

TOCATÌ, UN PATRIMONIO CONDIVISO 2020
Tempo di comunità: fra patrimonio immateriale e contesti educativi

TOCATÌ, A SHARED HERITAGE 2020
Time of communities: between Living Heritage and Education

TOCATÌ UN PATRIMOINE PARTAGÉ
Temps de communautés: entre patrimoine immatériel et education

Verona, Italy, Saturday 19th September 2020

ABSTRACTS OF THE CONTRIBUTIONS

IN ORIGINAL LANGUAGES AND ENGLISH

Tocati: un laboratorio per le comunità ludiche tradizionali

Giorgio Paolo Avigo e Giuseppe Giacon, Associazione Giochi Antichi (AGA)

AGA ha attivato, con il programma-festival Tocati, un percorso di consapevolezza delle comunità. Fin dalla nascita del movimento, i giocatori e le giocatrici sono al centro di questa esperienza.

Nella sua volontà di salvaguardare, talvolta rivitalizzando, i Giochi Tradizionali l'associazione ha portato nelle scuole giocatori e giocatrici. Durante questi anni, AGA ha raccolto esperienze e voci di tante comunità nell'ambito della trasmissione di GST. La riflessione di questa mattina apre domande e prospettive. Come possiamo, nel rispetto della comunità, del corpo insegnanti e dei ragazzi, entrare con le comunità nelle aule e percorsi educativi?

Se fino ad oggi AGA ha avuto a che fare in prevalenza con gli insegnanti di educazione fisica, oggi ci interroghiamo sull'importanza di aprire il percorso di trasmissione alle diverse materie e discipline progettando momenti di formazione degli insegnanti sui temi del patrimonio ludico tradizionale in quanto patrimonio culturale dei territori, con il contributo di professionisti del patrimonio e dell'educazione. Come costruire nuove ed efficaci comunità educanti, che mettano al centro le comunità ludiche tradizionali e più in generale le comunità culturali?

Tocati: a laboratory for the "traditional ludic communities"

Giorgio Paolo Avigo e Giuseppe Giacon, Associazione Giochi Antichi (AGA)

AGA has activated, with the Tocati program-festival, a path of awareness of the CULTURAL communities.

Since the birth of the movement, players and female players have been at the center of this experience. In its desire to safeguard, sometimes revitalizing, the Traditional Games, the association has brought players to the schools.

During these years, AGA has collected experiences and voices from many communities in the context of the transmission of GST. This morning's reflection opens up questions and perspectives. How can we,

respecting the community, the teaching staff and the children, enter into the classrooms and educational paths, with the communities?

If until today AGA has mainly dealt with physical education teachers, today we ask ourselves about the importance of opening the transmission path to the different subjects and disciplines by planning moments of teacher training on the themes of traditional games and sports as cultural heritage of the territories, with the contribution of heritage and education professionals.

How to build new and effective educating communities, putting traditional ludic communities and more generally cultural communities at the centre?

Partecipazione del Servizio I del Segretariato Generale del MIBACT al Convegno **“TOCATÌ UN PATRIMONIO CONDIVISO 2020- Tempo di comunità: tra patrimonio immateriale e contesti educativi”** (nell’ambito della XVIII edizione del Tocatì - Festival Internazionale dei Giochi in Strada)

Patrimonio culturale immateriale e trasmissione: l’UNESCO e il programma Tocatì **Elena Sinibaldi**

Il **“Tocatì, un programma condiviso per la salvaguardia dei giorni e sport tradizionali”**, come prima candidatura italiana al Registro delle Buone Pratiche di Salvaguardia UNESCO, condivisa assieme a Croazia, Cipro, Belgio e Francia, coniuga politiche di valorizzazione del patrimonio culturale immateriale, finalità della Convenzione UNESCO 2003 e azioni integrate di sviluppo sostenibile. In tal senso, il programma è stato coordinato e strutturato dal MIBACT, affinché potesse acquisire le caratteristiche potenziali di MODELLO di Best Practice prevedendo attività a breve, medio e lungo termine, quali:

- Trasmissione attraverso l’educazione formale e non formale;
- Identificazione, ricerca partecipativa e documentazione di TGS con un approccio basato sulla comunità, promuovendo una prospettiva di salvaguardia
- Abilitazione di un terreno comune di scambio in una rete multilivello
- Protezione e difesa per l’adeguamento del quadro giuridico, migliorando la partecipazione attiva dei CGI alla gestione sostenibile degli spazi urbani / rurali pubblici
- Attività di formazione e sviluppo delle capacità per comunità, gruppi e singoli, nonché ricercatori e studiosi
- Sensibilizzazione e promozione del TSG come ICH, a livello nazionale e internazionale

Il tema della trasmissione è di rilevanza particolare per l’attuazione di una coerente salvaguardia del patrimonio culturale immateriale, poiché attraverso un costante dialogo e coinvolgimento intergenerazionale è possibile assicurare l’effettiva vitalità delle espressioni culturali di comunità.

Tale peculiarità, tuttavia, è altresì fondamentale anche per la più generale crescita di consapevolezza nella società civile in generale: emerge sempre più infatti la necessità di una capillare diffusione dei principi etici e culturali che configurano sia il background della Convenzione che il suo indirizzo attuativo. Uno strumento chiave di tale processo di formazione è rappresentato dal Programma UNESCO di Capacity-Building che proprio nei suoi recenti sviluppi ha lanciato progetti pilota, ad esempio in Europa: in collaborazione con ENCATC (*European network on cultural management and policy*), sta implementando il programma *‘Learning on intangible heritage: building teacher’s capacity for a sustainable future’* con la finalità di avviare un lavoro strutturato di networking nell’ambito dell’educazione terziaria rilevando come un limitato numero di programmi dedicati alla formazione di professionisti nel campo della salvaguardia del patrimonio culturale immateriale.

Non da ultimo, l'analisi del quadro complessivo degli *Overall results framework for the 2003 Convention* rileva tra gli indicatori di riferimento anche quello specificatamente indirizzato alla trasmissione ed educazione del patrimonio culturale immateriale *"both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH"* avente la finalità di consolidare gli obiettivi 4.7 e 11.4 dell'Agenda ONU 2030 per lo Sviluppo Sostenibile.

Anche altri indicatori *"ICH and its safeguarding are integrated into primary and secondary education, included in the content of relevant disciplines, and used to strengthen teaching and learning about and with ICH and respect for one's own and others' ICH"* e *"post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions"* riguardano tutti la trasmissione e l'istruzione ICH, ma ciascuno mette in luce un'area particolare: il primo si concentra sull'istruzione primaria e secondaria e su come l'ICH può rafforzare l'apprendimento, mentre il secondo riguarda l'istruzione post-secondaria, in particolare quando tale istruzione mira a rafforzare la pratica e la trasmissione e sullo studio del ruolo dell'ICH nella società.

Ne risulta come il quadro complessivo di progressiva attuazione della Convenzione UNESCO 2003, rispetto ai temi della trasmissione ed educazione, individui 3 livelli di applicazione principali:

1. *Formazione di coloro che sono coinvolti nella salvaguardia e gestione del patrimonio culturale immateriale*
2. *Apprendimento del patrimonio culturale in sé*
3. *Programmi e attività delle politiche educative*

Intangible Cultural Heritage and transmission: UNESCO and the Tocati programme

Elena Sinibaldi

The "Tocati - a shared program for the safeguarding of traditional games and sports", as the first Italian application to the UNESCO Register of Good Safeguard Practices, shared together with Croatia, Cyprus, Belgium and France, combines policies for the enhancement of intangible cultural heritage, aims of the 2003 UNESCO Convention and integrated actions for sustainable development.

