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### ABSTRACT

The concept of *Physical Literacy* (PL) can be viewed as a compelling approach to shedding new light on motor and sports activities, particularly if one interprets the term "literacy" as an explicit reference to the communicative dimensions that accompany the functional and practical aspects inherent in physical activities. From this perspective, Motor Praxeology may contribute meaningfully to discussions on the importance of sustaining a physically active lifestyle and fostering an awareness that enables individuals to move and act both consciously and creatively—objectives at the heart of PL (Whitehead, 2013). Motor Praxeology offers frameworks that interpret motor activities as phenomena akin to initiation rites. From this perspective, the formative significance of games and sports lies in their role of socializing participants into the norms and values of their sociocultural context, a process masterfully illustrated by Geertz (1973) through his concept of *Deep Play*. To fully understand this process within the context of PL (PL), it is essential to consider another key concept: habitus (Bourdieu, 1980). In brief, habitus refers to the enduring incorporation of practices, ways of speaking, moving, and other embodied behaviours that profoundly shape individuals' thoughts and feelings. Building on this foundation, this article seeks to contribute to the collective development of a cultural, scientific, and methodological model for teaching physical education and sports, both in schools and sports clubs across our Country.

Ritengo che il concetto di *Physical Literacy* (PL) possa essere considerato come un interessante tentativo di illuminare l'attività motoria e sportiva attraverso una luce originale, se si interpreta il richiamo al sostantivo *Literacy* (alfabetizzazione) come un esplicito riferimento agli aspetti comunicativi, che accompagnano gli innegabili aspetti funzionali e pragmatici ovviamente coinvolti dalla dimensione fisica. Da questo punto di vista, quindi, credo che la Prasseologia Motoria (Parlebas, 1986, 1987) possa fornire un contributo allo sviluppo di un dibattito che riguarda l'importanza del mantenere uno stile di vita fisicamente attivo, del far acquisire alle soggettività una consapevolezza che permetta di muoversi e agire in modo consapevole e creativo, ovvero gli stessi obiettivi propugnati dalla PL (Whitehead, 2013). La Prasseologia Motoria elabora alcuni concetti che interpretano le attività motoria come fenomeni assimilabili ai riti iniziatici. Secondo tale approccio, l'importanza formativa di giochi e sport risiederebbe nell'introdurre i partecipanti alle norme e ai valori del proprio ambiente socioculturale, come peraltro magistralmente descritto da Geertz (1973) nel processo da egli stesso definito *Gioco profondo*. Al fine di comprendere l'intero processo nell'ambito della PL, tuttavia, occorre fare riferimento anche ad un altro passaggio fondamentale, ovvero quello di *habitus* (Bourdieu, 1980), che in estrema sintesi si riferisce al meccanismo di incorporazione permanente dei modi di fare, parlare, camminare, ed i conseguenti evidenti riflessi anche sul sentire e pensare delle persone. A partire da ciò, il presente articolo intende contribuire all'elaborazione condivisa di un modello culturale, scientifico e metodologico che possa riguardare l'insegnamento sia della Educazione fisica e sportiva scolastica, sia delle attività motorie e sportive nel nostro Paese.

### KEYWORDS

Physical Literacy; Teaching-Learning of Motor Competencies and Related Factors; Motor Praxeology; Deep Play; Socio-Motoric Communications and Interactions.

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## Introduction: play as a cultural phenomenon

The concept of *Physical Literacy* (PL) can be viewed as a compelling approach to shedding new light on motor and sports activities, particularly if one interprets the term "literacy" as an explicit reference to the communicative dimensions that accompany the functional and practical aspects inherent in physical activities. From this perspective, Motor Praxeology (MP) may contribute meaningfully to discussions on the importance of sustaining a physically active lifestyle and fostering an awareness that enables individuals to move and act both consciously and creatively—objectives at the heart of PL (Whitehead, 2013).

