

Proceedings

Sport as a Mediator between Cultures

Published by
International Council of Sport Science and Physical Education
ICSSPE/CIEPSS
Hanns-Braun-Straße
Friesenhaus II
D-14053 Berlin

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Layout & Typesetting
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Print
Federal Institute of Sport Science, Germany

Proceedings

Sport as a Mediator between Cultures

Ronnie Lidor, Karl-Heinz Schneider, Katrin Koenen

International Conference on Sport for Development and Peace

September 15th–17th, 2011

Wingate Institute for Physical Education and Sport, Israel

Hosted by the Ministry of Culture and Sport and the Ministry of Regional Cooperation,
both Israel; and the Federal Ministry of the Interior, Germany

Implemented in co-operation with the

International Council of Sport Science and Physical Education (ICSSPE);

Wingate Institute for Physical Education and Sport, Israel;

the Zinman College of Physical Education and Sport Sciences, Israel;

the Federal Institute of Sport Science, Germany; and Football 4 Peace International.



British Library Cataloguing in Publication Data

A Catalogue record for this book is available from the British Library

Sport as a Mediator between Cultures – International Conference on Sport for Development and Peace
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ISBN 978-3-9811179-4-3

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Greetings

Limor Livnat, M.K.
Minister of Culture and Sport of the State of Israel

Dear Guests, Welcome to Israel!

It is our great honour to host the First International Israeli-German Sport Science Conference, dealing with so relevant and important a subject as: 'Sport as a Mediator between Cultures'. Sport can be an ambassador of nations, a powerful tool for instilling educational and cultural values, bridging differences, bringing people together and increasing tolerance and peace between countries. We extend the hand of friendship to the German government, and expect to increase German-Israeli cooperation in the areas of physical activity and sport.

The goal of the Conference is to enrich our knowledge and understanding of the many roles of sport, not just in and of itself, but also as a means of encouraging cultural integration and generating cordial relations and coexistence between different ethnic and national groups.

The Sport Administration of the Ministry of Culture and Sport operates multi-cultural sports activities in line with the Ministry's vision, which regards sport as an important cultural stimulus which minimises differences while stressing commonalities. Our activities have produced welcome results, creating strong social ties between participants and spanning differences between beliefs and nations. This awakens the hope that the common language of sport will lead to the formation of such ties in other areas of life.

I would like to thank our partners, the German Federal Ministry of the Interior, the Israeli Ministry of Regional Cooperation, the International Council of Sport Science and Physical Education, the Wingate Institute for Physical Education and Sport, the Zinman College of Physical Education and Sport Sciences, the German Federal Institute of Sport Science; and Football 4 Peace International, which have joined with our Ministry to successfully launch this important enterprise.

Surrounded by Israel's lovely landscapes, I wish all those attending the Conference, from near and far, an enjoyable, informative and empowering experience, in the hope that the day is not far when the world's cultures will dwell in peace, and when '... nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2:4).

A handwritten signature in black ink, appearing to read 'Limor Livnat'.

Limor Livnat, Minister of Culture and Sport

Greetings

Dr. Hans-Peter Friedrich
Member of the German Bundestag,
Federal Minister of the Interior



Sport is an excellent way to build bridges between different cultures and strengthen friendship between individuals. So I am pleased that Israel's Ministry of Culture and Sport and Germany's Federal Ministry of the Interior are hosting this international conference. After signing the Protocol on Cooperation in the field of sports in November 2010, we consciously chose this conference as our first joint measure. I am all the more pleased that UNESCO has agreed to serve as patron of this event, thereby supporting the aims of this conference and our cooperation in the field of sport policy.

This conference is an expression of the good relations between the ministries responsible for sport and the various sport federations in our two countries, and it will further strengthen and intensify this friendly cooperation.

The conference is intended to offer a platform for contact and exchange among researchers, experts and practitioners from different countries and different areas of sport.

I am especially grateful to our Israeli partners and friends for their hospitality and excellent teamwork during the planning and organisation, and to the International Council of Sport Science and Physical Education for its assistance. I would also like to thank Secretary General Irina Bokova for UNESCO's patronage and special support for this conference.

Best wishes to all participants for an interesting and successful conference.



Dr. Hans-Peter Friedrich, Member of the German Bundestag
Federal Minister of the Interior

Editorial

Sport for Development and Peace – A popular concept?

For many practitioners and researchers the development of the phenomenon sport for development and peace over the past decade is obvious. To what extent outsiders take notice of this is an important question, since only by asking it can we learn about the impact we are making.

As members of the sport and sport science community we may have belief in the role of sport for development and peace in wider development, in social reconstruction and for reconciliation, but it is to review what has been achieved and learned over the last years.

Soon after the Israeli Ministry of Culture and Sport and the Federal Ministry of the Interior, Germany, signed a protocol on cooperation, Uri Schaefer, Director General of the Israeli Sport Authority within the Ministry of Culture and Sport; Karl-Heinz Schneider, Head of the Division for European Union and International Sport Affairs; and Detlef Dumon, Executive Director of the International Council of Sport Science and Physical Education (ICSSPE), agreed that critical analysis of the experiences of both, researchers and practitioners, would be a meaningful project – for both ministries, for the sport as well as for the sport for development and peace community.

A focus on the dynamics of project implementation and allocation of funds; and the critical contributions of the academic community, the sport movement, the corporate sector as well as governments, will bring us an important step forward and the invitations to research experts from different scientific disciplines, practitioners and government representatives from different regions will contribute to this meaningful work.

The three partners agreed to host this scientific event in a region known for its political and territorial tensions, as well as for its fragile truce. Fortunately, the Wingate Institute for Physical Education and Sport and the Zinman College for Physical Education and Sport Sciences, under the leadership of their directors Rutie Pilz-Burstein and Ronnie Lidor, offered to host this event at their premises and to use their infrastructure. The President of ICSSPE, Margaret Talbot, stressed the importance of accessibility to Israel, for the global sport science and sport for development communities; and the need for a “safe space” for experts to discuss, analyse, criticise and commend on activities.

