

# TAFISA

MAGAZINE

## Traditional Sport and Games: New Perspectives on Cultural Heritage



### 4th Busan TAFISA World Sport for All Games 2008

Under the Patronage of



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## TABLE OF CONTENTS

	Page
Editorial Diane Jones-Palm (USA)	3
The Future of Traditional Games and Sports Jürgen Palm (Germany)	4
UNESCO and Traditional Sports and Games Wataru Iwamoto (Japan)	8
Traditional Games as “Sport for All” from Traditional Rope Jumping to Modern Rope Skipping Gertrud Pfister (Denmark)	10
Traditional Wrestling in the ECOWAS Area Djibril Badji (Burkina Faso)	17
Traditional Movement Culture in the Caceres/Spain Dirk Nasser (Spain)	19
Developing a Culturally-based Sport for All Program for Wellness and Empowerment among the Indigenous Peoples of Mindanao Henry C. Daut (Philippines)	24
Traditional Sports and Games: A Resource for All Joel Raynaud (France)	28
Traditional Games – the Australian Experience Hon Brian Dixon (Australia)	33
Billiard, Traditional Game Transformed Today into a Cultural Heritage Oscar Azuero-Ruiz (Colombia)	37
ETSGA, a Network for Traditional Games and Sports Guy Jaouen (France)	40
Traditional Sport and Sport for All: A Bond of Unity and Recreation The African (Nigeria) Perspective Comfort Nwankwo (Nigeria)	43
The Encyclopedia of Intangible Cultural Heritage as a Method to Safeguard Traditional Sports and Games as an Intangible Cultural Heritage of Humankind Jorge Gustavo Caicedo (Mexico)	46

Cooperation and Opposition in Sport and in Traditional Games Pierre Parlebas (France)	49
4th Busan TAFISA World Sport for All Games Ju-Ho Chang (Korea)	53
TAFISA/UNESCO Busan Appeal	55
Upcoming Events	60
Membership list	61
Board of Directors	

## Editorial

This volume has a key theme that extends to the heart of Sport for All: traditional games and sports. The rise of the international sports movement in the 20th century has caused traditional games and sports to behind or even disappear. But there is good news; traditional sports are coming back to life again. This renaissance is due to the significant role traditional games and sports can play today as part of our cultural heritage and local identity. This global trend to rediscover, develop and promote traditional games and sports is present in many ways: in renewed interest in research and publications, ever-more organizations being developed and in increasing numbers of practical events at the local, regional and international level.

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

TAFISA has always put special emphasis on the development and promotion of traditional sports and games and has proved to

play a decisive and worldwide recognized role in this field. This major task is also mentioned in the TAFISA statutes and TAFISA already in 1992 has launched a special event under the title “TAFISA World Sport for All Games” for the worldwide promotion of this field. 2008 with the patronage of IOC, UNESCO and ICSSPE has faced the most successful fourth edition of this unique event in Busan, Republic of Korea. These TAFISA Games can be not only considered to be a turning point in the history of TAFISA but also for the global movement of traditional games and sports.

This can be also documented by the adoption of the TAFISA / UNESCO Busan Appeal in Busan which clearly states that all efforts have to be taken to preserve the cultural heritage of traditional games and sports. As you will see this volume will reflect this new movement in many ways and from various angles.

We are grateful that prominent experts in this field from all over world have accepted our request to contribute to this Magazine. We hope you enjoy reading about the tradition, culture, history and joy of Traditional Games and Sports.

*Diane Jones-Palm is a Collegiate Professor and medical sociologist at the University of Maryland in Heidelberg. She worked as a behavioral scientist at the US Centers for Disease Control and Prevention in the area of health risk behaviors, including physical inactivity, and was an investigator in WHO's MONICA Project, focusing on international patterns of physical activity as a risk factor for cardiovascular disease. She was teaching at Emory University in Atlanta before joining UMUC in Germany in January 1996. She has made over a hundred presentations on the topics of physical activity, health and society in countries around the world, including many TAFISA training academies and annual meetings, and has published on the topic in magazines, professional journals and books.*



# The Future of Traditional Games and Sports

Jürgen Palm †

Under the term “Sport for All” human physical activity is characterized by a worldwide growth of participation (beyond 1 billion humans), innovation of form and equipment (aerobics, spinning, snow boarding), and the creativity in bringing people to public space like squares, parks, streets, beaches (for instance 2,5 million persons participating every Sunday in the Bogotá Cyclovia). Supplementing these innovative processes is a new love for the past: the rediscovery of our physical cultures of yesterday in the form of the traditional games and sports.

Indigenous games and sports are coming back: in Thailand and China, Iran and India, in Korea, in China, in Nigeria and Egypt as well as in Mexico, Brazil, the arctic circle of Greenland, but also in Europe.

There are a nearly unimaginable variety of forms of traditional sport: In Africa alone over 400 games have been documented – and hundreds are yet to be registered. These games are characterised by their diversity and regional cultural significance.

Indigenous games and sports should be recognized as necessary counterparts to the globalized mass culture of today right alongside regional language, music, literature and architecture. Their re-appearance is a sign for the “survival of the specific” and a chance to enjoy diversity in spite of globalization.

Modern sport itself is an example of globalization – and the Olympic Games may be the first worldwide-distributed global culture: nearly a quarter century before the film industry and a century before the Internet (GRUPE, 2000). No doubt: the process of globalization holds enormous advantages in productivity, information,

lower prices, access to former privileges etc. But we have to watch the influence of a uniformed way of life on discarding cultural identity and human diversity.

I believe that the human being today - as the ones that lived before us - has an existential demand to be in groups which exist over time. Groups such as the family, the neighborhood, hobby groups, colleagues at work, sport teams, clubs or competitors in a match are necessary mediators between the individual and bigger society. Traditional games preserve chances to take part in the virtues of community interaction. In every game, every dance, every wrestling match, hiking event, words and gestures bring real interaction into life.

Traditional games and sports of that past that are alive in the manifold regional cultures of the world have a new chance of survival and of contributing to the quality of life. In the revival of indigenous games and sport the World Festivals of Traditional Sports and Games are playing a major role. Traditional and regional games are increasingly generating international and global interest. There are remarkable examples: Dragon boat racing has international championships now. Capoeira has a world organization as its foundation. Tug of War, Lacrosse, and Sepak Takraw all have international federations and championships.

Zurkaneh is a 2000 year old game of strength, rhythm and physical contemplation. Based on the Iranic Schiite Islam culture, Zurkaneh has become an international federation and thus leaves the territories of Isma. What also is remarkable is the application of Zurkaneh for women, who were excluded from the sport for two thousand years.

The globalization of traditional, regional sport forms is nothing new. After all European, North American sports featured in the Olympic all began as traditional sports. Now we can look at all the variations of Asian Martial Arts that find their followers in Europe and the Americas. We look at the interchange of wrestling disciplines, which takes place between Iceland and the Canary Islands. We see how hurling followed Irish emigrants to north America. And we can see that the Tango has a renaissance in Finland and Estonia far away from the floors of Andalusia.

The possibility to conduct traditional sports in a framework of internationally accepted rules allows a permeability in the forms of sport. Capoeira can be mixed with aerobics and tournaments established. Martial arts teachers from China work in Canada, Canadian Lacrosse teams are invited to demonstrate and teach in Korea. Log throwers from Scotland find out that they do something similar in Hungary and that becomes a reason for an exchange and may lead to an adapted system of rules between several sides.

Where as customary television focuses on a handful of competitives, exclusive sports, new programs are discovering the visual attractivity of indigenous sports. When the culture TV channel Arte, shared by France and Germany, presents Basque strength sports or Iranian Bastani, and the American program „Ushuaia“ or the “Discovery Channel” present the Tarahumara Run and the Southwest Broadcasting SWRF shows Irish Hurling, they not only cater for viewers with interest in cultural discoveries, they might also stimulate trying out such traditional games, and stimulate competitive forms on another continent.

Which are the consequences? Dragon Boat races on the Maschsee in Germany look quite different from ones in Hong Kong: the

boats are stripped off all decorative elements, the rowers are in a sports clothes and no more in regional costumes. Of course part of the character of the game has changed, but the sport itself is saved for its ongoing practice!

What qualifies a traditional and regional sport as a Sport for All is the principle of inclusion, applied to a wide range of potential activities. Any indigenous sport which is not physically harmful and doesn't request superior qualification or economic wealth can be a Sport for All.

Seeing a sport under the inclusion imperative solves a problem and creates two major changes. It solves the problem of access as a right for everybody that can be interested in the activity. However this logically can lead to include persons which formerly were excluded, like women in a traditionally male activity and vice versa. That is the first major change. And it transports an indigenous game, dance, sport into a foreign location, into a contrasting cultural setup. That is the second major change produced by the application of inclusion to traditional games.

The combination of protecting, rediscovering, developing traditional sports on one hand and the development of Sport for All on the other hand have a fruitful if conflictive consequence: both are essentially changing. The result may not be as distinctive here as it is in high performance sport but it is significant anyhow.

The migration of sportive activities from one part of the world to another is not limited to competitive sports, but includes recreational activities, health oriented practices, spiritual involvement and aesthetic performances.

Top sport television has played a role in traditional games, generating possibilities for

tourism and involvement of the interested general public: European visitors to the United States have brought Square Dance and Horseshoes back home, visitors to India Yoga practices, and the transfer of long distance sled dog racing from Alaska to Bavaria was enhanced by a tourist experience. A citizen of Uruguay or Argentine used to Tango at the Rio de la Plata may wonder about the difference found in this dance when practiced in Helsinki or Bratislava. Huskies in Bavaria pulling sleds on wheels may astound an Alaskan, and, as well, a Yoga class in the Swedish province may astonish a visitor from Mumbai. The practice of traditional sports and games geographically and culturally distant from the geographic and cultural origin causes changes in meanings and practice

Coming to the third question: Does the globalization of a traditional sport exclude or support its character of a Sport for All? The quantity of practitioners internationally contributes to the growth of a formerly regional sport. Variability may lead to losses as diversity and culturally creative variations change. But the goal of Sport for All forbids in itself to keep indigenous sports in isolation from the rest of the world and under museum-like conditions. Sport for All development should understand, recognize and support the regional and international diversity of games, dances, sports and their context with customs and costumes, religion, culture and music wherever and whenever they are presented and celebrated as a synonym of specific identity.

Our fourth question is what happens when a traditional activity is stripped off its situational, ritual, ceremonial, spiritual context and becomes a physical activity? Do the gains outweigh the losses? The answer can only be given from either the culture conservation or Sport for All promoter's viewpoint. In the view of the Sport for All promoter, the gains will be highlighted.

From the viewpoint of the conservationist, the losses are dominant.

This leaves us in a paradox: we want to support regional identity and cultural heritage and find modern an appropriate medium for that identity. The dominance of sport over the historic socio-cultural context is enhanced in the process of promoting these traditions in the environment of Sport for All programs. Under the conditions of changing societies we cannot have both, the complete preservation of the past and the inclusion promised in the world of modern sport.

Even ethnologists hoping to conserve the purity of traditional games will admit that with rediscovered indigenous activities and modern sports - both in cooperative and non-competitive in form - is a socio-cultural experiment under way, with interesting consequences for both. The ethnocentrism of the original Olympic movement is overcome and a place for the inherited past in an active presence is secured. The cultural width of sport is extended way beyond of what was seen as sport just one generation ago.

This is expressed in the growing number of sports in a future sport culture. Conservative definitions of sports can be left behind and new contexts explored with the benefit of an open process and cultural innovation. Take some examples:

1. Esthetic expression and combat are not contradictions: they can be combined like they are in Capoeira.
2. Aerobic endurance and muscular power must not exclude each other as can be seen in the case of Canelas Log Runs among Brazilian tribes.
3. Strength training must not be limited to up and down linear weight exercises but can take the form of round swinging movements as in the Iranian Bastani.



The interchange of the games of the past with the sport of today can extend well beyond a loss of cultural context to a chance for a creative interaction.

We are coming to a complex fifth question: Can traditional sports keep their significance as a counterweight to globalization when they are played beyond their home regions? And are they then still authentic?

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

Could it be that the acceptance of globalization is the prize for survival? Probably yes. TAFISA made a decisive step when it brought games and sports from all corners of the world to the first World Festival in Bonn, Germany. This Festival allowed the globalization of the regional character of traditional games. This is a different approach than Margaret Mead learned visiting the tribes on the Pacific Islands.

Observation is not actively interfering. In Hanover at the EXPO 2000 however tribal Mexican Indians of Mayan descent instead of performing their 150 km log run over the hills of their home now were running on the asphalt of a Western city.

Without this transformation from regional to global, UNESCO would not have perceived and agreed in recognizing the world's cultural heritage of traditional sports.

**Jürgen Palm** who passed away in 2006, was among the founding fathers of TAFISA in 1991 and served as TAFISA president until 2005, when he retired and was elected honorary president. He was an articulate and tireless champion of Traditional Sports, and organized the first TAFISA World Festival of Traditional Games and Sports in Bonn, Germany. In his professional career Jürgen Palm was the Executive Director of the German Sports Federation for nearly 40 years. As the father of the “Trim Movement” his achievements for the German Sport for All development have been unsurpassed. He was highly respected in the field of sports, authoring hundreds of scholarly and popular articles and earning numerous awards, including the highest civilian order of the Federal Republic of Germany, the American Dwight Eisenhower Fitness Award and awards of distinction from ICSSPE and the IOC.



# UNESCO and Traditional Sports and Games

Wataru Iwamoto

UNESCO, as the UN agency responsible for education, science, culture and communication, has promoted a program on sport and physical education as a vehicle for the development of both the individual and the society. Among various issues in the field of sport and physical education Traditional Sports and Games is most important and calls for the attention of the Member States of UNESCO.

## **UNESCO's Role in the Development of Traditional Sports and Games**

Many Traditional Sports and Games have been durable parts of cultural identity and diversity. Often they have lasted in similar forms for thousands of years and been the backbone of diverse communities. However, it is recognized that the retention of Traditional Sports and Games within different societies rapidly declined recently. UNESCO is driven to protect and promote these sports to further community spirit, bring peoples together and install a sense of pride in a society's cultural roots.

