

Bulletin

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No 67, October 2014

Feature:

Traditional Physical Cultures, Sport and Games

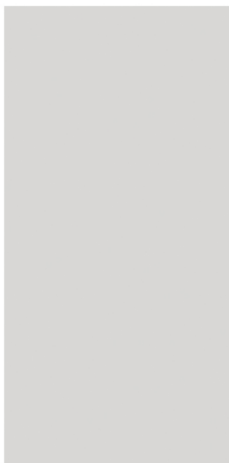


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PUBLISHER'S STATEMENT

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The Journal of the International Council of Sport Science and Physical Education (ICSSPE) is published twice a year. Its goal is to provide a forum for ICSSPE members and other contributors to share news and experiences, raise issues for discussion, develop international and external links and promote events. The featured articles and other contents are monitored by the ICSSPE Executive Office and the Editorial Board, with the aim of allowing for free and balanced dissemination of information consistent with ICSSPE's aims and objectives. The views expressed within this publication are not necessarily those held by ICSSPE unless otherwise stated.

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FOREWORD

Editorial

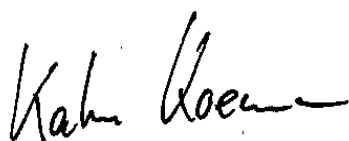
Katrin Koenen

Welcome to issue number 67 of the ICSSPE Bulletin, where we are delighted to present an exciting and comprehensive feature on *Traditional Sports and Games*. With contributions from many different perspectives, such as “Traditional Sports and Games as a Means for Integration of People with Disabilities” by Ursula Barrett; “Developing a Culturally-Based Sports for All Program for the Indigenous Peoples of Mindanao” by Henry C. Daut; “The Indian Heritage of Traditional Sports and Games” by S.H. Deshpande; or UNESCO’s Institutional Approach for the Preservation and Development of Traditional Sports and Games, the collection will give you an excellent international insight into the topic. Thank you very much to Wolfgang Baumann, Secretary General of The Association for International Sport for All (TAFISA), for his much appreciated assistance in collecting and editing these articles and giving us such an impressive overview.

Our current issues section offers two exciting articles, one on “Relationships between Athletic Identity and Sport Commitment linked to Sport Involvement” by Goichi Hagiwara and Hirohisa Isogai, and a book review of the book “Progress in Neurological Surgery: Concussion” written by Frank Conidi. It also contains an overview on ICSSPE’s activities and events since the last Bulletin was published in May 2014.

Please remember while you are reading about the latest ICSSPE activities or member conferences to also keep us up to date with your events by using our online conference announcement form or by sending information and articles directly via e-mail to us.

I hope you enjoy this edition,



Katrin Koenen
Director Scientific Affairs

President's Message

Uri Schaefer



Along with its role in sharing and disseminating news, ICSSPE's Bulletin aims to act as a stimulus for discussion, collaboration and learning about issues that are likely to be of interest to its uniquely diverse international membership. Recent editions have focused on the Care for Mild Traumatic Brain Injury in Sport, Sport Law, Anti-Doping, and Physical Literacy, and have gathered together a wide range of perspectives from policy makers, practitioners, scientists and other stakeholders in the world of sport. This issue is no different. The Special Feature is concerned with Traditional Sports and Games. This is a topic of perennial interest, and we hope that readers of this Bulletin will be inspired to continue the conversation, with the articles' authors, and with colleagues and friends. We also hope that they will reflect on their own interests, and whether they might have a suitable subject for a future Bulletin. If you have an idea, please do contact the ICSSPE Office!

In addition to this fascinating collection of articles in the Special Feature section, readers will find other information about sport, physical activity and physical education around the world, including upcoming conferences and meetings.

One of the most exciting, and certainly the most diverse, events is the next International Convention on Science, Education and Medicine in Sport (ICSEMIS). As you may know, ICSEMIS is a collaborative event, organised jointly by the International Paralympic Committee, the International Federation of Sports Medicine, and ICSSPE. ICSEMIS is the highlight of the sports conference calendar.

We are delighted to give you early notice that ICSEMIS 2016 will take place in August 2016, in Brazil. Following a process of competitive tendering and discussion Sao Paulo was selected as the host city for this unique event, and there is no doubt that it promises to be of great interest to sport and exercise scientists, physical education experts, and many others involved in the Sport's world across the globe, and in South America in particular. Further details, include dates, will be circulated shortly, and we strongly encourage everyone involved to consider this a priority during the Olympic year.

Of course, ICSEMIS is not the only important meeting with which ICSSPE has been centrally involved. Representatives take part in a very wide range of events throughout the year, and the ICSSPE Office continue to lead new and exciting ventures on behalf of the membership. The most recent development has been an international symposium called "Move and Improve? - Physical Activity and Academic Performance", which took place between 25th and 27th September in Berlin. The event brought together a selection of world-class experts from science, education, business and politics to discuss aspects of neuroscientific research that might help enhance the value of physical activity in educational and academic contexts. Speakers from five countries, and participants from many more, discussed the 'state of the science' of exercise neuroscience, and the ways in which it can inform the design programmes and the content of

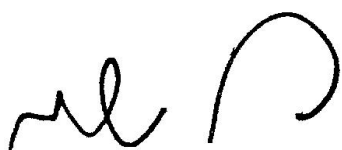
policies. In typical ICSSPE fashion, a large part of the symposium also considered opportunities for collaboration and co-operation across scientific disciplines and geographical regions.

The latest ICSSPE event was the 7th interactive seminar “Communities and Crisis – Inclusive Development through Sport”, which took place between 22 and 28 October 2014, in Rheinsberg, Germany. Since its first appearance in 2007, over 350 men and women from all over the world have benefitted from unique insights into the usage of sport for inclusive community building, crisis management and social development. And from 14 to 16 November 2014, ICSSPE will be jointly host the 4th international seminar “Paths to Success – Inspiring Future Leaders” with the German Olympic Sports Confederation (DOSB), and Freie Universität Berlin. This seminar aims to provide young men and women interested in a career in the sports sector with valuable skills and knowledge, so as to enable them to become future leaders in international sports organisations and institutions. The focus of the seminar will be on conveying project management, communication skills and leadership tools.

Finally, ICSSPE and a number of its member organisations actively participated in the revision process of the UNESCO International Charter for Sport and Physical Education. This is an on-going process that will continue into 2015. The Charter is a key document informing international and national policymakers, and the revision of the original 1978 version is likely to be of great interest to our readers of the Bulletin. Further information about this uniquely significant development will be shared when it becomes available.

To our Physical Education and Academic members may I take this opportunity to wish each and every one of you a successful year.

You will notice that I am writing this Message in place of our President, Professor Dr Margaret Talbot. Unfortunately her health status means that Margaret is not able to fulfil this role. I am sure you will join me in passing on our love and best wishes to her, and in acknowledging her extraordinary contribution throughout the years to the worlds of sport, physical activity and physical education.



Uri Schaefer
Acting President ICSSPE

Welcome New Members

ICSSPE welcomes the following new members:

D107-1

Lebanese American University

D160-2

University of Vienna, Institute of Sport Science

FEATURE:

Traditional Physical Cultures, Sport and Games

Introduction

Wolfgang Baumann

This Bulletin has a key theme that extends to the heart of Sport: Traditional Sports and Games (TSG). The rise of the international sports movement in the 20th century has caused TSG to lag behind or even disappear. But there is good news; TSG are coming back to life again. This renaissance is due to the significant role TSG can play today as part of our cultural heritage and local identity. This global trend to rediscover, develop and promote TSG is present in many ways: in renewed interest in research and publications; ever-more organizations being established; and in increasing numbers of practical events at the local, regional and international levels. TSG that are alive in the manifold regional cultures of the world obviously have a new chance of survival and of contributing to the quality of life.

There is no question that TSG build national identity and contribute the popular sport culture. Above all TSG are necessary counterparts to the globalized mass culture of today, and as important as music, literature and architecture. TSG give us a platform to celebrate our diversity and regional cultural significance in spite of globalization.

Against this background the rise of TSG also documents that globalization often creates paradoxes. This implies that globalization, on the one hand, has led to a universal global culture in sports as it is reflected by for example the Football World Cup and Olympic Games with its high degree of standardization and exclusivity. But on the other hand, globalization strengthens traditional culture as a counterbalance illustrated by the renewed interest in the development of TSG. In other words, globalization provokes standardization and differentiation in sports at the same time. This is an example of sociocultural paradox of globalization, which has the most direct impact on individuals. It appears that the re-appearance of TSG is a sign for the “survival of the specific” and a chance to enjoy diversity in spite of globalization.

What qualifies TSG as a popular Sport for All is the principle of inclusion, applied to a wide range of potential activities. Any TSG that is not physically harmful and does not require superior qualification or economic wealth can be a Sport for All of today.

Even ethnologists hoping to conserve the purity of TSG will admit that, with rediscovered TSG and modern sports - both in competitive and non-competitive in form – a sociocultural experiment is under way, with interesting consequences for both. The cultural width of sport is extended way beyond of what was seen as sport just one generation ago. The interchange of the games of the past with the sport of today can extend well beyond a loss of cultural context to a chance for a creative interaction.

One decisive question stays, though: can TSG keep their significance as a counterweight to globalization when they are played beyond their home regions? And are they then still authentic?

Traditional sports, when they are stripped of their sociocultural context and integrated into educative or recreational concepts, do lose essential parts of their authenticity. They keep the name and the main kinetic qualities and – as in the case of some martial arts – make efforts to conserve ethical meanings. But they are played in a different time, on different grounds, often with different equipment and played by people of a differing socialization and enculturation.

This brings me to a last remark: could it be that the acceptance of globalization is the prize for survival of TSG? My answer is yes but there is still a need to further work in this context!

The international organization TAFISA made a decisive step when it brought TSG from all corners of the world to the first World Festival in Bonn, Germany in 1992, under UNESCO patronage. This Festival allowed the globalization of the regional character of the traditional games. The next TAFISA World Sport for All Games will take place in Jakarta, Indonesia in 2016.

Finally, we are grateful that prominent experts in this field from all over the world have accepted our request to contribute to this Bulletin. The outcome is a colourful and exciting mixture of various perspectives on how TSG can be seen through the eyes of academics, practitioners and institutions that have identified TSG as a tool to enrich the face of today's sports. As you will see, this volume will reflect this new movement in many ways and from various angles. We hope you enjoy reading about the tradition, culture, history and joy of TSG.

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Traditional Sports and Games as a Means for Integration of People with Disabilities

Ursula Barrett

Abstract

Having opportunities to participate in sport and physical activity is a basic right of all, including the estimated 15% of the world population living with a disability (World Health Organisation, 2011). This article will explore the inclusion spectrum (Black and Stevenson, 2011), and how and why many traditional sports and games may be more suitable to integration along points of this spectrum compared to modern sports. It also explores the current barriers to integration of persons with disabilities and makes some suggestions on how these can be reduced through the delivery of traditional sports and games.

Introduction

Societal perceptions and treatment of people with disabilities were historically very negative with reports from early societies of termination of life and insulting stereotypes in literature (Reid, 2003). It is not surprising that the integration of people with disabilities into sport and recreational games mirrored the practice and attitudes of society at the time and that the movement towards acceptance and inclusion into these domains followed societal shifts in attitude and realisation of equality rights.

As many sports represent physical and tactical prowess, individuals with physical and intellectual impairments have been excluded from participation both recreationally and competitively as it was widely believed that their participation was not possible (DePauw and Gavron, 2005). While participation opportunities for people with disabilities in modern sports have been steadily increasing in recent times many are in separate sports movements such as the Paralympics, Special Olympics, Deaflympics and other disability sports structures. So while the policy and practice governing education and other services has seen dramatic shifts away from segregated services and facilities, many national and international sports structures retain separate identities and structures. The resulting limited exposure to inclusive activities may contribute to modern sports and games remaining largely separate for people with and without disabilities even at community level.

Article 30, part 5 of the United Nations Convention on the rights of persons with disabilities (2006) highlights the need for opportunities for people with disabilities to participate in both mainstream and disability specific sporting and recreational activities. Member states therefore should be seeking to develop a variety of opportunities ranging from segregated to fully inclusive.

Modern Sports

Many modern sports have their origins in traditional sports which have been developed, regulated and adopted far beyond their country of origin. Early forms of Golf can be traced back as early as 100BC to the Roman game of paganica, in which participants used a bent stick to hit a stuffed leather ball while games similar to golf – called *chuíw án* – appeared around the turn of the 1st century in China. The origin of the modern game is usually traced to Scotland in the 15th century (International Golf Federation). The exclusion of certain classes, races and the female gender from the sport met with much resistance over the centuries resulting in changes in practice over time and the relatively recent emergence of golfers with disabilities. On first appearance, the fact that golf is generally played using a handicap system means that it attempts to create a fair competition for players of different abilities. A number of national golf associations have adopted the R&A modified rules of golf for golfers with disabilities (R&A Rules Limited and the United States Golf Association, 2012) which provides modifications for five disability groups: blind golfers, amputee golfers, golfers requiring canes or crutches, golfers requiring wheelchairs and golfers with intellectual disabilities. Advances in adaptive technology and changes in golf course design make golf more accessible for people with a variety of impairments and promotional programmes in the United States such as GAIN (Golf: Accessible and Inclusive Networks) all attempt to increase the participation of people with disabilities in the sport (Parziale, 2014). However as recent as 2001, the Supreme Court had to force the PGA (Professional Golf Association) TOUR to allow a PGA golfer to use a motorised golf cart. Despite advances in the rules and the environment of many golf clubs one study reported that 35% of people with disabilities would like to play but were not participating in the sport (Skulski, 2003). This indicates that more needs to be done to encourage and facilitate people with disabilities to participate in golf to reduce remaining personal or social barriers that might exist.

The origins of the modern game of football (or soccer as it is termed in some countries) can be traced to parts of the United States, China, Greece and Rome over 2,000 years ago (Witzig, 2006). While the exact rules of these games are unknown the modern version of the game is strictly governed and very popular across the world. There is currently an estimated 265 million people playing football (Federation Internationale de Football, 2007). Within the game there is a variety of disability football opportunities such as powerchair, amputee, cerebral palsy, Special Olympics, Deaf and blind football. Competitive football like many other adapted sports is almost exclusively segregated and arguably it should be. In local communities where the game is played for skill development, local competition and for recreational purposes, integration and inclusion are more easily achievable. In Ireland, the Football Association has developed a network of 29 Football for All Clubs to provide integration opportunities for children with disabilities in local clubs. This initiative is a further example of modern sports making serious efforts to include people with disabilities and shows that modern mainstream sports and games have the capacity to be modified and adapted to include players with disabilities.

Reverse integration is an integration model where the majority of participants have disabilities and the minority do not. This approach has been used for logistical (to ensure enough players on teams), and social reasons as well as the purpose of developing positive self identity (Hutzler, Chacham-Guber and Reiter, 2013). This concept was adopted by Special Olympics in the 1980s in an attempt to address their segregation status, when they introduced “unified sports”. While unified sports are limited mainly to higher ability athletes its success has been proven in many countries. One of the most significant indicators of success of this programme has been found to be the commitment and attitude of the organisation's leadership. (Special Olympics, 2003). Other disability sports such as goalball or wheelchair sports have

attracted players without the impairments usually required for classification to play the sport at competitive level. Evidence of this is seen where students without disabilities have chosen to study disability sports as their option for Physical Education in the British General Certificate of Secondary Education Examinations.

Traditional Sports and Games

Robert Crego (2003) compared modern sports to traditional African sports noting that the former tend to have a set of rules written down and enforced and that they are results-orientated rather than process-oriented whereas the later tended to be more process oriented, meaning that the activity itself is more important than the end result and they were also more significant for the collective rather than the individual.

The development of many traditional sports was based on productive activities such as developing hunting or defensive skills however others were developed for entertainment and social reasons rather than elite competition (Bouverat and Chevalley, 2005). Games and activities developed in small communities would probably have had limited rules and would need to have catered for a variety of abilities simply due to limitations in homogeneity in the population. This resulted in sports and games which were designed with diversity as a fundamental ingredient. Since many traditional games have their origins in smaller communities perhaps this is also where their future lies as the development of competitive pathways while suitable for some is not the desire of many who chose to participate for other reasons or who will drop out if they don't feel worthy and competent (Weinburg and Gould, 2011). Interestingly in modern times where groups of young people have been required to design their own games the results are also the creation of games where the focus is on games that are playable, inclusive and provide balance between offence and defence (Casey, Hastie & Rovegno, 2011).

The Inclusion Structural Model

The Inclusion Structural Model developed by Ken Black and Pam Stevenson (2011) details a range of integration approaches in the delivery of activities. This model offers five methods of delivery for inclusion: Open Activity; Modified activity; parallel activity; disability sports activity and separate activity. Ideally a range of activities from the various areas of the spectrum should be available for people with disabilities. If modern sports and games dominate it might limit the possibilities for open and modified activities in particular. This can be due in part to a focus on competition rather than cooperation but also due to the difficulty with movement away from a singular identity for that sport which is governed with strict rules and regulations. Both traditional and modern sports and games will now be identified in each of the areas of the inclusion spectrum.

Open activities: These activities are designed so that everyone can take part at their own level and complements individual differences (Australian Sports Commission, 2005). An example of this type of activity is Aboriginal Infinity Marbles. In this activity two players try to hit the other person's cluster of marbles. The person initially successful adds to marble to their cluster increasing their cluster size making it easier to hit while the other players cluster becomes more difficult. The very design of the game making the challenge appropriate to each player's ability (Indigenous People's Steering Committee).

Modified Activities: This approach aims to modify elements of the game so that everyone performs the activity together. There are a number of models demonstrating how activities can be modified. The

Australian Sports Commission's TREE principle, UK Sport STEP framework or the TETER model proposed by Flanagan et al (2009) all point to elements of activities which can be changed in some way to make it more appropriate to the group or individuals within the group. The Australian Sports Commission developed resource cards showing adaptations to four traditional indigenous games: Gorri, Buroinjin, Koolchee and Kai and Kolap (Australian Sports Commission, 2006). With minor modifications these activities can easily be used to include all participants. Similar cards have been developed for modern games showing that they too can be easily modified to cater for a range of abilities within a group.

Parallel Activities are an extension of modification but it groups individuals by ability and each group works on a similar theme but with different levels or modifications. This approach can be taken with virtually all types of games if the size of the group allows. Examples could include one group playing seated while another plays while standing and participants access the version most suited to their abilities. One consideration in the parallel approach is that abilities can change dependent upon the activity; for example, someone performing a complex version of a jumping activity may move to a less challenging group if the activity switches to a throwing activity. This model is also being employed in sports competition. An example is the Commonwealth Games which in 2002 integrated a number of Paralympics sports into the programme. Athletes with disabilities compete in separate races which are interspersed with races for athletes without disabilities.

Disability Sports are generally modifications of modern sports for example sitting volleyball, blind football, wheelchair basketball to name but a few. There are also a small number of disability sports with no counterpart in mainstream sports for people without disabilities such as goalball for individuals with vision impairments and boccia for wheelchair athletes. Through the concept of reverse integration all members of a group can participate in these sports.

Separate Activity: This approach emphasises that, on occasions, it may be better for a person to practice sports individually or with only other people with disabilities. For example, it may be more effective to withdraw an individual in order to practice individual physical education and sports competencies to enable successful integration into a game situation with the rest of the group. An example of this might be for a wheelchair user during jumping activities where a throwing activity may be more appropriate. When competing in disability sports currently the majority of international competitions are held separately for a variety of reasons and while there are advocates for integrating movements such as the Olympics and the Paralympics there are equally vocal opponents to this merger.

Modern sports movements have recognised the value of traditional games to reach players of all abilities. This is evidenced in the recent compilation of resources by UK Sport, the British Council and UNICEF as part of the International Inspiration Programme which was part of the vision behind London's bid to host the Olympic and Paralympic Games in 2012. This resource describes, with suggested modifications for inclusion, traditional games from 21 countries worldwide. Many of the games described need only minor adaptations for the integration of people with disabilities. One example is the game titled "Elastic" from Brazil which is played in groups of 2 or 3 making it ideal as a parallel activity on the inclusion spectrum. The players take turns adopting various patterns of jumping over an elastic while the other player/s keep the elastic taut. The difficulty level of the activity can be tailored to the individual abilities of each participant through complexity of jumping patterns and height of the elastic.

Learning from traditional sport and games is not limited to the activities themselves. One common organisational issue is that of picking teams or dividing into groups. There is a wide array of creative

examples across the history of many countries for achieving this is a non-threatening way. Terry Orlick (1982) described an Inuit method based on the time of year players were born, as well as one of the games of chance used by Malaysians where they simultaneously produced a hand either palm up or palm down and then were grouped accordingly. Examples of fair systems for choosing sides also come from the North American Indians where the chief would oversee players selecting slips of coloured paper from a covered basket which indicated their team or alternatively would randomly assign the players' sticks to a pile while blindfolded and then the players joined the team where their stick was located (Indigenous People's Steering Committee).

Barriers to Integration of People with Disabilities

A review of studies examining the perceived barriers and facilitators to participation in physical activity for children with disabilities categorised each under four headings: personal, social, environmental, and policy and programmes. Many of the constructs for both facilitators and barriers under these headings were similar depending on whether the factor was present or absent. These constructs were also similar to studies conducted with children without disabilities (Shields, Synnot and Barr, 2012). Adopting the inclusion spectrum approach to the delivery of activities has the potential to facilitate participation. A number of studies in the above mentioned review cited that better programmes which were sensitive to the needs of people with disabilities, developed social skills, included variety and focussed less on competition. The review also highlighted the need for education on how to adapt and information on inclusive programmes. This would suggest that the development and more importantly the dissemination of traditional games and inclusive sports and games resources coupled with training to physical education teachers and coaches are essential to ensure exposure to a variety of activities suitable for integration on the spectrum. The use in particular of traditional games from a range of cultures introduces activities which a group may not be familiar, broadening the variety of experience. Also the introduction of novel games can level the playing field for individuals as there is not already a mastery of skills within the group. Since physical education in school is recognised as being the most effective means of providing children with the foundation for lifelong participation in physical activity and sport (ICSSPE, 2010) there is certainly a need to target physical education teachers in the roll out of further training and resources.

