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ABSTRACT

This article presents an original way of analyzing traditional games in real and virtual environment. Each game is a piece of a puzzle, a miniature society (Parlebas, 2001) that, as if it were a mirror, reflects a clear connection of these Traditional games with the local and social culture of real and virtual communities. According to Foucault (1982) the traditional games are subjectivization and individual identity (Bizumic et al., 2009), in which playing means relating to other members of the community. In virtual environment child lives sense of feeling members of the same community (McMillan and Chavis, 1986) with condision the same rule ,space and social community.

Questo articolo presenta un modo originale di analizzare i giochi tradizionali in ambiente reale e virtuale. Ogni gioco è un pezzo di un puzzle, una società in miniatura (Parlebas, 2001) che, come uno specchio, riflette una chiara connessione dei giochi tradizionali con la cultura locale e sociale delle comunità reali e virtuali. Secondo Foucault (1982) i giochi tradizionali sono la soggettivazione e l'identità individuale (Bizumic et al., 2009), in cui giocare significa relazionarsi con altri membri della comunità. Nell'ambiente virtuale il bambino vive la sensazione di sentirsi membro di una stessa comunità (McMillan e Chavis, 1986) con condivisione della stessa regola, spazio e comunità sociale.

KEYWORDS

Inglese : traditional games ,virtual,education,didactic,community
Italiano: giochi tradizionali ,educazione virtuale,spazio ,didattica comunità

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Introduction¹

The scientific recognition of the role played by traditional games in all school segments has prompted a necessary review of curricular activities primarily centered on the body-kinesthetic channel, contributing to the ministerial redefinition of current curricular indications. The current ministerial guidelines of 2012 Italian teachers from kindergarten to search for new possible itineraries for planning and scheduling activities related to the various fields of experience. Hence the ministerial invitation to teachers to revisit the possible “paths to follow” starts from kindergarten. The introduction in the school environment of a traditional games and virtual traditional games approach could offer new teaching suggestions about the choice and integrated use of traditional games in real and virtual scholastic context.

The possible reference to the use of diversified forms of traditional games in the didactic field, between origin from Parlebas’ reflections on the study and analysis of motor behaviors, open “a window” of reflection on the inclusion of procedures and motor evaluation phases in a diversified way.

1. Traditional games

According to Kaminski (1995), Traditional games are composed of physical skill, strategy, chance, repetition of patterns, creativity and vertigo; they support learners’ versatile developments by promoting a healthy atmosphere in the learning environment” are important didactic opportunity for developmental age. The childhood, characterized by specific phases of the processes of functional maturation and psychomotor development, is configured as a period in which only some motor tasks can be carried out, as each motor execution is also linked to the possible ability of motor control. In this perspective, coordination would depend both on the psycho-physical development phase and on the function of the environment in offering the subject executive opportunities and the construction of motor skills. If the motor behavior are determined by the

¹ The study is the result of a joint collaboration between the authors :
Antinea Ambretti wrote the paragraphs .2 Traditional games at school.
Simona Iannaccone wrote the introduction and conclusion.
Cristiana D’Anna wrote the paragraph. 1Traditional Games
review of study.

influence of the different dimensions of the personality:

1)cognitive

2) socio-relational

3) biological

4) expressive and affective

The traditional games plays a crucial role in physical education when the external observation point of view (observable behavior) and the internal meaning personal experience are combined.

The use of traditional game, according to Pérez (2022), is defined as “a relatively new term that often denotes the use of game components in situations unrelated to the game itself to create enjoyable, fun, and motivating learning experiences for students”.

According to Pitre (1888) this ritual order makes sense in the social and cultural context in which it occurs. Thus, in the rituals of interaction people intervene according to the social norms of their community or society. In addition, in any social interaction a ritual originates that organizes and orders the relationships between people and also the way to express and manage their emotions. The flow of emotional energy shared by the actors (when emotions come into reciprocal consonance) is an ingredient and also a central result of the interaction ritual (Collins, 2009).

Out of that shared emotional energy emerge symbols of social relationship that evoke a sense of membership in a group. In everyday life, when people interact, they participate in an encounter affective with themselves, with others and with the environment that surrounds us. Thus, the emotional literacy that, in the context of a modern and complex society like ours, favors the civilizing process of self-control of emotions (Elias, 1987).

In this context of literacy and emotional self-control, interpersonal relationships are governed by two types of interaction rituals: power and status that have an emotional energy

specific. According to Kemper (1981) in power interactions there is an expectation of dominating others , while in status relationships an exchange of relationships is sought to satisfy your own needs, as well as the needs and desires of other participants. Parlebas and Lagardera suggested traditional games offer new theory paradigm :the theory of motor action or motor praxiology offers a new vision, a paradigm shift, by conceiving physical education as a pedagogy of motor behaviors (Parlebas, 2001). From this perspective, the student is the center of

attention who by participating in a game, sport or physical exercise, you activate your entire body in a unitary and systemic way.

