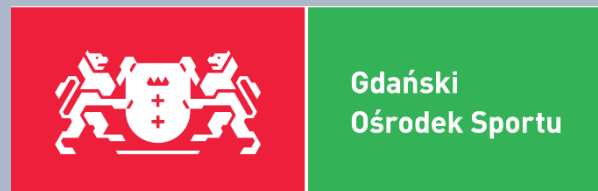


# **REDISCOVERING EUROPEAN TRADITIONAL GAMES AND SPORTS: TEACHING ACTIVITIES**



Co-funded by the  
Erasmus+ Programme  
of the European Union



The PROPACT Project (Promotion of Physical Activity through European Traditional Sports) aims to encourage participation in sport and the physical activity of young people and the of active promotion of intercultural social inclusion.

To this end, the project has created a course entitled: “THE EUROPEAN TRADITIONAL GAMES AND SPORTS, FROM AN INTERGENERATIONAL AND INCLUSIVE PERSPECTIVE”. The course combines traditional sports and games with the latest technologies to bring young people closer to sport and through the rediscovery of traditional European games and sports with a visual and interactive language.

This course offers two tools:

- 1.- REDISCOVERING EUROPEAN TRADITIONAL GAMES AND SPORTS: TEACHING ACTIVITIES
- 2.- THE EUROPEAN TRADITIONAL GAMES AND SPORTS, FROM AN INTERGENERATIONAL AND INCLUSIVE PERSPECTIVE. PROFESSIONAL PROPACT.

This document corresponds to the first of the tools; a workbook developed interactively that is complemented by the second, the visual didactic tool in video format.

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# INTRODUCTION

Carmen Fernández Amat. Professor at the University of Zaragoza (Spain) and Vice President of the Association Européenne des Jeux et Sports Traditionnels (AEJeST)

Welcome to this course entitled “European Traditional Games and Sports, from an intergenerational and inclusive perspective”.

The course is designed for physical education professionals, sports organizations, athletes, sports instructors and all those, who are fans of traditional games and sports.

It is a course designed and developed within an Erasmus+ Project called PROPACT) (Promotion of Physical Activity through European Traditional Sports. The course, aims to promote European Traditional Games and Sports, especially from Italy, Slovenia, Turkey, Poland, France and Spain, partner countries of the PROPACT Project.

This course has been designed with the following objectives:

Firstly, it aims to encourage the participation of young people in sports and physical activity, through traditional games and sports.

Secondly, it is also proposed to create a technological tool to facilitate the promotion of traditional games and sports by combining current technology with intergenerational transmission games and sports.

Thus, in our course, different specialists have participated, professionals in research, didactics, pedagogy and the practice of traditional games and sports.

Next, we will know the design of its structure:

1.- First of all, we will learn about the “Sustainable Development Goals (SDG) as an international horizon”. The SDGs are considered the common road map, which seeks international collaboration, in favour of reducing inequalities, promoting peace and caring for the planet.

2.- We will continue developing the concept of “Traditional Games and Sports. Concept and references”, where we will know types of traditional games and sports and international references in research.

3.- Later, in the topic “Games with objects and their relationship with sustainability”, we will present different ways of approaching the construction of game materials.

4.- The next section will be “Inclusion through Traditional Games and Sports” with which we will enjoy experiences related to intercultural inclusion and also inclusion related to different abilities.

5.- The fifth section will deal with “Pedagogical experiences related to gender equality” where we will verify the relationship of gender with traditional games and sports.

6.- Finally, the course will end with a selection of “European Traditional Games and Sports, as a representation of our cultural heritage”, which will allow us to know the contexts, forms of play, materials, etc. of a part of the intangible cultural heritage, of our European environment.

All the topics developed in this course can be downloaded free of charge and in open access, after completing a simple form.

At the end of each section, we will find a test, as an evaluation, which will be essential to complete, to continue with the next topic.

At the end of this training course, and after having completed all the learning tests, it will be possible to download the training certificate, from the e-learning platform at the end of this training course.

# 1.- SUSTAINABLE DEVELOPMENT GOALS

## 1.1.- Contents



In June 1992, more than 178 member countries of the United Nations, meeting in Rio de Janeiro (Brazil), celebrated the Earth Summit. In it they adopted Agenda 21 (United Nations, 1992), an action plan designed to create an international association that would protect and promote sustainable development on our planet.

Later, in September 2000, the member states signed the Millennium Declaration (United Nations, 2000) at the Millennium Summit in New York. As a result of this summit, eight Millennium Development Goals (MDG) that sought to reduce extreme poverty on our planet by 2015.

Later in 2002 with the Johannesburg Declaration, the member states of the United Nations adopted the Sustainable Development and Implementation Plan that was signed at the World Summit on Sustainable Development in South Africa, reaffirming the commitments with the environment and world poverty. In this case, they unified Agenda 21 and the Millennium Declaration, influencing multilateral associations.

In June 2012, the United Nations Conference for Sustainable Development (Rio +20) was held in Rio de Janeiro (Brazil), finally signing the document "The future we want" (United Nations, 2012), in which they committed to developing a series of Development Goals. Sustainable Development (SDG) developed from the MDGs and that led to the creation of a High Level Political Forum of the UN for Sustainable Development.



A working group was established in 2013 to develop proposals for the Sustainable Development Goals (SDGs).

The Member States of the United Nations adopted in 2015 the 2030 Agenda (United Nations, 2015), for Sustainable Development. It proposes a shared plan to achieve prosperity and balance between people and the planet's resources.

For the first time, the 193 member countries of the United Nations reach a common agreement pledging to respect and promote the proposed objectives in each partner country. They aim to put an end to poverty and create strategies that improve health and education in all societies.

At the same time, it is intended to reduce social inequalities, stimulate economic growth and control climate change that protects and cares for our environment.

The Sustainable Development Goals will promote, over the next fifteen years, development and improvement in core aspects for maintaining balance in humanity and on the planet. Thus, the actions are focused on:

- . End poverty and hunger in the world. At the same time, guarantee the dignity and equality of people and the sustainability of the environment.

- . Protect the planet through the sustainable management of natural resources, which will provide necessary measures for the evolution of climate change. Likewise, the sustainability of natural resources for future generations will be promoted.

- . Guarantee the full development of future generations with social, economic and technological progress within a balance with nature.

- . Build peaceful generations supporting just societies that coexist in peace.

- . Use the necessary means that lead to cooperation through a Global Alliance, the basis of solidarity with the most vulnerable and poor communities of all countries.

Relations with the natural environment are implicit in the Sustainable Development Goals, allowing a transformation of our world towards a much better context.

Thus, the Sustainable Development Goals are:

- 1.- No poverty.
- 2.- Zero Hunger
- 3.- Good Health and well-being
- 4.- Quality Education
- 5.- Gender Equality
- 6.- Clean water and sanitation
- 7.- Affordable and clean energy
- 8.- Decent work and economic growth
- 9.- Industry, Innovation and infrastructure
- 10.- Reduced inequalities
- 11.- Sustainable cities and communities
- 12.- Responsible consumption and production
- 13.- Climate action
- 14.- Life below water
- 15.- Life on land
- 16.- Peace, justice and strong institutions
- 17.- Partnerships for the goals



We therefore know the Sustainable Development Goals as the script to follow in the global alliance to achieve a better, inclusive world, without violence and respecting the natural balance of our environment.

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## 1.2.- The subtitles of the video in topic 1: Sustainable Development Goals (SDGs) as an international horizon



Francisco Javier Zarza Alzugaray. Associate Professor of Music Education at the University of Zaragoza (Spain).

The Sustainable Development Goals (SDGs) are 17 global goals set by the United Nations in 2015 as part of the 2030 Agenda for Sustainable Development. The SDGs aim to end poverty, protect the planet, and ensure peace and prosperity for all people by 2030. The 17 goals are interconnected and are intended to be integrated into the policies and planning of countries, cities, and other actors.

1. No Poverty: This goal aims to eradicate extreme poverty globally by 2030. This includes reducing the proportion of people living in poverty and ensuring social protection systems are in place.
2. Zero Hunger: The goal of Zero Hunger is to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture.
3. Good Health and Well-being: This goal aims to ensure universal access to quality health care and to end the epidemics of communicable and non-communicable diseases.

4. Quality Education: Quality Education aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.



5. Gender Equality: Gender Equality aims to eliminate all forms of discrimination against women and girls, and to empower them to participate fully in all spheres of life.
6. Clean Water and Sanitation: Clean Water and Sanitation aims to ensure availability and sustainable management of water and sanitation for all.
7. Affordable and Clean Energy: This goal aims to increase access to modern and sustainable energy services and to increase energy efficiency and renewable energy sources.
8. Decent Work and Economic Growth: Decent Work and Economic Growth aims to promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.

9. Industry, Innovation and Infrastructure: This goal aims to build resilient infrastructure, promote inclusive and sustainable industrialization, and foster innovation.

10. Reduced Inequalities: Reduced Inequalities aims to reduce income inequality within and among countries and to ensure equal opportunities and reduced disparities.



11. Sustainable Cities and Communities: Sustainable Cities and Communities aims to make cities and human settlements inclusive, safe, resilient and sustainable.

12. Responsible Consumption and Production: This goal aims to ensure sustainable consumption and production patterns and to encourage the development of sustainable production and consumption systems.



13. Climate Action: Climate Action aims to take urgent action to combat climate change and its impacts by strengthening the ability of countries to deal with the impacts of climate change.

14. Life Below Water: Life Below Water aims to conserve and sustainably use the oceans, seas and marine resources for sustainable development.

15. Life on Land: Life on Land aims to protect, restore and promote the sustainable use of terrestrial ecosystems, forests, wetlands, deserts, and other habitats.

16. Peace, Justice and Strong Institutions: Peace, Justice and Strong Institutions aims to promote peaceful and inclusive societies, provide access to justice for all, and build accountable and inclusive institutions at all levels.

17. Partnerships for the Goals: Partnerships for the Goals aims to enhance the means of implementation and revitalize the global partnership for sustainable development.

These goals are a call to action for all actors, including governments, civil society, the private sector, and individuals, to take responsibility for creating a more sustainable future for all. The success of the SDGs will depend on the collective efforts of all stakeholders and their ability to collaborate and work towards a common goal.

In conclusion, the Sustainable Development Goals are a comprehensive and integrated set of global goals that aim to end poverty, protect the planet, and ensure peace and prosperity for all people. The 17 goals are interconnected and require the cooperation of all actors to achieve them. The success of the SDGs will depend on the collective efforts of governments.

## 1.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 1.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

- 1.- What was achieved in the Millennium Declaration in September 2000?
  - a) Nine Millennium Development Goals (MDG) to reduce pollution on our planet.
  - b) Eight Millennium Development Goals (MDG) that sought to reduce extreme poverty on our planet.
  - c) Ten Millennium to improve water management on our planet.
  
- 2.- At the General Assembly on July 27, 2012, the partner countries reaffirmed:
  - a) The need to achieve sustainable development.
  - b) Promote wealth in developed countries.
  - c) Prevent pollution in developing countries.
  
- 3.- What does the 2030 Agenda for sustainable development propose?
  - a) Proposes courses to learn to respect gender equality
  - b) Proposes trips to developing countries to understand their needs
  - c) Proposes actions in favour of people, the planet and prosperity
  
- 4.- How many Sustainable Development Goals are described in the 2030 Agenda?
  - a) 16
  - b) 17
  - c) 18
  
- 5.- What does SDG 4 describe?
  - a) Gender Equality
  - b) Good health and well-being
  - c) Quality Education

## 2.- TRADITIONAL GAMES AND SPORTS

### 2.1. Contents



Games are spontaneous motor activities, of a playful nature, transmitted from generation to generation, which are part of our culture and identify us with our environment. According to Maestro, the game is necessary at any age “because following the human being in his/her vital itinerary allows us to verify that it is played at all ages” (1996)

The game is considered as a free and voluntary activity, which is carried out for personal enjoyment. It is structured with a beginning, a middle and an end, which will depend on the participants, and tries to maintain interest and excitement throughout the entire activity.



According to Lavega (1997), “any game behaves like an open system, showing constant adaptations to the flow of influences from the environment, so that when it evolves to does so in accordance with the evolution of its environment” (p.1)

The children's game allows them to release emotional tensions and develop interpersonal relationships, significantly contributing to healthy development. The games are not the same, so they enable different forms of development. Even the same game can be other if played at different times of personal growth. This is because the thought process changes, while motor skills evolve through exercise and verbal and body language is enriched. That is why it is essential to respect each child's play. Allow them time for free space to develop and mature into emotionally healthy adults.

The game in the childhood stage is essential. However, playing is a necessary activity at any stage of life. Perhaps not expressly as a game, but adolescents and adults also develop playful activities that allow relationships between equals, which is essential to human beings.



Therefore, the game is a playful moment and a preparation for adult life, both on a motor and emotional level.



The game is one of the first languages of the child and is a treasured learning experience. It is not considered mere entertainment but is one of the most important means for the child's healthy emotional and motor development.

Through games, emotional experiences are provoked, and social roles are put into practice, preparing the individual to become part of society. According to Lavega, "In that conceptual framework, each traditional game is presented as a kind of micro-society or laboratory (2002). The union of both allows describing the motor action of each game.

Parlebas (2020) indicates that games are motor activities that create group situations that function as small-scale societies. They create moments full of vicissitudes that demand specific responses. So they are emotionally rich. They force us to design objectives and develop alliances and oppositions typical of any society.



On the other hand, "Motor conduct mobilizes the various affective, relational and cognitive dimensions of the individual's personality", according to Pierre Parlebas (2017). Thus, Parlebas shows the motor skills of traditional games as a social phenomenon, a communicative action that implies relationships of interaction and Exchange. What Parlebas calls "sociomotor practices".



Traditional games are part of the identity of a context and a culture; this context of traditional games is what Parlebás calls *ethnomotricity* (Parlebás, 2001, cited in Lavega 2002). Parlebás said, "Games are the creation of a culture and the result of history" (Parlebas, 2014, p. 135).

Parlebas, promoter and creator of praxeology or motor action science, describes two complementary components in the analysis of each game. On the one hand, the *internal logic* (rules of the game, interpersonal relationships of the players during the game, always respecting the culture to which it belongs), and on the other hand, the *external logic* (referring to the physical environment, temporary location, age conditions, gender, sex, etc. (Lavega, 2002)).

According to Saraví (2007), the concept of *internal logic* is understood as the intrinsic characteristics of a motor situation that ensures the relationships of the participants. At the same time, the *external logic* describes the physical and social context surrounding the motor action.

Traditional games offer different ways of motor interaction with players (Lavega, 2002):

- . Lonely games (psychomotor)
- . Cooperation sociomotor games
- . Opposition sociomotor games
- . Collaboration-opposition sociomotor games.



Each of these families, in turn gives rise to a wide variety of social structures or ways of promoting interpersonal relationships:

- . Lonely games
- . Cooperative sociomotor games:
- . Opposition sociomotor games:
- . One against all
- . Individual duels
- . All against all
- . Cooperation-opposition sociomotor games
- . Team duels
- . One against all-all against one
- . Paradoxical or ambivalent games.



However, as Lavega (2002) explains, from *external logic*, traditional games will be studied taking age or gender into account.

Other factors cannot be forgotten, such as the physical environment of the game (if it is a stable or unstable environment), the time of the season in which it is played, the temporary and festive circumstances that surround it...

Therefore, there are many and very different ways of classifying traditional games, thanks to particular circumstances such as motor interaction, spaces, material objects used or playing time.

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## 2.2.- The subtitles of the video in topic 2: Traditional games and sports. Concept and references (SDG 3, 4, 5, 10, 11, 12)



Pere Lavega Burgués. President of the Association Européenne des Jeux et Sports Traditionnels (AEJeST) and Professor of the National Institute of Physical Education of Catalonia (INEFC), University of Lleida (Spain).

Many years ago, Marcel Mauss, anthropologist and creator of French ethnology, wrote *The Techniques of the Body*. Mauss systematised and showed very well that each culture has its way of having fun, running, walking and playing. Even walking itself is not natural but cultural. So, any culture, even when we refer to gestures, which are apparently born out of genetics, actually emerge from culture.



This fact is transferred to traditional games and has led Pierre Parlebas, the primary intellectual reference for traditional games, to incorporate the concept of *ethnomotricity*. In line with Marcel Mauss, Parlebas states that we cannot consider motricity as something purely biological or biomechanical. Although biology plays a fundamental role, what ultimately counts is the significance of what we do in the context of the community and culture in which people are involved.

The sport comprises four elements: motor situation, a system of rules, competition and institutionalisation. On the other hand, the traditional game differs from the sport in that there is no institutionalisation, i.e. its rules are varied, in accordance with the local culture and do not require a global organisation to generate championships or international competitions. Its originality is precisely the diversity in its rules, internal characteristics or logic, and in the socio-cultural conditions or external logic in which it is practised.

From the internal logic, each game originates a very varied way of relating to others (for example, there are individual games and collective games where two players or two teams face

each other, but there are also games in which one can change relationship or team during a game like in 1,2,3 “chocolate inglés” or “green light red light” or “la araña”, (“spider”). There are also games in which a player can simultaneously be a partner or an opponent, as in the four corners.

In addition, there are traditional games in which the rules establish a way of ending and competing with others (such as the team games in Valle d’Aosta or throwing games in Croatia). However, many traditional games also need a criterion for determining how they will end. (such as earthquake games) circle games with role changes, and the hen and her chicks in these cases, there is no competition.

From the external logic or context, the games have a diversity of protagonists (according to age criteria, we find games for children, young people, adults and elderly people; according to gender, there are games played by males, females and neutral or mixed genders). Traditional games are also played in very different places (in the street, in the square, in nature, in any non-specific facility or on sports fields).

Many traditional games do not require equipment, such as el nudo, knot game or borinot, abejorro, Bumblebee game). At the same time, some games use a wide variety of objects from the immediate environment, the result of a process of elaboration associated with maintaining a sustainable relationship with the environment.



Therefore, the rules of the game and the local cultural context constitute an inseparable binomial to understand that through traditional games, people learn to live in society and to mean something.

Hence, this view from the perspective of ethnomotricity allows us to understand that organisations such as UNESCO consider games to be intangible cultural heritage.

The interest in considering traditional games is justified because they transmit social values of maximum interest and necessity for today’s society, such as coexistence, respect, intercultural dialogue, sustainable development, gender equality and social inclusion. In short, traditional games, present all over the world, teach us a great masterly lesson: to think globally to act locally.

## 2.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 2.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- Mark the correct statement.

- a) Games are directed motor activities and playful.
- b) Games are spontaneous and compulsory motor activities.
- c) Games are spontaneous and playful motor activities.

2.- How is the game considered?

- a) The game is a preparation for adolescent life
- b) The game is a preparation for the life of the child.
- c) The game is a preparation for adult life.

3.- What is the game's external logic?

- a) The external logic of the game analyses the sociomotor relationships.
- b) The external logic of the game analyses the context.
- c) The external logic of the game analyses interpersonal relationships.

4.- Where are traditional games played?

- a) They are played on sports fields.
- b) They are played in the street, in nature or on any sports field.
- c) They are played next to schools.

5.- Mark the correct statement.

- a) It is played in all ages.
- b) The game is only practiced during the childhood stage.
- c) It is played only in adolescence.

### 3. SUSTAINABILITY AND CULTURAL DIVERSITY

#### 3.1.- Contents



UNESCO's 2030 Agenda has designed an ambitious framework for international cooperation in sustainable development for the next 15 years. The 17 Sustainable Development Goals (SDG) are intended to ensure prosperity and the well-being for all people, while protecting to our planet and strengthens peace between different societies.

This requires a universal modification of social behaviours Regarding sustainability. The 17 SDG are interrelated which promotes comprehensive approaches between policies, countries and actions.

