

Editorial

The meaning of the game in Latin American leisure and recreation

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This new volume of the journal *Revista de Investigación Cuerpo, Cultura y Movimiento* (USTA-Colombia) has been dedicated to working on a topic that appears to be easy to grasp, especially in the field of physical education, recreation, sports and related areas, whose tradition, imaginary or cultural context forms its approach from *the common place as a synonym of leisure and recreation* or *as a pedagogical tool*. Rethinking and reflecting on the scope of the universe of the *game* contributes to the discussion and generation of own knowledge, which puts it in relation to leisure and recreation. Likewise, it gives specificities inscribed in a way to be and being in the daily life of Latin Americans and is objectified based on the knowledge and practices that give it its specificity as a field of knowledge.

The call to make a critical review of the game to those who accepted the invitation to be part of this journal sought to make a commitment to assume as Latin Americans our own creating capacity; expand the relationships of the game with reality, and dare to deepen and transform its sense and meaning. This issue collects points of view in which we allow ourselves, together

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with the authors, *to go to the depths of the game as a logic of being in the experience of leisure*.

Taking as a base line the profound political and social changes that have taken place since the second half of the 20th century in Latin America, the need to critique the dominant culture is established latently without losing sight of the actual and specific possibility of building new looks, as Juan Pablo Bonetti assumes. Particularly for him, *the game* opens as an action that enables the encounter, the word, the collaboration, the deparametrization and the opening and, thus, other thinkers and researchers have tried to resort to that search to understand other languages and ways to be and being in the world as individual and collective subjects. Groups of Latin American thinkers, critical and reflective individuals from their own singularities have begun to walk this path, from the trenches of educational research or from the adventure of the systematization of experiences. We find traditional trends in which the instrumentalization of the game does not imply further examination and, in which, the phenomenon of its internal analysis, its logics and systems do not surpass the immediate experience or the procedural usefulness that by itself derives in the logic of the *game for* or of the *game type*.

In this sense, putting various approaches on the scenario of tension, which do not begin only from traditional disciplines in the field of physical education, recreation, sports and related areas, gives us entry to a multiplicity of views that open a theoretical-critical dialogue with the social sciences, psychology, anthropology, psychoanalysis, philosophy, dance, theater, social studies, pedagogy, multicultural education and ancestral knowledge. These critical approaches lead us to the continuity of a commitment to the production of knowledge in which the logics of being in the experience of leisure are traversed from *the game* and understood within the framework of own logics, located in Latin American recreational memory.

In this edition, the reflections are approached from three complementary perspectives that enrich this commitment. In the first part, we will find three articles that address the *Place and the meaning of the game*. Sergio Fajn, in “The game as a place of encounter. Formulations on the ludic reserve”, invites us to move towards the understanding of the state of game by framing a territory from the real to the symbolic where it resignifies the common place we confer to the game, and strengthens this notion with its problematization of the ludic scene that moves between the dimension and the ludic *ethos*.

In the encounter inside that reserve, personal and collective reshaping emerges, and sets in motion and problematic tension the positioning with regards to life. In the family scenario, it is described that the moments enjoyed are brought into action, by playing. Playing becomes a propitious opportunity that enables the appearance of well-being that overcomes discomfort, amid a recreating capacity between the relationship of a grandson and the ludic reserve safeguarded during the aging process of his grandmother.

On the other hand, in “Of the game and its dichotomies in the unfolding of the human”, Luz Miriam Restrepo Zuluaga presents the game from the perspective of complexity, complementarity and contradiction. She places it throughout human existence, to later relate it to aspects and conceptualizations about human development, creation, reproduction, cooperation, competitiveness and autonomy. Then, the ancestral knowledge and the cultural enrichment brought about by Robinson Meneses Llanos and Carlos Ignacio Zúñiga López, in «The laborious no-play of the game: the other look», brings us closer to understanding the senses of the worldview of the Misak community with regards to ancestral games that reside in the education of their boys and girls; in this way, it establishes a new way of seeing reality and of living the community’s social relations from a holistic perspective. It places the game as a cultural foundation, far from the instrumentalization of scholarly learning practices, as it connects it vitally with the world of life, since the symbolism of the game unfolds with the representation of the worldview itself that accounts for being in the daily life.