What initiatives are able to contribute to development, and why are they doing so?

In which segments do they contribute and in which do they fail?

How and when can impact best be measured and how different initiatives evaluated?

How does sport for development and peace affect sport for all, high-performance sport and physical education?

How does it affect development, education and reconciliation initiatives?

The case for robust academic analysis seems compelling.

The conference *Sport as a Mediator between Cultures* is the result of the strong partnership between two countries' ministries, whose cooperation is characterised by the responsibility and the wish for friendship between the Israeli and the German people. Their long-standing cooperation with the International Council of Sport Science and Physical Education brings together a diverse range of sport science disciplines that contribute to the development of sport and development through sport.

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the United Nations Office for Sport for Development and Peace are in favour of this event and encourage comprehensive expert participation.

We recognise that political developments are often beyond our control, but over the years, there have been instances which show that sport can be effective where other avenues have failed or stalled. A sporting community which is committed to inclusive, diverse participation will work to enhance benefits for women, men and children of all ages, abilities, religions, and social and cultural backgrounds, who wish to participate in sport or contribute to its development.

The organisers of the conference have worked together to develop a programme which aims for balanced participation of delegates from different regions, representation of female and male presenters and workshop facilitators, and from different scientific disciplines. We hope that the result will attract many people, and we look forward to following this year's event with another conference in an Arab country in the near future.

The Organisers of Sport as a Mediator between Cultures

Reflection on the Conference: Sport as a Mediator between Cultures

Margaret Talbot

While I was preparing for this Conference, and especially while I was considering the influence of mono-cultural versus multi-cultural societies, new countries and new allegiances, I recalled the writing of C.L.R. James, who was writing about the role of cricket in both entrenching and challenging ethnic and cultural differences and shared identities in the West Indies, more than a half century ago. I think that his thoughts remain relevant today:

„So there we are, all tangled up together, the old barriers breaking down and the new ones not yet established, a time of transition, always and inescapably turbulent. In the inevitable integration into a national community, one of the most urgent needs, sport ... has played and will play a great role.” (C.L.R. James, 1963)¹

At the risk of adding to what one of the Conference speakers referred to as “an overweight of sociologists”, I also quote from Cheryl Roberts’ (1994) collections of accounts from inmates of Robben Island² during the apartheid years:

„If there is one good thing about sport then it must be its feature as a unifying force. Sentenced to Robben Island were activists from at least three political persuasions, namely the African National Congress, the Pan African Congress and the Non-European Unity Movement as well as those who were non-aligned. While they all differed politically and ideologically all inmates agreed to play sport together.“

„My time spent on Robben Island playing sport was a very fulfilling experience. It was like we had reached the top of a mountain when we played the first soccer match; that’s because we did not just start playing sport. We fought for the privilege and right to enjoy even a limited amount of recreation to relieve the pains generated from the hard labour in the quarry.” (Mark Shinnors)

The belief that sport can be a force for good is widely held, among political leaders – and of course, among sport leaders. The Conference confirmed, through both keynote lectures and workshops, that there are strong, shared beliefs in the potential of “sport for good” – referred to by Fred Coalter as an example of Gramsci’s reference to “optimism of the will”³. Yet it is important that expectation for sport’s contributions to healing divisions and building peace are not overloaded, hence Fred’s reference also to Gramsci’s balancing phrase – “pessimism of the intellect”. Martin Luther King’s comment: *“It is surprising how many people find it difficult to think about what they know best and value most”* is highly relevant here.

¹ James, C.L.R. (1963) *Beyond a Boundary* (republished 1983). New York: Pantheon Press.

² Roberts, C. (1994) *Sport in Chains*. Cape Town: Township Publishing Cooperative.

³ Letter from Prison 19 December 1929.

The Conference illustrated the tensions between these two human tendencies – and of the value and worth of robust critique of programmes and projects using sport – which make claims for rebuilding communities and forging relationships. Speakers and workshop leaders at the Conference consistently demonstrated the value of conceptual clarity, critical engagement with programme objectives, and commitment to learning and review, through good quality monitoring and evaluation, and impact measurement.

Beliefs in the use of sport and physical activity as contexts for, and means of, managing reconciliation and international understanding are certainly widespread, and articulated at the highest intergovernmental levels. Yet, the bases of these beliefs are rarely articulated or examined.

What is Special About Sport and Physical Activity as a Means of Learning?

The use of sport/physical activity as a *context*, a “safe space” for social interaction, skills learning, building of social capital (bridging capital), social integration, was repeatedly exemplified. But the most distinctive feature of sport/physical activity is *not* commonly articulated: that is, physical learning (learning in and through the body); and learning through being placed in situations requiring interdependence. These are distinctive features of learning, in and through sport and physical activity. Physical learning is accepted as effective in children’s early years, and with persons managing disabilities: yet it is rarely mentioned for older children, young people and adults. Is this simply too challenging, or too difficult to articulate? Is there any connection with the fact that small children do not recognise social and cultural boundaries – they learn them only from adults!

Issues of programme quality recurred throughout the Conference, with consistent agreement among speakers on the following components or characteristics of quality:

- Localised concepts and programmes, with genuine partnership and collaborative working to ensure mutual trust;
- Issues of problem definition and its influence on which groups benefit or should be involved – whose needs should be addressed, and by whom should they be expressed?;
- Clarity, relevance of purpose and expected outcomes;
- Thorough preparation and commitment to review, learning and improvement;
- The challenges of inclusion (recurrent gender/culture/disability influences);
- Sustained effort and investment;
- Embedding and sustainability;
- Clear, genuine purpose – children being seen to be “busy, happy, good” is not sufficient – what benefits are intended?

Fundamental questions were raised, such as what kind of “sport” should be employed. Here, the example of Tanzania is relevant, where the concept of *michezo* – informal activities and body practices – is at variance with westernised, institutionalised sport. There is also the issue of traditional concepts of morality and decency, which can lead to perceptions of loose sport ethics and

behaviour, especially for women (Talbot 2011⁴): in such situations, sport is *not* a “safe space”. Similar points are relevant, regarding assumptions about existing infrastructure, which in turn relate to measures that need to be taken to ensure sustainability. The Chinese proverb: “*Vision without action is a daydream. Action without vision is a nightmare*” represents the balance that needs to be managed.

