχεία στήριξης για την κατασκευή πολιτικών προώθησης.

Τα παραδοσιακά αθλήματα και τα παιχνίδια αποτελούν εργαλεία ευθύνης των πολιτών, εργαλεία εκπαίδευσης και εργαλεία για τη μετάδοση κοινωνικών αξιών στη νεολαία. **Τα παραδοσιακά αθλήματα και τα παιχνίδια είναι κάτι παραπάνω από παιχνίδια, είναι εργαλεία για το μέλλον!**

The TRADWOC Project

Ideas and Objectives

The project “**T**raditional **W**restling – **O**ur **C**ulture” (TRADWOC) was launched in 2017 in the Erasmus+ setting of “Small collaborative partnerships” (EAC/A04/2015) in sport which were meant to conceive, implement and transfer innovative practices between sport organizations, sport-related organizations and educational bodies with special focus on the promotion of European traditional sports and games (TSG).

The areal scope of the project was South-East Europe where the main traditional sport kept alive as an element of local festivities was wrestling. The situation of traditional wrestling (TW) there had been studied by G. Jaouen and P. Petrov between 2005 and 2016 and their field research had made clear that maintaining TW in this part of Europe was problematic because the organization and transmission of TW were based mainly on isolated local social structures and informal networking. On the other hand, practical experience and research from the past 30 years in the western part of Europe had shown that in modern societies (marked by migration, liberal governance, globalization, etc.), TW and other TSG could be successfully safeguarded and transmitted only when local actors were interconnected in translocal and transregional networks of communication and exchange and when TW was organized in formal institutions (federations, umbrella bodies). Thus, the goal of the project team was to meet people engaged with TW in South-East Europe and to encourage them to create new forms and tools for organization, governance and transmission of TW such as clubs, regional associations, networks with educational and cultural institutions, partnerships with already established regional federations from West Europe, etc. This means, the goal was to create opportunities for wrestlers and promoters from South-East European countries to meet and know each other, to find partners in other parts of Europe and to envision joint activities. The project team wanted to contribute to the broadening of the exchange of experience and ideas, especially the notion of TW as culture and intangible cultural heritage.

Project Partners were:

- Associazione Giochi Antichi (AGA), Verona, Italy – lead/applicant,
- European Traditional Sports and Games Association (AEJeST),
- Romanian Federation of Oina (FRO), Romania,
- Regional Wrestling Federation of Castile and León (FLL), Spain,
- Institute of Ethnology and Folklore Studies with Ethnographic Museum (IEFSEM), Sofia, Bulgaria.

By using their personal and institutional contacts, reviewing data from previous research and conducting further search and research, the team members collected information about the TW styles in South-East Europe, the localities where they were practiced and the local bodies who promoted TW, and then they contacted them. Those local actors who show vivid interest in the philosophy of the project and readiness for networking and joint activities were selected as **target groups**. These were promoters of the following **TW styles** and from the following regions:

- *Küreş* – a Crimean-Tatar belt-wrestling style in the region of Dobrogea, Romania,
- *Trântă* – a Romanian body-lock wrestling style, in Transylvania, Romania,
- *Rvanje u koštac* – a Serbian body-lock wrestling style, in Šabac district, Serbia
- *Paradosiaki pali* – a traditional freestyle wrestling with oil and nonoil variations in the region of Central Macedonia, Greece,
- *Pelivansko borenje* (pehlivan wrestling) – oil wrestling in FYR Macedonia.

To share experience and ideas with them, several events were organized in May and September 2017.

Activities in South-East Europe in May 2017

International Conferences

Three international conferences and seminars have been organized in:

Constanta, Romania, May 9,

Petrich, Bulgaria, May 6,

Nigrita, Greece, May 7.



Constanta, Romania, May 9



Nigrita, Greece, May 7

At these conferences, presentations on TW styles (their historical development and their present-day situation, organization and activities) in South-East Europe have been made:

- Küreş in Romania (Aidan & Nida Ablez),
- Trântă in Romania (Gheorghe Ardelean),
- Baranta – a Hungarian martial art with a wrestling component in Transylvania, Romania (Szabolcs Lörincz),
- Pelivansko borenje in FYR Macedonia (Hamid Bakija, Faruk Rexhepi),
- Paradosiaki pali in Central Macedonia, Greece (Charalampos Kouklidis),
- Traditional wrestling in Bulgaria (Petar Petrov).

The conferences included also presentations of other TSG organizations:

- Romanian Association of Traditional Sports and Games, ARJST, a recently established body, Constanta (Nicolae Dobre),
- Tocati TSG festival, Verona, Italy (Emanuele Tagetto),

and thematic presentations:

- The project “Traditional wrestling – our culture. Establishing networks in South East Europe” (G. Jaouen),
- Traditional wrestling as intangible cultural heritage (Nikolai Vukov),
- Strengths and weaknesses of TSG (G. Jaouen).

The conference participants attended two traditional wrestling events where they could meet other promoters and also wrestlers and get a deeper insight into the local ways of organizing TW and competitions:



Küreş at the festival in Valu lui Traian, May 1st



Oil wrestling in Nigrita, May 7th

- in the village Valu lui Traian, Romania, a festival that is held on May 1 and opens the wrestling season in Tatar *Küreş*.
- in Nigrita, Greece, May 6 & 7, a patron feast of the local St Athanasius church that includes competitions in *Pradosiaki pali* in two styles (with and without using oil), shooting, horse races and other games as well as several social events.

Visits, research and establishing contacts:

Besides meeting with local promoters of traditional wrestling and other TSG made during, before or after the conferences and the events mentioned above, G. Jaouen and P. Petrov made a one-week trip to meet promoters and interested persons in other regions of Romania as well as in Serbia:

- A meeting in Zaječar, East Serbia, with Nikola Dišković, a former wrestler in *rvanje u koštac*, later judo and sambo player, referee and promoter. He promotes also the two traditional wrestling styles in the region Timočka krajina (Eastern Serbia): *rvanje u koštac* (body-lock wrestling) and *rvanje u pojas* (belt wrestling).
- A meeting with Dan Buzea, PhD, a researcher and promoter of TSG (*Țurca* and others) of Romanian villages in the Eastern Carpathians.
- A meeting in Braşov, Romania, with Szabolcs Lörincz, a representative of *Baranta*, Romania.
- Meetings with the directors of two museums showing interest in studying, inventorying and promoting TSG: Dejan Krstić, PhD, National Museum Zaječar (Serbia) and Valerii Kavruk, PhD, National Museum of the Eastern Carpathians in the town of Sfântu Gheorghe (where Dan Buzea works).



With V. Kravruk and D. Buzea in the Museum in Sfântu Gheorghe

- On May 6, they attended the final event of the Oina (bat and ball game) season – the Oina King’s Cup match in Bucharest where in the break other Romanian traditional games were demonstrated: Țurca (bat and stick game) and different types of Popicul (skittle games). The whole event was well managed by Nicolae Dobre, president of the newly established umbrella organization, ARJST, and his team.

Activities in Verona in September 2017

Held in the context of Tocati, the International Festival of Games in the Street in Verona, Italy, the TRADWOC activities lasted for five days (Sept 13-17) and included: a presentation of the project and its goals, oral and visual presentations on the TW styles, technical demonstrations of TW styles, discussions on the styles and ideas presented, concluding talks, formulation of recommendations for future policy of the European Union concerning TSG, wrestling demonstrations at Tocati festival, an exhibition of traditional styles of wrestling in Europe, and a presentation of the project and particular issues of TW at an international conference. 48 persons from 11 countries participated in these activities.

The Seminar, Sept 13-15

During the 3 days of the international seminar, representatives of the target groups in South-East Europe and invited promoters (with experience and expertise) from several countries or regions of Central and West Europe presented the historical development, the current situation and the technical features of their TW styles. These presentations created the bases for exchange between the participants and for in-depth discussion on strong and weak sides of TW in modern times and on strategies for successfully organizing TW in the future.

From South East Europe:

- Romania: Dobrogea region: *Küres*, Crimean-Tatar belt-wrestling, by Aidan Ablez & team from Constanta;
- Romania: Satu Mare district: *Trântă*, Romanian body-lock style, by Gheorghe Ardelean from Satu Mare;
- Romania: Eastern Carpathians: *Trântă ciobănească* (shepherds wrestling), a Romanian free style wrestling, by Dan Buzea from Sfântu Gheorghe;
- Romania: Transylvania: *Birkózás* (wrestling) as an element of the Hungarian martial art *Baranta*, by Szabolcs Lörincz from Brasov;

- Serbia: Šabac district – *Rvanje u koštac*, Serbian body-lock style, by Marko Panović, Aca Stanojević & Dejan Čikarić from Vitez Wrestling Club, Šabac;
- FYR Macedonia: *Pelivansko borenje* (pehlivan wrestling), oil wrestling, by Hamid Bakija, Faruk Rexhepi & Gadaf Ramani, Pelivan Wrestling Federation of FYROM;



A view of the participants

- Greece: Central Macedonia region: *Paradosiaki pali* (traditional wrestling) with oil and nonoil variations, by Charalampos Elisiadis & Christos Gatsios from Serres.

From other parts of Europe and the world:

- France: Bretagne: *Gouren*, Breton jacket wrestling style, by Guy Jaouen;
- Spain: León: *Lucha Leonesa*, Leonese belt-wrestling style, by Francisco Escanciano & Antonio Barreñada, Federacion de Lucha Leonesa;
- Italy: Sardinia: *S'istrumpa*, Sardinian body-lock style, by Giampiero Columbo, Federazione S'istrumpa;
- Switzerland: *Schwingen*, Swiss belt-and free style wrestling using special pants, by Daniel Brülisauer & team from Schwingklub Appenzell;
- Austria: Salzburg & Tyrol: *Ranggeln*, a free style wrestling in special shirts and pants (practiced also in South Tyrol, Italy), by Wilfried Laubichler, Salzburger Rangglerverband;
- DR Congo: *Kabubu*, a belt-wrestling style, by Joseph Rashidi Salamu, Kabubu Federation.

Some of the wrestling styles presented belonged technically to one and the same “family” – belt-wrestling, back-hold (body-lock) wrestling or free style oil wrestling. Being together and exchanging knowledge at the seminar helped the participants to discover each other’s styles, their common elements and differences.



Schwingen – with “caleçons”



3 different belts for 3 different styles

Though the material of the belts may differ (leather, cloth or plant fibres), belts brought the promoters of various belt-wrestling styles together as in the case of *Lucha Leonesa*, *Küreş* and *Kabubu*.

The discussions at the seminar showed that traditional wrestling styles have many common (mostly cultural) features, regardless of technical differences:

- Competitions are held in the context of festivities: calendar feasts (often connected with the agricultural cycle), family feasts (weddings, etc.), and modern festivals. They involve processions and other rituals.



Horse races at Sochos in 2008

- Within these festive events, wrestling usually coexists with several other traditional games: horse races, stone lifting or throwing, children races with sacs or with eggs, etc.).
- Music and dance belong to the competitions festivities. In several styles, wrestling bouts are accompanied by music and/or there are rites of dance of the wrestlers.
- There are analogous ceremonies of presenting the wrestlers and the prizes and of giving the prizes. Traditional prizes are much the same: ram, cow, calf.
- Competitions are held in open air. For the last several decades, there has been a trend to build special wrestling arenas, especially in Greece and León.
- Traditional wrestling has social dimensions: involvement of the local community, regulation of conflicts, social recognition.



A wrestling competition in Bretagne, France around 1900. The whole parish is present at a gouren competition which was the main event of the wakes (a religious celebration lasting several days).



Schwingen competition in Switzerland in 2007. Wrestling is still the main part of many local and regional festivals and attracts many people.

Wrestling demonstrations, Sept. 16 - 17

The following wrestling styles were demonstrated by the different delegations at Piazza Erbe during the Tocati festival: Küreş (Romania); Trântă (Romania, Moldova); Rvanje u koštac (Serbia); Pelivansko borenje (FYR Macedonia); Paradosiaki pali (Central Macedonia, Greece); Lucha Leonesa (Leon, Spain); S'istrumpa (Sardinia, Italy); Schwingen (Switzerland); Gouren (Bretagne, France); Kabubu (Congo).



Demonstration of Küreş in Verona



Pelivansko borenje & Paradosiaki pali being together in Verona

The international conference

The TRADWOC project was presented at an international conference with UNESCO representatives held in Palazzo della Ragione, 16-17 of September.

Guy Jaouen and Antonio Barreñada talked about historical and recent developments of traditional wrestling styles in Europe and their present-day situation and problems. G. Jaouen focused also on traditional wrestling as cultural heritage and recommended particular steps for future policy that had been discussed at the seminar. Nikolai Vukov elaborated on the notion of traditional wrestling as intangible cultural heritage and showed its potential. After summarizing his observations from the presentations, demonstrations and discussions at the project's seminar, Petar Petrov argued that these activities of the project could become the base for further transnational networking of/with promoters of traditional wrestling styles in Southeast Europe.



The Kirkpinar oil wrestling festival in Edirne, Turkey, was inscribed in 2010 in UNESCO Representative List of the Intangible Cultural Heritage of Humanity.

More on: <http://www.associazionegiochiantichi.it/cosa-facciamo-progetti-europei/tradwoc>

Conclusions and Recommendations

General Observations

Launching the TRADWOC project would not have been possible without several preparatory trips from the year 2005. These journeys have created a situation where the organisers had already some contacts with several target groups and that created a trust relationship.

Running a project of a such level has been an enriching experience for all the participants and we all thank the European Union initiative to have set up this specific programme to 'promote European Traditional Sports and Games'. Indeed, in an area like the Balkans, with languages so different and often a troubled history, the result of this project is even better than the one we expected. We were all very welcomed at all the conferences and meetings. Otherwise, the atmosphere between all participants was studious and even very friendly, especially during the stay in Verona for the whole seminar.