In this sense, the program was coordinated by MIBACT so that it could acquire the potential characteristics of a Best Practice MODEL involving short, medium and long term activities, such as:

- **Transmission through formal and non-formal education;**
- **Identification, participatory research and documentation of TGS with a community-based approach, promoting a safeguarding ICH perspective**
- **Enabling a common ground of exchange in a multilevel network**
- **Protection and claim for the adaptation of the legal framework, improving the active participation of Communities, Groups and Individuals (CGIs) in the sustainable management of urban / rural public spaces**
- **Training and capacity building activities for communities, groups and individuals, as well as researchers and scholars**
- **Sensibilisation and promotion of TSG as ICH, at national and international level**

The issue of transmission is of particular relevance for the implementation of an effective safeguarding strategy of the intangible cultural heritage, since through constant dialogue and intergenerational involvement it is possible to ensure the effective vitality of the cultural expressions of the community. This peculiarity, however, is also fundamental for the more general raise of awareness in civil society in general: in fact, the need for a widespread diffusion of the ethical and cultural principles that shape both the background of the Convention and its implementation direction is increasingly emerging. A key tool of this training process is represented by the UNESCO Capacity-Building Program which in its recent developments has launched pilot projects, for example in Europe, in collaboration with ENCATC (European

network on cultural management and policy), is implementing the 'Learning on intangible heritage: building teacher's capacity for a sustainable future' program with the aim of starting a structured networking work in tertiary education, noting a limited number of programs dedicated to the training of professionals in the field of cultural heritage protection.

Last but not least, the analysis of the overall framework of the Overall results framework for the 2003 Convention also highlights among the reference indicators that specifically addressed to the transmission and education of intangible cultural heritage "both formal and non-formal education strengthen the transmission of ICH and promote respect for ICH "with the aim of consolidating objectives 4.7 and 11.4 of the UN 2030 Agenda for Sustainable Development.

Other indicators « ICH and its safeguarding are integrated into primary and secondary education », included in the content of relevant disciplines, and used to strengthen teaching and learning **about and with ICH** and respect for one's own and others' ICH" and "post-secondary education supports the practice and transmission of ICH as well as study of its social, cultural and other dimensions "all concern transmission and ICH education, but each highlights a particular area: the first focuses on primary education and on how ICH can enhance learning, while the second concerns post-secondary education, particularly when such education aims at strengthening practice and transmission and on studying the role of ICH in society.

As a result, the overall framework for the gradual implementation of the 2003 UNESCO Convention, with respect to the issues of transmission and education, identifies 3 main levels of application:

1. Training of those involved in the safeguarding and management of the intangible cultural heritage
2. Learning about the cultural heritage itself
3. Educational policy programs and activities

Living Heritage and Education. UNESCO ICH programme and present challenges

Dr. Tamara Nikolić Đerić

Drawing upon personal experience working with living heritage and education both as Facilitator for the implementation of the 2003 Convention as well as collaborator on various community-based projects related to safeguarding living heritage, the author introduces the basic principles, programmes and opportunities of integrating living heritage in education.

The lecture aims at addressing living heritage, especially TSG, as source of children's resilience in (post)-covid times.

I Giochi e Sport Tradizionali (TGS) in Italia, tra vitalità delle pratiche e sfide della trasmissione nei contesti educativi: un progetto pilota

Valentina Lapicciarella Zingari e Francesca Berti

Ci troviamo in un contesto di forte cambiamento. Nuove sfide legate ad una situazione sanitaria senza precedenti ci richiedono uno sforzo di adattamento, creatività e invenzione di nuovi strumenti, anche in

ambito educativo. In questo momento storico, ancor più forte è il bisogno di ripensare i nostri modelli educativi, favorendo l'incontro tra i terreni dell'educazione formale e i contesti di apprendimento definiti di educazione non formale. Lanciando il cantiere internazionale "Living Heritage and Education", il segretariato della Convenzione UNESCO pone al centro dei processi di trasmissione le "comunità", protagoniste di possibili sinergie tra scuola e territorio, e risorse per nuove esperienze educative.

Nel gennaio 2020, AGA ha organizzato un incontro nazionale a Venezia, riunendo "comunità ludiche tradizionali" da tutta l'Italia. L'incontro è stato preparato con un questionario, progettato e diffuso per raccogliere i bisogni delle comunità ludiche, in particolare in relazione al tema della trasmissione dei Giochi e Sport Tradizionali (GST). Durante l'incontro, gruppi di lavoro, composti da rappresentanti da giocatori, rappresentanti delle amministrazioni e degli uffici scolastici locali e regionali hanno riflettuto su difficoltà, suggerimenti e desideri volti a rafforzare la trasmissione e migliorare il dialogo tra la scuola e la comunità ludica. L'indagine e l'incontro di Venezia hanno portato alla decisione di aprire una sperimentazione in Veneto, regione che segue e supporta il programma Tocati e il processo di candidatura fin dal suo nascere nel 2015/2016. Ricordiamo che nel 2015 AEJEST e AGA elaborano e diffondono durante il festival Tocati la "Dichiarazione di Verona" che raccomanda l'introduzione dei GST *in quanto patrimonio culturale immateriale* nella scuola.

Gli aspetti principali del progetto pilota "**Giochi e Sport Tradizionali in Veneto: alla scoperta del patrimonio culturale immateriale**", sono tre:

1. Considerare i GST non solo come discipline sportive da introdurre, nella loro diversità, durante le ore dedicate all'educazione fisica, ma come **elementi del patrimonio culturale** del territorio in cui la scuola si trova ed i ragazzi vivono;
2. Considerare il **ruolo cruciale che le comunità di pratica**, composte da giocatori e giocatrici del territorio, possono avere nel favorire una consapevolezza e considerazione di questo valore socio-culturale, divenendo attori di progetti di ricerca partecipativa, dentro e fuori dalla scuola, portando i ragazzi a vivere queste tradizioni come elementi di un insieme patrimoniale che comprende le risorse dell'ambiente naturale, gli artigianati locali, le tradizioni musicali, coreutiche e festive, le tradizioni alimentari, ecc. Favorendo in tal modo lo sviluppo di "comunità educanti";
3. Mettere gli/le **insegnanti** al centro del progetto, così da offrire loro un percorso di formazione sul patrimonio culturale immateriale e la didattica con i giochi tradizionali, in riferimento a diverse materie, creando un processo di "rafforzamento delle capacità", aperto alle comunità del territorio, favorendo la creatività, l'inclusione, il dialogo interculturale e intergenerazionale.

Partendo dal curriculum di ogni singolo istituto, la formazione degli/delle insegnanti coinvolti/e nel progetto intende dare strumenti per la comprensione del potenziale dei GST rispetto a:

1. la **conoscenza del patrimonio immateriale locale**, in un approccio interdisciplinare, che metta in relazione diverse materie scolastiche, come la storia, la geografia, le scienze ed educazione fisica;
2. **lo sviluppo negli/nelle alunni/e di competenze chiave** (Raccomandazione del Consiglio dell'Unione Europea 2018) quali:
 - **Competenza personale, sociale e capacità di imparare a imparare (n.5)**
 - **Competenza in materia di cittadinanza (n.6)**
 - **Competenza in materia di consapevolezza ed espressione culturali (n.8)**

3. Lo sviluppo di **competenze trasversali** (soft skills). Le esperienze ludiche con i giochi tradizionali stimolano la cooperazione e la condivisione delle regole, il rispetto del bene comune e la sensibilità ecologica, nonché la consapevolezza del valore dell'appartenenza e delle diversità culturali.

Infine, nel Progetto Pilota sono state fatte da due scelte:

- 1- Rivolgersi ad una fascia di bambini che parte dalla scuola primaria (7-8 anni), così da contribuire a trasmettere loro **l'esperienza dei giochi tradizionali**, giochi da cortile e all'aria aperta e della costruzione di strumenti di gioco: esperienze che, soprattutto nei contesti urbani, si vanno perdendo.
- 2- Coniugare il tema del gioco tradizionale come Patrimonio Culturale Immateriale con la **prospettiva interculturale**, sottolineando gli aspetti di ludodiversità, mettendo in luce allo stesso tempo la somiglianza di giochi tradizionali locali con quelli di varie regioni del mondo.