Physical activity is essential to promote values such as "fair play, equality, honesty, excellence, commitment, courage, teamwork, respect for rules and laws, respect for self and others, community spirit and solidarity, as well as fun and enjoyment" (UNESCO 2015, p.1).

These activities transmitted from generation to generation constitute a cultural legacy that respects intergenerational relations and the natural context, that is, they respect sustainability.

TSG are considered sustainable and ecological references. Even more so considering the conditions experienced in the COVID-19 pandemic.

In most countries today, production policies and methods maintain environmental sustainability. The TSG are a path towards sustainable development, considering our relationship with the natural environment and cultural diversity. (Chung & Zimmermann, 2021).



In the educational context, physical education can play a fundamental role in education for sustainability through TSG. For example, a study from an ethnomotor perspective on the different characteristics of two different groups of TSG (with and without objects) in the Canary



Islands, Spain, confirmed that TSG is a mirror of traditional culture and shows great potential for material and social sustainability (Luchoro et al., 2021).

The external logic of the games includes aspects such as the characteristics of the players (age and gender), the field of play, the temporary circumstances (that is, the time chosen for the game) and the game objects (that is the material necessary to play). Regarding game objects, it is important to know what material they are made of, that is, their origin and what the production methods have been. (Luchoro et al., 2021).

The presence of objects in traditional games describes a direct link not only with the cultural context, but also with the physical context. (Luchoro et al., 2021).

Players use materials found in the physical environment to make game objects. Those will be the objects they will use to play. In other words, a personal link is established between the player and the game object used, directly relating it to the physical environment.



We must differentiate the concept of game object and toy. The first on them refers to the objects used in games that rules, that is, rules even if they were those established between the players before playing. While toys are stable objects that develop the creativity of the player to build a game with it.

Another difference is that the game object is usually built by the player himself, while toys are usually a gift given to the player at a celebration.

Finally, one more difference is that the game object is made from materials that are recycled or found in the natural context of the player, while the toy can be made of materials foreign to the environment.



Already in ancient Greece and the rest of the Mediterranean countries, the climate favoured outdoor play. This mean that toys could be dispensed with and children developed their creativity with natural elements in their environment, such as water, animals, shells, flowers... (Andreu, 2009).

Several scholars affirm that there were toys for Greek children such as tabas, yoyo... although archaeological remains of other toys such as cars, animals, dolls, et have been found made of baked clay, which were given to children in prominent festivities.

On other occasions it was the children themselves who made their own play objects with materials from their environment such as clay, wood or leather (Andreu, 2009).

According to UNESCO, the safeguarding and promotion of traditional games and sports (TSG), as driving and conserving activities or intangible cultural heritage is a key objective for the future development of societies (Kranjčević, 2022).



Traditional games and sports (TSG) are a learning tool including knowledge of new cultures. In the same way, they are also recognized as a means to promote universal dialogue and interpersonal relationship.

The TSG are expressions of social groups that historically reproduce their way of life based on relationships of social cooperation and autochthonous forms of relationship with the natural environment.

We can conclude that games are part of the intangible heritage of any society since ancient times. All children of any culture and at any time in history have played and have built their play objects with the materials they found in their natural environment. Traditional games and sports respect and contribute to the sustainability of our environment. At the same time, they are considered an important tool to respect diversity and facilitate the acquisition of skills for coexistence in a multicultural society.

These social manifestations are traditionally characterized by sustained environmental management. The objective of TSG is to promote intercultural dialogue with a focus on sustainability, and to empower societies by promoting equality among its members.



Cultural diversity is currently a normalized situation in the big cities of many European countries. On the other hand, integration is considered a multidirectional process, that takes into account both the individual and the host community. This ethnic diversity causes a mixture of linguistic, cultural and attitudinal. The integration process does not intend to assimilate the immigrant and integrate him by annulling his identity and way of life. We have to enrich ourselves with that cultural diversity.

Some analysts show that sport and physical activity are a good tool for the coexistence of cultural diversity, but they are not enough by themselves. The multidirectionality of the physical activities is essential.

Physical activity and motor practice are the essential basis to facilitate any learning. However, it must be brought closer to everyday environments and promote intellectual competence to generate a positive approach in cultural diversity.

Traditional games and sports (TSG) are important part of our intangible cultural heritage and are essential in promoting intercultural dialogue, peace, youth empowerment and ethical practices, including sports practices. They represent ways of life of different human groups, based on modes of social cooperation and specific forms of relationship with nature. Safeguarding and promoting TSG build temporal and cultural pathways that lead us to intercultural and intercommunity dialogues.

In short, traditional games and sports have the quality of promoting sustainability through their focus on environmental stewardship, intercultural dialogue empowerment, equality and education. They offer a unique opportunity to learn from our past while building a more sustainable future.

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**3.2.- The subtitles of the video in  
topic 3: Games with objects and them  
relationship with sustainability.  
(SDG 3, 4, 11, 12)**

**3.1.- Playful objects, sustainability  
and cultural diversity**



Rafael Luchoro Parrilla. Traditional Games and Sports specialist of the Government of the Canary Islands (Spain) and Vice secretary of the Association Européenne des Jeux et Sports Traditionnels (AEJeST)

Game objects used in traditional sports games are one of the most important parts of the playful heritage of each community. The existing cultural diversity means that each game is unique and that it is linked to the idiosyncrasies of each town, city or country. The materials and objects used for its development are closely linked to these playful practices.



The materials to be able to elaborate the different game objects can be obtained from different contexts or spaces. Normally it is usually places close to the players or a specific type of material with which that playful object is made. Being able to be from different environments:

The ludic objects, obtained from the natural environment are those whose materials for their elaboration are collected in natural, rural spaces or in the middle of nature, such as wood, stones, leaves or flowers.



These materials can have a modification process where the material is manipulated to become a play object or the material is played without being modified, becoming directly a game object.

Playful objects obtained from the immediate or domestic environment are all the materials obtained inside or near the homes where the players reside, such as buttons, plates, wire or cans.

In most cases, they are materials discarded by adults and collected by younger boys and girls for the elaboration of game objects. They are the first recyclers, since they required these materials, to be able to play to a very specific game, such as button yoyo or tin cars. Just like the materials obtained in nature, these can be modified or not depending on the playful practice that is going to be carried out.

There are game objects that have been bought by the players themselves, or by someone close to them. It is also possible to obtain these playful objects as a gift, exchange or prize when they are played.

There are also objects using various types of materials and that could be called “artificial-natural” since they are objects whose materials are obtained for the manufacturing process in a mixed way between natural materials and artificial materials.

The importance of working in educational centres on the creation of game objects in an artisanal way by the students has been demonstrated. There are three phases or processes for the creation of an object. The search for materials, the elaboration of the playful object with the searched materials and the putting into practice of this object created by the students.



The existing relationship between the local culture where traditional games and sports take place and the recreational activity itself is defined as ethnomotricity. Pierre Parlebas defines it as “Field and nature of motor practices, considered from the point of view of their relationship with the culture and social environment in which they have been developed”

Most of the Ludomotor Practices, both for adults and children, have their origin in natural and rural areas. That is why the importance of social and material sustainability as a link between the economic, social and cultural activities that took place in these contexts.

The Basic Text of the 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions tells us that the diversity of cultural expressions must be taken into account in the development process since it participates in the strengthening of identity and social cohesion and in the constitution of inclusive societies, equally respectful of dignity and respect

for all cultures. Game objects are a clear example of cultural and playful expressions and manifestations.



Game objects are closely related to 21st century education. This aims to take on pedagogical challenges that respond to the needs and priorities of today's society.

At this time, it is necessary to incorporate educational knowledge associated with identity and also with cultural diversity, which favours the education of interpersonal relationships. Learning to live together, learning to respect others and learning to create our cultural heritage are some examples of priority knowledge for the current educational system.

### 3.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 3.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

#### Questions

1.- Where are the game objects?

- a) In specific places of sale.
- b) They are obtained in the environment, the natural, rural or domestic space.
- c) In places far from the player's environment

2.- What is meant by ethnomotricity?

- a) It is the relationship between the player and the rules of the game.
- b) It is the relationship between the rules of the game and the materials used.
- c) It is the relationship between the local culture where it is played and the game itself.

3.- Mark the correct statement.

- a) Traditional games are only part of the African cultural heritage.
- b) Traditional games are only part of Australian customs.
- c) Traditional games are part of the intangible cultural heritage.

4.- Physical activity is essential to promote values such as:

- a) fair play, equality, honesty, teamwork, solidarity
- b) fair play, equality, honesty, individual work, solidarity
- c) fair play, equality, honesty, individual work, lack of solidarity

5.- The external logic of the games includes aspects such as:

- a) Age, gender, game objects...
- b) All the rules of the game
- c) Only the age of the players



## 4.- SUSTAINABILITY AND SOCIALIZATION

### 4.1.- Contents



Nowadays, talking about a toy leads us to think about a manufactured object that is produced in factories and sold. They are usually objects that change with fashion and that are advertised in the media. These toys are designed without cultural identity, roots or patrimonial identification. The only interest is aesthetic taste and economic benefit.

However, game objects from traditional games are full of emotion and symbology. They are objects built by the player himself, to his liking and with the materials he finds in his environment and that he has selected. (Maestro et al. I., 2017)



For the player who builds them, these game objects are unique and personal. For their construction, several factors that relate them to sustainability must be considered:

- a) The relationship with the natural environment. This forces the development of creativity to see, between nature and the environment, valuable materials full of playful possibilities.
- b) Environment that invites playful freedom. No rules, no limits, just imagination and creativity.
- c) Emotionally charged feeling of ownership. The play object that a child builds is not the same as the one that any other builds and therefore has great emotional value.
- d) A skill manual is developed. The game objects are built by developing a skill in the manipulation of materials that favours playful learning.

- e) Transmission between equals and between generations. These acquired learnings are exchanged between the players and are transmitted between them, creating a collective playful benefit.
- f) The player is the protagonist. These types of game objects require the participation of the player who knows how they work, their strengths and weaknesses.
- g) Contributes to sustainability. In most cases, the materials for the construction of the game objects are obtained from the natural environment or from materials discarded by adults.
- h) These games educate interpersonal relationships between equals and intergenerational relationships. Game objects are shared and compared, thus improving your play skills. (Maestro et al. I., 2017)

Traditional games and sports have been played for centuries and are an essential part of cultures around the world. These games are often used as a way to bring people together and promote socialization.



It is worth noting the socializing character of traditional games. As Lavega (1997) indicates, any game, however simple it may be, is a social and cultural reality. This is because it has a regulatory structure of rules that constitute the internal logic. Thanks to it, the limits within which players can act are understood. And we also find the external logic, in which the conditions under which interpersonal relationships are created in the game are manifested. This gives a special and unique particularity to each game in each place and at each moment.

According to Lavega et al. (2023), since we are born, we are forced to learn to live with other people in different circumstances and contexts that allow us to interact. This situation is recreated in the reality of games and is the reason that traditional games are essential elements of socialization.

Social interactions establish an intrinsic order in which the actions of each individual form part of their own identity. This order is understood in the social and cultural context itself (Lavega et al., 2023). Social behaviour is also expected to be respectful and careful with the rest of the individuals in the social system.

Traditional games and sports can also promote socialization by helping improve healthy habits for better physical conditions and health. (Chung & Zimmermann, 2021) That is, the physical and motor activities of the TSG can participate in the improvement of health and physical condition, that is, they help to improve cardiovascular health and reduce the risk of obesity.

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**4.2.- The subtitles of the video in  
topic 3: Games with objects and  
their relationship with  
sustainability.**

**(SDG 3, 4, 11, 12)**

**3.2.- A suitcase of traditional  
games. A playful  
universe for socializing**



Gabriel Pubill Soler. Physical Education teacher at the Flix Secondary Education Institute (Spain) and Vice president of the Association Européenne des Jeux et Sports Traditionnels (AEJeST).

Pine bark or tin boats, carts and trains with playing cards, reed shotguns, rag balls... This was part of the playful universe of most children in Spain until the mid-sixties of the last century. The universalization of the commercial toy to the popular classes, meant the gradual loss of a rich childhood heritage that today remains in the memory of the elderly.

A playful heritage that was transmitted from generation to generation and between equals. The game was the link of union and cohesion between the boys and girls of the neighbourhoods and towns.

Be welcomed in the game it meant acceptance of the rules, socialization and awareness of the role assigned to them within the group. The crew gave security and through it a world of adventures opened up that allowed one to discover, in freedom, the natural and urban environment.

In the field, in the forest, in the river, in the abandoned house... any space was ideal to start the adventure, the game, and discover new elements and objects that developed the imagination and creativity to make toys.

From educational institutions and centres we must publicize this playful heritage. That's where the traditional games suitcase comes from.





It is a box whose content is surprising due to the quantity and diversity of objects it contains that can be used as games or models for the construction of toys or game implements: marbles, pins, buttons, plates, washers, cards, stickers, heels, strings, astragals, seeds or nuts (acorns, walnuts, hazelnuts...).

The objective is that with these elements we are able to recreate yesterday's games, practice current games and invent new ones.

Each object that we present must captivate. It is about showing the object, asking if they know it, comparing it with others and proposing the construction and practice.

For example, we can show the astragals. We explain that it is possibly one of the oldest elements known of the game. We show different varieties of the game and teach how to play. All that remains is to find the material to make the game (small pebbles, hazelnuts...).



Shall we make a small spinning top with an acorn? Below you can show examples of spinning tops and ask students to build their own.



Other elements of the natural environment, such as the apricot kernel or the shell of the almond, serve us to make shrill whistles. And with a reed we quickly make a loud kazoo

From the cards you can teach how to build cards. These were used as children's betting currency. They were used for various games such as shuffle board, line, wall...

Buttons and plates are easy materials to get in the home environment. With a couple of big buttons, you can make a simple yo-yo.

With them and with the plates we can make various games, such as a circuit or organize a soccer game.

The tweezers were also household materials with which harmless pistols were made. Sometimes the cards were cut out of the decks and the characters were used for aiming.

A good one practice is to ask the students that make up his own suitcase.

We believe that the traditional games suitcase is a resource that can be extrapolated to any region. The variety of elements that it can contain is practically infinite and will logically depend on the natural and social environment where it is put into practice.

Reflect on natural resources, recycling, consumerism or the Sustainability is easy with a suitcase of traditional games.

## 4.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 4.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- Why aren't traditional toys so common nowadays?

- a) For lack of pine bark to build them.
- b) For the universalization of the commercial toy.
- c) Because cane shotguns are not allowed.

2.- Indicate which is the oldest game object among those indicated below.

- a) Vehicles made from cans
- b) Yoyo made with buttons
- c) Goat's talus

3.- Indicate the correct statement.

- a) Toy is synonymous with gam object
- b) The toy is built by the player
- c) The toy is a product that is marketed

4.- Game objects relate to sustainability because:

- a) For their construction they need a direct relationship with the natural environment.
- b) For their construction they need parts purchased in a store.
- c) Game objects are mass-produced.

5.- The game objects are characterized by:

- a) Be built exactly the same.
- b) Develop creativity and playful skills.
- c) Have no emotional value.

## 5.- INTERCULTURAL INCLUSION

### 5.1.- Contents



Throughout human history, sports have played a crucial role in fostering community spirit, promoting physical fitness, and providing a platform for friendly competition. Traditional sports games, deeply rooted in the culture and heritage of different societies, have been an integral part of various civilizations for centuries. Recently, with the increasing globalization and migration of people worldwide, the concept of intercultural inclusion has gained significant importance. The connection between intercultural inclusion and traditional sports games has become a powerful tool for celebrating diversity, breaking down barriers, and building bridges between communities.

Traditional sports games embody a society's customs, values, and history. These games often reflect the unique cultural practices and skills of the people who developed them. Whether it's the intricate footwork of capoeira from Brazil, the grace of Kabaddi from India, or the precision of archery in Bhutan, each traditional sport represents a living heritage that can be passed down through generations. By embracing these traditional sports, individuals from different cultural backgrounds can learn about and appreciate the richness of other societies. This deepens their understanding of diverse cultures and nurtures a sense of curiosity and respect for one another.



Intercultural inclusion in traditional sports games goes beyond mere participation; it involves active engagement and collaboration among individuals from different cultural backgrounds. When people come together to learn and play these traditional sports, they break the barriers of language, race, and nationality. Shared experiences on the sports field create a sense of camaraderie and unity, fostering a strong bond between participants. Stereotypes and prejudices can be challenged in this environment, leading to greater empathy and acceptance among diverse communities.

Furthermore, traditional sports games provide an excellent platform for promoting intercultural dialogue and exchange. Sporting events and competitions serve as a meeting ground where people from various backgrounds can interact, share stories, and learn from one another. Celebrating diversity during these events helps build mutual trust and understanding, laying the groundwork for more harmonious societies. By engaging in friendly matches and tournaments, individuals can appreciate different playing styles, strategies, and cultural nuances, broadening their horizons and enriching their perspectives.

In many cases, organisations like UNESCO have recognised traditional sports games as intangible cultural heritage. This designation brings attention to their significance and ensures their preservation for future generations. Recognizing these games as valuable cultural assets also motivates societies to promote and share their heritage with others, fostering intercultural inclusion and cooperation.

Moreover, intercultural inclusion in traditional sports can positively impact the overall well-being of communities. Participation in sports enhances physical health and improves mental and emotional health. When individuals from different cultural backgrounds engage in sports together, they experience a sense of belonging and connection, reducing feelings of isolation and alienation. This, in turn, can lead to increased social cohesion and a more inclusive society where everyone feels valued and appreciated.



In conclusion, the relationship between intercultural inclusion and traditional sports games is powerful for celebrating diversity and building bridges between communities. These games serve as living embodiments of cultural heritage, connecting individuals to their roots while fostering respect and appreciation for other cultures. By promoting intercultural dialogue and exchange, traditional sports events offer a platform for breaking down barriers and nurturing understanding among people from different backgrounds. Celebrating diversity in sports can ultimately lead to more inclusive and harmonious societies where individuals from all walks of life can come together in the spirit of friendly competition and camaraderie.

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## 5.2.- The subtitles of the video in topic 4: Inclusion through traditional games and sports.

(SDG 3, 4, 5, 10, 18, 17)

### 4.1.-Intercultural inclusion

#### 4.1.1. A blackboard for Gorkha



Joseba González Porras. Physical education teacher at the ikastola alkartu in Baracaldo (Spain)

The experience that I am going to share with all of you is called "A Blackboard for Gorkha" and was carried out during the 2017-18 academic years and part of 2018-19 at the Alkartu ikastola in Barakaldo, Bizkaia, Basque Country, Spain, within the Physical Education area.

The main objective of this adventure was to raise funds for relief, reconstruction and provision of teaching materials for different schools in the Gorkha district. When I found out about the project, we decided to support it and quickly got to work.

First of all, we decided to hold an awareness day with the students of 5th and 6th grade of primary school with the following objectives:

- . Learn about the solidarity project "A Blackboard for Gorkha".
- . Be aware of the consequences of the earthquake in Nepal.
- . Understand the social and economic inequalities of the Gorkha district.
- . Reflect on what happened and make decisions to act.



For financing and following solidarity actions undertaken in previous years, we decided to sell solidarity t-shirts and spinning tops and allocate the profit obtained in the reconstruction.

The circumstance given of Gergory had already completed the first stage of the project, the first 5,000 km from Santurtzi to Ankara, Turkey, so the talk had the incentive of having the experience of crossing Europe.

After the interview with Gergory, the initiative was taken not only to help the project financially, as we have already mentioned, thus involving the entire community educational, but also

including the project in the area of physical education to live Gergory's journey in a symbolic but significant way.

I proposed to the primary school students the madness of walking or running the 9,680 km that separated the Ikastola Alkartu in Barakaldo from the Gorkha district in Nepal. They designed a 300m circuit within the school facilities.