However, through our exchanges we have identified several sensible points which have to be improved. Indeed, the lack of governing bodies at regional level does not help to have a coherent policy of promotion, general communication or to represent the whole practice of a particular TW style besides political authorities. We have also observed that being member of a national wrestling federation governing Olympic styles is not a determining key factor for the development of traditional wrestling.

It also clearly appeared that the lack of some age and/or weight categories in the styles makes the participation of young wrestlers problematic. Otherwise, wrestling communities do not have, in general, enough contacts with sport, education or culture ministries. There is the same problem in the field of Education, with teachers or researchers.

But thanks to the positive participation of everybody, we can already say that the TRADWOC project has been a success and has already helped to strengthen the different communities of traditional wrestling in the concerned area. The different tools given during the exchanges will help to strengthen the situation during the next years.

All participants in the seminars organized by the project expressed their desire to go further and to build the base for a new future of their traditional

wrestling styles. For this purpose, they discussed and elaborated the following roadmap for future development of traditional wrestling (TW) and recommendations to the European Commission and the EU states concerning traditional sports and games (TSG) in general.

Roadmap - List of actions and policy to develop

Understanding traditional wrestling

TW should be understood and promoted not merely in terms of sport, but also in terms of culture and education. The notion of TW as part of communities' (intangible) cultural heritage should be fruitfully exploited. This triple understanding of TW will make possible communication and collaboration with institutions in the domains of sport, education and culture. This also fits the economic angle through the tourist interest for TSG and TW.

Establishing regional and/or national governing structures

Governing bodies can be established around the existing clubs. In their structure, special commissions (competitions, training for coaches and referees, public relations, etc.) can be constituted. They will contribute to the better organization of TW, will improve the collaboration between local clubs or organizing committees, and will make TW better visible in society and for decision makers.

Establishing a formal transregional network

Networking of regional and/or national governing bodies with each other and with international umbrella organizations will help the circulation of relevant and useful information and the effective collaboration when organizing festivals, training courses, etc.

Training courses for leaders, coaches and referees

This will guarantee that they have not only skills needed for organizing, coaching and refereeing but also visions and productive approaches when working with public authorities, parents of young wrestlers, etc. They should be able to promote TW as a healthy and culturally significant activity and, doing so, to attract (young) participants as well as social and political attention. This will achieve a political recognition of TW at local and national level that is needed to get support for particular activities.

Creating tools for transmission

This includes books, booklets, videos, teaching cards, leaflets, etc. They should improve not only the transmission within wrestling clubs and communities, but should also address people who are not wrestlers (for instance supporters, teachers, journalists, animators) and give them tools to understand TW. They should also open the field to newcomers. Research in history, sociology, anthropology and other relevant branches of knowledge and teaching should be encouraged.

Introducing traditional games and indigenous sports into school programs

Educational principles and methods should be elaborated that make possible the inclusion of TSG and of TW as part of them into school curriculum. The creation of teaching kit for such activities would be very beneficial.

Cultural exchanges

Various actions are possible: establishing some international TW/TSG festivals, participation in existing TW, TSG or cultural festivals, organization of summer camps, exchanges between federations, etc. These activities should contain not only competitive or training elements, they should also provide opportunities to share the life of societies and cultures which are the contexts of TW: gastronomy, traditional dances, music, etc. Such participatory approaches will additionally contribute to the better visibility of TW and will create or reinforce links within the TW network and with other groups with athletic or cultural activities.

Recommendations to the European Commission

The partners and the target groups in the TRADWOC project want to recommend the following policy to the European Union concerning traditional sports and games (TSG) as part of the European intangible cultural heritage.

1. To recommend the introduction of traditional games and indigenous sports into the school curriculum of EU member states.
2. To stimulate the EU countries to promote TSG in their national policy (recognition, funding, etc.).
3. To support global activities of TSG umbrella organizations.
4. To support the creation of scientific networks dealing with TSG by funding conferences and workshops in order to promote the exchange and dissemination of research and knowledge among teachers, researchers and experts of federations.
5. To support the creation of a structure at the European level to collect and share institutional information concerning TSG.
6. To support a annual European TSG festival which would move every year to a different state.
7. To support the continuation of European programs promoting TSG.

Românesc

Concluzii și recomandări

Observații Generale

Demararea proiectului nu ar fi fost posibilă fără anumite călătorii pregătitoare începând cu anul 2005. Aceste călătorii au creat o situație în care organizatorii aveau deja anumite contacte cu multiple grupuri țintă și care a creat o relație de încredere.

Derularea unui proiect de o asemenea anvergură a reprezentat o îmbogățire a experienței pentru toți participanții, care apreciază inițiativa Uniunii Europene de a înființa acest program specific de „a promova Jocurile și Sporturile Tradiționale europene”. Într-adevăr, într-o zonă, precum Balcanii, cu limbi atât de diferite și, adesea, o istorie zbuciumată, rezultatul acestui proiect a fost chiar mai bun decât se putea aștepta cineva. Cu toții am fost foarte bine primiți la toate conferințele și întâlnirile. De altfel, atmosfera dintre toți participanții a fost una de studiu și prietenie, în special pe întreaga durată a seminarului, în timpul șederii în Verona.

Totuși, prin intermediul schimburilor noastre de experiență am atins anumite puncte sensibile care trebuie îmbunătățite. Într-adevăr, lipsa organelor de conducere, la nivel regional, nu facilitează existența unei politici de promovare coerente, comunicări generale sau reprezentări a întregii practici a unui anumit stil de lupte tradiționale pe lângă autoritățile politice. De asemenea, am observat că, a fi membru al unei federații naționale de lupte, nu reprezintă un factor cheie pentru dezvoltarea luptelor tradiționale.

De asemenea, s-a evidențiat faptul că, lipsa unor categorii pe criteriu de vârstă/greutate în cadrul acestor stiluri, constituie un impediment din punct de vedere al participării pentru tinerii luptători. De altfel, comunitățile de luptători nu au, de obicei, contacte suficiente cu sportul, educația sau ministerele de cultură. Aceeași problemă există și în domeniul educației, cu profesorii sau cercetătorii.

Dar mulțumită participării pozitive a tuturor, putem deja afirma că, proiectul TRADWOC reprezintă un succes care a facilitat consolidarea diferitelor comunități de lupte tradiționale în zona respectivă. Diversele instrumente oferite pe durata schimbului de experiență vor facilita consolidarea situației în anii viitori.

Toți participanții la seminarele organizate, în cadrul proiectului, și-au exprimat dorința de a merge mai departe și de a crea baza unui nou viitor pentru stilurile de lupte tradiționale. În acest scop, au discutat și elaborat următoarea foaie de parcurs a viitoarei dezvoltări a luptelor tradiționale (LT) și recomandări către Comisia Europeană și statele membre cu privire la jocurile și sporturile tradiționale (JST), în general.

Foaie de parcurs – Listă de acțiuni și politici ce urmează a fi dezvoltate

Înțelegerea luptelor tradiționale

LT ar trebui înțelese și promovate, nu doar în termeni sportivi, ci și în termeni de cultură și educație. Noțiunea de LT, ca parte a moștenirii culturale (imateriale) a comunităților ar trebui exploatată în mod fructuos. Această triplă abordare a LT va face posibilă comunicarea și colaborarea cu instituțiile din domeniul sportului, educației și culturii. Acest aspect se încadrează, de asemenea, din punct de vedere economic în ceea ce privește interesul turistic pentru JST și LT.

Înființarea organelor de conducere regionale și/sau naționale

Organele de conducere se pot înființa în jurul cluburilor existente. În structura acestora, se pot constitui comisii speciale (competiții, antrenamente pentru antrenori și arbitri, relații publice etc). Acestea vor contribui la o mai bună organizare a LT, vor îmbunătăți colaborarea dintre cluburile locale sau comitetele organizatorice, și vor facilita promovarea LT în societate și către factorii de decizie.

Înființarea unei rețele transregionale

Crearea de rețele regionale și/sau naționale între organele de conducere și organizațiile umbrelă internaționale va facilita obținerea de informații relevante și utile, și colaborarea propriu-zisă în momentul organizării de festivaluri, cursuri de pregătire etc.

Cursuri de pregătire pentru lideri, antrenori și arbitri

Acest aspect va garanta faptul că, nu vor avea doar abilități necesare pentru organizare, antrenare și arbitrare, dar și viziuni și abordări productive în lucrul cu autoritățile publice, părinții tinerilor luptători etc. Ar trebui să fie capabili să promoveze LT ca o activitate sănătoasă și semnificativă din punct de vedere

cultural, iar prin aceasta, să atragă participanți (tineri), precum și atenția socială și politică. Aceasta va produce recunoașterea politică a LT la nivel local și național, necesară în obținerea sprijinului pentru anumite activități.

Crearea de instrumente pentru transmitere

Aceasta include cărți, broșuri, video, fluturași etc. Ar trebui să îmbunătățească atât transmiterea între cluburile de lupte și comunități, cât și să se adreseze persoanelor care nu sunt luptători (de exemplu susținători, profesori, jurnaliști, animatori) și să le ofere instrumente pentru a putea înțelege LT. Ar trebui să deschidă calea celor nou-veniți. Ar trebui încurajat și studiul în domeniul istoriei, sociologiei, antropologiei și altor ramuri relevante de cunoștințe și predare.

Introducerea jocurilor tradiționale și sporturilor indigene în programele școlare

Principiile și metodele educaționale ar trebui elaborate astfel încât să facă posibilă includerea JST și a LT ca parte a curriculei școlare. Trebuie planificată crearea unui kit de predare pentru astfel de activități.

Schimburi culturale

Numeroase acțiuni sunt posibile: înființarea unor festivaluri internaționale de LT/JST, participarea în cadrul LT, JST sau festivalurilor culturale existente, organizarea taberelor de vară, schimburi între federații etc. Aceste activități ar trebui să conțină elemente competitive sau de pregătire, precum și să furnizeze oportunități de a împărtăși viața societăților și culturilor care reprezintă contextul LT: gastronomie, dansuri tradiționale, muzică etc. Astfel de abordări participative vor contribui, suplimentar, la crearea unei mai bune imagini a LT și va crea sau reconsolida legăturile din cadrul rețelei de LT și grupurile cu alte activități atletice sau culturale.

Recomandări către Comision Europeană

Partenerii și grupurile țintă din cadrul proiectului TRADWOC doresc să recomande următoarea politică Comision Europeene în ceea ce privește jocurile și sporturile tradiționale (JST) ca parte a moștenirii culturale imateriale europene.

1. Să recomande introducerea jocurilor tradiționale și a sporturilor indigene, în cadrul curriculei școlare, în statele membre UE.
2. Să stimuleze țările UE, ca să promoveze JST în politica națională (recunoaștere, finanțare etc).
3. Să sprijine activitățile globale ale organizațiilor umbrelă ale JST.
4. Să sprijine crearea rețelelor științifice care se ocupă cu JST, prin finanțarea conferințelor și atelierelor de lucru, pentru a promova schimbul și diseminarea cercetărilor și cunoștințelor între profesori, cercetători și experți ai federației.
5. Să sprijine crearea unei structuri, la nivel european, care să centralizeze și să transmită informații instituționale cu privire la JST.
6. Să sprijine un festival anual european al JST care să se desfășoare, în fiecare an, pe teritoriul altui stat.

Să sprijine continuarea prezentului program european de promovare a JST.

Συμπεράσματα και Συστάσεις

Γενικές παρατηρήσεις

Η έναρξη του έργου δεν θα ήταν δυνατή χωρίς τις προπαρασκευαστικές διαδρομές και συναντήσεις που ξεκίνησαν από το έτος 2005. Οι εν λόγω συναντήσεις δημιούργησαν μια κατάσταση όπου οι διοργανωτές απέκτησαν επαφή με διάφορες ομάδες με συγκεκριμένο στόχο και έτσι δημιουργήθηκε μία σχέση εμπιστοσύνης.

Η διεξαγωγή ενός σχεδίου- έργου τέτοιου επιπέδου ήταν μια πλούσια εμπειρία για όλους τους συμμετέχοντες και γι' αυτό ευχαριστούμε όλοι την Ευρωπαϊκή Ένωση για την πρωτοβουλία της και την ίδρυση αυτού του ειδικού προγράμματος για την «προώθηση των ευρωπαϊκών παραδοσιακών αθλημάτων και παιχνιδιών». Πραγματικά, σε μια περιοχή όπως τα Βαλκάνια, με διαφορετικές γλώσσες και με πολύπλοκη ιστορία, το αποτέλεσμα αυτού του έργου ήταν πολύ καλύτερο από το επιδιωκόμενο. Ήμασταν πολύ ευπρόσδεκτοι σε όλα τα συνέδρια και τις συναντήσεις. Οι συμμετέχοντες ήταν πολύ επιμελείς και η ατμόσφαιρα μεταξύ τους ήταν πολύ φιλική, ιδιαίτερα κατά τη διάρκεια της παραμονής στη Βερόνα για όλο το σεμινάριο.

Ωστόσο, μέσω των ανταλλαγών, έχουμε εντοπίσει ορισμένα σημεία που πρέπει να βελτιωθούν. Πραγματικά, η έλλειψη διοικητικών οργάνων σε περιφερειακό επίπεδο δε βοηθά στην ύπαρξη μιας συνεκτικής πολιτικής προώθησης, γενικής επικοινωνίας ή στην εκπροσώπηση ολόκληρης της πρακτικής ενός συγκεκριμένου τύπου παραδοσιακής πάλης πέρα από τις πολιτικές αρχές. Παρατηρήσαμε επίσης ότι η συμμετοχή στην εθνική ομοσπονδία πάλης δεν αποτελεί καθοριστικό παράγοντα για την ανάπτυξη της παραδοσιακής πάλης.