Il progetto pilota è stato presentato e ha beneficiato dell'impegno e dei consigli di rappresentanti dell'Ufficio Scolastico Regionale e dell'Assessorato alla Cultura della Regione del Veneto che stanno accompagnando questa iniziativa.

Traditional Games and Sports (TGS) in Italy, between vitality of practices and challenges of transmission in educational contexts: a pilot project

Valentina Lapicciarella Zingari and Francesca Berti

We are living in a context of intense transformation. New challenges related to an unprecedented health situation require an effort of adaptation, creativity and elaboration of new tools, in particular in the educational field.

In this historical moment, there is an even stronger need to rethink our educational models, promoting the intersection of formal education contexts with the non-formal ones.

By launching the "Living Heritage and Education" programme, the UNESCO Convention places "communities" at the centre of the transmission processes, both in the heritage and educational fields: they are actors of synergies between school and territory and resources for new educational experiences.

In January 2020, AGA organised a national meeting in Venice, bringing together "traditional ludic communities" from all over Italy. The meeting was prepared with a questionnaire, designed and distributed to collect the needs of the Ludic communities, in particular in relation to the aspect of transmission of TGS. During the meeting, working groups, with representatives of traditional ludic communities, local administrations, and local and regional school authorities, reflected on the challenges, suggestions and needs to reinforce the transmission of TGS/ICH by improving the dialogue between the school and the ludic communities. The survey and the Venice meeting led to the decision to open a field of experimentation in Veneto, the region that supports the Tocati Programme and the UNESCO application process since 2015/2016, and that benefit also of a long-term field work of AGA in several local schools. In 2015 AEJEST and AGA elaborated and spread during the Tocati festival the "Verona Declaration" recommending the introduction of TGS as Intangible Cultural Heritage in the schools.

There are three key aspects of the pilot project "Traditional Games and Sports in Veneto: discovering the intangible cultural heritage":

1. Consider the **TGSs** not only as sportive disciplines to be introduced, in their diversity, during the hours dedicated to physical education, but as **elements of the cultural heritage of the area** where the school is located and the children live;
2. Highlight the **crucial role that communities of practice**, made up of local people as main actors of participatory and inclusive research projects, inside and outside the school. This approach raises awareness of the TGS social values, as elements of a cultural fabric that includes the environmental resources, local crafts, musical, ritual and festive traditions, food heritage etc., fostering the development of "educating communities";
3. Put **teacher(s)** at the centre of the project, in order to offer them a training course on Intangible cultural heritage and didactic with traditional games, with reference to various disciplines, involving them in a process of "capacity building" with other local actors: fostering creativity, inclusion, intercultural and intergenerational dialogue.

Starting from the curriculum of each institute, this process of teacher training aims to provide tools for the understanding of the potential of TGS with respect to:

1. **Knowledge of the local intangible heritage**, in an interdisciplinary approach, linking different school subjects, such as history, geography, science and physical education;
2. The **development of key competences** (Recommendation of the Council of the European Union 2018) such as:
 - Personal, social and *learning to learn* competence **(n.5)**
 - Competence in citizenship **(n.6)**
 - Cultural awareness and expression competence (n.8)
3. The **development of soft skills**, as experiences with traditional games stimulate cooperation and sharing of rules, respect for the common good and ecological sensitivity, as well as awareness of the values of belonging and cultural diversity.

Finally, two initial choices were made in the Pilot Project:

1- To address a group of children starting from primary school (age 7-8), in order to contribute to transmit to them the **experience of traditional games**, playground games and handmade play materials, a kind of ludic experience that, especially in urban contexts, is decreasing.

3- To combine the theme of traditional games as Intangible Cultural Heritage with the **intercultural perspective**, emphasising both the aspects of ludodiversity and similarity of local traditional games with those of various regions of the world.

The pilot project was presented and benefited from the commitment and advice of representatives of the Regional School Office and the Veneto Region's Department of Culture who are supporting this initiative.

BELGIUM: Educational perspectives and Ludodiversity – sharing experiences on TSG from Flanders

Sophie Muyllaert and Jorijn Neyrinck

The Tocati programme in Flanders involves multiple actors in safeguarding TGS through **the ‘Programme of cultivating ludodiversity: safeguarding traditional games in Flanders’**.

This Programme, recognized and included since 2011 **on the Unesco 2003 Convention Register for Good Safeguarding Practices**, articulates since about 5 decades safeguarding measures involving revitalization, documentation, research and awareness-raising, which have reinforced traditional sports and games in a contemporary urbanized society. The programme through time has proven to be effective in strengthening the viability of traditional games, demonstrating tangible results, keeping practices alive, improving their transmission and increasing community involvement.

The programme is being coordinated by the **NGO Sportimonium**. Sportimonium itself includes a **research centre, a sports museum and a theme park**. Together with local communities and associations, Sportimonium is working around the heritage of traditional games and sports, among them forms of shooting games, bowl games, throwing games and ball games. Many of these games are nowadays organized in national federations, with a lot taking part under another sports NGO called **Vlaamse Traditionele Sporten (VlaS)**, as the **umbrella organization for 22 TGS** in Flanders. VlaS is a crucial partner in the cooperation around the ludodiversity programme.

A key safeguarding strategy in the Ludodiversity Programme is promoting awareness about the living heritage of TGS, both in society at large and within the player communities. Therefore the programme raises awareness among players around the cultural significance of their intangible cultural heritage. And it sets up initiatives with view to work on sensitization and education to outreach towards broader civil society and the public. Special attention is devoted to attracting new people, especially young people and women.

In this contribution we take a closer look into **two of the methods around awareness raising and education** being developed: **loan services of TGS**, and **the theme park of traditional games** on the Sportimonium museum site.

CYPRUS: Introducing “Traditional Easter Games” in the educational system of Cyprus

Antigoni Polyniki, Dimitra Christodoulou and Mikaella Kyriakou,

The purpose of our presentation titled, “Introducing Traditional Easter Games in the educational system of Cyprus”, is to propose interesting, valuable and constructive ideas of how to introduce Traditional Easter Games, both in a theoretical and in a practical manner, in the educational institutes of the island, these being either public schools or private institutes. On the one hand this effort aims to the improvement of the quality of education offered at present, and on the other hand, it evaluates the priceless benefits to be acquired by students, on a psychological, social and ethical level, while sustaining the Cypriot tradition.

“KTIMA” Association has been greatly involved with the Traditional Easter Games, during the last 5 years, primarily because the preservation and sustainability of tradition is among our highest priorities. This inevitably generates the need to promote these values through public education, as well as via private institutes.

Initial actions to be taken require the establishment of a strong relationship and collaboration with the Ministry of Education and Culture in Cyprus. The next step is the deposition of a well-documented proposal describing in detail, suggestions of how teaching Traditional Easter Games can be included in the syllabus of Primary and Secondary education, during morning and afternoon time. These suggestions include:

- Traditional Easter Games can be added in the curriculum planning of Physical Education in the form of Theory (rules of the games, anticipated benefits) and Practice.
- Certain Primary schools operate in the afternoon with flexible curriculum and thus give the opportunity for more intensive study of the Traditional Easter Games.
- The ultimate target of our effort is the organization of «Sports Day of Traditional Easter Games» during the 50day period before Easter, where children from primary and secondary schools will have the opportunity to actively participate in the Traditional Easter Games of Cyprus.

Additionally, KTIMA anticipates that schools will organize educational visits in folklore museums where items used in the Traditional Easter Games are displayed along with visits in locations where the games used to take place in the past and continue to take place in some cases nowadays. Furthermore, our long-term agenda involves introducing the Traditional Easter Games in various school curricula such as the Arts Class, History Class or Modern Greek Class. The purpose of this is the more thorough theoretical teaching of the games, such as their history in Cyprus. In addition to our interest in the theoretical background of the games in Cyprus, we also plan to focus on other European countries that have already included traditional sports and games in their educational system.