An approximate calculation was made of the countries we had to cross that coincided with the itinerary that Gergory followed by bicycle.

A display was created to communicate the project, visualize its development and add photos and news of interest related to the project.

All the students could see daily the kilometres that were advanced together and the country that was going through.

The idea consisted of dedicating the first minutes of physical education class to going around the circuit several times and contributing the km each group had previously decided democratically.

The coincidence in the breaks with the infantile students caused them to add to the project, achieving an exciting climate of cooperation and relationship between primary and infant. Finalized the contribution of km in each session, it was informed to the cluster of the km travelled. On more than one occasion, they connected live with Gergory Ayarzgauena.

It then proceeded to experience traditional games and sports selected for the traversing country.

Regarding the communication of the project to the educational community, it was decided to let the critical person know about it mainly through the [Blogaintzinakojolasak](#) and in a minor way through the social networks Facebook and Twitter.



Once the project was finished, it was possible to see the progress in the reconstruction and the contribution of didactic material and training for the faculty of the affected schools. A cooperative effort shared with the involvement of primary and child education of the entire educational community and the verification of reducing inequalities at the academic level.

## 5.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 5.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- How do traditional sports games contribute to intercultural inclusion?

- a) Traditional sports games provide a platform for individuals from different cultural backgrounds to come together, fostering mutual understanding and respect through shared experiences.
- b) Traditional sports games often exclude individuals from diverse cultures, as they are deeply rooted in the traditions of specific communities, making it challenging for others to participate.
- c) Traditional sports games have no impact on intercultural inclusion as they are primarily focused on preserving cultural heritage and not on promoting diversity.

2.- Mark the correct statement.

- a) Traditional sports games have not been an integral part of various civilizations for centuries
- b) Traditional sports games have been an integral part of various civilizations for centuries.
- c) Traditional sports games have been an integral part of various civilizations in recent years.

3.- What is the main benefit of intercultural inclusion in traditional sports games?

- a) Intercultural inclusion in traditional sports games promotes understanding and appreciation of diverse cultures, fostering social cohesion and harmony.
- b) The main benefit of intercultural inclusion in traditional sports games is the economic boost it brings to local communities through increased tourism and commercial opportunities.
- c) Intercultural inclusion in traditional sports games leads to increased competition and rivalry among communities, fuelling cultural tensions rather than building bridges.

4.- How do traditional sports games perpetuate stereotypes and prejudices?

- a) Traditional sports games encourage open discussions and cultural exchanges, helping to break down stereotypes and prejudices.
- b) Traditional sports games can perpetuate stereotypes and prejudices when participants from diverse cultures are subject to biased judgments based on their performance or cultural background.
- c) Traditional sports games have no impact on perpetuating stereotypes and prejudices, as they are purely recreational and non-competitive in nature.

5.- Traditional sports games provide an excellent platform to promote dialogue and intercultural exchange because:

- a) They do not serve as a meeting point where people of diverse origins can interact, share stories and learn from each other.
- b) They serve as a meeting point where people of diverse origins can't interact, share stories and learn from each other.
- c) They serve as a meeting point where people of diverse origins can interact, share stories and learn from each other.



## 6. INTERCULTURAL INCLUSION. YOUNG EMPOWERMENT

### 6.1.- Contents



Traditional sports, deeply rooted in the history and heritage of various societies, play a vital role in empowering young individuals. Beyond physical activity and recreation, these sports offer a unique avenue for young people to develop essential life skills, gain self-confidence, and strengthen their cultural identity. By participating in traditional sports, young individuals can embrace their cultural heritage, learn important values, and become empowered leaders in their communities.



**Preserving Cultural Heritage and Identity:** Traditional sports hold immense cultural significance as they embody the customs, rituals, and values of a particular community or region. For young people, engaging in these sports allows them to connect with their roots and preserve their cultural heritage.

The rituals and traditions associated with these games help instill a sense of identity and belonging among the youth, empowering them to take pride in their cultural background.

By participating in traditional sports, young individuals can learn about the history and stories behind these games, strengthening their connection to their ancestors and the generations that came before them. This knowledge not only builds a strong cultural foundation but also fosters a sense of responsibility to preserve and promote their heritage for future generations.



#### Building Leadership Skills and Confidence:

Traditional sports often involve teamwork, discipline, and strategic thinking. Young individuals who participate in these games develop valuable leadership skills that extend beyond the sports field. Through teamwork, they learn the importance of communication, cooperation, and collaboration, which are essential attributes for effective leadership.



Moreover, the challenges and competitions presented in traditional sports encourage young individuals to develop resilience, perseverance, and self-confidence. As they navigate through victories and defeats, they learn valuable life lessons, understand the significance of hard work, and gain the self-assurance needed to overcome obstacles in their personal and professional lives.

#### Promoting Social Inclusion and Empathy:

Traditional sports provide a level playing field where young individuals from different backgrounds come together to share a common passion. In these inclusive environments, social barriers such as race, ethnicity, or socio-economic status are often transcended, fostering a sense of unity and empathy among participants.

When young individuals engage with peers from diverse backgrounds, they learn to appreciate and respect different perspectives, cultures, and experiences.



This understanding promotes inclusivity and prepares them to be empathetic leaders who can create a positive impact in their communities, embracing diversity and fostering harmony.

#### Encouraging Creativity and Innovation:

While traditional sports have deep-rooted rules and practices, they also allow for creativity and innovation. Young participants are encouraged to explore new strategies and tactics, making each game unique and exciting. This aspect of traditional sports empowers young individuals to think outside the box and develop critical thinking skills.

By encouraging creativity and innovation, traditional sports nurture a generation of young people who are not afraid to challenge norms and strive for positive change in their communities. This empowers them to seek new solutions to social issues and contribute to the betterment of society.



#### Promoting a Healthy Lifestyle:

Participating in traditional sports promotes a healthy and active lifestyle among young individuals. Regular physical activity is essential for maintaining physical and mental well-being. By engaging in these sports, young people develop habits that contribute to their overall health and longevity.



A healthy lifestyle leads to increased energy levels, improved focus, and reduced stress, which can positively impact other areas of their lives, including academics and personal relationships.



This empowerment through physical well-being enables them to tackle challenges with enthusiasm and resilience.

#### Creating Opportunities for Skill Development:

Traditional sports often require specialized skills and techniques, passed down through generations. When young individuals learn and master these skills, they gain a sense of achievement and pride in their capabilities. This skill development not only enhances their performance in the sports arena but also opens doors to various opportunities in the fields of coaching, mentorship, and event management.

Furthermore, young individuals who excel in traditional sports may have the chance to represent their communities on regional or national platforms. This exposure not only boosts their confidence but also presents opportunities for scholarships, sponsorships, and other avenues for personal growth and success.



#### Conclusion:

Traditional sports have the power to empower young individuals in multifaceted ways. By preserving cultural heritage, building leadership skills, promoting social inclusion, and encouraging a healthy lifestyle, these sports foster young empowerment and help create confident, culturally aware, and empathetic leaders of the future. As societies embrace and promote traditional sports among the youth, they contribute to the overall development of their communities and nurture a generation that is proud of its heritage and ready to face the challenges of a diverse and interconnected world.

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## 6.2.- The subtitles of the video in topic 4: Inclusion through traditional games and sports.

(SDG 3, 4, 5, 10, 18, 17)

### 4.1.-Intercultural inclusion

#### 4.1.2. TRADIJOC: Annual school festival of traditional games



Gabriel Pubill Soler. Physical Education teacher at the Flix Secondary Education Institute (Spain) and Vice president of the Association Européenne des Jeux et Sports Traditionnels (AEJeST).

TRADIJOC. It is the festival of popular and traditional games that, annually, brings together the students in the 1st year of secondary obligatory education. Young students 12/13 years old from the Ribera d'Ebre and Terra Alta regions. In total, 26 towns in the province of Tarragona (Spain) interior.



It is an educational, playful project born in 2005 from the initiative of the Physical Education teachers of the academic centres in the area together with the Jeroni de Moragas Special Education Centre, which undoubtedly allows normalising inclusion and work on values such as equality and respect for diversity.

TRADIJOC is born with a double objective:  
To show the recreational heritage of the area by organizing a day where you can practice a wide variety of traditional games and entertainment and on the other hand, to promote through the relationship and communication between young people from different towns, who do not know each other, to work on values such as respect for diversity, tolerance and inclusion.

How is the TRADIJOC organized?





Each edition is planned by a committee of Physical Education teachers from the seven schools. Students are asked to collect information about games of yesteryear based on interviews, consultation of publications and photographic archives. The games from this material are chosen, and a small catalogue is published. Each year the meeting is held in a different town. It takes place in the old town, always looking for squares, streets and corners with outstanding heritage value. The idea is to recover those old leisure spaces. The complicity of each locality's cultural and sports associations is always sought (yacht clubs, petanque, bowling...). Sometimes they are the same members of these who energize the games, giving added value to the experience. It is essential to prepare students for higher courses who will act as monitors for teaching and energizing the games. The planning of each festival is conditioned by the number of participants -generally around 275-.



In any case, the distribution of groups and spaces is organized as follows: On the population plan, three significant areas are chosen and marked. In each of these areas, there are five game spaces. In these spaces, at least one monitor functions to explain and stimulate the games. The participants are distributed in 15 groups, between 16 and 18 members. Each group will be distinguished from the rest by the colour of their shirt. A teacher accompanies each of these 15 groups and monitors who guides them along the established itinerary. Once the day has started, each group goes to one of the three assigned areas. In each zone, all the groups practice for 15 minutes the games that have been planned for. Once the time is over, they move to the next game space.

Tradijoc is a model that can be extrapolated and, with minor adaptations, can be organized anywhere: city, neighbourhood, small community...

It is a ludic and economical educational initiative with repercussions in the territory. The expenses are minimal since most games require little material, which is easy to obtain in the natural or domestic environment. The only cost is printing the distinctive t-shirts for each group and, logically, the displacement of the participants.





TRADIJOC It is an inclusive and cohesive project.

The meeting of students from so many towns, the possibility of coming into contact with people of different ages or the participation of young people with disabilities are some examples of the wealth that the project generates by raising awareness and promoting values of respect, tolerance, inclusion and solidarity through the traditional game.



## 6.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 6.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### QUESTIONS

1.- How do traditional sports games contribute to young empowerment?

- a) Traditional sports games do not have any impact on young empowerment as they are considered outdated and irrelevant to the modern youth.
- b) Traditional sports games only focus on physical fitness and recreation, with no emphasis on empowering young individuals.
- c) Traditional sports games contribute to young empowerment by fostering leadership skills, promoting cultural identity, and encouraging teamwork and discipline.

2.- What role does cultural identity play in young empowerment through traditional sports games?

- a) Cultural identity plays a significant role in young empowerment through traditional sports games as it instils a sense of pride, belonging, and heritage preservation.
- b) Cultural identity is not relevant in young empowerment through traditional sports games, as the focus is primarily on skill development and competition.
- c) Cultural identity can hinder young empowerment in traditional sports games by creating divisions and conflicts between different cultural groups.

3.- How do traditional sports games promote teamwork and collaboration among young individuals?

- a) Traditional sports games are individualistic in nature, with no emphasis on teamwork, making them unsuitable for promoting collaboration among young people.
- b) Traditional sports games promote teamwork and collaboration among young individuals by requiring coordinated efforts and communication to achieve common goals.
- c) Traditional sports games promote unhealthy competition and discourage teamwork, leading to a lack of collaboration among young individuals.

4.- In what ways can young empowerment through traditional sports games positively impact society?

- a) Young empowerment through traditional sports games can positively impact society by creating confident leaders, fostering inclusivity, and promoting healthy lifestyles.
- b) Young empowerment through traditional sports games has no impact on society as it is limited to recreational activities with no broader implications.
- c) Young empowerment through traditional sports games can have a negative impact on society by promoting cultural exclusivity and reinforcing traditional norms.

5.- How can young individuals benefit from skill development in traditional sports games?

- a) Skill development in traditional sports games is irrelevant to young individuals as it does not translate to real-world applications or future success.
- b) Skill development in traditional sports games is only beneficial for competitive athletes and does not have any significance for the general youth population.
- c) Skill development in traditional sports games can benefit young individuals by boosting their self-confidence, opening up career opportunities, and enhancing their overall physical and mental well-being.

## 7. INTERCULTURAL INCLUSION. INTERCULTURAL BRIDGE

### 7.1.- Contents



In a world that is becoming increasingly interconnected, intercultural inclusion has become a crucial aspect of fostering harmony and mutual respect among diverse communities. Traditional sports games, with their deep-rooted cultural significance and heritage, offer a unique and effective platform for building bridges of understanding and celebration among people from different backgrounds. These games play a significant role in promoting intercultural inclusion by providing a shared space for cultural exchange, cooperation, and celebration of diversity.

One of the key ways in which traditional sports games contribute to intercultural inclusion is by providing a common ground for people from different cultural backgrounds to come together and participate in a shared activity. Regardless of their ethnicity, language, or nationality, individuals can connect through the universal language of sports. Whether it's playing soccer in South America, kabaddi in India, or taekwondo in Korea, the love for the game transcends cultural boundaries, creating a sense of unity and togetherness.



Intercultural inclusion is strengthened through the process of cultural exchange that takes place during traditional sports events. As teams and participants from diverse backgrounds interact, they have the opportunity to learn about each other's customs, traditions, and values.



This exchange of cultural knowledge helps break down stereotypes, dispel misconceptions, and foster empathy and understanding between different communities.

Moreover, traditional sports games act as powerful tools for celebrating cultural diversity. Each game is steeped in unique rituals, attire, and practices, reflecting the rich cultural heritage of the communities that originated them. When these games are showcased and celebrated on a larger stage, it allows for the sharing and appreciation of diverse cultures. Spectators and participants alike get to witness the beauty and uniqueness of various traditions, creating an atmosphere of festivity and cultural pride.



The intercultural bridge built through traditional sports games is not limited to the players and spectators alone; it also extends to coaches, organizers, and fans. Coaches and organizers from different cultural backgrounds collaborate to ensure the smooth functioning of events, exchange coaching techniques, and learn from each other's experiences. Fans, too, become part of the celebration, supporting teams from different cultures and embracing the diversity that these games represent.

Furthermore, traditional sports games offer opportunities for cultural immersion and learning beyond the sports arena. When international events are hosted in different countries, participants get a chance to experience the local culture and way of life first-hand. This exposure leads to a deeper appreciation of the host nation's traditions and customs, fostering a sense of respect and admiration for cultural diversity.

The impact of intercultural inclusion in traditional sports games goes beyond the realm of sports and contributes to the broader goal of social cohesion. When individuals from different cultural backgrounds interact in a positive and inclusive environment, it creates a ripple effect of harmony and unity that extends to their communities and society as a whole. By breaking down barriers and fostering connections, traditional sports games pave the way for a more inclusive and understanding world.

To maximize the potential of traditional sports games as an intercultural bridge, it is essential to address certain challenges. Language barriers can sometimes hinder effective communication between participants from diverse backgrounds. Providing translation services and promoting language learning opportunities can help overcome this obstacle and enhance intercultural exchange.



Additionally, efforts should be made to ensure equitable representation and participation of individuals from various cultural groups. By promoting diversity in sports organizations, teams, and leadership positions, traditional sports games can set an example of inclusivity and empower individuals to contribute actively to the sports community.

In conclusion, traditional sports games play a vital role in promoting intercultural inclusion and building bridges of understanding and celebration among people from different cultural backgrounds. By providing a shared space for cultural exchange, fostering empathy and appreciation for diverse traditions, and contributing to social cohesion, these games have the potential to create a more harmonious and inclusive world. As we continue to embrace the richness of cultural diversity through traditional sports, we take a step closer to building a brighter future for all.



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## 7.2.- The subtitles of the video in topic 4: Inclusion through traditional games and sports.

(SDG 3, 4, 5, 10, 18, 17)

### 4.1.-Intercultural inclusion

#### 4.1.3. BRIDGE Project:

**Traditional games  
as a bridge to  
cultural dialogue in  
Europe**



Jose Ignacio Alonso Roque. Professor of Traditional Sports Games at the University of Murcia (Spain).

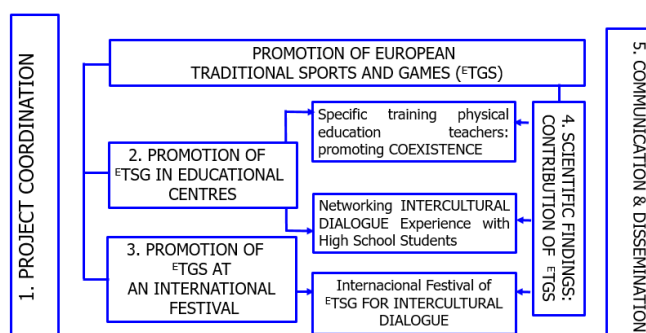
The TSG invite to the social encounter that expresses the will to share an experience with others. Each TSG has a set of original rules that trigger democratic coexistence processes, so it can be a great way to learn to live in democracy and be a proactive citizen in an intercultural society.

The main objective of the BRIDGE project will be to value and educate in a network the intercultural human capital that characterizes the European society of the 21st century. Through this project a "Bridge" or cooperative work will be established networking between different European organizations to promote TSG.

With this practice, different traditional games have been experimented in different educational centres in four countries, the experiences of social interaction have multiplied and the participants are part of a shared adventure, a source of relational and emotional well-being. The knowledge of these games and the responsibility that these relational experiences are not lost, depends to a large extent on teachers taking advantage of their full potential.

The promotion of intercultural dialogue through the TSG activates three dimensions intertwined:

- to know from practice the rules of the TSG;
- to recognize its meaning and value in the local culture; and
- put into practice examples of TSG from other cultures that help to understand the diversity of these manifestations.



The bridge Project is an example of good educational and ethnomotor practice that allows for intercultural dialogue between secondary school students, teachers and researchers from Spain, France, Portugal and Italy.

This practice tries to promote deep learning through proactive participation of the students, leading it from the beginning, development and evaluation of the project. Students have to be producers of knowledge as well as being the recipients of this pedagogical experience.

The students have had the mission of promoting intercultural dialogue through the TSG. Despite not being experts, little by little they have been acquiring enough knowledge to explain, apply and reflect on the contribution of the TSGs. The starting approach is the elaboration and development of a Didactic Unit of 8 TSG, 4 selected from the CEMA file and four of the local context of each centre.

After each game, students and teachers keep a journal based on reflection in action, in which they assess the social and emotional experience they have perceived. Subsequently, didactic materials are developed by the students themselves and the information and reflections are shared with the other Bridge centres.



All this culminates with a playful coexistence within the framework of the traditional games and sports international festival TOCATÍ, where all the actions worked in the institutes and shared converge with the other colleagues from the other centres. They become sponsors of the games they have worked on in their centres and later become teachers, transferring everything they have learned to the other colleagues in the Bridge project in a virtual way. Students and teachers investigate and reflect on the TSGs generating knowledge about their TSGs and knowing those of the rest of the Bridge partners.

The TOCATÍ festival represents the culmination of the project. It is time to go beyond the virtual screen to live together "in situ". They will be teachers of the games they have prepared and disseminators of the knowledge acquired from the body language that accompanies traditional games. This moment of disclosure will be very interesting to see how intergenerational dialogue can be achieved through traditional playful content. Its active role is extended to the full presence in the most relevant activities of the festival, such as in the initial parade or teaching the games worked on and shared with primary school children within the framework of the festival.



Once the ludomotor experience was finished, the evaluation was carried out of what had involved both the previous work in the centres and what had been done up to now in the festival. In a round table version, each Bridge centre and its teachers had the opportunity to assess different elements of the Bridge experience.