Φάνηκε ότι η έλλειψη ορισμένων κατηγοριών ηλικίας και / ή βάρους για διάφορα είδη πάλης, καθιστά τη συμμετοχή των νέων παλαιστών προβληματική. Οι κοινότητες πάλης δεν έχουν γενικά αρκετές επαφές με τα υπουργεία αθλητισμού, εκπαίδευσης και πολιτισμού. Είναι το ίδιο πρόβλημα που υπάρχει στον τομέα της εκπαίδευσης, με εκπαιδευτικούς ή ερευνητές.

Αλλά χάρη στη θετική συμμετοχή όλων, μπορούμε ήδη να πούμε ότι το έργο σχετικά με την παραδοσιακή πάλη, αποτελεί επιτυχία και ήδη συνέβαλε στην ενίσχυση των διαφόρων κοινοτήτων παραδοσιακής πάλης

στη σχετική περιοχή. Τα διάφορα εργαλεία που παρέχονται κατά τη διάρκεια των ανταλλαγών θα συμβάλουν στην ενίσχυση της κατάστασης τα επόμενα χρόνια.

Όλοι οι συμμετέχοντες στα σεμινάρια που διοργανώθηκαν εξέφρασαν την επιθυμία τους να προχωρήσουν περαιτέρω και να δημιουργήσουν τη βάση για ένα νέο μέλλον για τις μορφές της παραδοσιακής πάλης. Για το σκοπό αυτό, συζήτησαν και επεξεργάστηκαν τον ακόλουθο χάρτη πορείας για τη μελλοντική ανάπτυξη της παραδοσιακής πάλης και συστάσεις προς την Ευρωπαϊκή Επιτροπή και τα κράτη μέλη σχετικά με τα παραδοσιακά αθλήματα και τα παιχνίδια γενικότερα.

Χάρτης πορείας- Κατάλογος δράσεων και πολιτικής για ανάπτυξη

Κατανόηση της παραδοσιακής πάλης

Η παραδοσιακή πάλη πρέπει να κατανοηθεί και να προωθηθεί όχι μόνο από άποψη αθλητισμού, αλλά και από άποψη πολιτισμού και εκπαίδευσης. Η έννοια της παραδοσιακής πάλης ως μέρος της (άυλης) πολιτιστικής κληρονομιάς των κοινοτήτων θα πρέπει να καρποφορήσει. Αυτή η τριπλή κατανόηση της παραδοσιακής πάλης, θα καταστήσει δυνατή την επικοινωνία και τη συνεργασία με τους θεσμούς στους τομείς του αθλητισμού, της εκπαίδευσης και του πολιτισμού. Θα προσελκύσει επίσης το τουριστικό ενδιαφέρον και θα υπάρχει οικονομικό κέρδος.

Δημιουργία περιφερειακών ή / και εθνικών δομών διακυβέρνησης

Τα Διοικητικά όργανα μπορούν να συσταθούν γύρω από τους υπάρχοντες συλλόγους. Στη δομή τους, μπορούν να συσταθούν ειδικές επιτροπές (για διαγωνισμούς, εκπαίδευση προπονητών και διαιτητών, δημόσιες σχέσεις κλπ.). Θα συμβάλλουν στην καλύτερη οργάνωση της παραδοσιακής πάλης, θα βελτιώσουν τη συνεργασία μεταξύ τοπικών συλλόγων ή οργανωτικών επιτροπών και θα καταστήσουν την παραδοσιακή πάλη πιο αισθητή στην κοινωνία και στους υπεύθυνους λήψης αποφάσεων.

Δημιουργία ενός επίσημου διαπεριφερειακού δικτύου

Η δικτύωση περιφερειακών ή / και εθνικών διοικητικών οργάνων μεταξύ τους καθώς και με διεθνείς οργανισμούς τύπου ομπρέλα, θα συμβάλλει

στη λήψη σχετικών και χρήσιμων πληροφοριών και στην αποτελεσματική συνεργασία για τη διοργάνωση φεστιβάλ, μαθημάτων κατάρτισης κλπ.

Εκπαιδευτικά μαθήματα για αρχηγούς, προπονητές και διαιτητές

Αυτό θα εγγυηθεί ότι δε θα διαθέτουν μόνο τις απαραίτητες δεξιότητες για την οργάνωση, την προπόνηση και τη διαιτησία, αλλά θα υπάρχουν προοπτικές για παραγωγικές μεθόδους προσέγγισης συνεργασίας με τις δημόσιες αρχές, με τους γονείς των νεαρών παλαιστών, κ.λπ. Θα πρέπει να είναι σε θέση να προωθήσουν την παραδοσιακή πάλη ως μια υγιή και πολιτιστικά σημαντική δραστηριότητα και με αυτόν τον τρόπο, να προσελκύσουν (νέους) συμμετέχοντες και να κεντρίσουν την κοινωνική και πολιτική προσοχή. Αυτό θα επηρεάσει την πολιτική αναγνώριση της παραδοσιακής πάλης, σε τοπικό και εθνικό επίπεδο, που απαιτείται για την υποστήριξη συγκεκριμένων δραστηριοτήτων.

Δημιουργία εργαλείων για τη μετάδοση

Αυτό περιλαμβάνει βιβλία, βιβλιάρια, βίντεο, κάρτες διδασκαλίας, φυλλάδια κλπ. Θα πρέπει να βελτιώσουν όχι μόνο τη μετάδοση ανάμεσα σε συλλόγους και κοινότητες πάλης, αλλά θα πρέπει επίσης να απευθύνονται σε ανθρώπους που δεν είναι παλαιστές (για παράδειγμα υποστηρικτές, δάσκαλοι, δημοσιογράφοι, εμψυχωτές) και να τους δίνουν εργαλεία για να κατανοήσουν την παραδοσιακή πάλη. Θα πρέπει επίσης να ανοίξουν το πεδίο στους νεοεισερχόμενους. Τέλος θα πρέπει να ενθαρρυνθεί η έρευνα στην ιστορία, την κοινωνιολογία, την ανθρωπολογία και σε άλλους σχετικούς κλάδους της γνώσης και της διδασκαλίας.

Εισαγωγή παραδοσιακών παιχνιδιών και ντόπιων αθλημάτων σε σχολικά προγράμματα

Θα πρέπει να εκπονηθούν εκπαιδευτικές αρχές και μέθοδοι που να επιτρέπουν την ενσωμάτωση των παραδοσιακών αρχών και της παραδοσιακής πάλης στα σχολικά προγράμματα σπουδών. Θα πρέπει να σχεδιαστεί η δημιουργία εκπαιδευτικού κιτ για αυτές τις δραστηριότητες.

Πολιτιστικές ανταλλαγές

Είναι δυνατές διάφορες δράσεις, όπως: δημιουργία μερικών διεθνών φεστιβάλ παραδοσιακής πάλης/ παραδοσιακών παιχνιδιών, συμμετοχή σε υπάρχοντα πολιτιστικά φεστιβάλ ή φεστιβάλ παραδοσιακής πάλης/ παραδοσιακών παιχνιδιών, διοργάνωση θερινών κατασκηνώσεων, ανταλλαγές μεταξύ ομοσπονδιών κλπ. Οι δραστηριότητες αυτές θα πρέπει να περιλαμβάνουν όχι μόνο ανταγωνιστικά ή εκπαιδευτικά στοιχεία, αλλά

και δυνατότητα γαι προώθηση της ζωής των κοινωνιών και των πολιτισμών που αποτελούν το πλαίσιο της παραδοσιακής πάλης: γαστρονομία, παραδοσιακοί χοροί, μουσική κλπ. Τέτοιες συμμετοχικές προσεγγίσεις θα συμβάλλουν επιπρόσθετα στην καλύτερη προβολή της παραδοσιακής πάλης και θα δημιουργήσουν ή θα ενισχύσουν τους δεσμούς εντός του δικτύου της παραδοσιακής πάλης και με ομάδες με άλλες αθλητικές ή πολιτιστικές δραστηριότητες.

Προτάσεις- Συστάσεις προς την Ευρωπαϊκή Επιτροπή

Οι εταίροι και οι ομάδες με συγκεκριμένο στόχο για το πρόγραμμα της παραδοσιακής πάλης (TRADWOC) θέλουν να προτείνουν στην Ευρωπαϊκή Επιτροπή την ακόλουθη πολιτική σχετικά με τα παραδοσιακά αθλήματα και τα παιχνίδια ως μέρος της άυλης πολιτιστικής κληρονομιάς της Ευρώπης.

1. Να προτείνει την εισαγωγή των παραδοσιακών αγώνων και των ντόπιων αθλημάτων στο σχολικό πρόγραμμα σπουδών των κρατών μελών της Ευρωπαϊκής Ένωσης.

2. Να παρακινήσει τις χώρες της Ευρωπαϊκής Ένωσης να προωθήσουν τα παραδοσιακά παιχνίδια στην εθνική τους πολιτική (αναγνώριση, χρηματοδότηση, κλπ).

3. Να υποστηρίξει τις παγκόσμιες δραστηριότητες των οργανώσεων τύπου ομπρέλα για τα παραδοσιακά παιχνίδια.

4. Να υποστηρίξει τη δημιουργία επιστημονικών δικτύων σχετικών με τα παραδοσιακά αθλήματα και παιχνίδια, με τη χρηματοδότηση συσκέψεων και εργαστηρίων προκειμένου να προωθηθεί η ανταλλαγή και η διάδοση της έρευνας και των γνώσεων μεταξύ εκπαιδευτικών, ερευνητών και εμπειρογνομόνων των ομοσπονδιών.

5. Να υποστηρίξει τη δημιουργία μιας δομής σε ευρωπαϊκό επίπεδο για τη συλλογή και την ανταλλαγή καθιερωμένων πληροφοριών σχετικών με τα παραδοσιακά παιχνίδια.

6. Να υποστηρίξει τη δημιουργία ενός ετησίου ευρωπαϊκού φεστιβάλ για τα παραδοσιακά αθλήματα και παιχνίδια, το οποίο κάθε χρόνο θα γίνεται σε διαφορετικό κράτος.

7. Να υποστηρίξει τη συνέχιση του ευρωπαϊκού προγράμματος για την προώθηση των παραδοσιακών παιχνιδιών.



Verona Declaration

September 20th, 2015

In 2003, UNESCO, through its Convention for the safeguarding of Intangible Cultural Heritage (ICH), recognized the central role of “communities, groups and individuals”, in the process of dissemination of the concept and practice of ICH.

For the first time ever, an international legally-binding instrument allowed States to build cultural policies to assert the fundamental right to cultural recognition. UNESCO wrote: “Traditional sports and games are part of our intangible heritage and a symbol of the cultural diversity of our societies”.

In 2006, UNESCO organized an international collective consultation, bringing together the main protagonists involved in the process of safeguarding and valuing traditional sports and games (TSG) to create an international platform for their promotion and development. This helped to create a TSG informal world network, bringing together local communities, experts, NGOs and national and international institutions.

In 2009, at a UNESCO meeting in Tehran, a group of experts and international NGOs decided to create the International Traditional Sports and Games Association (ITSGA), a formal organization representative of this TSG world network.

In parallel, in this synergy movement, many meetings and events have been organized. One of them is the big international festival of traditional games, TOCATI, created in 2003 at Verona, Italy. This annual meeting became, over the years, a major event for numerous local, national or international protagonists, young and old competitors, researchers, teachers, artists, politicians, etc.

In 2015, as part of the large movement for recognition of ICH, and of those who organize traditional games and indigenous sports, the representatives of different national and international NGOs, attending the festival TOCATI, decided to pass to an additional level and to draft this “Verona Declaration” to be promoted worldwide.

This call aims to strongly recommend the introduction of traditional games and indigenous sports, which embody ICH, into school programs, in order to be “an integral part of national strategies for development” (UNESCO).

This declaration aims at valuing, among others:

- All protagonists dealing in creativity, development of self-confidence, environmental awareness and citizenship,
- Cultural diversity and associated values,
- The creation of structures valuing wellbeing and social health, involving the sharing and interaction between different generations, and the intercultural dialogue in general,

- The knowledge and the local practices, memory of civilizations,
- And more generally, links between transmission of Intangible Cultural Heritage and sustainable development.

Signatory organisations: International Traditional Sports & Games Association, International ICH NGOs Forum, International Society of Eastern Sports & Physical Education, Asociación Panamericana de Juegos y Deportes Autóctonos y Tradicionales, Association Européenne des Jeux et sports traditionnels, FICEMEA – Fédération Internationale des CEMEA.

Românesc

Declarația Verona

20 Septembrie 2015

În anul 2003, UNESCO, prin Acordul de protejare a Patrimoniului Cultural Imaterial al Umanității (ICH) a recunoscut rolul central al comunităților, grupurilor și individualităților, în procesul de diseminare a cunoștințelor esențiale și a practicilor ICH.

Pentru prima oară, statele au avut la dispoziție un instrument legal care le-a permis să își construiască politicile culturale pentru a le garanta dreptul fundamental la recunoaștere culturală. UNESCO afirmă: Sporturile și jocurile tradiționale sunt parte a moștenirii noastre imateriale și un simbol al diversității culturale pentru societățile noastre.

Ca urmare, în anul 2006, UNESCO a organizat un forum de consultare colectivă la nivel internațional, aducând împreună principalii protagoniști implicați în procesul de păstrare și valorificare a sporturilor și jocurilor tradiționale (TSG) și de a crea o platformă internațională pentru promovarea și dezvoltarea lor. Acest lucru a ajutat la realizarea unei rețele mondiale informale a TSG, aducând laolaltă comunități locale, experți, organizații non guvernamentale și instituții internaționale.

