

Traditional Games Body and Movement

Palumbo C.¹, Ambretti A.¹ and Elias Kourkoutas²

1. Department of Human, Philosophical and Educational Sciences, University of Salerno, Fisciano Salerno 84084, Italy

2. Department of Primary Education, University of Crete, Greece

Abstract: In the contemporary age traditional games could be a way to debate and establish a comparison of knowledge carriers to communicate methodologies of good practices adopted and experiences in the use in the protection, conservation and safeguarding of cultural heritage. Different intellectual approaches(1,2,3)defined traditional games are an expression of a country's cultural background, beliefs and passions as well as reflect the living conditions at the time of their creation. Traditional games seem to have developed similarly through the ages in various parts of Europe even though these were distant from each other. Traditional children's games could be goal of project to incorporate elements of traditional children's (outdoor) games in the design of an intelligent, interactive playground.

Key words: Traditional games, culture, body and movement.

1. Introduction

The word game means different things to different people. The game satisfies the biological and psychological needs of children and contributes to their mental, emotional, social and moral development.

Different roles in the games, although the product of a child's fantasy, allow the child to gain personal experience of good and bad, about what is positive and what is not in behavior.

Games are an important form of entertainment for children and adults, through which children organize

independently and they have important educational significance. They are a powerful tool for education because through games children acquire knowledge, enrich their experience, and develop skills and habits [1].

According to Parlebas the motor behavior comprehends people both in an individual and global way, in their motor-physical, emotional affective, cognitive, socio-relational and expressive aspects.

An important pre-supposition of an effective pedagogy of play suggests that early years practitioners can use their knowledge of the processes and content of children's play to create content-rich environments that provide a wide range of play possibilities, which promote learning and development, are challenging, engender a feeling of security and wellbeing, and build a sense of community [2-4].

Huizinga in "Homo Ludens" (1937), maintained that "play is the greatness given to culture, existing before the culture itself, interwoven in human living from the very beginning up to individual experiencing it by each of us, even the research" [5]. For Huizinga the play is the source of culture as a cultural act which served as a foundation for great civilizations. Similarly to Huizinga, Parlebas and Lavega claimed that play has

Corresponding author: Palumbo Carmen, Ph.D., professor, research field: body and movement in educational motor contexts. She edits introduction, objective part, method and discussion end conclusion.

Corresponding co-author: Ambretti Antinea, Ph.D., research field: traditional games and praxeology in educational motor context. She edits An interactive playground based on traditional children's play and movement.

Corresponding scientific coordinator: He is Ordinary Professor of Psychology & Special Education in the Department of Primary Education, University of Crete, Greece. He is also the Head of the Interfaculty Post-Graduate Program in Special Education. He has obtained his PhD in Psychology from the University of Liege, Belgium. His research interests focus on issues of parental and interpersonal acceptance-rejection, as well as of social-school inclusion of children.

not only a biological or psychological aspect but it should be seen as a cultural act which served as a foundation for great civilizations. Many studies have emphasized the deep relationship that links the traditional games and culture. Some authors such as Bruner [6] and Montessori [7], have claimed the importance of the relationship between the integration of cultural inputs and motor actions has given rise to large number of researches that have demonstrated how it is a necessary function not only for good academic performance but also for a proper development of the organizational thinking. This means that games act as a kind of society in miniature and provide the skilled teacher with an ideal opportunity to intervene in a unitary way with the person as a whole; as such, students become the centre of attention and interest of the educational process [8].

Since early childhood, children enjoy playing a wide variety of games. It is clear that learn a great deal from the board games, card games, puzzles, and other types of games that I played as a child. In recent years, a number of educators and educational researchers have come to realize that games can be an important component of both informal and formal education. Among the several games recognised by the international scientific community, the traditional games represents expressive forms, processes, and behaviours that we customarily learn, teach and utilize or display during face-to-face interactions and judge to be traditional. They are based on known precedents or models, and because they serve as evidence of continuities and consistencies through time and space in human knowledge, thought, belief, and feeling [10].

This means that games act as a kind of society in miniature and provide the skilled teacher with an ideal opportunity to intervene in a unitary way with the person as a whole; as such, students become the centre of attention and interest of the educational process.

1.1 Objective

The aim of research project was to verify, that

teaching methods of traditional games are original access to knowledge. It highlighted the importance of an use of traditional games in the nursery and primary school that is required to bring out potentialities and plurality of limits of each pupil, which are essential for effective customized teaching planning of educational activities.

The theoretical framework is to define the educational aspects of traditional games.

1.2 Method

an interdisciplinary epistemological reflection and tracing a path of research.