Afterwards, as a result of the systematization of experiences and as a commitment to understand the game beyond the pedagogical canons that surround didactic units and take it towards the spectrum of social and community organization, comes “Scenarios and languages transforming the common”. Ricardo Duarte Bajaña, Milene Lopez Duenha and Maria Cristina Tamariz feed this second part on behalf of Mexico and Brazil.

In the article “Game, chaos and social organization. The case of a soccer supporters’ group in Mexico”, it is no coincidence that what is least discussed is the structure of the sports game in question, but that the center of observation is the enjoyment. Duarte Bajaña makes a retrospective from the experience of a social organization that the members of the group have built seeking to live life in a different way from that imposed at home, at school and in its socio-cultural context. There, the chaotic or enjoyment practices, carried out

by the members of this group, can be understood as game. This conceptual category implies that “chaotic” and ludic behaviors can have purposes and limits assigned by the group’s social organization.

Similarly, Milene Lopez Duenha brings us closer to understanding the game from her article “Performing arts as shared presence: the power of affection in the unpredictability of the encounter between bodies”. There, the process of collective creation passes through the affection established in the emotional memory that emerges in the body; thus, an action-creation exercise is narrated, played with the audience in the theater, where it goes from the collection of perceptions before each moment of performance to the encouragement of ludic interaction between the participating individuals.

To end, María Cristina Tamariz, in “Danzoneros, recreation and sociability in elderly persons through dance in Mexico City”, focuses on the benefits of sociability, leveraged by the *danzón*, recreated and adapted as a practice that disputes the social meanings of old age in the city. There she gives an account of how the experiences of the individuals are shaped from the meaning of cultural practices. It is interesting to note how elements such as affective bonds, social coexistence and health have little influence on the assessment of the practice, and in the experience the individuals begin to transform from that territory of the ludic and the possible.

We finish this critical and reflective commitment with the third part. A couple of articles present the opening dialogue that the game gives us, and acknowledges how the spectrum of power and control have migrated towards the game, to favor structures and in turn deny and fight them from the environment of resistance.

Néstor Daniel Sánchez Londoño, with “Recreation, game and decoloniality: an urgent and necessary approach”, invites us to consider playing as a practice that is lived consciously and not as a preparation for the exercise of future lives, in the case of childhood, or as social escapes that regulate ways of behaving and acquiring learning that is necessary for the future, and leads us to ask ourselves about their possibilities and limitations so that they are not applied without asking ourselves about the horizons they want to impose on us, as well as the place we occupy in this new network of relationships imposed on us.

In the article “The liberating sense of the game through leisure”, with the reflection of Gustavo Adolfo Maldonado Martínez and Jesús Erbey Mendoza

Negrete, the place of the game and recreation are collected and recovered as experiences that in themselves allow rest and relaxation of the self, and not as a means to regain strength for work. In this sense, in some way they propose that work is not what organizes life, but that it enters into a relationship such as recreation and free time, in order to seek harmony and balance. In this final dialogue that is presented as a historical reflection, it becomes almost essential to recognize other types of knowledge, to recognize other types of expression and to create spaces of equality, which gives everyone the possibility of expressing themselves and building with others. It is necessary to fasten ourselves firmly to reality to articulate it with what we think and do, so that we do not continue with the myth of recreation to escape or of the game that frees the oppressed, but as a power for transformation itself.

Without certainties of knowledge and, on the contrary, with an open provocation to all readers, our volume 10(1) of the journal *Revista de Investigación Cuerpo, Cultura y Movimiento* (USTA-Colombia) presents an invitation to the field of physical education, recreation, sports and related areas to open ourselves to transdisciplinary understanding and dialogue and to unequivocally note leisure and recreation as a transforming experience of the individual. It raises them to the category of fulfilling experience, which allows us to generate a cultural map, in which the symbolic of the game is framed in the complexity of the individual, which transcends its place as an instrument for learning.

In the game there are countless of opportunities to resignify the experiences and transform them into fulfilling experiences. For this reason, reforming our dialogues about the game, leisure and recreation, within the framework of knowledge construction logics that expand the critical use of theory and harmonizes with the complex movement of reality and its epistemic social, cultural coordinates, economic focal points, expressed in the daily life, will allow us to contribute significantly to our field and continue to contribute to its construction from epistemic, pedagogical and methodological positions, which give it identity and comprehensive possibility, and reposition the experience as an enabler of knowledge and not as a knowledge that is situated in a place of subalternity.