## **Why is UNESCO interested in preserving and promoting Traditional Sports and Games?**

UNESCO organized the 3rd International Conference of ministers and senior officials responsible for Physical Education and Sport (MINEPS III) in Punta del Este, Uruguay, in 1999. At this conference it was noted that "the World Festival of Traditional Sports" be celebrated in June 2000 under the auspices of the Trim and Fitness International Sport for All Association (TAFISA) and with the patronage of UNESCO in connection with the Hanover world exhibition 'Expo 2000', will help to

create a worldwide awareness of traditional sports and indigenous games and physical activities, thus making an important contribution to their preservation". The endeavors of promoting Traditional Sports and Games were further emphasized at MINEPS IV which was held in Athens, Greece, in 2004. Consequently, Resolution 21 at the UNESCO 33rd General Conference "invites Member States to find appropriate mechanisms for sharing information about traditional games and sports and about their efforts to preserve and protect them".

## **Why are Traditional Sports and Games relevant to UNESCO?**

One of UNESCO's concerns is how to safeguard cultural identity. The organization has made an effort to include diverse fields under this umbrella. For the Physical Education and Sport section of UNESCO, Traditional Sports and Games may provide a window through which cultural identity and diversity can be observed. The preservation of these traditional activities promotes peace between different populations by encouraging dialogue and understanding between diverse cultures.

## **What is UNESCO doing for Traditional Sports and Games?**

As a follow-up to the recommendations of MINEPS III, UNESCO published "The World Sport Encyclopedia" in 2008. Furthermore, in line with UNESCO Resolution 33C/R.21 and the recommendations adopted by the Ministers of Physical Education and Sport during MINEPS III and IV, an international platform for the promotion and development of Traditional Games and Sport was launched in November 2006.

UNESCO has also proposed the development of a Network on Traditional Sports and Games (UNTSG) that will incorporate the:

- Creation of national networks
- Provision for supporting research-policy linkages for promotion and protection
- Capacity to improve the sharing and dissemination of information through seminars, conferences and publications

UNESCO will endeavor to continue to strengthen its relationships with all stakeholders in the field of sport and physical education, in particular, Traditional Sports and Games.

After long career as the Governmental Official in the Japanese Ministry of Education, Culture, Science and Sport, Mr IWAMOTO joined UNESCO in September 2001 and was appointed a of the Division for Secondary, Technical and Vocational Education. He has attended numerous international meetings and symposia including 47th Council of the UNESCO International Bureau of Education in 2001. He made an intervention on Secondary Education and conducted sessions on various occasions such as the International Conference on Secondary Education Reform organized by the Omanese Government and UNESCO in 2002. He was also responsible for organization of MINEPS IV (Fourth International Conference of Ministers and Senior Officials Responsible for Physical Education and Sport) held in Athens in 2004. Since January 2006, He assumes the responsibility of the Director of the Division of Social Sciences, Research and Policy in the Social and Human Science Sector, in working continuously in the field of youth, sport and physical education. He made an intervention at the V World Forum on Sport, Education and Culture in Beijing in 2006. He also assumed the Director General's representative during the First Conference of Parties to the International Convention against Doping in Sport in 2007.



# Traditional Games as “Sport for All” - from Traditional Rope Jumping to Modern Rope Skipping

*Gertrud Pfister*

## **On the history of rope jumping**

Rope jumping was one of those physical activities that I “naturally” learnt to master as a child. And I’ve still got a very ordinary and greying little jumping rope that has survived from those times. I have not pursued the traces of rope jumping in the various countries and continents in any great detail, but initial research has already revealed that rope jumping was, and still is, a common pastime in many different epochs and cultures.

It is rumoured that rope jumping was practised in Greek antiquity as a gymnastic exercise (Diem, 1971, vol. 1, p. 152). Girls in Sparta are reported to have jumped up to as many as a thousand times. In Polynesia, on the island of Tonga, various exercises and competitions with long as well as a short jumping ropes were common, and very popular especially among girls. Even so, boys took part in these games as well. In Korea rope jumping was a boy’s game (Diem, 1971, vol. 1, p. 414). Likewise, in a book called “Games Children Enjoy”, published by Catsen in Zurich in 1657, there is an illustration of a boy jumping with a rope. The text accompanying the illustration points out that rope jumping teaches children rhythm. In 17th century German the text explains: “The rope jumper shows how to heed the hour, to beware of time lest the occasion eludes one” (quoted in Masüger, year unknown, p. 90).

Rope jumping was also greatly valued by the Philanthropists, especially GutsMuths, whose “Gymnastics for Youth”, published in 1793, was considered one of the most important publications on the subject of physical exercises. Translated into numerous languages, it became popular all over Europe. However, youth referred merely to “male youth”, girls being completely barred from

gymnastics. GutsMuths devoted a whole chapter to “Dancing with ropes and hoops” (pp. 455ff). For GutsMuths rope jumping was of great importance from the point of view of the methods and “science of training”. “Dancing with a rope” constituted an “encumbrance while running and jumping”, and in his opinion the greater difficulty that resulted from this, along with the need to make use of the whole body, contributed towards improving both skill and performance. A good eye, the right beat and the decorum of poise and movement were further benefits of exercises with ropes. GutsMuths describes numerous exercises, including double and triple “unders”, jumping on commands and speed contests.

In Germany, on the grounds used by the Turners (the Turnplätze), as well as in the practice of Turnen, jumping with a rope was a well-established activity. Friedrich Ludwig Jahn, the father of Turnen, and his supporters, had not only educational but also political objectives, advocating an education which prepared young men to fight for their country. Their aims were liberation from French occupation, a united Germany and a German constitution. But like the gymnasia of the Philanthropist, the grounds of the Turners were no place for women.

In Jahn and Eiselen’s “Deutsche Turnkunst” (the “Practice of German Turnen”), published in 1816, there are descriptions of exercises with a short rope: jumping with arms crossed, while walking or trotting, with turns, etc., as well as with long ropes: various techniques of walking through and jumping over the rope (pp. 147ff). In their instructions on setting up a Turnplatz, the authors designate a separate area for rope jumping, and the list of apparatus required includes both short and

long “jumping ropes” (p. 206). Thus, rope jumping had an established place in the canon of exercises performed by the Turners. In the period of Restoration after Napoleon’s defeat, the political objectives of the Turners were no longer desirable; in 1820 Turnen was banned, at least in Prussia.

Nevertheless, out of concern for the health of young people, gymnastics courses continued to be provided in Germany. And health was one reason why the “weaker sex” also came to enjoy the privilege of physical exercise. Since the motto of girls’ gymnastics was: “Head up, legs down and closed” rope jumping was declared especially suitable for girls as it did not offend the rules of decorum and was neither too strenuous nor dangerous.

In the 1840s gymnastics became a subject at German schools, first of all at boys secondary schools. But it wasn’t until almost half a century later that gymnastics was taught at all schools. From the very beginning rope jumping belonged to the canon of gymnastic exercises for both girls and boys. A brief survey of exercises with ropes is also given in Euler’s famous “Encyclopaedia” (1895, vol. 2, p. 732). Lion, the author of the article, had already published a monograph on the subject, in which he recommended – besides the exercises described by GutsMuths – various kinds of jumps and gymnastic elements like performing a forward roll. In his article Lion remarked: “The number of exercises put together in this way is virtually inexhaustible” (p. 624).

Rope jumping was also mentioned in the numerous compendia of games that were published since the 1860s and increasingly in connection with the “games movement” that emerged in Germany from the 1880s onwards. The games movement was a “citizens’ initiative” with the aim of promoting children’s games. It grew out of a concern for a seeming decline in the health of the nation, documented in the numbers of recruits fit (or



unfit) for military service. In a time of spreading nationalism, decreasing national strength was perceived as a threat to the country’s future. In 1891 the Central Committee for National and Youth Games was founded, which supported the building of playgrounds, the training of games leaders, the publishing of rules for games and the organising of games afternoons and games festivals. In accordance with its motto “The strong are born of the strong”, girls were admitted to the games movement (Pfister 1982). Rope jumping is referred to in Kloss’s “Gymnastics as Play, or Enjoyable Games for Active Boys” (Dresden 1861), as well as in his book of games for girls, and also in Mittenzwey’s “Outdoor Games” (1884) and in Trapp and Pinzke’s compendium of games which appeared in the same year. In his book of girls’ games, Netsch deals extensively with rope jumping. In vivid colours and poetic language he describes how, “once the spring sun has begun to warm people’s hearts and dry the streets and the squares”, spirited young girls get out their jumping ropes and “swing their favourite piece of gymnastic apparatus in beautifully changing arcs and circles, jumping and hopping with lightness

and grace” (1895, pp. 49-50). For Netsch girls with their jumping ropes and youthful light-heartedness go together like spring and blossoming nature. But he also points to the dangers of girls “jumping endlessly until they are exhausted” or “stamping, while pitching the body from one foot to the other”. Rope jumping, though, is also recommended for boys, appearing, for example, in Hermann Wagner’s “Illustrated Book of Boys’ Games” (year unknown, p. 29). Boys were considered to be capable of “stronger fare” than girls; even so, they too were warned of the harmful effects of “excessive” play. Wagner mentions not only “normal” rope jumping but also jumping over a horizontal rope fixed at one end, as well as a game of tag in which the boys try to catch one another while jumping through the rope. Rope jumping belonged to the canons of children’s games in many other countries, too. It is described in books of games from England and the United States, for example in Jessie Bancroft’s “Games for the Playground” (1922): “Jumping a rope is admirable for boys and girls, combining much skill with invigorating exercise ...” (p. 117). Gomez (1990) describes rope jumping as a street game in Colombia. And I have watched girls jumping with ropes in France, Cyprus and Italy.”

In Germany rope jumping survived the wave of “sportification” which set in after the turn of the century and even took on new functions. In various gymnastic systems and schools, for example that of Medau, the jumping rope was used as a piece of hand apparatus. In modern rhythmic gymnastics, exercises with ropes have developed into acrobatic performances which no longer have anything to do with the original use of the rope. In addition, rope jumping has been discovered as functional gymnastics for training endurance and agility in several types of sport such as boxing.

When surveying the development of rope jumping, what strikes one is its variety and

versatility. Rope jumping has always been a children’s game, but it belonged also to the canon of exercises of both the Philanthropists and German Turners, as well as being an integral part of not only rhythmic gymnastics but also boxing training. Jumping was done in schools and on the streets, by boys as well as girls, and in many epochs and cultures.

What also strikes one is the fact that rope jumping was not “sportified” at the turn of the century, at a time when sport began its triumphal march not only through Germany but through the whole of Europe and North America. Jumpers may have tried, of course, to increase the number of jumps or turns of the rope, as well as making the jumps ever more complicated; nevertheless, rope jumping remained either a recreational activity or a form of gymnastic training. It never became a competitive, performance-oriented sport.

### **Rope skipping today**

In the 1970s rope jumping enjoyed a renaissance in the United States. The American Heart Association began to encourage children and adolescents to take up rope jumping in order to strengthen the heart and circulation. In addition, the police and social workers used tricks with long ropes to occupy and re-socialise problem youths in “black” neighbourhoods. In anti-drug campaigns, the motto “Rope is better than dope” was used to coax youngsters away from drugs and to physical exercise.

Thus, rope skipping was rediscovered and practised again with growing enthusiasm by children and adolescents on the streets and in backyards. More and more combinations and new variants of swinging and jumping the rope were invented or re-invented; skipping or jumping was done in rhythm, to the beat of dance-floor hits; rope quality was improved – and a new image and movement were born. Rope skipping has many fans in different parts of the world, like Japan, where a

Double-Dutch Association (a federation for jumping with long ropes) has been founded. The World Rope Skipping Federation (WRSF) was formed but later disbanded, but there are various rope-skipping federations at national and international levels. In Germany, the game is supervised by the DTB (the German Gymnastics Federation), the youth association of the federation (Turnerjugend), as well as the Regional Gymnastics Associations, especially the associations in the Rhineland Palatinate, Bavaria and Swabia (<http://www.ropeskip-ping-dtb.de>). Today rope skipping is practised in roughly 4,500 clubs and schools in Germany. In addition, some fitness centres offer rope skipping and there are also independent groups. In 2004, the DTB established a specific committee for rope skipping and since then the federation organises German championships. In the USA skipping is



organized by USA Jump Rope (USAJR), a merger of two former federations, formed in 1995. In addition, regional and international federations emerged: an European Federation, the Asian Rope Skipping Federations and the International Rope Skipping Federation based in Canada.

### **What is new about rope skipping?**

One of the main differences between modern and traditional rope skipping is the rope.

The new ropes function quite differently. The crucial point is that the handles are hollow, so that the rope can turn in them, which increases speed and accuracy. The rope is thus turned at the wrists, and the legs scarcely need to bend.

For individual skipping, ropes are made of artificial fibres; for partner skipping, “beaded ropes” are used, which are made of thin plastic pipes strung on a cord. This enables a smooth, slow swing. Long “cloth ropes” are used for skipping in a group. A further new development is the music – the wilder, the better. Depending on the skipper’s proficiency, the beat is faster or slower. The aim is to skip as fast and as dynamically as possible.

Fans readily claim that there are fundamental differences between the moves performed in modern skipping and those of traditional jumping. Compared to traditional jumping, they say, there is now a greater variety of possible movements of the legs, like doing the splits or crossing the feet. The literature on rope skipping from the 19th century, however, reveals that numerous forms of jumps and stunts were already known in those days. Even partner and group exercises belonged to the inventory of traditional rope jumping, just as they do today in skipping displays. It must be said, though, that many of the complicated tricks are only possible with the new ropes.

Today rope skipping is a succession of “tricks” ranging from the simple basic jump to pair skipping and complex sequences of moves by several partners like the “wheel” or the “visitor”. Besides, skipping can be combined with floor exercises or tricks with balls. The “tricks” are learnt at first in slow motion, and then performed at an ever increasing tempo with music and in combination with other tricks. The most difficult thing is for the members of a group to jump synchronously. Thus, the “sportification” of rope skipping can be seen in the development of a fixed canon of exercises, the development of

methodical learning stages, the introduction of systematic measures of basic and further training, the publication of manuals and the introduction of competitions. The driving forces as well as the consequences of these developments are to be seen in the organisation of the sport into clubs and associations.