În anul 2009, la reuniunea UNESCO din Tehran, un grup de experți și organizații non guvernamentale au decis să creeze Asociația Internațională Sporturilor și Jocurilor Tradiționale (ITSGA), o organizație oficială care să reprezinte rețeaua mondială a TSG.

În paralel, în acest moment de sinergie, au fost organizate numeroase întâlniri și evenimente, unul dintre acestea fiind festivalul internațional al jocurilor tradiționale TOCATI, creat în anul 2003, la Verona, Italia.

Acestă întâlnire anuală a devenit de-a lungul anilor, un eveniment major pentru numeroși protagoniști la nivel local, național și internațional, competitori tineri și vârstnici deopotrivă, cercetători, artiști și oameni politici etc.

În anul 2015, ca parte din această mare mișcare de recunoaștere a ICH, reprezentanți ai diferitelor NGO participante în cadrul festivalului TOCATI, au decis să facă încă un pas înainte și să redacteze un draft al acestei declarații de la Verona, care va fi promovată la nivel mondial.

Această declarație își propune să susțină cu fermitate introducerea jocurilor și sporturilor tradiționale în cadrul programelor academice, pentru a deveni o parte integrată a strategiei naționale de dezvoltare.

Această declarație își propune să promoveze și să valorifice printre altele și:

- Protagonistii care se preocupă de crearea, dezvoltarea increderii de sine și a conștientizării mediului și a spiritului civic;
- Diversitatea culturală și valorile asociate;
- Dezvoltarea unei structuri care va promova bunăstarea și sănătatea, implicit interacțiunea și schimbul de cunostinte între generații diferite în general;
- Cunoașterea practicilor locale, memorii ale civilizațiilor;
- Și în mod general, legăturile dintre patrimoniul imaterial cultural și dezvoltarea susținută a acestuia.

Semnatar: Asociatia Internațională de Sporturi și Jocuri Traditionale; ICH NGO Forum; Societatea Internațională de Educație Fizică și Sporturi Estice; Asociatia Europeană a Jocurilor și Sporturilor Traditionale (AEJeST); Asociatia Panamericană de Jocuri și Sporturi Autohtone și Traditionale; Federația Internațională CEMEA.

Elliniká - ελληνικά

Διακήρυξη της Βερόνας

20 Σεπτεμβρίου 2015

Το 2003, η UNESCO, μέσω της Σύμβασης της για τη διαφύλαξη της Άυλης Πολιτιστικής Κληρονομιάς, αναγνώρισε τον κεντρικό ρόλο των «κοινοτήτων, ομάδων και ατόμων» στη διαδικασία διάδοσης της έννοιας και της πρακτικής της Άυλης Πολιτιστικής Κληρονομιάς.

Για πρώτη φορά, ένα διεθνές νομικά δεσμευτικό όργανο, επέτρεψε στα κράτη να οικοδομήσουν πολιτιστικές πολιτικές για να διεκδικήσουν το θεμελιώδες δικαίωμα στην πολιτιστική αναγνώριση. Η UNESCO έγραψε «Τα παραδοσιακά αθλήματα και τα παιχνίδια αποτελούν μέρος της άυλης κληρονομιάς μας και σύμβολο της πολιτιστικής πολυμορφίας των κοινωνιών μας».

Το 2006, η UNESCO διοργάνωσε μια διεθνή συλλογική διαβούλευση, συγκεντρώνοντας τους πρωταγωνιστές που συμμετέχουν στη διαδικασία διαφύλαξης και αποτίμησης των παραδοσιακών αθλημάτων και παιχνιδιών, με σκοπό τη δημιουργία μιας διεθνούς πλατφόρμας προώθησης και ανάπτυξης. Αυτό βοήθησε στη δημιουργία ενός άτυπου παγκόσμιου δικτύου για τα παραδοσιακά παιχνίδια, το οποίο συγκεντρώνει τοπικές κοινότητες, εμπειρογνώμονες, ΜΚΟ και εθνικούς και διεθνείς θεσμούς.

Το 2009, σε συνεδρίαση της UNESCO στην Τεχεράνη, μια ομάδα εμπειρογνομένων και διεθνών ΜΚΟ αποφάσισαν να δημιουργήσουν τη Διεθνή Ένωση Παραδοσιακών Αθλημάτων και Παιχνιδιών (ITSGA), η οποία είναι μια τυπική οργάνωση που αντιπροσωπεύεται από το παγκόσμιο δίκτυο για τα παραδοσιακά αθλήματα και παιχνίδια.

Παράλληλα με αυτό το κίνημα συνέργιας, οργανώθηκαν πολλές συναντήσεις και εκδηλώσεις. Ένα από αυτά είναι το μεγάλο διεθνές φεστιβάλ παραδοσιακών παιχνιδιών, το TOCATI, που δημιουργήθηκε το 2003 στη Βερόνα της Ιταλίας. Αυτή η ετήσια συνάντηση έγινε, με την πάροδο των χρόνων, σημαντική εκδήλωση

για πολλούς τοπικούς, εθνικούς ή διεθνείς πρωταγωνιστές, νέους και ηλικιωμένους ανταγωνιστές, ερευνητές, δασκάλους, καλλιτέχνες, πολιτικούς κλπ.

Το 2015, στο πλαίσιο του μεγάλου κινήματος αναγνώρισης της Άυλης Πολιτιστικής Κληρονομιάς και της διοργάνωσης παραδοσιακών αγώνων και ντόπιων αθλημάτων, οι εκπρόσωποι των διαφόρων εθνικών και διεθνών ΜΚΟ που συμμετείχαν στο φεστιβάλ TOCATI αποφάσισαν να περάσουν σε ένα επιπλέον επίπεδο και να εκπονήσουν τη «Διακήρυξη της Βερόνας» που πρέπει να προωθηθεί σε παγκόσμιο επίπεδο.

Η παρούσα πρόσκληση έχει ως στόχο να συστήσει έντονα την εισαγωγή των παραδοσιακών παιχνιδιών και ιθαγενών αθλημάτων, τα οποία ενσωματώνουν την Άυλη Πολιτιστική Κληρονομιά, σε σχολικά προγράμματα, «προκειμένου να αποτελέσουν αναπόσπαστο μέρος των εθνικών στρατηγικών για την ανάπτυξη» (UNESCO).

Η δήλωση αυτή αποβλέπει στην εκτίμηση, μεταξύ άλλων:

- Όλων των πρωταγωνιστών που ασχολούνται με τη δημιουργικότητα, την ανάπτυξη αυτοπεποίθησης, την περιβαλλοντική ευαισθητοποίηση και την ιδιότητα του πολίτη,
- Της πολιτιστικής πολυμορφίας και συναφών αξιών
- Της δημιουργίας δομών οι οποίες εκτιμούν την ευημερία και την κοινωνική υγεία, οι οποίες θα περιλαμβάνουν την ανταλλαγή και αλληλεπίδραση μεταξύ των διαφόρων γενεών και το διαπολιτισμικό διάλογο γενικότερα,
- Τη γνώση και τις τοπικές πρακτικές, τη μνήμη των πολιτισμών,
- Και γενικότερα, τους δεσμούς μεταξύ της μετάδοσης της Άυλης Πολιτιστικής Κληρονομιάς και της βιώσιμης ανάπτυξης. “

Οργανώσεις που υπογράφουν: Διεθνής Σύνδεσμος Παραδοσιακών Αθλημάτων και Παιχνιδιών, Διεθνές Φόρουμ ΜΚΟ Άυλης Πολιτιστικής Κληρονομιάς, Διεθνής Σύλλογος ανατολικών αθλημάτων και φυσικής αγωγής, Παναμερικανικός Όμιλος Αυτοχθόνων και Παραδοσιακών Αθλημάτων και Παιχνιδιών, Ευρωπαϊκός Όμιλος Παραδοσιακών Παιχνιδιών και Αθλημάτων.

Traditional Wrestling Styles in South-East Europe in the Project



red - Küreş in Romania

green - Trântă in Romania

blue - Narodno rvanje in Serbia

orange - Oil wrestling on the Balkans

Küreş in Dobrogea, Romania

Küreş (“wrestling” in the Crimean-Tatar language) or *lupte tătăreşti* (“Tatar wrestling” in Romanian) is the traditional wrestling style of the Crimean Tatars living in the region of Dobrogea on the Romanian Black Sea coast. It is one of the many belt-wrestling styles that are practiced in large areas stretching from Central Asia to Eastern Europe. They had been spread through migrations that followed the invasions of the Mongol Empire and the Golden Horde in the Middle Ages and later through movements and resettlements of persons from the successor khanates, in this case – from the Crimean Khanate (1478–1783). Tatars settled in Dobrogea in several migration waves from the Middle Ages to the 19th century, especially after the annexation of Crimea by Russia in 1783. Today, most of the Crimean Tatars live in the Constanța County. Unlike the Crimean-Tatar communities at the other side of the state border, in the Bulgarian part of Dobrogea, they could safeguard the tradition of belt wrestling. It underwent, however, some changes that are typical for the organization of traditional styles of wrestling in modern times, namely, introduction of uniform rules, division of the wrestlers in age categories, standardization of the belt, etc.

Küreş is a standing belt-wrestling style with a fixed grip on the belt with both hands as follows: the right arm of each wrestler goes under the left arm of the opponent (or opposite) with hands gripping at the belt on the back. This hold should not be released during the match. If a wrestler breaks the hold intentionally, he gets a penalty, and at three, he is disqualified. There are only two possibilities to break the hold, if done very quickly: the first is to change the position of the one hand to grip to the back (*koian koltic* technique); the second is to break the hold and immediately to grasp around the body, joining both hands in the middle of the back, and to execute one of the *koşbel* techniques. Leg work is permitted and leg techniques are the most important moves. There are no time limits. A wrestler wins the bout by throwing his opponent to his back with himself not touching the ground before his opponent’s back does. Only males compete. There are no weight categories. Wrestlers are divided in 3 age categories: 18–22, 22–26 and over 26 years old. There is also a junior category (15–18) but in recent time (as of 2017), newly introduced legal and medical insurance conditions make the inclusion of minors into competitions problematic. Except for the belt, the outfit of the wrestlers is not standardized. A uniform long textile belt was created specifically for the purposes of wrestling. It has to be tightly fastened around wrestlers’ waists in a specific way that is controlled by the referees.

Traditionally, the matches are accompanied by two musicians who play

daula (drum) and *zurna* (wind instrument from the oboe family) respectively. In modern times, other instruments e.g. accordion have been added in some localities. All wrestlers who have won matches receive prize money in amount which is dependent on how far a particular wrestler advanced in the completion. Besides prize money, the winners in each age category are awarded rams, and the winner in the senior category gets sometimes a calf instead. The organizers of competitions in some localities maintain the tradition to award each 2nd placed wrestler a *bayrak* – a small tree branch decorated with small gifts e.g. clothing pieces.

Nowadays, competitions are held only at local calendar-feast and festivals. Old persons recall, however, that in the past there were competitions also at family feasts such as weddings. Due to national policy, in the socialist past the number of *küreş* events was restricted to only three festivals: in the towns Murfatlar and Techirghiol and in the village Valu lui Traian. After the political changes of 1989, their number grew up to 20. *Tepreş* – once a traditional spring feast of the Crimean Tatars and now a big cultural open-air festival held in the summer in Murfatlar – is another occasion for *küreş* competitions. The *küreş* season gets opened always on May 1st with a tournament at the local feast of Valu lui Traian and last till the end of August, in some years till September. The competitions are held in open air on a grass-ground – on a meadow, soccer pitch or any other playing field. In localities which are on the sea coast, e.g. in Eforie, Mangalia and Limanu, there is a recent trend to organize them at tourism/recreational places in order to attract tourists. In such cases, the matches are sometimes held on sand.

Since the 1990s, the main event organizer and *küreş* promoter is the Democratic Union of the Muslim-Turkish Tatars of Romania (UDTTMR), an organization with political, social and cultural assignments. To organize successful events, functionaries from its headquarters in Constanța collaborate with municipal authorities and local branches of the Union. Even though *küreş* is viewed and promoted as an ethnic tradition and an ethnic sport, it attracts a large number of non-Tatar (Romanian, Aromanian) wrestlers and spectators. *Küreş* promoters cooperate also with promoters of style in Crimea and in Turkey where there is large Crimean-Tatar diaspora. *Küreş* wrestlers from the region of Constanța participate in competitions organized there, and wrestlers from Crimea and Turkey wrestle at the local festival in the town of Medgidia where the wrestling competition was conceptualized as an international tournament. They collaborate also with international bodies governing the international belt-wrestling (*Alysh*) styles which were elaborated and introduced around the year of 2000. *Küreş* wrestlers participate in European and World championships in these styles.

In 2000, *küreş* was recognized by the Romanian Sport for All Federation, and the district branch of the federation in Constanța acts as co-organizer of some competitions. *Küreş* was affiliated to the Romanian Wrestling Federation but the federation has not offered real support yet, besides giving the style an official formal registration and recognition. Future hopes are connected with the membership in the Romanian Association of Traditional Sports and Games which was established in Constanța in late 2017.



A *küreş* match accompanied by a drum and a *zurna* at the festival in Valu lui Traian, 1 May 2017



Left: Before matches, referees have to check if the belts are tied correctly. Right: Boys “play” and copy the athletes in the wrestling field; due to legal issues, minors are not allowed to take part in competitions.



Left and right: Wrestlers in action



Award ceremony at the festival in Techirghiol, 2012. The winner is awarded a ram, and the 2nd placed receives a bayrak – a tree branch with gifts.

