

Educare alla Pace attraverso l'educazione Motoria

Educating for Peace through Motor Education

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ABSTRACT

I conflitti bellici sempre più diffusi a tutte le latitudini della terra generano, oltre a danni evidenti quali morti, distruzioni e sventramento del tessuto sociale, anche delle divisioni e dei risentimenti che, se non sanati tempestivamente perdureranno fino a radicarsi indissolubilmente. Uno dei contesti che può arginare questo fenomeno è la scuola. Essa è il luogo in cui nascono i primi momenti di relazione con l'altro, sia che si tratti di momenti giocosi, ricchi di emozioni, che di episodi di conflitto, i quali dovrebbero generare una riflessione sul modo di fare ed agire della persona interessata. Educare alla pace attraverso l'attività motoria, significa percorrere un sentiero innovativo che l'educazione stessa può percorrere, trovando nuovi equilibri, favorendo la crescita del pensiero critico, abituando gli alunni a riflettere, e a comprendere quali siano le reali cause di tutto ciò che accade, per poi creare un'opinione personale sulla vicenda.

ABSTRACT

The abstract in English is mandatory and should summarize the contents of the paper and contain maximum 500 characters spaces included. The increasingly widespread conflicts of war at all latitudes of the earth generate, in addition to obvious damage such as death, destruction and disembowelment of the social fabric, also divisions and resentments that, if not promptly healed they will last until they take root indissolubly. One of the contexts that can stem this phenomenon is school. It is the place where the first moments of relationship with the other are born, whether it is playful moments, full of emotions, that of episodes of conflict, which should generate a reflection on the way of doing and acting of the person concerned. Educating for peace through physical activity, means following an innovative path that education itself can follow, finding new balances, encouraging the growth of critical thinking, accustoming students to reflect, and to understand what are the real causes of everything that happens, and then create a personal opinion on the matter.

KEYWORDS / PAROLE CHIAVE

Attività Motoria, Educazione, Pace, Relazione, Gioco.

Motor Activity, Education, Peace, Relationship, Play.

1 Introduction

The ever-increasing number of conflicts of war and the multiplication of war scenarios with the dramatic consequences they entail, both economically and socially, do not seem to be coming to an end. These events generate economic, environmental and above all social problems, to make some consequences of the conflict (death and suffering) seem normal when compared with the effects that are created especially in the younger (asociality, lack of empathy, low self-esteem and confidence in oneself and others). The even more alarming fact is that these effects continue over the years, inevitably generating divisions and resentments that, if not promptly healed, will continue to take root indissolubly (Flick, 2015). It is for this reason that we must intervene in a timely manner, in all training contexts, in order to be able to educate all citizens, but especially children to peace, and consequently succeed in properly educating the "future citizen" (Moliterni, 2017). The context that most needs to intervene in the education and formation of the identity of the "child – citizen" is the Scholastic Institution, proposing themes on peace education. When we speak of education for peace in a scholastic perspective, we must not simply think of a mere presentation/ comparison between all the negative things that war entails, and the joys, emotions, the positivity of everyday life. In order to do this it is necessary that the school abandons the classical school programs and works transversally exploiting the values insisted in every discipline, to develop in learners a critical sense and reflective abilities that can think independently and choose which thoughts to marry and which instead to oppose. Knowing how to do what has been said means, for the student, in a first superficial analysis, understanding what is bad about war and what is beautiful about peace, which surely represents a starting point for a more complex discourse such as the ability to choose, the comparison, respect for different ideas of others and the importance of dialogue. All this allows the development of critical thinking, and the school must become a real educational gym of the latter, providing tasks that emulate the daily experience and the continuous confrontation in order to be a training, thus succeeding in enhancing the positive aspects of peace and eliminating the sense of fear and discouragement generated by war (Piccoli, 2021).