At the end of the participation in the festival, a general evaluation action was proposed by students and teachers. In this case, they are asked to review, comment, evaluate and contribute elements of improvement to what all these months of work and coexistence have entailed, grouped between centres.

## 7.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 7.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### QUESTION

1.- What is the main role of traditional sports games in promoting intercultural inclusion?

- a) The main role of traditional sports games is to provide a shared space for cultural exchange, fostering understanding, and celebration of diversity among individuals from different cultural backgrounds.
- b) Traditional sports games primarily focus on competition and performance, with no significant impact on promoting intercultural inclusion.
- c) The main role of traditional sports games is to showcase the superiority of one culture over others, leading to divisions rather than fostering unity.

2.- How do traditional sports games contribute to building an intercultural bridge?

- a) Traditional sports games create barriers between different cultures as they often prioritize the traditions of the host country, excluding others.
- b) Traditional sports games contribute to building an intercultural bridge by allowing individuals from diverse cultural backgrounds to connect, exchange knowledge, and celebrate their unique traditions through sports.
- c) Traditional sports games have no impact on building an intercultural bridge as they are limited to recreational activities with no emphasis on cultural exchange.

3.- What challenges might hinder intercultural inclusion in traditional sports games?

- a) Intercultural inclusion in traditional sports games is not hindered by any challenges, as participants can easily connect through sports.
- b) Language barriers can hinder effective communication and intercultural exchange in traditional sports games.
- c) Traditional sports games face no challenges in promoting intercultural inclusion as they are universally accepted and embraced by all cultures.



4.- How can traditional sports games contribute to broader social cohesion beyond the sports arena?

- a) Traditional sports games have no impact on broader social cohesion as they are limited to recreational activities and do not address societal issues.
- b) Traditional sports games can lead to social division and tension, making it difficult to contribute to broader social cohesion.
- c) Traditional sports games contribute to broader social cohesion by fostering positive interactions and understanding among individuals from different cultural backgrounds, which extends to their communities and society.

5.- What is the main outcome of intercultural inclusion in traditional sports games?

- a) Intercultural inclusion in traditional sports games has no significant outcome as it is limited to the sports arena with no broader impact.
- b) The main outcome of intercultural inclusion in traditional sports games is the dominance of one culture over others, leading to a lack of diversity and representation.
- c) The main outcome of intercultural inclusion in traditional sports games is a more harmonious and inclusive world, where individuals from diverse cultures embrace and celebrate each other's traditions.

## 8. SOCIAL INCLUSION AND TRADITIONAL GAMES WITH MUSIC.

### 8.1.- Contents



In a world marked by increasing globalization and cultural exchange, social inclusion has become a paramount goal for societies worldwide. Traditional games with music, deeply embedded in the cultural fabric of various communities, offer a powerful means of promoting social inclusion and celebrating diversity. These games provide a fun and entertaining experience and create a sense of togetherness, fostering mutual understanding and respect among people from different backgrounds.

Traditional games with music have a unique way of bringing people together. Whether a lively folk dance accompanied by traditional music or a rhythmic drumming circle, the combination of games and music creates a vibrant and joyful atmosphere that transcends language and cultural barriers. Inclusive and participatory, these activities allow individuals from various cultural backgrounds to engage in shared experiences, forging connections that bridge social divides.



One of the critical aspects of traditional games with music that promote social inclusion is the emphasis on collective participation. In contrast to modern individualistic pursuits, traditional games often require group coordination and collaboration.

Participants work together, guided by musical rhythms, to achieve a common goal, fostering a sense of unity and cooperation. This collective spirit helps build a supportive and inclusive community where every individual's contribution is valued and celebrated.

Music, an essential element in traditional games, is a universal language that unites people. The rhythmic beats and melodies evoke emotions and create a shared experience, breaking down communication barriers and creating a sense of belonging among participants. Whether it's singing traditional songs, playing musical instruments, or dancing to cultural tunes, music facilitates social interaction, making it easier for individuals to connect and engage with one another.



Moreover, traditional games with music provide a space for cultural exchange and learning. Participants can experience and appreciate the cultural heritage of others through their music and dance.

This exposure increases awareness and understanding of different traditions, fostering empathy and respect for diverse cultures. It also creates an environment where individuals can celebrate their cultural identity without fear of judgment, as others are encouraged to share in the richness of their heritage.

Traditional games with music also play a significant role in promoting intergenerational connections. Passed down through generations, these games are often deeply rooted in the cultural heritage of communities. As younger generations learn and participate in these traditional activities alongside elders, they strengthen the bond between ages and create a sense of continuity and pride in cultural heritage. Sharing knowledge and skills between older and younger individuals fosters mutual appreciation and respect, breaking down age-related barriers.



Furthermore, traditional games with music have therapeutic and psychological benefits, contributing to overall well-being and social inclusion. The rhythmic patterns and repetitive movements in traditional dance and music can be calming, reducing stress and anxiety. These activities also encourage self-expression and creativity, boosting self-esteem and confidence among participants.



To maximize the impact of traditional games with music in promoting social inclusion, it is essential to create accessible and inclusive spaces for these activities. Ensuring that people from all backgrounds feel welcome and encouraged to participate is crucial. Additionally, promoting cultural diversity and representation in the selection of games and music helps ensure everyone's heritage is acknowledged and celebrated.



In conclusion, traditional games with music offer a rich and meaningful way to promote social inclusion and celebrate diversity. Through collective participation, cultural exchange, and the universal language of music, these activities create an environment of togetherness and mutual understanding. They foster connections between individuals from different cultural backgrounds, breaking down barriers and building bridges of respect and empathy. As societies embrace and promote traditional games with music, they can create inclusive spaces that celebrate the uniqueness of every individual while fostering a sense of belonging and unity among all.

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**8.2.- The subtitles of the video in  
topic 4: Inclusion through  
traditional games and  
sports.  
(SDG 3, 4, 5, 10, 18, 17)**

**4.2.-Inclusion related  
To different abilities**

**4.2.1. Inclusion through  
traditional games  
with songs**



Carmen Fernández Amat. Professor at the University of Zaragoza (Spain) and Vice president of the Association Européenne des Jeux et Sports Traditionnels (AEJeST).

As a professor at the Faculty of Education of the University of Zaragoza, where we train future school teachers, I have always been interested in working on traditional games from a didactic point of view. These future teachers may be an essential link in the intergenerational transmission of our society.

Working with traditional games at school allows us to revive the transmission of our playful heritage. In contrast, games are used as a didactic tool for learning content like motor, linguistic, geographic, and historical, and for promoting values like social, inclusion, gender equality, relationships between equals, acceptance of standards, etc.

Due to my training as a musician, working with traditional games with songs also adds other learning: melodic, rhythmic, precision in tuning, collective singing, motor adjustment, etc.



This project arose in 2016 at the University of Zaragoza (Spain) and was designed with the following objectives:

- . Provoke a playful space for social inclusion, with people of different abilities, through traditional games with songs.
- . Promote collaborative work between teachers and school students, along with professors and university students from the Faculty of Education
- . In the Faculty of Education, use traditional games with songs as teaching material to acquire different skills.
- . Develop a learning experience for university students that brings them closer to their professional reality.
- Transmit traditional games with songs from the Faculty of Education to schools of Primary Education, Early Childhood Education and centres for students with disabilities.
- . Finally, use traditional games with songs as an interdisciplinary resource in schools.



The project is developed in the following phases:

- . A team of specialists was created in the Faculty of Education: specialists in traditional games, psychology, emotional intelligence, Education for people with disabilities, Preschool, Primary School, Physical Education and finally, specialists in Music Education, who select the traditional games with songs to work.



- . The selected games are working with the university students, who will design learning activities and didactic proposals for school children



- . Subsequently, the team of specialists reviews the recommendations of the university students and develops didactic material that will be sent to the schools
- . This didactic material is presented in two formats: one for regular education students, and another, with the necessary adaptations, for students with disabilities.
- . The students who participate in the schools are from the 3rd year of Primary Education (that is to say, nine years old), the 3rd year of Early Childhood Education (5 years old) and students with disabilities.
- . In schools, the games are worked on in an interdisciplinary way, with the participation of Physical Education subjects to work on the motor part of the game, and Musical Education, for the song.
- . Once the games have been learned, two days of games are shared, in which all the groups participate. One day for Primary students, who will play with students with disabilities and another day for Early Childhood students, who also play with students with disabilities
- . Many educational centres of different types participate; public, private, rural, and urban centres for students with disabilities and centres of different academic levels.
- . Many school teachers, university professors, children, students with disabilities and university students collaborate.



But the most important thing is that we enjoy the experience of sharing traditional games with songs between children with and without disabilities, eliminating all social, psychological, motor, etc. barriers, with the sole objective of playing and singing together.

Thus, it is a project aimed at promoting the social inclusion of people with different abilities, with the collaboration of other groups of the educational system, which also allows working traditional games with songs in an interdisciplinary way from the university to the schools.

## 8.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 8.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- How do traditional games with music contribute to social inclusion?

- a) Traditional games with music hinder social inclusion as they focus on preserving cultural heritage and exclude individuals from other backgrounds.
- b) Traditional games with music contribute to social inclusion by creating a sense of togetherness and unity among participants from diverse cultural backgrounds through collective participation and shared experiences.
- c) Traditional games with music have no impact on social inclusion as they are limited to recreational activities with no broader significance.

2.- What roles does music play in promoting social inclusion in traditional games?

- a) Music in traditional games acts as a barrier to social inclusion as participants may not understand each other's cultural musical expressions.
- b) Music in traditional games has no impact on promoting social inclusion as it is merely used for entertainment purposes.
- c) Music serves as a universal language in traditional games, bringing people together and facilitating communication and connection among participants from different cultures.

3.- How do traditional games with music foster intergenerational connections?

- a) Traditional games with music foster intergenerational connections by passing down cultural heritage through shared activities, creating a sense of continuity and pride among participants from different age groups.
- b) Traditional games with music do not foster intergenerational connections as they are mostly enjoyed by younger generations with no interest from older individuals.
- c) Traditional games with music can lead to conflicts between generations, as older individuals may find it challenging to adapt to the fast-paced music and movements of younger participants.

4.- What psychological benefits do participants gain from engaging in traditional games with music?

- a) Engaging in traditional games with music leads to increased stress and anxiety due to the pressure to perform and keep up with the cultural traditions.
- b) Traditional games with music have no psychological benefits for participants as they are purely physical activities with no impact on mental well-being.
- c) Participants in traditional games with music experience psychological benefits such as reduced stress and anxiety due to the calming effects of rhythmic patterns and repetitive movements.

5.- How can societies maximize the impact of traditional games with music in promoting social inclusion?

- a) Societies can maximize the impact of traditional games with music in promoting social inclusion by creating accessible and inclusive spaces for these activities and promoting cultural diversity and representation in their selection.
- b) Societies cannot maximize the impact of traditional games with music in promoting social inclusion as these activities are outdated and irrelevant to modern society.
- c) Societies can maximize the impact of traditional games with music by focusing solely on preserving their cultural heritage and excluding individuals from other backgrounds.



## 9. SOCIAL INCLUSION IN RURAL ENVIRONMENT

### 9.1.- Contents



In rural environments, where communities are often tightly-knit and deeply rooted in cultural traditions, traditional sports games hold a special place. These games, passed down through generations, not only provide entertainment and recreation but also play a vital role in promoting social inclusion and fostering a sense of togetherness among residents. In rural areas, where resources may be limited, traditional sports games serve as a unifying force that strengthens communities and celebrates cultural heritage.



Social inclusion in rural environments is closely linked to the sense of belonging and connection within the community. Traditional sports games, which are often deeply embedded in the local culture, contribute to this sense of belonging by providing a shared activity that everyone can participate in. Regardless of age, gender, or social status, individuals in rural communities come together to enjoy these games, creating a space where everyone is equal and valued.

In many rural areas, traditional sports games are an integral part of festive occasions and celebrations. During festivals and community gatherings, these games become a central attraction, bringing people from different villages and households together. The shared joy and excitement of participating in or witnessing these games build strong bonds of camaraderie, fostering a sense of unity and solidarity among the rural population.

Moreover, traditional sports games in rural environments often involve intergenerational participation. Elderly individuals, who hold valuable knowledge and experience, pass down the skills and rules of these games to the younger generation.



This exchange of knowledge creates an interdependent relationship between different age groups, fostering mutual respect and appreciation. As younger generations learn from their elders, they gain a sense of cultural identity and pride in their heritage, strengthening the fabric of the rural community.

In rural environments, where access to modern sports facilities and equipment may be limited, traditional sports games offer an affordable and accessible form of physical activity. This inclusivity ensures that everyone can participate, regardless of their economic background. As people engage in these games, they develop physical fitness, coordination, and motor skills, contributing to their overall health and well-being.



The nature of traditional sports games often involves teamwork and cooperation. These games require participants to work together towards a common goal, emphasizing the importance of collective effort over individual achievement. Through teamwork, participants in rural communities learn to communicate effectively, support one another, and resolve conflicts constructively. This collaboration extends beyond the sports field and fosters a cooperative spirit in various aspects of community life.

Additionally, traditional sports games in rural environments are often accompanied by music, dance, and cultural performances. These elements add an enriching and celebratory dimension to the games, making them a holistic expression of local culture. As community members engage in traditional sports with music and dance, they experience a sense of pride in their cultural heritage, further strengthening their social identity and connection to their roots.



To maximize the impact of traditional sports games on social inclusion in rural environments, it is crucial to preserve and promote these games as valuable cultural assets. Local governments and community leaders can support the organization of traditional sports events and competitions, providing opportunities for residents to actively participate and showcase their skills. By involving the youth in the planning and execution of these events, the cultural legacy of traditional sports can be passed down to future generations. Furthermore, initiatives that promote gender inclusion in traditional sports games can help break gender norms and stereotypes prevalent in rural environments.



Encouraging girls and women to participate in traditionally male-dominated games empowers them, challenges societal norms, and creates a more inclusive and equal society.

In conclusion, traditional sports games have a profound impact on social inclusion in rural environments by fostering a sense of belonging, celebrating cultural heritage, and promoting cooperation and togetherness. These games serve as a unifying force, bridging social divides and strengthening the fabric of rural communities. By preserving and promoting traditional sports, rural areas can create a more inclusive and connected society, where individuals from different backgrounds come together to celebrate their shared cultural heritage and create lasting bonds of camaraderie.

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## 9.2.- The subtitles of the video in topic 4: Inclusion through traditional games and sports.

(SDG 3, 4, 5, 10, 18, 17)

### 4.2.-Inclusion related to different abilities

#### 4.2.2. ADISPAZ, an example of inclusion Through traditional games in the rural environment



Beatriz Soria Soria. Project coordinator for people with intellectual disabilities at ADISPAZ (Spain)

ADISPAZ is a private non-profit association that works for people with intellectual disabilities and their families to improve their quality of life.

It is headquartered in Spain and provides services in La Almunia de Doña Godina, the head town of the Valdejalón region in the province of Zaragoza, Aragon.

Adispaz works and provides services to people with intellectual disabilities in their rural environment so that they can receive the necessary support and thus continue residing in their rural and community environment.



The entity promotes individualized services and supports that favour the development of skills, abilities and learning that improve their autonomy, well-being and quality of life

It is a very active entity in inclusion actions. This association has participated in some experiences of sports and traditional games with people with or without intellectual disabilities.

In this way, the presence of the traditional game is promoted as an instrument of inclusive social dialogue.

Since its inception in 1992, one of its primary purposes has been the inclusion of people with different abilities, and it has extensive experience in pedagogical actions related to inclusion.



Among these initiatives, it is worth mentioning the organization in 2005 of the First *Aralimpiada de Juegos Tradicionales*, in which more than 300 people with intellectual disabilities participated, accompanied by a large number of volunteers belonging to different associations, groups and companies in the area.

Since that year, he has regularly carried out traditional game activities in his entity and collaboration with other entities in the Autonomous Community of Aragon and in educational centres in the province of Zaragoza and partnerships in disseminating traditional games with other groups.



Participation in different projects allows you to share your experience at a local and regional level and with other national and European organizations in the inclusive use of traditional games. In addition, in this field, it carries out work integrating other traditional European games and continuing to build bridges and networks with European organizations that promote actions in favour of people with intellectual disabilities.

In this sense, ADISPAZ has participated as a partner in the Erasmus Plus Together and currently Opportunity projects, leading different interventions in the territory with other groups at an educational and recreational level to promote the creation of networks and collaborative learning and contributing to the promotion of gender equality and the inclusion of people with different abilities.



In these pedagogical experiences related to inclusion, traditional games are used so that people with intellectual disabilities feel part of their community, in different places in their environment and with others.

Through the game, communication is produced where each of them, as a protagonist in their role as teacher, player, referee or assistant, can participate actively, improve their social relationships and express themselves.

The great diversity of rules or ways of playing traditional games activates different ways of communicating between people with and without disabilities, using spaces, objects, ways to start and end the game and verbal expressions, in addition to fostering creativity, imagination and the originality that only traditional games provide us.

The traditional game helps people with intellectual disabilities improve their self-esteem and promote social relationships.

### 9.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 9.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

#### Questions

1.- How do traditional sports games contribute to social inclusion in rural environments?

- a) Traditional sports games do not promote social inclusion in rural environments as they often exclude individuals who are not skilled in these games.
- b) Traditional sports games contribute to social inclusion in rural environments by providing a shared activity that fosters a sense of togetherness and unity among residents, regardless of age, gender, or social status.
- c) Social inclusion in rural environments is solely achieved through modern sports facilities and equipment, making traditional sports games irrelevant to this objective.

2.- What role do traditional sports games play in celebrating cultural heritage in rural communities?

- a) Traditional sports games do not have any impact on celebrating cultural heritage in rural communities as they are merely recreational activities with no cultural significance.
- b) Traditional sports games play a significant role in celebrating cultural heritage in rural communities by incorporating elements like music, dance, and cultural performances, fostering a sense of pride and connection to local culture.
- c) Celebrating cultural heritage in rural communities is solely achieved through traditional festivals and rituals, with no involvement of traditional sports games.

3.- How do traditional sports games promote intergenerational connections in rural environments?

- a) Traditional sports games do not foster intergenerational connections in rural environments as they are often only enjoyed by the younger generation.
- b) Intergenerational connections in rural environments are solely achieved through family gatherings and events, with no involvement of traditional sports games.

c) Traditional sports games promote intergenerational connections in rural environments by involving older individuals in passing down knowledge and skills to the younger generation, creating a mutual appreciation and respect between age groups.

4.- What benefits do traditional sports games offer to participants in rural areas?

a) Traditional sports games offer physical fitness, coordination, and motor skill development to participants in rural areas, contributing to their overall health and well-being.

b) Traditional sports games have no benefits for participants in rural areas as they are outdated and less effective than modern sports activities.

c) Traditional sports games only benefit participants in rural areas in terms of entertainment and recreation, with no impact on physical health and well-being.

5.- How can local governments and community leaders maximize the impact of traditional sports games on social inclusion in rural environments?

a) Maximizing the impact of traditional sports games on social inclusion in rural environments is solely achieved by investing in modern sports facilities and equipment.

b) Local governments and community leaders have no role in maximizing the impact of traditional sports games on social inclusion in rural environments as they are purely recreational activities with no broader significance.

c) Local governments and community leaders can support the organization of traditional sports events and competitions, involving residents in active participation and showcasing their skills to foster social inclusion.

## 10.- SOCIAL INCLUSION IN EUROPE

### 10.1.- Contents



Traditional sports games have the potential to foster social inclusion in Europe by providing a platform for cultural exchange, promoting diversity, and creating a sense of community among individuals from different backgrounds. Here are several ways in which traditional sports games contribute to social inclusion in Europe:

1. Cultural Exchange: Europe is a diverse continent with various cultural traditions and ethnicities. Traditional sports games, deeply rooted in the history and customs of different regions, provide an opportunity for people from diverse backgrounds to come together and engage in a shared activity. Through these games, individuals can learn about and appreciate the cultural heritage of others, breaking down stereotypes and fostering intercultural understanding and respect.