This perspective has required to examine, by historical-comparative-descriptive and theoretical approaches, educational function of the different kind of games and their educational potential to facilitate access to knowledge.

2. An interactive Playground based on traditional children's play and Movement

In Italy, the curriculum of nursery and primary school is based on the planning of different experiences that are mainly physical-recreational and which allow the natural observation of the level of potential development of skills and competencies, methods to integrate the direct communication from the teacher and the use of different kind of games.

According to Italian Ministry Education play game and movement represents a first and effective form of education for pupils that like all active methods, captures the children's needs, their interest in achieving goals, as leverage for activity [11], encouraging the acquisition of essential prerequisites for gradually gaining access to more mature forms of cognitive and social and physiological skills.

For Lavega the efforts regarding physical education teaching should be focused on the improvement of the motor behaviors and make them efficient in a practical and contextualized way.

The "body function" and the "body experience", as

pedagogical concepts have been endorsed, within the new epistemological perspectives, a totally new sense for the child, his/her environment and his/her education. It became a live vehicle that can allow access to knowledge and social interpersonal experience; something that can generate “feelings/emotions, critical thinking and knowledge, as well as forms of attachment and communication” with the external world. It is now seen as an indispensable aspect of pre-school education and human development. For many school psychologists, special educators and classroom teachers is regarded in the center of the child psychosocial development, as a social subject that can reinforce the development of communication skills and abilities to connect with his/her peers and classrooms teachers or express his/her inner world with more genuine means [12].

According to Parlebas traditional games offer a much more uneven scenario. In many cases, players may be required to change team, and their opponents suddenly become their teammates (unstable network); sometimes, a given player is potentially a partner and an adversary at the same time, (ambivalent network). This relational inconsistency culminates in the paradox game, full of coalitions and counter coalitions, as contradictory as provisional. Instead of being closely subjected to the logic of a team, often the player is free to make his motor decisions, and may not have to answer to anybody. This total autonomy of the participant in a collective game, unknown in the sport, is only found in some traditional games [13].

In order to design our interactive playground using elements of traditional children’s play, it need to draw from related work in interaction design, it introduce the idea of Gamespace in playgrounds based on an analysis of many types of traditional playground play: Gamespace, social interaction, and physical activity .

Particular attention should be attributed to the natural needs for play, movement, expression, intimacy and sociability of the pupils which in this sense act as elements that guide the educational activity.

Traditional games are an expression of a country’s cultural background, beliefs and passions as well as reflect the living conditions at the time of their creation. They are based on very accessible physical components found across countries both in rural and urban areas.

They are configured as one of the possible work paths to organize activities and experiences designed to promote skills. based on the significance of different experience to facilitate the organization of a system of relations that has put in communication the cognitive style of each individual pupil, the structure of knowledge to be acquired and all the operations necessary to the incorporation of intellectual and motor learning content in the knowledge structure of each student. : Players are engaged in creative learning that engages and re-engages them in games that evolve as they evolve, since an ecologically minded TG(traditional games)teacher becomes a teacher focused on capturing emergent learning, supporting it with “a cognizing moment, and fostering subsequent iterations of that learning back into a new game structure [14].

3. Discussion and Conclusion

The “body” as a concept and as “physical structure” of the child functioning, within the traditional educational settings, has been seen, for long, as something that must be regulated, controlled, disciplined, and subject to the service of pure cognitive knowledge. The primary dominance of knowledge as a concrete controllable and cognitive material (of scientific or social value) has been for long at the center of our western educational systems and pedagogical principles, and still is, in a certain degree, in various countries. Since some decades, “critical reflective thinking” and “inclusive education” models have shaken the old pedagogical values and transformed the core of education/special education approach leading to a different conceptualization of the body and knowledge. The “body” as a source of emotional

activity became a live entity that should be promoted and valued within inclusive educational curricula and school activities, alongside with the new forms of producing knowledge, teaching and connecting with students

Awareness of non-generalizability of the findings, however, led to the conclusion that there is no definitive best teaching method that would give positive and consistent results in different learning contexts, with any student or teacher, but you should consider alternative methodological in the design of training interventions that take into account the potential of traditional games and creative movement in access to knowledge.

Children can be changed in the way they see themselves or other people when they get involved in activities that help them develop skills related to the body; body activities that can have a significant social value or meaning for the child as well as for the other (the teacher, the classroom, the peers, the parents, etc.).

The need to consider the different cognitive and learning styles in the school population requires changes not only materials but also the teaching methods in order to broaden the spectrum of access to knowledge especially in the presence of students stranger.

This allows us to broaden the range of choice on the part of teachers and adopt alternative methodological variability and flexibility that it can be assumed with a fair degree of certainty that can be effective teaching tools in the design of training routes for each student.