2 The role of the teacher-educator

The term educate, from the Latin educere "draw out, breed", means the ability to promote by teaching and by example the development of the intellectual, aesthetic and moral faculties of a person, especially at a young age. The real problem is trying to teach conflict management, so that it does not always result in a confrontational situation, regardless of the context in which it occurs (Pironi, 2017). The presence of war unfortunately teaches the exact opposite of what was said earlier, in fact the conflict arises especially in children, because the information they receive leads to the exaltation of themselves at the expense of the reasons of the other. This shows that the word educate, although it has a very precise meaning, can take on different meanings for anyone who pronounces it, based on culture, diversity of gender, nationality or religion, showing multiple nuances that inevitably produce a different way of acting and

not always aimed at the peace of the other (Ariemma, 2017). One of the contexts that can certainly stem this phenomenon is school. It is the place where the first moments of relationship with the other are born, whether it is playful moments, full of emotions, or episodes of conflict, which should generate a reflection on the way of doing and acting of the person concerned. It is in this context, together with that of the family, that peace education must begin, and it is for this reason that the role of the teacher becomes fundamental. Who educates can be defined as the commander who leads the whole boat, therefore he is able to influence the educational path of each of his subordinates, and when we talk about education in the school, this role is entrusted to the teacher, which must be able to lead its pupils towards a certain type of learning and education. The class must be seen as a reproduction of the miniature society, therefore it is a democratic place, where there are laws, the purpose of which to establish and do as much as possible for the good of each learner, to find ways to get around obstacles and bring everyone back to the correct choices (Baukloh & Panerai, 2010).

Educating for peace means exalting individuality, not highlighting differences. The presence of war events or, in the case of the class within the school, means leading the learner towards a type of education that exclusively enhances the uniqueness, excluding a priori the motivations or principles of the other. A typology of education given by the teacher, aiming at peace, must inevitably gratify the discovery, mediate conflicts, learn to know themselves and then to self-regulate.

In a formative and meaningful context such as school, the teacher should tend to neutrality, but inevitably aspects of paraverbal and non-verbal communication (words, tone of voice, body language) will reveal the personal thought of the topic being discussed, therefore the teacher can and must choose the role that at that time he considers most appropriate and capable of generating advantages and less disadvantages for the student. Specifically the teacher can be:

- Participant: that is, it can freely express its point of view, which could lead to a form of partisan argumentation;
- Impartial moderator: that is, he shows all points of view without expressing his position;
- Declared interest: that is, it expresses its point of view a priori, before starting the argument, so that the students can identify prejudices, and then presents the remaining positions in an objective way;
- Supporter: that is, he presents all the points of view inherent in the specific subject and only in the end he reveals his own idea;
- Devil's advocate: that is, he opposes the idea that emerges from the class context, even if he shares it, but at the same time he ensures that all points of view are deepened;
- Spokesman: that is, he stands in a neutral manner by reporting what is established by a higher body without expressing his position.

Each of these modes has its own value and must be used depending on the situation, and the ability of the teacher is precisely in choosing the right one, so that any teaching and learning practice is adopted is participatory and inclusive, focused and calibrated on the learner (Canevaro, 2013).

Whoever teaches, whatever his discipline, also and above all educates to peace. He is aware that every day, in daily life, small conflicts arise, whose negative feelings, in

some ways, can be compared to those that generate a war event, while peace is born from a daily and unconditional listening, so difficult but at the same time necessary, such as to become what indicates day by day a school planning and planning.

3 School and Education for Peace

Peace education is set out in the objectives of the 2030 Agenda, specifically it is one of the fundamental elements for ensuring quality education that is inclusive. Its objective is to ensure by the set date the knowledge and skills needed to promote human rights, gender equality, sustainable development, a sustainable lifestyle, the promotion of a peaceful and non-violent culture, aspects that aim at exalting diversity in order to be able to plagiarize the notion of global citizenship (Giovanazzi, 2022). The school environment, as the creator of the future citizen, must promote the spread of the concept of peace, thus eliminating the ideas of war that are increasingly spread in children and adolescents, and to do this it is necessary that the school deals with rather complex issues and directs the learners towards a critical reflection on what the world society has lived over the years and on what it is living. This means designing a continuous, daily and cross-disciplinary didactic action, in order to propose in the classroom themes of great emotional and social value, in order to stimulate the critical and reflective capacity of each learner (Indellicato, 2019).