2. Inclusivity and Accessibility: Traditional sports games are often accessible to people of all ages, genders, and abilities. They are not limited by expensive equipment or specialized facilities, making them inclusive and available to a wide range of individuals. This inclusivity allows people from different socioeconomic backgrounds to participate and bond over their shared love for traditional sports.



3. Social Bonding: Participating in traditional sports games fosters a sense of camaraderie and social bonding among participants. Whether it's a local village game or a regional competition, these events bring people together, promoting a sense of community and belonging. Such social interactions can lead to lasting friendships and stronger ties within neighbourhoods and communities.

4. Preservation of Cultural Heritage: Traditional sports games are often an essential part of a community's cultural heritage. By promoting and preserving these games, Europe can maintain and celebrate its diverse cultural identities. This preservation creates a sense of pride among communities, strengthening their social cohesion and shared sense of identity.



5. Breaking Language Barriers: Traditional sports games provide a common ground where language barriers are less pronounced. While communication may still be necessary, the shared experience of playing the game transcends language differences, allowing people from different linguistic backgrounds to interact and connect.

6. Integration of Migrants and Refugees: In many European countries, there are significant populations of migrants and refugees from various parts of the world. Engaging these individuals in traditional sports games provides a means of integration into the local community, promoting social inclusion, and reducing feelings of isolation.

7. Promoting Active Lifestyles: Traditional sports games encourage physical activity and a healthy lifestyle. By promoting these games, Europe can address the challenge of sedentary lifestyles and obesity, benefiting both physical and mental health.



8. Inter-generational Connections: Traditional sports games often involve people of all ages, creating opportunities for inter-generational connections. Younger generations can learn from the experiences of older individuals, strengthening family and community ties.



9. Celebrating Diversity: Europe's cultural diversity is one of its greatest assets. Embracing and celebrating this diversity through traditional sports games promotes a sense of unity in diversity, fostering a shared identity as Europeans.

10. Enhancing Social Skills: Participating in traditional sports games requires teamwork, communication, and cooperation. These activities help individuals develop social skills that are essential for successful interactions in various settings, both within their own communities and in the broader society.

In conclusion, traditional sports games can be a powerful tool for promoting social inclusion in Europe. By providing opportunities for cultural exchange, celebrating diversity, and creating a sense of community, these games contribute to a more inclusive and cohesive society. Embracing and preserving traditional sports can help Europe build bridges between different cultures and foster a sense of unity and belonging among its diverse populations.

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**10.2.- The subtitles of the video in**  
**topic 4: Inclusion through traditional games and**  
**sports. (SDG 3, 4, 5, 10, 18, 17)**  
**4.2.-Inclusion related to different**  
**abilities**  
**4.2.3. Promotion of traditional**  
**European Games and sports,**  
**together for an Inclusive**  
**intercultural dialogue with**  
**people with intellectual**  
**disabilities**



Unai Sáez de Ocáriz Granja. Professor of Traditional Sports Games at the National Institute of Physical Education of Catalonia (INEFC), University of Barcelona (Spain)

Traditional Games and Sports mirror the social, linguistic and cultural richness of the different territories that are part of Europe. As such, they acquire the dimension of cultural heritage, recognised by the United Nations Educational, Scientific and Cultural Organisation (UNESCO).

They are also an effective means of transmitting the values of solidarity (voluntary activities), diversity, inclusion (equal opportunities, sport for all, efficiency, empowerment) and cultural awareness (equal access for all, resilience).



The actions of this project are linked to promoting traditional games and sports and promoting social inclusion among European citizens.

The project's overall objective was to promote intercultural and inclusive dialogue through traditional European games and sports as a bridge to promote peaceful intercultural inclusion actively. Actions developed within the project included:

- Training.
- Inclusive actions on the territory.
- International inclusive festival.
- Research on inclusive and social impact.

The project promotes inclusive intercultural dialogue by stimulating the encounter and communication between people of different origins and cultural characteristics, improving cultural diversity and developing an active attitude in the search for shared spaces to favour the transformation of visions.

The project combines theory and practice: the experience of playing traditional games and the a scientific approach to identify evidence on the inclusive impact of this experience on socio-emotional well-being.

The project involved three centres for people with intellectual disabilities from Spain, France and Italy, the European Association of Traditional Games and Sports, and the National Institute of Physical Education of Catalonia, the project's coordinating institution.



Also collaborating in the project was the El Fuerte research centre for traditional games and Sports, a museum of traditional games and sports located in the town of La Almunia de Doña Godina (Zaragoza).

The project's general objective is the active promotion of intercultural social inclusion through European Traditional Games and Sports. For this purpose, a practical guide was developed, which offers a series of guidelines to develop six physical education sessions in a Secondary School where traditional European games and sports are the only content and where a group of people with intellectual disabilities also participates.

This proposal can be modified to suit the specific conditions of each centre: 25 students and 50-minute sessions.

Initially, a training of the educators of the centres with people with intellectual disabilities was carried out on how to adapt the traditional game to this group of people, with the participation of representatives of the five member institutions of the project, as well as a representation of the users of the association Adispaz (Spain).

Also, as previously mentioned, inclusive actions were carried out in each of the territories to which each of the associations participating in the project belonged: Adispaz (Spain), UNAPEI - Papillons Blanc des Rives de Seine from Paris (France), and Anffas de Altamura from Rome (Italy).



To close the experience, an inclusive festival was held with the participation of people with intellectual disabilities from the three collaborating centres in Spain, France and Italy, as well as secondary school students from some schools in the territory.

Traditional games and sports mirror the social, linguistic and cultural richness of the different territories that make up Europe. As such, they acquire the dimension of cultural heritage recognised by UNESCO. They are also an effective means of transmitting the values of solidarity (voluntary activities), diversity, inclusion (equal opportunities, sport for all, efficiency, empowerment) and cultural awareness (equal access for all, resilience).

In this sense, it is worth recalling both the project's general objective, to promote traditional European games and sports as a bridge to actively foster peaceful intercultural inclusion and the two implicit specific objectives. The first is developing a best practice model, a practical guide, for the inclusive intercultural dialogue of people with intellectual disabilities through traditional games and sports.

On the other hand, the second specific objective aimed to scientifically demonstrate the contribution (social impact) of traditional games and sports to promoting inclusive intercultural dialogue run by centres for people with intellectual disabilities. Consequently, it became evident that traditional sports games triggered mainly high intensities of positive emotions.

Socio-emotional well-being reached its highest value in traditional socio-motor sports games, where experiences are shared with peers or teams.

Finally, the first results of the European Together project were presented through a contribution to the 'European Research Night' and the presentation of the European project at the 11th Scientific Conference.



## 10.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 10.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- How can traditional sports games foster social inclusion in Europe?

- a) Traditional sports games in Europe do not contribute to social inclusion as they primarily focus on preserving cultural heritage and exclude individuals from other backgrounds.
- b) Traditional sports games foster social inclusion in Europe by providing a platform for cultural exchange, promoting diversity, and creating a sense of community among individuals from different backgrounds.
- c) Traditional sports games have no impact on social inclusion in Europe as they are outdated and less popular than modern sports activities.

2.- What is the role of inclusivity in traditional sports games for fostering social inclusion?

- a) Inclusivity in traditional sports games allows people of all ages, genders, and abilities to participate, creating opportunities for individuals from different socioeconomic backgrounds to bond over shared activities.
- b) Inclusivity in traditional sports games is not relevant to fostering social inclusion as these games are primarily meant for specific age groups and genders.
- c) Inclusivity in traditional sports games only leads to competition and conflicts among participants from diverse backgrounds.

3.- How do traditional sports games contribute to intercultural understanding in Europe?

- a) Traditional sports games contribute to intercultural understanding in Europe by providing a platform for people from diverse backgrounds to learn about and appreciate each other's cultural heritage, breaking down stereotypes and promoting respect.
- b) Traditional sports games hinder intercultural understanding in Europe as they often prioritize the cultural traditions of the host country, excluding others.
- c) Traditional sports games have no impact on intercultural understanding in Europe as participants focus solely on the game without considering cultural differences.

4.- Why are traditional sports games essential for preserving cultural heritage in Europe?

- a) Traditional sports games have no significance in preserving cultural heritage in Europe as they are outdated and no longer relevant to modern society.
- b) Preserving cultural heritage in Europe is solely achieved through cultural festivals and events, with no involvement of traditional sports games.
- c) Traditional sports games are essential for preserving cultural heritage in Europe as they are deeply rooted in the history and customs of different regions, promoting a sense of pride and connection to local culture.

5.- What impact do traditional sports games have on intergenerational connections in Europe?

- a) Traditional sports games have no impact on intergenerational connections in Europe as they are primarily enjoyed by the younger generation.
- b) Intergenerational connections in Europe are solely achieved through family gatherings and events, with no involvement of traditional sports games.
- c) Traditional sports games promote intergenerational connections in Europe by involving older individuals in passing down knowledge and skills to the younger generation, fostering mutual appreciation and respect.

# 11.- GENDER EQUALITY AND SOCIAL INCLUSION

## 11.1.- Contents



Traditional games and sports have existed throughout human history and have been played by both men and women. However, there has been a special circumstance forever, about gender inequality in sports. This issue has been addressed by many organizations and different initiatives that aim to promote gender equality in sport.

According to United Nations Women, within the sports ecosystem, interested people have an important role as protagonists, in the recent momentum that is intensifying in the sports sector in favour of gender equality (UN Women, 1995). In recent years, there have been significant advances towards gender equality in sports. For example, the feminization of football has faced enormous challenges, although stark inequalities persist (UNESCO 2019). However, the Tokyo 2020 Olympic Games were the most gender-balanced games in History, with almost 49% of ten participating athletes being women (UN Women, 2021).



We live in a globalized world market by cultural diversity in society. In some countries, such as Spain, schools are culturally diverse centres that allow the development of intercultural skills from childhood.

According to Carter et al. (2023), the physical and sports activities that take place at school, contribute to education in interpersonal relationships, in the acquisition of values, as well as motor skills that facilitate cognitive, motor and emotional development.

This has led to the need to design new educational strategies, based on respect, that facilitate gender equality and social inclusion. According to this group of researchers, sport has shown to have a great integrating capacity in culturally diverse context. On the other hand, the peculiar characteristics of sport make it very viable so that, in school context of diversity culture, social inclusion can be promoted without renouncing one's own cultural identities.

This team of researchers verified that "The incorporation of traditional sporting games from all cultures, seems to be an important facilitator factor for the inclusion potential of the implemented programs" (Carter et al. 2023, p.1). The results indicated that the implemented sports programs successfully facilitated the processes of social inclusion, allowing the development of interpersonal skills and relationships between students of different cultural backgrounds

Therefore, according to Carter et al (2023), motor activities are practiced at school for educational purposes. Referring to those carried out outside the physical education classroom. With them you can focus your work, not only on physical performance, but also on the development of personal and social values, such as identity, gender equality, cultural diversity, and inclusion to enhance the mutual knowledge of individuals.



According to Foddy – Savulescu there is still the belief that the biological difference is the fundamental reason for segregation between men and women. Currently, the belief that the biological difference is the fundamental reason for the enormous differences between the sports of both sexes seems persistent (Foddy - Savulescu 2011:1184 as cited in Gubbu, L. & Wellard, I. 2015. p.4)

Adriaanse and Schfield explore gender dynamics in the organization of sport in regards to the boards of National Sport Organizations in Australia. The results seen to suggest that the participation of sports managers was not uniform in terms of gender dynamics. The study identified three gender regimes: "male hegemony, male hegemony in transition, and gender mainstreaming in process" (Adriaanse & Schfield, 2013, p. 285). Only the last of the three facilitated significant opportunities for gender equality in management, while the first two imposed clear restrictions. A substantial element that resolved it was to achieve a combination of the presence of women on the board, occupying influential positions. This facilitated active



support for gender equality and a commitment to the equal participation of men and women. (Adriaanse & Schfield, 2013).

On the other hand, and referring to children, protagonists in most of the games, a study was carried out to find out the reasons for acceptance or rejection of the same, for the game, from the gender perspective. Of course it is an issue that affects social inclusion, when analysing participation in the game of equals, by acceptance and exclusion by rejection. The results of the study show that children of both sexes use similar criteria to indicate preference and rejection towards their equals. While sympathy, friendship and joint activities are grounds for acceptance, indirect aggression or arrogance are grounds for rejection. Without however, although some reasons or others associated with gender are prioritized, in children of ten and eleven years, the maintenance of gender stereotypes that exist in today's society is recognized (Sureda et al., 2009)



Social inclusion and gender equality are two important issues that are closely related. Social inclusion is the process of ensuring that all people have equal access to opportunities and resources in society, regardless of their cultural background or identity. Gender equality allows everyone to have the same rights. Responsibilities and opportunities, regardless of gender. Traditional games and sports are an important sociocultural tool that can allow social progress in the acquisition of real gender equality.



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## 11.2.- The subtitles of the video in topic 4.- Inclusion through traditional games and sports

(SDG 3, 4, 5, 10, 16, 17)

### 4.2.- Inclusion related to different abilities

#### 4.2.4.- Opportunity project.

**Social inclusion**

**And gender**

**equality in formal  
and non-formal  
contexts**



Pere Lavega Burgués. President of the Association Européenne des Jeux et Sports Traditionnels (AEJeST) and Professor of the National Institute of Physical Education of Catalonia (INEFC), University of Lleida (Spain).

The Opportunity project aims to promote social inclusion and gender equality through games and traditional sports in formal and non-formal contexts. This project involves 9 partners from seven countries in Europe and Africa. It also has other collaborating organizations from different countries and continents, such as UNESCO or the African Association of Traditional Games and Sports.

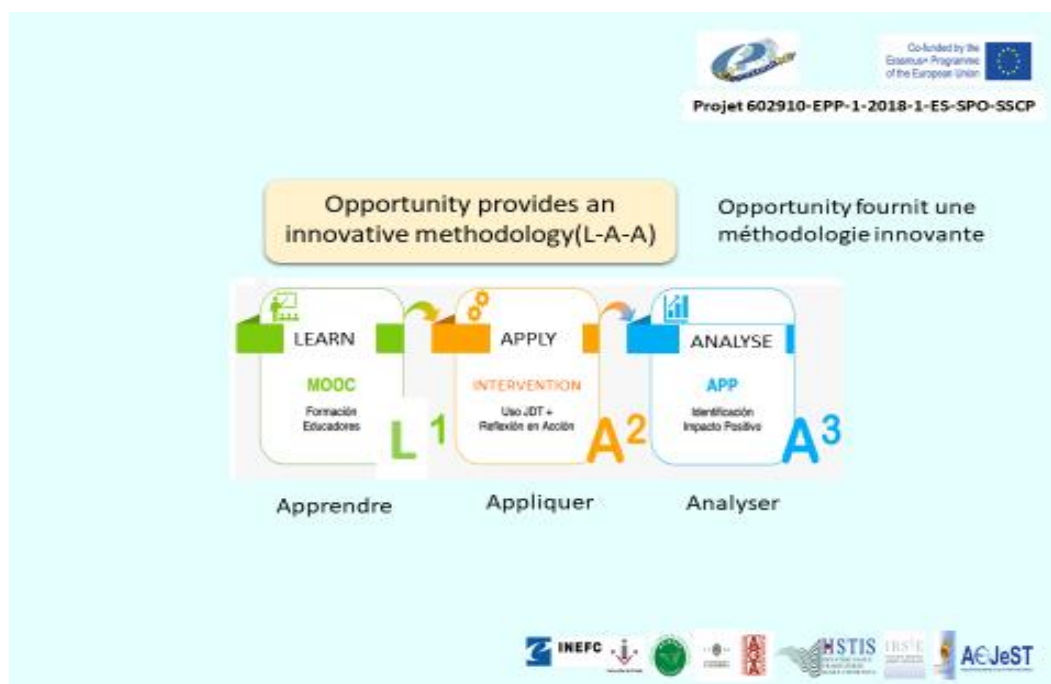


The project presents an original methodology that considers three intervention phases. Learn, Apply and Analyse. The Learn phase consists of a free MOOC course.

This course offers two manuals on the use of TSG (Traditional Games and Sports) to promote social inclusion and gender equity, translated into Spanish, French and English. The course contains five modules that are made up of 20 audio-visual capsules, also in Spanish, French and English, in which the main bases of the relationship between games and culture are shown and also the theoretical bases and applied to refer to social inclusion and gender equality.

The second phase of this methodology corresponds to an intervention proposal, with different options of a session, a festival or a didactic unit of four sessions. In this intervention, we will see how learning to respect gender equality allows girls and boys to participate in the pact of rules.

Thus, they will see that both genders can participate in the same games in the same way, enjoying the pleasure of overcoming the fun problems offered by Traditional Games and Sports. In this way, it will be verified that the transformation of stereotypes related to gender is associated with learning to enjoy and have fun together.



The gender of the protagonists does not matter to verify that the TSG originates serious learning. And also experiences that arouse emotional well-being. Girls and boys can participate in a wide variety of motor experiences together, such as cooperative jump rope,

At the same time, the project shows that stereotypes referring to people with intellectual disabilities can also be transformed.

Participating in inclusive TSG experiences allows us to be aware that all people can enjoy together, on the wide variety of experiences that TSGs offer.

The members of this project have participated in inclusive festivals in different countries such as Croatia, Portugal, Spain, Italy, Poland and Tunisia. In all contexts, the extraordinary contribution of the TSGs has been verified.

The third phase of this methodology corresponds to data analysis. In this phase, there are three validated questionnaires: the GES on emotional well-being, the Catch on social inclusion and the Nathan on gender equality.



The project has an APP that generates a QR code. With this QR code, students can quickly answer questions about emotional well-being, social inclusion or gender equality. Next, teachers get a report on the impact of their teaching experience.

All European projects, such as Opportunity or PROPACT, make sense in promoting the networking of teachers and researcher's sensitive to promoting TSG. For this reason, in 2022, the worldwide network of TSG teachers and researchers has been activated. All interested people are invited to join the network through this link.





So far, we have already organized several global forums, with the participation of colleagues from all over the world who want to share their knowledge and experiences. The latest initiative has been the webinar on promoting gender equality through the TSGs.



More than 200 people from 33 countries on 4 continents participated in this webinar. The Opportunity project, like the PROPACT project, are real networking opportunities.

Alea Jacta Est!!! That is, the die is cast.



## 11.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 11.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- Mark the correct statement.

- a) Society does not consider any modification in gender differences in sport.
- b) In recent years, there have been significant advances towards gender equality in sport.
- c) Only a few continents have achieved true gender equality in sport.

2.- Which were the Olympic Games with the greatest balance in the gender of the participants?

- a) London 2012
- b) Río 2016
- c) Tokyo 2020

3.- The characteristics of sports make it very viable to:

- a) promote social exclusion
- b) promote a common identity.
- c) promote social inclusion.

4.- To facilitate meaningful opportunities to advance gender equality one should:

- a) To achieve a combination of the presence of women on the board, occupying influential positions
- b) To achieve a combination of the presence of men on the board, occupying influential positions
- c) To achieve a combination of the presence of young people on the board, occupying influential positions

5.- Gender equality allows:

- a) everyone to have the same right, different responsibilities and same opportunities regardless of gender.
- b) everyone to have the same rights, responsibilities and opportunities regardless of gender.
- c) everyone to have the same right, responsibilities and different opportunities regardless of gender.

## 12.- GENDER EQUALITY AND INDIVIDUAL DEVELOPMENT

### 12.1.- Contents



Gender equality is a fundamental human right and an essential foundation for a peaceful, prosperous and sustainable world. It refers to equal rights, responsibilities, but above all, equal opportunities for women and men, girls and boys. Gender equality is not just women's problem, it is a social problem that affects everyone.