The primary aim of this work is to introduce MP (Parlebas, 1986, 1987), a field that contributes to the epistemology of Physical Education and holds relevance for PL as well. MP is a little-known scientific theory; however, I believe that its principles can provide the field of study and research of Physical Education with an important epistemological contribution, allowing in-depth analyses of the motor practices, of which sport is undoubtedly the best-known and most successful expression, but not the only one. Developed in the final decades of the 20th century by Pierre Parlebas, a Parisian professor of Sociology and Physical Education, MP emphasises the structural dimensions of socio-motor interactions. By examining 'play areas'—spaces where socio-motor interactions intersect with environmental conditions—MP illuminates the significant impact of Physical Education programs on personal and social development. In this way, MP provides valuable analytical tools for identifying the elements that make sports and motor games effective in fostering individual and social growth. This contribution specifically focuses on the definition of Play and Sport, emphasizing some of their key characteristics. Within a framework shaped by interactions between participants and their environments, it aims to identify models of what could be termed “adaptive sport”—a form that adjusts to the participant, rather than requiring the participant to conform to predefined forms. The overarching goal is to highlight the substantial educational and cultural value of motor activities and sports. We will then examine two additional dimensions aligned with the PL approach: the theory of sporting environments, conceived as primarily informational and communicative contexts, and examples of activities that illustrate the value of sport as experiences akin to sociocultural initiation rites.

Johan Huizinga, in the preface to *Homo Ludens* (1949), recounts an episode that is both curious and significant: he had originally titled one of his lectures “The Play Elements of Culture”, which the organizers had changed to “The Play Elements in Culture”. This modification reflected an implicit but strong resistance to recognizing play as an integral component of culture, rather than merely a form of leisure.

Huizinga's fundamental thesis was that culture originates *sub specie ludi* (Latin sentence for: *in the form of a game*), suggesting that culture arises as a game, so through playful processes. In addition to Huizinga, Caillois (1967) and Geertz (1973) also assert that play activities are fully integrated into the elaboration of cultural phenomena. These activities express social trends and customs while influencing their reproduction, thereby serving as a powerful pedagogical tool. This conviction is supported by Pierre Parlebas (1987), who argues that learning to play also entails learning how to navigate one's social environment.

Considering that social phenomena are more easily recognized when examining situations that are distant from us rather than those in which we are immersed, I refer to an insightful comparison made by Eric Dugas (2011). Let us therefore analyse three sports that are extremely popular in the United States but not as much in Europe: Baseball, American Football, and Ultimate Frisbee. We will compare the latter with the other three sports created and popular in Europe but not widely embraced in the USA: Football (Soccer), Handball, and Rugby. This comparative analysis will be based on dimensions known as "Ludic Universals" (Staccioli, 1998), which include the comparison of rules concerning Spaces, Times, Objects, Scores and Roles, as well as Relationships between teams and players.

Compared to European sports, American Sports exhibit several distinctive characteristics, particularly in the following aspects:

1. Greater asymmetries in the relationships between opponents, in terms of both management of space and time;
2. Scoring is achieved by emphasizing cooperation, so mainly through 'team play', while in European Sports the individual player alone action can be decisive;
3. A kind of 'neatness' in the different phases of the games: for example, teams are either attacking or defending, but there are no opportunities for "counterattack" (or "reversal of the front");
4. There is considerable variation in the play patterns within the different games, while the European rules are decidedly similar, despite the sports being different.

These differences are not accidental; rather, they indicate a clear trend which differs from the European one. From this perspective, a correlation can be observed: North American sports exhibit a greater propensity for innovation and the development of varied relational models, while European sports tend to follow a more traditional, constant, and fixed model. Additionally, in the American (and broader Glo-Saxon) mindset, there is a greater adherence to certain principles. To achieve the final result (scoring points), 'team play' and cooperation are

fundamental. In contrast, European sports often facilitate changes in the field and personal action, emphasizing counterattacks and individual efforts to resolve challenging game situations. So, the hypothesis that playful activities reflect and simultaneously reinforce certain typical socio-cultural characteristics of the society that produces them, is confirmed.