Conclusion

By selecting the best that modern sport and games and traditional sports and games have to offer there is a greater likelihood of offering a variety of physical activity and social experiences to young people across each of the areas of the Inclusion Spectrum. This will ensure that physical literacy is achieved and that the prospect of lifelong involvement in physical activity is enhanced. Incorporating traditional games offers an opportunity not only for increased variety of skills development and practice but also to develop cultural awareness. The benefits of incorporating traditional sports and games into the variety of games and sports that children are exposed to is therefore not just about integrating children with disabilities it will be of benefit to all children within the group.

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Bridging the Past with the Future: Traditional Sports and Games as a Link between Tradition and Contemporaneity

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Abstract

The aim of this article is to emphasize and acknowledge traditional sports and games (TSG) as an important historical and sociocultural phenomenon. By describing 'the traditional sports and games movement' from its organization to some key ideas, the author shows how local and national heritage of physical culture is important to every society. Within the current process of globalization, people need to be aware of their heritage and identity. Various forms of our own, indigenous physical activity (PA) are part of this identity. In this paper, I would also like to find an answer to the question: in what sporting traditions do we want to initiate our young? Our concerns are historical and pedagogical influences that shaped what we call today physical education (PE) but also cultural and social changes of each society, creating its own ways of contributing to physical culture in a local, but also in a global sense.

I would argue that there is much to learn from the past physical heritage from different part of the world. Moreover, PE is in decline. What needs to be changed is the quality and range of contents. In that sense we should be introducing students to the sporting heritage by including traditional pastimes activities and games in teaching. It may be a fresh and attractive alternative supplementary to already existing sport-model PE implemented at schools.

Introduction

The organization and application of human movement has stoked our interest for centuries. Primarily it served clear survival aims or, as Charles Darwin noted, the fittest survive. So there was not much time for leisure activity when one had to struggle for survival. But gradually, with time, even in primal tribal societies when a certain sense of order and division of duties developed, life became more challenging, demanding new skills be developed early in the process of raising young members of society. Since the more mature and physically fit male members would usually go hunting, the obligation to prepare the next generation relied on those who were left behind – women and the elderly. There was, however, a ritual of initiation which allowed young members to enter the world of the seniors of the society. It was a particular form of a test which posed a series of (usually physical) challenges to prove the courage and strength needed in future role as a food supplier (hunter), defender (warrior) and gene passer (reproducer) (Huizinga, 1955). All of these activities called for enormous strength and endurance with a relatively good level of average speed and good hand-to-eye coordination and on top of these physical skills, the ability to work in a team (as hunting was usually based on a team strategy) was also necessary. So from a very early age all offspring were exposed and encouraged to participate in some simple playful activities based on imitation of real life

actions necessary around the household and during hunting or fishing (depending on the geographical location of a particular tribe). Some have been wrapped up with fable creating; therefore, the first forms of childish educational environment were through improvisation of legends and fairy tales or personification of myths and cults. Reminiscent of these activities can be still seen around the world, hidden behind stories and plays[1] cultivated, reconstructed or re-designed in some forgotten folk/indigenous traditions and rituals. Ancient Greek adventures of Odysseus and the Argonauts, Northern European Elves and Dwarves or Eastern European Baba Jaga all turned into fabulous legends and stories, some of which have been scary whereas some stood for happiness and joy.

All of these examples became origins of some forms of activities based on fables or legends, just as much as the legend of King Arthur and Knights of the Round Table, which some time served as a prime example of English honour, bravery and pride and became an example to follow through the Medieval Knight competitions. In later times, these tournaments turned into a playful activity often undertaken by children, particularly young boys, to prove their courage and superiority over their peers. So, from quite serious rivalry (one may say even a deadly one at times), within few centuries it had turned into a playful childish activity (Bronikowska, 2012).

TSG as an Element of Identity

TSG has had a great history of being an element of identity. On the one hand, many local and ethnic groups and nations have been using TSG to create an oppressive, exclusive identity directed against other nations. The list of conflicts involving TSG is long: the Balkan wars, the conflict between Scotland and England, the Basque quest for independence from Spain, Egypt against Algeria, and Ireland against England just to mention a few. Indeed, in Latin America an international military conflict occurred as a consequence of a football match between Salvador and Honduras, as described by Polish writer and reporter Kapuscinski (2004).

On the other hand, TSG can be, and often is, a positive and creative force bringing fairness, cooperation and cultural exchange, and a valuable platform for better understanding in the process of peace building, especially nowadays. At the Olympic Games, different people from various cultural backgrounds meet each other for a festival of youth and sportsmanship in what is almost literally a “global village”[2] (or at least this is what the games should be, according to Pierre de Coubertin, its modern reviver). But emphasizing particular type of games, one concerning traditional sports we would like to make a brief analysis of the current situation with these sports all over the world and their role in the aforementioned context – as a multicultural platform for better global understanding and building cultural capital (Bronikowska & Prabucki, 2014).

Current Situation of TSG in a Globalized World

Play, this social and cultural phenomenon has come to the attention of serious world of science in the last few centuries. From a historical perspective in its anthropological sense it has been considered via different angles and perspectives. However human movement is something more than just a play. It is also about games and lately also about sport – a form of competition which was supposed to replace the deadly war to fulfil human desire to compare, to compete and to outwit the opponent. According to Piasecki (1931)

sport to serve its social role would require bringing back of its original sense. He also believed that sport was about courage and ambition, but not only of selected individuals (aristocracy or politically set represents of one the political system supremacy) but also, or perhaps mainly, of masses sharing similar passion and ludic understanding of its national heritage, enjoying PA without international (cross-national) rivalry.

Recently Liponski (2001) in his comprehensive *World Sport Encyclopedia* described over 3,000 TSG from most of the regions and cultures around the world and it is a unique addition to the literature in the field of sport and culture. It is not simply a collection of different sports. Each sport, game and play comes with a carefully documented ethnological background, rooted in various historical sources from antique vases to paintings, sculptures and literary sources. He claims that we can find over seven thousand games all over the world (Liponski, 2004). They are scattered through all the inhabited continents, and are still a vital part of human culture. It is a big turn over – they have been neglected by scholars of the social sciences for years (MacClancy, 1996). This situation is starting to change. The number of researchers and institutions dealing now with the TSG, and their role in the contemporary world, is constantly increasing on every continent. We can mention here several examples just to stress the growing interest in the matter.

In the United States there are many works which have contributed to the more general subject of the study of sport, games and play, also including traditional forms. Culin was the first in America to propose the study of games and play as a regular science, publishing his book on Korean games in 1895 (Culin, 1895). The above-mentioned MacClancy has also contributed to the development of a very fruitful sub discipline of the anthropology of sport. He is the editor of the book *Sport, Identity, Ethnicity*, in which a number of interesting relations between sport, identity, gender, social status and ethnicity are described, including traditional sports (MacClancy, 1996). Kendal Blanchard is another author of a very important book in the context of TSG. His *Anthropology of Sport* (1995) is really the first guidebook and introduction to this discipline. He writes, “Anthropologists are taking sport behaviour seriously, analysing it with systematic flair, and recognizing its importance as a phase of the total lifestyle among the people with whom they work” (Blanchard, 1995, p. 2). Also Cheska describes the study of play from five anthropological perspectives: antiquarianism, evolutionism, diffusionism, functionalism and structuralism.

Interesting initiatives associated with TSG have also been undertaken on other continents. As far as South America is concerned, in Brazil *the Games of Indigenous Nations* (Jogos dos Povos Indigenas) are organized regularly. Renson and Mele have written a book on TSG in South America (Renson, & Mele, 1992). In Asia interest in this matter is currently increasing in South Korea, India, Japan, China, Taiwan and many other Asian countries (see e.g. Appadurai, 1996). When it comes to Africa, Cheska wrote a dictionary of *Games and Dances of West African Nations* (Cheska, 1987) as a way of preserving their elements of movement culture as an intangible heritage. Such work is vital, as numerous TSG on this continent are threatened by the growing popularity of modern football, which can lead to the extinction of more traditional, local sports. However, in Australia the situation is markedly different and the country has its own unique cultural identity, consisting of many sport elements, with the most popular Australian Football or *footy*, a combination of rugby, *Gaelic football* and a traditional Australian game called *boogalah*. But we need to remember that Australia used to be Aborigines' soil for ages. They still have a rich diversity of games and pastimes. Some indigenous games have recently been documented (e.g. *kee'an*, *tarnabai*, *kalq*) and efforts are being made to encourage people to play and understand them and also better appreciate these aspects of traditional Aboriginal culture (Dixon, 2008).

There are also other examples indicating importance of traditional heritage of TSG. Europe has a dedicated organization for such work – the European Traditional Sports and Games Association (ETSGA), founded in 2001 at Lesneven in France. For its members, TSG have become the most important object of study. The constitution of the organization says: “It comprises sports or cultural federations, associations, educational institutions, or companies whose aim is the management, promotion and the guardianship of TSG in Europe” (AEJEST, 2012, p.1). Thus, the main goal of the ETSGA is to promote and develop the practice of TSG and also to support the creation of a European network, documents for educational application and the setting up of associations, international meetings and scientific conferences. This is united under the umbrella of UNESCO and popularized with the support of TAFISA (The Association for International Sport for All). UNESCO addressed TSG in their resolutions as cultural phenomenon and cultural heritage, closely linked to issues related to cultural diversity (Lavega, 2006). Also TAFISA recognize the potential of TSG as a catalyst for social inclusion. Moreover TAFISA has been provided the quadrennial World Sport for All Games, which are a vibrant and entertaining endeavour, offering a unique opportunity to demonstrate and discover the traditional and contemporary games and sports of cultures from around the globe. Thanks to the opportunity to actively take part in these games, everyone could feel the atmosphere of fun, enjoyment, friendship and cooperation rather than confrontation, hostility and hard competition typical for many professional sports. The first Game took place in Hanover in 1996 and the latest in 2012 in Siauliai, Lithuania. The central idea of these Games is to provide a platform wherein each nation gets a chance to present a piece of their sporting heritage, with all attendees then encouraged to take up the mantle of trying these new sports and practices. This is a place for playing e.g. Polish *pierscieniówka* or Dutch *fierljeppen*, or traditional game of India *kabaddi* along with examples of Spanish-speaking culture *pelota*, or French *petangue*. But who would know them in the first place since they are not televised? All these endeavours have been taken because of the lack of ‘ludo-diversity’, an appreciation of the variation of movement cultures, encompassing the domains of play, physical culture, and bodily expression whether through games, sports, physical exercises, dance, or acrobatic performance (Renson, 2004).

TSG in the Pedagogical Context

In well-developed countries there is a trend to increase influence on multicultural society with its pluralism of values and cultural norms. We face, then, one of the fundamental problems in providing basic understanding and respect for all the parties involved in the dynamic process of forming a modern society. It is here that PE, well-equipped with its multicultural range of TSG could come in if there were only the teachers well prepared for this challenge. In this case we propose alternative ways of providing a multicultural context in modern PE teaching. There are a number of examples of national TSG in various cultures we should implement into school/extra school classes or into a coaching and animating process of able and disable youth. We are strongly convinced that PE should serve everybody in the same way: as an educational tool, supporting health with joy and satisfaction. The reform of sport education (in schools PE) should come through introducing TSG common for different cultures and traditions thus combining and strengthening international understanding and exchange of cultural tradition. What is ‘given’, from the standpoint, is not some set of axioms or intuitions about the nature of ‘physicality’ or ‘education’, but what might rather be called PE as a form of life, that is the practices and traditions of PE as they have evolved historically and continue to evolve, in concrete social, cultural and institutional contexts (Reid, 1997). It is not only about historical and pedagogical influences that shaped what we call today PE, but also cultural and social

changes of each society, creating its own ways of contributing to physical culture in a local, but also in a global sense.

In a broader educational context, we should be introducing students to the sporting heritage of other cultures and nations by including TSG in teaching. Increasing the media literacy of our students would also be a first step toward creating future generations who value 'beauty and wit,' what the Greeks knew as *kalos kagathos*, as much as faster, higher, stronger – or more telegenic. This is one of the things about TSG that makes us believe they could provide one of the potential alleys to stop decreasing interest of today's youth in school sports. Young people are tired of so-called 'school games'. They are searching for new solution to activate themselves. Paradoxically the 'new' might be the old, neglected TSG. Most of these activities live on in collective memory, hidden only beneath a light layer of dust. Useful models are already in place, many echoing the de Coubertin's earlier goals of "reaching people of diverse national, ethnic, cultural, socioeconomic, and religious backgrounds" (Torres, 2006, p. 242) through participation in sport. However, this could all change if PE teachers reached for a wide range of activities rooted in the cultures of their multinational classes. The idea of re-introducing TSG could provide an interesting platform for multicultural integration, certainly refreshing the 'standard teaching' contents and also universal values by arranging a playful context of it. With the restoration of TSG in schools, usual stereotypes of the one-sidedness of sport (and PE) could be challenged (Bronikowska, 2011).

Conclusions

The added benefit is that regardless of where we live our societies are increasingly multi-ethnic and multi-cultural. Common bonds, values, and practices are increasingly needed to knit such societies together. It is a great opportunity to get to know each other better by presenting, and at the same time experiencing, the sports heritage of various cultures. These sporting traditions, if valued, can help create an environment where people can live in harmony with different cultural traditions, building bridges between cultures and enhancing mutual understanding. Perhaps it is a good idea to examine the effectiveness of such an innovative approach in a pedagogically set experimental context of school or extra-curricular opportunities. This could also outline some research suggestion for the future. A shared appreciation of sport and traditions of PA may be one of the unifying means. Nevertheless, as research on TSG has shown, they still have many physical, intellectual, emotional, socio-cultural and even moral values, and a positive influence on people who take part in them (Gomaratut, 2009). In the future, as Blanchard claims, TSG can be paradoxically even more 'consistent' with the world's culture and people needs than modern sport which is becoming to lose his legitimacy as 'sport' (Blanchard, 1995). Indeed, in a world where globalization is a process which is being challenged by 'the power of identity' (Castells 1997), TSG can become one of the most interesting and important factors that can help people to maintain and express their identity, but in a positive way of sharing values and experiences with others during common participation in sport.

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[1] Play in this sense means a form of physical, playful activity, and a very first variety of game and sport. It refers to a range of spontaneous, voluntary, frivolous and non-serious activity. Some plays exhibit no goals nor rules and is considered to be “unstructured” in the literature. For more information on play see the book of Garvey, C. (1999), *Play*. Cambridge, MA: Harvard University Press.

[2] “Global village” is a term used by Marshall McLuhan in 1964 in his book *Gutenberg's galaxy* – meaning unification of social and cultural aspects of life.

Iomáin: Tradition in Practice: How Ireland and Scotland's Celtic Rivalry Influenced the Development of the Modern-Day Game of Iomáin

Pat Daly

Abstract

The Gaelic Athletic Association (GAA) is a 32 county sporting and cultural organisation that has a presence on all five continents. It is Ireland's largest sporting organisation and is celebrated as one of the great amateur sporting associations in the world today.

The GAA is a volunteer led, community-based organisation that promotes Gaelic games such as Hurling, Football, Handball and Rounders and works with sister organisations to promote Ladies Football and Camogie. It is part of the Irish consciousness and plays an influential role in Irish society that extends far beyond the basic aim of promoting Gaelic games as it GAA is recognised as an important source of social capital – defined as a concept encompassing social networks, norms, values and understanding that facilitates co-operation within or among groups (OECD, 2001: 41).

The GAA is committed to networking and knowledge-sharing with other sporting organisations to support and promote Traditional Sports and Games (TSGs). Experiences with bodies such as the Australian Football League (AFL) and the Camanachd Association (Shinty) in Scotland have proved incredibly beneficial for the GAA. This article provides an overview of how the GAA has maximised its common roots with the Camanachd Association to develop the respective sports of Hurling and Shinty in a mutually beneficial partnership. Furthermore, this article outlines how the collaboration between the GAA and the Camanachd Association has resulted in an innovative approach to the development of a modern-day reworking of an age-old ball and stick game in the form of the newly designed 'Iomáin'. Finally, the article outlines how the GAA's coach education framework - the Coach¹⁰ Model - has been conceptualised to transcend the coaching process as it applies to all Traditional Sports and Games.

A Common Root

The close links between the Gaelic peoples of Ireland and Scotland were forged over 1500 years ago when Irish missionaries introduced Christianity, the Gaelic Language and stick and ball games to Scotland. Despite the changes in the forms of stick and ball games played in Ireland and Scotland throughout the centuries, they have a common root and are the source of our modern-day games - Shinty (Camanachd) and Hurling (Iomáint). It is from this source that the Hurling/Shinty Internationals have established and the modern-day game of Iomáin has been developed.

The First International Matches

Despite suggestions that the first compromise hurling/shinty matches took place in the 1920s, in fact the first International Matches took part in the late 1800s - shortly after the establishment of the Gaelic Athletic Association (GAA).

In 1887, Michael Cusack - founding father of the GAA and editor of the Celtic Times newspaper, donated the Celtic Times Challenge Cup for an annual Hurling versus Shinty game. The first fixture between Ireland and Scotland - the 'Celtic Times - Grand International Match' - was initially planned for Monday 2nd January 1888 but it was postponed until St. Patrick's Day, Saturday 17th March, before the fixture eventually fell through.

It was to be another nine years before a planned representative match took place between Scotland and Ireland. In the meantime, the Camanachd Association was founded in 1893 and this appears to have provided an impetus for renewing links.

In the summer of 1897, two compromise rule games were played between Dublin Celtic and Glasgow Cowal. The first leg was played at Parkhead in Glasgow. With the Dublin men apparently having trouble with the small ball the Scots ran out victors at 11 goals to 2. The return match was played in Dublin on the 17th July at Jones' Road and refereed by none other than Michael Cusack. In the return leg, with six key players missing from the Scottish side, the result was much closer, with the Cowal team winning by a reduced margin of two goals to nil.

After 1897, there was sporadic contact between the codes. In 1922, a Glasgow GAA selection played Skye Shinty Club - playing the first half under GAA rules and the second under Shinty rules.

The revived Tailteann Games provided an opportunity for a series of further clashes. Representatives of Scottish GAA and a Shinty team participated in the 1924 Tailteann Games with 14,000 spectators witnessing the Shinty team beat Ireland 2 goals to 1. However, in 1932 Ireland claimed victory on a score-line of 6 - 1. This match was to be the last official representative match between the sporting bodies for forty years - despite the fact that a joint conference held by the GAA and the Camanachd Association in 1934 drew up a set of compromise rules.

Keeping the Connection Alive

Despite no official representative matches taking place, the compromise game was kept alive by Irish and Scottish universities who developed links in the 1970s through their Hurling/Shinty exchanges. The Registrar of St. Patrick's Teacher Training College Drumcondra - Stiofáin Ó hAnracháin, began significant, unbroken links with Scotland from 1977 onwards. These initial connections were formed at the height of the Troubles - when international teams of other codes did not travel to play each other in either Ireland or Scotland - and reflected a true dedication and commitment to keeping the links alive. Furthermore, these early teams produced some of the current leaders of the GAA and the Camanachd Association, who learned to respect and appreciate the importance of the compromise games through going shoulder to shoulder against each other in playing and organising fixtures from the 1970s onwards.

Hurling/Shinty Today

The modern-day Hurling/Shinty Internationals have been taking place on an annual basis since the early 1990's and provide spectators with the opportunity to witness some supreme ground and aerial hurling. In addition to this, the passion of the players, the skills on display and the intensity of the matches means that it is always a fast-paced, exciting event.

For the Irish players it provides hurlers with the opportunity to showcase their talents and skills on an international platform. From a Scottish perspective it provides an opportunity for the players to publicise and promote Shinty and to support the growth of the game within Scotland.

In recognition of their shared roots the links between Shinty and Hurling have survived and are thriving and it is hoped that these unique compromise games will continue to flourish long into the future. Indeed it is the success of the Hurling/Shinty Internationals that have led to the development of the modern-day game of Iomáin.

Modern-Day Iomáin

In recent years efforts have been made to develop a common stick which would be a hybrid between a hurling and a shinty stick. Initial talks between the Camanachd (Shinty) Association and the GAA evolved into the development of 'Iomain' by the GAA. Iomáin is a unique ground hurling game which is now being used to promote hurling overseas to interested novice players particularly in Canada, China and South America.

A new stick has been designed for Iomáin which is longer than an average hurley and also has a thinner and more acutely curved bás (base of the hurley). In conjunction with the new stick a new sliotar (hurling ball) is also being designed for Iomáin.

In developing the equipment for Iomáin it is important to have regard for the following:

- Iomáin will be played on smaller sized fields e.g. soccer fields - so the weight and dimensions of normal sliotar would be preferable for the game, as this would avoid the ball travelling the length of the field. However, the sliotar must be soft to avoid potential injuries amongst beginner players;
- As it is a ground hurling game, a sliotar without rims will be the most suitable ball because without the rims on the sliotar the player will not get the same elevation but the sliotar will travel faster along the ground.

Iomáin can also be used effectively in the games-based training programmes allowing players to improve their ground hurling skills while providing them with variety in terms of training. This reflects the GAA's belief that the integration of traditional games and sports into training sessions is something that must be encouraged and facilitated.

The Coach¹⁰ Model - Maximising the Coaching of Traditional Sports and Games

The GAA has recently developed the Coach¹⁰ Model as a framework for Applied Lifelong Learning (ALL) for grassroots sports coaches. The Coach¹⁰ Model was developed in response to the need to address what is known in academic circles as the 'Coaching Enigma':

“Despite nearly 35 years of research and discussion, there still remains a lack of precision in terminology and approach, and a singular failure to reflect effectiveness and expertise literature to any conceptual understanding of the coaching process.” (Côté and Gilbert, 2009: 307)

The Coach¹⁰ Model has its origins in the fact that 10 words, each of which has 10 letters, are used to define the core constructs that underpin the coaching process i.e., where the role of the coach is to build *competence, confidence, commitment, conviction* and *connection* among players and that coaches are best able to do so when they acquire *management* and *leadership capability* on foot of *experience* and *reflection*.