Rope skipping competitions are still a young sport, with various forms of performance comparison under discussion. As in all sports in which performance cannot be measured in centimetres, grams or seconds, standards and evaluation criteria must first be developed. At present there are different types of competition in rope skipping: there are, for example, individual contests, in which the numbers of either specific jumps as “triple unders” are counted. In speed contests the aim is to skip as fast as possible in a certain time. The world record for 30 second is 188 jumps. In the “freestyle” competition contestants must combine as many complicated tricks as they can. Similar contests exist for pairs. The list of competitions is rounded off, finally, by group contests, displays of four or more participants, performing among other things speed relays or skipping with two long ropes which are turned by two participants (“Double Dutch”). In 1991 the first European championships took place in Ghent. The 1999 European championships were held in Budapest, while in the same year the world championships took place in St. Louis, in the mother country of the rope skipping movement. In 2008 the world championship is organised in Cape Town, South Africa.

What, then, makes rope skipping so attractive? The rational arguments in favour of promoting and encouraging rope skipping are its health benefits, its ability to improve basic motor skills and coordination, its positive effects on overall physical condition, its versatility, the social aspects, the schooling of creativity, and its appeal for audiences. What makes rope skipping so fascinating for youngsters can only be conjectured, but the

fast beat of the music, the variety of the tricks, the quick sense of achievement and the trendy image certainly all play an important role.

Rope skipping improves gymnastic and acrobatic skills and agility, as well as promoting creativity through its possibilities of combination and its dance elements. In addition – and this is something that is often neglected in many “typical” girls’ sports – it is an



endurance sport which requires strength and stamina. Because it means doing sport with others, with one’s best friend or in a group, it motivates players to improve their performance. Furthermore, all participants – even those with limited motor skills, and regardless of age or size– can learn rope skipping and in time improve. The different tasks, for example doing tricks in double Dutch with the long ropes, also enable less agile girls to join in and be at the centre of things, swinging the ropes. Moreover, a slim figure and ideals of beauty are of far less importance in rope skipping than, for example, in ballet, aerobics or even in rhythmic sport gymnastics. And, last but not least, RS is a sport at which girls can do as well as boys.

### **From a traditional game to “sport for all”**

The success story of rope skipping leads to the question of whether other traditional physical activities might become “sport for all”. Why and how does a traditional game develop into a sporting activity that is required to obey the principles of modern sport, i.e. abstract performance, competition and the setting and breaking of records?



These principles are, at the same time, the criteria for the “sportification” of a physical activity, meaning that traditional games can become sports if they allow the comparison and improvement of performance. An important aspect with regard to a game’s attraction is – as youngsters constantly demand – that it isn’t boring; in other words, that it incorporates ever new challenges. Moreover, it must be able to be integrated, ideally, into already existing structures and organisations. And a crucial aspect for its being accepted among children and adolescents is trendy packaging and marketing. The sport must be in keeping with young people’s outlooks, give them a “cool” image and help them to live out their identity. Ideals, activities and symbols will only take hold if they can relate to the addressees’ taste (in Bourdieu’s, 2004, sense of the term). Finally, it is of great importance that a person or a small group “takes up the cause” of a new physical activity. In Germany Rope skipping found a number of supporters who formed informal “task forces” to promote rope skipping, even if they did not always see eye to eye.

Rope skipping fulfils the above criteria, and since it is done all over the world, the prospects are excellent for the popularisation of its new sporting version. One now might ask what other games exhibit similar features.

At the same time the question arises as to whether we really need any new “sports” at all and whether there is any point in further extending the list of recreational sporting activities already provided.

There is general consensus that the number of sports on offer in the rich industrial nations is incredibly large. In big cities like Berlin there seems to be a sporting activity for every taste, every level of proficiency, every personal motive and every pocket. In clubs, commercial studios, local colleges or even alone people can choose their sport from a list ranging from jogging to Tai Chi and

Capoeira. Even so, there are numerous people and groups not catered for by the usual sport providers. And this is true to an even greater extent of regions and countries in which, for a wide variety of reasons, there is no question of the population or certain sections of the population taking up a sporting activity. The reasons may range from the lack of facilities to prohibition or exclusion on religious grounds.

New sports, therefore, should be promoted by the “sport for all” movement if they fulfil the following criteria: they must be easy to learn; there must be little risk of injury; the health benefits must be substantial; there must be inclusion of different age groups, different levels of proficiency and both sexes; and material expenses with regard to facilities and equipment must be low. Ideally it should be possible for the sport to be played by everyone everywhere. And, if these criteria are applied to rope kipping, this new sport scores very well. Perhaps we can all contribute towards promotion – and also discover further children’s games that might extend the range of the “sport of all” programme.

Why shouldn’t we observe the children playing on the streets? In today’s world, however, it is often no longer possible to play on the streets. Therefore, we ought to look back to the past. In Germany we could revive the “games movement”, which developed towards the end of the 19th century. At that time the poor state of health of children and adolescents, as well as the great pressure placed on them through school work, led to increased calls for physical exercise and games out of doors in the fresh air. And today, for a variety of reasons – lack of exercise, an environment that is not particularly “children-friendly”, less time given over to physical education at school – the development of motor skills and the state of health of children and adolescents are at greater risk than they have seldom been before.

The books of games published in the past may provide us with lots of new ideas about how to turn long-forgotten children's games into "sports for all".

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# Traditional Wrestling in the ECOWAS Area.

*Djibril Badji*

## Introduction

The Economic Community of West African States (ECOWAS) was created on 28th May, 1975 in Lagos, Nigeria. It is composed of 15 States with a population of 230 million inhabitants. The ECOWAS member States are: Benin, Burkina Faso, Cape Verde, Côte d'Ivoire, the Gambia, Ghana, Guinea, Guinea Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone and Togo. The ECOWAS headquarters is located in Abuja, Nigeria.

## Background

Wrestling has always been part of the physical exercises of the people of West Africa. It is a symbol of power and manhood.

It is generally practised after farm work and is an occasion to engage youths, animate the city or organise intervillages' meetings. It is a powerful factor for social cohesion: wrestling sessions are organised during family ceremonies (marriages, baptism) or during initiation ceremonies (ritual of passage from adolescent to adulthood). It is also important to note that women's



wrestling is very developed in some traditional societies such as southern parts of Senegal and Guinea Bissau, and it occupies an important position in society.

Wrestling is common to almost all the ECOWAS member countries. Its major area of practice remains the Sudano-Sahelian zone of the community although it is practised in the Gulf of Guinea area.

## Policy for the Development of Wrestling

The importance of sports and traditional games had been stressed since 1982 by the Conference of Heads of State and Government in the Decision A/DEC 13/5/82, which stipulates in his article 5: "the promotion of sports and traditional games - a symbol of our cultural identity."

In 1986, Decision C/DEC 3/11/86 of the Council of Ministers made traditional wrestling the community's sport. However, from 1982 to 2005, actions taken to implement these decisions were restricted to financial aid granted for the purchase of trophies for the African Wrestling Tournament of the Community (AWTC) organised annually in Niamey, Niger.

The various decisions relating to traditional games and sports became operational from 2005 when ECOWAS set-up a specialised agency: the Youth and Sport Development Centre (YSDC/ECOWAS) based in Ouagadougou, Burkina Faso. Since then substantial resources have been provided to the YSDC for the promotion and development of traditional wrestling.

These resources increase the number of participating countries in the AWTC from 5 countries in 2005 to 9 in 2007 and to 11 in 2008.

In addition, they create a 2nd wrestling tournament in Dakar; contribute to the creation of the Association of the West African Wrestling Federations (AWAWF) and train wrestling officials (referees).

With regard to member countries, besides the organisation of the wrestling tournament, only two of them are well organised; they are Niger and Senegal.

## Niger

In 2008 the 29th edition of the National Traditional Wrestling Championship in Niger. This activity, whenever it is organised, becomes the centre of interest of the entire country and a real factor for national cohesion. The government, having understood this enthusiasm for wrestling, provided the eight regional headquarters with



functional infrastructures (arenas) for the practice of wrestling. Therefore, the championship is rotated annually among the different regional headquarters.

## Senegal

In Senegal, wrestling is practised over nine months a year. With the emergence of television and the improvement in its organisation, wrestling has witnessed a real revolution. It should be noted that there are two types of wrestling in Senegal:

- Wrestling involving the exchange of blows;
- Wrestling without blows.

Concerning the rate of attendance of spectators, wrestling is the 2nd most patronised sport after football (between 20 and 45 thousand spectators during “big fights”).

Wrestling has become an important source of income. With the increase television coverage, wrestlers have acquired very strong social identity in society. The image of wrestlers has improved very positively in society; they are no longer seen as people with “big hands”.



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# Traditional Movement Culture in Cáceres/Spain

*Dirk Nasser*

The article summarizes some of the conclusions of an extended investigation that examined the traditional movement games found in 10 selected villages of Cáceres, a province in the southwest of Spain near the Portuguese border. In this research, we tried to recover a part of traditional culture of play and movement that still exist at least in the memory of the older generation.

During our interviews we found a total of 214 traditional games. All these traditional games are documented in eleven publications edited by the Provincial Government of Cáceres. Results show a rich play and movement culture in each village that wasn't passed down to the younger generation who have other leisure habits. The bibliographical sources obtained from this research serve as an important didactic instrument for educators, recreation and leisure time instructors, as well as a source of interest for those who work in historical or anthropological aspects of the region of Extremadura or the village at issue.

At the end we will complete the article with two original examples and some impressions of our practical dissemination work: the organisation of our Festival of Traditional Games and Sports.

The purpose of this research was above all to document traditional games in a systematic form for the following reasons: First, during the classes of Sport and Recreation in the Sport Science Faculty it was noticed that students lacked knowledge of the cultural importance of traditional games. Secondly, there is a great popular interest in and acceptance of Festivals of Traditional Games and Sport among all generations. Finally, in the bigger cities like Madrid, this

traditional movement culture has almost disappeared at least as a free spontaneous game, because there is no room to practice these games due to the loss of space to buildings and cars.

## **Definition/Description of Traditional Games in Spain:**

Traditional or popular games are unique and original like Wrestling from León ("Lucha leonesa") or Ninepin Games from León ("El Bolo leonés").

Traditional games have the following things in common:

- They are activities that come from the traditional movement culture. (Excluded are the playing of cards, gambling in a casino, social games like Bingo, Mikado or "Las Damas" or any modern game from the "New Games" movement);
- They are games that have a specific relationship to traditions, culture, history and old habits of a specific community;
- They can be related to an agricultural region and the availability of certain natural resources like sea or forests (for example, "Las Txingas" – a competition of weight transport related originally to the ability to dominate animals pulling weights);
- They can have a direct relation to certain survival, subsistence, work techniques or ability improvements of certain professions. Examples are wood and grass cutting competitions, races of former whale hunting boats, today held within a harbour, or Canaries Stock fight of the Shepards – "La Lucha Canaria"
- They are passed down from one generation to the next;
- They have to be physical movement games, played actively;

- They can be part of the entertainment of annual popular activity of a village, for example to show old work techniques like a relay race of transporting wheat sacks.
- They show a great creativity in constructing their own play material and with creating their own game rules;
- They are part of the local or regional socialization and education within leisure time and schools;
- They can be distinguished between children and adult games. Often there are preferences of special girls and boys games;
- They are games played mainly outdoors and with other friends; thus, there are social and group identity effects involved
- They can be spontaneous (e.g. as part of children's or the elder's leisure time) or regulated games (official competitions like "La Calva", a precision launch game).

### **Description of the investigation:**

We centred our interviews exclusively on the older generation because traditional movement was much a part of public life in the past than present. Ten villages of the province of Cáceres were selected (Torremocha, Arroyo de la Luz, Malpartida de Cáceres, Alcántara, Mata de Alcántara, Valencia de Alcántara, Miajadas, Montánchez, Caminomorisco and Moraleja). The interviews took place during 2005 and 2006 at the places where elders gather like market places, pubs and social care centres.

### **Classification of the received information:**

To improve the didactical utility of our investigation we decided to organize each description of every game name, classification, rules, setting and other factors. This was necessary in order to organize such a huge amount of dispersed knowledge received by our interviews about the rules, game material etc. of each game. These uniform criteria of the whole documentation will be a practical help to put this knowledge easier into practice.

### **Finsinfa:**

214 games were documented in this project. This huge variety of games reflects a rich and very important movement cultural heritage. About 85 percent of the founded games are original and uniquely different from each other. Almost 15 percent of the games represent a similar game idea with variants that were named differently. We included all of the names, not only for their didactic utility, but also for its cultural importance and local identification ("but in my village it is called in this way...").

Our publications follow specific themes: First, we catalogued the alphabetical names of the 214 games along with a description of each game in order to document and to conserve this knowledge. It follows the objective of a specific didactical utility in card form: one page one game. Second, the context of the game within the village was described. This reflects a local cultural reality of the past, which is part of the present as well. Examples might be games such as the "Frog" ("La Rana"). This section represents a variety of traditional games that were present during the childhood of the elders that were interviewed in each village.

From our research, we observed that the loss of importance of these traditional games can be understood in the following ways:

- Before there was a society of deficiencies ("Mangelgesellschaft") in which a person with imagination, creativity and available resources required the production of playful material and using surrounding space. Today there exists the opposite, an abundance society ("Überflussesgesellschaft") in which at every turn one are encouraged to consume and participate in modern games in specific ways.
- Before there were more possibilities to play in the street. The car has invaded each space, mainly in the cities, and as a result playing in the street has become dan-

gerous. Modern city-planning policy must take this into account. In some modern urban areas of Germany there are 'play streets' ("Spielstrassen"), a concept of co-existence of cars and play.

- Over the past 100 years, there have been changes in the habits of leisure time. Children today are more passive due to television, play is more prefabricated (for example, with play stations) and play is more consumer-oriented (the emphasis is on buying, using and then throwing away game items). The consequence, for example, is a more sedentary life style.
- The traditional games are no longer important for group identity or for individual formation of personality. In cities with urban life styles, generally knowledge about traditional games is longer pass down to the following generations because there are other priorities. In addition many parents simply lack time to physically play with their children.
- Also, from an educative and democratic view, there has been a shift towards other values and "rules of the game" over time. Some traditional games represent an old and exclusive culture, even including physical punishments, which is not favourable for educative purposes. This requires that some traditional games have to be modified for the modern context.
- Knowledge of traditional games stay alive, but often in a "corner" of the society, as something separated, within the home of the retired, which impedes their adequate diffusion and transmission.