To comprehend how sports games can reflect elements of culture, let's consider the quintessential American national game: Baseball, famously associated with the Peanuts (characters created by Schulz, who crafted an almost mythological social portrayal). Its rules dictate that players are 'safe' if they stand on a base, while they can be 'eliminated' when caught in the open field. This sporting mechanism lends itself perfectly to emblematic interpretations of typical American situations: on the one hand, it evokes the frontier era of the American Far West, where safety was assured only within the confines of a fort (equivalent to the baseball base), while the open territory posed numerous dangers such as Indians, bandits, and hostile terrain. On the other hand, it mirrors a contemporary American educational scenario, where students navigate between classrooms, which represent safe zones under the supervision of teachers; unfortunately, even today, particularly in the USA, school grounds are tragically susceptible to violence, often witnessing horrific massacres of defenseless students, who can be "eliminated" just like in baseball!

So, this sport encapsulates a segment of national history while contemporaneously facilitating the integration of young Americans into its specific social reality. This reality encompasses customs and relationships between spaces and individuals that mirror those found within school management and the most popular sports game. These factors likely contribute significantly to its popularity within the United States yet hinder its widespread adoption in Europe. In Europe, baseball cannot replicate the same historical, symbolic, or managerial significance across its various levels. In summary, the feelings people have about, and the subsequent popularity of, certain sports, cannot solely hinge on physical or practical considerations. Rather, the symbolic meanings associated with the activity play a fundamental role in motivation, often embodied in the persona of a champion.

It is also relevant and insightful to consider the concept of the "deep game," as defined by Geertz (1987), which describes playful expressions rich with elements that encapsulate a particular culture, thereby facilitating its vibrant reproduction. Football, currently the most globally widespread professional game in our society, exemplifies this phenomenon. However, our analysis should not be confined solely to the game itself but should extend to its ability to encapsulate certain social characteristics that permeate societal dynamics through evocative and

metaphorical narratives (Hernán-Gómez Prieto, 2009). Expressions such as ‘take the field,’ ‘defend a corner,’ ‘counterattack,’ or ‘win in the last second’ are universally comprehensible and commonly used beyond their original context. Sport has been classified as a total social phenomenon (Greco, 2004), yet this also exposes it to the risk of distortion by broader mechanisms, particularly commercial interests, which have increasingly dominated it. Paradoxically, the very success of elite-level sport jeopardizes its authenticity—essentially, it runs the risk of having “sold its soul to the devil.”

However, I am not inclined to engage in moralizing discourse; rather, in order to maintain a scientific approach, it should now be sufficiently clear that sport can be regarded as a quintessential cultural expression. Our current focus should therefore shift to understanding, from an educational perspective, how to implement a Physical Education curriculum that is scientifically grounded and, as a result, free from ideological biases, traditional assumptions, or reliance solely on ‘common sense’ (Bertolini, 1988).

### **1. An operational definition of sport**

I contend that an operational definition of sport is epistemologically significant, as it provides a foundation for conceptualizing a vision of Physical Education that effectively translates its unique educational values into practical applications. This path can display relevant and sound analysis that first comes from and then gets back to the field’s practices. Often, however, this is not the case, there is a lack of a solid definition of the social values of sport, and usually the analyses that are carried out are based on arbitrary, rhetorical assertions or bias; for example, it is interesting to note that even the definition expressed in the “European Sports Charter” of the Council of Europe is deficient on several fronts, illustrating how the issue is not well delimited even at certain levels of political direction. The Charter defines sport as follows:

*“Sport means any form of physical activity that, through organized or non-organized participation, aims at expressing or improving physical and mental well-being, developing social relationships, or achieving results in competitions at all levels (Article 2, paragraph 1; CDDS, 1992 )”*