The overriding principle of the need for *grounded knowledge* was constantly reinforced, emphasising one of the aims of the Conference – for programme deliverers, funders and researchers to work together much more closely, and to inform each other.

These fundamental questions raise the important question of what *pedagogies* should be employed in ensuring that policies and programmes are effective – pedagogies not only for coaches and teachers, but also for:

- Development agencies and funders;
- All personnel, but especially trainers, teachers and coaches, whose quality and purpose were repeatedly cited as being the most powerful factor in delivering programme objectives;
- Field workers and researchers; and
- Decision-makers.

I raise the question of how well-versed each of these groups should be in understanding the implications of political processes. It seems, in any case, desirable that effective political behaviour should be part of any curriculum preparing participants to work on programmes that aim to address political issues. Baddley and James (1987)⁵ posited four categories of engagement with political activity:

- > Politically aware/psychological game playing – “Fox” (Clever)
- > Politically unaware/psychological game playing – “Donkey” (Inept)
- > Politically unaware/acting with integrity – “Sheep” (Innocent)
- > Politically aware/acting with integrity – “Owl” (Wise).

It is easy to recall instances of “fox”, “sheep”, and “donkey” incursions into political activity: but clearly, the ideal is to converge around “owl” behaviour and effectiveness.

Several of the researchers presenting at the Conference raised the challenge for researchers, of managing situations when, from their data, they have to convey unwelcome messages to commissioners of research, whether programme leaders or funders. This alerts us to the tensions inherent in contract research, with potential problems from agencies’ and participants’ protection of interests, especially funding. It also seems that some providers and funders are hostile to critique, and especially to theory-making. These occurrences are at variance with the notion of evidence-based advocacy, which during the Conference was repeatedly recommended as desirable, by representatives of UNESCO and the UN Office of Sport for Development and Peace.

⁴ Talbot, M. (2011) *Report to UNGEI*. New York: UNGEI.

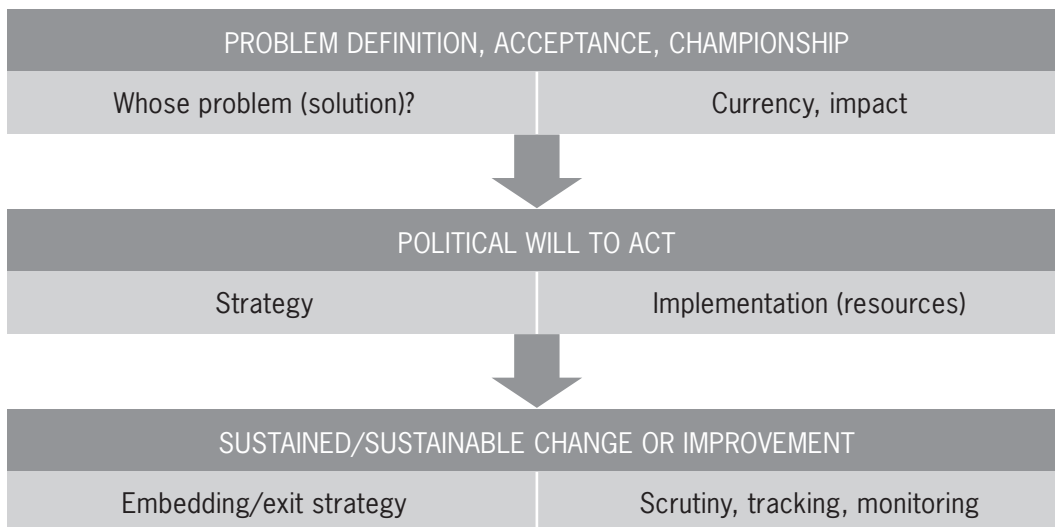
⁵ Baddeley, S. and James, K. (1987) From Political Neutrality to Political Wisdom. *Politics*, 7, 2: 35-40.

Researchers working in this area may also be dealing with further tensions, for example the marginality of research related to sport-for-development or sport equity, and of monitoring and evaluation/impact measurement in their own university research hierarchies. Conveying unpopular or unwelcome messages to research commissioners thus becomes, even more, an act of courage and integrity, which indicates the need for effective research networks, and safe spaces for exchange and learning, which almost certainly would need to be international in nature and scope. It also confirms the need for shared grounded knowledge, and for more effective communication between providers, practitioners and researchers, to form a reflective practice community.

It is worth remembering that policy processes have involve contingencies at every stage, which require careful planning, consideration and decision-making:



Similarly, policy stages require contributions which are shared, with all participants involved and committed to shared principles and values, although obviously different members of teams may lead at different stages. Commitment to continuous review throughout these stages is also vital.



“The study of political agency (as intentional, self-guided action) looks beyond the mere fact of action to consider the self-understanding and the moral psychology of those who engage in it.

... (it) also inevitably raises issues of norm justification, the constitutive role of power, and the nature or identity of persons.” (Sharon Krause, 2006⁶)

⁶ Krause, S. (2006) Laws, Passion, and the Attractions of Right Action in Montesquieu. *Philosophy and Social Criticism* 32, 2 :211-230.

I offer some general thoughts on the agenda for programme deliverers, sponsoring organisations, funders and researchers who are involved in the use of sport and physical activity in reconciliation and building international or cross-community relationships.

Curriculum

It seems appropriate, having mentioned pedagogies earlier, to use the concept of “curriculum” as an overall description of what and how learning is intended. This includes a range of potentially problematic and even contested requirements, for which conscious decisions need to be made – “safe spaces”; planning, not only the content of knowledge or skills, but the whole learning experience through social interaction, exemplary behaviour, leadership, learning materials, pedagogies, and the vital role of identity development agents – coaches, leaders and teachers. If programmes are genuinely to aim at learning, the curriculum is an essential concept and planning tool.