The "played" game, with movement, outdoors and requiring other participants make possible an authentic connection with the real world, as compared to other forms of entertainment that are also called "games" but are more abstract and virtual.

Therefore traditional games can contribute to healthy leisure time habits and socially balanced development of children and

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

### **Two examples of traditional games in Cáceres, Spain:**

**The Frog** ("La Rana") is a Precision launch game in which two teams of two players and one reserve member compete. The members of the first team have to do all the throwing, followed by the members of the second team. Each player must throw 10 disk during his turn, from a distance of 3,5 meters. If a player passes the throwing line, the throw is not valid. In order to play the game, the following things are required: a "Rana" table, with nine holes, 10 iron disks of 38 mm (diameter) and 60 grams and a place of 7 m x 2 m, to carry out the game

In "Castilla y León" (Spain) there are established the following scores:

Frog	50 points
Middles	25 points
Bridges	10 points
Holes	5 points

Rules involve different ways to throw the 10 iron disks, for example:

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

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



**“La Billarda”** is a recreational version of a precision launch game. This traditional game is played with a billarda, a cylindrical wooden piece of 2 centimetres in thickness and 8-10 centimetres in length, pointed on the two ends, and a mocho or wooden board approximately 80 centimetres long used to strike the billarda. Each player must have a mocho.

The billarda has to be struck with the mocho by teams of 1-4 players, in order to send it to the opposite field without touching the ground. The opposite team tries to avoid it with his boards. The game is placed in a rectangular area of about 20 x 10 metres; within this rectangle we draw two circumferences of 2 meters of diameter separated by 8 meters. Each circumference will be the field of each team.

The rules of the game are complex: The billarda can only be struck with the mocho both in assault and in defence; in addition, players cannot exceed the line of their own field (circumference) while the billarda is in play. Three tries are allowed to get the billarda out of one’s own field.

Teams get 3 points if the billarda is returned to the field of the team in service and 2 points are scored by the team in service if the billarda lands inside the receiving field. One point is scored by the serving team if the billarda touches the opposite field and then goes out of it.

Normally the original game idea is to hit it away as far as possible, however, this would cause safety problems in the public during a festival celebration. That’s why we modified the original game into a precision that is controlled and coordinated in a circumference. Because children can be injured if they put their heads over the billarda, the game has been modified to hit with an extended arm to keep the distance between the wood and their head.



I conclude with some practical dissemination work and examples of our traditional Games and Sports in a modern context:

- The Wheel guided by young people - Festival of Traditional Spanish Games and Sports, Aliseda, 27.5.2006
- The Wheel guided by older generation - Festival of Traditional Spanish Games and Sports, Arroyo de la Luz, 27.11.2004
- Launch of Horseshoe with young people - Festival of Traditional Spanish Games and Sports, Piornal, 20.5.2006
- Launch of Horseshoe with the older generation - Festival of Traditional Spanish Games and Sports, Arroyo de la Luz, 27.11.2004
- Rope Skipping - Festival of Traditional Spanish Games and Sports, Piornal, 20.5.2006
- Lacrosse etc. - Festival of Traditional Games and Sports of the World, Torrecilla de la Tiesa, 23.4.2005
- “La Calva” in the popular party “Olimpiadas Rurales” in Carcaboso, 27.4.08



- “Sogatira” (Rope pulling) in the popular party “Olimpiadas Rurales” in Carcaboso, 27.4.08 – an exception even at the country side, where children and adults play together and this knowledge is passed down to the following generations.



**Dirk Nasser** studied Physical Education, Social Science and Spanish in Cologne and New York. He finished his Diploma in Physical Education at the German Sport University of Cologne where he was an invited lecturer during 9 years. He collaborated in the organization of the first Specialisation Course in Leisure Studies and Recreational Sports at the National Sport Institute of Madrid. Since 1995 he is a lecturer of Sport and Recreation at the Sport Science Faculty of the University of Extremadura, Spain (<http://ccdeporte.centros.unex.es>). In 1998 he founded the Cultural and Scientific Association of Leisure, Tourism and Sport Studies ([www.accttd.com](http://www.accttd.com)) that focuses on knowledge transfer between Spain, Germany and Latin America. The main investigation and publication lines are: experiential orientated education - sport systems and habits – sport and environment – concepts of recreational sports – traditional movement culture.

# Developing a Culturally-based Sports for All Program for Wellness and Empowerment among the Indigenous Peoples of Mindanao.

*Henry C. Daut*

## **Introduction:**

Mindanao, the so called “Land of Promise” is the second biggest island of the 7,107 islands in the Philippines. Located in the southern part of the country, Mindanao is home to more than 18 indigenous groups or tribes locally known as “Lumads”. With its rich natural resources and fertile lands, Mindanao became a destination of migrant Filipinos from the other islands particularly from Luzon and the Visayas making it home to migrant Christians, Muslims and Lumads.

The colorful and diverse cultural make up of the inhabitants has become an attraction to local and foreign tourists as they enjoy the many natural island wonders. However, in the midst of nature’s bounty and beauty, Mindanao became a center of armed conflict between the government forces and separatist groups that continue to struggle for independence and self-determination that dates back from the early 70’s.

“Lumad” is a Visayan word that means native or indigenous. The term Visayan refers to the people from the Visayas Islands. Lumad is the accepted general term referring to the indigenous groups or people not only in Mindanao but all over the country. In Mindanao there are 18 identified indigenous groups namely:

- |            |              |
|------------|--------------|
| 1. Ata     | 5. Bukidnon  |
| 2. Bagobo  | 6. Dibabawon |
| 3. Banwaon | 7. Higaonon  |
| 4. B’laan  | 8. Mamanwa   |

- |                 |               |
|-----------------|---------------|
| 9. Mandaya      | 14. Tagakaolo |
| 10. Manguwangan | 15. Kalagan   |
| 11. Manobo      | 16. Tiboli    |
| 12. Mansaka     | 17. Teduray   |
| 13. Subanon     | 18. Ubo       |

These groups are scattered all over the island with each group having distinct characteristics and cultural practices. Generally, their way of living evolve around farming, fishing, hunting and belief in gods and spirits (while some are still animistic). With the coming of Christian settlers from the north, quite a number of the indigenous peoples were able to adapt to the Christian way of life. A great majority still live in their traditional dwelling places and preserve their rich cultural traditions and practices. The cultural festivities that showcase their respective traditional songs, music, dances, sports and games continue to create excitement and appreciation to both local and foreign visitors.

Major problems concerns among the Lumads of Mindanao, however: education, health, poverty and social acceptance, land ownership, self-determination and armed conflict. While there are programs and services initiated and provided by the government to address these problems, much has to be done to ensure that the indigenous peoples of Mindanao and the Philippines are given equal opportunity to gain access to development while preserving the rich cultural heritage of these peoples.

## **Sports for All Program as instrument in promoting wellness and people empowerment among indigenous people.**

The strength and progress of a nation depend upon the wellness and productivity of its people. The promotion and development of a healthy, fit, and strong citizenry can be achieved by providing opportunity for individuals to participate in wholesome, sports and physical activities not only for the greater majority but including the cultural minorities.

A true Sports for All concept is an inclusive program that does not discriminate others from the benefits of participation in sports and physical activity. It should provide greater opportunity and access for participation to all, and respond to the needs and interests of the people it serves, including indigenous people. Sports for All should include the long-held physical activities common among the indigenous peoples to include their games and sports, dances and rituals.

A culturally based Sports for All program is the key in the promotion of wellness and people empowerment among indigenous people of Mindanao, advancing cultural identification. The preservation and propagation of indigenous games and sports is part of the cultural heritage of our people because it recognizes the uniqueness of the indigenous people and their contributions to society. A culturally relevant and successful sports for all program requires the active participation in leadership as well.

### **Developing a culturally-based Sports for All program for the indigenous peoples of Mindanao**

#### **Stage 1. Knowing the People and Culture**

Understanding the people and their culture is a prerequisite in determining their needs

and interests and developing programs and activities that are appropriate, acceptable, and adaptable to their culture and way of life. Developing a culturally-based Sport for All program requires an in-depth study of the beliefs and practices of the indigenous peoples. It can be facilitated through research and immersion by actual living and observation in the community.

#### **Stage 2. Partnering with the Community and its Leaders**

Community involvement and partnership with its leaders are vital components in developing trust, respect and acceptance in the introduction of new programs that are alien to their culture and practices. For a program to succeed, it has to be conceived with the community and the people as partner. It must allow for the development of leaders and empowerment of the people.

#### **Stage 3. Identification and Training of Program Leaders**

Developing leaders from among the indigenous people is one way of promoting people empowerment that provides opportunity for greater role and responsibility in shaping the kind of program that will truly fit the culture of the people. There is a need to give ownership to the program by identifying and training members of the community with leadership potentials. Teaching the indigenous people how to lead and implement programs will have longer lasting impact in the continuity of the program.

#### **Stage 4. Program Planning and Organization**

Planning and organization of the Sport for All program for indigenous peoples should take into consideration community involvement, target participants, cultural values and practices, belief systems, acceptable physical activities, traditional games and

sports, values and benefits, facilities, equipment and the environment.

### **Stage 5. Program Awareness and Promotion**

Adequate educational and awareness campaign of the value and benefits of the program will enhance support and greater participation among the people. Development strategies that are developed in cooperation with indigenous people is vital to greater participation. When individuals understand and appreciate the benefits of participation in relation to their health and life, acceptance and adherence are enhanced.

### **Stage 6. Program Implementation and Supervision**

Successful implementation and supervision of the program for maximum participation and continuity requires commitment and dedication on the part of the leaders. A well-planned and organized program enhances its success. Careful consideration of dates and time of launching and implementation of programs add excitement and participation especially when they are related to special occasions in the calendar of the cultural festivities of the community.

### **Stage 7. Program Documentation and Evaluation**

Documentation provides the basis for proper evaluation and review of programs create an opportunity for research on program effectiveness, measuring such things as attitudes, participation and perceptions. Information can be gathered to profile participants and their relevant experiences to improve future programs and activities.

**Adopt a Community Program: A Pilot Program of the College of Sports, Physical Education and Recreation Mindanao State University, Marawi City**

The University has a key role in promoting Sports For All among the Indigenous People of Mindanao. It initiated extension activities and manpower resources to develop culturally-based programs for the indigenous people of Mindanao. It also assisted in training and developing program leaders from among the indigenous people, establishing strong partnerships with communities and leaders in promoting the program.

The objectives of the program were as follows:

- Establish linkages with indigenous communities in Mindanao
- Provide programs and activities related to sports, physical education, recreation, fitness and dance.
- Promote peace, unity and understanding among people through SPEARD.
- Provide a venue for cultural exchange and awareness.
- Conduct research on traditional sports and games, dances and songs of the indigenous group
- Conduct seminar clinics in selected sports
- Provide leadership training among the youth on program planning and development

The promotion activities included the following elements:

- Cultural Awareness and Immersion
- Seminar Clinic on Modern Sports and Games
- Physical Fitness and Exercise Activities
- Leadership Training for the Youth
- Recreational Activities for children and the community
- Learning of indigenous games, dances, songs and musical instruments
- Social events

### **Conclusion**

There is a need to go beyond the conduct of physical activities and sports among the indigenous people as an attraction for pro-

motional purposes. It is time for indigenous people to exercise their rights to participate in activities that will enhance their health and quality of life. Developing and promoting a culturally-based Sports for All program that is relevant, acceptable, and adaptable to the culture and environment is a step towards recognizing and valuing the indigenous people's existence and contribution to society. Sport for All contributes significantly in the development of an empowered and healthy indigenous communities and strong nation.

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# Traditional Games and Sports: a Resource for Sport for All

*Joël Raynaud*

Congresses and seminars organized during the TAFISA World Festivals have been occasions to regularly approach the topic of the traditional games and sports. We must take time to analyze, in a scientific or ethnological manner, what we understand as traditional games and sports.

In this paper, I attempt to clarify the difficulty in comparing modern games compared to the traditional sports, describe and trace the origin some of the many forms of traditional games, giving examples from the Basque region.

## **Traditional vs. Modern games and sports**

It is difficult when we are asked by organizations such as UNESCO to carry out a logical classification of the cultural and historical activity compared to contemporary practice. Consider for example the modern term “games” may or may not refer to competitions in the modern use of the term. In the majority of games, there are no winners or losers, but in traditional sports one can very find organized competitions under elaborate rules.

An example is the Mexican game of Tlachtli. It is played on a ground considered sacred. It consists in projecting a ball with the hip and the knee through stone rings located in height in the middle of a length of ground (E. Thompson). The concepts of winning and losing teams are not present in this game, which differentiates this game from contemporary sports. Instead, the ball represents the sun and its movement the image of the cosmos. The players strike the ball in turn, the two camps contributing to maintaining movement, important in the Aztec belief (C. Duverger).

In traditional sports, events are played according to a pre-existing order and they combine asymmetrical and dissociated groups. Modern sports, by contrast, have a well-established symmetry of rules, number of players on each team, and objective rules. They also require difference of resources and talent and chance, that in turn determine winners and losers.

Thus, modern sport shares many forms with traditional games. The French “Soule”, the classical ancestor of soccer or rugby, was founded in tribal practices. These games occurred during religious festivals and took place in community spaces. In contrast, the ritual of the modern sport falls under a logic of autonomization: rites and festivals are profane, the calendars are specific, equipments are specialized and there are social distinctions between players and non-players.

So we can see that there is a differentiation between the tribal sporting game, practiced in the form of ritual, and the game detached of its community origin in what is contemporary sport.

## **Sporting rites and games in traditional societies.**

Analyses relating to traditional games and competitions underline their connection to the demonstration of supernatural forces and worship (R. Caillois; J. Cazeneuve). Roger Caillois mentions the cord games of Eskimos as being tied to mystical principles of seasons, summer or winter, or of an element of nature such as the sea or a particular geography. Another example can be found in the ball games of Maoris, where the ball-stake represents the sun, or in the Aztec game of Tlachtli, where the movement of the ball between the two camps

symbolizes the sun and victory of the day over the night (B. Jéu).

In the same way, kite games of the Pacific are related to the conquest of the sky, but in the Far East, they have a symbolic and mythical significance representing a kind of higher spirit with the potential to carry away impurities from the village (J. Cazeneuve).