Among the other notable aspects of the Coach¹⁰ Model are the fact that it advocates core values which help those involved to come to grips with the paradox at the heart of the coaching process i.e. where the coach builds competence – one’s own and that of other’s – when he/she commits to assist & challenge one another to achieve their full performance potential.

Furthermore the Model is underpinned by a series of Motivation & Vocational Attributes (MVA). These can be described as a series of factors and forces that have a transformative impact on the key energising sources: intrapersonal, personal & interpersonal. A person who aspires to Coach¹⁰ (Coach to the Power of Ten) requires Motivation & Vocational Attributes, which are firmly grounded in knowledge, skills and competences gained through a variety of learning modalities.

From a Motivation perspective, the key factors and forces revolve around coaches being passionate, principled, persistent, perceptive and persuasive. Motivation is the determination to succeed fuelled by biological/psychological/social/emotional drives.

Vocational requirements involve coaches organising purposeful, games-based activities and challenges as this serves to generate a number of Attributes, the foremost of which is the creation of an empowering and energising environment where there is full engagement and an enthusiasm to maintain excellence.

This has an engine room effect in that it serves to build trust, self-esteem, family feel, team spirit and high morale. These Attributes benefit from and further contribute to the Motivation & Vocational elements from which they originate.

Coach¹⁰ involves a multi-disciplinary approach to coaching. It draws on material from a wide range of sources including sport specific, scientific, socio-emotive and spiritual and is underpinned by a philosophy of Applied Lifelong Learning (ALL) in real and virtual (online) environments. Although developed by the GAA, the Coach¹⁰ Model can be applied across a variety of Traditional Sports and Games because its key characteristic is that it brings simplicity to a complex area i.e. the coaching process.

As stated above one of the key tenets of the Coach¹⁰ Model is that coaches must be able to organise purposeful, games-based activities and challenges. In practice this means the organisation by coaches of varied training pursuits - involving the use of the ball in match-type scenarios - which are undertaken by players in order to develop the skills of the game and to deliver on their full individual and collective potential. This is conceptualised through the Coach¹⁰ Activity Wheel which consists of the following ten orbits:

- Game

Game in which participating teams have the maximum number of permitted players for that age and/or level e.g. adult: 15-a-side

- Small-sided Game

Game in which participating teams have less than the maximum number of permitted players for that age and/or level

- Backs & Forwards Game

Small-Sided Game, which is primed to replicate the attacking and defensive scenarios that apply in real match situations

- Conditioned Game

Game – full-sided, small-sided, backs & forwards - where conditions are imposed e.g.

– one team has more players than the other and/or where conditions apply to players – some or all restricted solo run to improve ability and/or reward skill

– Possession turned over if ball is blocked down, or score given for successful diagonal pull because it creates time and space

- Set Plays

Where a group of players work on set pieces e.g. kick out, puck out, 45', 65', free and/or side-line kick/puck – on a repeated basis with a view to replicating match conditions

- Practice Plays

Situation where a group of players replicate a game like scenario e.g. contest/win possession, get/deny a score with varying level of opposition i.e. passive, partial or full

- Drills - basic, mid-range, advanced

Where players – operating under different organisational formations – execute the skills of the game – mostly technical – under varying levels of pressure and intensity in terms of movement, time, space, opposition and competition

– Basic Drills:

The ball does the work - players are stationary or limit their movement to that required by the technique

– Mid-Range Drills:

The ball and the players do the work, i.e. movement is introduced and/or competition to perform the drill at speed

– Advanced Drills:

Pressure is increased by speeding the drill up progressively towards match tempo, and by reducing the space and time the players have to perform the skill. Reaction responses, multiple techniques or physical contact may be introduced but the drill is structured on a specific organisational formation

- Fun Routines

Exercises undertaken by players – on an individual or group basis – where the primary emphasis is placed on fun – deriving from the playful nature of the underlying activity – as distinct from the competitive outcome

- Ball Sense

Training, involving the use of the ball, undertaken by players to enhance hand-eye and bi-lateral coordination as part of a ball wall, freestyle, alley or rebound programme on an individual or collective basis

- Challenges

Assigned tasks/objectives which players strive for in training and/or lifestyle choices made in relation to issues such as rest & recovery, diet & nutrition etc., as a means of optimising performance potential

Through applying a combination of these orbits during a games-based training session, coaches enable players to optimise their skills through the integrated development of key performance skills including technical proficiency, tactical prowess, team-play, physical fitness, psychological focus and participant feedback.

With proper organisation, planning and creativity, a variety of Traditional Sports and Games can be used by coaches as part of any one of the ten orbits e.g. as a ‘fun routine’ which is defined as:

“Exercises undertaken by players – on an individual or group basis – where the primary emphasis is placed on fun – deriving from the playful nature of the underlying activity – as distinct from the competitive outcome”.

The integration of lomáin into either a Hurling or Shinty training session is one example of how a range of Traditional Sports and Games can be used in a games-based training context to enhance players’ skill development, thereby ensuring that Traditional Sports and Games continue to maintain their relevance in modernised settings.

Conclusion

The development of lomáin is a prime example of how tradition can shape the present, and indeed the future. The adaptability and applicability of Traditional Sports and Games to a variety of different contexts reflects the importance of approaching tradition with an innovative mind-set. Using a conceptual and contextual model such as the Coach¹⁰ Model as a framework for coaching Traditional Sports and Games can further ensure that sports such as Gaelic games and Shinty survive and thrive into the future.

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Developing a Culturally-based Sports for All Programme for the Indigenous Peoples of Mindanao

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Abstract

Very little or nothing at all has been reported or documented about Sport for all programmes for the Indigenous people of Mindanao. Lack of attention and support from the government and the experienced marginalization and discrimination of these groups of people from the mainstream of society are some of the factors contributing to the dearth of research or information about sports for all programmes and participation among Indigenous people of Mindanao. As stated by the founder of the modern Olympic Movement Baron Pierre de Coubertin, "sport is part of every man and woman's heritage and nits absence can never be compensated for", the Indigenous peoples deserve the same opportunity to participate, enjoy and benefit in a sport for all programme. The steps in developing a culturally based sport for all programme presented is one way of encouraging sport for all advocates to respond to the needs of Indigenous peoples not only in Mindanao but in other parts of the country and the world to respond to this concern. It provides a working map on how to approach the Indigenous communities and promote sport for all programmes that will benefit individuals and communities while promoting, preserving and propagating the rich cultural heritage through sports and games. It identifies the process of planning, designing and implementing culturally based sport for all programmes that will benefit the individuals and community and promote the rich cultural heritage of the people.

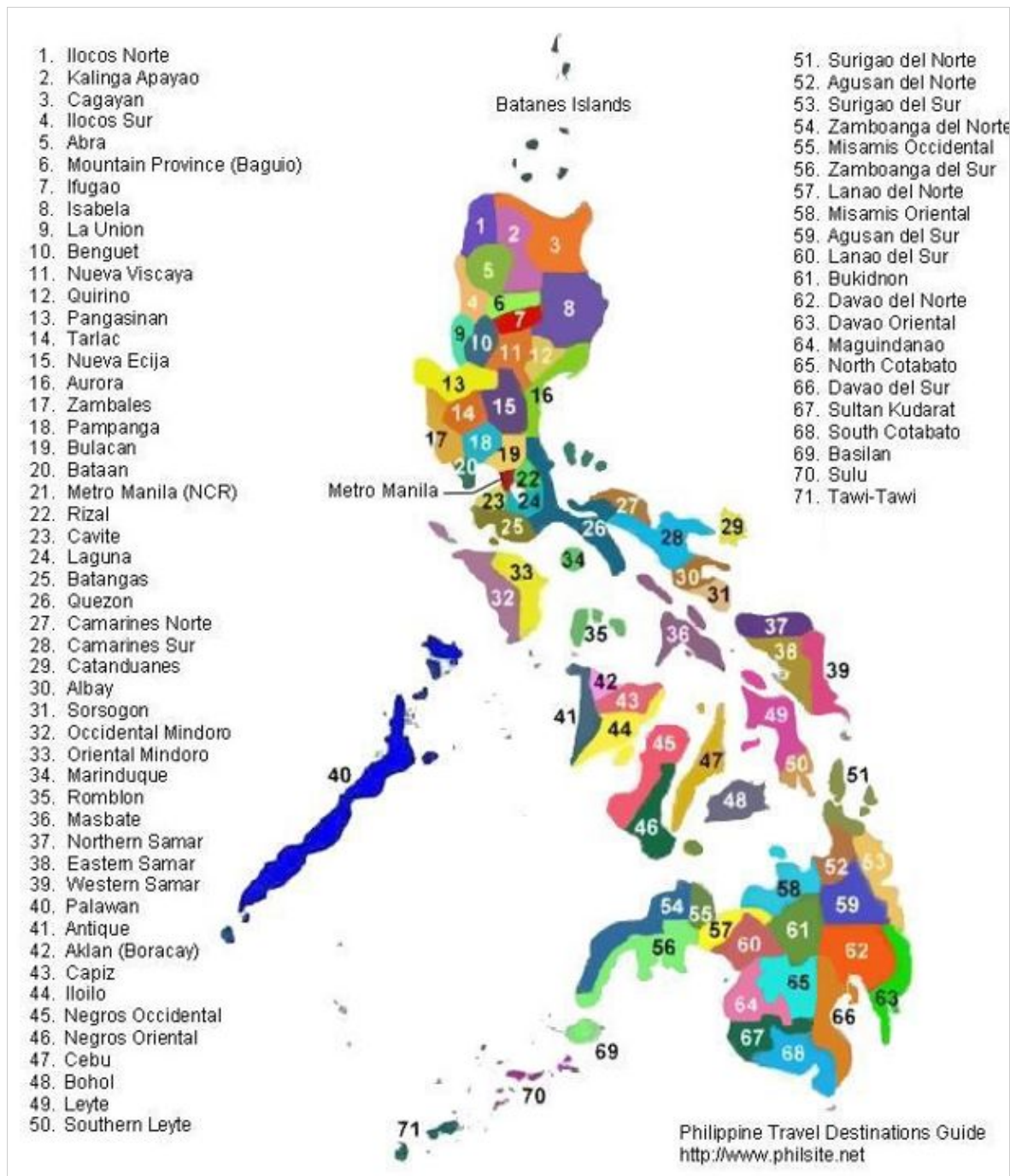
Is there a need to develop a culturally based sport for all programmes (CBSFAP) for the indigenous people of Mindanao in particular and the Philippines or the world in general? Will it make any difference in the life, culture and development of the people and the indigenous communities? Dr Jacques Rogge (IOC Honorary President) sums up the answer to these questions when he stated:

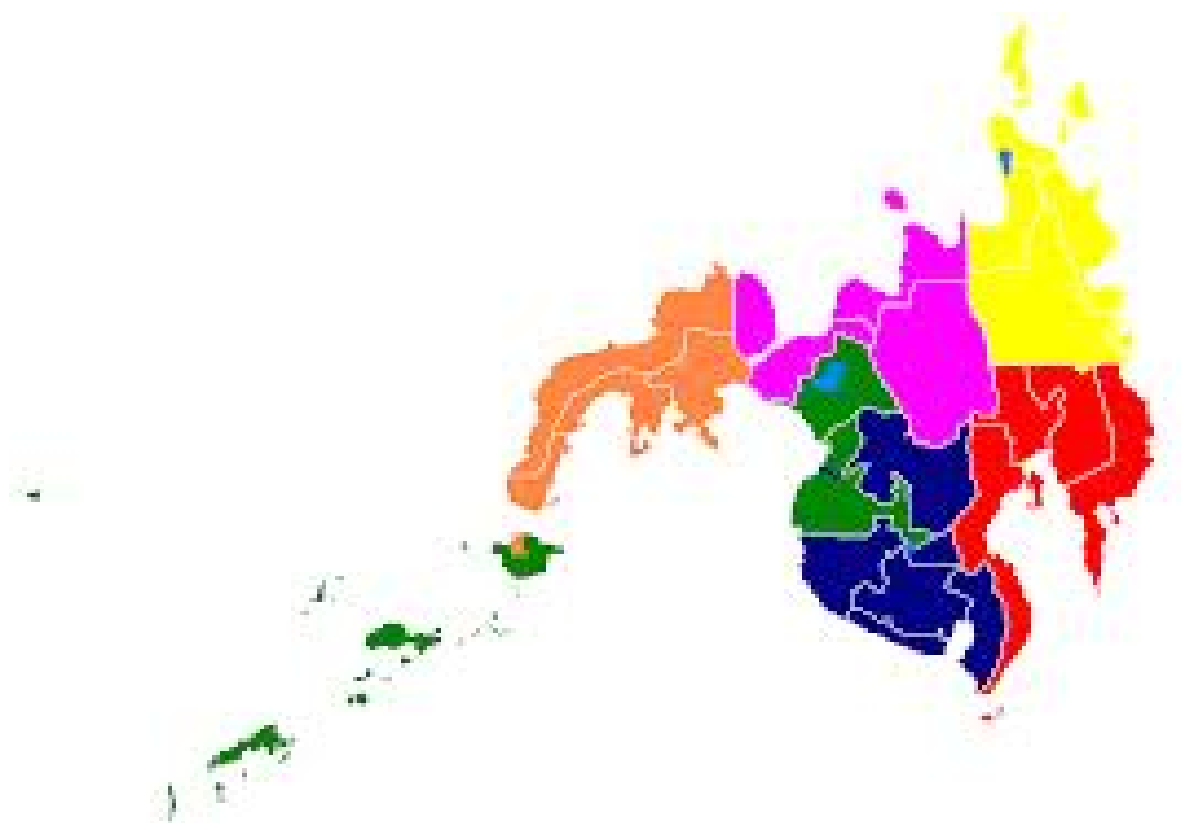
"The ability to practice (participate) sport is a basic human right for all individuals. It not only enables people to live more active and fulfilling lives but can also teach vital life skills and values, making a contribution to improving the quality of people's lives."

Indigenous peoples have long suffered from displacement, discrimination and marginalization. Sport and sport participation offer unique opportunity for them to exercise this basic right and benefit from participation. Concerns for health, illnesses, social problems, and inactivity are common problems among the indigenous peoples as a result of neglect or lack of attention given by the government. A sport for all programme can be an instrument in addressing these problems that both the modern world and the indigenous peoples are facing today.

In the Philippines, there are 40 identified indigenous peoples who are still living in their traditional ways. Eighteen (18) of which are found in Mindanao islands (<http://www.philippines.hvu.nl/mindanao2.htm>).

Considered as the original peoples of the lands, they are collectively called “Lumads” a Bisayan term meaning “Indigenous” or “native”(http://en.wikipedia.org/wiki/Lumad_peoples). The influx of migrants from other islands resulted in the displacement of the indigenous peoples from their lands and discrimination in many aspects of life. Today, most of the “Lumads in Mindanao and the Philippines can found in the mountains or along the lakes and rivers that served as their natural habitat while some opted to integrate in the urban areas of the country.





The need to develop a culturally-based sport for all programmes for the indigenous peoples is vital to the promotion and development of healthier individuals, stronger cultural communities and inclusive and sustainable sports movement among the indigenous peoples not only of Mindanao and the Philippines but the whole world. A culturally-based sport for all programme can be an instrument in achieving the full benefits of participation in sport and physical activity among the indigenous peoples in terms of promoting health and fitness thereby reducing the causes of death due to physical inactivity. Likewise, it will help address the common societal concerns on substance abuse, delinquency, and inappropriate behaviours particularly among the youth and reduce antisocial behaviour and crime in the communities.

A true sport for all concept should be an inclusive programme that does not discriminate others from the benefits of participation in sports and physical activity regardless of age, gender, socio-economic status, religion or race. To be effective it should respond to the needs and interests of the people it serves including the needs and interests of indigenous people.

Effective culturally based sport for all programme promotes stronger cultural communities by increasing participation in leadership, open access for involvement in programmes and activities that benefit the individuals and communities as a whole.

A culturally based sport for all programme promotes the preservation and propagation of indigenous games and sports as part of the cultural heritage of the people. It recognizes the uniqueness of the indigenous people and their culture and values their contributions to society. To be inclusive, a sport for all programme should make possible the integration of culturally rich physical activities, games and sports in its

programme of activities. Finally, to ensure its success and sustainability, it requires the active participation and leadership of the indigenous people to promote not just wellness and recreation but most significantly empowerment.

In developing a culturally based sport for all programme the following steps are recommended:

Step 1. Know the People and Culture

The foundation of promoting a successful sport for all programme for the indigenous people and communities is knowing the people and their culture. Understanding the people and their culture is prerequisite in determining their needs and interests and developing programmes and activities that are appropriate, acceptable, and adaptable to their culture and way of life. It demands a study of the background about the people – their cultural values, beliefs and practices, customs and tradition as well as arts, music and traditional sports and games. Awareness of the basic characteristics of the people to be served will pave the way in building trust and gain access to the community and enhance acceptance, appreciation and adaptation of the programme in harmony with their culture.

Step 2. Partner with the Community

The introduction of a programme that is alien or new to the people in the community is often met with suspicion, antagonism and even rejection. The long history of isolation, discrimination and subjugation by groups outside of their culture created a negative attitude towards any form of intrusion or influence to their communities. It is important that persons involved in promoting sports for all among the indigenous people are aware of the need to observe and respect proper protocol in approaching a culture or community.

Vital to the success of the sport for all programmes among the indigenous peoples is getting the support of the tribal leaders. Community involvement and partnership with its leaders are important components in developing trust, respect and acceptance in the introduction of new programmes that are alien to their culture and practices. It is very significant for the programme mission, vision, goals and objectives to be clearly explained and understood as well as the values and benefits to the individual member and the community as a whole. It is very important that the mission and vision of the programme is clearly understood and accepted by the leaders in the community and they agree on what direction.

Establishing a strong partnership with the community leaders is essential to the success and sustainability of the sport for all programmes among the indigenous peoples. Acceptance and approval of tribal leaders can open the door for the introduction and acceptance of the programme. Partnering with the community and its leaders promotes active participation and a sense of ownership that will enhance greater participation among the members of the indigenous community. Maximizing the effectiveness of the sport for all programme requires a multi-sectoral partnership where in all relevant sectors and key stakeholders and participants are involved. Involving the community in all aspects of the programme will guarantee success and sustainability.

Step 3. Identify and Train Programme Leaders

After establishing a partnership with the community and its leaders, the next step is to identify from among the members of the community who are interested to be trained and developed into becoming leaders of the sport for all programme. Developing leaders from among the indigenous people is one way of promoting people empowerment that provides opportunity for greater role and responsibility in shaping the kind of programme that will truly fit the culture of the people. The key to the success of the programme is highly dependent upon the quality of leadership. It is important to understand that cultural community development and change involves empowering individuals to maximize their potential, develop lasting partnership between the communities and other sectors (Dodson, 2002). Perkins (1990) emphasized the “need for Indigenous people to take control of their own people” and activities as a manifestation of their empowerment and independence from the dictates of others.

Leadership needs to be recognized and developed within the local cultural communities. It is necessary to consider the young generations to ensure the sustainability of the programme in sport for all. Community schools, youth organizations and local leaders can be sources or references in identifying and selecting individuals for leadership. To ensure the success of the programme and its sustainability, those who will be identified must be equipped with the leadership skills to prepare them for the tasks to be assigned. A leadership and programme management capacity building is vital to preparing the younger generation for the role and responsibilities they will take in promoting sport for all among their communities. Fostering collaboration and group ownership may help re-build or strengthen social cohesion by providing space where more marginalized people can build the network of relationships and conflict can be resolved.

Step 4. Plan and Organize Activities

In planning and organizing programmes and activities for sport for all among the Indigenous people of Mindanao, it is important to provide activities that will appeal to people of different ages and genders as well as level of skills. The quality of sports experience must be considered in the light of the benefits for participation, cultural sensitivity, growth and development as well as safety of the participants. Activities to be offered must appeal to the needs and interest of the target groups and contribute in sustainable engagement. Sport for all programmes and activities should contribute to educational and employment opportunities in the form of developing coaching, officiating, sport management skills among others. Specifically, following must be taken into consideration:

a. Target Groups

There is a need to consider who will be the target participants of the programme- children, youth, adult, elderly, male, female, in school, out of school. It is important that all sectors of the community will be given the opportunity to participate and benefit from the activity to be implemented. Appropriate sport for all activities should be planned to meet the needs and interest of the members of the community and contribute to health and fitness, sense of community and cultural development through sport for all. It is necessary to consider the distinct characteristics of the people and community and the resources available to make the programme attractive, inclusive and sustainable. These three aspects of sport for all must be considered in identifying the target groups and selection of activities.

b. Type of Activity

In the face of modernization and globalization, interest in modern sports significantly contributed in the decline of participation in traditional sports and games as more people particularly the kids and the youth are more likely to play sports like basketball, soccer, baseball, etc. than their traditional sports and games. The advent of computer and the availability of gadgets and Internet compounded the problems of physical inactivity, addiction to computer games and lack of interest in the indigenous games and sports. It is therefore relevant and necessary to plan sport for all activities to include and prioritize the traditional sports and games that will not only promote health, fun and fitness but also preserve, promote and propagate the rich cultural tradition of the people.

c. Available Facilities and Equipment

Available spaces based on the type of activity should be identified and evaluated to meet the need for space and equipment or materials for the programme. Most if not all indigenous communities in Mindanao are located within their natural settings or environment either close to the mountains or bodies of waters such as rivers, lakes or seas. It affords them of the natural environment with which their lives evolve and activities are conducted. With basketball as the most popular sport in the country, every community has a unique way of putting up a basketball facility whether a basketball ring attached to a coconut or fruit tree, or a post planted besides a road. The use of the natural setting as venue for sport for all programme in the community contributes in the value of environmental protection and cultural preservation.

d. Objectives and Benefits of the Activity

Sport for all activities must address the need for the total development of the people in the community. It has to contribute in promoting unity, peace and development among its members through participation in sport for all activities. The benefits of participation should be clearly understood in order to ensure greater participation and sustainability. Culturally-based sport for all programmes and activities must address the physical, social, mental, moral, cultural and educational development of the participants. It should include objectives for cultural promotion, propagation and preservation of the rich cultural tradition in sports, games, dance, and arts.

e. Funds and Funding Sources

Culturally-based sport for all programmes and activities should be designed with consideration on the economic status of the people. When necessary, participation should be free of charge to attract greater involvement and sustainability. Organizers of sport for all programmes should consider looking for sponsors or donations for equipment and materials to be used for programme. Financial resource is a key limiting factor in many projects. A realistic estimate of the required funding for the programme is necessary and possible funding sources identified and planned.

f. Risks and Safety of the Participants

In the planning and implementation of culturally-based sport for all programmes and activities, risk management and safety considerations should be given importance. Fun and enjoyment should not overshadow the need to ensure a safe and risk free environment and activity to ensure continuing participation. Awareness and identification of possible safety problems and degree of risks in the activity, facilities and equipment is a step in reducing the possibility of injuries and liabilities.