Personality To educate motor behaviors, the educator has a wide range of educational resources (game, sport, exercises...) that will put the students to the test in different rituals of interaction motor.

According to motor praxiology, each motor practice has a singular internal logic that requests the student a specific way of relating to the other participants, with the space, with the objects and over time (Parlebas, 2001).

Each game triggers a frame (frame) of meaning (Goffman, 2007) where the players they carry out contextualized motor behaviors (Parlebas, 2001). That context of meaning corresponds to the putting into action of the rules understood as sets of rights and prohibitions that the players have decided to accept. This is how each game or sport originates a ritual of singular motor interaction that will provoke motor behaviors of a different nature.

The concept of motor conduct refers to "the meaningful organization of the actions and reactions of a person who acts, the relevance of whose expression is motor in nature" (Parlebas, 2001, p. 85). The motor behavior goes beyond the mechanistic and decontextualized vision of movement, to refer to the unitary intervention of the person. This concept is particularly noteworthy; it refers to the person as a unique, singular being which expresses all its dimensions when engaged, in organic, cognitive, emotional and relational levels (Parlebas, 2001). Of the possible pedagogical resources, the traditional sports game (TDS) deserves a special attention.

Beginning to live with others implies sharing relationships and emotions in great variety of motor interaction rituals, which are also offered by JDTs. In this playful plot, nature

the biology of emotions does harmonize with the social nature of the game (Kemper, 1981). The (motor behavior) enters into relation with the situation of the social objectives of the they offer the rules of any game (internal logic). In addition, in the case of JDT, since it is about rules of local tradition, emotions implicitly carry the meaning of the social norms of their community They are "emotional norms" (Hochschild, 1979) that define what is appropriate feel in each of these social relationship rituals (for example, being happy when our team wins, even though we didn't play well).

In this ritual of motorized interactions, the emotional responses that depend on the interpretation that has every person of the motor situation in which intervenes (internal logic).

The emotions also respond to the meaning that originates the exchange of interpersonal terms (motor behaviors) with the other participants (Lavega et al., 2014).

"In this exchange of interpersonal signs, a group microculture is created that generates and convey a system of norms, values and common ways of doing, in such a way that it establishes a cognitive, relational and affective network of shared sociomotor meanings" (Parlebas 2017, p. 178).

The JDT correspond to frames (frame) of meaning (Goffman, 2007), è that is, loaded contexts give meaning to all actions and symbols that . According to the culture, every person acquires ways of interpreting the social world, symbols and Rituals to follow in this social interaction. JDT originates a plot of interactions ritualized socio-affective motor skills.

2. Traditional games at school: from real to virtual environment

In the 2016 UNESCO, pointed out a few years ago that "now, more than ever, education has the responsibility of being in tune with the challenges and aspirations of the 21st century, and fostering the right kinds of values and competencies that lead to growth sustainable and inclusive and peaceful coexistence" (UNESCO, 2016, p. 6).

Thus, the challenges of all modern education tend to align with the Sustainable Development Goals (SDGs) adopted by the UN General Assembly (2015), an ambitious and universal agenda for transform the world. Physical education should also direct its priorities towards Education for Sustainable Development (ESD), considered a fundamental instrument for its achievement:

- SDG 3: Good health and well-being, related to guaranteeing a healthy life and promoting well-being for all at all ages. In this objective, the student is able to encourage others to decide and act in favor of the promotion of health and well-being for all.
- SDG 4. Quality education in relation to ensuring inclusive quality education and equitably and promote lifelong learning opportunities for all. Student understands that education can contribute to creating a more sustainable, equitable and peaceful.

Through these two objectives, students must learn to participate in rituals of interaction that trigger socio-emotional experiences of health, well-being, sustainability, equity and peace. Thus, education for sustainable development has to develop skills that allow students to reflect on their own actions, taking into account their social repercussions and current and future cultures, from a local and global perspective. Sustainability Students they must engage constructively

and responsibly with today's world. According to UNESCO (2016) learning about the SDGs includes cognitive, socio-emotional and behavioral elements behavior; it is, therefore, an interplay of knowledge, skills and abilities, motives and affective dispositions.

Physical education in the 21st century, learning to live with new rituals: interactions sustainable motor Careful reading of the bases established by education for sustainable development objectives (ONU, 2015), has made it possible to identify learning objectives, competencies, procedures and other priority guidelines to which modern physical education should respond. The architecture of this sustainable development physical education should be built on three pillars:

- Quality education. PE must be understood as an integral part of an education of quality.
- Educate sustainable social relationships. Health, social-emotional well-being oriented towards an equitable and peaceful world.
- Action and reflection in action. The powers are acquired during the action from the experience and reflection. They activate the cognitive, socio-emotional

According to Lagardera and Lavega ,the Unesco to introduced the sustainability of games which is aimed at achieving an ecological vision of teaching.

Already Almond introduced the necessity of inserting traditional games in real and virtual form in the scholastic programs to create environments and situations of interactive and dynamic games, not simply reproducible but fun and to improve learning in different scholastic grade.