These examples confirm that these games are rites perceived as such by the spectators and participants and they are held like religious ceremonies.

There are more examples: Zuni games of New Mexico have the ceremonial aims of encouraging the divinities to make the rain fall to promote the growth of corn. In games like Hokiainne, involving a throw of darts into a small ball, the winner makes prayers to the gods who will bring the rain (J. Cazeneuve). Hopi Indian races are associated with rites of rain with the rhythm of the race mimicking nature: in the beginning they are run fast to symbolize rapid crop growth, and run slower and at a longer distance to symbolize the time it takes for grain to mature fully before the days of autumn (M. Segalen, C. Frère-Michelat). In the same way, Zuni and Hopi races with balls constitute a complex ceremony. Hopi teenagers push a wood ball in front of themselves, striking it with the big toe in two competing teams, to influence the chance of rain (P. Jacquin; M. Segalen, Frère-Michelat).

Malinowski describes Melanesian tribes where the teams clash on ceremonial platforms in games symbolizing the fertility of the ground with men and women separated because of the unequal distribution of force (H. Damm). These practices are a form of worship to make nature generous by the request of the divinities but can be also related to funeral rites.

Based on the work of Fox and Algonquin



Indians games, Claude Levi-Strauss noted how festivals of the dead are accompanied by sporting competitions. The ceremonies focus on a dead relative in order to allow the sure and fast departure of the heart. This nourishes feelings of connection to the dead. The games involve being divided into two camps of the dead and living. The game leads to a pre-determined outcome: the winner is the camp of death, to give them the illusion that they are alive and in which adversaries are symbolically killed (C. Levi-Strauss).

Among Navajo girls, races are associated with rites of the puberty built around their cultural idea, “the Woman who changes”, a symbol of the endurance. The girls run three at a time for five days in an East direction, between the rising and setting of the sun. They are masked and capped each morning to mark the Woman who Changes. Each race must be longer than the preceding one and is related to the age of the girl. If the race is too short, it carries bad luck for the future (P. Jacquin).

## **Traditional rites in Modernity**

Under the effect of modernity, many rituals lose their religious overtones and the connection to the original like to community life. This does not imply a total disappearance of the traditional games formerly associated with rites. Some rites re-appear. Zunis and Hopi runners commemorated in 1980 the great insurrection of 1680 against Spanish people. They carried a cord from village to village tied in several places, used by their ancestors. Each node represented one day, so that the tribes could start the revolt simultaneously (Jacquin P., 1981).

It is possible to find in modern times a “purity” in ritual that has persisted over time to maintain its original significance. This is the case of “the thousand days walk” practiced in a Buddhist community in Japan. The ritual consists of a series of walks, organised over seven years, by Buddhist monks in the area of Kyoto. The distances covered and the suffering endured resemble modern marathons (M. Yorke). If these Buddhist monks seem similar to modern marathoners, it is because they refer to a personal ethic (J.M. Faure) and a scrupulous respect for an eleven centuries old tradition and popular support. The monk who carries out the thousand days walk receives the statue of the living Buddha, and gains the recognition of the whole nation.

In our contemporary civilization, it is interesting to see how certain rites could take part of the sport. The example of the running races is edifying. The history shows how the 1970's devoted new rituals into the federal sport order, how the legitimate sport institution exerted an influence to reframe turbulences by creating order by the re-establishment of a distinction between the races, making it possible to find balance. Between these two moments, the participants and the organizers introduced new

references and values, producing new demands and supplies to satisfy “customers” who want to be economically or symbolically recognized for their participation.

## **Rural traditions: the example of Basque sport**

Basque games and sports are founded in centuries of work in fields and farm. Strength competitions allow men to earn great personal pride and honour of their village or their name. In summer, certain Basque villages organize strength competitions, also as demonstrations for tourists, involving sawing of logs or the lifting of cubic stones (weighing up to 250 kg!) or round forms like the bales of straw. But the most spectacular activity is cord shooting which involves two opposing villages, a game which was an Olympic competition at the beginning of the modern era (1896, 1900, 1904).

### **Some examples of the Basque games are as follows:**

- Cord Shooting (soka tira): A mark is traced on the ground, on which the medium of the cord (30m) is a tied scarf. With the signal, the two teams of ten men try to make cross with the scarf the reference mark traced on the ground.
- Straw rising (lasto altsari): A cord is fixed at a pulley suspended to 8 m in height. In 2 minutes, each competitor hoist as many bales of straw of 45 kg as possible.
- Logger in the Air (aizkolari aidian): Axe in hand, the participant climbs a poplar trunk 10,50 meters high, make a notch and insert a board provided with a metal end. Without touching the trunk, the next new board must be put in, and so forth. This curious staircase leads to the ridge of the trunk, which should finally be cut.
- Stone Raising (harrijasotzaleak): This involves raise a very heavy stone on a man's shoulder. It can be spherical weigh-



hing 100 to 125kg or rectangular weighing 125kg at least. The world champion currently raises 300kg. The test proceeds into two or three halftimes. The winner is the one carrying out the greatest number of lifts, or is credited with the greatest total mass raised and posed.

· **Loggers (aizkolariak):** The challenges between loggers are very old games, with play consisting of giving blows of axe to a tree-trunk between his feet. The winner is the one who cuts trunks the fastest. It is a test of endurance and resistance lasting 30 minutes and one hour.

· **Long Saw (arpana):** This saw was introduced in the Basque Country in 19th century and measures approximately 1.9 - 2.1m. This exercise requires a great physical resistance, speed, and a good coordination between the two partners. In general, one has a trunk of beech installed on a rest in which it is necessary to quickly cut 10 discs.

· **Rising of the Anvil (unkudia edo ingude):** This exercise consists, as its name indicates, of raising an anvil of 18kg the greatest number of possible times.



· **The Milk Cans (ontzi eramatea):** The transport of the farm milk cans to the point of collection is probably the origin of this play.

Milk cans of 41kg are carried according to a rectangle path of 80 meters. The finality of the game is of going the longest distance, unconstrained from time, without posing cans on the ground.

· **Cart Game (orga joko):** This game's goal is to raise a 4,50m long cart, weighing 200 kg, and to make it swivel on the tiller (the only part of the cart to be in contact with the ground). The play stops when the player gives up or if one of the wheels of the cart touches the ground. The best players can carry out four turns.

· **Bags Carriers (zakulariak):** This game originates from work formerly carried out to discharge the carts and to mount the bags to the granary. Each team, appoints the fastest player who have to carry a corn bag of 81kg on the shoulders for 120m. This individual game can also be run as a relay, with 3 players taking turns to cover 120m.

· **Straw Bale Throw (lasto botatze):** This game involves using a fork to throw a 13kg straw bale over a bar in 3 tries. The winner is the one who throws the highest.

### **Traditional Games: The importance of preservation.**

In conclusion, the importance of the games and traditional sports that have been mentioned above have a number of common characteristics: They constitute important cultural and traditional elements to preserve and to respect, the need for equipment is minimal and adaptable, and rules are simple.

Traditional games and sports find their origin in the regional culture of the people who practice them. Traditional physical activities rest, for the greatest part, either on rites, more or less religious, or on rural cultural practice.

Ultimately, traditional games and sports return us to cultural diversity, creating footbridges between the cultures for a better mutual comprehension. It is necessary to continue to preserve and to encourage the

traditional games and sports, cultural heritage of humanity, guarantees enrichment for the human societies, memory of civilizations

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# Traditional Games - The Australian Experience

*Hon. Brian Dixon*

Australia's geography, weather and diverse cultures have ensured an important place for sport. The particular traditional Aboriginal and Torres Strait Islander societies have a rich diversity of games and pastimes.

Very little is left of traditional indigenous games – even in isolated areas where some degree of traditional lifestyle may still exist. These games and sports are only recently being documented and efforts are starting to encourage people to play and understand them. Traditional games provide the opportunity to learn about, appreciate and experience aspects of Aboriginal culture. They also provide essential training in social interaction and act as a bridge between the indigenous and other later arrivals to the continent.

Most often, traditional games are played in association with the dominant European games including Aussie Rules, football softball, basketball, cricket, swimming and athletics. Indigenous events may include spear- and boomerang-throwing. The cultural centrepiece is often a dance ceremony based upon a corroboree, followed by bush band, rock 'n' roll, country, western, and gospel concerts. The carnival atmosphere doesn't take the edge off the seriousness of the sporting competition and is increasingly accepted as recognition of the 50,000 years of Aboriginal ownership of the nation's heritage.

On the 24th May 2008, the site of the 1956 Olympic Games - the Melbourne Cricket Ground (MCG), and former home of the Melbourne Football Club hosted a dreamtime recognition of indigenous and traditional contributions. More than 50,000 Australians attended the Dreamtime event to see traditional dancers hosted by an Aboriginal leader Michael Long, didgeri-

doo players, indigenous musicians and Aboriginal sporting heroes perform. The record tickets were sold a homage to 158 indigenous players who had been members of the major teams in the nation. Participation in Australian Rules Football has been a major source of public recognition for indigenous peoples. Teams of Aboriginal youngsters also played a curtain raiser for this great event.

Participation in social and sporting activities is growing among indigenous peoples across all age groups in marked contrast with the mainstream Australian population. For example, indigenous people aged 55 and over are only slightly less likely to have been involved in an activity in the previous 3 months (81%) than those aged 45-54 years (86%). Indigenous young adults aged 15-24 years report that they have taken part, on average, in four different types of activities in the last three months. There is also very little difference in the participation rates of women and men (89% and 91% respectively).

There is increasing acceptance of the desirability of all Australians gaining access to traditional games and sports at the same time as the Australian and State governments are providing indigenous sports access to national sports.

For example, in most parts of Australia young boys (and sometimes girls) play mock combat games for enjoyment and as a practice for adult life. Toy spears or shafts are made from grasses, reeds and rushes. Held at their lighter end they are thrown either with the hand or with a toy woomera (throwing stick).

Below is a list of other traditional games:

- 1 **Kee'an:** This throwing skill game is played in North Queensland. A large sized animal bone (with twine attached to it) is thrown over a net (used to catch emus) and into a pit or hole. Considering the distance to the hole, great skill is required to correctly aim the bone and ensure that it does not touch the net.
- 2 **Tarnambai:** On Bathurst Island the children collect the seed heads of the spring rolling grass (*Spinifex hirsutus*) growing on the sandhills near the coast. They take the seed heads to the beach and toss them into the air where they are blown along by the wind. After a start, the children chase the seed heads and try to pick them up while running at full speed.

In many Aboriginal settlements in remote parts of Australia the children commonly play games with 'rollers'. These could be toy trucks made from wheel rims or large tins filled with damp mud. The rollers are pushed or pulled with handles made of wire. Sometimes groups of children with rollers have races.

#### **Other Aboriginal games include:**

- 1 **Munhanganing:** The game of Munhanganing is being played by children of the Arnhem Land in northern Australia. Children play this and other running games in the flickering lights from the firebrands of the grown-ups sitting about a camp site.
- 2 **Kalq:** This is a spear game played by some Aboriginal groups on Cape York Peninsula in North Queensland. The men use a throwing stick (woomera) to project a big killing spear (kalq) toward the next player. The spear travels around the circle of men armed only with their

woomera— which they use to deflect the spear to the next player. When the small boys play they use spears with a blunted end.

- 3 **Weme:** The Walbiri people of Central Australia play a stone bowling game. One player throws a stone, which is used as a target by the second player. Players alternate turns with each aiming at the other's stone.
- 4 **Yuri:** This is a spear game played in Ulladulla in New South Wales. Small spears are thrown at pieces of wood, which are placed into running water. On Dunk Island in Queensland boys use wood chips and pieces of bark floating on the water or throw objects at small fish.

#### **Introduction of Traditional Games in Schools**

Some of the more widely supported traditional games are now being reintroduced into Australian school programs. These games include

- 1 **Kai:** In this game from the Torres Strait a number of players stand in a circle and sing the kai wed (ball song) as they hit a ball up in the air with the palm of their hands. The game is played using the thick, oval, deep red fruit of the kai tree which is quite light when dry.
- 2 **Parnado:** This ball game is played by South Australian Aborigines in the vicinity of Adelaide (using the Kaurua language). The parndo (ball) is made with a piece of opossum skin, flattish in shape and about the size of a tennis ball. This is a kicking and hand passing game.
- 3 **Gorri:** Bowl-ball or disc games are played by Aboriginal boys and men in all parts of Australia. For example, in the disc-rolling game common throughout

Western Australia a piece of rounded bark (disc) is rolled by one of the players for the other boys to aim at. The boy who sets the disc rolling is about 15 meters away from the throwers and calls out “gool-gool” (going-going) as they start the disc rolling. The boy or young man who succeeds in piercing the disc takes the place of the roller. Accuracy of eye and speed in casting the spear is easily learned from this disc game.

4 Koolche: This ball throwing and hitting game is played by Aboriginal people in the Lake Eyre district of South Australia. The balls (called koolchees.) are as round as possible and usually about 8–10cm in diameter. Gypsum, sandstone, mud, or almost any material that is easy to work is used to make the balls. To play the game, players are in two teams and lined up on each side of a dry claypan. Each team then rolls the balls along the ground to the other side with the aim being to break up an opponent’s ball by hitting it while it is moving. Balls cannoned out of play are left until the stock of balls is nearly used up. These are often retrieved by the small boys and put into play again. The game is played for hours usually until the balls left are too few to cause any excitement.

5 Kolap: This throwing game was observed being played on Mer Island in the Torres Strait in the late last century. The game is named after the beans of the Kolap tree which were used as throwing objects.

6 Buroinjin: This is a ball game of the Kabi Kabi people of southern Queensland is played with a ball made of kangaroo skin which was called a buroinjin. Spectators mark their applause by calling out “Ei, ei”.

7 Woggabaliri: Children from the Bogan and Lachlan rivers area of New South Wales play a kind of football with a ball made of possum fur. The fur is spun by the women and made into a ball about 5cm in diameter. It requires great agility and suppleness of limbs to play this game with any degree of skill.