Trântă in Romania

The Romanian word *trântă* (*trîntă* in the Rumanian orthography 1949 – 1993 and in Moldavian orthography) means “wrestling, combat, to wrestle, to throw to the ground” and is a generic term for various folk wrestling styles in Romania and Moldova. Designations as *trântă dreaptă*, *trântă mocănească*, *trântă ciobănească* and several others refer to particular styles that had many local variations since there were no standardized rules. With a very few exceptions, they were stand-up styles only, without ground work. A bout in *trântă dreaptă* started in a mutual fixed hold. The hold had to be kept during the bout and leg work was not permitted. In other styles loose holds, belt grips, leg techniques and (rarely) leg grips were applied. Also the criteria for victory varied. In some styles/regions, victory was given when one of the wrestlers was taken down or thrown (best of 3 in some localities) in any position (any part of the body to touch the ground), while in other styles/regions a clear throw to the back had to be executed to win the bout, and in some variants the opponent had to be kept pinned to the ground for a few seconds. These styles existed till the mid-20th century as elements of feasts held in rural areas. Later, in the course of socialist modernization that changed the social and agricultural context, most of them went extinct, one underwent sportification and another one became part of a folklore event.

In the early 1960s, the fixed hold style *trântă dreaptă* was selected by central authorities and promoted as “national” style of traditional wrestling. On behalf of the Union of Communist Youth (UCY), Gheorghe Cismaș, a professor at the Institute (now University) of Physical Education and Sport and a functionary of the Romanian Wrestling Federation, elaborated standard rules of *trântă* based on this particular style. He introduced age divisions, 6 weight categories (56, 62, 68, 76, 87 and over 87 kg), time limits and match scoring. The UCY published the rules in a 50-pages booklet that contained also descriptions and illustrations of the holds and techniques. According to these rules, wrestling was held in stand-up and in mutual fixed hold that should not be broken during the match that consisted of two 3-minute periods. Techniques were limited to body-lock throws, including hip throws. Leg work was not permitted. A victory could be given by fall or points: 1 point for taking the opponent down to his knees, 2 points for throwing him to his side and 3 points for throwing him to his back. A fall occurred and ended the match when a wrestler held his opponent’s shoulders pinned to the mat for 3 seconds.

The UCY organized school competitions, local and national championships. The “national rural championships” in *trântă* started at

local level in villages, the winners wrestled at district competitions and then in championships at national level. The style became also an element of the big national project “Daciada” (from Dacia – the kingdom of the Dacians that existed in 82 BC – 106 AD) involving people in mass participation in sports. Competitions were organized also by the trade unions at their festivals. Other competitions were held at some agricultural festivals. Since the mid-1970s, however, *trântă* had been gradually in decline in popularity and in the 1980s most of the competitions and championships were discontinued. The new generations of wrestling coaches, sport functionaries and athletes were focused exclusively on Olympic wrestling styles. Soon after the fall of the communist regime in 1989 and its centralistic system of organizing social life (including sports), *trântă* seems to have more or less disappeared in Romania (see also the note concerning Republic of Moldova). In the following two decades, only isolated and sporadic competitions were held in few villages, mostly as tourist attractions at local festivals in areas trying to develop rural tourism.

In 2013, Gheorghe Ardelean, a former Greco-Roman wrestling coach who in his youth used to wrestle also in *trântă*, initiated a project to revive *trântă* and bring it back into the schools in Satu Mare County, Northwestern Romania. With the support of the local school authorities, he and other (former) wrestling coaches, among them elder well-known Greco-Roman wrestlers who were successful at Olympics and world championships, launched the project under the title “Marea selecție” (The Great Selection). They collaborated with physical education teachers and involved also parents in the project. The rules as elaborated in the 1960s were used with some modifications related to age and weight categories. Innovation was the inclusion of girls. The competitions were organized in two stages: zonal competitions and a county championship. For a better promotion, some of them were held not in the sport halls of the schools, but in outdoor public spaces. The project had two objectives: to discover sport-talented youngsters (as its title implies) and to promote a discontinued tradition.

In 2015, an initiative called “Campionul de mâine” (The Champion of Tomorrow) was launched by the Romanian Wrestling Federation and sponsored by the Ministry of Youth and Sport through a program called “Pierre de Coubertin”. The federation organized county championships in “trântă” among schoolboys and schoolgirls and then a national championship. Documents of the federation dealing with this initiative show that the main goal was to attract boys and girls who were not members of wrestling clubs, this in order to discover among them champions of the future who might join the wrestling clubs. That is the reason why the federation intentionally mixed *trântă* rules and international wrestling rules of FILA.

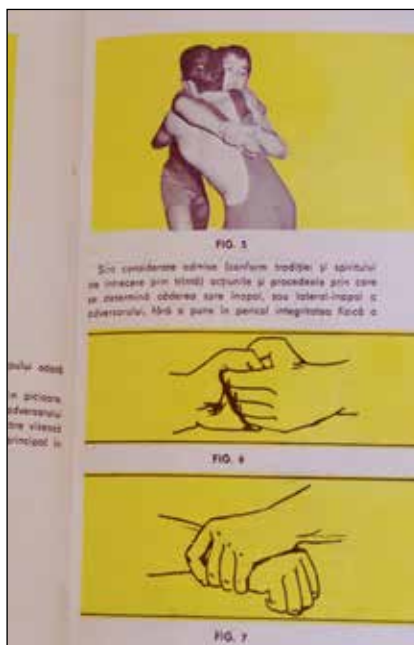
The present-day situation of *trântă* appears to be still difficult. But the 2017 newly established Romanian Association of Traditional Sports and Games is seen by G. Ardelean and his friends as a favorable framework for further steps in revitalizing *trântă* and for implementing the local initiative of Satu Mare in other counties and even at national level.

An isolated special case of traditional wrestling in Romania is a local variation of *trântă ciobănească* (shepherds wrestling) in Voinești, Covasna district, south-eastern Transylvania. For the last several decades it has existed only in the context of a folklore festival – *Sântilia* (Prophet Elias Day, July 20). Covasna (as other areas in the Carpathians) is known for the transhumant and alpine pastoralism that was part of the traditional economy for centuries, and, as the designation shows, this particular style was associated with pastoralism. According to ethnographic sources, on the day of Prophet Elias shepherds came from the mountains down in the village to take part in the festivities that included competitions and to look for brides.

In socialist times, the feast was transformed into a folklore event that displayed a traditional rural Romanian wedding, wrestling being one of the elements of the wedding feast along with other competitions (stone lifting), folk music, songs, dances and other wedding customs. Nowadays, the festival is organized at the weekend of or after July 20 by a local cultural society and the county association of sheep farmers with the support of local authorities, business enterprises and the National Museum of Eastern Carpathians. In older sources, *trântă ciobănească* (with many local variations) is described as a loose-hold style in which leg work was permitted. At the festival, the style appears as a kind of free style wrestling that includes also ground work. Bouts are won by fall. Competitors are divided in three age classes. Connection with the past is established through the pants of the wrestlers – they copy the model of old peasant trousers. At this place should be noted that one of the main research and promotion activities of the National Museum of Eastern Carpathians (and particularly of Dan Buzea) in Sfântu Gheorghe, the county capital, is focused on traditional sports and games, including *trântă*.

In the neighboring Republic of Moldova *trînta* was transformed into a “national sport” and has never lost its popularity. Like in Romania, several styles with local variations were practiced there till the mid-20th century. In the northern part of the country, the same fixed hold style *trînta dreaptă* as in Romania was at home, whereas in the central and southern parts, styles with loose holds and leg work were popular. In 1956, wrestling experts elaborated a “national style” that relied mainly on rules, holds and

moves from the central and southern areas. In accordance with the Soviet cultural policy of “enrichment” of traditional forms, they “enriched” *trînta* by borrowing from Olympic wrestling styles and Sambo. The result was a style that contained some quite spectacular techniques. This may be one of the reasons why *trînta* appears to be appealing to both athletes and spectators and thus enjoying popularity. A factor is also the support by central institution in both Soviet and post-Soviet times, nowadays especially by the State University of Physical Education and Sport in Kishinev.



Left: Holds in the *Trântă* manual published in the 1960s

Right: Ardelelan Gheorghe demonstrates a move that results in 1 point being awarded to the wrestler who has forced his opponent down to his knee, 2017.



At the Festival in Voinești in the early 1970s



At the Festival in Voinești in 2006

Narodno rvanje in Serbia

Narodno rvanje means “folk wrestling” – a term that distinguishes various traditional styles in Serbia from Greco-Roman and Freestyle wrestling. Except for *rvanje u koštac* (wrestling in mutual body lock), these styles went extinct decades ago and only publications in ethnography and sport history keep evidences of their existence in the past. They included wrestling in mutual hold at the arms or shoulders, belt wrestling and numerous variations of wrestling with fixed grips at particular parts of the trousers – the most upper part, in the area of the pockets, at thigh level, behind the knees, etc. All these styles were stand-up wrestling styles only. In some regions, leg work was permitted, in others it was not. Usually, victory was won by throwing the opponent to his back. Attempts to revive belt wrestling (*rvanje u pojas*) that have been made in the area of the city of Zaječar in East Serbia since 2011 show a very limited effect.

Rvanje u koštac or *rvanje u kosti* was the most widely spread style of folk wrestling and is the only one that is still practiced in Serbia. The two synonym designations contain the word *kost* (bone) and could be translated as “bones-to-bones wrestling” that reflects the notion of a trial of power, in which the arms of the opponents are very tightly and powerfully locked round each other’s upper body¹³. The style was especially popular in central-east Serbia, the so-called region of Timočka Krajina (corresponds to the districts of Bor and Zaječar) where even a kind of wrestling league existed and dual meets of village teams were held in the 1970s.

In times of rapid modernization in the rural areas, the style owned its survival to the “Rural Olympics” that emerged in Serbia (and other republics of Socialist Yugoslavia) around 1970. Being proposed by university professors of physical education, the aim of the Rural Olympics was for the development of recreational sport in the rural areas and at limiting the migration to the cities by creating events that could be attractive for young people in villages. Many municipal authorities made use of these ideas and established local and even regional Rural Olympic Games (*seoske olimpijske igre*) that were held annually. They were discontinued during the wars in the 1990s but resurrected soon after. They include(d) mostly modern (Olympic) sports such as football, handball, volleyball and table tennis, but also chess, darts, and others. Competitions in tug-of-war, stone throwing, stick-pooling

13 The arm position is fixed in this way: Wrestlers are stay chest to chest. The right arm of each wrestler goes under the left arm of his opponent (or the opposite, with the left arm under the right arm of the opponent). In that position both hands join on the back to lock by taking one wrist or by fingers.

and pool-climbing were added to the games almost everywhere. Quite usual was/is the inclusion of entertainment competitions such as sack races, egg-and-spoon races, arm wrestling on a beam, and so on. Also *rvanje u koštac* labelled as “folk wrestling” became an element of the Rural Olympics, but only in few municipalities. Examples are the games in the municipalities of Majdanpek and Šabac. Common features of folk wrestling at these two events are that matches take place on mats, only adult males participate, leg work is permitted and the initial fixed hold should not be broken during the bout. Since there have never been uniform rules for all local competitions, there are also differences, e.g. in the ways a match can be won.

The earliest and most continuously held local games in Serbia are those of **Majdanpek** in Timočka Krajina. They were established in 1969 and had their 44th edition in 2017. With some interruptions, most recently in 2014-2016, folk wrestling has been present at the games since the very beginning and has attracted wrestlers also from the neighboring municipalities of Negotin and Bor. The games take always place in one and the same village – Rudna Glava. Wrestlers are divided in 3 weight categories. Victory is won by throwing the opponent to his back in a best-of-three match.

In the municipality of **Šabac** in central-west Serbia, the Rural Olympic Games have a shorter history and, after a first attempt in 2010, folk wrestling was included into the program only recently, in 2015, following the initiative of the secretary general of Sport Union of Šabac and the sport director of the local Greco-Roman Wrestling Club “Vitez”. Organizer of the games is the Sport Union in collaboration with the municipality. Each year they are hosted in a different village of the municipality. One of the main actors in the standardization, organization and promotion of folk wrestling is the coach of the Vitez Club Marko Panović who acts also as the head of the Non-Olympic Wrestling Commission of the Serbian Wrestling Federation. According to the rules, wrestlers should be at least 18 years old, they are divided in 3 weight categories (80, 100 and over 100 kg), and the match duration is of 3 minutes. The object of a match is to throw the opponent to his back which gives the victory. Two other conditions of victory that end the match were added: A wrestler who brings his opponent two times out of bounds (wrestling area) wins the match, and a wrestler who breaks the fixed hold two times loses the match. If neither wrestler achieves a victory in any of these ways during the 3-minute match, the wrestler who showed more action is declared the winner by referee decision. The number of wrestlers participating at the Rural Olympics of Šabac grew from 26 (from 10 localities) in 2015 to 38 (from 14 localities) in 2016.

Other events that occasionally (only in some years) or continuously include *rvanje u koštac* in their programs are some folklore, music,

agriculture/shepherd and gastronomy festivals as well as some local celebrations dedicated to important historical events and persons. The organizers of Guča Trumpet Festival in the small town of Guča in western Serbia, for instance, have continuously added folk wrestling to the program for more than 50 years. At such occasions, folk wrestling usually takes the form of entertaining event rather than of a real competition. Folk wrestling is further an element of some festivals organized by promoters of *Svebor* – a (re)constructed Serbian martial art that combines combative, ritual and spiritual elements; it was created around 1990 as a patriotic response to the modern martial arts.

Though traditional wrestling belongs to the field of responsibility of two central institutions (the Non-Olympic wrestling commission within the Wrestling Federation of Serbia and the Recreational Sport Union of Serbia), not much has been done by them and the promotion of traditional wrestling and the organization of competitions are done by local enthusiasts as those of Šabac.