As far as it concerns private education and extra curriculum activities where students are occupied in the afternoons, “KTIMA” aims in establishing a strong network of collaboration with sports associations, dance academies and cultural associations. Educators/coaches will be trained during seminars, in order to be sufficiently qualified to provide the necessary knowledge and experience to their students/athletes. Ultimate target of these collaborations is the formation of teams of players that will be able to participate and compete during the Annual Festival of Traditional Easter Games organized by our association.

The Folklore Association “KTIMA” values the social, ethical and psychological impact of the Traditional Easter Games in the life of the young generation of our country. These valuable benefits are the reason why we are so committed in making this project happen. Our efforts for introducing the Traditional Easter Games in education, either formal or informal, will undoubtedly convey multiple benefits to young people while at the same time will contribute to the preservation of the Cypriot tradition and culture.

CROATIA: Living heritage and Education- a Croatian perspective. TSG in school system- a Croatian case study

Rut Carek, Tamara Nikolić Đerić, and Milivoj Pacenti

Adopting the Verona Protocol, the Istrian Pljočke Association strengthen its mission oriented towards transmission of knowledge and skills to younger generation. The author presents the experience of working with school children in learning traditional games, especially *pljočke*. The method is based on demonstration and active participation emphasising the contribution traditional games have in fostering social inclusion and gender equality.

FRANCE : Adaptation permanente et dispositifs originaux: la transmission multiforme des jeux et sports traditionnels en France

Permanent adaptation and original devices: the multifaceted transmission of Traditional Games and Sports in France

Presentation de la rable ronde. Presentation of the round-table

By Isabelle Chave

Transmettre les Jeux et Sports Traditionnels grâce aux acteurs du tourisme : l'exemple breton

Peggy Liaigre

La F.A.L.S.A.B. a vu le jour en Mars 1930. Aujourd'hui, l'association a pour but de promouvoir l'ensemble des pratiques de jeux et sports traditionnels de Bretagne (les jeux de boules, de palets, de quilles et les jeux de force), d'accompagner ses membres dans le développement des disciplines.

La Confédération FALSAB regroupe aujourd'hui plus d'une trentaine de structures adhérentes :

- des Comités et Fédérations de jeux et sports traditionnels,
- des structures à vocation socioculturelle, d'éducation populaire et touristique.

Nous avons axé la mise en tourisme des jeux bretons depuis plusieurs années maintenant pour permettre de les faire découvrir, aux bretons et également aux touristes venant de d'autres régions françaises ou étrangères.

Nous travaillons avec :

- plusieurs écomusées,
- des structures touristiques de jeu,
- des auberges de jeunesse,
- le réseau « Bienvenue à la ferme » qui accueillent des visiteurs au sein d'exploitations agricoles.

Ce partenariat représente une dizaine de structures implantées sur l'ensemble du territoire breton.

Pour la plupart de ces structures, le partenariat repose sur la mise à disposition de matériel et de la formation.

La Confédération FALSAB met à la disposition plusieurs jeux au sein des établissements. Les structures sont libres de les décorer à leurs couleurs, de les fondre dans leur décoration... Ils sont généralement installés soit dans des espaces dédiés pour les écomusées par exemple soit dans les halls d'entrée ou salle de jeux pour les auberges de jeunesse par exemple.

Les jeux sont généralement installés en libre accès où les visiteurs peuvent y jouer à n'importe quel moment de la journée. Chaque jeu dispose de sa règle pour faciliter la prise en main. Chaque joueur joue de façon autonome.

Les animateurs et autres encadrants ont été formés au jeu lors de la livraison du matériel et la Confédération a apporté son analyse pour une meilleure installation et une utilisation en toute sécurité.

Les jeux ne doivent pas être une contrainte pour ces structures mais un moyen pour les visiteurs d'accéder à un patrimoine sans s'en rendre vraiment compte. C'est pour cela que le choix des jeux est essentiel : pas trop bruyant, pas trop volumineux, pas besoin de matériel de protection...

Ce type de partenariat débute souvent de manière informelle, lors d'une discussion anodine en marge d'une réunion, d'une conférence, d'un salon... et après nous organisons une réunion sur site pour examiner la faisabilité et aménager le partenariat. Nos structures actuelles sont très assidues puisque pour certaines, cela fait presque 15 ans que le partenariat existe.

Les jeux restent la propriété de notre association. Il s'agit juste d'une mise à disposition. En contre-partie, la structure verse une adhésion de 100 euros par an. Le matériel est remplacé gratuitement en cas de perte d'accessoires ou détérioration.

En 2012, nous avons également créé un partenariat avec un réseau de camping. Les campings achetaient le matériel et l'association a formé les encadrants à l'utilisation des jeux. Ce projet s'est essouffé tout simplement dû au fait que les gérants ou animateurs n'avaient pas le temps de sortir les jeux et qu'en mode location, il y avait beaucoup de perte d'accessoires dû à l'incivilité des campeurs. Ce fût tout de même une belle expérience, à renouveler mais sous une autre forme, plus encadrée.

En 2015, la Confédération FALSAB a créé sa propre vitrine des jeux bretons en créant un parc de loisirs dédié uniquement à la découverte et à la mise en scène des jeux traditionnels bretons dans un secteur touristique en court de développement par la Région Bretagne.

Le Louarnig Park est situé au bord du canal de Nantes à Brest, secteur très fréquenté par :

- les randonneurs à la journée ou en itinérance, à pied ou à vélo,
- les campings cariste,
- ...

Il s'agit d'une population très diversifiée : locaux, touristes français et parfois étrangers.

Ce secteur est en cours de réhabilitation par les pouvoirs publiques locaux et de gros budgets sont associés à son développement à court, moyen et long terme.

Le parc, ouvert en 2018, est situé au milieu des 360 kms de canal, et a tout son intérêt. Nous avons que des bons retours de la part des visiteurs.

Nous participons chaque jour pour que les jeux traditionnels bretons soient associés à un tourisme durable, environnemental, patrimonial comme le Louarnig Park.

Une exposition permanente sur les jeux bretons est en cours de création au sein de la Maison éclusière où sont situés nos bureaux. Elle sera opérationnelle au Printemps prochain. Cette nouvelle activité sera complémentaire des actions du parc.

Pour conclure, la Confédération FALSAB a, depuis de nombreuses années, décidé de ne pas s'enfermer dans une voie unique de développement ou de sensibilisation mais de s'ouvrir au plus grand nombre pour faire découvrir la richesse ludique bretonne.

Passing on the Traditional Games and Sports thanks to tourism stakeholders: the Breton example

Peggy Liaigre

The F.A.L.S.A.B. was created in March 1930. Today, the association aims to promote all the practices of traditional games and sports in Brittany (bowls, shuffleboard, skittles and strength games), to support its members in the development of disciplines.

The FALSAB Confederation now brings together more than thirty member structures:

- Committees and Federations of traditional games and sports,
- structures with a socio-cultural vocation, popular education and tourism.

We have focused on the tourism of Breton games for several years now to allow them to be discovered, to Bretons and also to tourists from other French or foreign regions.

We work with:

- several ecomuseums,
- tourist play structures,
- youth hostels,
- the "Welcome to the farm" network which welcomes visitors to farms.

This partnership represents around ten structures located throughout Brittany.

For most of these structures, the partnership is based on the provision of equipment and training.

The FALSAB Confederation provides several games within establishments. The structures are free to decorate them in their own colours, to blend them into their decoration... They are generally installed either in dedicated spaces for ecomuseums for example or in entrance halls or games room for youth hostels for example .

The games are generally set up for free access where visitors can play them at any time of the day. Each game has its own rule to make it easier to learn. Each player plays independently.

The animators and other supervisors were trained in the game when the equipment was delivered and the Confederation provided its analysis for better installation and safe use.