Such a definition, at the scientific level, presents many challenges due to its inherent lack of operational clarity. In this context, MP offers particular value. Parlebas (1987) defines sport as an institutionalized competitive motor game with uncertain results. The French sociologist identifies four key elements of sport:

motricity, competition, regulation, and institutionalization, emphasizing that the latter—often underrepresented in scientific discussions—holds crucial social significance. It is at the institutional level that the criteria defining sport are established, with institutions categorizing activities accordingly. Thus, the criterion of institutionalization becomes decisive in determining which activities are accorded privileged status as sports. To understand the theoretical significance of the French sociologist’s analysis, consider the following hypothetical scenario: a group of children playing street football or basketball while awaiting their next training session in the same sport at a sports facility. Although the participants appear to be engaging in the same activity in both instances, there is a notable shift in context between the two settings. The institutional context fundamentally transforms the “nature” of their activity: the game, which was initially a form of spontaneous play on the street, takes on institutional significance when conducted within a sports setting. As a result, these two contexts cannot be considered identical, despite the motor and technical similarities in the actions performed. From an educational perspective, it is clear that these experiences carry different meanings: the first is classified as non-formal and free, while the second is considered informal and institutional. Additionally, there is another formal educational level to consider, typically found within the school environment. However, exploring this aspect would shift the focus of the current discussion to the pedagogical and social dimensions, illustrating that it is not the action itself that “makes the difference”, but rather the meaning and the broader context in which it takes place.

Essentially, without a relevant theory, there is a risk of overlooking the intrinsic meanings of the activity. This highlights the importance of understanding its structural essence. As educators and researchers, we must emphasize the significance of recognizing these contextual dimensions, as training and educational opportunities are fundamentally grounded in them.

### **Sports Categories** (Parlebas, 1987, pp. 110-11)

Sociomotric Interactions	Standard Environment	Unpredictable Environment
Psychomotricity	Track and Field, Swimming	Individual climbing, hiking
Individual duel	Boxe, Tennis, Fencing	Cyclocross,

Cooperative activities	Relay, Pairs skating	Rope climbing, Team canoeing and kayaking
Teams Sport (Team duel)	Football, Rugby, Volleyball	Teams Regatta, Orientation Raid

These categories provide an essential framework for understanding potential relational motor experiences and hold significant value from an educational perspective. Offering a comprehensive range of socio-motor situations requires managing activities prioritising interpersonal dynamics over purely technical considerations. In other words, from a socio-motor perspective, introducing basketball, football, or volleyball involves offering fundamentally similar experiences. In contrast, activities that may seem similar in their nature, such as wrestling or sprinting, differ substantially: wrestling is classified by oppositional interactions, whereas sprinting has a psychomotor nature.

Another dimension of sports experiences is the environment, which is increasingly regulated. For example, the Olympic Games have progressively shifted from outdoor to indoor events, in gyms and facilities where conditions are more controlled (Parlebas, 1986). This trend reflects a broader societal tendency: whenever possible, individuals aim to minimize risks and gain control over situations.

By integrating social and environmental interactions, a new framework emerges that defines different “environments,” shaped by the unique characteristics of socio-motor and environmental interactions. Each environment, based on its distinct features, influences individuals to engage in specific motor behaviours differently. This conceptual framework supports the coherent design and interpretation of diverse motor play experiences across both informal and everyday contexts, accounting for interpersonal communication and interactions with the external environment. In this type of motor play, the focus lies on the various relationships, modes of communication, and holistic expressions of the participants, rather than on physical techniques alone—which, while still important, are also valued as forms of “messages” and not merely as technical expressions.

## 2. The socio-cultural value of sporting activities

It is evident that motor and sporting activities can cultivate non-trivial forms of habitus, functioning through the body. Modern sport emerged in the latter half of the 19th century, in parallel with the Industrial Revolution, reflecting its entrepreneurial spirit. It is no coincidence that sport and the industrial economy are mutually reinforcing, sharing common foundational principles: competition, performance, efficiency, technique, results, records, and so on. As Porro (2010) notes, the 20th century has often been referred to as the "century of sport."