8 Wana: The young noongar (or nyungar) girls in the southwest of Western Australia have many games they since after a certain age they are not permitted to play with the boys of the camp. In one of their games a short piece of stick is placed on the ground to represent a nhoba (baby). Each girl has to defend her child from the wanas (digging sticks) of the other girls — all of whom pretended to try and kill the nhoba (baby). Wanas are thrown from all sides at the young ‘mother’ who tried to fend off the ‘attack’ with her own stick. The mother holds her wana between her thumb and forefinger, putting it over her head, behind her back, against her side, in whatever direction the missiles come, thus learning to defend her young ones. In real adult fights women sometimes stand beside their husbands and ward off the kidjas (spears) of their enemies.

9 Keentan: This is a keep-away game of catch ball from the north-west central districts of Queensland played by both genders. Because the action of the players jumping up to catch the ball resemble the movements of a kangaroo the Kalkadoon people sometimes describe this game as the ‘kangaroo-play’. The ball itself is made of a piece of opossum, wallaby or kangaroo hide tied up with twine.

10 Wulijini: This hand hitting or handball game is played with a zamia (Cycas media) seed by the people of Bathurst Island in northern Australia. In the Meda

district of north-western Australia players use flat pieces of wood.

- 11 **Kokan:** Various versions of hockey type games are played in many areas of the Torres Strait and Papua and New Guinea. A hockey game called kokan is played in Mabuiag using a kokan (ball) between 6 and 8 cm in diameter. The game is played on a long stretch of the sandy beach. The kokan is struck with a rough bat or club, baiwain or dabi, which is usually cut from a piece of bamboo, between 60 and 85 cm in length, on which a grip is cut. On Mabuiag Island the game is played by both genders.

### **The Indigenous Perspective**

The support of the Australian Government and teachers who are prepared to build bridges via traditional games and sport is a vital step in redressing the years of national neglect and active assimilation policies that have only recently been rejected by the incoming Federal Government. One of the first acts of the new Prime Minister Kevin Rudd was to issue an apology to the Aborigines and Torres Strait Islanders for generations of decisions that failed to recognise traditional land owners as a source of cultural heritage.

As Colin Tatz has pointed out, a major issue in Aboriginal sport is why so many communities have given birth to separate, all-black teams. Aborigines still play sport in a white

world: white games, venues, rules, directors, officials, and selectors. Always players or performers, they are rarely accepted as partners in the sports enterprise. There are still many all-black teams of young sports people and isolated talented players in a range of dominant national sports but there is no equivalent market or recognition of traditional games and sports.

The achievements in mainstream sport are extraordinary. The titles, championships, the medals are a matter of record - at the state, national, and international level. There is no need to inflate stories or embroider the successes, but there is a need to insist that the recognition of traditional games and sports is very much demand for the future and a regrettable historical pattern of neglect.

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# Billiard, Traditional Game transformed today into a Cultural Heritage

*Oscar Luiz Azuero*

Billiard is an original traditional game developed more than 3000 years ago as a floor game similar to croquet, adopted in medieval Europe, and, as a consequence of the Inquisition, became a secret table game. Today, billiard has all the harmony of a traditional game spanning ethnic regions and cultures and requiring high mental and physical skill. Billiard is an example of evolution through time of an ancestral traditional game that become a universal discipline.

The exact origin of billiard is unclear. Researchers have tried without success to decode the enigma, but without doubt, today billiard is a game widely spread with antique origins. The game in its various forms has been practiced by kings, emperors, pontiffs, nobles and common people, presidents, aristocrats, musicians, mental patients, ladies, gentleman and all kind of characters and members of every profession, race and creed and age.

## The origin of Billiard

An antique discovery forced people to think of games and sport's role in antique cultures. In the excavation of a child sepulcher in Egypt dated from 3300 B.C. a complete set of skittles was discovered, similar to the English game of 9 skittles, played with a disc or a ball. The system was as interesting in its beauty as in its meaning. Each piece- 9 skittles, 4 balls and 3 bars form an arch, polished in marble or in a fine stone were the product of the work of an expert sculptor.

In a passage of The Odyssey, approximately 3000 years ago, Homer gives us hints about other antecedent. He mentions 5 happy players practicing the game of "Birilli" that can be considered the ancestor of billiard. It was similar: in a vessel carved by artists from Athens young people hold in their hands long and curved sticks and showing a ball.



Logically Billiard had its origin in the games of lawn. The ruins discovered and the hieroglyphics found offer some possible answers: The games of “palo y bola” a lawn game, were represented in graves that were built 3000 years ago, showing billard-types of instruments in the drawings used in the game.

Were these images representing a practice of a “sport”? Many authors argue that it is not clear that it was a sport, and have argued that the activities named could be religious or social. What is clear is how ancient Greeks and Egyptians used as tool—sticks, balls and other curious devices—in the practice of some integrated activities. Those tools are similar to those used by nobles in field games from the XVI century.

There are some people that affirm that in the IV century, Anarcasis, an ancient philosopher from Escitia, in the Asian Region, famous for his maxim and narrative, provides a description of the game as a result of the story of the details of one of his journals to ancient Greece, where, according to his tale, people used to practice “carambola” over the floor.

In the American book “Modern Billiards” published in 1884, H.W. Collender tells that Catkire Ore (Conn Cetchathach) King of Ireland, was renowned for leaving as a legacy a game of 55 balls made of bronze and wood, with arch and mallets made of the same materials in the IIth century.

Some historians affirm that Billiard was a diversion for Greeks and Romans. An example of this is Horacio (65 – 8 a.c) a Latin poet born in Venosa, who in his moment dedicated an ode to the game.

Nerón (38-68 B.C) was amused with a game so similar to billiard.

Edwin Kentfield, in his book “Kenfield at the billard” (1839), assures that the game must, at least, be as old as the Accio’s war in Greece, famous for the failure of Marco Antonio’s emperor in front of Octavio, 31 years B.C. Indeed, Cleopatra (69-30 B.C) was a great fan to what was a primitive game which practiced on the floor. The sticks were used similar to those used today to play golf.

The game as is known today is derived from its predecessor practiced on the floor like





the Arpasto from Greeks, the “Calcio” or Calcio from Italy, the “Chueca” from Spain, the “Mallo” from Spain and France, the “Bandy” from English and Scandinavians, and is similar to categories of other games, as croquet, bowling or tricks. The English cultivated a similar game to the croquet which originated the old French game “Cilie-Maille” or the “Biliamaglio” in Italy. The game was played with club or wooden “cayados”, wooden balls with 10cm diameter and arches over the floor, inside a surface delimited by hemp walls.

All this takes us to the conclusion that there are undeniable links from early history in the evolution of the game. Billiard’s modern roots are in Europe. The book “Compleat Gangster” of Charles Cotton, published in 1674, says that billiard is a ‘more gentile, clean and clever game,’ practiced first in Italy. However, in other page of the same text he also mentions Spain as the place of Billiard’s birth. Other authors claim billiard is derived from table games played with balls in China, Persia, Italy or Spain; however, the more accepted conjecture is that it was originated in France as a version of a table game practiced inside imitating a lawn game similar to croquet.

France adopted and transformed the game, making it a part of French culture, making it playable indoors over tables. Thus, it became renowned through western Europe.

## Modernity

Today, Billiard in its modern conception is played not only recreationally but in local, zonal, international, and worldwide cham-

pionships. Finally, in the 105th meeting of the International Olympic Committee (IOC) in Atlanta, it was raised to the new category of an ‘Olympic Game.’

Today the IOC recognizes the sport of Billiard and its standard rules for tournaments. These rules are applied to winners of gold and silver medals. However, the transformation of billiard into an Olympic game seems unlikely in the near future since there is not an organization that leads the discipline in the field with the enough strength. The twenty-first century is accompanied by a huge spread of technical knowledge and new methods for learning the game (with audiovisuals, multimedia and simulators), greater support, and media coverage. All these factors will promote the acceptance, respect and the worldwide recognition of the game that it deserves.

The passion for billiard has spread; the game has achieved its maturity. It reaches every intellectual level and fascinates many people. It is a demanding table game that during the last 600 years has evolved like no other, contributing to today’s sport activities.



**Oscar Azuero** is a lawyer, journalist and ex-director of Colddeports and serves as vice president of the TAFISA. He is the former secretary of the University of Bogota and is current President of the Corporation for the Development of Sport for All in Columbia.

# ETSGA, a Network for Traditional Games and Sports An Alternative Way, besides the Sports

*Guy Jaouen*

In 2001 about 100 delegates representing federations of traditional games and academic researchers decided to create ETSGA, a tool in the service of traditional games. The birth was the outcome of a process that saw the appearance of a new civil society movement in the 1970's, born within the sporting environment itself, claiming a non-central place for sporting performance. Central to its ethos was a desire for a more educational sporting culture, which puts forward the notion of human encounters with more conviviality and harmony with local cultures. In this, traditional games found commonality with the sport for all movement, in part through physical education teaching. In retrospect, one could say that traditional games progressed in parallel with the improvement of democracy in various countries.

At the international level, several meetings took place, showing development of a new world awareness and self-identity. It was principally UNESCO which expressed this change of approach at the world level. In 1983 it presented its major program for education at 3 levels: Sport, Sport for All, and Traditional Games and Dance. In October 1986 UNESCO recommended "the protection and development of games, dances and traditional sports in the setting of physical education and sport, as means to preserve the cultural heritage." The traditional games collection project began in the mid-1990s, and at a 1999 meeting in Punta Del Este, Uruguay.

Delegates and ministries of several dozens of countries signed a proclamation asking that every state organise the "promotion and the preservation of traditional games." A year later, the 2000 World Festival of

Traditional Sports was celebrated under the auspices of TAFISA.

## **Meeting of the European Networks**

In 1985, an original experiment, the creation of the FILC (International Federation of Celtic Wrestling) influenced the way the future European traditional games networks would develop. The FILC accepted the challenge to make federations in charge of different wrestling styles work together for objectives decided in common. It had the goal to develop the practice of different traditional wrestling styles while giving them an international audience. This goal was without standardisation of the practice of the styles. It rejected the use of only one language and instead encouraged all languages, giving equality of expression and a more democratic spirit. The experiment showed that it was not necessary to copy the sport organization system as the elementary structure to renovate and to redevelop so-called minority sports. The FILC now has 12 regional or national affiliated federations and each year organises international events. In addition, in central Africa ministers of CEDEAO adopted identical resolutions to preserve their play culture in 1986.

Several European scientific meetings in the 1980's, organised in part by IIAC, and by CEMEA, led to the organisation in 1990 of an important gathering in Brittany, sponsored by the Council of Europe. It was a European festival of 65 traditional games and sports with a thousand participants including an international camp of traditional wrestling and a week-long European seminar. The seminar's objective was to make a global analysis of traditional games

and sports situation in Europe, and assess what these practices could offer in terms of education, participation, tourism, and sporting activity in the context of the local culture. This meeting enlisted about forty participating organisations to write a motion, translated into eight languages, to the European Parliament. It was succeeded in 1994 by a recommendation inviting the European Commission to establish a specific program for the promotion of regional and traditional sports. This unique gathering inspired the founding of many similar traditional games festivals in Belgium, France, Italy, and in numerous autonomous Spanish regions. This constructed a network to reinforce and support the the base, to nourish the debate of ideas and to put forward experiments.

### **Education, Culture and Traditional Games**

One of the most conclusive results of this meeting was the demonstration, by the research of experts in physical education, that traditional games often offered more possibilities in terms of motor education than the modern sports. Indeed, traditional games offer fields with more varied possibilities, in particular with the socio-motor games of co-operation. This breached the picture of inferiority usually assigned to them.

But traditional games have other assets to offer: cultural diversity at the level of teaching at school, with the enhancement of inter generationality in a world where the age groups are more and more separated. Traditional games offer a better socialisation because they make no reference to stars of sport. In traditional games the result is indeed more measured: the victory is less important, therefore the defeat is less important.

These conclusions, added to the different intergovernmental recommendations, influenced the decision makers. Ministerial circulars appeared, catalyzing a change of atti-

tude in regional tradition games for educational use. This had several results. For example, Spain created chairs for professors in traditional games in the sport universities. In the French region of Brittany, the creation of an educational materials in the schools, enabling dozens of thousands of youngsters to be influenced by sporting professionals, as well as by the regular organisation of big school gatherings are based on traditional games. At this stage we saw, in fact, the normalisation of projects using traditional games, demonstrating that they could be adapted and incorporated in the school educational process. These in turn lead to the creation of formation organisations and saw numerous associations creating professional activity for the teaching of the games, which was complementary to the federations and researchers networks.

By the end of the 1990s, the traditional games network was a complex mixture of culture and new education, at the forefront of the challenge to create a structure at the European level. ETSGA was created in 2001, at the occasion of a traditional games gathering of 36 delegations from 14 European regions. The founding members had the wisdom to take into account all existing active networks: the academic, teaching professionals, museums, federations and confederations, while creating three colleges to give a legitimacy to the three networks. It is this accumulation of competencies, of expertise, of diverse points of view, of experience and energy that comprises the strength and the originality of ETSGA.

### **A Natural Intercultural Dialogue**

During the steps taken for the recognition of traditional games, it was suggested to us that the games were carriers of the past, of regionalism, or even of localism. To be recognised, the administrations asked that

the traditional games disown their regional roots and adopt the fashion of modern sport function, standardised with vertical decision making. However, this could not function because traditional games are not solely a sporting activity, but are closely bound with culture, traditional music, gastronomy and the language of each region. Their way to function is therefore different according to context, but with a strong symbolic implication at the base.

Traditional games, at the local or regional level, with or without competition, involves a sort of philosophy, a way of co-existence, a way to put the "Us" forward instead of the "Me". They allow the individual to be an actor in one's own environment, and not merely a spectator at the margin of another culture. This difference doesn't mean a withdrawal. On the contrary, it renews enthusiasm and thirst of exchange in participants at every gathering. Players are all ages. We instituted a regulation that every culture and language are equal, which creates a societal structure where tolerance is the rule. This forges in every instant the search for the discovery of the pleasure of other cultures of games, of the encounter, the dialogue and compromise.

Traditional games, involve a concept of inter regional or national exchanges, but not of globalisation or standardisation. When we meet players of other regions, we play their games, they play ours, we discover their culture and they discover ours. The goal is not to impose a culture through a game or a sport, but to exchange, to construct social links, which doesn't avoid having sporting results

that keep a symbolic value. National anthems are forgotten to show that we are first of all a part of humanity, while creating values at the same time universal and local.