The Nature of the Sport Leaders who Instigate Action and/or Programmes

Successive speakers and many monitoring reports have emphasised the crucial influence of leaders who act on belief, to take action. Are sport people more disposed to try to “make a difference”, or is this merely a claim to justify involvement and the deployment of sport as a tool? *Is there a tendency among sports academics to recognise and address injustice and inequality?* It strikes me that there may be parallels between sport-for-peace-and-development, and the international women and sport movement, which began with academic women registering and recording distributional inequalities, and then becoming politically engaged to take action to address them. The two sets of people certainly share similar tendencies, such as developing theory, and recognising the need for skills development for effective intervention and political advocacy.

This Conference certainly demonstrated that significant monitoring and evaluation, and impact measurement are being undertaken. But it has also revealed that some policy leaders seem to be unaware of its extent and quality; and that some researchers feel threatened or marginalised because of the often precarious location of this work in university hierarchies and the tensions in contract research relationships. It is clear that there is an urgent need for further networking and exchange, and for effective networks and support structures for researchers and other critical actors working in sport-for-development-and peace contexts.

Politics can crudely be defined as who gets what, how much, why and how. Pragmatists have called it “the art of the possible”. But many of the leaders of reconciliation programmes have shown that it can also be seen as the capacity to push back the boundaries of what is possible. By working together and by sharing knowledge and commitment to change, both organisations and individuals can indeed help to push back the boundaries of the possible.

The Conference has also highlighted the shortcomings of some programme reporting:

- The use of images of smiling children and young people enjoying sport activity, with little substance or purpose – and often, limited sustainability or continuity. As mentioned earlier, it is difficult to justify significant investment for “busy, happy, good”, as opposed to improved life chances. (Clearly, there will be examples of sporting activities being used simply as respite and relief, following trauma and disaster, whether natural or man-made.)
- The overuse of throughput and output data that fail to demonstrate what changes have been achieved.
- Replication models that assume universal “best practice”.
- Vindication/self protection models, which commonly employ retrospective use of output data to justify expenditure and political commitment. My own impression is that these models of reporting are most common for programmes that represent “parachute” models of development; that is, top down, imposed approaches that fail to take account of local needs and aspirations.

The challenge is enormous, if we are to take a fresh look at the sheer range and volume of research work, which focuses on the use of sport in mediating across borders (national, cultural, social, religious). The amount we have to learn about what these researchers are doing, and how knowledge can be better used to inform practice and policy, is also enormous. More frequent and effective sharing of information, knowledge and skills through effective networks will be vital, if science is to play its full part in improving and supporting good quality programmes. Lastly, we must be willing to work across disciplines and fields of study, and to commit to effective practice-research-policy relationships, if we are to do justice to the complexity of the issues that programmes are addressing. We cannot afford to work inside the disciplinary or institutional walls that prevent us seeing beyond our own immediate experiences:

“WALLS”

Constantine P. Cavafy (1896)

*“Without consideration, without pity, without shame
they have built great and high walls around me.*

*And now I sit here and despair.
I think of nothing else: this fate gnaws at my mind;*

*For I had many things to do outside.
Ah why did I not pay attention when they were building the walls.*

*But I never heard any noise or sound of builders.
Imperceptibly they shut me from the outside world.”*

Innovations in Sport for Development – Research and Applications



Sport for Development: Tactics are More Important than Strategy. Or, Pessimism of the Intellect, Optimism of the Will

Fred Coalter

Introduction

The sub-title of this paper – pessimism of the intellect, optimism of the will – recalls Gramsci's advice to radicals. It also expresses my relationship with sport-for-development. I have strong intellectual reservations about many of the claims made by the protagonists of sport-for-development, most of which are not supported by research evidence (which goes much wider than the narrow range of sources used by the relatively isolated field of sport-for-development) (Coalter, 2007). In fact, many of the assertions seem to be based on the unexamined faith of sporting evangelists. However, such faith – optimism of the will – provides impressive motivation for many practitioners who deliver programmes in the most difficult of circumstances with a strong belief that they are contributing to 'development'. It is this tension between intellect and faith that underpins this paper.

Many of the desired 'development' outcomes are derived from traditional and widespread ideologies of 'sport' – the development of discipline, confidence, tolerance and respect. In addition to a relatively weak generic evidence base, in the emerging policy area of sport-for-development we are also faced with a widespread lack of evidence for the effectiveness of some of the core claims (Kruse, 2006; UNICEF, 2006). In part this reflects the recent establishment of many of the organisations and programmes and the widespread lack of expertise and resources to undertake monitoring and evaluation of aid-dependent organisations, which often have insufficient funds to deliver their core programmes. However, it also reflects the widespread failure to specify precisely the nature of the desired outcomes and to develop measurable indicators. In turn this reflects what Kruse (2006: 8) has referred to as "an intuitive certainty. ... that there is a positive link between sport and development". These beliefs, apparently shared by many funders and sport-for-development organisations are reinforced by the fact that the rhetorical label of sport-for-development "is intriguingly vague and open for several interpretations". Or, to paraphrase Pawson (2006), many of the claims made by sport-for-development evangelists are "ill-defined interventions with hard to follow outcomes". Within this context I will address the following issues in this paper:

- What is 'sport'? How is it supposed to 'work'? What is the presumed programme theory underpinning such claims? I will illustrate this with a programme theory developed to explore UK sports-based programmes for at-risk youth.
- What assumptions do we make about participants? Is the implicit deficit model always accurate?
- Is change uni-directional? Will participation in sport-for-development programmes always lead to positive outcomes? I will illustrate this by looking at the issue of self-efficacy.
- More generally, what is the relationship between a highly individualised definition of 'development' and more general process of development?