By the mid-20th century, following a tumultuous period marked by political and economic upheaval, dictatorial regimes, and global conflicts, the need for more democratic and egalitarian forms of coexistence became increasingly evident. In response, a new wave of sporting practices emerged, which we refer to here as *Glisse* (from the French *glisser*, meaning "to slip" or "to glide"; Loret, 1995). The term *glisse* highlights the defining characteristic of this genre, which initially centered around surfing: these activities do not require significant energy expenditure to generate movement, as external forces—such as gravity, waves, or wind—provide the necessary propulsion. Unlike traditional sports like cycling, walking, or weightlifting, which demand heavy, repetitive effort, *glisse* sports emphasize technical skills such as balance, agility in responding to unpredictable and precarious conditions, and the control of both self and the vehicle. This distinction is not only practical but symbolic, as it reflects a fundamentally different lifestyle.

To summarize, Olympic sports tend to involve efforts that can be measured in terms of space, time, scores, and other quantifiable metrics. In contrast, *glisse* sports are characterized by a more playful, less disciplined spirit, aspiring to ephemeral experiences of pleasure while simultaneously promoting greater environmental sustainability. Another significant aspect is the pursuit of *flow* (Csikszentmihályi, 1990)—a holistic state of personal perception in which an individual may lose the distinction between self and environment, entering a dream-like state of consciousness. As Baumann (1999) observes, the Olympic model is defined by solidity, whereas the well-being model, exemplified by *glisse* sports, tends towards liquidity.



### **3. Examples of relationship management in modern-day sport**

To understand how relationships between athletes are managed, it is essential to examine what occurs in practice. Adopting an emic perspective, we present mechanisms from two distinct sporting activities—cycling and ultimate frisbee—both of which occupy opposite ends of the spectrum. Cycling is one of the most iconic Olympic sports, embodying the traditional and structured nature of competitive athletics, while ultimate frisbee, a sport originating in the latter half of the 20th century in the USA, is more welfare-oriented. However, ultimate frisbee's educational and social significance lies in its unique feature—self-arbitration—which aligns it more closely with traditional games.

In the case of cycling, we focus on regulatory mechanisms related to fair play—specifically, the "unwritten rules" that govern race dynamics. These informal rules allow athletes to navigate various race situations. This regulatory framework is constantly evolving, as tactics shift based on the characteristics of each race, whether physical (e.g., flat, mountainous, or mixed terrain), typological (e.g., classic, stage, or criterium), or based on the importance of the event (e.g., the Tour de France, Giro d'Italia, or World Championships). Cyclists also face the persistent challenge of air resistance, often compounded by the wind.

The importance of mitigating air friction becomes clear when considering that various race tactics are, in essence, strategies for managing the "wake" left by preceding riders. Effective conduct involves staying in the slipstream of other cyclists who are exposed to the wind, thus conserving energy for the final sprint. Conversely, cyclists "caught in the wind" often find themselves isolated and unable to keep pace with the main group. A significant example of this dynamic occurs when the wind blows perpendicular to the road, causing the peloton to fan out rather than ride in a single-file line. In this scenario, cyclists form diagonal "fans," with the lead rider positioned on the windward side, and the others sheltered from the wind, creating side-by-side formations whose length is determined by the width of the road. This alignment can result in frequent breakaway attempts and intense competition, particularly in the lead-up to the finish line.

Cycling jargon offers valuable insights into the sport's complex culture. Excelling in cycling requires more than just physical prowess; it demands an acute awareness of both the physical and social environment. Athletes must devise strategies, intuitively know when to act or wait, and understand how to navigate the race. Furthermore, the idiomatic expressions used within the sport serve as social norms that guide riders' decisions. These norms coordinate individual roles based on riders' abilities and experiences, with each cyclist contributing to a coordinated

team effort. This dynamic is a clear example of *habitus*, the social practices that shape expectations, actions, and shared values. For instance, the phrase "catching the wind" signals that the leader's team is in control of the race. In this context, the team's "wingmen" are expected to bear the brunt of the work, knowing that while leading offers strategic advantages, it also requires a higher energy expenditure than staying protected within the pack. Failing to meet these expectations can have significant consequences, such as a coordinated attack from rival teams.

Another important unwritten rule in cycling involves situations where two riders from different teams break away together and approach the finish line. In such cases, the pact "you the jersey, me the stage" often comes into play. This agreement signifies that the rider with a higher standing in the general classification concedes the stage win to their breakaway partner, ensuring mutual benefit in the long term. This cooperative arrangement represents a "win-win" situation in which both riders gain from the understanding.