The motto of ETSGA could be: "traditional game is entertainment, socialisation and education " It is a school to "live together" and not the domination of the other creating bridges between cultures respect of diversity. Traditional games are education tools which transmit to the youth the values of our societies, tools of preservation of our heritage and of local traditions, learning tools for inter-cultural thought. They are tools with a future.

### **A Future to Build**

Traditional games have a social structure that permits placing the human being, and not the sporting performance and its stakes, in the center of the societal system of sport. If we wish that these societal structures be valorised, for their recognition four main orientations must be developed:

- Scientific research, that is sociological, historic, technique, physiological.
- The formation of socio-cultural teachers, specialised sporting teachers, general education teachers and of course technicians to manufacture the materials required.
- Teaching in the schools and in all domains of education, the development of socio-cultural activities in the adult environment, or tourism.
- The construction of facilities, for the practice of traditional games, as for all other sporting facilities.

**Guy Jaouen** , born in 1954 in Brittany, France, is an expert in traditional wrestling. He has published several books on traditional sports. He is the founding secretary of the FILC in 1985, the founding president of the Breton Confederation of traditional games in 1994, and the founding president of ETSGA in 2001.



# Traditional Sport and Sport for All: A Bond of Unity and Recreation. The African (Nigeria) Perspective

*Comfort Nwankwo*

The bond between Traditional Games and Sport For All dates back to the primitive age in most parts of Africa. It is premised on a tripod of fostering unity, promoting education and positive moral values, and providing an avenue for recreation and sociability among people living in unit settlements in the society.

Traditional Games and Sport For All, therefore, symbolizes a typical way people of African descent have socialized and recreated from ages past.

## Welcome to Africa

Rising from the restless oceans of earth are the six continents of the World. Africa, the land flowing with untapped human and natural resources occupies a prominent posi-



tion, separating the Indian and Atlantic oceans and spreading its land masses into both the northern and southern hemisphere.

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

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

## Nigeria

In Nigeria, the fusion of traditional games with everyday recreation passion was propelled by common factors such as family ties, shared communal affection by subject within neighboring communities. Traditional games were important to entrench positive moral values on subjects within a community or settlement before the advent of modern education. There were also a tool for fostering friendship, unity, healthy living, and to preserving existing traditional norms and values among people of same historical backgrounds. Typically, Sport For All ideals were adopted as a vehicle for advancing the knowledge of indigenous



recreation activities in all strata of people within and beyond rural communities, especially in Nigeria.

### **Traditional Games as a Bond of Unity**

Unity in any society is paramount, and one of the main ways of sustained unity within and amongst the different people in Nigeria has been the unrestricted access of traditional games for people of all ages to actively take part in communal festivals and to celebrate social cultural. Various traditional games, sport and dance activities featured during such festivals are usually tied to the different age and gender of participants. This process in essence, helps foster unity and friendship through the building of interpersonal social relationships and networks.

### **Traditional Games for healthy Living**

Health, it is often said, is wealth, and indigenous recreation sports activities helps provide the needed remedy for health related ailments often occasioned by stress and boredom from the cumulative effect of ful-

filling difficult life challenges either at work or home, and lack of access to adequate recreational facilities.

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

### **Traditional Games as an Educational Tool**

Traditional Games, Sports and Dance activities are have a checkered history in Nigeria. Before the advent of modern education, family and community members adopted the use of indigenous cultural norms to impart good moral values to people, both old and young. In a typical communal scene in most parts of Nigeria, children often gathered at sunset in village squares, where the elderly told them interesting tales by the setting of the moon by night. It was often said to be God's design to have people of all ages to gather in and informal and carnival atmosphere to unwind and interact. Experiences like this

formed the bedrock of character molding in youth for future life challenges as men and women. Others games included moonlight plays by women, local wrestling bouts by boys and men and various recreation plays for women, all of which were colorful and attractive to all participants.

### **Traditional Games – a Potent Recreational Vehicle**

Sport For All Movement's exposes, showcases and promotes traditional sporting activities as a form of recreation among people of various backgrounds in Nigeria. Culture in Nigeria is very sacred, and an average person feels a complete sense of belonging to a cultural activity peculiar to his ethnic group when projected to lime-light during festivities and events



### **Summary**

Traditional games, sports and dance activities are vehicles for mobilizing mass participation by people of all ages which guarantees access to healthy living. Traditional games in Nigeria are truly Sport For All, and are practiced in most parts of Africa.

Traditional games, sports and dance in Sport For all are capable of enriching the humankind as well as advancing global goals, for promoting peace, friendship, unity equity, active living — for everyone. Traditional sport for all does not require facilities and equipment. Also Sport For All is inclusive, i.e. it include all age groups, sexes, and all persons with physical challenges. Thus, traditional sports activities are a potent vehicle required for fostering unity, health education and recreation in All and For All.

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# The Encyclopedia of Intangible Cultural Heritage as a Method to Safeguard Traditional Sports and Games as An Intangible Cultural Heritage of Humankind.

*Jorge Gustavo Caicedo*

Since its foundation in November 1945, UNESCO's goal is to contribute to peace by promoting international collaboration through education, science, and culture in order to further universal respect for justice, the rule of law, and the human rights.

1959 began an international donation campaign to save the monuments of Nubia in Egypt; these relics of ancient human civilization were under threat from rising waters of the Nile due to the construction of the Aswan High Dam. Between 1964 and 1968, the entire site was cut in large blocks and relocated 65 meters higher and 200 meters back from the river. It was an outstanding archaeological engineering feat of our time that led to other safeguarding campaigns such as saving Venice and its lagoon in Italy, in addition to leading to a UNESCO-initiated draft Convention to protect the common cultural heritage of humanity.

On 16 November 1972, a single text was agreed on by all parties, and the Convention Concerning the Protection of the World Cultural and Natural Heritage was adopted by the General Conference of UNESCO. Nevertheless there were knowledge and practices related to nature and universe, languages and oral expressions, ritual and community celebrations, practices as traditional sports and games or traditional performing arts such as dance and music, handicrafts, symbolic spaces and unique abilities and techniques that for centuries have been evolving. These heritages have been transmitted from one generation to another and defines the singularity of each culture and weren't protected by the



Convention text. Therefore an international movement emerged in the 90s, as a counterpart to the World Heritage that focuses mainly on tangible aspects of culture. This gave birth to the notion of Intangible Cultural Heritage. In 2001, UNESCO made a survey among international experts from States and NGOs, in Turin, Italy, to try to agree on a definition. This set the bases to the adoption by the General Conference of UNESCO's Convention for the safeguarding of the Intangible Cultural Heritage in 2003.

*“According to the Convention for the Safeguarding of the Intangible Cultural Heritage, the intangible cultural heritage (ICH) – or living heritage – is the main-spring of our cultural diversity and its maintenance a guarantee for continuing creativity.*

*The Convention states that the ICH is manifested, among others, in the following domains*

- *Oral traditions and expressions including language as a vehicle of the intangible cultural heritage;*
- *Performing arts (such as traditional music, dance and theatre);*
- *Social practices, rituals and festive events, this point considers the*



### *Traditional Sports and Games (TSG)*

- Knowledge and practices concerning nature and the universe;
- Traditional craftsmanship. The definition also indicates that the ICH to be safeguarded by this Convention:
- Is transmitted from generation to generation;
- Is constantly recreated by communities and groups, in response to their environment, their interaction with nature, and their history;
- Provides communities and groups with a sense of identity and continuity;
- Promotes respect for cultural diversity and human creativity;
- Is compatible with international human rights instruments;
- complies with the requirements of mutual respect among communities, and of sustainable development.

*The depository of this heritage is the human mind, the human body being the main instrument for its enactment, or – literally – embodiment. The knowledge and skills are often shared within a community, and manifestations of Intangible Cultural Heritage often are performed collectively. This is the case with Traditional Sports and Games, and as many elements of the ICH are endangered, due to effects of globalization, standardize policies, and lack of means, appreciation and understanding which – taken together – may lead to the erosion of functions and values of such elements and to lack of interest among the younger generations.”*  
<http://www.unesco.org/culture/ich/index.php?pg=00002>

*“In order to reverse this, UNESCO’s pointed a series of action plans that includes one or more of the following measures:*

- Research and documentation,
- Enhancing the transmission of knowledge and know-how to younger generations,
- Awareness-raising at the local and national level through information cam-

*paigns, festivals, workshops and conferences,*

- Identification and inventorying,
- The creation of specialized curricula in schools and universities,
- The adoption of legal protective measures.

*As a general rule, these safeguarding measures were established in consultation with the communities concerned.”*

<http://www.unesco.org/culture/ich/index.php?pg=00106>

TAFISA has made considerable effort in order to safeguard Traditional Sports and Games (TSG), in the TAFISA - Busan TREX Games Festival. A document shall be released at the Festival pointing a number of actions concerning this matter. In addition, we have developed an integral strategy that we wish to share with all TAFISA members as result of the presentation with the TAFISA Board of Directors in their latest meeting in Bordeaux, France.

The Intangible Cultural Heritage Encyclopedia, a free web 2.0 portal that will help to create an inventory of Traditional Sports and Games throughout the world, not only the modalities but the players, researchers and organizations related to them. (see [http://en.wikipedia.org/wiki/Intangible\\_Cultural\\_Heritage](http://en.wikipedia.org/wiki/Intangible_Cultural_Heritage))

The portal considers the general information of each modality, the implements necessary for its practice and also considering field measures, ground type, time of the year when it is played and other important matters related to its practice.

To make the human inventory we’ll create a web community within EPCI for all of those whose knowledge and abilities are consider fundamental part of Traditional Sports and Games.

It is an efficient tool to contact them and has three goals:

1. For clearing inquiries.
2. To promote their services or products.



### 3. Creating new webs of specialist as a way to share and improve their knowledge.

Since education and promotion are core issues to the safeguarding of TSG, we developed a line of work in this matter consisting in creating a worldwide web of young people trained as “Heritage Keepers,” that will provide the necessary skills and knowledge to identify, register and promote within the community the TSG, with the help of the Encyclopedia.

The improvement and advancement of TSG relays in promotion through education, creating publications, didactic material, workshops and other activities for facilitating a non-formal education strategy. Once we have enough experience and we can synthesized in a curricular content, we can promote its incorporation into formal education.

Our experience in Mexico’s education has been proven success, in 2003 we incorporated 3 traditional games into the official curricula of junior school through out the whole country. And in 2008 we incorporated 17 traditional games for K12 elementary schools trough out the whole country

The proposal of collaboration with TAFISA considers the following strategies:

- Promote EPCI with all its members to consult and upload new information of TSG, in their native language and available translation in English
- Develop a worldwide inventory of Traditional Sports and Games (TSG)
- EPCI will represent the TSG before UNESCO’s Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage, with TAFISA support.
- Identify players, artisans, specialists, researchers and promoters related to the TSG an create a personal page for each of them in EPCI
- Identify the TSG in danger of disappearing and take action for its safeguarding
- Improve the TSG movement around the world
- Training new “Heritage Keepers“ from organizations affiliated to TAFISA, to promote TSG in elementary schools with formal and non formal strategies
- Promote regional leagues of TSG and similar measures to assure its visibility and therefore its awareness
- Since we are a non-profit organization we supported by the donations from our users, we encourage TAFISA and its members to collaborate in the fundraising to sustain EPCI operation and increase its bound aries.

The Encyclopedia of Intangible Cultural Heritage will be launched in the TAFISA - Busan TREX Games Festival in September of 2008. See you there!!!

If you wish to research for more information concerning the Intangible Cultural Heritage, refer to UNESCO’s web page <http://www.unesco.org/culture/ich/index.php?pg=home>

**Jorge Gustavo Caicedo** is head of the Encyclopedia of Intangible Cultural Heritage, an NGO accredited advisor to UNESCO, researcher and promoter of Traditional Sports and Games throughout Mexico’s indigenous communities. He is a consultant to the Ministry of Education in traditional sports and games. In addition he is a writer and editor of traditional knowledge didactical books for children



# Cooperation and Opposition in Sports and in Traditional Games

*Pierre Parlebas*

The claim is often made that sports and traditional games develop greater understanding between individuals and between nations, and even foster world peace. This objective can only surprise, since combat is the very nature of sport. Is it realistic to see solidarity as the purpose of such confrontational activities?

## **Sport and Cooperation**

To avoid any risk of confusion, we will define the terms to be used. We will apply “sport” to all those motor-situations governed by a system of rules, competitive in nature and which have been institutionalised. Sport is based on the existence of four necessary and sufficient criteria: a motor-situation; a system of rules; competition; an institutional nature. We can thus identify new sport as other games or “traditional games”.

Sport comprises strongly institutionalised physical games: that is to say, those which have been selected by social authorities, the emblematical case being the Olympic Games. They are defined as a competition governed by rules, culminating in the designation of victors and vanquished. What then are the properties that foster the purpose of general solidarity so often attributed to them?

## **An omnipresent cooperation?**

Participants in individual sports (gymnastics, athletics, swimming, etc.) are seen as members of a team (of a club, or of a nation); the points they score or the medals they win individually are often added together to give the overall result of their team. In team-games (football, basket-ball, hock-

ey, etc.), the game exists only through cooperation based on well worked out collective tactics: passes, protection, support, and pressure. In a football match or a game of rugby, for example, it is entirely the acts of mutual support and passes between partners that structure the game. This solidarity is at the origin of a strong group spirit, and even more, of a very strong feeling of group identity and of belonging.

Particular attention is paid to equality of opportunity for the competitors, their equivalent rights, their similar space and equipment, possibly the establishment of categories based on age or weight... This initial even-handedness, constantly sought after, makes for fairness and the good atmosphere of the encounter.

Are these examples convincing?

## **The opposition triumphant!**

In many sports, only a loose idea of “team” exists: a team of gymnasts or athletes, for example, only takes on substance through the juxtaposition or the sum of its results, and not through any corporal interaction with strong relational implications. In the majority of psychomotor sports in which the participant acts individually, with no physical contact, the notion of cooperation is largely devoid of meaning.

In the case of team-sports, socio-motor sports, that is to say, the ones that provoke considerable motor reactions (rugby, football, basket-ball, and so forth), cooperative interactions are of great importance, but, when all is said and done, these depend entirely on oppositional interactions.

In football, a pass is said to be “decisive”, precisely because it allows an attacking and victorious kick into the enemy goal. Here cooperation is a side effect of opposition. The result of a match, football or basketball, is the final score, which does not take into account any acts of solidarity: only victorious attacking movements count. In fact, what counts, is what can be counted: and what counts is not cooperation, but the opposing team.