At the Rural Olympics of Šabac, West Serbia, 2016



At Rural Olympics in Rudna Glava, East Serbia, 2017

A note on oil wrestling In South-East Europe

Oil wrestling is a free style of wrestling that includes standing and ground work. Its special features are the knee-long leather trousers (*kispet*) worn by the wrestlers and the oiling of the bodies and the trousers. Holds can be taken on any part of the opponent's body and trousers. Victory is won when a wrestler throws or turns his opponent in a way that his back touches the ground or simply gets exposed to the ground. A "pin" with control is not required. Even an attacking wrestler would lose if his back touches the ground while he is applying any technique. In modern times, time limits of wrestling for the fall and overtime of wrestling for a winning point have been introduced. Characteristic element of oil wrestling tournaments is the introductory ritual or dance performed by the wrestlers at the beginning of every round of the competition. It is accompanied by drums and wind instruments and consists of walking, jumping, kneeling and specific arm moves. Believed to have been a symbolic ritual action many centuries ago, it seems to have lost its mystical connotations already in the mid-20th century and since then it is subject of new interpretations, e.g. as being a combination of warming-up and salutation.

Oil wrestling is usually associated with Turkey and Turks. This widely adopted image is due to the public displays of oil wrestling in West Europe in

the late 19th century by Turkish wrestlers (most of them native of Bulgaria) and to the prominence of big oil-wrestling festivals in Turkey such as Kırkpınar in Edirne. In fact, it was and it is still practiced also in Greece, Bulgaria, FYR Macedonia, Kosovo and in a small region in northeastern Albania by both Turkish and non-Turkish, Muslim and Christian groups. Oil wrestling has a long tradition reaching back to the Middle Ages when autochthonous wrestling traditions were mixed with the wrestling traditions of the Turkish conquerors that, on their part, were strongly influenced by Persian wrestling traditions. In the Ottoman Empire, oil wrestling knew no borders. The establishment of national states on the Balkans in the 19th and 20th centuries, however, caused some developments that were typical only for particular countries. That is the reason why in the region of Central Macedonia in Greece and in the neighboring FYR Macedonia, for instance, oil wrestling is characterized



Kırkpınar 1969

by both common and distinct features. Common elements are, let's say, the leather trousers, the wrestling techniques, the division of the wrestlers in classes of experiences (and not of weight) and the musical accompaniment of the matches. Main difference can be found in the organization of the competitions: In Greece they are still organized in the traditional way by local committees without any central governing body and they are exclusively connected with religious calendar feasts, whereas in the FYR Macedonia, there is a federation governing oil wrestling, and competitions are held also at official secular holidays and at family feasts. In both countries a nonoil variant is also practiced – much more widely in Greece than in FYR Macedonia where oil wrestling is dominant.

Paradosiaki pali in Central Macedonia, Greece

Paradosiaki pali means traditional wrestling and is used to designate both oil wrestling and the nonoil freestyle variation. Oil wrestlers wear the typical leather trousers called there *kispetia* or *kiouspetia*, whereas non-oiled wrestlers have a non-standardized outfit called *mayo* – shorts, wrestling singlets or any sport pants. According to information provided by old former wrestlers during field research in 2005–2010, the nonoil variation was introduced as late as the 1960s under the influence of wrestling clubs (of Olympic freestyle wrestling). Results of this modernization were further innovations such as the inclusion of boys into the competitions at all festivals and (in the past 15 years or so) the introduction of female freestyle wrestling at some festivals (in Nigrita, Terpni, Sochos and others).

Once widely practiced in Northern Greece, traditional wrestling is nowadays popular mostly in the region of Central Macedonia, especially in the prefecture of Serres and in the neighboring areas south of it where it is a constitutive element of more than 20 local festivals. In the region of Western Macedonia, it is as good as extinct, and in the large area of Eastern Macedonia, Thrace and the Rhodope mountains there are only three big wrestling festivals in the summer: Parharia (a cultural festival of the Pontic Greeks) held in a location north of Komotini and Alan Tepe and Chilia – two festivals of the Muslim groups who live in the Rhodope mountains. Traditional wrestling has suffered losses also in Central Macedonia over the past decades. The number of wrestling competitions there decreased due to the migration of young people to the big cities. Other negative factors were of financial nature. Towns and villages that used to organize more than one wrestling festival reduced their number: 15 years ago in the town of Nigrita, there were two major festivals in the spring and two minor festivals in the summer – the latter were discontinued. Former wrestlers talk of more than 100 festivals in the region in the 1960s, and their number is around 30 currently.

In Central Macedonia, traditional wrestling is strongly connected with local religious festivities. Competitions are organized only on the feast days (*panigiri*) of the patron saints of the local churches or chapels and are held on meadows close to the churches or in their courtyards. Since around 1980 and with a link to wrestling in Ancient Greece, there has been a trend to build special wrestling arenas (*palaestra*) at these places, so that many of the villages and towns that organize wrestling competitions at local *panigiris* have their *palaestras* now. The wrestling grass-field has the form of a circle

or rectangle and is surrounded with stands for the spectators. Some of them are located in the church courtyards as in the village of Anthi for instance. In the near town of Nigrita, there are even two *palaestras* facing each of the two churches which patron saints are celebrated also with wrestling. In the town of Sochos where the municipality is engaged with the local wrestling festival, a large wrestling stadium had been built in the late 1950 – early 60s. Somewhat different is the situation in the town of Irakleia: The wrestling competition still has its religious pretext but the dominant event there is a commercial fair; the competition is held in the football stadium.

Being an element of panigiri, traditional wrestling events are connected in a multiple way with many other elements that constitute those festivals and with communities' social life in general. Wrestlers and referees take part in processions; referees dance on squares and crossroads to celebrate and attract spectators; musicians who would accompany the wrestling matches play in the streets and visit private houses to play for the families and to collect money in this way; on the eve of the competition a dinner is served in the wrestling field, etc. Besides the wrestling event, there are often horse races and also competitions in running, jumping, stone tossing, tug of war, shooting, and others.

Except for Sochos where the municipality is the main actor, the competitions are organized by local feast committees (*epitropi panigiris*). There is a committee for each feast, so that in Nigrita where two festivals are held there are two different committees. They consist of 10 to 25 members: socially committed persons, former wrestlers and representatives of the municipality, the clergy and the wrestling clubs. A committee has many duties – to name some of them: to collect donations (money, animals) for prizes, musicians, referees and other expenses; to invite wrestlers, referees and important guests; to decide about the general rules of the competition: the particular kind(s) of wrestling, the distribution of wrestlers in categories, the time limits and the winning criteria in overtime, the admission of foreign wrestlers. This explains while rules may be different at different festivals.

Some committees (as this of St. Athanasius panigiri in Nigrita) prefer to hold competitions in both oil and nonoil wrestling, while other committees (as that of St. Thomas panigiri in the same town) choose only nonoil wrestling. Decisions may change over time, so that at some festivals where initially only nonoil wrestling was accepted, oil wrestling was added. Wrestlers are usually divided in four classes marked with the first four letters of the Greek alphabet A, B, Γ and Δ. This division is based on wrestlers' individual experience and skills or success they have shown in previous years, the Alpha-category being that of the top wrestlers. There are no weight and

age classes but, in fact, the youngest wrestlers enter low categories, so that they would not face any much older opponents – they wrestle in the upper categories. Time limits are set in accordance with these categories. In the top category, a match usually lasts 1 hour and if there is no winner by fall, an overtime of 10 up to 30 minutes is added. In the extra time, the match can be won also by simply taking the opponent down to the ground. If there is still no winner, coin tossing decides the result – a method that is controversially perceived by both wrestlers and spectators. Since the matches in the top category usually begin in the early evening when the matches in some of the lower categories are already over, the competition often lasts till almost midnight. The long duration and interruptions for discussing controversial referee decisions have some negative effects: part of the spectators goes home before the end of the finals.

The winners of matches at any stage of a competition receive a particular amount of money from the committee. Then the two opponents go into the spectators' rows to collect money in a towel that has been used in their match to clean the oil around eyes. They share the money collected. The winners of the finals are awarded prize money or/and animals (goats, rams or calves). In proportionally smaller amounts, there are prize moneys also for the wrestlers who placed second and third.

Since the liberalization of visa regimes in the 1990s, wrestlers from Bulgaria, Turkey and FYR Macedonia have often participated at competitions in Greece. In the first years this was very positively accepted in the local communities. In the past several years the attitude somewhat changed. It happens quite often that professional well-trained oil wrestlers from Turkey reach the finals of major competitions. The local communities are divided in their preferences of what they want to see in the *palaestras* – matches of “elite” wrestlers from outside or of home wrestlers they know. Committees who opted for the last option have limited or even discontinued the participation of foreign wrestlers.

At the very beginning of the 21st century, a Traditional Wrestling Association was established by former wrestlers in Serres. It aimed for promotion of traditional wrestling and better coordination. Although irregularly, the association publishes “The Voice of Wrestling”, a small newspaper that contains calendars of upcoming wrestling festivals, information about past events and articles about famous wrestlers of the region.

The participants from Serres at the seminar organized by the TRADWOC Project in September 2017 argued that *paradosiaki pali* would have a better future if it is based in wrestling clubs that cooperate with local committees

and municipal authorities when they organize their festivals. Changes in the structure and the rules of the competitions should be made, especially in matters of age and weight classes and of bout duration. They would make possible to attract young wrestlers to traditional wrestling. The establishment of connection between wrestling festivals and tourism is viewed as another innovation that would make traditional wrestling much popular.

Some of the most popular wrestling festivals in the region of Serres as of 2017:

Place	Religious feast	Wrestling field	Kind of wrestling
Irakleia town NW of Serres	Afterfeast of Assumption of Mary, 23 Aug; also a fair	football stadium	oil and nonoil
Skoutoussa village NW of Serres	Nativity of Mary, 8 Sept	palaestra	oil and nonoil
Kala Dendra village NW of Serres	St. Eustatius, 20 Sept	yard of the wrestling club	nonoil
Chriso village E of Serres	Ascension, 40 days after Pascha	park at a church	nonoil
Skoutari village S of Serres	Trinity, 50 days after Pascha	meadow	nonoil
Nigrita town S of Serres	St. Athanasius, 2 May	palaestra, 1980	oil and nonoil
Nigrita	Thomas Sunday, Sunday after Pascha	palaestra	nonoil
Anthi village N of Nigrita	St. George, 23 Apr	palaestra, 1990	oil and nonoil
Terpni village NW of Nigrita	Life-giving Spring, Friday after Pascha	palaestra, 2005	oil and nonoil
Nikokleia village NW of Nigrita	Assumption of Mary, 15 Aug	palaestra, 1995	nonoil
Mavrothalassa village E of Nigrita	St. Marina, 17 Jul	palaestra, 2007	nonoil
Sochos town SW of Nigrita	Holy Apostles, 29-30 Jun	wrestling stadium	oil and nonoil
Arethoussa village SE of Nigrita	St. Christopher, 9 May	meadow at a chapel	nonoil



Musicians playing in the streets of Nigrita and helping the organizing committee to collect money for a panigiri, 2010



Procession from the church to the wrestling stadium in Sochos, 2005



Left: Oiling the bodies, Sochos, 2006
Right: One of the prizes, Sochos, 2009



Left: Oil wrestling in Sochos, 2009
Right: Male and female nonoil wrestling in the St. Thomas palaestra in Nigrita, with musicians, 2008



Presentation of the wrestlers by the mayor of Sochos in the wrestling stadium at the Holy Apostles church, 2005



A pair of oil wrestlers and a pair of nonoil wrestlers in the St. Athanasius palaestra in Nigrita, 2017. Matches often last till late in the evening.

Pelivansko borenje in the Former Yugoslavian Republic of Macedonia

Pelivansko borenje (pehlivan wrestling) in Macedonian and *mundje popullore* (folk wrestling) or *pelivan* in Albanian language are the designations for oil wrestling in FYR Macedonia. Except for the northeastern and southwestern regions of the country, oil wrestling is widely spread there. It is especially popular in the whole northwestern part (with main centers in and around the cities of Skopje, Tetovo, Gostivar and Kičevo) and in Prizren area in Kosovo at the other side of the state border. Studeničani, Batinci and Saraj, three big villages near Skopje, and Buzalkovo near the city of Veles are among the most famous places where big wrestling tournaments are organized and where generations of top wrestlers have come from. Notable places in the Southeast are the villages of Kosturino and Čalakli near the city of Valandovo. In some areas, mostly in the eastern half of the country, wrestlers do not oil their bodies, so that nonoil free style wrestling is popular there along with oil wrestling. Oil wrestling doesn't know ethnic and confessional boundaries: it is practiced by Albanians, Christian Macedonians and Muslim Macedonians (known as Torbeši).

Competitions are held at local calendar feasts. Unlike in neighboring Greece, they are organized not only at religious feasts (e.g. at St. Peter Feast, 12 July, in Kosturino), but also at secular ones such as national holidays that celebrate historical events (Independence Day – 8 Sept, Day of People's Uprising – 11 Oct, etc.). Being non-working days, the public holidays create opportunities for sport activities and leisure. Other occasions are the agricultural festivals e.g. those of the sheep farmers. Depending on local traditions and families' wishes, oil wrestling can also be an element of family feasts – weddings and (in Muslim populations) circumcision feasts.