Beyond the Black Box

A mixture of evangelism and conceptual entrepreneurialism – that is, the promotion of ideas about the solution of social problems by concentrating on single concepts such as self-confidence, self-esteem, social skills (Hewitt, 1998) – leads to a view of sport as a sort of magic box, or in Scriven's (1994) terms, a black box, whose contents and processes are taken for granted. 'Sport works' much like a medical treatment model and its workings are taken for granted and unsupported generalisations are offered about 'sport's' contribution to 'development'. For example, the assumption of much sport-for-development rhetoric seems to be that participation in 'sport' contributes to the development of a range of individual impacts. For example:

- Physical fitness and improved health;
- Improved mental health and psychological well being, leading to the reduction of anxiety and stress;
- Personality development via improved self-concept, physical and global self-esteem/confidence, self-confidence and increased locus of control;
- Socio-psychological benefits such as empathy, integrity,
- tolerance, co-operation, trustworthiness and the development of social skills.

Such impacts on individuals are viewed as almost automatic. Further, the social significance of these, largely individual, impacts is presumed to be that they lead to changes in values, attitudes and, especially, behaviour (e.g. reduced criminality; improved educational performance and 'development') (Coalter, 2002, 2006). However, the collective noun 'sport' disguises more than it reveals. For example, what is the relationship between American Football and diving, or swimming and boxing, or gymnastics and hockey? Sport is a collective noun that encompasses a wide range of experiences and relationships. For example, there are individual, partner and team sports; there are sports based on the development of cognitive and spatial skills and those based on motor skills; there are non-contact, contact and collision sports and there are sports based on self-assessed criterion and objective norm evaluations. In this regard the United States' President's Council on Physical Fitness and Sports (2006: 4) refers to:

"... the importance of not lumping all sports or sport participants together. For several reasons, broad generalizations about "sports" are unlikely to be helpful. For one, the rule structures of the various sports promote different types of social interaction. The developmental stimuli provided by a boxing match are likely to differ from those of a golf tournament. In addition, each sport tends to have its own subculture and implicit moral norms. The culture of rugby is quite different from that of competitive swimming. There are also differences based on age and competitive level. Major league baseball and Little League provide quite different social experiences. Even within a single sport area and developmental level, individual sport teams are different because each team develops its own unique moral microculture through the influence of particular coaches, athletes, fans, parents, and programs. Moreover, even within a single team, participants' own appraisals of the experience may vary substantially."

Such comments illustrate the limitations of speaking about 'sport' in the abstract, and raise the significant issue of sufficient conditions – the type of sports, the experiences that they offer and the conditions under which the potential to achieve the desired outcomes are maximised for identifiable

social groups. Svoboda (1994) argues that presumed positive outcomes are 'only a possibility' and a direct linear relationship between simple participation and impact cannot be assumed. Patriksson (1998: 128) states the challenge as follows:

“Sport, like most activities, is not a priori good or bad, but has the potential of producing both positive and negative outcomes. Questions like ‘what conditions are necessary for sport to have beneficial outcomes?’ must be asked more often.”

Or, as Papacharisis, Goudas, Danish and Theodorakis (2005: 247) argue, “... there is nothing about ... sport itself that is magical ... It is the experience of sport that may facilitate the result”.

Such perspectives illustrate the need to adopt a 'clear box' approach to the understanding and evaluation of programmes and requires us to shift our focus from a concern with necessary conditions (i.e. increasing participation in 'sport') to sufficient conditions i.e. the type of sports and the various conditions under which the potential to achieve the desired outcomes are maximised for identifiable social groups. From this perspective we are not concerned with some abstract collective noun – 'sport' – but with the actual processes and experiences offered to participants. Following Pawson (2006), we are concerned not with families of programmes (i.e. sport-for-development) but families of mechanisms – the relationships and experiences which might lead to change and 'development' (however defined). In this regard Pawson (2006) contends that 'mechanisms are the engines of explanation' and the basis for generalisation. Coakley (2004: 99) sums up the distinction between necessary and sufficient conditions by arguing that “sports are sites for socialisation experiences, not causes of socialisation outcomes”.

Programme Theory

For this reason we need to think much more systematically about 'sport' and one way of addressing these issues is via programme theory. A programme theory seeks to identify the components, mechanisms, relationships and sequences of causes and effects which are presumed to lead to desired outcomes (Weiss, 1997). As illustrated by Figure 1, we need to address systematically our assumptions about how participation in a sports programme leads to certain individual impacts, which then result in certain individual outcomes and, in certain cases, contribute to strategic outcomes. If we understand such processes then this understanding can contribute to the design and implementation of more effective programmes – such understanding needs to be reflected in the nature of inputs and outputs.