Equality of opportunity is, in reality, the property that will give its full value to the superiority of the winner. Nothing is assured beforehand; equality at the start gives full weight to the final victory. Equality of opportunity is thus in the service of unequal results.

The insistence with which the role of cooperation in sport is stressed seems unwarranted. Sometimes intense and prolonged (team-sports, relays...), sometimes entirely absent (athletics, gymnastics...). Cooperation is always subject to the primacy of the opposition, as can be seen from league-tables and goal-averages, which record only successful attacks (goals, tries, scores). In other words, the final aim of a sporting event is the division into two groups: the winners and the losers, those who mount the podium with their medals around their necks, and the others who stay down below. The outcome of a sporting event is a split. We must admit that this way of seeing brotherhood among players is debateable.

Is taking part in physical activities fated to bring confrontational behaviour and the will to dominate to the forefront? We might wish that feelings of solidarity could emerge and develop objectively and undeniably. From this point of view, do traditional games present situations where mutual help and cooperation are fostered?

## **Cooperation and Traditional Games**

Let us take a quick look at the major groups of physical activity that make up traditional games (that is to say, non-sports).

### **Games involving active solidarity.**

Many activities not governed by a system of rules in common, do present situations of motor-adventure where cooperation often plays a key role: hiking, climbing, speleology, canoeing, treetop sports, sailing, and canyoning. These self-organised activities, with no formal system of rules, which we call “near-sports”, impose facing up to considerable difficulties but have no competitive nature. They put active mutual assistance and safety and the partners’ survival at the heart of the commitment of every participant. These sports are purely cooperative; their normal expression is a hymn to comradeship and active solidarity (these activities, informal at the start, have been taken over by the sports-establishment which has transformed them by imposing its own restrictions: rules, standardisation, competition, hierarchy).

Certain traditional games highly popular among children and teen-agers have no competitive element whatsoever: these are rounds and rhyme-games based on ritualised interactions between participants, often very sophisticated. Without any element of conflict, these activities are founded on collective complicity and solidarity, expressed through a scenario whose outline is predetermined by the internal plot expressed in the song. Blending words and acts; these games enhance the pleasure of shared participation and foster the appearance of group cohesiveness.

## Competition to exclude and competition to include.

Among traditional games, some show the same pattern of total opposition as that seen in sport: for example, cops and robbers, *le Drapeau*,<sup>(1)</sup> bowls, quoits or skittle. But even here, in certain cases, acts of cooperation contribute to the final score: *la Passe à dix*, *le Ballon-capitaine*, *les Barres*, *la Balle au prisonnier*. However, and in far more spectacular fashion, it is through the very modes of opposition that traditional games display unexpected configurations.

All sports competitions end with the ostentatious identification of the winner and in consequence, of the loser. This exaltation of victory is a poor approach to respect and friendship towards others. The losers are cast into outer darkness. Only the winners remain in the competition and reach the podium: sports competitions are **exclusive**.

In a very different way, in many traditional games, competition displays features far more favourable to the creation of welcoming and flexible social relations. Defeat is only temporary, and can be immediately redeemed by success. The drama is taken out of failure, as it does not count towards the final score and is swiftly replaced by success, causing its immediate disappearance. This is the case in the game of *Quatre coins* in which a player, after losing his corner, can win another following the next move. In the same way, in *la Balle assise*, a player who is hit has to lie motionless on the ground; but can quickly gain possession of the ball and become a free player once more, before being hit again, and yet again, freed. A game is a succession of surprises during which the player experiences intense confrontations, but where the competition swings from failure to success and back again. This is a sharing competition. In the end, no one loses. Each player takes his fair share. This is a win-win game.

Other ways of acting avoid stigmatising the losers: in the games of *Epervier*, *Balle au chasseur* or *Esquive-ballon au loup* for example, the player who has been ticked is not excluded: he changes sides and becomes a partner with his predators; in this way, although apparently beaten, he joins the winners. At the end of the game, everyone wins: the hunter who has captured all the hunted, those who were hunted and then became hunters, and the last of the hunted, able to spring all the traps! This type of sharing-competition, which gives a taste of victory to all the participants, is able to favour the development of mutual aid and solidarity.

## Paradoxical games

A case where the limit is attained is supplied by paradoxical games, which leave to each player the unusual liberty of choosing for himself, and in the midst of the action, who he wants as partners and who he identifies as enemies. Thus, in *la Balle assise*, the player in possession of the ball may pass the ball to one and the same player either by bouncing it (a friendly pass) or by throwing it directly at him (an unfriendly pass). The choice is open to each one to decide the nature of his motor-communication; he is free to transform it and is himself vulnerable to the choices made by others, as in *la Galine*, for example. In this ambivalent framework, a real paradox emerges when a player stops an opponent who, in reality, is the one protecting him (as seen in the *Jeu des Trois Camps*).

Infused by a disconcerting relational ambivalence, these paradoxical games illustrate once again a competition based on sharing, where the player decides for himself where the most attractive alliances lie, all the while running the risk of unforeseen interactions through the preferences of others.

## A founding social Contract

We cannot avoid the observation: globally, traditional games present practices that are far more favourable towards cooperation and agreement than do sports. Nevertheless, traditional games and sports alike have a crucial property: all are based on the players' acceptance of the rules that will govern their behaviour. This unanimous agreement with a system of rules corresponds to a real «social contract» to which all participants give voluntary allegiance, implicitly or explicitly. This acceptance of general law is at the very roots of society, and has a key-role to play in the process of socialisation. All sports (traditional games and sports), however rough, are based on this initial pact, confirming their prior alliance.

This point of agreement is of great importance; however, it is still true that, while sports stress the often violent assertion of domination, by generating anew cooperative behaviour throughout the action, traditional games- more than sports- bring situations that favour the development of solidarity and of widespread agreement.

This point of agreement is of great importance; however, it is still true that, while sports stresses the often violent assertion of domination, it also generates a new cooperative behaviour throughout the action, traditional games.

**Pierre Parlebas** After finishing the L'Ecole Normale Supérieure d'Education Physique (ENSEP) in Paris he worked as a teacher at the same institute (1965 – 1987). He obtained his doctorate in the arts (1984) and then became a professor for sociology at the Sorbonne, Paris (1987). His following academic career included various high standing functions in national science. He was awarded honorary doctor at the University of Lerida, Spain (2002). He is president of the L'Association Nationale des Centres d'Entrainement ux Methodes d'Education Active (CEMA) since 2003 and has published various books and articles in sports sciences.



# 4th Busan TAFISA World Sport for All Games 2008

Ju-Ho Chang

The 4th Busan TAFISA World Sport for All Games 2008 has been celebrated with full support of IOC, UNESCO and ICSSPE in Busan, Korea.

In the year 1992, in Bonn, TAFISA launched the 1st World Festival of Traditional Sports and offered a unique opportunity for the global citizens to be aware of the traditional games and sports from various cultures of the world.

Participation from delegations of all continents presented their indigenous and unique sport skills, games and culture, made this sport festival a huge success right from very beginning.

Keeping in view of the capability and resources at Busan, our city won the bid to organize this festival under the new title the “4th Busan TAFISA World Sport for All Games” between September 26 and October 2, 2008.

This festival was attended by more than 7,500 players, officials and other sport dignitaries from 103 countries. According to the TAFISA President Dr. Shang-Hi, Rhee “Busan during this event was the world capital of Sport for All and provided a unique and colourful platform for the art of movement.” These Games are also known as the TreX-Games (‘Tr’ for traditional games, ‘e’ for e-sports and ‘X’ stands for extreme sports). The games were an ideal platform to bridge the gap between traditional, present and future of Sport for All. It made everyone aware of the important role that sports and games have played at all times in the lives of people on earth. And the technological progress in our traditions of sports. I can, therefore conclude that these games gave a chance of taking a glance into a re-discovered future sport culture world wide.

As these games include traditional, extreme and ultra modern e-sports, by blending traditional and modern sports, these games blurred the boundaries between generations establishing the world’s biggest Sport Cultural Festival.

The Olympic Charter states that the International Olympism encourages “the coordination, organization and development of sport, fitness and well-being through sport activities which can be adopted by people of all ages and social and economic conditions, in spite of the diverse local and regional cultures. Sport for All encompasses all types of sport with the exception of elite sport. Also mentioned by the Olympic Charter, Fundamental Principles that “The practice of sport is a human right. Every individual must have the possibility of practicing sport in accordance with his or her needs.”

Sports competitions collaborated with the competent public and private organizations and authorities in the endeavour to place sport at the service of humanity and encourage the development of Sport for All.

In the 5th World Sport for All Congress with the theme : “Sport for All – Health for All” Punta del Este (URU), 10th -13th March 1994 where IOC and WHO have jointly stated that “the International Olympic Committee and World Health Organization have a common goal, the promotion of health through sports and physical exercise. Both organizations and TAFISA are convinced of the positive effects of sports and physical exercise on the physical, mental and social well being.

The importance of preserving, developing, and promoting traditional games, as a cultural heritage has been widely publicized through a

variety of means including an exhibition at the Olympic Museum entitled “Finding the Roots of Sport”.(source: IOC, Culture and Olympic Education Commission).

Traditional games and sports provide a platform to promote mutual understanding with various human civilizations which focus on their rich cultural diversity. The TAFISA Busan Games aim to create the environment of humanism beyond all possible discrimination through dynamic communication. The wide platform of the world of exercise, also includes shouldering the responsibility of staging traditional walking as a resource of charity to promote “One World One Dream,” resolving the ideological differences globally.

The General Assembly of United Nations, at its 48th session on 25th October 1993, proclaimed 1994 the “International Year of Sport and the Olympic Ideal”, thereafter, for creating better human life style the United Nations General Assembly in its resolution 58/5, entitled “Sport as a means to promote Education, Health, Development and Peace”, recognized the positive values of sport and physical education and acknowledge the challenges presented before the world of sport today. This Resolution proclaimed the year 2005 as the

International Year of Sport and Physical education (IYSPE 2005).

TAFISA is committed to encourage sport and physical activity to fight obesity and inactivity worldwide, as adopted by the General Assembly in Warsaw 2005.

I trust that the traditional games and sports are the real ingredients to keep ‘Sport for All’ alive as a movement, aimed at realizing the Olympic ideal which states that sport is a guarantee of enrichment for the community and country, transcending racial and class differences.

**Ju-Ho Chang** From 1979 to 2002 Chang was a professor at the Kyunghee University, Seoul where he is now honorary professor. During and after his academic career he has been appointed various functions in national and international sports. This includes the positions of deputy secretary of the 1988 Olympic Games in Seoul and secretary general of the Korean Olympic Committee (1985 – 1989). He is now president of the Korean Olympic Academy, the Korean Sports and Cultural Foundation and the Korean Masters Sports Association. Also as a long standing member of the IOC Sport for All Commission he has been contributing to the Olympic Movement in many ways. Recently he served as the chairman of the Executive Committee of the 4th Busan TAFISA World Sport for All Games. He has also hold various positions in the TAFISA board. He is married with three children.





# **UNESCO / TAFISA Busan Appeal on the Promotion and Preservation of Traditional Sports and Games 4th Busan TAFISA World Sport for All Games 2008**

This appeal, in accordance with the International Charters of UNESCO and TAFISA, confirms and reinforces the importance of traditional sports and games as a vehicle for tolerance, integration, cultural awareness, solidarity, diversity and world peace.

Many traditional sports and games have disappeared or are under threat. In order to assure cultural diversity and peace, as well as the participation of all, regardless of gender, religion, ability or social background in sports and traditional games, we resolve to promote the balance of the existing diversity of elite sport, Sport for All and physical activity with traditional sports and games.

This appeal acknowledges the need for action at the international, national, regional and local level required to develop plans, strategies and investments to align traditional sports and games to the future.

It is agreed that this plan should include:

1. support networks that cooperate with local, regional, national and international groups
2. work with academic partners and institutions to document and evaluate the role of traditional sports and games
3. work toward capacity building and dissemination of programs and events at the local, regional and national level.

The supporters of the appeal proclaim their commitment to:

1. preserve the cultural heritage of traditional sports and games, in partnership

with cultural, educational, health, environmental and social institutions;

2. transmit traditions in sport to new generations, disseminating material and cultural artefacts and experiences;
3. commit to the coordination of global partnership to restore, enhance and celebrate traditional sports and games at local, regional, national and international levels;
4. support the restoration of balance between modern sports and traditional sports and games;
5. seek government and international organization endorsement and investment in the extension of traditional sports and games;
6. sponsor, whenever possible, events that showcase the exciting world of traditional sports and games;
7. promote traditional sports and games as an important mechanism for tolerance, fair play and peace
8. develop strategies aiming at preserving traditional sport and games for the promotion of health.

It is understood that the 4th Busan TAFISA World Sport for All Games 2008 exemplifies the underlying strategy and concept of this appeal. Moreover, the Games indicate the necessity for regular events that promote and develop traditional sport and games.

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## Impressions of the 4th Busan TAFISA World Sport for All Games







# TAFISA Calendar of Events 2008/2012

## **Certified Leadership Course**

Darussalam, Tanzania

16 - 20.02.2009

## **TAFISA World Congress**

Taipei

3.9. – 7.9.2009

## **Certified Leadership Course**

Kuala Lumpur, Malaysia

June 2009

## **TAFISA General Assembly**

Taipei

4.9.2009

## **3 rd TAFISA Workshop**

Helsinki, Finland

06 - 07.03.2009

## **TAFISA World Walking Day**

Global

3./4.10. 2009

## **Latin American Conference**

Bogota, Colombia

April

## **ASFAA Congress**

Israel

2010

## **Certified Leadership Course**

Melbourn, Australia

6 – 9.4.2009

## **ESFAN Conference**

Wiesbaden, Germany

April/May 2010

## **International Challenge Day**

Global

27. 05. 2009

## **TAFISA World Congress**

Adelaide, Australia

2011

## **International German Turnfest**

Frankfurt/Main, Germany

30.5. – 5.6.2009

## **5th TAFISA World Sport for All Games**

Siauliai, Lithuania

June 2012

## **TAFISA/UNESCO Conference**

Wuppertal, Germany

June 2009

(to be confirmed)



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