Step 5. Promote Awareness and Participation

Communicating any sport for all programme for awareness and greater participation should emphasize the unique features and benefits of the programme. It is important to develop the right message to be sent and identify the appropriate and effective tools to communicate to target participants and the community. In a small cultural community, public announcements, posters, flyers or streamers can be an effective means to promote awareness and attract participants. Adequate educational and awareness campaign on the value and benefits of the programme will enhance support and greater participation among the people. While modern technology can be a faster and easier means of promotion, Indigenous communities may not have the benefit of the technological advances and the financial capacity to avail of these services. A more local approach will be more feasible in promoting the programme and activities. The important thing is that it reaches all units of the community to ensure maximum participation and inclusion.

Step 6. Implement and Supervise the Programme

Key to the success of the sport for all programme is quality leadership. Leaders are responsible in ensuring the success of the programme. A well organized plan and clear roles of those involved can spell the difference between success and failure. Proper coordination and effective communication between and among members of the working group will result to efficient and successful delivery of services to the participants. It is important to remember that the programme is for the participants to enjoy and benefit. The focus therefore is to ensure fun and enjoyment in a safe environment while ensuring the achievement of the objectives of the programme. Programme leaders should ensure a smooth conduct of the activities from start to finish. A very good opening, well organized programme of activities and a closing activity that will make participants ask for more are some key factors to the success of the event.

Step 7. Document and Evaluate

Documentation provides the basis for proper evaluation and review of the programme for revision to meet the needs of the people. Plans on how to document and evaluate the conduct of the programme should be incorporated in the programme design. Taking videos and photos of the activities will record the event and provide opportunity for review and evaluation. The use of questionnaire written in the language of the people for better result can be distributed as well as interviews and observation will form part of the review and evaluation for reference and improvement of future sport for all programmes and activities.

Conclusion

The beneficial effects of participation in sport and physical activities in promoting healthier individuals and stronger communities are well documented. These benefits should be made available to everyone regardless of age, gender, race, religion, and socio-economic status. The Indigenous peoples of Mindanao who were displaced and have long suffered from discrimination and marginalization deserve to enjoy participate, enjoy and benefit from sport for all programmes. The need to develop and implement a culturally-based sport for all programme is therefore very relevant and necessary. The steps presented can be used as a starting point of introducing sport for all among the Indigenous peoples not only in Mindanao but also in other parts of the world. Sports for all programme is a viable endeavour that will contribute significantly in developing an empowered and healthy people and strong nation that includes the indigenous peoples. They have waited too long and suffered a lot from neglect or lack of attention. It is time to truly provide the indigenous people the opportunity to exercise their God-given rights to participate in activities that will enhance their health and quality of life and make sport for all a programme that will truly reflect what it means.

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The Indian Heritage of Traditional Sports and Games

Suresh Harihar Deshpande

India is a land of ancient civilization rich in traditional science, art and culture. These traditions have passed on through the centuries to the present period. They are reflected in the form of socio-religious festivities, costumes, folk songs, dances, music, sports & games, drawing & painting, sculpture and architecture, traditional medicine etc.

Health was given priority and for the preservation and promotion of health three different systems are developed: 1. Ayurveda; 2. Yoga; and 3. Krida and Kala. Ayurveda is an ancient science of Medicine aimed at promoting healthy people and eliminating diseases in the ailing and afflicted. Proper diet with the regular practice of exercise and observance of personal hygiene, proper sleep etc. are suggested for the maintenance of health. Yogic practices are meant for mental and spiritual development in addition to gaining sound health. Krida and Kala aim at developing motor skills, fitness, aesthetics and experiencing pleasure and amusement. Various types of recreational activities, folk dances, folk songs and music, sports and games of traditional type are still prevailing in Indian society.

This traditional system of 'Intangible Heritage' has a sound philosophy to back up. There are three key-words of this philosophy: 1. Bala (Strength), 2. Sharir (Body) and 3. Krida (Sport). Bala is considered to be basis of living and movement; whereas Sharir is the vehicle to carry out duties of life; and hence required to be healthy and fit. Krida is the means to experience pleasure and get rid of worries and tensions of the day.

All these aspects of Indian culture are explained and corroborated with literary and archaeological evidences with the addition of a photo gallery.

Photo Gallery



Stone Panel – Dancers with Musician (9th Century)



Stone Panel depicting Boxing (*Mushti-Yuddha*-2nd BC)



Medieval Painting depicting Horse Polo (16th Century)



Stone Panel depicting Ball Play (Kanduka Krida)



Stone Sculpture depicting Wrestling scene (2nd B.C.)



Stone Sculpture depicting human pyramid (2nd B.C.)



Pyramid on Pole Malkhamb



Typical Folk Dance from Assam State



Folk Dance called Tipri Nrytya



An artistic pose in Classical Dance



Game of Kabaddi in progress



Floating Malkhamb pyramid in swimming pool

Sports and games have remained inseparable parts of human culture. They are universal phenomena. Since ancient times human habitation had developed typical culture of its own, involving skills in art, rituals, costumes and customs, festivities, innovative and creative craftsmanship, music, sports and games. These human activities got converted into traditions and further carried over from generations to generations. Of course, some of them were lost with the destruction of ancient civilizations, but some had survived until the recent past in the form of and identified as tangible and intangible heritage by UNESCO.

Anthropologists and social scientists have discovered with the study of various tribal and ethnic groups and their way of life that the traditions they religiously followed had their origin in the remote past. Remains and remnants of the broken traditions could be witnessed in their daily life and festivities in the form of folklore, songs and dances, their costumes, marriage system, ornaments and amusements. There are a few countries that are proud of their ancient culture and its preservation through the centuries and practice during the present period.

Indian Heritage

India is endowed with a rich cultural heritage. The tangible and intangible heritage of India is known for its diversity of languages, costumes, religions, rituals, flora, and fauna, climate, food habits, sports and games, art and architecture, music, dances, festivals and pastimes. And yet find unity in its diversity. Sports and pastimes have remained inseparable parts of her culture that are backed by strong foundation of philosophy and scientific principles. India is an ancient land of rich culture and civilization. The ancient society had developed high proficiency in art, craft, architecture and science. A system of value-based education was prevalent in the society. Health, fitness and longevity with active life were aims. Skill development in music, drawing, painting, dancing, sports, games and training in war weapons and vehicles was a part of practical training.

It is revealed from the study of ancient texts that the Indian society was well-versed with the value of sound health. Health is considered to be the basis of achieving desired goals in life. Health has been defined as a perfect equilibrium of the various constituents of the body, (*Sushrut, Sutra 15:48*) i.e. homeostasis.

The health related systems prevalent in Indian culture are 'Ayurveda', 'Yoga', 'Kala and Krida' practiced for the attainment of health, fitness and longevity. (See Appendix I)

Ayurveda is ancient health science and is aimed at:

- (a) Promotion and preservation of health in healthy individuals;
- (b) Elimination of the diseases in the ailing and afflicted.

“Ayurvedasya prayojanam- prayojanam chasya swasthasya rakshanamaturasya vikar Prashamancha”
(*Charak, Sutra.30:26*).

Resorting to regular exercises (*Vyayama*), following rules of hygiene and cleanliness, proper diet, avoidance of harmful factors such as rash thinking, uncontrolled passions, excessive displays of emotions, etc. are suggested for maintaining good health and fitness. (*Ashtanga Hridaya Sutra, Chap. II- Dincharya*).

Ayurved defines the term '*Vyayama*', and describes the advantages with its regular practice in a proper measure in following lines:

Laghavam Karmasamarthyam Diptognir Medasah Kshayah - I

Vibhakta ghana gatrattvam Vyayamadupajayate – II

(Development of agility, force of action or power, perfect digestion and elimination of excess fat from the body. Separated and compact or firm parts of various limbs of the body).

Principles of the practice of exercise, indications and contraindications of exercises, therapeutic use of exercises, diet and exercise, physical and physiological effects of exercises, types of exercises, over-exercise and under exercise and their ill-effects, types of body build, ideals of physical development, climate and exercise, etc. are the topics discussed in '*Ayurveda*'. Here, exercises such as: *Suryanamaskar, Dand – Baithaka, yogic asanas, Padbhramana, etc.* are recommended for maintaining health and fitness.

Daily practice of heavy exercises is prescribed for building a muscular body and strength. Exercises such as: *Bhara shrama* = Exercises with heavy weights, *Stambha Shrama* = Exercises on planted pole; *Jala shrama* = swimming or under water exercises; *Ayodanda shrama* = Exercises with heavy club made of iron;

Malla shrama = Wrestling with opponent of equal weight. *Dhanu shrama* = Exercises with heavy bow, and many other types are mentioned in ancient texts.

Yogic Physical Culture

For the maintenance and promotion of health, fitness and longevity there is another system in practice in India and that is the *Yogic* system. The *Yogic* system of physical culture also lays down outcomes of regular practice of yogic exercises: the body becomes beautiful, lustrous, strong and has parts as firm as the *vajra* means thunderbolt.

“Roop lavanya bala vajra samhananatwani kaysampad - (Patanjali Yoga Sutra. III. 46)

Upanishada Text also confirms these objectives of Yogic practices.

“Laghutwamaarogyam lolupatwam varnaprasadam swarasoushtawamcha” S'weta. Up. II.13.

Yoga has higher objectives of attaining spiritual status apart from achieving physical and mental health. Eight stages of *Yogic* practices are prescribed for achieving a highest spiritual goal, of these the first four are meant for the perfection of body (*Kaysampad*), only through which it is possible to march further in achieving higher spiritual goals. They are *Yama*, *Niyama*, *Asana* and *Pranayama* coming under physical domain and the other four: *Pratyahar*, *Dhyana*, *Dharana* and *Samadhi* are the stages of spiritual domain.

Physical Culture: Traditional physical culture consists of different physical activities aimed at promoting body building, recreation or enjoyment and skill development. Physical Culture comes under the terms:

'Kala' and *'Krida'*

Nritya – Sangita: (Dances with music): Indian tradition has two varieties of dances: 1. Classical Dances; 2. Folk dances. The classical dances with traditional music are based on certain religio-philosophical themes and their movements are difficult to perform. They are dedicated to some deity or god e.g. *Bharat Natyam*, *Kathakali*, *Odisi* dance, etc.; whereas the folk dances (*Lok-Nritya*) are performed in groups of men, women or mixed, accompanied with traditional music. Movements are simple and performed in different formations. Special costumes and ornaments are worn by the dancers. e.g. *Bhangra* dance, *Manipuri* dance, *Bihu* dance, *Tipri* dance, *Raas – Garba* dance, etc. These dances are performed during festivities and harvesting seasons.

Dwandwa Prakar or Duel fights (Martial Arts): The traditional sports system of ancient India has developed variety of items of fighting: *Malla-Yuddha* (Wrestling), *Mushti Yuddha* (Boxing), *Bahu Yuddha* (unarmed combat), *Pashu Yuddha* (Fighting with animals). Literary and archaeological evidence is still available depicting and describing scenes of practicing these sports.

Krida (Games and Sports) : There are references in ancient texts about certain games being played by the youngsters. Ball game was known as *Kanduk Krida*, *Ashwa-Kanduk Krida* (Horse Polo), *Niyuddha* (Wrestling), *Lavan-vithika*, etc. A few competitive games like *Kabaddi*, *kho-kho* and *Atya-patya* developed during the medieval period that are still practiced at national level. The *Kabaddi* game has become international and is played in Japan, China, Pakistan, Iran and even in Canada and a few more countries.

Philosophical Basis

Philosophy of physical culture is based on three key words, they are: *Bala* (Strength or vigour), *Krida* (Sport) and *Sharir* (Body). Strength is considered to be the basis of all actions and achievements and it is to be attained at its optimum level.

Involvement into such pursuits or movements give real pleasure or enjoyment. The pursuit of enjoyment impelled one to perform actions called *Krida* or sport. The apparatus of achieving *Bala* or enjoyment through *Krida* being *Sharir* (body) is to be cared for and maintained in a healthy and fit condition. Physical culture strives to equip the individual with these three ingredients of personality, and therefore form the philosophical basis. They deserve independent consideration.

Bala (Strength) is synonymous with strength, vigour, power, might, force or an army. It is also refers to as bulkiness of body. It was since the *Vedic* period that the concept of *Bala* was found clearly developed and its necessity felt by the people. *Bala* was considered a vital force of life. The *Upanishadic* seers had gone to the extent of saying that *Bala* is a supporter and saviour of the entire Universe and the earth. The human being, animals, birds, plants and insects all survive due to *Bala* only. All animate being exist due to *Bala*. The ancient Texts of India have interpreted *Bala* in different dimensions.

1. *Bala* - a medium of service
2. *Bala* - a life force of all living beings.
3. *Bala* - a means of self- development.
4. *Bala* - a protector of Dharma, State and Society.
5. *Bala* - a necessity for self- realization.
6. *Bala* - a factor necessary to promote health & cause physical development.
7. *Bala* - a means of subsistence.

Thus, the *Bala* was valued as an all-pervading factor in life. The contrary, weakness, was a disqualification and therefore the weak were advised to acquire strength for which physical activities were used precisely and progressively.

Bala and Mental Training: Acquisition of *Bala* was not an end, or it was not supposed to use for evil purposes. It was considered a boon when used in a right way, otherwise it was considered a curse. The brutal strength can cause threat to the society. Motivating the people to acquire strength is no doubt an important task, but equally important is to educate them use their strength properly by cultivating in them right type of attitude towards acquisition and usage of *bala*. Pure strength without any tinge of *Kama* (evil desire) and *Raga* (Passion) is the incarnation of God. Lord *Krishna* has rightly said in *Gita*, "*I am the strength of the strong, devoid of desire and passion*". The worshippers of strength firmly believed that the strength they possessed was meant for righteous deeds. The sublime purpose of acquisition of *Bala*, an understanding of incapability of mere strength to achieve ultimate goal of life, the concept that pure strength is incarnation of God, the apprehension that the God does not spare those strong people swollen with pride and egoism and swayed by passion and evil desire, the place of spirituality in the pursuit of physical exercise (*Vyayam*), and the religious faith in worshipping strength created right type of attitude and developed high moral and ethical character amongst the people. The misuse of strength is thus averted.

Krida: *Krida* or *Vihara* (Sport), as per ancient terminology, seemed to have occupied important place in the lives of people, including girls and women. The word “*Krida*” finds its earliest origin in *Vedic* literature followed by subsequent literature of consecutive periods of more than one thousand years. It is much clear from the said literature that the concept they had formed about *Krida* or *Vihar* indicated their inclination towards deriving recreation, fun, enjoyment and pleasure through sport. In fact, enjoyment through sport became the theme of many writers and poets. People were given full opportunity to enjoy through sports for which sports facilities were created. Sports stadia, amphitheatres, theatrical stages, playgrounds, parks, gardens, groves, sports hills, swimming pools, ponds, and water reservoirs for boating, dancing halls, city recreation clubs, sanctuaries, etc. were maintained by rulers and the society for their use. The people further enriched their pursuits of enjoyment by adding as many as 64 *Kalas* (Arts). Music, dancing, drama, or stage play, painting, ornament decorations, charioteering, *vyayam-vidya*, training of elephants, engraving, sculpture, etc. were a few arts in which people involved during their leisure hours. The occasional organization of religio-social festivals, competitions and tournaments, musical concert and entertainment feats by the artists and *natas* provided additional recreation for them.

Pure Joy or *Aananda*: Apart from the material pleasure, it is also described in terms of spiritualism. Accordingly, there is no distinction between the physical good and the spiritual good; the two are commensurable in terms of each other. Physical good is itself an aspect of “bliss”. There is a scale of values connecting the so-called physical bliss on the one hand with the highest spiritual bliss on the other. Physical bliss is the first step for achieving spiritual bliss and is obtainable through the medium of sport – the bliss that is non-polluted, perfectly pure and ‘satwik’ should be the output of sport. This is the sport in which one gets completely engrossed that makes one to forget everything around him. It should be free from competition, commercialism and brutality.

Sharira (Body): The entire life philosophy is based on the body possessed by the person, being the apparatus for all deeds, duties and achievements in life. Nothing is possible without it. Achieving all types of *bala* and enjoying various *Krida* (sports) body is the medium.

Shariram adyam khalu dharma sadhanam This is a means for the accomplishment of one’s own duties and hence it should be properly nurtured, made healthy, fit and aesthetically beautiful and proportionate. The Sanskrit literature of the ancient period contains copious references describing the beauty of fully developed body; the artists, poets or sculptors encased the beauty of ideal physique in their monumental creations. The celebrated author of ‘*Ramayana*’ – (the great epic) describes various parts of the ideal physique of Rama, the hero of the epic, in the following way: broad and muscular shoulders like bull; hands long and big in size reaching to the knees while in standing position:

- Broad chest with heavy musculature.
- Waist thin like crouch.
- Broad forehead and round head.
- Sturdy chin.
- Proportionate and symmetrical organs and limbs.
- Eyes of large size.
- Fair complexion and graceful features.

In fact, the science of Iconology attributes its origin to the concept of body development. Ayurveda (ancient science of Indian medicine) has gone further deep into it and developed norms and symptoms of ideal body development in relation to its parts, organs, limbs and gender. Thus, the ideal of body development had remained the basis of Indian physical culture.

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Indigenous Games: A Struggle between Past and Present

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Abstract

Indigenous games are part of the symbolic patrimonial heritage of indigenous peoples. The aims of this paper are to present the main characteristics of indigenous games, the impact of colonization processes on the fact that games have been forgotten, and the mechanisms that indigenous peoples use to revitalize them in new contexts. Accounts of the first voyagers and missionaries in the 16th century described how games were part of sacred ceremonies and rituals, which involve tension and excitement. In numerous accounts and interviews about games that are still being practiced today, we can note characteristics related to *time*: the games represent a break in everyday activities and point back to a mythical time, with a union between the individual and the cosmos, moments of transformation, a passage from one state to another, and emotions, such as pleasure, joy, sadness, pain, fear, anger and triumph. It is important to reinforce the idea that indigenous time is based on a different paradigm, which is cosmological and seasonal. In the past, colonizers considered indigenous ceremonies and rituals to be demonic and barbaric because they were not compatible with occidental cultural models. For this reason, many rituals and games were forced into oblivion and disappeared. The effects of globalization and the distancing of today's people from their ancestors' traditions are also harmful to the preservation of traditional games. But in recent decades, movements of different international and Brazilian political indigenous peoples have influenced re-significations of their societies. Even indigenous peoples who were considered decimated were able to re-organize in new ways. Since 1996, indigenous leaders have participated in a movement to revitalize games. One of their steps was to organize the *Indigenous Peoples' Games*, the elements of which join ancestral indigenous cultures with the contemporary world.

Introduction

Indigenous games are now recognized as part of the symbolic patrimonial heritage of indigenous peoples and have been re-signified in different ways in recent times. International organizations concerned with the disappearance of the games are developing diverse strategies to revive them.

In the *Declaration of Punta del Este*, "adopted by the Third International Conference of Ministers and Senior Officials Responsible for Physical Education and Sport (MINEPS III), held in December 1999, ministers emphasized the importance of preserving and encouraging traditional and indigenous sports practiced in different regional and national cultural heritages, including the establishment of a World Heritage List of Traditional Games and Sports. Moreover, traditional games and sports reflect different cultural expressions and create bridges between cultures for better mutual understanding" (TGS, UNESCO, 2014).

The aims of this paper are to present the main characteristics of indigenous games, the impact of the colonized process on their lost memories and the mechanisms that indigenous people use to revitalize them in new contexts.

The information reported here is from the following sources: bibliographies on the conceptualization and ethnographic research carried out in Brazil by the author's research group. The studies in Brazil include:

1. field work with the Kamayura, Kadiweu, Terena and Kaingang communities;
2. field work at the National Indigenous Peoples Games in Campo Grande, State of Mato Grosso do Sul (2001), Porto Seguro, State of Bahia (2003), Fortaleza, State of Ceará (2005), Recife/Olinda, State of Pernambuco (2007), Paragominas (2009) and Porto Nacional, State of Tocantins (2011) c) presence at the State Indigenous Games in Conceição do Araguaia, State of Pará (2006) and Campos Novos dos Paresis, State of Pará (2007).

At these events, chiefs (*caciques*) or their local representatives, as well as sports leaders and "indigenous athletes" (as they called themselves) were interviewed at the lodgings for the games.

Indigenous Games: Concepts and Empirical Data

Studies from different countries on indigenous peoples show similar characteristics of indigenous games. The first publications on this topic were by Stuart Culin in 1907, who produced an impressive descriptive collection of indigenous games in North America (Culin, 1975). He pointed out that, "*Behind both ceremonies and games there existed some widespread myth from which both derived their impulse.*" He also wrote "*references to games are a common occurrence in the origin myths of various tribes. They usually consist of a description of a series of contests in which the demiurge, the first man, the culture hero, overcomes some opponent, a foe of the human race, by exercising superior cunning, skill, or magic*" (p. 32). Culin emphasizes that, in general, games appear to be played "*ceremonially, as pleasing to the gods, with the objective of securing fertility, causing rain, giving and prolonging life, expelling demons, or curing sickness*" (p. 34).