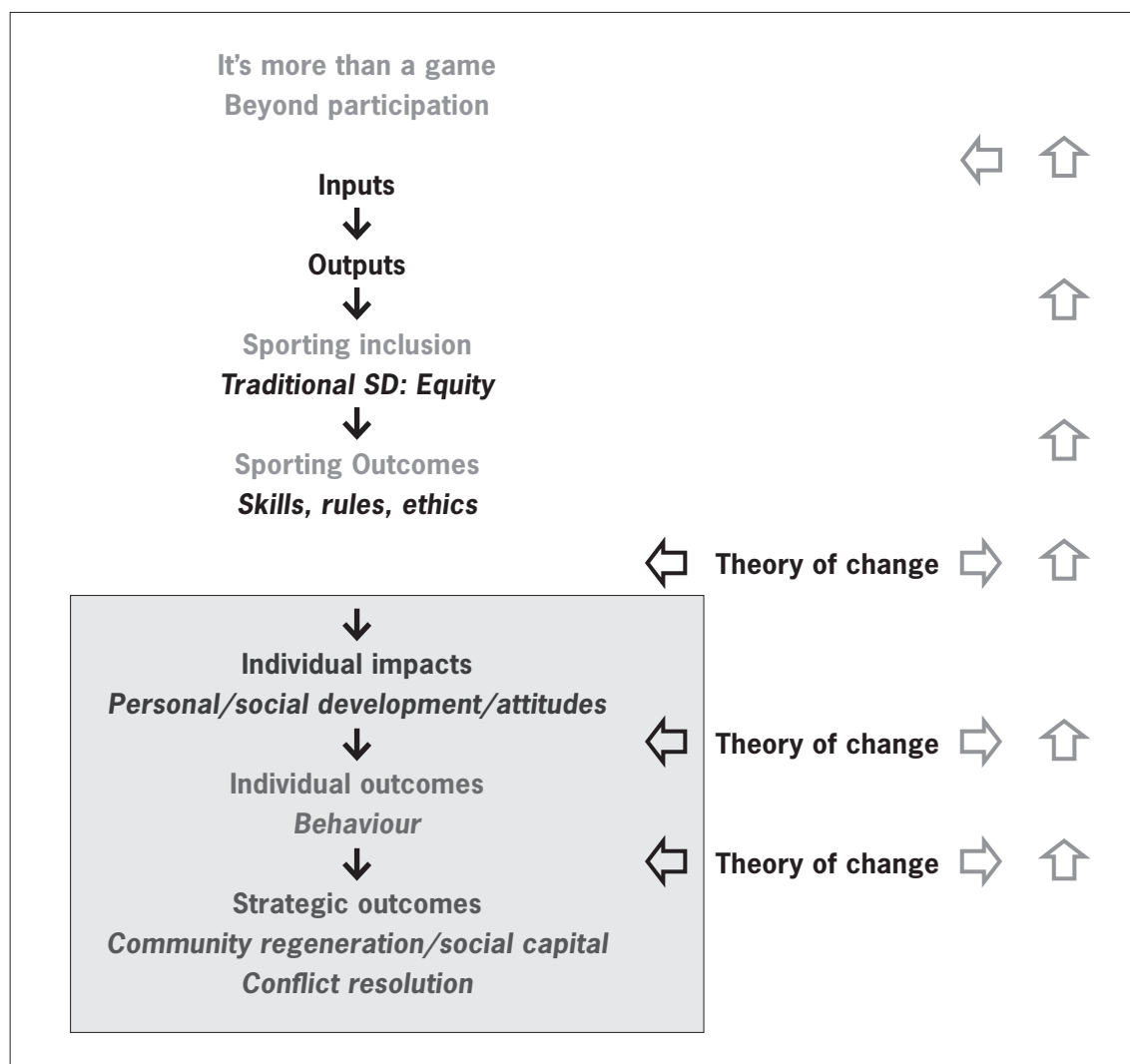


Figure 1: The individual and social impacts of sport: a logic model

Some of the advantages of a programme theory approach include:

- It emphasises the essential distinction between necessary conditions and sufficient conditions – the processes and experiences necessary to maximise the potential to achieve desired outcomes;
- It assists in the formulation of theoretically coherent, realistic and precise outcomes related to programme processes and participants;
- By exploring potentially generic mechanisms it can provide a basis for generalisation to inform future programme design.

Motivational Climates and Perceived Self-efficacy

An example of this approach would be to consider the relative impacts of differing motivational climates. For example, Biddle (2006) identifies two broad forms of motivational climate in sports programmes. One is based on a mastery ethos in which individual effort and improvement are

recognised and supported; everyone has an equal and important role in the programme and learning is based on cooperation. Another approach is to emphasise performance and competition, resulting in unequal recognition (good and bad players), with mistakes being punished and rivalry between team members encouraged. Clearly, such motivational climates are based on different social relationships, provide different learning experiences, and present different world views and moral universes.

Because programme theories identify the components, mechanisms, relationships and sequences of causes and effects which are presumed to lead to desired outcomes they inevitably contain not one but several mechanisms (Pawson, Greenhalgh, Harvey and Walshe (2004). This can be illustrated by Figure 2, which was developed via extensive in-depth interviews with a range of participants in a variety of sports-based programmes for at-risk youth in the UK.