However, fair play does not always prevail. Eddy Merckx, widely regarded as one of the greatest cyclists of all time, was known for disregarding such unwritten agreements, earning him the nickname "The Cannibal" from his own teammates—who knew that he would leave them with "no crumbs." This behavior exemplifies how the violation of informal rules can lead to a reputation that is hardly admired within the cycling community. Unwritten rules play a crucial role in maintaining order during competitive sports, providing frameworks for engagement that prevent chaos. Athletes who deviate from these norms may find themselves ostracized, as their behaviour is often seen as disruptive, reinforcing the idea that such deviations are the exception that proves the rule.

Ultimate Frisbee, a team sport that originated in the United States in the late 1960s, is distinctive in its embodiment of the values of a countercultural movement that challenges established authority and seeks to create alternative models for managing social relations and power. Unlike traditional competitive sports, Ultimate prioritizes well-being over victory "at all costs." This cultural foundation underpins the game's essential features: mutual respect, adherence to rules, and a focus on communication. Ultimate's defining characteristics reflect its progressive ethos. Notably, it includes a "mixed" category that allows both men and women to play together. It also stands out for its absence of referees, with players themselves responsible for enforcing the rules, a practice that underscores the importance of fair play and the Spirit of the Game (SOTG). Despite the lack of an impartial referee, the absence of referees does not imply that the game's regulation is taken lightly. On the contrary, it reflects a deep commitment to ensuring that players actively engage in resolving disputes. Players assume the role of their referees, addressing

conflicts as they arise and, when necessary, supporting the resolution of disputes involving other players. Playing according to the SOTG is not a simple matter. It requires a thorough knowledge of the rules, the ability to read the tactical context, and an understanding of what actions are appropriate or inappropriate. Players must also demonstrate psychological stability to manage emotions, physical endurance to maintain clarity of judgment, and effective verbal and non-verbal communication skills. In essence, engaging in fair play demands lucidity, awareness, responsibility, and a deep sense of responsibility, all of which require significant self-control and maturity.

During the game, when a player feels an action has violated the rules, they call "foul" loudly and explain the infraction to the opposing player. At this point, all players stop, and a discussion takes place between the disputants. Two possible outcomes follow: if both players reach a mutual understanding, the game resumes from the point of dispute. If consensus is not achieved, the disputed action is annulled, and play restarts from the previous situation, with all players returning to their original positions. The ethos of the game is further reinforced by certain behavioural norms that promote self-regulation and mutual respect. Players mustn't discourage or show aggression towards their opponents or engage in excessive jubilation. Conversely, respect for all participants—opponents included—is encouraged, with players offering positive support even when not directly involved in the action. This is particularly important in situations where players struggle or make mistakes, as players are expected to encourage and support them regardless of team affiliation.

A particularly significant ritual in Ultimate occurs after the game, in the final circle. In this ritual, players from opposing teams alternate in embracing one another, and team captains take turns thanking their opponents, acknowledging their strengths and weaknesses, discussing strategies, and offering advice for the future. This practice fosters a culture of mutual respect and recognition of each team's contributions, concluding with a final gesture of unity, such as a "high five" and an expression of gratitude. In addition to these informal practices, formal recognition of fair play also exists within the sport. For example, the SOTG award is presented to the team deemed most respectful of the game's principles, as determined by their opponents. This award holds considerable value within the Ultimate community, often seen as an honour of equal—or greater—significance than winning the game itself.