Games should not be a constraint for these structures but a means for visitors to access a heritage without really realizing it. This is why the choice of games is essential: not too noisy, not too bulky, no need for protective equipment....

This type of partnership often starts informally, during a casual discussion on the sidelines of a meeting, conference, trade fair ... and then we organize an on-site meeting to examine the feasibility and arrange the partnership. Our current structures are very assiduous since for some, the partnership has been in existence for almost 15 years.

The games remain the property of our association. This is just a provision. In return, the structure pays a membership of 100 euros per year. The equipment is replaced free of charge in the event of loss of accessories or damage.

In 2012, we also created a partnership with a camping network. The campsites bought the equipment and the association trained the supervisors in the use of the games. This project simply ran out of steam due to the fact that the managers or animators did not have time to release the games and that in rental mode, there was a lot of loss of accessories due to the incivility of the campers. It was all the same a great experience, to be repeated but in another, more structured form.

In 2015, the FALSAB Confederation created its own showcase of Breton games by creating a leisure park dedicated solely to the discovery and staging of traditional Breton games in a tourist sector under development by the Brittany Region.

Louarnig Park is located on the edge of the Nantes-Brest canal, a sector very frequented by:

- day hikers or roaming, on foot or by bike,
- operator campsites,
- ...

It is a very diverse population: locals, French tourists and sometimes foreigners.

This sector is being rehabilitated by the local public authorities and large budgets are associated with its development in the short, medium and long term.

The park, opened in 2018, is located in the middle of the 360 kms of canal, and has all its interest. We have only good feedback from visitors.

We participate every day so that traditional Breton games are associated with sustainable, environmental and heritage tourism such as Louarnig Park.

A permanent exhibition on Breton games is being created in the Lock House where our offices are located. It will be operational next spring. This new activity will be complementary to the actions of the park.

To conclude, the FALSAB Confederation has, for many years, decided not to confine itself to a single path of development or awareness but to open up to as many people as possible to discover the wealth

Au service de la diffusion du "gouren" breton ("skoliou", entraîneurs et permanents): actualité d'un réseau spécialisé

Jean- François Hubert

Le Gouren est le style de lutte traditionnel de Bretagne et à ce titre un élément à part entière du patrimoine immatériel de la pointe de l'Europe. Ses manifestations furent très populaires en milieu rural jusqu'aux années 1970. Sa pratique se présentait sous deux aspects, le premier étant un jeu populaire essentiellement masculin à l'occasion des travaux des champs où l'on se défiait pour simplement montrer sa force ou son habileté. Le deuxième consistait en une série de tournois officiellement organisés par divers comités locaux qui prévoyaient de prix en argent et en nature pour attirer les meilleurs lutteurs. Dans tous les cas, la transmission des techniques était affaire de famille ou de village. Au début du 20^{ème} siècle, des dérives dans l'éthique et l'apparition de nouveaux sports ont représenté un danger et des nécessités d'évolution, de structuration et d'harmonisation des règlements sont apparues et ont donné lieu à la première période de sportivisation avec en 1930, dans le sillage des discours de Courbertin, la création de la fédération des amis des luttes et sports athlétiques bretons. C'est aussi le début des compétitions internationales avec les anglais de Cornouailles pour adversaires réguliers. Cette structuration avait atteint ses buts à savoir une harmonisation, et a abouti à une cinquantaine d'années de pratique populaire en milieu rural, les grands tournois attirant plusieurs milliers de spectateurs avertis. Cependant, les mutations de la société d'après 2^{ème} guerre mondiale, les trente glorieuses, la révolution verte et l'exode rural qui s'en est suivi, la concurrence de nouveaux sports considérés comme plus modernes ont fait ressentir à certains dirigeants du Gouren un risque majeur de disparition. Une deuxième période de sportivisation a été nécessaire pour que le gouren s'adapte aux exigences de son temps. C'est à ce moment que la création de clubs ou écoles de Gouren s'est avérée nécessaire, de même qu'un rapprochement non dénué d'embûches avec les instances gouvernementales en charge des sports et la Fédération Française de Lutte. C'est à cette époque que la transmission, jusque là familiale, a été transférée à des moniteurs entraîneurs formés et diplômés pour enseigner le gouren. Des contenus de formation et des règlements élaborés ont permis alors d'inscrire le gouren dans une dynamique générale des mouvements sportifs. Malgré une offre potentiellement adaptable à tous milieux, l'essentiel des clubs reste en milieu rural. Et malgré les compétences des éducateurs de gouren, et diverses récentes

périodes d'engouement pour la culture bretonne, le développement du gouren en milieu urbain ne fut et n'est toujours pas à la hauteur des attentes.

Les lignes précédentes permettent d'expliquer le contexte historique pour la compréhension des réalités actuelles. J'en viens à présent au thème du jour qui est « actualités d'un réseau au service de la transmission du Gouren Breton ». Cette transmission s'appuie donc sur des éducateurs sportifs diplômés, bénévoles ou professionnels. Le maillage territorial des 35 à 40 clubs (skolioù), permet un enseignement du gouren sur l'ensemble de la Bretagne. La fédération de Gouren délègue à sa commission technique la formation des éducateurs sportifs, le contrôle de la délivrance des diplômes et les adaptations nécessaires face aux évolutions des réglementations. Un conventionnement avec la Fédération Française de Lutte ouvre à la reconnaissance des diplômes de Gouren par les instances sportives et éducatives françaises.

Environ la moitié des clubs fonctionnent grâce aux interventions de moniteurs bénévoles. La seconde moitié, dépourvue d'éducateurs diplômés disponibles dans les effectifs, bénéficie d'interventions de professionnels. Ces professionnels, au nombre de 6 à 8 sur le territoire Breton selon les périodes, sont itinérants sur des secteurs géographiques ciblés. Ils sont employés par la fédération ou les comités départementaux. Ils sont salariés à plein temps, c'est important de le souligner car cela permet un degré efficace de structuration et de pérennité. Le management général est assuré par des bénévoles. Des réunions régulières de la commission technique fédérale permettent l'harmonisation et la mise en commun des pratiques dans une démarche de formation continue.

Dans le contexte de la transmission du gouren, ces professionnels assurent donc, comme dit plus haut, l'enseignement du gouren dans les clubs, pour la pratique sportive et la participation aux compétitions. Une part importante de leur activité de transmission s'effectue dans les écoles. Grâce à un long travail d'élaboration de contenus d'interventions en milieu scolaire, le Gouren rentre aujourd'hui plutôt facilement à l'école primaire ; plusieurs milliers d'enfants chaque année découvrent en effet le gouren, et pour l'essentiel d'entre eux lors de cycles de plusieurs séances. Malgré diverses approches de la part de la fédération de gouren, collèges, lycées et établissements d'enseignement supérieur accueillent très peu le Gouren. Revenons sur l'école primaire ; l'accueil très favorable du monde éducatif pour ces tranches d'âge s'explique par le fait que l'offre de la fédération de Gouren s'appuie sur des valeurs revendiquées comme étant intrinsèques à la discipline : respect du partenaire, loyauté, histoire, patrimoine local, régional et immatériel, ouverture sur les luttes traditionnelles du monde (ex : géographie du Niger avec sa lutte kokowa, de l'Ecosse avec le style Back-hold...), respect des règles et à terme contribution au concept du vivre ensemble... Toute une série de mots clés qui entrent dans les objectifs éducatifs de l'école. Après plusieurs années d'actions de nos professionnels sur ce terrain, il est constaté avec satisfaction que les séances de Gouren en école primaire apportent une plus-value éducative reconnue.

Cette mission de présentation du Gouren en milieu scolaire est donc fondamentale pour sa transmission.

Les éducateurs professionnels participent de plus à la vie fédérale et ont des soutiens indispensables pour les organisations de compétitions d'hiver en mode « sport moderne » et d'été en mode sport traditionnel de plein air où le public est constitué surtout de touristes.