Individual development is the process of personal growth and self-improvement. It is about setting goals and developing skills to build personality. Individual development is essential to achieve personal fulfilment and reach the maximum potential of each individual. This will have a direct impact on the development of our society.

Gender equality and individual development are closely linked. When gender equality is achieved and equal opportunities are achieved it is possible to develop personal skills, pursue motivations and reach the maximum potential. This benefits not only individuals but also their families, communities and society as a whole.



However, despite advances in recent years, gender inequality remains a pervasive problem around the world. Women and girls continue to face violence, and their rights are often not respected in many parts of the world. This limits their opportunities for individual development and prevents them from reaching their full potential as a person.

To achieve gender equality and promote individual development, it is essential to address the root causes of gender inequality. This includes challenging harmful gender norms and stereotypes, promoting women's rights and empowerment, and ensuring equal access to education, healthcare, and economic opportunity.



All this is related to the work done by educators. Responsible institutions should strive to overhaul educational systems as a political priority to get well-qualified educators. Education systems must be achieved pay special attention to respect for human rights and the principles of inclusive education. This can be achieved through physical activity. Physical education teachers can promote associated values such as respect, fair play and tolerance, including also, objectives that contribute to health. (UNESCO, 2015).

According to Lavega (2006), unlike any class or sport training, “los juegos tradicionales están dotados de una especificidad asociada a un conjunto de procesos, relaciones y formas de organización social dignos de ser reconocidos y potenciados en cualquier propuesta pedagógica” (p.55), that is, traditional games are endowed with a specificity associated with a set of processes, relationships and forms of social organization worthy of being recognized and promoted in any pedagogical proposal. Through traditional games, players express a way of organizing their social relationships, which reflect a way of living and understanding life (Lavega 2006).



This is the reason why traditional games are an adequate tool to achieve the personal development of the individual, building a stable and inclusive personality to coexist in our society. Given the social conditions of the traditional game, it is possible to simulate initiatives that promote dialogue, respect and coexistence between people.

We can recognize the participation of the practice of traditional games in the empowerment of different social values that allow individual growth:

- 1.- RESPECT FOR OTHERS: The open and inclusive character provided by the traditional game, it is possible to act on some values by encouraging experiences in which people of different ages, genders and social characteristics
- 2.- SHARING PLEASANT EXPERIENCES IN SMALL GROUPS OF PEOPLE. Sharing experiences that generate happiness, that is, creating situations that require an effort finally achieved, generating a pleasant motivation during the effort, building optimal internal experiences (Lavega, 2006). Participating in a traditional game requires establishing, accepting and respecting the rules of the game, the pacts between players, building interpersonal relationships similar to those that will be found later in society. What causes a training in inclusive social behaviours, causing individual development.

But the development of the individual not only occurs on an emotional and personal level, but also requires physical and motor development. According to Akbari, et al., the term *movement ability* describes the ability to coordinate movements with precision and accuracy. Motor development is necessary, which includes motor manipulation skills. This motor development does not depend exclusively on maturity in age, but environmental conditions, which create opportunities for practice, as well as stimulation and training are very important (2013).

After checking the proposals of other researchers, Akbari et al., proposes the traditional game as a didactic tool. They affirm that the traditional game can be proposed as an approach for training movement skills. This is because the game is the primary mode by which children learn about their bodies and movement capabilities. It is also a good item facilitator in cognitive growth and affective behaviour of young children, as well as an important means to develop both fine and motor skills thick. (2009). Of course, this individual development is necessary in both sexes, so it is a very important factor that contributes to maintaining gender equality.

In conclusion, gender equality is essential for individual development. By promoting gender equality and empowering people of all genders to reach their full potential, we can build a more just and sustainable world.



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**12.2.- The subtitles of the video in  
topic 5.- Pedagogical experiences  
related to gender  
equality  
(SDG 3, 4, 5, 10, 16)**

**5.1.- Traditional games,  
internal dynamics for  
the development of  
the individual**



Rafael Luchoro Parrilla. Traditional Games and Sports specialist of the Government of the Canary Islands (Spain) and Vice secretary of the Association Européenne des Jeux et Sports Traditionnels (AEJeST)

Traditional games and sports, both for adults and children, have been practiced by players of different sexes depending on the recreational activity that was carried out.

Existing, eminently masculine games, eminently feminine games and mixed games or made by both sexes. At present, the JDTs are carried out equally, since many women begin to practice games, which were mainly exercised by men and vice versa.



UNESCO reminds us that human rights guarantee fundamental capabilities, constitute an important internal dynamic for development, both for individuals and for society as a whole. Development is based on the ability of men and women to speak, move, work and choose freely.

Until the 1970s, the greatest number of playful manifestations and ludomotor practices of the female gender appeared in children's ages. This type of traditional children's games, such as ring

games, rope games or games with the palms of the hands, usually originates the complicity of groups of girls who practiced it. That is to say, they were mostly cooperative games that encouraged the union and collaboration of the girls. Currently, traditional children's games are mostly played by both boys and girls.



The realization of traditional games and sports in educational centres is essential, for the improvement of existing relationships between students from a gender perspective. That is why we are going to show various didactic strategies to improve gender equality:

International institutions such as (UNICEF 2011) protect and promote from the current educational systems, the defence and gender equality among their students, Guarantee gender equality within the educational system, for example, reviewing teaching materials, training plans, teacher training studies and classroom decoration, ensuring equitable funding of sports for girls and boys, and addressing the ways in which boys and girls could receive much more attention in the classroom and overall to support children.

In most ludomotor practices carried out in educational centres, cooperative games are more practiced by girls than by boys, who prefer opposition or cooperation-opposition games more. One of the pedagogical challenges in modern Physical Education is to ensure that all sociomotor practices are carried out voluntarily by boys and girls in the same way.

Games, where there is no final score, are played more by girls and by boys, who see more competitive recreational activities with final score.



In Physical Education classes, boys tend to do more activities where there is direct confrontation which enhance physical qualities, such as speed or strength, while girls prefer other types of activities. Traditional games and sports are a magnificent tool to unify and balance physical qualities, decision making and reading of the game, in the development of activities among students of different sex.



We must promote traditional games and sports among girls, promoting the importance of gender equality and the same opportunities to carry out recreational activities and manifestations between men and women.

There is less and less the exclusivity of one sex in traditional games and sports.

It should be promoted and reinforced from gender equality, gaming activities and traditional sports that develop the reading of the game, decision-making, compliance with the rules, social inclusion and the gender perspective.

UNICEF in its article 28 of the Convention on the rights of the child of NOVEMBER 20, 1989 says that the States Parties recognize the right of the children to education and, in order that it can be exercised progressively and in conditions of equal opportunities these rights.

## 12.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 12.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1. Gender equality is:
  - a) A fundamental human right and an essential foundation for the world economy
  - b) A fundamental human right and an essential foundation for a peaceful prosperous and sustainable world.
  - c) A fundamental human right only for children over the age of ten.
  
- 2.- The traditional game promotes:
  - a) Dialogue, respect and coexistence between people.
  - b) Intercontinental dialogue and industrial development
  - c) The dialogue between species and the correct exploitation of water in earth.
  
- 3.- Traditional games improve:
  - a) Motor activity to achieve individual goals.
  - b) Respect for others due to their open and inclusive character.
  - c) Fine motor skills only in adults
  
- 4.- Select the correct statement
  - a) The ludic manifestations and ludomotor practices of women appeared only in adults.
  - b) Traditional children's games, such as rope games or games with the palms of the hands, usually give rise to the individualism of the girls who practice them.
  - c) Individual development is based on the ability of men and women to speak, move, work and choose freely.

5.- The games where there is no final score, are more played by:

- a) Girls and boys
- b) Boys
- c) Girls



## 13.- GENDER EQUALITY, PROMOTING PHYSICAL ACTIVITY

### 13.1.- Contents



Gender equality is a fundamental principle that advocates for equal rights and opportunities for all genders. It transcends across various aspects of life, including education, employment, and social participation. In recent years, significant progress has been made towards achieving gender equality in many areas. However, the realm of physical activities has been a lingering stronghold of traditional gender stereotypes and biases.

In general, men tend to practice sports or other physical activities more often than women in the European Union. For instance, 45% of men exercise or play sport at least once a week, whereas 37% of women do so. The biggest difference is noticed in the younger group (15-24 years old): 75% young men compared to 55% young women practice sport or other activity at least once a week



It is important to analyze the importance of gender equality in physical activities, the barriers that hinder its realization, and the benefits of promoting inclusivity in sports and exercise

#### 1.- The importance of Gender Equality in Physical Activities

Physical activities encompass sports, sports games, playful games and various forms of movement that contribute to a healthier lifestyle and overall well-being. Ensuring gender equality in this domain is vital for several reasons:

a) **Health and Well-being:** Both men and women benefit from regular physical activity, reducing the risk of chronic diseases, improving mental health, and enhancing overall quality of life. Gender equality promotes equal access to these health benefits.

b) **Personal Growth:** Physical activities offer opportunities for personal growth, building self-confidence, resilience, and discipline. Gender equality ensures that all individuals can develop these qualities, irrespective of their gender identity.

c) **Social Integration:** Engaging in sports and physical exercises fosters social connections and community engagement. By promoting gender equality, we create inclusive environments that encourage participation and interaction among diverse groups.

## 2.- Barriers to Gender Equality in Physical Activities

Despite the importance of gender equality in physical activities, numerous barriers persist:



a) **Stereotypes and Gender Norms:** Traditional stereotypes portray physical activities as more suitable for males, while females are often encouraged to focus on appearance over athleticism. These societal norms influence individual choices and perceptions, limiting opportunities for both genders.

b) **Lack of Representation:** The underrepresentation of women in sports leadership, coaching positions, and media coverage perpetuates the notion that sports are primarily male-dominated. The lack of role models affects the aspirations of aspiring athletes and participants.

c) **Unequal Access to Resources:** Disparities in funding and resources allocated to female sports programs can limit opportunities for skill development, training, and access to sports facilities.

d) **Social Stigma and Harassment:** Women and non-binary individuals may face social stigma and harassment when participating in sports, leading to reduced confidence and a higher likelihood of dropping out.

e) **Body Image Pressures:** Gendered body image expectations can affect participation rates, with concerns about body shape and size leading to decreased confidence and engagement in physical activities.

## 3.- Benefits of Promoting Gender Equality in Physical Activities

Overcoming the barriers to gender equality in physical activities can lead to numerous positive outcomes:

- a) Enhanced Performance: Inclusive teams benefit from diverse perspectives and strengths, leading to improved team performance and competitiveness.
- b) Increased Participation: By creating inclusive environments, more individuals, regardless of their gender, will feel encouraged to participate in physical activities, leading to healthier and more active communities.
- c) Breaking Stereotypes: Promoting gender equality challenges stereotypes and fosters a more inclusive understanding of individual capabilities and potential.
- d) Economic Impact: Gender equality in sports can lead to increased revenue and growth opportunities for the sports industry as it taps into a wider and more diverse audience.
- e) Social Cohesion: Inclusive sports and exercise programs foster social cohesion, breaking down gender barriers and promoting cooperation and understanding among diverse groups.



#### 4. Strategies for Promoting Gender Equality in Physical Activities\*\*

To achieve gender equality in physical activities, various strategies can be implemented:

- a) Education and Awareness: Promote education and awareness campaigns that challenge stereotypes and highlight the importance of gender equality in sports and exercise.
- b) Representation and Visibility: Increase the visibility of female athletes and diverse role models in sports leadership positions through media coverage and public events.
- c) Equal Funding and Resources: Ensure equal funding and resources for both male and female sports programs to promote skill development and opportunities for all genders.
- d) Safe and Inclusive Spaces: Create safe and inclusive environments that actively combat harassment and discrimination, allowing all individuals to participate without fear of prejudice.
- e) Engaging Schools and Communities: Collaborate with schools and community organizations to provide equal opportunities and encouragement for all genders to engage in physical activities.





In conclusion, gender equality in physical activities is essential for building a healthier, more inclusive society. By breaking down stereotypes, providing equal opportunities, and creating safe spaces, we can empower individuals to embrace their full potential in sports, exercise, and beyond. Embracing diversity in physical activities is not only a matter of justice but also an investment in the well-being and prosperity of our communities. Through collective efforts, we can build a future where all individuals, regardless of gender, have the freedom to participate in and excel in the physical activities they are passionate about.

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**13.2.- The subtitles of the video in  
topic 5.- Pedagogical experiences  
related to gender  
equality (SDG 3, 4, 5, 10, 16)  
5.2.- Jump rope games:  
study, recovery and  
transmission of playful  
memory**



Joseba González Porras. Physical education teacher at the ikastola alkartu in Baracaldo (Spain)

The Soka Project is part of another great project called Aintzinakojolasak, games of yesteryear, which basically aims to recover and transmit to the educational community, the playful memory accumulated by fathers, mothers and grandfathers and grandmothers. In this case, we focus on the rope game. We wanted to know what string songs the children knew and remembered so that we could transmit them, teach them to others, record them and share them with the rest of the educational community.

The project's goals were:

- 1.-To enjoy and enjoy the rope game.
- 2.-To prepare the list of string songs known to the elementary education students of the school.
- 3.-To compare the playful heritage of the students with that collected by the Etniker ethnographic group in the book "Juegos Infantiles en Vasconia".
- 4.-To transmit the string songs to the educational community through the project's blog.
- 5.-To establish an adequate work methodology for the study, recovery and transmission of the playful memory of our educational community.



The questions.

Every project begins with a question and in our case these are the ones that motivated our work.

- 1.- How many string songs do the students of the school know?
- 2.- Of the songs they may know, which ones come from the family environment and which ones have been transmitted in the school?
- 3.- How much the playful memory of rope games has been transmitted?
- 4.- Is the rope game in good health at the Alkartu school?
- 5.- Is the rope game still an eminently feminine game?



About the methodology used, 268 students from the school were surveyed in Physical Education class, they wrote the lyrics they remembered, it was transmitted to the rest of the classmates. The songs were assigned per group. They learned them, recorded them on video and shared them on the project's blog.

About the answers.

The 268 primary school students were surveyed and among all of them 30 string songs were collected.

Of the 30 songs, 10 are in Basque and 20 in Spanish. Broadly speaking, we can say that the weight of the family environment in transmission is clearly dominant.

The 30 songs cover almost 99% of the playful repertoire that we find in the ethnographic work of the "Etniker group", collected in the book "Juegos Infantiles en Vasconia"

The only group of songs that did not appear in the survey refers to the modality of throwing objects and picking them up again. Well-known example is "I am the queen of the seas". Curiously, this song has been taught at school for 5 years from the application of the recovery project, but it is evident that it has not penetrated the children's community.

In our opinion, and seeing the results and the daily use that the rope has, both within the school (recess, lunch hour) and outside of it, it is shown that the rope, in general, is a born survivor in what refers to traditional game.

Like all games, the rope's game is a cultural fact, by transmitting it, the values of a society as a whole are instilled. In general, it is the female family environment that transmits the songs, therefore, the children quickly learn the dominant role in this game. On the other hand, in the school environment, both boys and girls learn the different songs equally in class, but it is evident that during breaks and lunch time, the game once again shows an eminently feminine role.

These are the following conclusions:

- 1.- The rope's game, in our school, is in good health.
- 2.-The work of families in playful transmission is of vital importance.
- 3.-The work of the school environment must complement the family contribution in terms of language and the values and roles that are associated by default with the different games.
- 4.-The project provides the methodology for the search, recovery and transmission of recreational heritage.
- 5.-The rope's game survives with strength and wealth.

You can see in those table, the classification of rope games according to the "Etniker Group" and those in our school.

CLASSIFICATION OF STRING GAMES ACCORDING TO THE ETNIKER GROUP (TOTAL COLLECTED BY ETNIKER 232 SONGS)

**INDIVIDUAL**

I have a doll dressed in blue.

**TO THE LOW AND TO THE**

**HIGH**

As the boat passes

A little orange.

**TO JUMP**

To the little snake

**TO WAVES**

Kantauriko

Matxinsalto

**UPWARD**

katxuli milipuli

under a bridge

**HIGH UP**

I will read to the car

gure gelako

**IN PAIRS, TO THE STRONG,**

**TO THE STRONG WITH**

**STRETCH**

To red pepper

Ogia, ardoa, eta gatz.

Bost eta azkar

Water, bread, wine and chorizo.

**STILL. TO TWO**

hilabeteak

Potatoes with rice.

Zenbakiak.

**A,B,D**

One jump and you're gone.

Simon.

**TO THE MOTROLLÓN.**

To the motrollón that enters first.

**DIALOGUES AND REPRESENTATIONS**

My scissors.

Hello what do you sell?

pinocchio went fishing

Jump, jump, jump.

candonga

teddy bear

TO JUMP INDEFINITELY UNTIL YOU LOSE

Aita, love.

clothed, naked

**THROW OBJECTS AND PICK THEM UP.**

Eskerrik asko. Thank you. Thank you

<http://aintzinakojolasak.blogspot.com/search/label/soka%20s>

<http://aintzinakojolasak.blogspot.com/>

### 13.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 13.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

#### Questions

1.- Ensuring gender equality in this domain is vital for several reasons:

- a) Health and well-being, personal growth and improvement of the economy.
- b) Health and well-being, social integration and industry improvement.
- c) Health and well-being, personal growth and social integration.

2.- Physical activities offer opportunities to:

- a) foster self-confidence and discipline.
- b) increase the number of friends and discipline.
- c) foster self-confidence and occupy your free time

3.- Barriers to gender equality in physical activities:

- a) Equal access to resources.
- b) Sufficient representation of women in sports leadership.
- c) Stereotypes and gender norms

4.- Benefits of promoting gender equity in physical activities.

- a) increased participation, economic impact and social rupture.
- b) Increased participation, economic impact and social cohesion.
- c) less participation, economic impact and social cohesion.

5.- Strategies for promoting gender equality in physical activities:

- a) Avoid visibility
- b) Education and awareness
- c) Safe spaces that do not favour inclusion



## 14.- TRADITIONAL GAMES AND CULTURAL HERITAGE

### 14.1.- Contents



Traditional games are a vital aspect of a society's cultural heritage, representing a unique blend of history, values, and social practices that have been passed down through generations. These games hold immense cultural significance, acting as a bridge between the past and the present, and contributing to the preservation of our diverse and rich heritage. This essay delves into the world of traditional games and their role in safeguarding cultural heritage, exploring their historical origins, symbolic meanings, and the essential role they play in fostering community bonds.

According to UNESCO, intangible cultural heritage is understood as

the uses, representations, expressions, groups, knowledge and techniques together with the instruments, objects, artefacts and cultural spaces that are inherent to them, that communities, and groups and in some cases, individuals recognized as an integral part of their cultural heritage. (UNESCO, 2020, p.5)

This intangible cultural heritage is transmitted from generation to generation, creating in individuals a sense of continuity and social identity. It contributes to promoting respect for one's own culture and also cultural diversity. It also enhances human creativity and sustainability. For this reason, safeguarding and promoting Traditional Games and Sports (TGS) as part of the intangible cultural heritage is an important objective in our society.





Los TGS also facilitate interpersonal and intergenerational relationships, thus favouring social and intercultural dialogue. This creates circumstances that favour peace, reinforce youth empowerment ethical sports practices. UNESCO recognizing that physical education and sport can be considered to belong to the intangible heritage of humanity (UNESCO, 2018).

This includes gambling, dance, and non-competitive organized sports and games, as well as traditional and indigenous games. The UNESCO International Charters also recognizes that physical education and sport can bring individual and social benefits. Among them are the health and empowerment of young people. All of this leads society towards socioeconomic development and social peace.