Oil wrestling in FYR Macedonia, shares the main features that have been presented above in the general note of oil wrestling – wearing of leather trousers (but also jeans and other robust textile pants are acceptable, especially in the lower age categories), oiling of bodies and trousers, techniques, victory by exposure of the opponent's back to the ground, musical accompaniment to the matches, and introductory dances. Here only the specific features will be presented. Regulations and standardizations of oil wrestling have been undertaken several times since the late 1940s when national championships of the Yugoslavian Republic of Macedonia were organized for the first time. They affected mostly the division in categories of age and experience, the match

duration and the victory criteria in the introduced overtime. These processes were forced in the late 1960s with the establishment of big national festivals of “folk wrestling”. As of today, the following rules are applied: Wrestlers are divided in 5 categories according to their age or experience. Marked with ordinals, these categories are: 5th for boys, 4th for cadets, 3rd for juniors and 2nd and 1st for seniors. The division of the seniors in two classes is based on their experience and success in past competitions. The 1st category, called also *bash* – a Turkish word meaning “head, top, chief”, is that of the top-wrestlers. The match duration varies in the different categories, the matches in the 1st category being the longest. In fact, the duration is a matter of acceptable and locally or occasionally negotiated length rather than of time limits that are strictly set for all competitions in the country. The duration in the category of the juniors is usually 20 or 30 minutes, and the length of the top wrestlers’ matches can be 40 or 50 minutes. If nobody wins the match by exposing his opponent’s shoulders to the ground within these time limits, unlimited overtime is added, in which victory can be obtained by taking the opponent down in any position. Rare are cases in which wrestling for a takedown lasts too long and the match gets interrupted and declared a draw.

An impressive element of the tournaments is the introductory ritual dance of the wrestlers called *perde*. While in neighboring Greece and Bulgaria, and more or less also in Turkey, wrestlers are quite careless about the performance or turn the dance into warming-up movements, wrestlers in FYR Macedonia usually put a lot of attention to the dance and display well elaborated choreographies in a harmonized duo or individually. Wrestlers who earn applause for their dance may go into the spectator area and collect money for their performance.

Oil wrestling is governed by the Pelivan Wrestling Federation established in the mid-1990s that encouraged the foundation of Pelivan wrestling clubs for a better governance of the style. Nowadays, 16 wrestling clubs are members of the federation. When organizing competitions at big feast or festivals, the federation collaborates with central institution of the state e.g. the Ministry of Culture. Wrestlers from FYR Macedonia participate in competitions in Kosovo, Greece, Bulgaria and Turkey, and wrestlers from these countries compete at oil wrestling events in FYR Macedonia.

Pelivan wrestling at a family feast in the village of Buzalkovo, 2006



Above and below: Introductory ritual dances of wrestling pairs





Left: A wrestling bout
Right: A winner enjoys the generosity of the spectators.



The patron of the feast with young wrestlers. Produced by craftsmen in Turkey, the buffalo-leather *kispets* are quite expensive, so boys often wrestle in jeans.

Some contacts in South-East Europe

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Contact for Federacija za pelivansko borenje na Makedonija:

Hamid Bakija – Sportska Akademija, ul. Dimce Mircev Nr. 1, 1000 Skopje, Macedonia – bakija77@live.com

Contacts for Paradosiaki pali in Greece:

Charalampos Elisiadis – Mesologiou 19, 62124 Serres, Greece – elisiadisbabis@yahoo.gr, <https://www.facebook.com/Tradwoc>

Charalampos Kouklidis – Despos Diamantidou 21, 41335 Larisa, Greece – hkouklidis@yahoo.gr

Contact for folk and oil wrestling in Bulgaria

Sporten klub po borba, 8540 Ruen, Bulgaria

<https://www.facebook.com/groups/239871816054460>

Other Traditional Wrestling Styles in Europe

Glima

Back-Hold

Cumberland & Westmorland Wrestling

Cornish Wrestling

Gouren

Lucha Leonesa

Lucha Canaria

S'Istrumpa

Schwingen

Ranggeln

Kärnten Ringen

Glima

Iceland & Sweden

Glima is the national sport of Iceland. It is a standing up belt wrestling style. Wrestlers (men or women) wear specific clothes - *glimuföt* - and a leather harness at the waist. This harness was introduced in 1905. They compete with special shoes. All throws are made from the standing position. Techniques are done mainly with legs and feet.

The goal of Glima is to throw the opponent on any part of the body above knees and elbow. If wrestlers fall simultaneously, they restart. A bout is assessed by three referees. They use period of 2 minutes which continue until a successful throw occurs.

Wrestling starts by shaking hands and stops at the order of the referees or just after a fall. Then they start by gripping the harness on the back with the right hand, and with the left in front of the thigh. They are not allowed to lose this hold. Legs can grip legs. There are several weight and age categories.

Glima is played on a wooden floor indoor.



Glimusamband Island Engjavegi 6 – 104 Reykavík (Iceland) gli@glima.is
Sweden david@glima.se
<http://www.glima.is/>

Back-Hold

Alba / Scotland

Back-hold is a standing up belt wrestling style. Wrestlers (men or women) wear a T-Shirt and a Scottish kilt. They compete bare feet or with socks. All throws are made from the standing position. Legs can grip legs. The arm position is fixed as in this way: wrestlers are standing chest to chest, both placing their chin on the opponent's right shoulder. The right arm of each wrestler goes under the left arm of his opponent. In that position both hands grasp on the back and lock by the pressure of the fingers (not crossed).

Wrestlers shake hands and start or stop at the order of the referees or just after a fall. Techniques are mainly with hips and legs. There are several weight and age categories and no time limit. Everybody can enter the competition.

The goal of back-hold is to throw the opponent on any part of the body. The first to fall down, opponent or attacker, loses. The bout is assessed by three referees. The system of contest can be best of three or best of five.

Back-Hold is played on grass outdoors and on mats indoors. Back-hold is the wrestling style practised at the Highland games.



Contact Gordon.mackie22@yahoo.com
<http://www.wrestle.co.uk/>

Cumberland & Westmorland Wrestling

Cumberland, Westmorland, Northumberland, Lancashire (England)

Cumberland & Westmorland (C&W) Wrestling is a standing up belt wrestling style. Wrestlers (men or women) wear a T-Shirt and long johns. They compete bare feet or with socks. All throws are made from the standing position. Legs can grip legs. The arm position is fixed as in this way: wrestlers are standing chest to chest, both placing their chin on the opponent's right shoulder. The right arm of each wrestler goes under the left arm of his opponent. In that position both hands grasp on the back and lock by the pressure of the fingers (not crossed). It is not allowed to struggle for taking the hold.

Wrestlers shake hands and start or stop at the order of the referees or just after a fall. Techniques are mainly with hips and legs. There are several weight and age categories. There is no time limit. Everybody can enter the competition.

The goal of C&W Wrestling is to throw the opponent on any part of the body. The first to fall down, opponent or attacker, loses. To break the hold is counted as a fall. The bout is assessed by three referees.

C&W Wrestling is played on grass, outdoor, at about 120 summer agricultural fairs or sport festivals.



Contact deskattie@hotmail.co.uk

<http://www.cumberland-westmorland-wrestling-association.com/>

Cornish Wrestling

Cornwall and Devon (England)

Cornish wrestling is a standing up wrestling style with jacket. Wrestlers (men or women) wear a strong loose jacket and a sport shorts. They compete bare feet. All throws are made from the standing position. Legs can grip legs and hands only grip on the jacket.

The goal of Cornish Wrestling is to throw the opponent so that he falls flat onto the back. The perfect throw is called a Back (the area between shoulders and buttocks); each corner of the back is called a Pin. The bout is assessed by three referees and to get a Back gives an immediate victory. Points are scored for each Pin that touches the ground simultaneously, one point for one Pin down or two points for two Pins down.

Wrestling starts by shaking hands and stops at the order of the referees or just after a fall. Techniques are mainly with hips and legs. There are several weight and age categories. Adult contests last 10 minutes; the duration in the other age categories is less.

Cornish Wrestling is played on grass, outdoor, during the summer fairs.



Cornish Wrestling Association: 6, Barvis Hill, Penzance – Cornwall U.K.

<https://www.cornishwrestling.co.uk/>

Devon wrestling: e-mail hello@devonshirewrestling.org

<http://www.devonshirewrestling.org/>

Gouren

Bretagne / Breizh (France)

Gouren is a standing up wrestling style with jacket. Wrestlers (men or women) wear a strong jacket called roched and a short trouser called bragou. They compete bare feet. All throws are made from the standing position. Legs can grip legs and take hold only on the jacket.

The goal of Gouren is to throw the opponent onto a flat back which is called a Lamm. A Lamm is a fall without the buttocks and with the shoulders blades touching simultaneously (attacker falling down after the opponent). A bout is assessed by three referees and to get a Lamm gives an immediate victory. Intermediate results exist. Points are scored when a wrestler falls on only one back shoulder or on a flat back + buttocks.

Wrestling starts by shaking hands and stops at the order of the referees or just after a fall. Techniques are with arms, hips and legs. There are several weight and age categories. Adults contests last 7 minutes.

Gouren starts usually with traditional music to open the competition. It is played on sawdust, outdoor, during the summer fairs and indoor on mats during the winter season. The Fédération de Gouren has about 50 clubs and Gouren is also taught in many Breton schools for about 25 years.



Fédération de Gouren - 15, rue Saint Ernel - 29800 Landerneau (France)

e-mail : federation@gouren.bzh

<http://www.gouren.com/>

Lucha Leonesa

León (Spain)

Lucha Leonesa is a standing up wrestling style with belt. Wrestlers (men or women) wear a jacket and sport shorts. They compete bare feet. All throws are made from the standing position. Legs can grip legs. The hand position is fixed on a tight leather belt.

The goal of Lucha Leonesa is to win by two Caída or 4 points. A Caída gives two points and is obtained by throwing the opponent on the back to the ground; from buttock to the neck. A fall on the belly, on the side of the back or on one hand is counted one point. Breaking the hold (grip on the belt) without the permission of the referee is one point. Every bout is assessed by two referees. Getting two Caída gives an immediate victory.

Wrestling starts by shaking hands and stops at the order of the referees or just after a fall. Techniques are mainly with hips and legs. There are several weight and age categories. Adults contests last 3 minutes.

Lucha Leonesa is organized inside a circular 'corro' (often made by the spectators) of 12-18 m. It is played on grass outdoor, during the Saint Patron feasts and indoor on mats during the winter season.



Federación de Lucha Leonesa – Avda. Saez de Miera S/N – Estadio Reino de Leon – 24009 Leon (España) - e-mail correo@luchaleonesafederacion.com
<http://www.luchaleonesa.com/>

Lucha Canaria

Canaria (Spain)

Lucha Canaria is a standing up wrestling style, a mixed belt & jacket style. Wrestlers (men or women) wear jackets and trousers (legs are rolled up to make a strong short calzón). They compete bare feet. All throws are made from the standing position. Hands can grip in legs and legs works is permitted. The starting position is fixed for the left hand on the calzón (fingers inside). They bend their bodies forward and join the palms of the right hands (arms upright), and touch the ground. Immediately the bout can start.

The goal of Lucha Canaria is to win by a fall or Caída which is a fall on any part of the body, except the soles of the feet and this result gives an immediate victory. A simultaneous fall does not count. Wrestling starts by shaking hands and stops at the order of the referee or just after a fall. Techniques are mainly with arms, hips and legs. There are no weight categories in team competition. Adults bouts last 1minute30 or 3 (of active wrestling) depending of the system. Every bout is assessed by one to three referees.

Wrestling is organized inside a 'terrero' circular of 15-17 m. It is played on sand, indoor or outdoor. There is a federation on each island, and there are about 65 clubs.



Federación de Lucha Canaria – Callejón Cementerio, s/n - 38360
Santa Cruz de Tenerife-Canarias (España)
e-mail secretaria@fedluchacanaria.com
<http://www.fedluchacanaria.com/federacioncanaria/>

S'Istrumpa

Sardegna (Italy)

S'Istrumpa is a standing up belt wrestling style. Wrestlers (men or women) wear a t-shirt and sport shorts. They compete with sport shoes. All throws are made from the standing position. Legs can grip legs. The arm position is fixed in this way: wrestlers are standing chest to chest, both placing their chin on the opponent's right (or left) shoulder. The right arm of each wrestler goes under the left arm of his opponent (or left arm if chin is on left shoulder). In that position both hands join on the back to lock by taking one wrist.

Wrestlers shake hands and start or stop at the order of the referees or just after a fall. Techniques are mainly with hips and legs. There are several weight and age categories. A bout has 3 periods of 3 minutes. The usual system for a contest is the best of five.

The goal of S'istrumpa is to throw the opponent on the back. The attacker must fall down after. It is forbidden to put a knee to the ground to do an attack. The bout is assessed by three referees.

S'Istrumpa is played on mats during local festivals or in sport halls.



Federazione S'Istrumpa di Sardegna sol.arte@tiscali.it
<http://www.istrumpa.it/> <http://www.sastrumpa.org/>

Schwingen

Switzerland / Suisse

Schwingen is one of the three national sports of Switzerland, along with the games of hornuss and unspunnen. Schwingen is a mixt belt and free style wrestling, with clothes. Wrestlers wear a sort of short pants made of jute (strong canvass), with a belt, over their clothes. They start by gripping the belt on the back with the right hand, and with the left on the pant (caleson). They must always have at least one hand in any of these positions, even during ground work. They compete with sport shoes.

The goal of Schwingen is to put the opponent on the two shoulders blades or at least on a $\frac{3}{4}$ flat back. This can be done by a throw from the standing position or by turning the opponent in ground work. This gives an immediate victory. The contest is under the direction of a jury (3 referees) who also evaluate the quality of the wrestlers in order to determine the next bout.

Wrestling starts by shaking hands and stops at the order of the referee. There are several age but not weight categories. Adults contests last 5-8 minutes in the preliminaries and 10-20 in the finals.

Schwingen is played on wood sawdust outdoors, during cantonal festivals. The federation was created in 1895 and has more than 120 clubs.