Pour résumer, le Gouren serait en grand danger de disparition sans ses professionnels.

Qui dit emploi dit financement des postes. Les prestations sont payantes et assurent entre 30 et 50% du financement. Le reste est assuré par le soutien des collectivités, en émergeant aux fonds d'aide au sport en général mais surtout aux fonds de soutien au patrimoine immatériel et culture Bretonne. C'est le fruit d'un long travail réalisé depuis des décennies auprès de décideurs politiques pour les convaincre de la nécessité de sauvegarder et développer cet élément du patrimoine de Bretagne qu'est le Gouren.

Pratiques et savoir-faire des JST en soutien à la formation des sportifs professionnels : jeux basques versus rugby. Formation de sportifs adultes à la découverte des jeux traditionnels

Manolo Alcayaga Goikoetxea

En Pays Basque, jusqu'en 80 on pratiquait le rugby l'hiver et les jeux basques en été
Les clubs de rugby amateur, avec un seul entraîneur, souvent bénévole, avaient besoin d'hommes forts.
Certains pratiquants de jeux basques sont devenus internationaux de rugby.
Les travaux quotidiens de la ferme était leur entraînement naturel.
Le dimanche, match avec les amis. Et après tous autour d'une table, et en chansons.
Cela n'existe pratiquement plus
En mai, retour vers les jeux basques.
Une période magnifique portée par tout un pays qui s'identifiait à cette culture.
Avec le professionnalisme, le rugby c'est replié sur lui-même comme beaucoup de sports modernes.
Les entraîneurs ne voulaient pas voir leurs joueurs durant l'été pratiquer des jeux de paysans. Ce n'est pas du sport !!
La mécanisation a rendu le travail à la ferme beaucoup moins physique
L'entraînement de fond naturel a disparu.
La modernisation, la professionnalisation du sport ont réduit progressivement nos jeux traditionnels, à un spectacle folklorique pour touristes.
Très appréciés partout, totalement oubliés par nos congénères, par nos territoires d'origines.
Une lente descente aux enfers.
Ce n'est pas un enjeu politique suffisant pour que les élus s'y intéressent
Ils risquent de disparaître. Et nous en sommes aussi responsable, en partie !
Voilà la synthèse de la situation.

Vérone en 2018 est un catalyseur pour nos membres.

Aide-toi et le ciel t'aidera
Sensibiliser, communiquer.
Créer une prise de conscience pour relancer ces jeux qui font partie du Patrimoine immatériel et culturel de l'Humanité.

Un club de la Fédération se lance

Louer un local de 330m² avec une esplanade de 1000 m²
Installer nos jeux, les appareils d'entraînement physique, modernes

Une question nous taraudait :

Pourquoi les jeunes et les adultes iraient dans des salles de musculation, cross-foot etc ...en payant un abonnement souvent assez élevé ??

S'ils venaient chez nous, ils auraient la gratuité totale !!!

A nous de montrer que les sports en collectifs sont plus intéressants que la pratique individuelle.

Se faire connaître, communiquer, utiliser les réseaux sociaux !!

Dans la même période le rugby traverse des moments très durs.
Leur image est ternie par le jeu dur d'affrontement alors que c'était un jeu d'évitement.
Décès ou très grosses blessures invalidantes
Les écoles de rugby se vident.
Le nombre d'affiliés baisse.
Les petits clubs de villes et villages souffrent face au professionnalisme.

La bulle économique du sport professionnel est touchée par l'effet Covid
Pour ces raisons 40 ans après, nous nous sommes retrouvés avec le club de rugby de notre ville.
Les dirigeants voulaient essayer les jeux basques pour faire une journée de cohésion.
La visite de nos installations les a rassurés. Nous avons mis en place ensemble la journée

Un « travail » en deux temps.

Constitution d'équipes, faites de gabarits et de compétences variées

1^{er} temps de découverte de 10 jeux basques par les 40 athlètes.

Pas de performance,

Pas de mise en danger physique ou psychique des participants

(Comme lorsqu'on fait cela lors de représentations publiques en invitant les volontaires à venir s'essayer).

On montre les principes, on conseille et ils essayent

2^{ième} temps, chaque équipe de 10 contre la montre, réalise l'ensemble des jeux dans une petite compétition entre elles que nous supervisons. C'est un jeu il n'y a rien à gagner !!

1 jeu, 1 athlète, chaque membre de l'équipe participe au moins à un jeu. Le jeu fini il passe le relais à son partenaire jusqu'à terminer ce véritable décathlon.

Le bilan est très instructif pour leurs entraîneurs, mais aussi pour nous.

Adaptation, solidarité, jeu et non une compétition sauvage. Brassage, cohésion, plaisir de jouer, de gagner un jeu, être meilleur que les copains dans le jeu. Rien à gagner de concret.

C'était pratiquement du jamais vu dans les entraînements de rugby.

Entraîneurs et pratiquants, disent que cela vaut un entraînement classique. Tous les muscles sont sollicités et en plus l'ambiance est extraordinaire.

Une bonne quinzaine d'athlètes ont un avenir immédiat dans jeux traditionnels.

Un bon casse-croûte collectif à la fin, une photo souvenir tous ensemble.

Et après quels projets futurs

Des rendez-vous pour de prochaines expériences.

Pourquoi ne pas présenter ce type de décathlon fin janvier 2021 pour les fêtes patronales devant le public local ?

La revanche en juin dans les mêmes conditions pour fêter l'arrivée de l'été.

Les 15 meilleurs volontaires seront invités à poursuivre, s'ils le désirent avec nous durant les championnats et les divers challenges d'été 2021

Si le Covid 19 nous laisse tranquille.

Affaire à suivre.....

Practices and skills of the JST in support of the training of professional sportsmen: Basque games versus rugby. Training of adult athletes to discover traditional games

Manolo Alcayaga Goikoetxea

In the Basque Country, until 80 they played rugby in the winter and Basque games in the summer

Amateur rugby clubs needed strong men, with only one coach, often volunteer.

Some Basque gamers have become international rugby players.

The daily work of the farm was their natural training.

Sunday, game with friends. And after all around a table, and in songs.

This hardly exists anymore

In May, back to the Basque games.

A wonderful period carried by an entire country that identified with this culture.

With professionalism, rugby is inward-looking like many modern sports.

The coaches did not want to see their players during the summer playing peasant games. It's not sport!!

Mechanization has made farm work much less physical

Natural background training has disappeared.

The modernization and professionalization of sport have gradually reduced our traditional games to a folk show for tourists.

Very appreciated everywhere, totally forgotten by our fellows, by our territories of origin.

A slow descent into hell.

This is not a political issue enough for elected officials to take an interest in it

They're in danger of disappearing. And we're also responsible, in part!

That is the summary of the situation.

Verona in 2018 is a catalyst for our members.

Help yourself and heaven will help you

To raise awareness, to communicate.

Create an awareness to revive these games that are part of the intangible and cultural heritage of Humanity.

Federation club launches

Rent a 330m² space with an esplanade of 1000 m²

Install our games, physical training devices, modern

One question was:

Why young people and adults would go to weight rooms, cross-feet etc... by paying a subscription often quite high ??

If they came to us, they would have total free !!!

It is up to us to show that collective sports are more interesting than individual practice.

To be known, to communicate, to use social networks!!

In the same period rugby goes through very hard times.

Their image tarnished by the hard game of confrontation while it was an avoidance game.

Death or very large disabling injuries

Rugby schools are emptying.

The number of affiliates is decreasing.

Small clubs in towns and villages suffer from professionalism.

The economic bubble of professional sport is affected by the Covid effect

For these reasons 40 years later, we ended up with the rugby club of our city.

The leaders wanted to try the Basque games to make a day of cohesion.

A visit to our facilities reassured them. We set up the day together

A two-step "work."

Team building, made up of diverse templates and skills

1st time of discovery of 10 Basque games by the 40 athletes.