Addressing global geo-political issues, which inevitably involves dealing with political, economic, cultural, religious, environmental, and for all this to be done with the care that the subject deserves it is necessary for the teacher to simplify and adapt the complexity of the topic on the basis of the age and skills of the students (Moioli M., 2003).

The school is obliged to intervene as negative attitudes, in which there is always violence, conflict and opposition are increasingly spreading among children and especially among adolescents, so it must show the other side of the coin, highlight what is right or wrong, thus giving the opportunity to compare, reflect and choose which behavior to use (Sicurello, 2016).

The United Nations Organization (U.N.O.) has suggested the introduction of an additional subject dealing with peace education, that it had pivotal points to show the students so as to be able to give rise to a feeling of critical reflection on the events of the war.

They are:

- The concept of peace and the relationship between the risk of armed conflict and the world;
- The concept of disarmament and how to implement it;
- The concept of intentional community and intentional cooperation;
- Economic assessments of the relationship between war and peace;
- Violence, how to combat it;
- The concept of peace from the point of view of religion;
- The human being and the continuous search, from the historical point of view, for peace;
- The pacifism;

- The U.N.O. and the promotion of peace.

It was also noted that in order to be able to meet these points it is necessary to deepen further somewhat controversial situations that are against the concept of peace:

- Racism;
- Discrepancy between the rich and the poor;
- Excessive nationalism;
- Religious conflicts;
- Women's emancipation;
- Universal education;
- International language.

In Italy the suggestion to introduce a new discipline that would examine these fundamental points in order to achieve peace has not been implemented, but in return the matter of Civic Education has been reintroduced, that must be explained in 33 hours of activity dealing with these three themes:

- Constitution;
- Agenda 2030 and Sustainable Development Goals;
- Digital citizenship.

The objective of this shared action is to be able to lead to world peace, through a process that sees the human being and his own way of doing at the center of the system whose universal principles are the foundation (customs and practices, self-respect and respect for others, sharing of resources, universal brotherhood, solidarity, overcoming conflicts).

4 Sport and Physical Education for Peace

The new generations have had and are still receiving educational examples full of negative emotions, in which only feelings of hatred, violence and terror towards anyone or anything around them are manifested. All this involves not recognizing the other as a human being, but as a simple creature to be martyred and overwhelmed for your own pleasure. This new way of seeing others simply means the annihilation of the other, making it impossible to establish a relationship whose end and growth of each human being. Unfortunately this form of education, because of the many examples that these generations are receiving, starting from the simple conflicts in the family between parents, up to wars between nations, is spreading very simply at the expense of a kind of education aimed at peace, in which emotions such as respect for others, empathy, sharing are feelings that prevail uncontested over hatred and terror. When the examples to follow are war and violence, it is inevitable that the denial of the other becomes normality, which means refusing education and the possibility of establishing a just world, common and universal respect, in favor of a climate made purely of terror. Among the many remedies that can be used to counteract this growing system, surely the School Institution has a fundamental role. It must collaborate with the various bodies present in the area, including the family and local associations, thus creating a network of collaboration capable of dialoguing and constituting a system of transversal and common values, capable of respecting and valuing differences in order to make them sources of wealth and not conflict. Educating for peace means therefore creating a local but at the same time global team capable of creating a real activity whose aim is to

establish and revitalize continuously the relationships between all living beings, in order to create well-being and harmony with what surrounds us, and therefore, to stand in antithesis against war.

In school, the motor activity promoted in every order and grade of school, has always had as its objective, in addition to the psycho-physical improvement, the dissemination of social values such as collaboration, respect for oneself and others, the construction of one's own identity, resilience, therefore it can be considered in all respects a tool able to provide cognitive and operational tools to address any discomfort, destabilizing events, suffering, which inevitably can occur in everyday life (Farinelli, 2005).