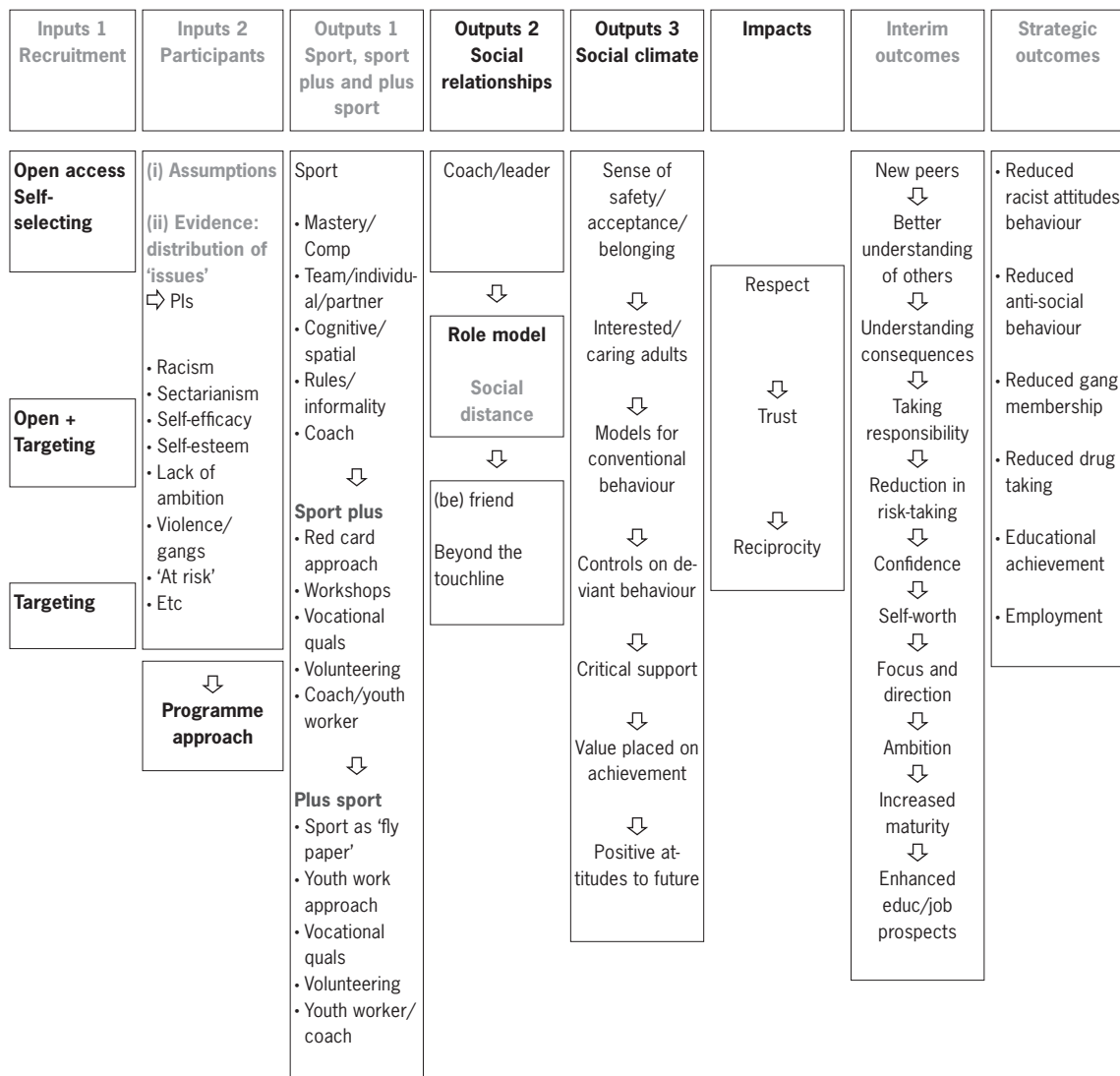


Figure 2: A programme theory for sports programmes for at-risk youth

It is not possible to develop the elements of Figure 2 in detail here. However, what it does is point to a number of significant issues for consideration:

- The nature of recruitment will strongly influence the type of participants;
- The nature of participants and their presumed 'deficiencies' of 'needs' needs to be examined and not taken for granted. Further, the extent to which these factors are taken into account in programme design is a significant factor;
- The nature of the programme and experiences provided include traditional sport, 'sport plus' in which programmes are designed specifically to address issues, complemented by other activities (e.g., workshops) and 'plus sport' in which sport is simply a 'fly-paper to attract young people to educational and youth work programmes;
- The nature of the social and emotional relationships between coaches/leaders/'friends' is central to constructing the experience and underpinning changes in values, attitudes and behaviour;
- The social climate or 'protective factors' (Witt and Crompton, 1997) within which sports participation takes place is central to the participants' experience and changing attitudes;
- The developing relationships based on respect and trust and then reciprocity – a desire to give something back to the leaders/'friends', not to disappoint them – which underpins changes in behaviour;
- The outcomes of such programmes will vary from participating in new, non-criminal, peer groups via increased confidence/self-efficacy to increased commitment to education and personal development;
- All other things being equal such processes and experiences should lead to reductions in at-risk behaviour.

One warning: The use of programme theories should not lead to an assumption of simple linear progression. For those most at risk the road to prevention and rehabilitation is not a straight one. Some inevitably will continue to struggle with behavioural issues and live in environments where there are constant pressures and temptations. Consequently, participants in such programmes may slip back more than once before they might progress on a more permanent basis.

What Have We Assumed about the Participants?

Having illustrated the need for, and value of, a programme theory approach, we now turn to another frequently unexamined aspect of sport-for-development programmes: the nature of the participants and their supposed 'developmental needs'. Much of this seems to be based on a crude environmental determinism that assumes that deprived environments produce 'deficient' people (although these deficiencies are rarely defined, but implied by sport's supposedly positive impacts). However, data from work that I have undertaken in Africa and India raise significant questions about such assumptions (Coalter, 2010). We will explore these issues by examining the issue of self-efficacy.

Although rarely articulated systematically, the notion of self-efficacy could be deemed to be central to any concept of 'development'. For example, Pajares (2002:1) argues that:

“... self-efficacy beliefs touch virtually every aspect of people’s lives—whether they think productively, self-debilitatingly, pessimistically or optimistically; how well they motivate themselves and persevere in the face of adversities; their vulnerability to stress and depression, and the life choices they make.”

The development of self-efficacy is central to social cognitive theory (Bandura, 1994) that proposes learning occurs via observation and imitation. This relates to a feature common to many, but not all, sport-for-development programmes – peer leaders or role models. It is proposed that learning is most likely to occur when there is a lack of social distance and a perceived similarity between the teacher and the learner (this may be especially important for females in cultures with few public female role models); there is a self-efficacy expectation on the part of the learner (i.e., she/he is capable of developing the skill/completing the task). This is strengthened by perceived similarities with the teacher – ‘if she can do it then so can I’ – what Bandura (1994) refers to as ‘vicarious experience’. There is also an outcome expectancy that the performance of the activity will have desirable outcomes, that can be affirmed and reinforced by the social climate of the programme. Of course, the assumption of many programmes is that participants will have low self-efficacy and that all will benefit positively from participation in sports-based programmes. However, the reality seems to be more complex.

Firstly, Figures 3 and 4 illustrate data from The Kids League (a programme in Gulu, northern Uganda, for internally displaced young people) and Magic Bus (a programme based mostly in Dharavi, the Mumbai slum featured in the film Slum Dog Millionaire). These data were collected via self-completion questionnaires prior to full participation in the sport-for-development programmes. In this, a Likert scale measuring self-efficacy was included and each respondent was allocated a score.

