

Relation between Play and Personality

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Roots in ancient history, literary works, relevancy in present scenario, tool for developing modules for future generation

Abstract - That children engage in play seems to be a proposition that is universally true. Whatever historical period is examined; evidence can be found of children playing. The same holds across cultures too, although the content of children's play differs across time and space. Play may also transcend species; the young of many other animals also exhibit behaviors that are similar to the play of children. However, while play is apparently universal, a number of necessary conditions need to be present for children's play to occur and be sustained. Among these are time and space, which, in turn, are frequently related to poverty or its absence. If children are engaged in labor, whether in their homes or outside them, the opportunities for play are much curtailed. Children's lack of power in relation to adults has led to their play being curtailed when adults have disapproved of it.

Index Terms : An alternative to the traditional realistic pattern will be suggested as there is no need to destroy repressive social structure but by posing construction, by suggesting re-assessment and re-definition by involving surplus energy play theory, it will be helpful in formulating a consciousness which will perhaps ultimately bring about a constructive change. Eg- Mira Bai chanu did weightlifting because the villagers opposed that she could not lift the bundles of wood like her brother. She accepted the challenge, used her inner strength into physical reformation and the result is in front of us. Many players from the Indian hockey team which represented the Tokyo Olympics are from the economically deprived sections of the society. They channelized their frustration and energy for construction and bought laurels to the nation. So, with the help of modules more constructive changes can be brought into the females who have their upbringing in the deprived families and thus their personalities can be developed, and they can be an asset for their families and for the nation at large.

These constraints aside, the recognition that play is strongly associated with childhood has given rise to an extensive literature devoted to its definition, explanation, and description. In addition, there is an equally extensive and rather different literature that has focused on how the propensity to play may be harnessed to educational purposes, pedagogy, and forms of schooling. This literature on play is rendered even more extensive by the fact that play has often given rise to controversy. Arguably, this is because whenever play is mentioned, its antithesis, work, is never far away.

Play has been defined in numerous ways but is perhaps best understood by knowing first of all what it is not. In this case the main thing it is not is work. Play and work are powerful binary oppositions that have attached to them a number of signifiers. material basis for life. meaning to life. Play, is often seen as frivolous and lacking the serious purpose of work. Play takes place in the time not given over to work and, in some cultures, such time in school is called *playtime* to distinguish it from time devoted to lessons. These oppositions between play and work are organized not only in the present but also over the time of the life cycle as well. For example, in modern popular perception, childhood is a time for play, whereas adulthood is a time for work. This entry examines the history of these oppositions through a consideration of theories of children's play and methods of education that sought to utilize play. Toys are central to many kinds of play and attention will be given to their use and the rise of the toy industry and how that has affected play.

Play in Ancient Civilizations

Play is typically divided into a number of categories. Among them are sociable play, fantasy play, and play with toys. While evidence of the first two kinds are hard to find in the remains of ancient civilizations, artifacts interpreted by archaeologists as toys are

widespread. Small clay and stone balls that are thought to have been toys dating back to the Yangshao Culture during the Neolithic Period (4800–4300 c.e.) have been found at Banpo village in Xi'an, in present-day China. Small carts, whistles shaped like birds, and toy monkeys have been recovered from Harappa and Mohenjo-Daro, cities that existed in the Indus valley between 3000 to 1500 b.c.e. (There is some debate, however, about whether

all these objects were toys or whether they were used in religious rituals.) In later periods, representations of play began to appear. Archaeological finds, such as Egyptian tomb paintings, show abundant evidence of children's games. Images of children playing games or children with toys appear on ancient Greek vases and plates of children playing with toys and playing games and ancient Greek playthings have also been recovered. These include swings, seesaws, kites, hoops with bells, model carts, whipping tops, and wheels that were attached to poles for pulling along. Evidence of toys can also be found among ancient writings. The first known discussions of play and its relation to education also made their appearance in the work of the ancient Greek philosophers Plato (427–348 b.c.e.) and Aristotle (384–322 b.c.e.). Their references to play are important not so much because of what they said, but for the use that was made of their ideas in later periods. In his *Laws* and the *Republic* Plato provides not a theory of play but a justification for its use in education. In the *Laws*, for example, Plato views play as a form of anticipatory socialization. If children were to become builders, he suggested, they should play at building houses. The teacher's role in this was to try to direct the children's inclinations and pleasures through play towards their final aim in life.

This idea that children's play was natural is another persistent theme, as is Plato's fear that unless the play of older children was regulated and contained it threatened the stability of the state. His reasoning was not, as might have been expected, that unregulated play would lead to violence but that if children changed the rules of their games, they might, when adults, attempt to change institutions and laws.

Play and Education in the Dark and Middle Ages

While the intellectual histories of play tend to be silent about the Middle Ages, one of the most famous paintings of children playing, Pieter Breughel the

Elder's *Children's Games*, in which about eighty-four games are represented, was painted at the end of the Middle Ages in 1559–1560. Children's play, except in infancy, did not become differentiated from that of adults until the eighteenth century. From then on, the growth of schools and changes in the structure of the family led to the modern emergence of childhood as a stage of life marked by its own distinctive characteristics.

The Enlightenment

In *Émile* (1762), Rousseau's famous treatise on education, Rousseau proposed the rather revolutionary theory that children went through distinct stages in their development and that education should primarily be tailored to those stages.

The Romantic Movement

Rousseau's emphasis on education following nature and education as self-realization were themes taken up by the Romantic movement which stressed the varieties of experience available to children that were lost with the onset of adulthood. These notions about childhood innocence and the need to protect children from the world of adults were present in the work of the English poets William Blake and William Wordsworth as well as others and were among those that informed the thinking of the German educationalist and founder of the kindergarten, Friedrich Froebel (1782–1852). Froebel's *teach arithmetic*, the *gifts* and *occupations*, were extensively described in his books such as *Mother's Songs, Games and Stories*, a manual for mothers on how to play with their children.

Co-relating Surplus Energy play theory and Marxist feminism

This work attempts to co-relate Marxist feminist approach to surplus energy play theory. Marxist Feminists correlates economic independence to emotional and social independence. The girls belonging to socially downtrodden sections of the society do not get that much opportunity as their male counterparts. They have a sort of dis-content. By portraying the simmering dis-content and channelizing the surplus energy in the form of sports these females refuse to stereotype female depending on others and articulate a world-view in keeping with the values of female self-hood.

Relevancy in the current scenario to think of utilizing surplus energy and channelizing for personality development

There will be an attempt to create different modules which will act as a tool for both introspection and self-realization into the inner psyche and attempt to understand the hidden strength and potential which will come out as a result of display of their discrepancy between their class position and their supposed rightful status.