From the perspective of habitus, Ultimate Frisbee is an activity that starkly contrasts with more traditional sports, where fair play is often invoked for political legitimization rather than genuinely experienced in practice. In many competitive

sports, fair play is considered secondary to the pursuit of victory. However, Ultimate provides an interesting case in which fair play is central to the game's ethos, even as it is not immune to challenges. In practice, certain behaviours can still emerge that threaten the integrity of the game. For instance, some players may attempt to disrupt their opponents through excessive physical contact or engage in "tactical" fouls, using the rules in ways that contradict the spirit of the game. Such actions, while technically within the scope of the rules, are seen as undermining the ethos of Ultimate. In response, opponents may adapt and mirror these behaviours, resulting in a cycle where the spirit of the game is compromised. These negative tactics are colloquially referred to as "rotten calls," which, as the term suggests, spoil the integrity of the game. The broader socio-cultural context inevitably influences the habitus of players. Despite the sport's emphasis on cooperation and mutual respect, societal values that prioritize winning at all costs can surface within Ultimate. When these behaviours are deemed unacceptable, social disapproval serves as a corrective mechanism. Within the Ultimate community, this disapproval is expressed both informally—within the final circle—and formally, through institutionalized mechanisms such as the SOTG award or the requirement that players pass a certification test to participate in official competitions, as recognized by the sport's international governing body. In summary, Ultimate Frisbee stands out as a sport that integrates self-regulation, communication, and mutual respect into its very structure, embodying values that contrast sharply with more competitive, victory-oriented sports. The sport's commitment to the Spirit of the Game fosters a unique culture of fairness, responsibility, and collective engagement, while also offering insights into how habitus can evolve in response to the broader socio-cultural forces at play.

#### **4. Ultimate reflections**

This paper has explored the processes through which athletes—specifically in Cycling and Ultimate Frisbee—navigate sociomotor situations during competitive actions. These activities were shown to embody habitus, or socially accepted patterns of behavior that function as practical tools interacting with both the physical environment and the social context. Viewed from this perspective, sports can be understood in a manner akin to initiation rituals, which, through physical challenges, engage subjective experiences in contexts that encompass tangible elements such as space, time, objects, people, roles, and relationships, while also conveying abstract symbols and cultural values.

Furthermore, in light of the dichotomy between modern sporting models—Olympic-competitive on one hand and wellness-oriented on the other—this

discussion can be extended through the lens of two models referred to as "solid" and "liquid." These models offer further insight into the evolving nature of sport and its social implications. The MP aims to contribute to PL, as both share similar principles and objectives, notably the promotion of more deliberate educational programs. These programs emphasize their pedagogical value, particularly for marginalized groups such as individuals with disabilities, young children, and those facing socioeconomic challenges. To achieve these goals, it would be valuable to investigate how environments, as defined by praxeology, stimulate individual capabilities. Research could explore which motor behaviors are elicited in various contexts, assess the appropriateness of these responses, identify influencing factors, and pursue further inquiries into these dynamics.

A final reflection pertains to models of playful-motor activity. A commonly cited axiom in praxeology states: "The teacher of the game is the game, not the teacher." This suggests that, regardless of the empathetic, didactic, or pedagogical abilities of the teacher, the intrinsic nature of the activity itself largely determines the quality of the experience. While sport represents a significant context for individuals who excel within it, there is a risk that it may limit interpersonal relationships and engagement with the broader environment. Additionally, sport is often perceived as an exclusive domain, accessible only to a privileged few, thus acquiring an elitist character. Indeed, the traditional sporting model, exemplified by events such as the Olympic Games (including the Paralympics), tends to confine participants to delineated pathways, typically characterized by individual or team competitions within largely predictable settings. However, I argue that it is neither useful nor appropriate to demand that sports clubs alter their offerings. Instead, it would be more beneficial—particularly within formal education systems, such as public schools—to reintroduce traditional sports games. While these may lack the spectacle of modern competitive sports and thus hold less appeal for federations, they are often more inclusive from a social relations standpoint. Moreover, cooperative activities in open-air settings, which promote team-building, should be prioritized to counteract the trend of excessive indoor confinement. Similarly, expressive-motor activities such as collective dances or "human pyramids" could be further developed. In this regard, educational institutions and local authorities should serve as developmental hubs, equipped with both material and conceptual resources. Acknowledging motor behaviours as expressions of individual personality underscores the importance of providing a range of stimuli. Ultimately, the goal of Physical Education extends beyond fostering organic adaptability, emphasizing instead the social, educational, and cultural significance of sports and motor activities.

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