Schwingerverband: secretariat geschaeftsstelle@esv.ch
Journal Schwingen Hornussen Jodeln Contact: shj@ast-fischer.ch
<https://esv.ch/>

Ranggeln

Salzburg, Tyrol, South Tyrol and Bavaria,
(Austria, Germany & Italy)

Ranggeln is a free style wrestling with clothes. Wrestlers (men or women) wear a special tight shirt and a trouser with a belt. They compete bare feet.

The goal of Ranggeln is to put the back of the opponent to the ground; with both shoulders blades simultaneously. This result can be obtained by a throw or by ground work and gives an immediate victory. Even a rolling action or a “bridge” is counted as a fall. There is no intermediate result. The contest is under the direction of a referee.

Wrestling starts by shaking hands and stops at the order of the referee. Techniques are done with arms, legs and feet. There are several age but no weight categories. Adults contests last 6 minutes

Ranggeln competitions start with a traditional opening ceremony (Alphorn music and others). It is played outdoors on grass during local feasts or festivals and on mats during the winter season.

A variation of Ranggeln is called Hosenlupfen (trousers wrestling, similar to Schwingen).



Salzburger Rangglervverband Fuchshausstrasse 261
5721 Piesendorf (Austria) - e-mail info@salzburger-rangglervverband.at
<http://salzburger-rangglervverband.at/>

Kärnten Ringen

Carinthia (Austria)

Kärnten Ringen is a standing up jacket wrestling style. It is a variation of Joppenringen. Wrestlers (men or women) wear strong loose jackets, trousers, and shoes. Wrestlers grip on the right collar of the jacket with right hand, and to the low edge of the jacket with the left. They have to keep this position. Legs can grip legs and hands take hold only on the jacket. All throws are made from the standing position. Wrestling starts by shaking hands and stops at the order of the referees or just after a fall. Techniques are done mainly with legs and feet (with shoes). There are ages but no weight categories.

The goal of Kärnten Ringen is to get two points, result which gives immediately a victory. After the time limit of 3 minutes, wrestlers can also win by one point. A wrestler gets one point when he throws the opponent on any part of the body above the knees (Being thrown on knees does not count).

Kärnten Ringen is played on grass at calendar feasts or local festivals. The federation's name Ringergemeinschaft des Nockgebiets, means the Community of the wrestlers from the Nock mountains area.



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Associazione Giochi Antichi (Ancient Games Association, AGA) was founded in Verona in 2002 with the aim of researching, safeguarding and promoting traditional sports and games (TSG) all over the world. Over the years, AGA has undertaken numerous actions in these fields. They include:

- Research, both at regional and national level, on game communities that play TSG, which AGA views as expression of popular culture and as part of the intangible cultural heritage (ICH) that has to be treated as stated in UNESCO's 2003 Convention. A result of this work is the encyclopedic book "Giochi tradizionali d'Italia – viaggio nel Paese che gioca" (Italian traditional games – journey in the playing communities of the country) published in 2015.
- Safeguarding and dissemination of TSG, especially at the local level, an example being the safeguarding of "S-cianco" (a local variant of Lippa, a bat and stick game) widely practiced in the area of Verona and organized in clubs.
- Organization of exhibitions, events and cultural initiatives that promote TSG and support the re-use of public spaces. The most prominent event is the international Tocati festival of games in the streets held in Verona annually since 2003.

- Since 2005, collaboration with the Veneto Region and Coldiretti for the realization of an educational course on TSG.
- Inauguration, in 2007, of the first research centre in Italy dedicated to TSG (Casa Colombare in Verona) that has a library and collections of videos, photographs and TSG tools.
- The draft, on 17 February 2008, of the first manifesto in Italy that defines and values traditional game communities according to the guidelines of UNESCO on ICH.
- Relationships with municipalities, universities, schools and other organizations in order to introduce TSG in educational programs and public activities.



Presentation of the Verona Declaration on the podium of the festival

- On 20 September 2015, during the Tocatì Festival, the Verona Declaration was launched – a recommendation to introduce traditional and autochthonous sports and games and the values they convey as ICH in the school programs. This Manifesto was signed by several international organizations.
- Participation and organization of several national and international conferences.
- For the 2015 Tocatì festival, AGA has obtained the ISO 2021 certificate for sustainable events. It certifies AGA's commitment to an economic, environmental and social planning and realization of the event.

Association Européenne des Jeux et Sports Traditionnels

An Europe-wide organization

AEJeST - El Fuerte

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España

info@jugaje.com

<http://jugaje.com/wp/>

The AEJeST is a European platform registered as an international NGO in France. It was established in April 2001 during an international festival, where 37 organizations from 18 European regions were present. Its establishment was the result of about 12 years of cooperation within an existing European network.

It comprises sports or cultural federations, associations, educational institutions or companies whose aim is the management, the promotion and the guardianship of traditional games and sports in Europe. It has three colleges: the University network, the Federations and Confederations network and the Association network (museums, associations, organizers of learning courses).

AEJeST has three main functions:

A) Of a confederation whose goal is to unite human means from different horizons in order to share ideas, experiences, projects (festivals, etc.), works, material, etc.

B) Of a movement of the civil society that carries a project of society where the recognized qualities of TSG are valorised, with the institutional modifications in order to develop them (all elements of the social health, the sustainable development of the planet, etc.).

C) A 'Think Tank' or laboratory of ideas, whose role is to think about the problems of our societies and to propose some solutions (from symposia, books, seminars) on social politics questions, therefore bound to the economic and technological domains, etc.

Some of the practical tasks of AEJeST are:

- to represent traditional sports and games in general,
- to support members by an information network;
- to support the setting up of other national or regional associations;
- to support the setting up of international meeting and conferences;
- to support the research on TSG and their integration in school programs
- to support the publishing of books or education tools;
- to support any initiative which improves the quality of life (social health)

More on https://maderadeser.com/archivo/2016/revista_jugaje_16.pdf

In 2017, more than 80 European organizations have been members, from 16 countries, representing several hundred thousand regular players and thousand of clubs or associations.

In 2009 the AEJeST participated to create a world NGO in the field of traditional sports and games, the ITSGA, International Traditional Sports and Games Association. The members of ITSGA are continental or sub-continental organizations (more on the web site jugaje).

AEJeST has organized, in cooperation with members, gatherings, festivals, seminars, congresses, symposiums, project of researches, cultural exchanges, at the level of European regions, at the national level or at the international one.

- 23 international festivals in 7 different European countries (Belgium, France, Hungary, Italy, Portugal, Spain, Ireland);
- 18 international seminars in 11 European different countries (Belgium, Croatia, France, Germany, Hungary, Italy, Lithuania, Netherlands, U.K., Romania, Spain);
- 33 international symposia and conferences (Belgium, France, Spain, Italy, Portugal, Romania, Algeria, Tunisia, Mexico, China, Philippines, India, Russia, etc.).

Federatia Romana de Oina

Romania

FRO

Aleea Magnoliei Nr 2 Bl. L4 Ap.110

900408 Constanta - Romania

froina@froina.ro

www.froina.ro

The Romanian Oina Federation (FRO) was founded in 1932 and became a private legal person of public utility in 2002 after a reorganization ordered by Law of physical education and sport. Its members are sport clubs and county associations which are recognized by law.

The main objectives of FRO are:

- a) to develop and promote the practice of Oina in Romania and abroad,
- b) to integrate and develop Oina, being a native game, in the school system of Romania,
- c) to support all native sports in Romania for their recognition and development in school programs.

To fulfil its purpose and objectives, FRO exercises the usual responsibilities of a national federation:

- to elaborate a national –strategy for the development of the game and to control its application,
- to develop and adopt regulations for Oina activities in general,
- to establish the competition calendar and supervise the events,
- to organize and coordinate the formation of referees and coaches,
- to collaborate with ministries in order to incorporate the game of Oina into school programs,
- to launch activities with an international focus to promote Oina abroad, especially with the National Oina Federation of Moldova.

One of the main projects of FRO was the creation of a national umbrella organization for TSG that would encourage and coordinate the activities of promoters and players of various native games. This goal was achieved in 2017 with the establishment of the Romanian Association of TSG (ARJST).

Federación de Lucha Leonesa

Spain

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<http://luchaleonesa.es/>

The Leonese Wrestling Federation (FLL) is member of the Spanish federation of wrestling and associated disciplines (FELODA). In Castilla y León, it governs the competitions and other activities in Lucha Leonesa (Leonese wrestling) and in other wrestling styles which are under the umbrella of the Spanish Wrestling Federation.

FLL organizes various competitions in Lucha Leonesa: “Liga por equipos” (a team competition), “Liga de Verano” (summer season league), “Trofeo de la Regularidad” and several other cups such as “Campeón de Campeones”, “Montaña Ribera” and the “Province Trophy” set up in 1931 – one of the oldest trophies in Spanish sports.

Being a regional federation, FLL controls the Centre of Formation for Lucha Leonesa and other styles of wrestling and at local level, it works

together with municipal institutions (schools, etc.). To the main focus of FLL belong also studies on traditional wrestling, publications of books and educational materials and the promotion of Lucha Leonesa as cultural heritage.

Lucha Leonesa is recognized since the creation of the Spanish wrestling federation in 1932. In 1996, FLL became a member of FILC, the International Federation of Celtic Wrestling, and since then it participates regularly in FILC competitions and championships. In 2007, FLL established relationship also with the International Belt Wrestling Association.

Institute of Ethnology and Folklore Studies with Ethnographic Museum

Bulgaria

IEFEM

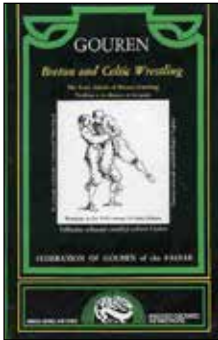
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1110 Sofia – Bulgaria

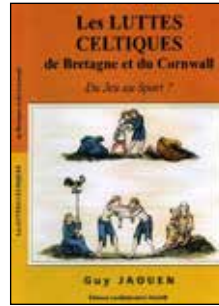
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The Institute was established in 1947 as a unit of the Bulgarian Academy of Sciences. It carries out research, teaching, expert and applied activities in the fields of ethnology, folklore, ethnomusicology, museology and cultural heritage. The academic activities have a wide thematic, temporal and spatial scope. They are focused both on historical “traditional folk culture” and socialist everyday culture and on present-day sociocultural processes, including the processes of revival of traditions and production of cultural heritage. Among the numerous fields of research and topics of interest covered by the institute are: rural culture, urban culture, youth culture, traditional economic activities and crafts, feasts and rituals, religion, culture of memory, narration, music, dance, folk art, migration, cultural identities, interethnic relations, kinship, social networks, political culture, etc. The National Ethnographic Museum is incorporated into the institute. There is a special unit that provides expertise and teaching in matters intangible cultural heritage.

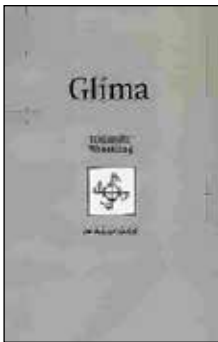
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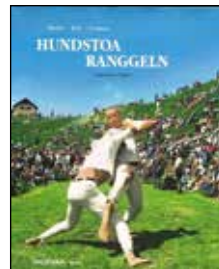
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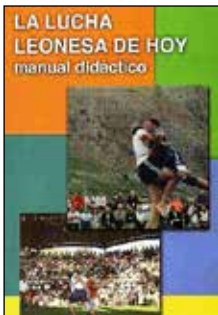
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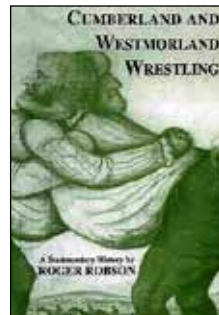
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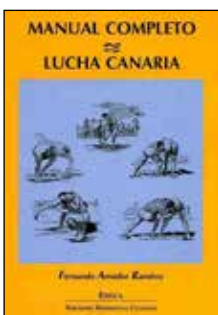
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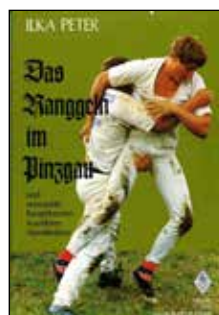
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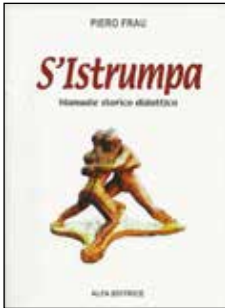


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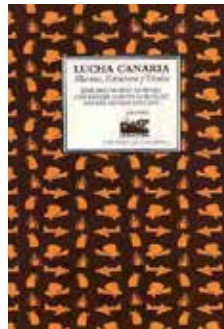
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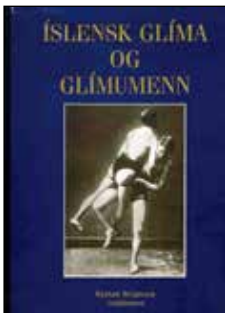
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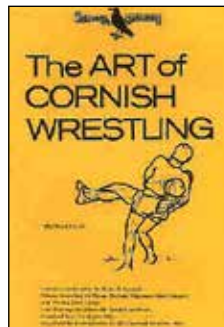
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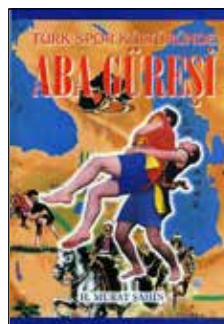
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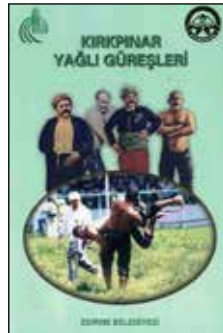
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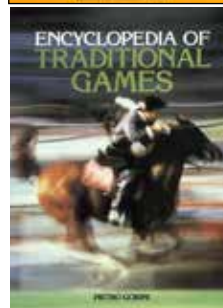
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