Educating for peace through physical activity means being able to give rise to positive feelings even in complicated situations where the negative ones are dominant, because sport shapes and tempers those who practice it to face difficulties without surrendering to them, so, in the field of education, a real training process is created that can change the negative experience in a moment of learning, which will provide useful skills for the improvement of their conditions to be able to find new perspectives for reading and able to strengthen their resources (Giansanti, 2015).

The motor sciences must be considered as a real instance of the educational process capable of spreading through the school context, in order to build the citizen of tomorrow, understood as a person able to withstand any difficulty and aimed at the values of peace (Cereda, 2016).

Pedagogically speaking, therefore, the motor activity must not be understood as a therapeutic process, but a tool that can improve its potential and abilities, so that it can offer everyone the same opportunities for growth, and at the same time ensure an improvement in the quality of life and well-being of people and the community (Di Maglie, 2019). It must work in collaboration with the surrounding environment, so it must form a network made up of close links between the person concerned and the family, the social, health and educational structures, the community and finally, the values that society wants to manifest. It is evident that in education to peace through the motor sciences, it is generated through the relationship with the other, in order to favor the achievement of their autonomy and the construction of their identity (Federici, Troiano, & Valentini, 2014).

Educating for peace through physical activity, means following an innovative path that education itself can follow, finding new balances, encouraging the growth of critical thinking, accustoming students to reflect, and to understand what are the real causes of everything that happens, and then create a personal opinion on the matter. The motor sciences accustom students to think and dialogue with others and with themselves, so as to face the choice and determine what is right or wrong (Lipoma, Napoli & Paloma, 2008). Through motor practice it is possible to acquire the ability to recognize violence and, consequently, use an alternative that goes against a social system that, unfortunately, recognizes and legitimizes it more and more often, so much so that there are not even reactions of disapproval from public opinion. Therefore the motor sciences in school, and the motor activity carried out in leisure time in sports associations, They must be exploited and valued because they contain values capable of offering feelings and emotions that are typical of peace education (Rosa & De Vita, 2018).

5 Conclusions

Education for peace and the ways to implement it are the subject of reflection in order to be able to counteract the growing manifestation of feelings of hatred and asociality due to the continuous episodes of war. It is in this sense that the School Institution must work and value any useful tool so that already as children values such as solidarity and mutual respect are established.

The task of the school is to provide knowledge, skills and competences that will shape values, norms, attitudes and social and cultural dispositions in future citizens. Although it has been observed that peace education in schools generates an improvement in students from the point of view of attitudes and collaboration, it has not yet been found a single system that is considered valid, but use certain key principles and approaches that aim to promote healthy relationships and a peaceful school culture that can address cultural violence. For this to happen, it is necessary that peace education is well rooted within schools and in the territory, therefore it must take advantage of any training tool, as in the case of motor activity, in order to be able to spread its principles with speed and correctness (Di Gennaro, 2011). It is for this reason that, in schools, the different disciplines must collaborate in order to create the infused practices of the culture of peace, so as to be strengths. In this sense, motor activity is the necessary tool, as it creates the right link between theory and practice, managing to generate a moment of collective reflection, so you can deal with negative emotions arising from events of violence in the family, school or society.

From a school perspective, a fundamental aspect of peace education should be the understanding of the emotional load by the teacher, as he must create a safe environment in which ideas and concerns can be explored, expressed and heard, in order to give the students a sense of self-reflection, and to make it necessary to use methodologies that provide participatory dynamics. In this sense, the motor sciences in the school context promote a correct integration of peace education, encouraging the creation of social environments in which there are democratic sentiments and respect for others and possible situations of conflict are resolved peacefully (Vitali, 2014).

Ultimately, the pupil must not be considered as a poor and weak container to be filled with simplicity, but must be understood as the future of civil society, and as such deserving of an education that includes just social values.

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