1.- About the origins of traditional games we know that traditional games have been an integral part of human civilization for centuries. They date back to ancient civilizations such as the Mesopotamians, Egyptians, Greeks, and Romans, who indulged in various forms of play to celebrate religious festivals, mark important events, or merely engage in leisurely activities. As these societies evolved, so did their games, adapting to reflect the changing values and customs of each culture.



In many cases, these games held religious or spiritual significance, often symbolizing the struggle between good and evil, life and death, or fertility and harvest. For example, the Holi festival in India involves a lively game of throwing coloured powders, representing the triumph of good over evil and the arrival of spring. Similarly, the Native American stickball game was a spiritual event seeking harmony and unity within the tribe, while also fostering strength and courage in players.

2.- About the meaning and cultural value of traditional games we can say that traditional games are replete with symbolic meanings that provide insight into a culture's values and beliefs. In indigenous societies, games often reflect the tribe's relationship with nature and their belief in living harmoniously with the environment. The intricate designs of Native American board games like "Mancala" resemble the cycle of life and the interconnectedness of all living beings. These games not only entertain but also serve as educational tools, passing on moral lessons and cultural knowledge to the younger generations.



Moreover, traditional games frequently mirror the social structure and gender roles within a community. In many cultures, games served as a rite of passage for young boys and girls, preparing them for adulthood and responsibilities. Through these games, children learn important life skills, teamwork, and sportsmanship, instilling in them a sense of identity and belonging within their cultural heritage.

3.- The preservation of cultural heritage is essential. As societies progress and modernize, there is a risk that traditional games may be forgotten or overshadowed by more popular forms of entertainment. However, efforts to preserve these games have gained momentum in recent years, recognizing their importance in safeguarding cultural heritage. Governments, cultural organizations, and local communities are actively involved in reviving and promoting traditional games, recognizing that they are not just pastimes but living embodiments of a culture's history and ethos.

These preservation efforts often include documenting the rules and variations of games, recording oral histories associated with them, and organizing festivals or events that celebrate their practice. By involving the younger generations in these endeavours, cultural custodians hope to ensure the continuity of these games and the transmission of their cultural values to future generations.

4.- Traditional games promote community ties and social cohesion. There are more than mere leisure activities; they serve as a medium for fostering social bonds and promoting community cohesion. These games are often played during communal gatherings, festivals, or family reunions, where people of all ages and backgrounds come together to participate. Such gatherings provide an opportunity for storytelling, passing down family histories, and connecting with one's roots.



Moreover, traditional games help to break down barriers and promote intergenerational interactions. Elders impart wisdom and life experiences during the games, while children bring joy and enthusiasm, creating a symbiotic relationship that strengthens the community fabric.

In conclusion, traditional games stand as a testament to the enduring legacy of cultural heritage. With their roots deeply embedded in the history and values of societies, these games carry profound symbolic meanings and contribute to the preservation of diverse cultural identities. By actively preserving and promoting traditional games, communities can continue to pass on their heritage, foster social cohesion, and celebrate the timeless wisdom of their ancestors. As we navigate a rapidly changing world, cherishing and embracing traditional games become all the more critical in preserving our collective human heritage for generations to come.

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**14.2.- The subtitles of the video in  
topic 6: European traditional games  
and sports, as a  
representation of our cultural  
heritage  
(SDG 3, 4, 5, 10, 11, 12, 16, 17)**



We present below a selection of traditional games and sports characteristic of each of the member countries of the Propact Project.

1	<b>PALLA A FOGGETTA (FOGGETTA BALL. BALL IN THE HOLE)</b>	
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**Game presented by ASD Cultura e Sport Matera (Italy).**

Luciano Cotrufo and Emanuele Vizziello

The shape in the Matera dialect, is the hole:

- From 4 to 10 players, or two teams of the equal number;
- sandy soil or with possibility of making close large holes;
- each player has a number corresponding to a hole where they place clearly visible numbers;
- a pitch throws a tennis ball many times until it enters a pocket (foggetta), and stop;
- the player with which the hole is matched runs to catch the ball and shouts, stop, when everyone run in all directions;
- at the stop everyone remains immobile in the place they reached, and the holder of the ball takes aim and attempts to hit an opponent, having the opportunity to take two steps to get closer to the opponent;
- who is hit receives a penalty and will throw the ball into the hole again, otherwise they start again with the first pitch;
- with three penalties players are eliminated until only two remain

The team variant of this game is more complete. Two teams of 4 or 5 boys are made up, so that the pitch has to hit a player from the opponent team to scoring a point. If by mistake he hit a company, the point is assigned to the opposing team. After 30 minutes of play, an arbiter checks the regularity of the game itself and of the times, and the relative sum of points, establishing the winning team

2	<b>RUBA BANDIERA (STEAL THE FLAG. CAPTURE THE FLAG)</b>	
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## Game presented by ASD Cultura e Sport Matera (Italy)

Luciano Cotrufo and Emanuele Vizziello

- the kids are split into two teams wearing t-shirts and flags of different colours;
- each member of the team has a flag which must be put on the back of the shorts, so that it comes out like a tail;
- the game consists in "stealing", taking the opponent's flags in a fixed period of time (30/45/60 seconds), and in a well-defined space, without getting their own flag stolen by the opponents, and in a well defined space without getting their own flag stolen by the opponents and without going out the space that marks the playing field;
- the periods of 30/45/60 seconds that establish the duration of the game must be at least four, but depending on the cases (presence of many kids), they could be even more;
- at the end of each period, they count the flags that have been stolen to establish the score of that period. The sum of the scores of the periods defines the winning team;
- rules for the game: voluntary physical contacts are forbidden, and you cannot use arms to disrupt the opponent from holding the flag;

Some considerations about this game: using this game, very useful today to the motor activation in team games, improves the development of space-time capability, global visual capacity (lateral overview), and also an improvement of the ability of rapidity and lateral movement of the lower limbs



3	QUILLES DE HUIT	
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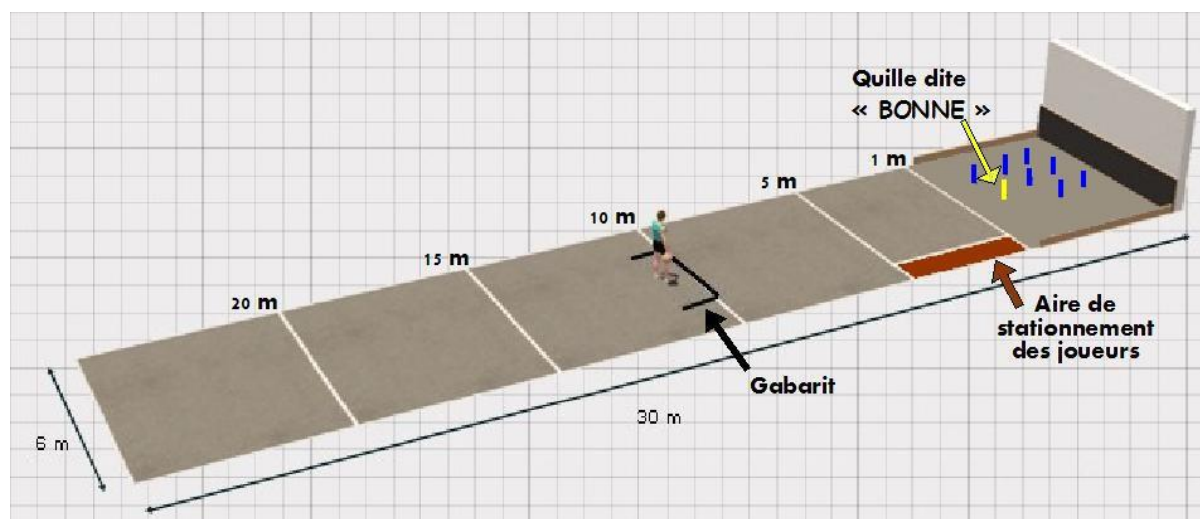
## Game presented by Association Europeene de Jeux et Sports Traditionnels (AEJeST) France.

Confédération Falsab

The material

Eight “standing” bowling pins, 60 cm high and 7 cm in diameter. A playful bolo, the “quillou”: maximum length 60 cm. Most often they are made of beech. Arrangement of the game: bowling pins placed 1 meter apart. The ball in hard wood (walnut), its weight varies between 4 and 6 kg for a diameter ranging from 24 to 28 centimetres.

Template it is used to delimit the location of the player. It is made of iron, 3 meters long, bent at right angles at each end for 1 meter. The tacos planted on the game floor, the 8 studs serve as supports for the “foot” pins. The land in clay or compacted sand, it must be 30 meters long and 6 meters wide. It must comply with the safety regulations defined by the French federation.



Game rules.

A game takes place in nine moves: 3 at close range, 3 at intermediate range, and 3 at long range. These distances vary according to the age and gender of the players.

Apart from the shorter distance in which only the ball is played, the shot involves two very


different gestures: Hitting the ball in the pin that is performed in the complete game (8 pins), Throwing the ball in the pin remaining.

A senior player will respect the distances and the following rules:

- at 1 meter: the player plays once with the ball only
- at 5 meters: the player plays twice. Each time there are two different gestures: 1 hitting the pin with the ball, 2 throwing the ball. In order for the points to be validated, that is, the pins knocked down, it is absolutely necessary to knock down a pin called "good"
- at 10 meters: the player plays three times. The rules are the same as at 5m. On the other hand, if the player knocks down at least two pins when throwing the "Quillou", he will be exempt from knocking down the correct one for the points to be validated.
- at 15 meters: the player plays twice. A single pin knocked down with the launch of the "Quillou" dispenses with knocking down the correct one to validate the points
- at 20 meters: the player plays once and the game conditions are identical at a distance of 15 m.

#### Points account

Each pin knocked down under the conditions described above is worth 1 point. When the player does not score a point, it is said that he has made a "buff". When there is no "improvement", the game pin is added to the knocked down pins. The maximum score during a game is 80 points. The current record is 68 and a good player averages 50 points/game. In competition, the points of the player or the team (doublet or quadrette) are counted.

4	<b>JUEGO DE LAS TAZAS O DE LOS CÁNTAROS (THE GAME OF CUPS OR THE PITCHERS)</b>	
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## Game presented by Association Europeene de Jeux et Sports Traditionnels (AEJeST) France.

Biel Pubill Soler

The pitcher game is a fun chase game that does not require material and can be done anywhere free of obstacles.

. A minimum of 10 people and a maximum of 24 are ideal to play, although we can increase the number of players.

. You don't need a lot of playing space. Half a basketball court may be enough. If we play in a natural environment, we must ensure that it is flat and without obstacles.

### Game dynamics

To start the game, the participants are distributed in pairs, freely throughout the space, without moving.

Each couple joins arms, and the free arm of each one placed it in the shape of a handle, with the hand on the waist. This is where the name «game of cups» or «game of pitchers» comes from, because this position reminds us of a ceramic container.

Among all the couples, one is chosen that will be the one that will start the game.

The two chosen players separate and stand on opposite sides of the playing field.

### The game starts!

One of them will chase the other in order to touch it. The persecuted person can run, at his whim, through the delimited space avoiding being touched.

If the chaser manages to touch the opponent, the roles are automatically changed and, therefore, the chaser becomes chased.

To avoid being hit, the persecuted person has the option of holding on to the arm of a member of the pairs. At that time the member of the couple who has not joined becomes the new persecuted. At that moment you must be very attentive to avoid being hit by the pursuer. There is no time limit and the game continues until the players get tired.

### Observations

For the game to be more dynamic, it is necessary to avoid placing them in a circle, and it is preferable that there be a certain separation between the couples of at least a couple of meters. Who directs the game must be attentive to the dynamics. If he sees that a player has a hard time touching an opponent, he can intervene giving a new slogan: Change! At that moment the persecuted becomes the persecutor.

### Variations

It is always easy to adapt or make variations of traditional games. We propose a couple of variations of the pitcher game:

The dynamics of the game is the same as that described above. Now, however, when the player who is chased hugs a "handle" of the jug, the chaser starts to be chased by the opposite member who has not hugged.

We also propose to do this version of the game but sitting on the floor. At the moment the chased player sits down, the opponent must get up and chase.

5	KAPELA	
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## Game presented by Instytut Rozwoju Sportu i Edukacji (IRSiE), Poland.

Bartosz Prabucki

The name of this game is The Chapel. It is a funny game for everyone with no age limits. We can even play with two people. It will be best for us in a group of 4-8 people. To play, we need small, wooden, metal or plastic balls or bowls – their number depends on the number of players. We also need a few pieces of wood, stones or other material to build a “chapel” and a cap, a hat or a bean bag. The playing field is a small space free of obstacles – its size depends on the number of players.

The course of the game:

The chapel consists in that one person, acting as the Chapel master, stands in the middle of the playing field with a cap or a hat on his/her head or a bean bag and he/she places a small structure of stones or pieces of wood next to him, one on top of the other. It resembles a chapel, hence the name of the game. Other 4-8 players form a circle around the Chapel master. Each of them has a ball or bowl in his hand. One of the players in the circle starts the game by throwing or rolling his ball or bowl towards the chapel in order to knock it over. If he/she succeeds, he/she then runs for his/her ball and returns with it (the same way) to his/her place.

At the same time, the task of the Chapel master is to rebuild the chapel and then throw the cap/hat he/she is wearing or the bean bag at the player running for his ball. If he hits him/her, before he/she returns with the ball to his/her place, the hit person becomes the new Chapel master. If he misses or fails to rebuild the chapel (or it falls apart during the game), the Chapel master remains in his/her place, and the next person from the circle tries to knock over the chapel with a throw.

There are basically no winners or losers here. After each turn, the Chapel master either changes and becomes one of the players in the circle or not and continues to play his/her role until someone is hit with a hat or a bean bag by him/her. You can play until you get bored of the game or spontaneously come up with another way to end it. The Chapel is a simple, cheerful, traditional running game, good for the whole family



6	<b>PIERSCIENIÓWKA (RINGNETBALL)</b>	
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## **Game presented by Instytut Rozwoju Sportu i Edukacji (IRSiE), Poland.**

Bartosz Prabucki

The name of this sport is Pierścieniówka (Ringnetball). This is a great game for children from 12 years old, adults and the elderly. The recommended number of participants is 4 in one team, but there can be more, for instance 6 in one team. To play, we need a volley ball or other soft ball and a special net with three holes. Ringnetball can be played on a volleyball court, measuring 9 m wide and 18 m long. However, any other area, free of obstacles, where you can hang a suitable net, will also work.

The course of the game:

Ringnetball consists in throwing the ball with both hands through three holes in the net. It is usually played 4 vs 4 players. Three players are at the back of the court (behind a line 1.5 meters from the net). Their task is to catch the ball and pass it to other players of their team or throw it through the holes in the net. The fourth player is the playmaker. He stands in the 1.5-meter zone closest to the net. His or her task is to pass the ball to the other players of his team. He cannot throw it through the holes in the net nor block them with his own body.

The game begins with a serve from the end line of the court. The server hits the ball above the net, like in volleyball. Then, the players of the opposing team catch it with both hands and pass it to each other or throw it through the holes in the net. A point is scored by the team that hits the ball through one of the holes in the net into the opposing team's field of play, forcing them not to catch the ball.

If a given player misses the opposing team's field of play, hits the net, throws the ball over the net or throws it incorrectly (e.g. with one hand), takes more than 1 step with the ball, or the whole team makes more than three passes before throwing, a point is scored by the opposing team. After each action, the players rotate, like in volleyball. It is usually played up to 2 or 3 won sets to 15, 21 or 25 points. Ringnetball is a traditional Polish sport – very interesting and dynamic sport for everyone.

7	<b>GNILO JAJCE (I CARRY A ROTTEN EGG)</b>	
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## Game presented by Sportno Drustvo Media Sport (MESPO), Slovenia

Tina Zlogar

All you need, in order to play the game 'I carry a rotten egg' is a large playing surface and a piece of crumbled up paper.

First, have all players, except one, sit down in a large circle.

The player, who is not sitting in the circle, should then start walking around the circle, holding a crumpled piece of paper which represents a rotten egg.

He then secretly places this "rotten egg" behind the back of one of his teammates.

If he or she doesn't figure out that the rotten egg is behind his or her back, before the player passes her again, he/she becomes a "rotten egg", which means he/she has to sit in the middle of the circle.

What if they find the paper in time?

Then he/she has to get up as quickly as possible and catch the player who has put down the "rotten egg".

If he/she succeeds, the game continues, but if the hunted manages to sit down on an empty place in the circle, then the "rotten egg" is carried by the one who chased it unsuccessfully

8	<b>SLEPE MISI (BLIND MICE)</b>	
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**Game presented by Sportno Drustvo Media Sport (MESPO),  
Slovenia**

Tina Zlogar

The Blind Mice game does not require a lot of equipment: all you will need is a scarf and a large playing area, such as a garden, park or forest.

First, let the children count and determine the one who will be the first "blind mouse". Then tie a scarf or any type of blindfold around that player's eyes.

That's when the game begins: the children should spin the "blind mouse" around its axis a few times, and then run away.

The task of this player is to try to catch one of them as soon as possible. The game is most fun if the children tease the "blind mouse" by calling it, tapping it on the shoulders, etc.

The game is over when the "blind mouse" catches one of the players. Then, the one who was caught takes on the role of a "blind mouse" spins around and starts chasing their teammates.

9	<b>A LA ZAPATILLA POR DETRÁS (THE SHOE FROM BEHIND)</b>	
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## Game presented by Universidad de Zaragoza (UNIZAR), Spain

Carmen Fernández Amat

Hello, today we are going to play “A la zapatilla por detrás” (The shoe from behind). In this game, one player stands up, with a shoe in hand, and the rest of us sit on the ground in a circle.

This player will walk around the circle, while the group will sing the song with their eyes closed, leaving the shoe behind one of their companions, secretly. When we finish singing the song, we all search behind our backs for the shoe.

If it reaches it, it will be played again with the same roles. If he reaches it, the roles will be switched.

## TO THE SHOE FROM BEHIND

<p><b>General principle</b></p> <p>One player tries to catch another while they run around a ring made up of the rest of the players who sing a little song that starts the chase.</p>
<p><b>Game equipment</b></p> <p>a slipper</p>
<p><b>Playing field</b></p> <p>Any place, preferably outdoors</p>
<p><b>Addresseees</b></p> <p>You can work at any age, but it is ideal from 5 years old because it works on the body schema and the acquired motor response.</p>
<p><b>Number of players</b></p> <p>It is recommended from 12</p>
<p><b>The game starts</b></p> <p>All the players sitting on the ground forming a circle, except one who will remain standing (the one who pays) with a shoe in his hand, standing outside the circle.</p>
<p><b>The player who pays</b></p> <p>He will have to go around the circle of players, outside the circle, with his shoe in hand, while everyone sings the string that gives the game its name. He will place the shoe behind any player without the player sitting in the circle noticing.</p>
<p><b>The rest of the players</b></p> <p>The players who are seated, while singing the song, will have to gesture what the text of the song says. When they sing: "look up, the beans are falling", everyone will look up. "Look down, <i>that chickpeas fall</i>", all players will face down. "To sleep, to sleep", everyone will close their eyes, covering their faces with the palms of both hands.</p>
<p><b>Game development</b></p> <p>The one wearing the shoe will take advantage of the moment to leave it behind a player who doesn't expect it. The new player who has the shoe behind gets up and has to chase the player who has put it on. If he catches him, he pays it again. If not, they will change the role, he will take his place and the new player will be the one to pay it now. The one who pays it can be saved if he sits in the place where the persecutor was sitting.</p>
<p><b>Game ends</b></p> <p>When the chased player is caught by the one with the shoe, he will be the player who pays for it for the next game or, if he manages not to get caught, he will sit back in his place and the one who was trying to catch him will become the one who pays for it again .</p>



### Lyric of the Song

“A la zapatilla por detrás,  
Tris, tras  
Ni la ves ni la verás,  
Tris, tras  
Mirad p’arriba  
que caen judías  
Mirad p’abajo  
Que caen garbanzos  
¡A dormir, a dormir  
que ya está aquí!”