Roman Piña Chan (1969), who studied games and sports in old Mexico, such as with the Olmec and Tlatilco cultures, stresses the importance that games had in bringing peoples together, regulating social relations and thus giving special meaning to the physical training of the players, who were also responsible for ritual procedures, such as beheading and other human sacrifices.

In Chile, López von Vriessen's (2004) study of "*Palin*" or "*Chueca*," a game played by the Mapuche Indians, emphasizes that there is a close relationship between this game and different aspects of the group's culture, such as idiom, religion, war, magic, music, song, dance, feasting and education, even in present-day society. For instance, prior to the matches the players chanted songs called *chueca (paliwe-ül)* to give them courage. Some groups celebrated a ritual ceremony called *nguillatun* on the eve of a match as a prayer for the victory of the community team that was offering the ceremony. After midnight the players performed a ceremony called the *palin* dance. According to the author, this game can be considered, along with language and religion, one of three pillars of Mapuche culture.

Another activity of great importance on the American continent are races. Many peoples understood that, in running, there are ties between worlds. Races are a way of communicating with spirits and powers. Peter

Nabokov (1981) undertook an extensive study of "Indian running" among different peoples of North America, but he also mentioned South America. One of the most interesting meanings of a race was the pre-Colombian communication system of runners on foot. Each runner was positioned at a specific point along the trail and waited for a message to arrive. The Incas gave the name "chasquis" to this system of trails and post stations, the Mayas called it "*tayacanes*" and the Aztecs called it "*paguanias*." Among the Incas, the *chasquis* runners came from high-born families and were selected for their devotion and bound to secrecy. They worked fifteen-day shifts and were supported by local taxation (p. 21). Nabokov points out that some rituals in present day indigenous society seem to contain memory traces of organized runners of the past.

Log racing, when runners carry logs that weigh between 60 or 70 kilos for women and 100 kilos for men, has been the study object of several researchers, possibly because it is still practiced in western Brazil among the Gê-speaking communities. Along the Tocantins River the Krahô Indians claim that their ancestors, the Sun and the Moon, invented that semi-religious game to play among themselves, and then passed it on to their human children (Nabokov, 1981, p. 92). In an interview with a Krahô leader during the Indigenous Peoples Games in Ceará (Rocha Ferreira et al, 2006), he declared that the log race has several meanings and one of them is that it is a form of gratitude for having had a successful hunt.

Curt Nimuendajú (1946), an ethnographer who worked among the Eastern Timbira in the 1930s, described details of that race. But according to Nabokov (1981, p. 93), "the accounts he heard were not satisfactory concerning the mythological origins of these games except that they had often been interpreted as young men's test of marriageability". Mehringer & Dieckert (1997) studied the log race among the Canela and emphasized its key position in the group's social system, whose orientation is rooted in the duality of two categories: *amiji kin* (cheerfulness, gaiety or happiness) and *amij krit*, (sadness or being at a standstill). Both categories contain subcategories, and these are inter-related, allowing for explanatory orientation toward daily life. For instance, during the daily log races in the dry season, only palm logs are carried because the Canela creation myth classifies them unequivocally in the *amiji kin*, category and thus in this season (p. 89). Vianna (2008) discusses the relationships among log races and football/soccer Levi-Strauss's dualism, the productivity of sociological halves, age groups and clans in both activities, factionalism and the antagonistic character of political life, kinship organization and relations with nature and animals (hunting and fishing).

Thus, the diverse interpretations of log races are possibly the result of the authors' "emic" thinking, and the periods during which they lived. Moreover, each author uses a different anthropological theory to explain their object of study.

Wrestling-type physical fights also have an important social role in indigenous culture. For example, the "*Huka-Huka*", as the Kamayura call fighting, is a widely practiced sport in the Upper Xingu River Basin, in the Brazilian Amazon (Van Mele & Renson, 1992). It is a fight especially practiced during adolescent passage rituals, a time when young men are placed in seclusion. The great fight occurs at the end of the seclusion period, during the feast of Kuarup. Besides that occasion, every time a young Indian visits another village, he is invited to fight. In the Kamayura village youths trained almost every afternoon in preparation for the match, and were decorated with elegant body paintings. The matches were very much commented on and the possibilities of each fighter were excitedly discussed (Tavares, 1994, Rocha Ferreira, 2004).

Based on the literature and ethnographic studies, a group of researchers proposed a definition of traditional indigenous games which is published in the Atlas of Sports in Brazil:

“Traditional indigenous games are physical activities with recreational or playful features permeated by myths cultural values. They therefore encompass the material and immaterial worlds of each ethnic group. The games require the learning of specific motor skills, strategies and/or luck. They are usually played ceremonially during rituals to please a supernatural being and/or to obtain fertility, rain, food, health, physical fitness, success in war or other needs and hopes. They also aim at preparing young members for adult life, including socialization, cooperation and the training of warriors. The games take place at determined times and places, according to rules freely accepted but absolutely binding, and there is usually no age limit for players. In addition, the games do not necessarily have winners or losers, and no awards except prestige are granted. Participation itself is full of meaning and affords experiences that are incorporated by the group and the individual” (Rocha Ferreira et al, 2005).

Vinha (1999) studying the Kadiwéu indigenous group in Central-Western Brazil drew up an archive of nearly 100 games. Some of them were no longer being practiced but remained in the memories of older members. The main game, or sport, practiced today is football, commonly called “game ball”. The Kadiwéu live between two sets of memories, mythology and science, thus mixing traditional games and sports. Vinha concludes that steps to safeguard and re-signify traditional games may contribute to a strengthening of the group’s ethnic identity and stimulating life in general for the group.

In a number of accounts and interviews about games still being practiced today characteristics related to emotions and other feelings are often mentioned, such as tension, excitement, pleasure, joy, sadness, pain, fear, anger and triumph. *Time* is often present as discontinuity from everyday life, moving toward mythical time and unity of the individual with the cosmos. It is a transforming moment, a passage from one state to another. Observers should remember that indigenous time is based on a cosmological and seasonal time which is different from time in modern society (2011).

Indigenous Games: The Present Wrestling with the Past

To try to understand the present situation of indigenous games, it is crucial to take into consideration the factors that have influenced the processes of sociocultural change in native societies in recent centuries, such as colonization, urbanization and even the process of the globalization of sports. It will not be possible here to go into the details of such processes, but they must be regarded as underlying the body of discussions for understanding social changes in indigenous societies.

In the past the European colonizers considered the indigenous games as barbaric, because they were part of ceremonial religious rituals. Indigenous behaviours were incompatible with the colonizers’ views and European models.

Contact with European invaders brought about significant changes in native societies, such as high death rates resulting from epidemics, famine, wars, displacements, confinements and slave labour. Furthermore, pacification processes and, later on, the introduction of indigenous peoples into national states, were always tumultuous and failed to acknowledge cultural diversity. The present state of cultural and linguistic preservation is a consequence of a socio-historical process in each ethnic group in Brazil.

We pointed out that culture is a dynamic process. Therefore, aspects of traditional cultures as is the case of traditional games, should not be understood as something from the past that have been paralyzed,

archived, and preserved simply for posterity. They are integrated in the very processes of sociocultural changes. Gallois (2006, p. 20) emphasizes that “*The traditional in traditional knowledge is not its antiquity, but the manner in which it is acquired and used,*” continuously, in the production of knowledge.

Despite the silencing imposed by processes of oppression (colonization, government programs for indigenous peoples, globalization and the like), traditional games are still alive in the memories of ancient peoples and have remained significant, at least in some communities (Rocha Ferreira, 2004). In the wake of the recognition of indigenous human rights included in the Brazilian Constitution, their cultures, languages, and traditions have come to be recognized and protected as intangible heritage. In the process, some traditional games have resurfaced and others were appropriated and reinterpreted as popular games.

In 1996, the indigenous leaders, the brothers Marcos Terena and Carlos Terena, organized the first event called Indigenous Olympics, since renamed as Indigenous Peoples’ Games. The games have appropriated elements from both ancestral indigenous cultures and the contemporary world (Terena, 2011). They represent new forms in which these peoples can get together and exercise their otherness, perceive their differences and overcome their obstacles. The political hindrances among the organizational sectors arise especially from the world of differences represented by institutions from the nation state and the indigenous peoples, who already show great sociocultural diversity among themselves (Rocha Ferreira, et al. 2008).

The Indigenous Peoples Games are nationwide in scope in Brazil and were held in different places: Goiania, Goiás (1996), Guairá, Paraná (1999), Marabá, Pará (2000), Campo Grande, Mato Grosso do Sul (2001), Marapani, Pará (2002), Palmas, Tocantins (2003), Porto Seguro, Bahia (2004), Fortaleza, Ceará (2005), Recife/Olinda, Pernambuco (2007), Paragominas, Pará (2009), Porto Nacional, Tocantins (2011) and Cuiabá, Mato Grosso (2013). Other events are held at the state and regional levels, with fewer numbers of peoples. They follow a model similar to the national scheme, but with more emphasis on dances and sacred rituals due to the fact that the Ministries and Secretariat of Culture sponsor them.

This is a recent movement for indigenous peoples that could be called *neo-indigenism*. The events have the following characteristics: an *opening ceremony* with the traditional lighting of a fire and a prayer by a shaman, an *opening procession* similar to that at the international Olympic Games (ethnic groups enter wearing their typical tribal attire), the *arena* where the games take place, *arts and crafts* shops, *football* game facilities, a *social forum* with indigenous and non-indigenous guests, and Brazilian and international personalities who debate themes such as education, health, ecology, youth, communications, solar energy use, reflections on the games, indigenous sports, and others.

Leaders and “athletes” interviewed by us are representative of the present condition of their peoples: some study or work in cities while others rarely leave their villages. The majority of the ethnic groups in Northern Brazil live virtually isolated from contact with urban life, even though some have access to modern means of communication, such as radio and television. In the Central Western, Southern and South-eastern Regions of the country, groups live close to urban life. There, differences can be noted in their answers to questions, since many have acquired a vocabulary that is typical to the world of sports.

In the opinion of the interviewees, the aims of indigenous peoples’ games are:

1. To exchange experiences with other ethnic groups; to get to know relatives and discuss problems; to fraternize: “Indians were not united”;

2. To learn how to recognize and respect other ethnic groups and languages (they come together because they were widely dispersed);
3. To show and maintain their culture, traditions and values, to affirm their “rights”;
4. To sell their arts and crafts (some groups resent not being able to sell their crafts during the games, due to lack of promotion of the events);
5. Stimulate Interest in learning about “things from white people” and to collaborate;. (vi) To learn to play soccer;
6. To show their “differences” from white people and thus obtain recognition; (ix) Games are important so as not to be dependent on white people and to be respected. (Rocha Ferreira, 2011)

These answers point toward the diverse meanings of the games and can contribute to political strengthening and the construction of new identities.

The slogan of the Indigenous Peoples’ Games is “*The important thing is to celebrate, not to compete.*” There are no incentives for winners/losers from the organizers, such as awarding medals or trophies to winners. When trophies are given, for instance, each ethnic community receives one, but it does not represent a prize.

The speaker for the event produces an atmosphere of entertainment. He provides bits of information about the main characteristics of each ethnic group, such as their language, their housing and eating habits and the traditional physical practices in their communities. At the same time, the speaker encourages the audience to cheer for the “indigenous players”.

In summary, I hope this paper has helped broaden the understanding of indigenous games as seen in a process of socio-historical changes. Indigenous communities have undergone processes of prohibitions and forgetting but the past was also preserved in the memory of the indigenous elders and in the records of missionaries and early settlers.

Currently indigenous peoples in Brazil perpetuate and promote the games at special places with the purpose of transmitting ancestral and contemporary knowledge. In this way they guarantee a process of reinterpretation, self-worth and cultural protection. In recent years many researchers have broadened their objects of study on the games in various fields, such as the social sciences, physical education and general education.

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Traditional Sports and Games in Denmark – from Research to Living Practice

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Abstract

Inspiration from the past – without the limitations of the tradition. Traditional Sports and Games (TSG) in Denmark had almost vanished when the Gerlev Academy of Sports and P.E. in the 1990s decided to revitalize the old games. Without the limitations of the traditions, this situation gave a large amount of freedom to researchers, teachers and students to regain the joy of TSG. No precedent or old organizations decided where or how to practice TSG. This gave Gerlev the liberty to establish its own experiences, but at the same time, a responsibility to maintain an awareness of the historical heritage.

In Denmark, there are no solid national or regional TSG organizations. This is surprising as TSG in other European countries is still widespread.

In a historical perspective, TSG dominated the culture of bodies in Denmark until the middle of the 1800s. After this, TSG lost influence to gymnastics for the rural population and to Olympic Sports for the urban population. This development accelerated in the beginning of the twentieth century along with the industrialization and urbanization of the Danish society. TSG lost influence among adults and youths, later among children. Firstly, the wealthy people living in the cities stopped playing games. Hereafter, the poorer rural people, men at sea and day-labourers ceased to play. Among children, TSG plays less and less importance until the 1980s.

The background for this development is complex and in many ways similar to what happened to other parts of the old rural culture in Denmark, as well as in other European countries. The reason why the development went so fast in Denmark might be due to the fact that Denmark has a rather homogeneous culture, and also lacks regional and language differences being a small stable country signified by consensus.

Table 1: Facts about Denmark

- Denmark is an island kingdom with no mountains and a mild climate. The soil is futile for farming.
- Denmark is a well-organized society, with mainly tax-paid education, health care, social support, pensions, infrastructure, sport and culture. Taxes are high (up to 50%) but there is an overall consensus in society and Denmark is the least corrupted country in the world (Transparency International 2013)
- Danes often form democratic associations and organizations in order to gain influence; this is especially common within sport and leisure. Many participate as volunteers in their local communities.

- Denmark has freedom of religion, the majority is Christian Protestants (78%), 4% are Muslim and the rest covers minor religions such as Judaism, Catholicism, Hinduism and Buddhism.
- Most Danes live in cities. Families have 1-2 children. 50% of marriages end in divorce, with many remarrying. In most families, both adults work full time (37 hours per week including 6 weeks paid holiday).
- The labour market is regulated and organized.
- Children are at day-care from 1 year old and enter school at 6. There is 9 years obligatory school. 80% of all youth continue education after this.
- The unemployment rate is low; migration primarily comes from Scandinavia, Europe, US and the Middle East.
- Retiring age is mid-60ties, approximately 50% private and 50% public funded. Retired citizens live by themselves, often with close contact with families and friends.
- The Danish State has no debts, but the population has major debts in private homes. Instalments are stable.
- Denmark exports farming goods/food, medicine, technology and knowhow of high quality at high costs, typical niche markets. Danish shipping- and wind energy play a major role on global markets.
- For the past 40 years, Denmark has been self-providing in oil and natural gasses. 25% of electrical power comes from wind energy; here the aim is 50% by the year 2020.
- Denmark is a member of the European Union, UN and NATO, works for international corporation and
- Spend 0.7% of its GNP at aid for developing countries.

Around 1980 TSG was practically gone from the Danish body culture. The situation for TSG in Denmark by the end of the twentieth century is that it might disappear entirely if a major initiative is not started to revitalize TSG as an alternative to the existing Danish body culture.

TSG Research at Gerlev

The Gerlev Academy of Sports and P.E. has a mini campus connected to University of Southern Denmark, Institute for Sport and Biomechanics. From 1978 to 2009 Jørn Møller was associated as a teacher and researcher, specializing in historical sport games, physical active games and body culture in Denmark and Europe. During the 1980s, Møller's research started focusing on TSG in Denmark.

The studies were combined with concrete experimentation and teaching TSG to the students at Gerlev. This was a unique combination of research-based pedagogy, which gave insight into the dynamics of several forms of TSG. The work of Jørn Møller resulted in an education in TSG facilitation, the first of its kind in Denmark.

In 1990, Jørn Møller published his Ph.D. dissertation on TSG. The publication includes four books describing 400 traditional games. Each book describes different types of TSG. The first, ball and throwing games; the

second, finding- and catching games; the third, strength- and supple games; and the fourth, battle and tumble games. Each game is described with rules, equipment, technique and cultural/historical background.

The dissertation was the inspiration behind Gerlev Playpark. Here the aim is to facilitate the traditional games described in the study to the population. TSG was meant to be an alternative to body cultural activities with different values from the ones seen in the Olympic Sports. Gerlev took up the battle to bring back TSG in Denmark.

TSG at Gerlev- a New Challenge

In 1990, the TSG situation in Denmark was completely open. TSG had disappeared; there were no traditions, organizations, rules, frames or experiences. This meant that TSG at Gerlev was revitalized from scratch.

Following the research of Jørn Møller and the publication of his work, a continuous practical examination of TSG in Denmark is necessary. What games are relevant today? Who can participate in which games? How are the playing tools to be designed? How are rules to be interpreted? Is it possible at all to get people of today to play and take up TSG again? The practical examination includes the following aspects.

Relevance: A ground rule for the practical play studies at Gerlev is always to try the game out as closely to the descriptions in the research of Møller as possible. First, the game is played according to the rules and tools as described in the historical research. This ensures a fundamental understanding of the game and a first impression of whether it is useful in the current context. Do people find it interesting?

Core value: Following the first step, experienced play teachers at Gerlev then investigate and experiment with the different elements in the game: What is the deeper purpose of the game? Is it possible, via this experimentation, to dig deeper into the traditions and find the core value of the game?

Flexibility: Next step is to investigate the flexibility of the game: for what age groups is the game relevant? How many participants? Gender? Tools? Surface? Surroundings (in door / out door). Are there conditions to consider that differ between humans of today and humans in the past like physical strength, morale, pain tolerance, humour etc.

Target groups: Students at Gerlev who have chosen TSG as subject are the first who participate in these experimental game processes. Later other target groups are invited and the experience develops.

TSG Facilitated by Gerlev

During the first years (1990-1998) facilitation of TSG at Gerlev took place as courses and workshops. Here an experience in play pedagogy was built that has had vital importance for the spreading of TSG in Denmark. Within a few years, the play pedagogical knowledge gained at Gerlev was sought after around the country, from public sport organizations, to schools and pedagogical institutions. Gradually, cultural events and festivals were included. During these years, the TSG department at Gerlev was in contact with 5.000-10.000 people annually. Gerlev was the centre for TSG in Denmark.

Gerlev Playpark opened in 1999. The Playpark is established on a wish to show TSG to a broad audience. Gerlev Playpark contains more than 100 traditional games and plays. The guests can walk around in the park and via instructions in text and drawings try the relatively simple games and plays.

Several times each day, the guests at the park are invited to participate in games for groups. An instructor gathers participants to games and plays that demand more participants, games somewhat more complicated. The guests can book their own instructor for a whole day with a special TSG program. All games and plays can be adjusted in intensity and difficulty depending on the target group.

Gerlev Playpark is open for the public during the summer and has annually 20.000 visitors; among them 50% are adults.

The typical visitors at Gerlev Playpark are:

- Families who seek TSG across generations;
- Danish and foreign tourists who seek experiences and knowledge about TSG;
- Workplaces who through TSG (Playbuilding) seek better collegial environments;
- Schools and other educational institutions where TSG is part of their cultural historical curriculum; for instance TSG from the Viking Age (year: 700-1100 AC), Middle Age (year: 1100-1550 AC) etc.
- Institutions, societies and sport clubs who use TSG as a new form of being physical active;
- Elderly or people with different handicaps, to whom TSG easily can be adjusted.

At the same time, the Playpark is all year around TSG course centre for Gerlev Sports Academy P.E. It has existed for 15 years and is recognized as a regional attraction and course centre for TSG nationally and internationally.

TSG Is Brought out in Denmark

Since the beginning of the 1990s, Gerlev has offered its TSG expertise to the rest of the country. From Gerlev the instructor drives in a car full of tools for TSG courses, workshops and events everywhere in the country. No matter if the aim of the visit is cultural, educational, pedagogical or just for fun, Gerlev is always facilitating TSG in ways that can continue to be used locally after the visit.

Within a short time, Gerlev can establish a small local Playpark and reach the same public that would visit Gerlev Playpark. Cultural, economic or practical reasons can be the cause for a wish for Gerlev to come to the local place. It is often an advantage to demonstrate TSG locally, as this can make it easier to continue TSG afterwards.

TSG Projects as a Driving Force for Change

Gerlev has been part of many projects where TSG is used for new and exciting forms of physical activities. The projects often have a healthcare, pedagogical or cultural aspect on TSG. The projects have different target groups, from residents in troubled living areas to kindergarten and school children, youth clubs, public or private companies, tourists, elderly, mentally handicapped and many more.

Gerlev uses TSG in a flexible way and can adjust TSG to most target groups, areas and situations. Examples of projects outside Gerlev using TSG include:

- Urban Play- in 25 municipalities in Denmark professionals and volunteers working with youth/children are trained to use TSG in their everyday practice. In 2013, Urban Play was in contact with 143.000 children.
- HandiPlay – TSG is offered to people with physical or mental handicaps or dementia, adjusted according to their abilities in corporation with the citizens and/or their professional staff.
- Kronborg- at the Kronborg Castle, one of the top tourist attractions in Denmark, games and plays from the past are presented to the tourists. The personnel at the attraction are also trained in games related to the time of the castle.
- Harald-Street- a lower socio-economic community. Here TSG is used to establish positive change in the neighbourhood. Volunteers are trained in TSG and functions as positive role models for children and youth in the area.
- Play-agents at schools- older children are trained by Gerlev in TSG to initiate TSG during school breaks or in the leisure time.
- Movable-kindergartens- TSG for the smallest children. Pedagogues are trained to use TSG on the playgrounds or in the assembly hall.

Examples of international projects include:

- Expo 2010 in Shanghai, Gerlev was a part of The Nordic Lighthouse with dance, parkour and TSG engaging the visitors.
- *Recall* a project related to TAFISA collecting TSG for children across Europe.
- H. V. P. Mandal Amravati- India and Gerlev has an Memorandum of Understanding, and an exchange program for professors, teachers and students.
- Gerlev works with several universities in Europe and China with exchange program for students in P.E. Many students take a course in TSG at Gerlev.