No performance,

No physical or psychological danger of participants

(Like when you do this at public performances by inviting volunteers to come and try it).

We show the principles, we advise and they try

2nd time, each team of 10 time trial, completes all the games in a small competition between them that we supervise. It's a game there's nothing to win!!

1 game, 1 athlete, each member of the team participates in at least one game. The finished game he passes the baton to his partner until he finishes this real decathlon.

The results are very informative for their coaches, but also for us.

Adaptation, solidarity, play and not wild competition. Brewing, cohesion, fun to play, to win a game, to be better than the buddies in the game. Nothing to gain concrete.

It was almost unheard of in rugby training.

Coaches and practitioners say it's worth a classic workout. All muscles are stressed and the atmosphere is extraordinary.

A good fifteen athletes have an immediate future in traditional games.

A good collective snack at the end, a souvenir photo all together.

And after what future projects

Appointments for future experiments.

Why not present this type of decathlon at the end of January 2021 for the patron saint's holidays in front of the local public?

The revenge in June under the same conditions to celebrate the arrival of summer.

The top 15 volunteers will be invited to continue, if they wish with us during the championships and various summer challenges 2021

If Covid 19 leaves us alone.

Case to follow.....

JST en temps de Covid19: les dispositifs Sport-Santé-Culture-Civisme (2S2C) de l'Éducation nationale mis en œuvre au Houga (Gers)

Alain Bovo

Qu'est-ce que 2S2C?

La crise sanitaire et les contraintes de distanciation entraînent des conditions d'accueil très particulières, qui ont des conséquences sur le nombre d'élèves pris en charge simultanément par un même professeur.

Lorsque l'élève n'est pas en cours en classe, le dispositif Sport-Santé-Culture-Civisme (2S2C) permet de proposer des activités sur le temps scolaire qui se déroulent dans le prolongement des apprentissages et en complémentarité avec l'enseignement.

Ces activités peuvent être assurées en priorité par des professeurs, en complément de service, avec des échanges de service ou en inter- degrés (école /collège), et en heures supplémentaires.

En outre, dans le cadre d'une convention avec la collectivité territoriale de rattachement, des activités, notamment dans les domaines du sport, de la santé, de la culture et du civisme peuvent être organisées par la collectivité pendant le temps scolaire. Ces interventions dans les différents domaines proposés ne se substituent pas aux enseignements et donc à l'action première des professeurs dans leurs disciplines (EPS , arts plastiques, éducation musicale, enseignement moral et civique...)

Quels types d'activités sont proposées?

Pour les activités sportives par exemple, les pratiques extérieures seront privilégiées, ainsi que les pratiques individuelles (course, parcours de motricité, préparation physique généralisée, danse, yoga, quilles, vélo, etc).

Pour les activités artistiques et culturelles, il peut s'agir par exemple d'ateliers d'arts plastiques autour du dessin, d'ateliers d'improvisation théâtrale, d'ateliers d'écriture, de rencontres avec des artistes etc.

Pour les activités civiques, il peut s'agir par exemple d'activités autour de l'engagement citoyen, d'activités autour du développement durable, etc.

Si le dispositif 2S2C est mis en œuvre dans l'école ou l'établissement de votre enfant, le directeur d'école ou le chef d'établissement vous communique les différentes activités proposées et les horaires. Les activités se déroulent généralement sur la journée.

Oui, ces élèves sont concernés sur la base du volontariat, comme les autres élèves. L'information concernant l'offre d'activités 2S2C leur est communiquée par les chefs d'établissement et par les directeurs d'école.

La mairie leur consacre une réception au Houga (32)

Le dispositif 2S2C (Santé sport culture citoyenneté) a d'ailleurs concrétisé l'osmose entre la commune et son école, avec la participation des associations. Ce dispositif, orchestré par Jean-Marie Mathieu, adjoint délégué aux affaires scolaires, a prouvé son efficacité : il a permis d'accueillir à l'école un maximum d'enfants.

Cela grâce au cyclo-club, à « la Môme aux souliers rouges » pour le *kamishibai* (1), à la section « quilles » du foyer rural, à *Folgakilt*, pour l'atelier de couture, à « *lo suilar d'aas* » pour le langage sifflé, au *Judo-club folgarien*, à *Folgatennis* et à la Bibliothèque, pour ses animations éducatives en plein air.

JST in times of Covid-19: the Sport-Health-Culture-Civism (2S2C) system of National Education implemented in Houga (Gers)

Alain Bovo

What is 2S2C?

The health crisis and the constraints of distancing lead to very specific reception conditions, which have consequences for the number of students simultaneously supported by the same teacher.

When the pupil is not in class, the Sport-Health-Culture-Civism (2S2C) system makes it possible to offer activities during school time that take place as an extension of learning and in complementarity with teaching.

These activities can be provided as a priority by teachers, as a complement of service, with exchanges of service or inter-degree (school / college), and overtime.

In addition, within the framework of an agreement with the local authority of attachment, activities, in particular in the fields of sport, health, culture and good citizenship may be organized by the community during school time. These interventions in the different areas offered do not replace the teaching and therefore the primary action of teachers in their disciplines (EPS, plastic arts, music education, moral and civic education ...)

What types of activities are offered?

For sports activities, for example, outdoor practices will be preferred, as well as individual practices (running, motor skills course, general physical preparation, dance, yoga, bowling, cycling, etc.).

For artistic and cultural activities, it can be, for example, plastic art workshops around drawing, theatrical improvisation workshops, writing workshops, meetings with artists, etc.

For civic activities, this can for example be activities around civic engagement, activities around sustainable development, etc.

If the 2S2C device is implemented in your child's school or establishment, the school principal or the principal will inform you of the various activities offered and the timetables. Activities generally take place during the day.

Yes, these students are involved on a voluntary basis, like the other students. Information about the offer of 2S2C activities is communicated to them by school principals and school directors.

The town hall is devoting a reception to them at the Houga (32)

The 2S2C device (Health sport culture citizenship) has also concretized the osmosis between the municipality and its school, with the participation of associations. This system, orchestrated by Jean-Marie Mathieu,

deputy delegate for school affairs, has proven its effectiveness: it has made it possible to accommodate as many children as possible at school.

This is thanks to the cyclo-club, to "the Môme aux shoes rouge" for the kamishibai (1), to the "bowling" section of the rural center, to Folgakilt, for the sewing workshop, to "lo suilar d'aas" for whistled language, at the Folgarian Judo-club, at Folgatennis and at the Library, for its educational outdoor activities.

CONCLUSIONS :

The role of the European Association of Traditional Sports and Games (AEJeST), a network of networks for the transmission of Traditional Games and Sports as Intangible Cultural Heritage

Pere Lavega-Burgués

AEJeST is a European network with more than 70 members coming from 17 countries that could be classified in five groups: Cultural associations and museums;

- 1) Traditional sports federations;
- 2) Traditional sports associations;
- 3) Universities and training centers;
- 4) Individual members and
- 5) Honorary members.

The variety of five groups of members illustrates de richness and the ludodiversity of AEJeST.

Indeed, all the members constitute a "network of networks" acting following a win-win model, in favour of the transmission of the values of the TSG as intangible cultural heritage (ICH), in the contexts of formal and non-formal education.

The European AEJeST network in Formal Education:

We highlight four main domains of formal education actions where AEJeST provides the transmission of TSG as ICH.

- 1) For trainers or future trainers: Bachelor's degree, master's degree, online courses, summer schools
- 2) In primary or secondary education: mainly in physical education courses
- 3) In international projects with universities and educational centers: example Bridge Erasmus+
- 4) In international projects with universities and centers with the disabled: example Together Erasmus+
- 5) In research: in doctoral courses, doctoral theses and research projects consisting of inventorying and documenting the TSG as intangible cultural heritage and also in investigating the impact of TSG on relational and emotional well-being, physical health, social inclusion, cohesion group and equal opportunities.