Pérez (2022) concluded that using games is a good methodology to motivate and learn. It is effective as long as it encourages the students to progress through the learning content or to influence their behavior and actions.

Each game impacted participants' cognitive, emotional, and social areas because it helps to work mainly with the concepts of success and failure. The use of traditional and new games in teaching is a powerful tool for student /teacher interaction, if you use the right games at the right time it can serve to catch the learner's attention, at that point the learning process becomes easier and more effective, and the transmitted knowledge will be a significant knowledge, as it will not only be for the development of the class, but will be applied in a real context where the student learns for life because they are motivating,

contextualizing, and natural activities that make learning meaningful.(Sadioğlu, 2009).

In the 2005 Nielsen identified different generations of games based on the connection between educational computer games and the progression of learning theories to show EFL teachers that we need to change our teaching methods, because the new generation is a digital one. Children and young people are using technology more and in a different way every day. Actually the new traditional games must introduced at school to improve interaction, motivation and engaging virtual to use those benefits for educational purposes.

According to Lavega traditional games in real and virtual environment could be promote new “alfabetización digital “that the conception of virtual games into the teaching field was negative and it was playing and important role into the education domain.

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Prensky (2001), introduced the role of traditional games in virtual enviroment is a form of fun which gives learners enjoyment and pleasure. Besides, games are a form of play and that gives intense and passionate involvement in the process .

Traditional games as virtual or real environment according to ,Racheva (2017), is a learning experience that is enhanced through utilizing computers and/or the internet both outside and inside the facilities of the educational organization.

The instruction most commonly takes place in an online environment. The teaching activities are carried out online whereby the teacher and learners are physically separate The sudden change from a classroom to a computer at home was not an easy task for many teachers and learners.

Games, or the ludic sphere, are inherently present in many aspects of human activity. In the Homo Ludens (1939), Johan Huizinga applied game theory to different aspects of human life, outside of the ludic sphere, stating they could be used as tools to everyday aspects of human life. Roger Caillois (1958) built upon and disputed Huizinga’s emphasis on competition in play, formulating four distinct categories of games. if it is true that any form of play is culture, it is worth remembering that it is above all an expression of personal and social identity.

Gros (2007) wrote the article called “Digital Games in Education: The Design of Games Based Learning Environments”, which the main objective is to show teachers that we need to change our teaching methods, because the new generation is a digital one. Children and young people are using

technology more and in a different way every day.

Also, in the past two decades there was an increase in the structural aspects of the game as an influence on learning styles and skills, the integration of video games in schools to improve learning.

On the other hand, Gros mentioned that the evolution of games Martinez (2017) proved how board games give students the experience of learning something new for fun, and not because they have to. He concluded that this tool of using adapted board games allows students to discover more about their own culture, to have fun and at the same time, to learn.

Traditional games played in virtual environment are also a most effective mean by which, through

simple interactive experiences, it is possible to engage in first-person played experiences, storytelling and even to achieve immersive otherness. (Sier, 2016).

Espen Aarseth (1997) writes as The creative involvement is a necessary ingredient in the uses of games, that students are motivated by two factors: intrinsic and extrinsic.

Intrinsic motivation is when the students are genuinely motivated by themselves and feel the relevance of that learning for their lives, while extrinsic motivation is generated by external

factors like parental expectations, grades and future earning potential.

The traditional games are deep interactive experiences: Learn by doing, learn through otherness near embodiment, or by experiencing the actions in our own flesh, virtualized or augmented, remains a powerful and deeper mechanism by which experiences can be shared in a more acute way.

Generally many games have spaces so elaborate that spatial navigation becomes an important part of gameplay the fictional space, which "lives in the imagination" of the player, and the social space, which is defined by interaction with others, meaning the game space of other players affected.

It is believed that virtual traditional games can enhance the "*unconventional learning space*" to building social relationship

Conclusions

A deep scientific understanding of the characteristics of virtual traditional games compared to games delivered through non-immersive could be fundamental for theoretical contributions and practical implications for entertainment, as well as for the assessment and training of skills. Despite scientific literature exploring the differences between virtual reality traditional games and non is still limited on the basis of a previous exploratory study it could hypothesize that no differences in performance and usability will be found between the two conditions of the game: real and virtual to ended for social relationship.

It also had been concluded that the traditional games training has been recommended for future research that the training schedules and performance parameters of human body must be studied through the geographical, traditional and folk-lore cultural aspects, so that the real evolutionary trends will be presented for programming of human development. The hypothesis is to show that the legacy offered by informal playful education, which corresponds to the genuine nature of traditional games, should be taken advantage of by formal education. Emotional physical education should make use of the fundamental learning contained in the TG as intangible cultural heritage (Parlebas, 2016). Games are above all a source of pleasure, fun, and well-being. For this reason, the distinctive features of the TG (traditional games)have led their people to acquire learning that is as deep as enjoyable (Etxebeste, 2012; Lavega-Burgués and Navarro-Adelantado, 2015). Parlebas (1969) as the capacity to construct emotional communities in any society.



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