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PHYSICAL LITERACY IN GREECE

Vassiliki Riga

Greece, as a non-English speaking country, is constantly faced with the challenge of appropriately translating English terms, such as physical literacy (PL), and of incorporating them in a way that resonates with the needs and culture of Greek society. This translation challenge extends beyond a mere linguistic exercise, recognising that words serve as carriers of culture, playing a crucial role in understanding both the social structures and the evolution of societies. Words reflect the values and beliefs prevalent in a society, providing a window into its culture. Furthermore, words function as powerful communication tools that shape our thoughts and enhance our ability to comprehend the world around us. In that sense, understanding the context and significance of words facilitates intercultural dialogue. Hence, in order to provide a clear understanding of how the concept of PL has been introduced, developed, and implemented in Greece, it is essential to present an outline of the country's sociocultural and educational framework.

The Greek terms Paideia, Olympiaki, Athlos, Agogi

Greeks have a long tradition of valuing and investing in education; indeed today, education remains in prime position among their social values. In Greek, the term 'education' (*ekpaidevsi*) falls within the broader concept of '*Paideia*', which has deep roots in Greece's history and culture, being regarded by Greeks as an inheritance from their past and a diachronic characteristic of their ethos. Rooted in classical ideals, this term involves the general 'cultivation' of individuals (promoting virtues, ethical values, and a deep appreciation for the arts and sciences), and is considered as a lifelong pursuit, paying emphasis on the continuous refinement of character, wisdom, and civic responsibility. Paideia is not solely the responsibility of formal education; rather, it involves the family, as well as social, religious, professional, and civic environments.

In light of the above, it comes as no surprise to note that the Greek Ministry of Education is called 'Ministry of Paideia' as its role extends beyond the boundaries of education to the overall cultivation of the individual within the societal context, aiming to incorporate this aspiration into formal education. As a national, centralised body, the Ministry plays a pivotal role in formulating a comprehensive vision for the Greek educational system. In doing so, it takes into consideration both national imperatives and global trends, aligning the Greek educational system with contemporary challenges and advancements. It sets as its strategic goal the provision of high-quality

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