The European AEJeST network in Non-Formal Education:

The diversity of members of the AEJeST originates an extraordinary range of actions that are carried out outside of official training. Among these initiatives we highlight four domains:

- 1) Training schools for people who want to practice traditional sports and games (in a federation or association)
- 2) Social inclusion experiences
- 3) Exchanges between young people from AEJeST communities (e.g., Cantabrian Skittles Federation, Santander, Spain with Federation de Quilles Huit de Rodez, France)
- 4) Festivals where members of different organizations (communities) share and teach their games and traditions to other members. This is common in the annual assemblies of the AEJeST, in regular events (e.g., Tocatì festival) and in local events.

All this variety of members, communities, and contexts contributes to illustrate the ludodiversity of learning and social values of TSG that promoted by the European network AEJeST.

De la Déclaration de Vérone (2015) à l'engagement international de « Tocatì, un programme partagé pour la sauvegarde des Jeux et Sports Traditionnels »

Guy Jaouen

La première recommandation de l'UNESCO concernant les JST (Jeux et Sports Traditionnels) date de 1986, sous la plume du directeur général Amadou-Mahtar M'Bow. Dans son courrier aux ministres il rappelait la recommandation du CIGEPS qui préconisait « la protection et le développement des jeux, danses et sports traditionnels dans le cadre de l'éducation physique et du sport, comme moyen de préserver le patrimoine culturel ».

Cela fut suivi en novembre 1993 par le lancement d'un « inventaire mondial des jeux physique de tradition », sous la direction de M. Arthur Gillette, directeur de la jeunesse et des activités physiques. Dans son courrier il précise que ce domaine n'a malheureusement que peu été exploré, et « c'est la raison pour laquelle l'UNESCO propose le secteur des jeux physiques qui étaient pratiqués autrefois par les gens après leur travail, lors de leurs jours de repos, lors des fêtes religieuses, lors des jours de marchés, lors des fêtes saisonnières ».

Puis il y a eu la déclaration de Punta Del Este après l'organisation de MINEPS III en 1999. La promotion et la préservation des jeux traditionnels dans chaque pays y était clairement mises en avant. Nous sommes en 2020 et avec la globalisation galopante nous sommes tous bien conscient que ce travail devient de plus en plus urgent.

L'ITSGA a été créée en 2009 afin de participer activement à ce travail. Elle a pour objectif principal de mettre en liaison les principales organisations de JST au niveau mondial. Ce sont d'abord des organisations continentales ou sous-continentales : Europe, Afrique, Amérique Centrale et Caraïbes, Amérique du Sud, Asie du Sud Est et Asie du Sud Ouest, toutes des organisations issues de la société civile. Il y a aussi des membres associés dont certains sont des institutions étatiques.

Un des objectifs est de représenter ces organisations dans les instances, réunions et colloques internationaux, ce qui signifie que l'ITSGA a sa propre orientation concernant la transmission des JST. Ainsi l'idée n'est pas de copier l'organisation mondiale du sport avec son orientation liée à la performance mais de mettre en œuvre des outils qui permettent la transmission des pratiques culturelles des jeux et sports traditionnels à travers la philosophie contenue dans le concept du PCI de l'UNESCO.

Un deuxième objectif est de renforcer nos organisations subcontinentales et continentales afin qu'elles mettent en place des réseaux interrégionaux très actifs, reliant les communautés, les institutions et toutes les parties intéressées.

Ces organisations, réseaux de réseaux, ont pour première priorité d'aider à mettre en place une situation où les JST seront transmis par leur intégration dans le curriculum scolaire. Pour cela il faut d'abord inventorier, un des priorités retenues lors du MINEPS de Punta Del Este. Une action importante a déjà été réalisée en 2005-2006, à travers un projet européen mené par l'AEJeST et qui a vu la réalisation d'inventaires généraux dans onze régions européennes. Un travail est également en cours dans plusieurs pays africains.

Réaliser un inventaire, sans considérer que ce soit un but final, est extrêmement important. Il doit être compris comme un outil qui donnera plus de visibilité et de pertinence à la problématique des JST afin de motiver des actions multiples par rapport à cet héritage culturel immatériel toujours existant. Cela deviendrait donc une base d'information et de données:

- pour la comparaison et l'analyse de la situation du PCI dans les pays concernés ;
- pour des applications économiques en rapport avec l'animation locale, le tourisme, l'artisanat, etc.
- pour des applications liées à la recherche en lien avec l'Education, l'Education Physique, les études scientifiques, la publication d'ouvrages ethnographiques et scientifiques, etc.

Un objectif fondamental sera l'intégration des JST dans le curriculum des pays qui se montreront intéressés. Cependant le rôle de l'ITSGA et de son réseau ne sera pas réaliser le travail, mais de réunir les conditions les meilleures et d'accompagner les acteurs afin que les administrations de l'éducation nationale des pays concernés puissent mettre en place un outil efficient répondant aux objectifs du PCI. C'était le sens de la déclaration (Manifeste) de Verona de 2015.

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The 2015 Declaration of Verona for the introduction of TGS in the Schools: from Europe to the world.

Guy Joauen

UNESCO's first recommendation on Traditional Games and Sports (JST) dates back to 1986, written by Director General Amadou-Mahtar M'Bow. In his letter to ministers he recalled the recommendation of CIGEPS which called for "the protection and development of traditional games, dances and sports within the framework of physical education and sport, as a means of preserving cultural heritage".

This was followed in November 1993 by the launch of a "World Inventory of Traditional Physical Games" under the direction of Mr. Arthur Gillette, Director of Youth and Physical Activities. In his letter, he specifies that this field has unfortunately only been little explored, and "this is the reason why UNESCO proposes the sector of physical games which were once practiced by people after their work, during their days. of rest, during religious festivals, during market days, during seasonal festivals".

Then there was the declaration of Punta Del Este after the organization of MINEPS III in 1999. The promotion and preservation of traditional games in each country was clearly emphasized. We are in 2020 and with galloping globalization we are all well aware that this work is becoming more and more urgent.

The ITSGA was created in 2009 in order to actively participate in this work. Its main objective is to link the main JST organizations worldwide. They are first of all continental or sub-continental organizations: Europe, Africa, Central America and the Caribbean, South America, South East Asia and South West Asia, all organizations from civil society. There are also associate members, some of which are state institutions. One of the objectives is to represent these organizations in international forums, meetings and symposia, which means that the ITSGA has its own orientation regarding the transmission of JST. Thus the idea is not to copy the world organization of sport with its orientation linked to performance but to implement tools that allow the transmission of cultural practices of traditional games and sports through the philosophy contained in the concept. of UNESCO's ICH.

A second objective is to strengthen our subcontinental and continental organizations so that they set up very active interregional networks, linking communities, institutions and all interested parties.

These organizations, networks of networks, have as a first priority to help put in place a situation where JST will be transmitted through their integration into the school curriculum. To do this, we must first make an inventory, one of the priorities retained during the MINEPS in Punta Del Este. Significant action has already been taken in 2005-2006, through a European project led by the AEJeST and which saw the completion of general inventories in eleven European regions. Work is also underway in several African countries.

Carrying out an inventory, without considering it to be an end goal, is extremely important. It must be understood as a tool which will give more visibility and relevance to the issue of JST in order to motivate multiple actions in relation to this still existing intangible cultural heritage. It would therefore become an information and data base:

- for the comparison and analysis of the situation of ICH in the countries concerned;
- for economic applications related to local entertainment, tourism, crafts, etc.
- for applications related to research related to Education, Physical Education, scientific studies, publication of ethnographic and scientific works, etc.

A fundamental objective will be the integration of JST into the curriculum of countries which show an interest. However, the role of ITSGA and its network will not be to carry out the work, but to bring together the best conditions and to support the actors so that the national education administrations of the countries concerned can set up an efficient tool. meeting the objectives of the PCI. This was the meaning of the 2015 Verona Declaration (Manifesto).

G.J.

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