For many school psychologists, special educators and classroom teachers regarded in the center of the child psychosocial development, as a social subject that can reinforce the development of communication skills and abilities to connect with his/her peers and classrooms teachers or express his/her inner world with more genuine means. Therefore, the “body” is not any more seen as something “dangerous” that is dissociated from the child global intellectual or social-emotional activity, something that must be disciplined,

controllable that has to obey to a certain ethic or set of rules resulted from authoritarian social-educational models. In contrast, it is now considered a “space” of liberation of the mind and spirit, a place and process that may generate dynamic actions and transactions with high pedagogical and social value. The inclusive education and contemporary school psychology does not yet consider the body within a functionalist perspective, a mechanistic engine beyond social-emotional experiences; it is rather seen as a source of productivity that is linked to various psychological processes with an additional interpersonal value or use (see for instance how the body image in adolescence is experienced as an extension of the self-image/self-representation and identity) and site of joy and satisfaction.

The discussion carried out, contribution to educational research oriented to the identification of possible strategies for more effective teaching in response to emerging issues and questions of who is constantly engaged in the educational contest, not pretending to indicate universal and therefore unique methodologies, but suggesting through empirical evidence, and the significance of the results supported by a specific theory of reference, training routes linked to the objectives and content to offer. According to De Vroede and Renson [11]: we should also safeguard the rich ludo-diversity of our play heritage. The importance of keeping our games alive and highly diversified, instead of narrowing them down to a small number of strictly codified modern sports, may—culturally speaking—be as important as keeping our ecosystem diversified.

The teacher is, of course, complicit in this process, as the architect of the learning structure and as the “curator” of the experience.

Traditional game is an authentic school of social values and cultural learning. This means that games act as a kind of society in miniature and provide the skilled teacher with an ideal opportunity to intervene in a unitary way with the person as a whole; as such,

students become the centre of attention and interest of the educational process [14].

References

- [1] Lumen International Conference Logos Universality Mentality Education Novelty (LUMEN). 2013. Role of the Game in the Development of Preschool Child. Sonja Petrovskaa, Despina Sivevskaa, Oliver Cackova.
- [2] Bruce, T. 1987. *Early Childhood Education* London: Hodder and Stoughton.
- [3] Hendricks, B. 2001. *Designing for Play*. Aldershot, Ashgate.
- [4] Rinaldi. 1998. "The Space of Childhood." In *Children, Spaces, Relations: Metaproject for an Environment for Young Children*, edited by Ceppi, G., and Zini, M. Reggio Emilia: Reggio Children and Comune di Reggio Emilia, 114-20.
- [5] Huizinga, J. 2002. *Homo ludens*. Torino: Einaudi.
- [6] Bruner, J. 2006. *La cultura dell'educazione*. Milano: Feltrinelli.
- [7] Montessori, M. 2001. *Educare alla libertà e introduzione alla pedagogia*. Milano: Garzanti.
- [8] Parlebas, P. 1999. *Juegos, deportes y sociedades. Léxico de praxiología motriz*. Barcelona: Paidotribo.
- [9] Robert, A. G., and Michael, O. J. 1995. *Folkloristics: An Introduction*. Bloomington Indiana: Indiana University Press.
- [10] Hopper, T., Butler, J., and Storey, B., eds. 2009. *TGFU | Simply Good Pedagogy: Understanding a Complex Challenge*. Ottawa, ONT. PHE-Canada.
- [11] De Vroede, E., and Renson, R. 2005. "Traditional games in Flanders: State of the Art." In *Games and Society in Europe*, edited by Lavega. Barcelona: European Traditional Games and Sports Association.
- [12] Kourkoutas, E. 2018. *The Body in the Traditional and Contemporary Psycho-educational Perspective*. In C. Palumbo (2018). *Il corpo inclusivo. Educazione, espressività e movimento*. Napoli: SES S.r.l.
- [13] Butler Canadian Journal of Education, Canadian Society for the Study of Education / Société canadienne pour l'étude de l'éducation p. 95.
- [14] Parlebas, P. 2010. "Articulations of Motor Praxiology with the Critical-Emancipatory Approach." *Movimiento Porto Alegre* 16 (1): 131-48.
- [15] Parlebas, P. 1999. *Juegos, deportes y sociedades. Léxico de praxiología motriz*. Barcelona: Paidotribo.
- [16] Lavega Burgues Pere. 1996. El juego popular/tradicional y su lógica externa. Aproximación al conocimiento de su interacción con el entorno. Conferencia del *Ier. Congreso Internacional de Luchas y Juegos Tradicionales*. Puerto del Rosario-Fuenteventura, España.