“To the shoe from behind,  
Tris, tras  
You neither see it nor will you see it  
Tris, tras  
Look up, look up,  
that beans fall  
Look down  
That chickpeas fall  
Go to sleep, go to sleep  
it's already here!”




### Game dynamics

Asymmetric game (in unequal conditions) one player against another. Although all the players play an active role, those sitting down do not influence the result, but emotionally the uncertainty of any of them being the depository of the shoe makes them tense. Motorically, action and reaction, strategy, speed and motor anticipation are worked on, the difficulty of running in a circle is put to the test, loading all the body weight on the foot closest to the circle. Therefore it is a sociomotor game with a degree of partial intervention. Depending on the difficulty, it is classified as a scrolling game. Depending on the effect, as a motor game and depending on the movement, the race works.

### Emotional goals

- Control emotions (at the moment you decide to give the shoe to a partner and start running)
- Making personal decisions (when choosing the person to whom you will leave the shoe)
- Work active listening.
- Develop social skills.

10	PASE MISI	
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## Game presented by Universidad de Zaragoza (UNIZAR), Spain

Carmen Fernández Amat

Hello, today we are going to play Pase Misi.

Two players select two contrasting words and put their hands together creating the shape of a bridge. The rest of the players line up and go under the bridge while they sing the song.

When they finish the song, they catch the player who has passed at that moment. There are given a choice between the words. Depending on which he or she choose, they will go behind the corresponding player. If the two groups are created according to the taste of the players. Once all the players have been distributed, each team takes hold of the waist and stretches backwards. The winning team is the one that manages to drag the other.

**general principle**

Two players (Captains) one in front of the other, holding hands and with arms stretched upwards, forming an arc. The rest of the players lined up will go under the arms while a string is recited. Little by little, in order, they will capture the rest of the players and divide them into two groups.

**game equipment**

There's no need

**playing field**

Wide place where players can move widely.

**Addressee**

Boys and girls of any age. It can be played from 4 years

**Number of players**

It is recommended from 10.

**the game starts**

The two players who act as captains agree on two contrasting words, one for each one, (for example: gold-silver, melon-watermelon...) that they will offer to the players they capture.

**The player who are captains**

They face each other, hold hands and raise their arms up creating a bridge that the rest of the players will pass through. When the song says "the one behind will stay" they have to lower their arms and capture the player in the line that passes at that moment. The captains will offer the captured player a choice between the two agreed words. From the election the two groups will be created.

**the rest of the players**

They will form a line one behind the other. The line will move forward while they sing the song and go under the bridge created by the captains. When they sing "the one behind will stay" the player who passes under the bridge at that moment will be captured in the arms of the captains and will choose between the two agreed words. Depending on the choice made, the captured player will be placed behind the corresponding captain so that the two groups will be created.

**Game development**

While the captains keep their hands joined and their arms raised forming a bridge, the rest of the players form a line that goes under the bridge, while they sing the song.

Pass missi, pass mass / through the Puerta de Alcalá  
those in front run a lot / and those in back will stay\*

When the song says “those behind will stay”, the captains lower their arms and capture the passing player. You are offered to choose between the two agreed words. According to his answer, he will become part of one or the other team, standing behind his captain. This string can have an end in itself, becoming a game with its own identity.

### game ends

Once all the participants have been distributed following the previous practice, they will hold each other by the waist and stretching backwards, they will measure their forces with the opposing team. The team that manages to drag the opponent will win.

### Song

Pass misi, / pass mass, / through the Puerta de Alcalá.

Those in front / run a lot / and those in the back / will stay.

## PASE MISI



### complementary precisions

For the captains, the interest of the game consists in offering the most appetizing word to get to the largest possible number of players. In this way the team will be more numerous and the line that is formed will have more strength.

For the players who form the line, the interest consists in running more or less, to make the end of the song coincide or not with the moment of going under the bridge.

### musical contents

- Time signature: 2/4
- Start: Thetic
- Key: C Major
- Number of measures: 5
- Number of musical phrases: 2
- Metric: rhyming text. Syllabic.

- Melody type: Linear melody. Joint degrees.
- Characteristics: Repeated rhythmic design in the first 3 measures. Recited in the V degree.
- Extension: Mi-A (4th)
- Structure: a (cc.1-2) - á (cc.3-5)



**Game dynamics**

It is very useful for randomly forming teams. Very simple game, fast learning. When working with young children, it is possible that they get tired from holding their arms up in a static way, this could be solved by having them raise or lower them to the rhythm of the song. It is a sociomotor game in which the degree of participation is total. Depending on the difficulty, it is a game with displacements and collaboration/opposition. Depending on the effect, it is a game that produces motor effects. Depending on the movement, gait and strength work.

**emotional goals**

- Control emotions (at the moment you decide to give the shoe to a partner and start running)
- Making personal decisions (when choosing the person to whom you will leave the shoe)
- Work active listening.
- Develop social skills.



11	RAFFA BOWLS	
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## Game presented by The Municipality of Ravenna (COMRA), Italy

Fabrizio- Flamini

### DESCRIPTION OF THE PLAYING AREA

The playing area is divided into lanes, enclosed by fixed banks of non-metallic material (max. 4mt. width and max. 27,50mt. length). The headboards must be made of rubber and jiggling (height of 25cm. with a tolerance of 2cm.). The field has to be perfectly levelled and flat. Transverse lines are drawn in the lane to indicate the position of the starting pallino (or jack), the shooting platform for the point, for the vole and the centreline. The two sides of the field are symmetrical. At one end of the field is the score clock with different coloured hands to distinguish teams.

### DESCRIPTION OF BOWLS AND PALLINO

The size and weight of the bowls varies according to the player's category and level of play: men, women, senior and under 18 or under 12. The diameter ranges from a minimum of 104mm to a maximum of 109mm. The weight ranges from 800g to 980g. The material must be synthetic. Each team is provided with 4 bowls of the same colour. Teams may consist of 1, 2, or 3 players. In 2- and 3-player teams, one player plays the role of captain. The pallino (or jack) must be cm. 4 in diameter with a tolerance of mm. 1, and weigh gr. 90.

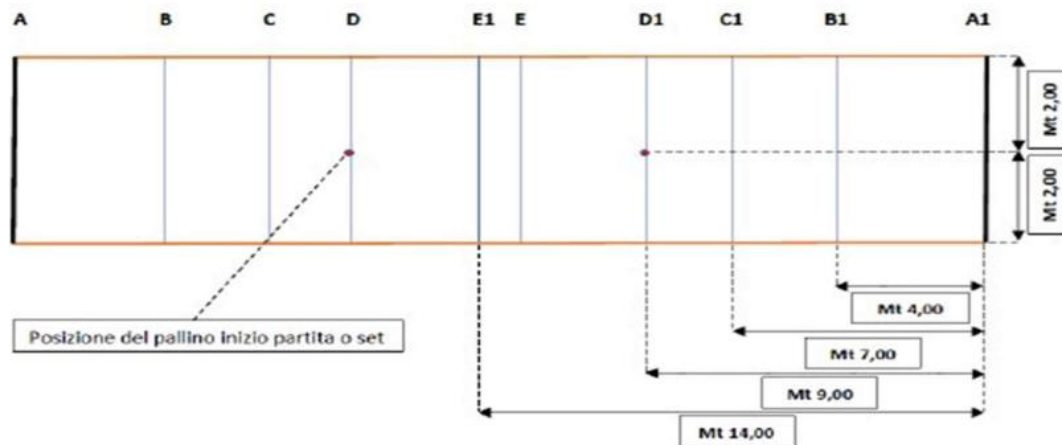
### RULES OF THE GAME:

#### BOWL TOSS

First, a draw is made to determine who chooses the court, places the bowl and the game begins. The starting pallino (or jack) is to be placed on the third cross line from the bottom of the field. In plays after the first, the bowl is thrown by the formation that scored one or more points in the previous play. In the event of an irregular toss, the bowl passes to the opposing formation with the right to one toss.

#### THE PLAY

The starting team plays until a valid play is made, that is, a regular action or play. Each player has 30 seconds to throw his/her bowl at the referee's signal. Once the bowls are finished, the player must leave the shooting platform. Games end upon reaching 12 points. The position of the bowls and bowl must be marked by the referee, on the playing lane, differently for each formation.



Three types of throws are allowed:

In the PUNTO PLAY you must bring your bowl closer to the pallino (or jack). The game is valid if the bowl is regularly located in the field passing the D/D1 cross line (9 meters). If the bowl hits another bowl or the pallino (or jack) and moves it more than 50 cm the shot is considered void, unless “the advantage rule” is applied. In the event that a team runs out of bowls without having made a valid play, the opposing formation is awarded as many points as there are valid bowls played or to be played.

In the RAFFA PLAY one must hit with or without the aid of the ground an opponent's or one's own bowl or the pallino (or jack). The player declares to the referee what he/she wants to hit. For the play to be valid, the piece declared by the athlete must be touched, unless “the advantage rule” is applied. The Raffa Play is allowed on all pieces in any position of the lane in a valid play. The thrown bowl must cross the D/D1 cross line (9 meters). The throwing platform for the Punto Play and the Raffa Play is the first transverse line (B/B1).

In the VOLO PLAY one must hit directly or with the aid of a portion of the ground an opponent's or one's own bowl or the pallino (or jack). The player declares to the referee what he/she wants to hit. Bowls or the pallino (or jack) placed within 40 cm. of the declared piece may be hit as long as the latter has been touched by the athlete. The throwing platform for the Volo Play is the second transverse line (C/C1).

**ADVANTAGE RULE\*\*** Many irregular shots are valid at the discretion of the opposing team, that can decide within 30 seconds from when the referee calls such a rule. If the rule is accepted, the game proceeds as if the shot/accost had been regular. If the rule is not accepted, the play must be restored as it was originally.

12	<b>RUBABANDIERA (STEAL THE FLAG)</b>	
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## Game presented by The Municipality of Ravenna (COMRA), Italy

Alessandro Bondi

Ruba bandiera is the Italian variant of Capture the flag (CTF). The flag is generally represented by a piece of Issue or handkerchief. You will need an open area to host the gaming field. The bigger the better, and obstacles such as trees, bushes, and large rocks help make the game more fun. Additionally, this game can be played indoors, but ideally in a big space such as a large gym or rec room where players can have ample room to run.

Divide players evenly into two teams. Aim for a balanced mix of ages, sizes, and fitness levels for each team if you can. But it's also fun to play parents against kids.

Divide the playing area into equal-sized territories, one for each team. You can use chalk, cones, tape, or landmarks such as trees or sidewalks to mark boundaries and make sure each player understands the lay of the land. The areas behind the two marking lines are called the team's homes. Team's members stand behind the line facing each other. Each player of each team is assigned a number.

The flag-bearer stands in the centre line with one outstretched arm holding a dangling handkerchief (flag). The flagbearer then shouts out a number. The players from opposing teams but with the same number then take off running toward the centre of the field as their goal is to grab the handkerchief before the other and take it to their own team's home.

The first player who grabs the flag must be very careful as he/she runs back to the team's home as the opponent runs after. If the chaser manages to touch the runner the score is assigned to the opponent team.

When the flagbearer calls two numbers instead of one, one of the two players called must climb on the other's shoulders to reach the flag and grab it.

When three numbers are called, two players will form a chair with their arms intertwined, on which the third player can sit to reach the flag.

If four numbers are called, two players will form a chair with intertwined arms, on which the third player can lie on his belly while the fourth player holds her/him by the feet.

Ruba bandiera is a classic example of an old-fashioned game to be rediscovered for the mental and physical health of our kids and teenagers as it encourages teamwork, stimulates reflexes, quickness in running and respect for rules

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## MEKTUP SEKSEK (LETTER HOPSCOTCH)



### Game presented by The Municipality of Pendik (PEMUN), Turkey

Merve Aksu Senol

Hopscotch is a street game played by drawing squares with chalk on the ground. Many types of hopscotch games have been played in the world, until today. One of the genres of hopscotch played in our country is "Letter Hopscotch".

**RECOMMENDED AGE** There is no age restriction.

**THE NUMBER OF THE RECOMMENDED PLAYERS** It can be played as an individual or team competition with the desired number of people.

**PLAY GROUND** The game consists of 3 squares with sides of 50 cm and 4 equilateral triangles with sides of 45 cm. Adjacent square lines are the common gauge. Triangles numbered 4, 5, 6 and 7 are formed after three squares in a row, triangles numbered 4 after square number 3, 5 to the right, 6 to the top, and 7 to the left are adjacent to each other side by side. Numbers 1, 2, 3, 4, 5 and 6 are stepped with one foot, and number 7 is stepped with two feet.

**MATERIALS** Stone: is necessary to play on the playground.

#### PLAY THE GAME

→ Stand behind number 1 and throw the stone to the first square. Jump to square 1 on one foot. Drag the stone with your foot to numbers 2, 3, 4, 5, 6 and 7 respectively. Spend your rest time by stepping on with both feet in the number 7 triangle. Go back with the same rules.

→ Stand behind number 1 and throw the stone into square 2. Bounce from the 1st square to the 2nd square and continue the same play as you did in the 1st square here.

→ Throw the stone to the 3rd square and repeat the same process.

→ Advance the game by throwing your stone at all numbers respectively.

→ While dragging the stone, the player loses his/her turn if the player's foot touches the line or if the stone goes to different number. The next player starts from the beginning. (The went out of play player can continue the game from where he/she was gone out after all the others.

14

## GÜRES (WRESTLING)



### Game presented by The Municipality if Pendik (PEMUN), Turkey

Merve Aksu Senol

Wrestling is a kind of sport that is played with two people and results in the defeat of the one who brings the opponent's back to the ground. It is known as the oldest sport in the world. Turks have cared special importance to wrestling throughout history and accepted it as an ancestral sport.

**RECOMMENDED AGE** There is no age restriction. **THE NUMBER OF THE RECOMMENDED PLAYERS** It is played with 2 people. **PLAY GROUND** It is played on a wrestling mat with a thickness of at least 4 cm and a diameter of 9 m. **MATERIALS** Outfit: Wrestling thighs or singlet.

**PLAY THE SPORT** Wrestling, which is videotaped, is freestyle wrestling. Any kind of movement that would be dangerous is excluded from the game. Freestyle wrestling includes foot techniques. In order to win in wrestling, it is necessary by fall the opponent or pass 10 points.

The work starts with warm-up movements and continues with somersaults, technical practice, stretching and strength training.

#### TACTICS

##### 1. Single Leg Tackle

- He makes a move to the foot that is diagonally opposite the foot closest to the opponent and wraps it with both arms.
- The force is applied and lowered with the help of the whole body attached to the opponent's body.

##### 2. Arm Drag

- After pulling himself by extending his arm to the triceps area on the cross of the opponent's arm, the opponent's waist is grasped with the other hand and the opponent is lowered by pressure.

##### 3. Pass Under the Armpit

- The opponent's elbow is raised up. It is passed from the armpit to the back.
- The hand wraps around the opponent's waist, and the hands are joined in the opponent's belly area to apply force and the opponent is dropped.

#### PROHIBITIONS

- } It is forbidden to lengthen nails.
- } The sweaty player can't get up on the mat.
- } Wrestlers cannot use any accessories that they can damage



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## PALANT



### Game presented by Gdansk Sports Center (GOS), Poland

Miłosz Dzenis

Palant is a traditional Polish team game using a wooden stick and a ball, practiced in our country for more than four hundred years. The name itself comes from the Italian word La Palla, which means ball.

Before World War II it was one of the most popular sports in our country, which was played to maintain social prestige. After World War II, also at participation of the communist authorities, sports was destroyed and lost its importance.

Currently, together with a group of people across the Poland and organizations are working to restore the proper place of this discipline. The playing field for the game of palanta is a rectangle of 20 meters wide and the length of from 50 to 60 meters, depending on the the last place and the age of the players.

By convention, it is called catch field or hell. In this field we put four bases in a distance of two to four meters from the sideline.

At base number 1, the run is started, while its end is at base number 4. The bump field.

It is a square measuring 3 meters by 3 meters, conventionally referred to as the nest or the sky. A bump occurs from this location. Wait, because I was scared!

Palant is a diversified sports activity Diversified for the reason that it is a sport dedicated to both men and for women. Our teams are always coeducational.

The game of palanta can actually start as early as the age of one. The upper age limit does not exist. It all depends on one's fitness physical condition and health. It is also a varied sport with this Due to the fact that we train and play tournaments on different surfaces.

During the autumn and winter season, we play usually in sports halls. In the spring and summer season, we train in parks, on grass and on the sand on the beach, the game involves 8 each people on offense and on defense. One by one, the attackers try to knock the ball out from their own one-handed throw, so that the the play is considered correct.

At least one of the three attempts must fall on the field of play. The player then goes into the field of play to first base. When the next player correctly strikes out the ball, the fielder field can get more bases.

When a player reaches the fourth base, he scores a point for his team. The goal of the defending team is to stop action by, among other things, catching and throwing the ball behind the first line of the field. Then all attackers return to the last touched base. The change of sides and roles occurs When the party. The attacking side finishes the knockout turn or makes any three mistakes, such as.

none of the three knockout attempts will unfortunately fail. The player will be hit with the ball between bases, because only by touching them he is safe or when the defending player catches the selected ball in the air air with one hand. The team with the most points wins after the selected even number of shifts.



## 14.3.- Evaluation

To move on to the next topic, it is necessary to pass the following evaluation system.

It consists of 5 questions in test format with 3 possible answers.

Only one answer is correct.

The questions correspond to the content developed in section 14.1 Contents, including the references described in the footnotes.

To pass this test it is necessary to correctly answer 3 of the 5 questions.

If the participant does not pass the test on the first attempt, they will have two more attempts to pass it.

Once achieved, you can Access the next topic.

### Questions

1.- What is the primary significance of traditional games in cultural heritage?

- a) They are merely entertainment and have no cultural value.
- b) They hold symbolic meanings and preserve cultural identity.
- c) They are outdated and no longer relevant in modern society.

2.- How do traditional games contribute to the preservation of cultural heritage?

- a) They have no role in preserving cultural heritage.
- b) They are educational tools to pass on cultural knowledge.
- c) They promote cultural assimilation and erode heritage.

3.- Why are efforts to preserve traditional games essential?

- a) There is no need to preserve traditional games as they have no cultural value.
- b) Preserving traditional games hinders the progress of society.
- c) They are an important part of cultural heritage and embody historical significance

4.- What role do traditional games play in preserving cultural heritage?

- a) They provide a medium for fostering community bonds and social cohesion.
- b) They are solely entertainment and have no cultural significance.
- c) They are meant to be forgotten to make way for modern forms of entertainment.

5.- Why are efforts to preserve traditional games gaining momentum in recent years?

- a) To replace them with more popular modern games.
- b) To discourage community gatherings and interactions.
- c) To ensure the continuity of cultural values and history.

With this resource is intended to share part of the cultural heritage of each of the countries participating in the PROPACT Project, with the intention that children, youth and adults of our current society learn and can put into practice the proposed traditional games and sports.

Thus, the PROPACT Project, intends with this didactic tool and through current technology, to promote physical activity and sport, promoting individual development and health. In the same way, the proposed traditional games and sports promote intercultural inclusion and those of different abilities from an intergenerational and inclusive social perspective.

All this while maintaining environmental sustainability with the incorporation of green practices. PROPACT Project intends with this proposal to respect and promote cultural diversity, building bridges between different cultures through our rich intangible cultural heritage and strengthening the conservation of our cultural identity.