The projects, national and international, are all very important parts of the TSG work at Gerlev aiming at bringing TSG out to wide part of the society.

One Example: Project Urban Play

Project Urban Play is established at Gerlev Academy of Sports and P.E. / Gerlev Playpark. It reaches out to 25 municipalities in Denmark, where professionals and volunteers wish to learn how to use TSG as a pedagogical tool to create joy and physical activities among children in a local context.

All participating municipalities have sent their professionals and volunteers to a course at Gerlev. After the course, each municipality has knowledge and tools to conduct more than 50 TSGs. Each municipality then receives a visit from Gerlev that supports the local TSG initiatives with experiences, instructors and extra tools. Each participating municipality can receive support and supervision from Gerlev in developing TSG locally.

The principles in Urban Play are:

- The chosen TSG are simple with few rules and easy to facilitate
- The tools are simple, inexpensive and can be carried in one bag.
- The courses at Gerlev are concrete and built on the experience of the participants as much as possible
- The support in the local context is visible and practical.
- Supervision takes its starting point in local needs.

The participating municipalities in Urban Play embrace house buildings in larger cities, schools/institutions in the province, societies, and private actors in villages. Some of the volunteers and professionals come from resourceful communities, others from lower socio-economic communities. Most participants are adults, supplemented by a few young people. The volunteers come from local organizations, scouts, sport leaders and business people. The professional participants cover teachers, pedagogues, fitness instructors, nature counsellors, social workers and employers at cultural institutions. Commercial actors such as sport centres and tourist offices are sometimes represented as well. Common to all is the wish to make a difference, and that TSG is seen as a possible way to create changes for children in the city.

Urban Play started in 2012 and has been received positively in the municipalities, especially because TSG has proven to be an unique tool to create joy and physical activity, also among children who normally do not want to participate in sport and physical activities. By the end of 2013, 143.000 children and young people have been in contact with Urban Play and by now several of them have weekly positive experiences with Urban Play/TSG.

The project Urban Play is supported by one of the leading national funds, Nordea-fonden, a fund that supports non-profit purposes and activities that promote good living. Due to the generosity of Nordea-fonden courses, tools, local support and supervision are free for the participating municipalities. For this, Gerlev is very grateful. (www.nordeafonden.dk)

Conclusion: New TSG

TSG and physical active play have, in approximately 30 years, moved from a dying part of the Danish body culture to new kind of activities mentioned in almost all contexts where the agenda is related to health, pedagogy, learning and recreational initiatives. Awareness of the underlying cultural historical background is often lacking among the participants and at Gerlev the games and plays have been adjusted in such ways that it is relevant to speak of a New-TSG that includes the traditional core values. New-TSG is an alternative form of movement in Danish body culture currently dominated by the rationales in sport, gymnastics and training. It is not Gerlev alone who has been working on this, others have pulled in the same direction. But what is unique to Gerlev is that a number of New-TSG have had their core values uncovered and adjusted to a flexibility that fits all kinds of human beings. With respect for the cultural history, Gerlev is carrying the games from the past forward, as a suggestion for a body culture of the future.

Appendix

Sport, Gymnastic and Other Physical Activities in Denmark – a Short Overview

- Sport, gymnastic and other physical activities are easily accessible and economically reasonable
- 80% of all children and youth participate in one or more activity, parents are often volunteers in the clubs
- Olympic Sports, gymnastics and other physical activities are organized in two large national federations and in smaller special leagues. All are supported by Danish Games, an organization making profit on sport betting.
- Municipalities provide sport facilities, fields and rooms.
- On grass roots level organizations and federations are run by volunteers supported by professionals.
- Private actors offer fitness, CrossFit, yoga etc. used by adults.
- For adults, unorganized sport such as jogging, running, swimming etc. is the most used form of activity, this is supported by municipalities who for instance establish running tracks in public parks.
- Some young people seek alternative body cultures such as skating, parkour, CrossFit or extreme sports. Subcultures are quickly adapted by the markets for body culture, for instance by CrossFit centres or public supported building of skate ramps, parkour-parks etc.
- From governmental and in particular municipal sides and to some extent private actors there is substantial willingness to support sport, gymnastic and other physical activities financially. Businesses often support sport at elite levels.
- Finally, Danes use bikes as a natural part of transportation, 44% of the population bike daily. In large cities, active traffic policy supports biking in front of cars.

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Recall: Games of the Past – Sports for Today

Jean-Francois Laurent

Introduction

In the age of globalised sports, mass media and big sport events, Traditional Sports and Games (TSG) have too often been forgotten and considered as remnants of the past. Project “Recall: Games of the Past – Sports for Today” aims to reintroduce TSG into the daily lives of children and youth. Led by TAFISA – The Association For International Sport for All – and co-funded by the European Commission as part of the 2013 Preparatory Action “European Partnerships on Sport” on “Promoting European Traditional Sports and Games”, it started on the 1st January 2014 and will end on the 30th June 2015.

A New Institutional Interest in Traditional Sports and Games

The introduction of Traditional Sports and Games on the European Commission’s Agenda in 2013 can, in many ways, be considered as a breakthrough for the safeguarding and promotion of TSG. It consecrates a movement initiated by pioneer stakeholders in the 1990s and strengthened during the 2000s, which aims to bring TSG back on the front of the scene as an alternative to modern sports and integral part of the national, European and global cultures.

The call for proposals launched by the European Commission in Spring 2014, entitled “Promoting European Traditional Sports and Games”, recognises UNESCO’s statement that “traditional sports and games are part of the intangible heritage and a symbol of the cultural diversity of our societies. They are also an efficient means to convey values of solidarity, diversity, inclusiveness and cultural awareness[1]”. Half a million Euros have been allocated to projects that gather transnational networks of organisations dedicated to “counteract the challenges experienced by traditional European sports and games (e.g. attraction of wider audiences; development of Europe’s diverse cultural and sporting heritage[2].”

An Urgent Call for Action

TAFISA’s project “Recall: Games of the Past – Sports for Today” is one of the four initiatives that have been selected for funding by the European Commission. It has been integrated into TAFISA’s global strategy to reintroduce TSG into the daily lives of people and as a means to foster participation in Sport for All and Physical Activity (SAPA). This global strategy is based on four pillars that support each other’s purpose:

1. Research: TSG constitute a wide area that involves many fields of study such as history, anthropology and sociology. Moreover, the past decades’ tendency that led many TSG to disappear created both an emergency and need for action: while publications and documentation will always be available for researchers, the last generations that used to play TSG in their childhood is ageing and the wealth of

information they could provide threatens to die as the years go by. The diversity of TSG, combined to the intrinsic link they have to local cultures and societies all over the world, make the research process even more complex.

As an answer to the current situation and rising research emergency, TAFISA established in 2014 its TAFISA Regional Traditional Sports and Games Centres' scheme. It aims, within the next two years, to establish a substantial global network of research centres on TSG, with key lighthouses on the five continents. The first TAFISA Regional TSG Centre was opened on the 5th of September 2014 in H.V.P. Mandal, Amravati, India, while the Gerlev Sports Academy, Slagelse, Denmark, opened the second centre on the 23rd of September 2014.

2. **Empowerment:** Parallel to scientific research on TSG exists a need to enable the societies and stakeholders to reintroduce TSG into the daily lives of people. This is the main purpose of project "Recall: Games of the Past – Sports for Today."
3. **Policy:** Putting TSG on the agenda of key decision makers, governments and international organisations is more than a key to success: it is a condition to their safeguarding. With this in mind, TAFISA strives to lobby internationally for the preservation of TSG. The signature of the UNESCO – TAFISA Busan Appeal on the "Promotion and Preservation of Traditional Sports and Games[3]" in 2008, as well as UNESCO – TAFISA Siauliai Call for Good Practices in "TSG and Community Development[4]" in 2012 constituted milestones in this regards.
4. **Practice:** Such strategy would be incomplete without sustaining a platform for people and stakeholders to re-discover and practice TSG. The TAFISA World Sport for All Games is a true TSG festival held every four years with the goal to gather delegations and TSG from all over the Word. The next Games will take place in Jakarta, Indonesia, 6th to 12th October, 2016, under UNESCO patronage. In addition, the 1st TAFISA Europe Sport for All Games will be held in Leeuwarden, the Netherlands, as part of the European Capital of Culture programme in 2018.

Reintroducing TSG into the Daily Lives of Children and Youth

"Recall: Games of the Past – Sports for Today" is a project co-funded by the European Commission that focuses on children and youth aged 2 – 18 as the main target group. Its mission is to reintroduce TSG into the daily lives of young people as a means to tackle social challenges of today – including the growing epidemics of physical inactivity – by documenting, disseminating European TSG heritage and providing practical and educational tools for the use of key stakeholders.

Thirteen partners from nine EU member states have been carefully selected to participate in the project against their expertise and knowledge in the fields of TSG, physical education, coaching, event organisation and disability:

Countries	Partners
Denmark	Gerlev Sports Academy
Finland	Finnish Baseball Association
France	Aquitaine Sport pour Tous
France	Sport and Citizenship
Germany	ENGSO Youth
Germany	Institute of European Sport Development and Leisure Studies, German Sport University Cologne
Germany	TAFISA
Hungary	Hungarian Coaching Association
Ireland	Gaelic Athletic Association
Ireland	UNESCO Chair on “Transforming the Lives of People with Disabilities through Physical Education, Sport, Fitness and Recreation”, Institute of Technology Tralee
Luxembourg	European Physical Education Association
Poland	University School of Physical Education Poznan
Portugal	Portuguese Confederation of the Collectivities of Culture, Recreation and Sport

The general objectives of Project Recall are to:

- Preserve, promote and increase participation in TSG;
- Increase participation in Sport for All and physical activity through the reinvigoration of TSG;
- Preserve and promote European heritage using TSG;
- Encourage social inclusion, understanding, integration and respect for others using TSG;
- Strengthen local, national and European identities and the link that exists between them through TSG mobilisation;
- Strengthen the knowledge base of sport, Sport for All, TSG and European heritage;
- Encourage cooperation between mainstream sports and TSG for young Europeans.

With these common aims, project partners are striving not only to identify, document and disseminate TSG suitable to be reintroduced to children via the production of a TSG collection, but also to develop practical tools to empower key actors to facilitate the reintroduction of TSG into the daily lives of young people. Kindergarten and schools, universities, sport clubs and federations, event organisers and people with disabilities, because of their relevance and proximity to the target population, constitute the project's and tools' centre of attention. Each of them will benefit from adapted contents.

Five project meetings have been planned over the year and a half of the project in order to ensure its on-going development. Among hosts are the:

- German Sport University Cologne, 18th to 19th February, 2014;

- Finnish Baseball Association, 7th to 8th June, 2014;
- Gerlev Sports Academy, Denmark, 25th to 26th September, 2014;
- Institute of Technology Tralee, Ireland, December 8 – 10, 2014,
- Portuguese Confederation of the Collectivities of Culture, Recreation and Sport, 15th to 17th March, 2015.

A pilot programme is planned in February and March 2015, with the participation of institutions from all project partners' countries. Intermediary results of the project will be distributed for trial to selected kindergarten, schools, universities, sport clubs, event organisers and people with disabilities. The experience collected from this small-scale dissemination will allow for the refinement and adaptation of the TSG collection and practical tools to the realities and expectations of each of the focus groups.

Whilst the first stage of the project focuses on Europe, project partners are planning to extend the Games collection to TSG coming from all continents. All project results will be published on a dedicated website, smartphone application and printed book. A final conference will be organised in June 2015 in Brussels, Belgium, to announce the various findings and disseminate the various materials.

Stakeholders that are interested in collaborating or contributing in any ways to TAFISA strategy on TSG are welcome to contact the TAFISA office.

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[1] <http://www.unesco.org/new/en/social-and-human-sciences/themes/physical-education-and-sport/traditional-sports-and-games/>

[2] European Commission, Education and Culture, Youth and Sport, Sport Unit, *Call for Proposals EAC/S03/2013 – Preparatory Action: European Partnership on Sports*, April 2013.

[3] <http://www.tafisa.net/tsg/BusanAppeal.pdf>

[4] <http://www.tafisa.net/tsg/images/SiaulaiCall-TSG.jpg>

Traditional Play and Movement Culture in Extremadura/Spain

Dirk Nasser

Abstract

This article focuses on the Traditional Play and Movement Culture in Extremadura, a region in the south-west of Spain. This topic represents an interesting research line of the last 18 years for us. Interviewing elder people, how did they play 50 years ago in their village, we documented hundreds of traditional games and sports that represents a rich and diverse cultural play patrimony. There are different approaches to this specific knowledge summarised within the article: a profile definition of this kind of games; some reasons of the importance of this knowledge; a description of the research; a classification of the received information, the results and interpretations (for example the reasons of disappearance). This research will be completed with the description of two practical examples of traditional games (“La Rana” and “La Billarda”). On the other hand, it should be important to put in practice this interesting knowledge. That is why we have added some impressions of our practical dissemination work in Extremadura: the Festivals of traditional Games and Sports organized on the market place in the middle of the village.

Description of the Research Line

We centred our interviews exclusively on the older generation because this traditional movement culture at issue was much more present in public life in the past. As well we delimited our studies on the region Extremadura. The interviews took place at the places where the elders normally gather like market places, pubs and social care centres etc, and had to be physical games, actively played, with movement involved.

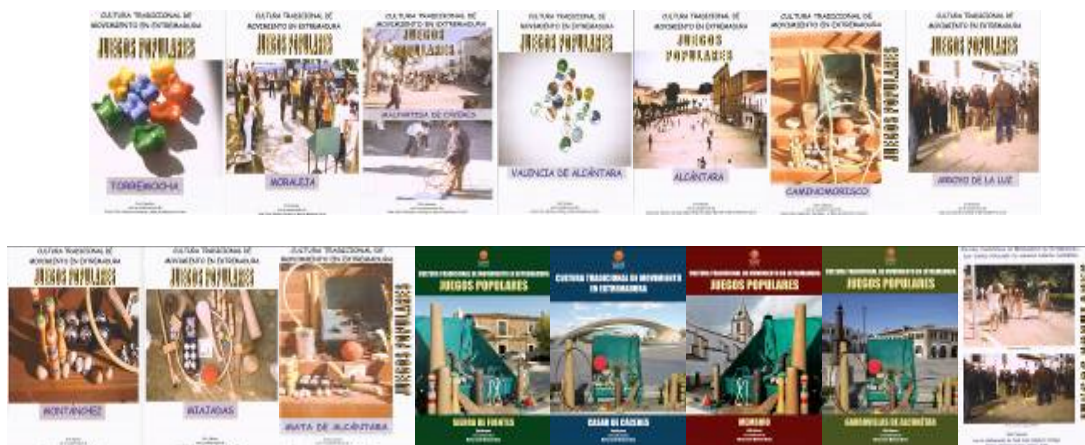


Some interviewed elder habitants of Membrío (left) and Sierra de Fuentes (right)

Introduction

This article is a resumé of an extended and systematic research that focused on the traditional movement games in concrete villages in the provinces of Cáceres and Badajoz, near the Portuguese border. With this approach we tried to recover a part of the TRADITIONAL CULTURE OF PLAY and MOVEMENT in EXTREMADURA that still exists at least in the memory of the older generation. During our interviews we found a great variety of hundreds of different traditional games. As a result, all the traditional games are documented and presented within four areas this is the current situation:

1. 15 books published about the specific play culture in 14 villages edited by the Provincial Government of Cáceres in 2007, 2010 and 2014. The villages are: ALCÁNTARA (42 games documented), Arroyo de la Luz (46), CAMINOMORISCO (46), MALPARTIDA DE CACERES (42), MATA DE ALCÁNTARA (27), MIAJADAS (48), MONTÁNCHÉZ (25), MORALEJA (31), TORREMOCHA (41), VALENCIA DE ALCÁNTARA (34), SIERRA DE FUENTES (49), Casar de Cáceres (46), Garrovillas de Alconétar (46), Membrío (52) + 1 resumé (214 games documented).



The 15 publications of traditional games in the province of Cáceres

2. 24 studies were finished about the specific play culture in 23 villages: in 2005 in the province of Badajoz: ACEUCHAL (45 games documented), Almendralejo (56), BARCARROTA (38), castuera (39), FREGENAL DE LA SIERRA (91), JEREZ DE LOS CABALLEROS (50), La Fuente del Maestre (59), Los Santos de Maimona (53), Monesterio (22), MONTIJO (23), Segura de León (37), SOLANA DE LOS BARROS (18), usagre (24), VILLAFRANCA DE LOS BARROS (56) and ZAFRA (67) = all together 160 different games were documented); additionally between 2012 and 2014 we complemented our studies in ALBURQUERQUE (92), Almendralejo (97), OLIVA DE LA FRONTERA (50), San Vicente de alcántara (61), as well as in the province of Cáceres in ALISEDA (52), ZARZA LA MAYOR (37), ROMANGORDO (42), VALDEFUENTES (56) and in the town of CÁCERES (131 games were documented).
3. Between 2003 and 2013 we collected through the contributions of Sport Science students 2279 games descriptions coming from 285 villages in Extremadura waiting to be classified, complemented and published.
4. Practical application: we organized 89 Sport festivals between 1999 and 2014 in which traditional games and sports (TGS) were realized. Finally we like to mention our Spanish TGS contribution to the three TAFISA Sport for All World Games in Hannover 2000, Busan 2008 and Siauliai 2012)

These results show that there has been a rich play and movement culture in each village, although this culture was not passed down to the younger generation who have other leisure habits nowadays.

These bibliographical sources will serve as an important didactic instrument for educators, recreation and leisure time instructors. It can also be interesting for those who work with history or anthropological aspects about the region of Extremadura or the village at issue.

We will complete this article with the description of two original examples and some impressions of our practical dissemination work in a modern context: a) the organisation of the Festivals of Traditional Games and Sports; and b) our participation on the TAFISA Sport for All World Games.

Profile/Definition/Description of Traditional Games in Spain

The focused activities are called traditional or popular games. We can find as well the expression autochthonous games if the local origin is clear, unique and original like Wrestling from León (“Lucha leonesa”) or Ninepin Games from León (“El Bolo leonés”). Their profile can be seen as follows, they

- are activities that come from the traditional movement culture (excluding playing cards, gambling in a casino, social games like Bingo, Mikado or “Las Damas” or any modern game from the “New Games” movement);
- are games that not only have traditions, but also have a specific relation to traditions, culture, history and old habits of a specific community;
- can be related to agriculture and availability of certain natural resources like sea or forests (for example “Las Txingas” – a competition of Weight Transport related originally to milk transport necessities, or competitions of the ability to dominate animals pulling weights, etc.);
- can have a direct relation to certain survival, subsistence, work techniques or ability improvements of certain professions (for example wood and grass cutting competitions, races of former whale hunting boats, today held within a harbour, or the Canaries Stock fight of the Sheppard’s -“La Lucha Canaria”);
- were passed down in earlier times from one generation to the next;
- have to be movement games, played actively;
- can be part of the entertainment of annual popular party of a village (for example to show old work techniques like a relay race of transporting wheat sacks);
- show a great creativity with constructing their own play material and with creating their own game rules;
- formed part of the local or regional socialization and education within leisure time and schools;
- can be distinguished between children and adult games, you can even find preferences of special girls and boys games;
- are games played mainly outdoors with other friends, that means there were social effects involved and were used as part of a group identity;
- were spontaneous (as part of children’s or the elder’s leisure time) or regulated games (official competitions like “La Calva”, a precision throwing game - see application picture at the end).



“La Rana” (The Frog) during the sport festival in Nuñomoral, Cáceres, 22.3.14

Some Reasons for the Importance Nowadays of this Delivered Knowledge

We discovered the importance of this specific knowledge for the following reasons:

- First, during the classes of Sport and Recreation at the Sport Science Faculty/University of Extremadura we noticed that many students did not possess this traditional knowledge of their own cultural surroundings any more. It simply was not transmitted to them how their grandparents or parents played before.
- Secondly, the great acceptance that our modern Festivals of Traditional Games and Sport receive among all generations (see impressions of this practical application at the end).
- In the bigger cities like Madrid, this traditional movement culture have almost disappeared, at least as a free spontaneous game, because of other leisure habits or simply there is no space left to practice these games due to buildings, cars or prohibitions.
- And finally, if nobody will document this traditional treasure in a systematic form, there is a possibility that it will be lost forever.

Classification of the Received Information

To improve the didactical utility of our research we decided to organize each description of every game in the following way:

- Name of the game,
- Game category or classification,

- Game description,
- Game rules (incl. recreational game rules, not only the official competition rules in some cases),
- Game material needed,
- Play field,
- Security / comments / conclusions,
- Illustration: Photo or draw of every game.

The classification used in our studies is from C. Morenos Palos (1993, 17):

- locomotion games,
- distance throwing games,
- precision throwing games,
- balls and “pelota” games,
- fight games,
- strength games,
- nautical and water games,
- animals games,
- working abilities games,
- others games.

This was necessary in order to organize such a huge amount of disperse knowledge received of each game by our interviews about the rules, game material etc. These uniform criteria of the whole documentation will be a practical help for understanding, as well as it will help to put this knowledge easier into praxis.

Results and Conclusions

As mentioned before, hundreds of games were documented in this ongoing research line. This huge variety of games reflects, at least in the past, a rich and differentiated patrimony of movement culture in the two province of Cáceres and Badajoz.

About 85 percent of the founded games are original and different. Some games, almost 15 percent, represent a similar game idea with variants that are named differently. We included all of the names, not only for their didactic utility, but also for its cultural importance and local identification (some people told us "but in my village it is called in this way).

In our publications and studies we distinguished three perspectives:

1. We ordered all the names of the games and their variants alphabetically linked to each description.
2. In the second differentiation of the results, we focused on each of the villages with its documented games. It is a more specific approach that reflects a local cultural play reality of the past (partly as well

of the present time, thinking about exceptions like the "Frog" ("La Rana" or some others as well like "Petanca"). Mainly we can conclude that this section represents a variety of traditional games that were present during the childhood of the elders interviewed in each village.

3. The descriptions of each of the traditional games correspond to the desire to document and to conserve this knowledge. It follows, simultaneously, the objective of a specific didactical utility in a card form: one page - one game.

Reasons of Disappearance

The reasons why the importance of these traditional games in the public life disappeared can be analysed in the following way:

- Before, there was a "society of deficiencies" in which with your imagination, creativity and available resources you had to produce your own playful material, conquering spaces of your next surroundings. Today there exist the opposite, a "society of abundance" in which at every turn you are encouraged to consume.
- Before, there were more possibilities to play in the street. The car has invaded each space, mainly in the cities, including the danger that would accompany you realizing a game in the street. A modern city-planning policy must take this into account. In some modern urbanizations of Germany you find streets you can play in ("Spielstrassen"), a concept of coexistence between the different necessities (child games, walks, parking and up to 5 km/h reduced mobility speed of the cars).
- Changes in the habits of leisure time. There are other priorities that the children and young people pay more attention to. In a descriptive form, they are more passive (television), prefabricated (play station) and consumer oriented (to buy, to use and to throw away) with other consequences, for example, a more sedentary life style.
- The traditional games are no longer important, neither for group identity nor for individual formation of personality. We have already mentioned that at least in the city with its urban life styles, in generally this knowledge no longer pass down to the following generations, because there are other priorities. In addition many parents simply lack time to play with their children.
- Also, from an educative and democratic approach, it is necessary to mention that life changes and must change towards other values and "rules of the game". Some traditional games represent an old and excluding culture, even with physical punishments if you loose, which is not favourable for educative purposes. That means these traditional games nowadays have to be modified and presented in a modern context.
- This knowledge stays alive, but in a "corner" of the society, something separated, within the home of the retired, which doesn't make it any easier for their adequate dissemination.

The "played" game, with movement, realized with friends outdoors makes an authentic acquisition of the real world possible, moving away from other forms of entertainments that are also called "games" but are more abstract and virtual. In an idealistic way, grandfathers can play together with their grandchildren in a kind of ludic intergenerational focus. Therefore, these traditional games can contribute to healthy leisure time habits and socially balanced development of children and adults.

Another educational aspect can be the consideration of traditional games from different cultures and countries within an Intercultural Movement Education that educates consciousness and sensitivity towards other play habits and cultures.

Two Examples of Traditional Games in Cáceres, Spain

1. The Frog (“La Rana”)

Classification of the game:

Precision throwing game.

Description / Rules of the game:

There are two teams of two players and one reserve. The members of the first team have to do all the throwing, followed by the members of the second team. Each player must throw 10 disk during his turn, from a distance of 3,5 meters. If a player passes the throwing line, the throw is not valid. In “Castilla y León” (Spain) there are established the following competitive scores:

<i>Frog</i>	<i>50 points</i>
<i>Middles</i>	<i>25 points</i>
<i>Bridges</i>	<i>10 points</i>
<i>Holes</i>	<i>5 points</i>

Recreational rules of the game:

Different forms to throw the 10 iron disks are:

- Throwing from 3,5 meters;
- Throwing from 3,5 meters, with closed eyes;
- Throwing with the left hand (with the right hand if your are left handed);
- Put your body back to the table, and then try to throw the disk towards the table;
- Try to jump and throw the disk in the air at the same time.

Material of the game:

- “Rana” table, with nine holes.
- 10 iron disks of 38 mm (diameter) and 60 grams.
- A place of 7 m x 2 m, to carry out the game.

Play field of the game:

any flat ground.

Security / comments / conclusions:

set the throwing distance by age and ability; it is really difficult to throw it into the mouth of the frog, but there are other aims/wholes that as well score.



The Frog – “La Rana”

2. “La Billarda”

Classification of the game:

Precision throwing game.

Description of the game:

The “billarda” has to be struck with the “mocho” in order to send it to the opposite field without touching the ground. The opposite team tries to avoid it with his boards.

Rules of the game:

- The “billarda” can only be struck with the “mocho”, both in assault and in defense.
- The players cannot exceed the line of their own field (circumference) while the “billarda” is in play.
- The initial one is decided by toss.
- Alternatively for each team whether or not they score.
- Rotating among the players of each team.
- 3 tries are allowed to get the “billarda” out of one’s own field.

Players:

between 1 and 4 players for each team.

Scoring:

- 3 points are scored by the receiving team if the “billarda” is returned to the field of the team in service.
- 2 points are scored by the team in service if the “billarda” lands inside the receiving field. Also if the “billarda” is touched with the body by any of the players of the receiving team.
- 1 point is scored by the serving team if the “billarda” touches the opposite field and then goes out of it.

Material of the game:

- “Billarda”: cylindrical wooden piece of 2 centimetres wide and 8-10 centimetres long, pointed on the two ends.
- “Mocho”: wooden board approximately 80 centimetres long used to strike the “billarda”. Each player must have a “mocho”.

Area of game:

Rectangle of about 20x10 metres; within this rectangle we draw two circumferences of 2 meters of diameter separated by aprox. 8 meters. Each circumference will be the field of each team.

Security / comments / conclusions:

Normally, the original game idea is to hit the “billarda” away as far as possible. This would cause security problems in the public during a festival celebration. That is why we modified the original game into a precision game to make it safer. Now the objective is to hit it in a controlled and coordinated way into the opposite circumference. Another possible problem to avoid is that children do not put their heads over the piece of wood (Billarda), because they could be injured. The solution is that the actors should hit every time with an extended arm to keep the distance between the wood and their head (look at the picture!).



“La Billarda” (recreational version)

Some Application Examples of Traditional Games and Sports in a Modern Context



The Wheel guided by young people - Festival of Traditional Spanish Games and Sports, Cáceres, 24.11.2011



The Wheel guided by the elders showing their skills to the younger generation - Festival of Traditional Spanish Games and Sports, Arroyo de la Luz, 27.11.2004



Throwing of Horseshoe with young people - Festival of Traditional Spanish Games and Sports, Piornal, 20.5.2006



Throwing of Horseshoe with the older generation - Festival of Traditional Spanish Games and Sports, Arroyo de la Luz, 27.11.2004



Rope Skipping - Festival of Traditional Spanish Games and Sports, Cáceres, 17.11.2012



Bowling from Leon - Festival of Traditional Games and Sports of the World, Torrecilla de la Tiesa, 23.4.2005



"La Calva"- Festival of Traditional Spanish Games and Sports, Cáceres, 17.11.2012



"The frog" game with help, Festival of Traditional Spanish Games and Sports, Cañaverl, 28.5.2010



"La Llave Asturiana" - Festival of Traditional Spanish Games and Sports, Herrerueta, 26.5.2010



Canarien Handball game - Festival of Traditional Spanish Games and Sports, Holguera, 17.5.2008



TAFISA Sport for All World Games in Busan, South Korea 2008, teaching the Guided Wheel



TAFISA Sport for All World Games in Siauliai, Lithuania 2012 – the “Garrote Aragonés”

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Traditional Sport and Games and Sport for All: A Bond of Unity and Recreation - the African (Nigerian) Perspective

Comfort Obot Nwankwo

By orientation, the bond between Traditional Games and Sport For All, dating back to the primitive age in most parts of Africa, has been premised on a tripod of fostering unity, impacting education and positive moral values as well as providing an avenue for recreation and sociability (friendship inclination) amongst subjects within unit settlements in the society.

Distinctively, the fusion of these passions, Traditional Games and Sport For All, Symbolizes a typical way people of African descent socialize from ages past.

Welcome to Africa!

Rising from the restless oceans of the earth are six continents of the world. Africa, the land flowing with untapped human and natural resources, occupies a prominent position, separating the Indian and Atlantic oceans and spreading its land masses into both the northern and southern hemisphere.

Africa's surface area of more than 30 million square kilometre represent a diversity of culture, traditions, languages, geography, political and socio-economic systems, yet are inter-woven. Although Africa forms part of the "third world" of modern history, it stands on one foot in restful antiquity; the other is waxing stronger in the dynamics of the twenty-first century.

The concept of active living (recreation) and community action in some part of Africa dates back to ancient days. Historically, there existed during the ancient age in Africa some peculiar underlying principles of team participation in activities and events either in professional vocations or intra/inter communal harmonious relationships, hence the popular phrase "African-United in diversity".

Nigeria

Nigeria is populated by approximately 160 million people, composed of many ethnic groups. The Country is located in West Africa 9 degrees north of the equator, with a landmass of 923,768 square kilometres. Her climatic conditions are two – dry season November – March, and wet season April through October.

The Country is made up of 36 states and has its federal capital territory in Abuja. Nigeria has assorted natural resources and tourism attractions. Nigerians are warm and very friendly people not only to themselves but to foreigners as well. The people's traditional hospitality is chief among the distinguishing characters of Nigeria, as a tourist destination.

In Nigeria, traditional norms, which are chequered and valuable, can be expressed in various ways either during festivities or after the people retires back into their settlements each day, from active routine work.

Essentially, the fusion of traditional games with people's everyday recreation passion was propelled by common factors such as family ties, shared communal affection by subject within neighbouring communities. The need also to entrench positive moral values on subjects within a community or settlement, before the advent of modern education as well as a veritable tool for fostering friendship, unity, healthy living, and preserving existing traditional norms and values amongst people of same historical backgrounds.

Typically, Sport for all ideas were adopted as a vehicle for advancing and impacting the knowledge of indigenous recreation activities in all strata of people within and beyond rural communities especially in Nigeria, and this practice still exists in part to present day in some parts of the country.

Traditional Games as a Bond of Unity

Unity in any society is paramount, and one of the main ways of sustained unity within and amongst the different people in Nigeria has been the unrestricted access offered to people of all age brackets within a given society to actively take part in communal festival occasions to unwind with one another, usually on a social cultural basis.

Various traditional games, sport and dance activities feature during such festivals of rites and are usually tied to the different age and gender categories of participants. Amongst such segmentation are children, juveniles, adult male and female groups all of whom are usually made to participate actively in whatever roles they are fixed.

This process in essence, helps foster unity and friendliness through their inter-personal social relationships. Bond of friendship and unity of purpose is a common outcome in such processes.

Traditional Games as a Panacea for Healthy Living

"Health, they often say is wealth", and if this assertion finds true meaning, indigenous sports activities of whatever shade, helps provide the needed remedy for health-related ailments often occasioned by stress, boredom and lack of access to adequate recreational activity where the above factors are taken addressed.

Often times health-related ailments occur in idle and inactive minds, occasioned by the every cumulative effect of fulfilling difficult life challenges either at work, home or elsewhere.

The regular mass participation by people in organized communal recreation activities thus provides room for improved health condition in adherents.

Traditional Games as an Educational Tool

Traditional Games, Sports and Dance activities are valuable possession that has antecedents in a people's chequered history of cultural norms. Before the advent of modern education, family units, communal subjects under native authorities in Nigeria, adopted the use of indigenous cultural norms to impact knowledge on good moral values to people, both old and young. In a typical communal scene in most parts of Nigeria, children often gathered at sunset in village squares, where the elderly told them interesting tales by moonlight as the setting of the moon by night was often adjudged to be God's design to have people of all ages to converge, usually informal and under a carnival atmosphere to unwind and interact progressively.

The tales told at such gatherings usually formed the bedrock of good attitude and character molding in the young ones for future life challenges as men and women. Others include moonlight plays engaged in by women, local wrestling bouts by boys and men, various recreation plays for women, which were very colourful and attractive to all participants. Traditional wrestling though involving two males at a time with cheerleaders from both sides, yet it is a reputed sport for individual, communal and ethnic acquisition of fame, for strength and pride. It has additional advantages for communal bonding, a potent means for expressions of political solidarity/associations and favours individually and collectively.



Traditional Games – a Potent Recreation Vehicle

Sport For All Movements focus and immense attention aimed at the showcase exposure and promotion of traditional sporting activities as a form of recreation amongst people of various background in a given society, finds meaning in the way of life of Nigerians.

Nationwide in Nigeria, one singular object that attracts massive interest, attraction and participation of people are activities which depict each culture positively to the glare of others. Culture in Nigeria is very sacred, and an average person feels a complete sense of belonging to a cultural activity peculiar to his ethnic bracket when projected to limelight during festivities and events, In view of the fact that culture potentials are beliefs peculiar to a particular people, which others find attractive and even adapt to suit their purposes, especially if they are uncommon phenomena.



Summary

Traditional games, sports and dance activities are vehicles for mobilizing mass participation by people of all brackets which guarantees them unrestricted access to actively engage in such for fitness and healthy living purposes deserves commendation and progressive sustenance by all and sundry.

Traditional games have always taken the trend of Sport For All, with its mass participation nature, as practiced in most parts of Africa to this date.

Traditional games, sports and dance in Sport For All are capable of enriching the world of mankind as well as advancing global goals, for promoting peace, friendship, unity equity, active living in all and for all – for everyone. Bear in mind that sport for all does not require many facilities and equipment. Also, Sport For All is inclusive: it includes both sexes, all age groups and all persons, including with the physically challenged.

Traditional sports activities and events, arguably, are a potent vehicle required for fostering unity, health education and recreation in All and For All.

Thank you for your attention.

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UNESCO's Institutional Approach for the Preservation and Development of Traditional Sports and Games

A Proclaimed Right and a Right Based-Approach

The commitment of UNESCO for the promotion and protection of traditional sport and games is enshrined in its mandate for culture, education and information. Traditional sports and games can be arranged under the umbrella of respectively the Convention on the Protection and Promotion of the Diversity of Cultural Expressions (2005) and the Convention for the Safeguarding of the Intangible Cultural Heritage (2003). In addition, the principles set by the International Charter for Physical Education and Sport provide a comprehensive approach of the framework of traditional sports and games within the Organization's vision and action.

Understanding TSG from UNESCO's Perspectives and Global Political Scopes

Traditional Sports and Games (TSG) are part of intangible heritage and a symbol of the cultural diversity of societies. In addition, TSG are efficient means to convey community values, solidarity, diversity and inclusiveness – essential in the promotion of UNESCO's work in the framework of the Organization's priority attention to achieve its mandate.^[1]

Hence TSG within the scopes of the above-mentioned Conventions and the Charter require national political commitments to set targets that support its sustainability and its apparent marginal impact in the overall galaxy of sports and physical activities. Public authorities have primary obligations in the promotion, protection, safeguarding of intangible cultural heritage and the diversity of cultural expression. Traditional sports and games require political considerations to meet those objectives. However the extent to which policy or measures are effectively or adequately put in place in the above respect requires addressing the contemporary challenges of traditional sports and games: what is at stake and how does UNESCO act accordingly?

Protection^[2], promotion, safeguarding, intangible cultural heritage, awareness raising, knowledge, research, information, transmission and education are the core of credible TSG policy. They form the pillars conducive to address the challenge of TSG policy in any contextual framework.

The main purposes of the above considerations aim to set the benchmark to eventually assess the commitments of stakeholders and public authorities in the implementation of TSG policy at all levels. It is generally observed in many countries through UNESCO empirical work on TSG that the above mentioned pillars are inadequate, ineffectively or insufficiently implemented in terms of policy or measure to address the challenge of TSG in compliance with the objective of preserving, protecting and raising awareness.

Key Challenges

Preserving and protecting traditional sport and games require developing knowledge, sharing information and raising awareness on its intangible heritage. Traditional sports and games are facing since decades a paradox: there is a revamp interest on TSG matters at national, regional and international levels which is not concordant with its apparent marginalization. The **increased professionalization and commercialization of sports, the corresponding shift in values that they encompass, the global preponderance of certain sporting activities and the neglect of physical education systems represent important challenges contrasting with the status quo on the development of traditional sports and games.** With this in mind, **UNESCO's work focuses on advocacy aiming to preserve, promote and develop TSG, and to ensure that they form an integral part of national and international development of cultural strategies.**

UNESCO's Interests

The Declaration of Punta del Este was adopted at the third International Conference of Ministers and Senior Officials Responsible for Physical Education and Sport held in December 1999. It provided the strategic approach in order to promote traditional sports and games. The Ministers decided to establish a World Heritage List of traditional sports and games to preserve and highlight the cultural heritage and indigenous component of various and different communities. In addition, the Ministers stressed for the establishment of the conditions and framework conducive to the adoption of an international normative instrument on TSG.

In order to ensure a thorough follow-up to the outcomes of the Ministers decision, the 33rd session of the UNESCO General Conference highlighted^[3] the importance of traditional sports and games and recommended concrete provisions for its promotion and development which was reinforced by Resolution 21 inviting *"Member States to find appropriate mechanisms for sharing information about traditional sports and games and about their efforts to preserve them"*. In response, UNESCO undertook a collective consultation and established the foundations of an international platform for the promotion and development of traditional sports and games. Equally, it endeavoured towards the creation of an international platform for the promotion and development of traditional sports and games.

Despite the above achievements, a decreased in the momentum is denoted in recent years, due to several defying factors among which is a shift in the Organization's priority focus.

Future Steps

UNESCO will continue to advocate for consolidated alliance and partnership to support the follow up of its initiatives resulting from the outcomes of the Resolution mentioned above. This Resolution actually represents the guiding principle and the strategic approach for UNESCO's work in the aforementioned field. The Organization **will encourage all stakeholders and concerned parties on TSG matters to collect, assess and develop policy and implement action-oriented provisions on the status, role and strategies of various** TSG initiatives, such as the following national and regional cases which can serve as benchmark in achieving the objectives of the development and promotion of TSG at the global level:

1. Burkina Faso: the situation of traditional sports in this country is illustrated in particular by the traditional forms of wrestling and endorsed as a core element of national policy.
2. TSG are treated as an element of general state policy in the Russian Federation and are supported by state authorities regardless of ethnic identity, religion, etc. Every year an international festival of traditional sports is held for all nations of the Russian Federation.
3. TSG are treated in Hungary as “a part of intangible cultural heritage and guarantee of enrichment for societies”. TSG are given equal status to Olympic sports and are part of the general cultural policy, which is guaranteed by the fact that culture and sport are administered by the same ministry.
4. In ECOWAS: (Economic Community of Western African States) an inventory TSG is given a priority in the regional sport strategies with the purposes of embracing regional rapprochement of culture and communities.
5. Traditional sports for Celtic nations, such as Brittany, Cornwall, Wales, Ireland, Iceland and Scotland are given an essential consideration as part of a cultural identity and solidarity of a community beyond borders.
6. Research on TSG as a part of more general ethnographic and anthropological studies neglected internationally for a long time is given a strategic importance as a part of general human culture.
7. The development of a World Sports Encyclopedia in the English and French versions, which were published under UNESCO's auspices, and also in Polish on methodology of ethnographic research on TSG paved the road for the need to list TSG on a scientific and institutional approach.

Conclusion

The institutional framework developed by UNESCO has gained momentum through other institutions, such as the Secretariat of the European Union which provides funding support on TSG[4], pioneering in this area as regards its mandate and portfolio. Few partners and stakeholders endeavour to put TSG on the international agenda. However, reality shades the current situation of TSG. Despite those efforts, there is a need to mobilize more energies to strengthen TSG in the international sport agenda for a consolidated recognition beyond its marginalized and neglected status in the sport spectrum.

Many questions require a collective thinking: the expressed interest on TSG at different levels as part of intangible cultural heritage suffers from a lack of sustainable strategy. Lack of solid alliance, paucity of research and intellectual network, fragmented and isolated initiatives, lack of resources, poor or lack of policy or measures to implement TSG strategies for their promotion and safeguarding, etc. affect its status and place with lack of visibility in the contemporary and modern society.

TSG is in serious danger globally. Specific measure and provisions seem necessary to ensure that public authorities can be empowered for ownership and leadership in the protection and promotion of TSG.

Would a specific normative approach be a minimum platform to address the challenge of TSG in the 21st Century? The question remains in the debate for the future of TSG and the prospects for a robust and solid development.

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[1] The core of the Organization's mandate remains building peace through education, culture, science and information.

[2] "Protection" means the adoption of measures aimed at the preservation, safeguarding and enhancement of the diversity of cultural expression, ref. Convention on the Protection and Promotion of the Diversity of Cultural Expressions 2005.

[3] General Conference Resolution 33C/R.21.

[4] See support by EU Commission: http://ec.europa.eu/sport/news/2013/20131029-eu-supports-14-projects_en.htm

CURRENT ISSUES

Relationships between Athletic Identity and Sport Commitment linked to Sport Involvement

Goichi Hagiwara and Hirohisa Isogai

Abstract

The purpose of this study was to establish the model of the relationship between athletic identity and sport commitment linked to actual participants' behaviour. Participants were 1,060 Japanese collegiate athletes (male: 790, female: 270). Their average age was $M=19.58$ ($SD=1.23$). They belonged to a variety of athletic clubs such as baseball, track and field, basketball, swimming, judo, and tennis. The survey was conducted with participants in their universities. The questionnaires used were the Athletic Identity Measurement Scale for Japanese (Hagiwara & Isogai, 2013b), and the Sport Commitment Scale for Japanese (Hagiwara & Isogai, 2013c). In addition, the actual sport participation behaviour was measured by the Frequency Intensity Time (FIT) index (Hashimoto, 2010). The result of examining the relationships between athletic identity and sport commitment linked to actual participants' behaviour by SEM, the model fit demonstrated $GFI = .997$, $AGFI = .984$, $CFI = .996$, $RMSEA = .056$, and all paths were significant.

Introduction

In Japan, the rates of competitive sport participation are declining slightly (Yamazaki et al., 2013), and the rates of competitive sport participation might affect international sport game performance (Matsuoka, 2012). Therefore, it is necessary to consider raising rates of competitive sport participation in Japan.

In the sport science field, previous researches indicate that sport commitment is related to sport participation and persistency (Casper, Gray & Stellino, 2007; Kanezaki, 1992, 2013). Sport commitment is defined as "psychological state representing the desire and resolve to continue participation in a particular athletic program, specific sport or sport in general" (Scanlan et al, 1993). Jeon and Ridinger (2009) demonstrated that athletes who showed a higher sport commitment score indicated high frequency of competitive sport participation. Thus, sport commitment is an important factor to determine sport participation and persistency.

Recently, several studies mentioned the determinant factor of sports commitment from social, environmental, and psychological aspects (Scanlan et al., 2003; Weiss et al., 2001; Weiss & Weiss, 2007).

The determinants of sport commitment are varied; however, psychological aspects are the most important determinant of sport commitment (Horn, 2004; Weiss & Williams, 2004).

One of the psychological determinants of sport commitment is athletic identity (Brewer, 1993; Carpenter et al., 1993). Athletic identity has been defined as “the degree to which an individual identifies with the athletic role” (Brewer et al., 1993), and there are significant relationships between sport commitment and athletic identity (Horton & Mack, 2000; Chen et al., 2010). Horton and Mack (2000) identified that strong athletic identity increases sport commitment to athletic participation and persistency in the United States. In Japan, Hagiwara and Isogai (2013a) demonstrated significant relationships between athletic identity and sport commitment in collegiate athletes. These findings might suggest that there is a relationship between athletic identity and sport commitment. However, there are few studies that indicate its relationship. Thus, it is necessary to consider these relationships in further studies. In addition, committed participants would play more often and be more likely to spend time doing sport, thus it needs to be measure actual participants behaviours and to establish the link between the psychological commitments. Moreover, previous studies adopted only frequency of sport participation to demonstrate actual participants’ behaviour, and it could be necessary to investigate athletes’ behaviour in detail.

Based on the above, the purpose of this study was to establish the model of the relationship between athletic identity and sport commitment linked to actual participants’ behaviour in detail (Figure. 1). In addition, several previous studies reported that sport commitment and athletic identity were different according to athletic level (Houle, Brewer, & Kluck, 2010; Hagiwara & Isogai, 2013b, 2013c; Chu & Wang, 2012). Thus, this study also examined these relationships.



Figure 1: Hypothesized Model

Method

Participants and Procedures

Participants were 1,060 Japanese collegiate students belonging to athletic club (male: 790, female: 270). Their average age was $M=19.58$ ($SD=1.23$). They belonged to a variety of athletic clubs such as baseball, track and field, basketball, swimming, judo, and tennis. (thirty eight athletic events). The survey was conducted with participants in their universities. The survey included demographic information including age, gender, athletic levels (national level > represent regional level > prefecture level) and actual sport participation behaviours. Participants were told that they could choose to withdraw from the survey at any time, and they volunteered to participate in this study.

Instruments

Athletic identity was measured using the Athletic Identity Measurement Scale for Japanese (Hagiwara & Isogai, 2013b) originally developed by Brewer et al. (1993). This scale was a self-report inventory measuring the importance that individuals place on the athlete role. Participants demonstrated their agreement with statements such as “I consider myself an athlete,” and “Sports is the most important part of my life”. It consists of seven items to which individuals respond on a scale one (strongly disagree) to seven (strongly agree). Values were summed to provide a total athletic identity score with the athlete role. To provide further reliability and validity for the scale, Cronbach’s α (coefficient of internal consistency) and confirmatory factor analyses (CFA) were conducted in the present study.

Sport commitment was measured utilizing the Sport Commitment Scale for Japanese (Hagiwara & Isogai, 2013c) originally developed by Scanlan et al. (1993). This scale was also a self-report inventory measuring the psychological desire to continue sports participation. Six questions were asked, such as “How dedicated are you to playing sports?” “What would you willing to do keep playing sports?” and “How determined are you to keep playing sports?” A five-point Likert scale was used that varied depending on the question. Values were summed to provide total sport commitment score with the psychological desire to sport participation. Scale was confirmed reliability and validity by Cronbach’s α and CFA, as in previous studies.

Actual sport participation behaviour was measured using the Frequency Intensity Time (FIT) index (Hashimoto, 2006). This index was adopted by previous studies in Japan (Hashimoto, 2010; Amazaki & Kemuriyama, 2013), and the index could be used to evaluate a person’s level of physical activity from frequency of exercise, intensity of exercise, and time spent on a workout (Kasari, 1976). Participants responded on a scale from one (once a month) to five (everyday) for frequency of exercise, one (low active intensity) to four (very high active intensity) for intensity of exercise, and one (within twenty minutes) to five (over ninety minutes) for time spent on a workout. The points of the FIT index was calculated by points of frequency * intensity * time. The maximum score was one hundred. The higher score indicated more physically active athletes. Reliability and validity of this index were confirmed in previous studies.

Data Analysis

One-way Analyses of Variances (one-way ANOVA) was adopted to compare the differences in athletic identity and sport commitment based on athletic levels. Structural Equation Modelling (SEM) was the primary statistical procedure used to test the hypothesized models, thus, this study adopted its analysis to examine the model of the relationship between athletic identity and sport commitment linked to actual participants’ behaviour. The fit of model to the obtained data was tested using a number of goodness-fit indexes (Oshio, 2008). The fit criteria included Goodness-of Fit Index (GFI), Adjusted Goodness-of-Fit Index (AGFI), Comparative Fit Index (CFI), and the Root Mean Square Error of Approximation (RMSEA). The considerable adequate fit values were GFI, AGFI, CFI $>.90$, and RMSEA $<.08$ (Oshio, 2008). All data were analysed by SPSS (ver. 20.0) and AMOS (ver. 20.0).

Results

Athletic levels of participants were generally divided equally. There were 353 National level athletes, 342 represented Regional levels, and 229 were at Prefecture levels.

In comparing the differences in athletic identity based on athletic level, there were significant differences ($F(2, 921) = 7.91, p < .001$). According to the Post Hoc Test (Tukey's test), in relation to athletic levels, there were significant differences between national level ($M=39.50, SD=6.78$) and prefecture level ($M=37.08, SD=7.49$). National level athletes had higher mean score than prefecture level athletes (Figure. 2).

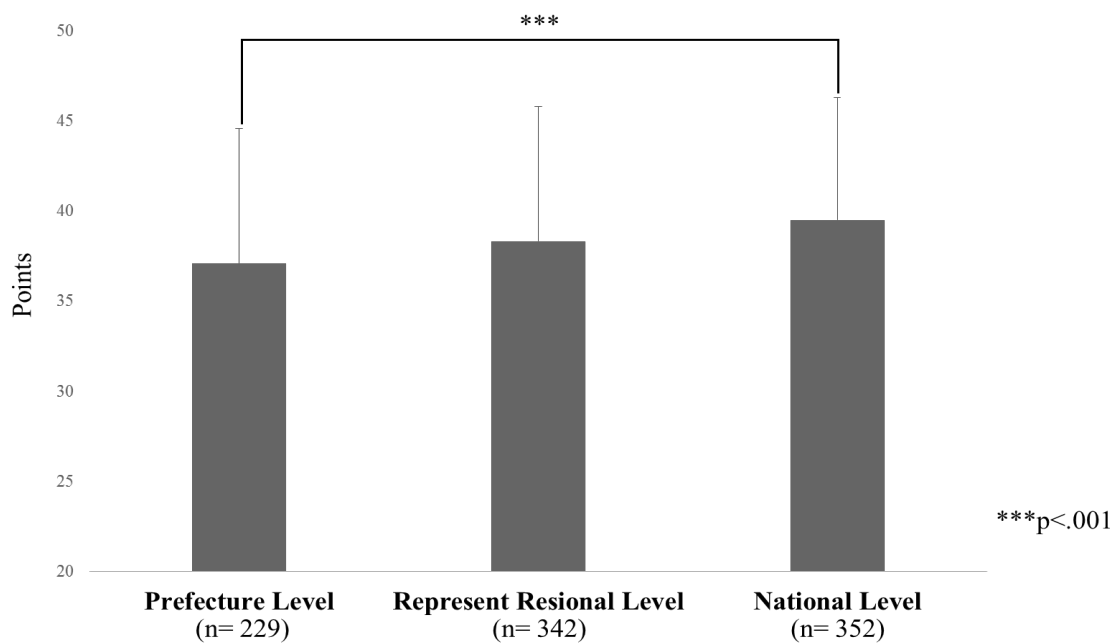


Figure 2: Athletic Identity and Athletic Levels

In addition, the result in sport commitment based on athletic level demonstrated significant differences ($F(2, 920) = 6.92, p < .001$), and the result of Post Hoc Test indicated significant mean difference in national level ($M=25.56, SD=4.11$) and prefecture level ($M=24.35, SD=4.10$). National level athletes also indicated higher mean score than prefecture level (Figure. 3).

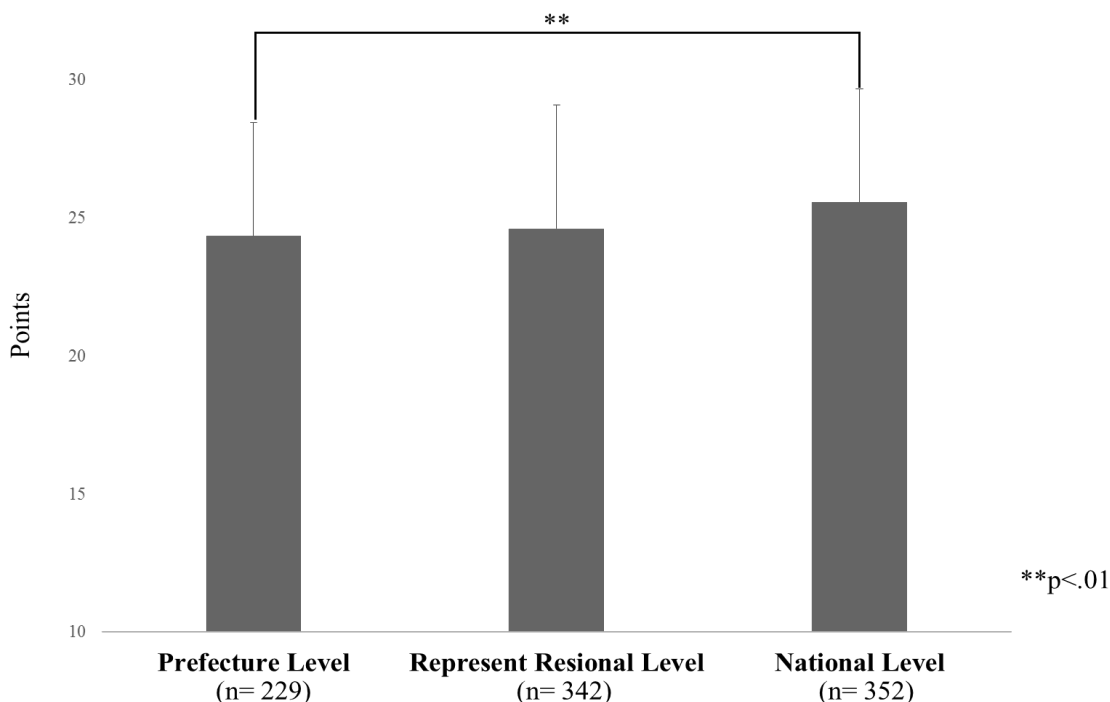


Figure 3: Sport Commitment and Athletic Levels

The actual sport participation behaviour was measured by the FIT index, and this study was constructed from participants' frequency distribution of actual sport participation behaviour. The mean score of FIT index was M=54.17 (SD=25.80).

In examining the relationships between athletic identity and sport commitment linked to actual participants' behaviour by SEM, the model fit demonstrated GFI =.997, AGFI=.984, CFI=.996, RMSEA=.056 (Figure. 4), and all paths were significant. The path of athletic identity to sport commitment was .70 (p<.001), and sport commitment to actual participants' behaviour was .24 (p<.001). Therefore, athletic identity was found to significantly influence sport commitment and sport commitment was found to significantly affect actual sport participants' behaviour.



Figure 4: Structural results of the relationships between athletic identity and sport commitment linked to actual participants' behaviour

Discussion

The purpose of this study was to establish the model of the relationships between athletic identity and sport commitment linked to actual participants' behaviour.

First, this study was conducted to compare the differences in athletic identity and sport commitment based on athletic levels. The result in athletic identity based on athletic level demonstrated that national level athletes had higher mean score than prefecture level athletes, and there was no significant differences between national level and represent regional level. These relationships were indicated in previous studies (Houle, Brewer, & Kluck, 2010; Hagiwara & Isogai, 2013b). In addition, the result in sport commitment based on athletic level a demonstrated significant mean difference in national level and prefecture level. Previous studies demonstrated higher athletic levels indicated higher mean score of sport commitment (Hagiwara & Isogai, 2013c; Chu & Wang, 2012). These results supported previous studies and they might demonstrate that higher athletic level athletes realized more their role as an athlete and committed its sport activity than lower levels.

According to participants' frequency distribution of actual sport participation behaviour, the mean score of FIT index indicated $M=54.17$ ($SD=25.80$). Hashimoto (2005) investigated FIT index score of collegiate students, including collegiate athletes, and the result showed a lower score ($M=23.20$, $SD=21.35$) than this study. The result of this study showed more than double FIT index scores than previous studies, thus it might be inferred that athletic club activities caused more than double physical activity.

Examining the relationships between athletic identity and sport commitment linked to actual participants' behaviour by SEM, the model fit demonstrated good values, and all paths were significant. The path of athletic identity to sport commitment was significant and sport commitment to actual participants' behaviour was also significant. Therefore, athletic identity was found to influence significantly sport commitment, and sport commitment was found to affect significantly actual sport participants' behaviour.

Based on previous studies, several studies indicated the relationships between sport commitment and frequency of sport participation or persistency (Jeon & Ridinger, 2009; Horn, 2004). Weiss and Williams (2004) demonstrated that sport commitment was a significant determinant of sport participation frequency in behavioural components with tennis players. The result of this study supported their result and demonstrated its relationship in Japanese collegiate athletes. Additionally, this study adopted FIT index calculated by points of frequency * intensity * time to measure an actual participants' behaviour. Thus, the result might suggest a more rigorous component for competitive sports. Furthermore, the result demonstrated the relationship between athletic identity and sport commitment. Previous studies also indicated its relationships (Chen et al., 2010; Hagiwara & Isogai, 2013a). According to Horton and Mack (2000), they demonstrated that athletic identity was a significant determinant of sport commitment for runners. In addition, Hagiwara and Isogai (2013a) concluded that athletic identity was a strong determinant of sport commitment with collegiate athletes in a variety of sports in Japan. Therefore, this study supported these earlier results, and reproduced significant relationships of athletic identity and sport commitment in Japan. From the above results, this study demonstrated a systematic model of the relationship between athletic identity and sport commitment linked to actual participants' behaviour.

There were limitations of this study. Participants in this study were only collegiate athletes. However, competitive sport participants were more varied, such as junior high school, high school, and adults. Therefore, it would be necessary to examine those ages' groups using the constructed model. There were

significant differences in athletic identity and sport commitment based on athletic levels, thus, further study could be examined by athletic levels with the constructed model. In addition, this study was conducted as a survey at one point in time. Previous research mentioned that commitment level could be changed over time (Carpenter & Scanlan, 1998). Therefore, a longitudinal study might be adopted for a better understanding in further studies.

In conclusion, this study provided a systematic model of the relationship between athletic identity and sport commitment linked to actual participants' behaviour. Further studies using this model would be expected to examine a competitive sport participation in Japan.

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Book Review: Progress in Neurological Surgery: Concussion. L.D. Lunsford, A. Niranjana (2014)

Frank Conidi

Lunsford, L. and Niranjana, A. (2014)

Concussion: History, mechanisms, biomechanics, pathophysiology, symptoms, diagnostic testing, management, CTE and future directions.

256 Pages

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Over the past five years concussion has come to the forefront of the sports world and medical communities. There has been an expansion of legislation focused on improving the safety of young athletes participating in high impact contact sports. Reports of neurocognitive issues in retired NFL players has resulted in class action litigation and record settlements and has spawned increased funding for concussion research and education. Physicians and other healthcare providers are now being called upon to evaluate individuals with concussion, yet most have little formal training on the topic. Complicating things further is the lack of evidence-based studies on evaluating and managing athletes and other individuals with concussion (which is in essence based on consensus opinion and clinical experience). Although consensus statements (i.e. Zurich 2012) and evidence based guidelines (American Academy of Neurology, 2013) exist, neither is able to cover all aspects of concussion evaluation and management. The "Concussion" issue of Progress in Neurological Surgery attempts to incorporate current consensus statements and guidelines with clinical experience and in doing so provides a comprehensive and practical review for physicians and other healthcare providers with a special interest in concussion evaluation and management.

The book begins with a detailed historical review of concussion in college and professional football including an overview on Chronic Traumatic Encephalopathy (CTE), pathophysiology and treatment. Doctors Stemper and Pintar then provide a detailed understanding of the biomechanical kinematics (i.e. angular and rotational acceleration) that modulate concussion, including animal studies by Ommaya attempting to identify a threshold for concussion. They also provide an overview on the biomechanics of blast injury which involves multiple mechanisms and is different than what is seen in concussion associated with falls and sports. The Neurophysiology section by David Hovda Ph.D., who is considered by most concussion experts to be one of the pre-eminent thought leaders on the topic, eloquently and chronologically outlines the current level of understanding of concussion pathophysiology. I would have liked to see a more detailed synopsis of his prior work, including that with Dr Chris Giza which outlines the biochemical, physiological and blood flow changes that occur during the various stages of recovery. Although often not given credit, Dr Ben Omalu was the first neuropathologist to examine the brains of retired deceased NFL players for signs of CTE. As an expert on the topic he does a wonderful job delineating between CTE and Post Traumatic Encephalopathy. There is also a detailed description of the pathological and microscopic changes

associated with CTE and how to differentiate those changes from the changes seen in Alzheimer's Disease and Parkinson's Disease. My only criticism is the consistent reference to CTE as a clinical syndrome (this also occurs in other chapters by other authors), despite the lack of existence of any controlled evidenced based studies linking hypothesized clinical and behavioural changes with the pathological changes seen in retired high impact sports athletes. Dr Bailes and his colleagues build on the CTE section with brief but excellent review of the clinical, pathological, and physiological changes associated with repetitive mild traumatic brain injury and sub-concussive hits with a possible link to CTE. I particularly enjoyed the reference to individualized management when returning athletes to play (this was also a major theme from the meeting in Zurich in 2012). The review of neuroimaging and other diagnostic studies is one of the most comprehensive ever published in a single manuscript. It provides the reader with an overview of most if not all the current available technologies being used to evaluate individuals with concussion including a review of; Diffusion Tensor MRI (DTI-MRI), Functional MRI, SPECT, PET. Magnetic Resonance Spectroscopy, EEG, and quantitative EEG (could have actually been a bit more info on these technologies). The chapters on DTI-MRI were extremely detailed and informative (especially the tables outlining the various studies). Dr Lee's discussion of Magnetoencephalography an up and coming but underutilized technology is a must read for anyone who sees athletes with concussion (although it may be a bit academic) especially those with a special interest in neuroimaging. The chapter outlining the Evidence-Based Management of Sports Concussion provides a very nice review of the pre season and on field evaluation of athletes with sports concussion, including computerized neuropsychological testing, balance testing i.e. BESS, and symptoms checklists i.e. SCAT-3 and SAC. I like the references to the major guidelines and position statements and love the modified return to play protocol for younger athletes (something I have been advocating and published on in the past). The chapters that follow on management of athletes with concussion (i.e. in office, pharmacological and non-pharmacological) are heavily weighted towards a neuropsychologist's perspective and therefore are really not practical in the community where an overwhelming majority of concussed individuals are managed. The reality is there are not enough neuropsychologists available to evaluate all athletes, not to mention those with specific training in concussion. Furthermore, many states limit clearance to return to play to medical doctors i.e. MD's and DO's. Even at an academic level most concussion programs fall under the jurisdiction of the departments of neurology and neurosurgery and are run by medical doctors. I do however like the team approach that was suggested with the neuropsychologist playing a major role when it comes to cognitive symptoms. As for symptoms management there was an over emphasis on physical and cognitive rest and lack of emphasis on the role of the cervical spine i.e. (neuro-rehabilitation) and early pharmacologic intervention, especially with respect to post traumatic headache which is far and away the most common and most disabling symptom of concussion. In defense of the authors there are no evidence-based studies on the management of headache and other common symptoms i.e. vestibular, sleep and depression in individuals with concussion. This would have been an ideal topic for a neurologist or sports neurologist who surprisingly were not included in any of the chapters. The book finishes strong with an insider's perspective of how the NFL and NHL (this author's affiliation) deal with concussion, including a brief mention of protective equipment. With the latter in mind, future editions may want to consider incorporating a chapter on protective equipment and diagnostic devices. This is followed by an interesting overview on the use of paper and pencil neuropsychological testing (specifically relating to visual motor processing speed) in identifying early and persistent concussive deficits in individuals who would otherwise be considered clinically normal. Followed by a detailed discussion of visual tracking and oculomotor assessment in concussed individuals which is the basis for the King-Devick screening tool and many components of the neurological exam including smooth pursuits and Optokinetic Nystagmus. Finally, a

short chapter on future directions outlines the history of concussion research to date and mirrors the recommendations of the Zurich consensus statement published in 2012.

This edition on “Concussion” from ‘Progress in Neurological Surgery’ is both an excellent reference text and a must read for those who evaluate and treat concussed individuals on a regular basis. The editor has assembled an outstanding group of expert authors with expertise in concussion diagnosis, pathology, physiology, biomechanics, and long-term outcome. My major criticism is a glaring lack of input from the neurology community which likely represents the strong neuropsychological presence at the editor’s institution. However, concussion is a neurological disorder and in the real world setting neurologists are at the forefront of concussion evaluation and management, especially with respect to headaches, sleep and vestibular dysfunction. Hopefully future updates will incorporate the expertise of neurologists and sports neurologists.

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Bulletin 67 presents an exciting and comprehensive feature on *Traditional Sports and Games* (TSG). The rise of the international sports movement in the 20th century has caused TSG to lag behind or even disappear. But there is good news; TSG are coming back to life again. This renaissance is due to the significant role TSG can play today as part of cultural heritage and local identity. This global trend to rediscover, develop and promote TSG is present in many ways: in renewed interest in research and publications; ever-more organizations being established; and in increasing numbers of practical events at the local, regional and international levels. With contributions from many different perspectives and nations, the collection will give an excellent international insight into the topic.

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