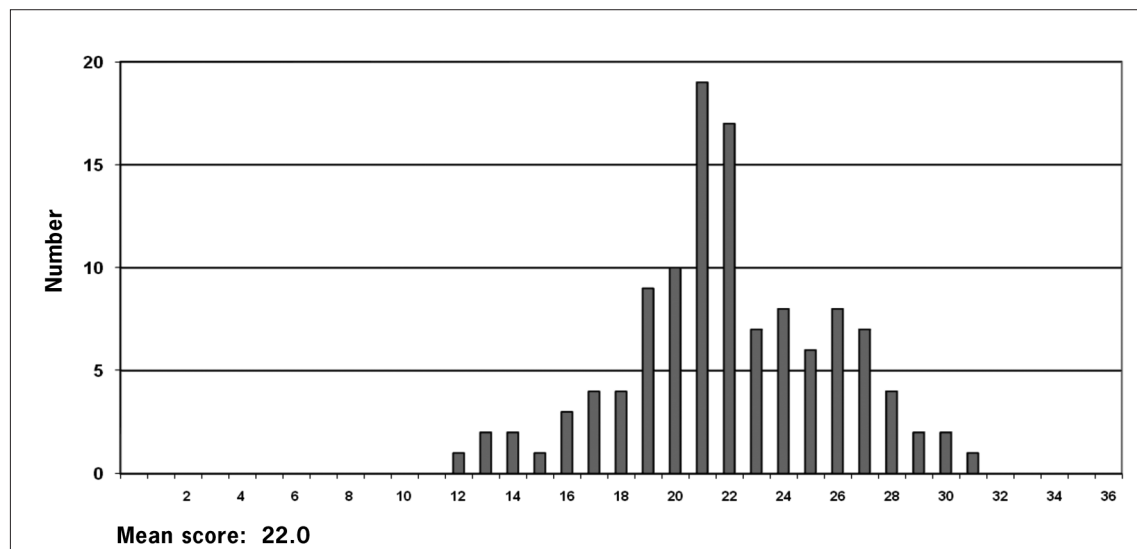


Figure 3: The Kids' League: Perceived self-efficacy – 'before' data

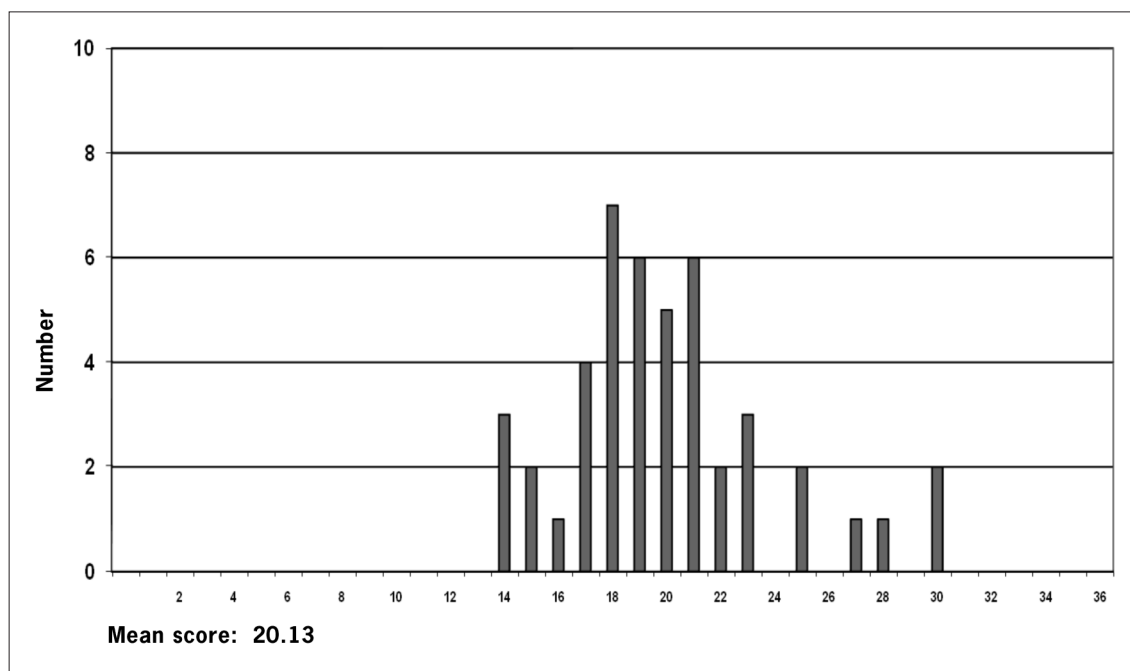


Figure 4: Magic Bus Voyagers: Perceived self-efficacy – ‘before’ data

The key issue illustrated by the figures is that there is a broad distribution of self-evaluation – these groups are not homogeneous and certainly do not systematically view themselves as having low self-efficacy. One might say that they are relatively normal groups of young people: some have relatively high self-evaluations; others clearly have low evaluations; and most fall somewhere in the middle. Perhaps these data such should not be a surprise, although they do raise significant issues about easy generalisations about ‘development needs’. Firstly, participation in such programmes is voluntary and those who choose to take part are likely to have a reasonable degree of perceived self-efficacy, in other words, the confidence to participate. Secondly, the day-to-day struggle for survival and the economic and familial responsibilities often assumed by young people mean that they develop relatively high levels of perceived self-efficacy and resilience simply to survive. Or as one put it, ‘you would not survive here for a day Fred’.

Whatever the reason, the data indicate that, although these respondents come from very deprived communities, they can be viewed as a relatively normal selection of young people and certainly not uniformly ‘deficient’ in terms of their own self-evaluations. While perceived self-efficacy is a subjective judgement and may have a weak relationship to objective facts, such beliefs nevertheless inform people’s actions and behaviour and must be taken seriously.

Programme Impacts are not Uniform

Just as the young people cannot be regarded as uniformly deficient, the impact of participation in the programme was varied and certainly not uni-directional (Figures 5 and 6). The first thing to notice is that there were very high levels of adjustment of scores between the two surveys: 93 per cent of the Magic Bus sample changed their evaluation scores, as did 91 per cent in the Kids’

League. Secondly, such adjustments included both increases and decreases in self-evaluations: a more complex set of impacts than is assumed in much sport-for-development rhetoric.

Key to reading scattergrams (Figures 5 and 6)

Before score below average and then increased	Before score above average and then increased
Before score below average and then decreased	Before score above average and then decreased

In the Kids' League, two thirds (67%) increased their self-evaluation, with a quarter (26%) recording a decline. Among Magic Bus participants the impact of the programme was spread more evenly, with half (49%) increasing their perceived self-efficacy and 44 per cent decreasing.

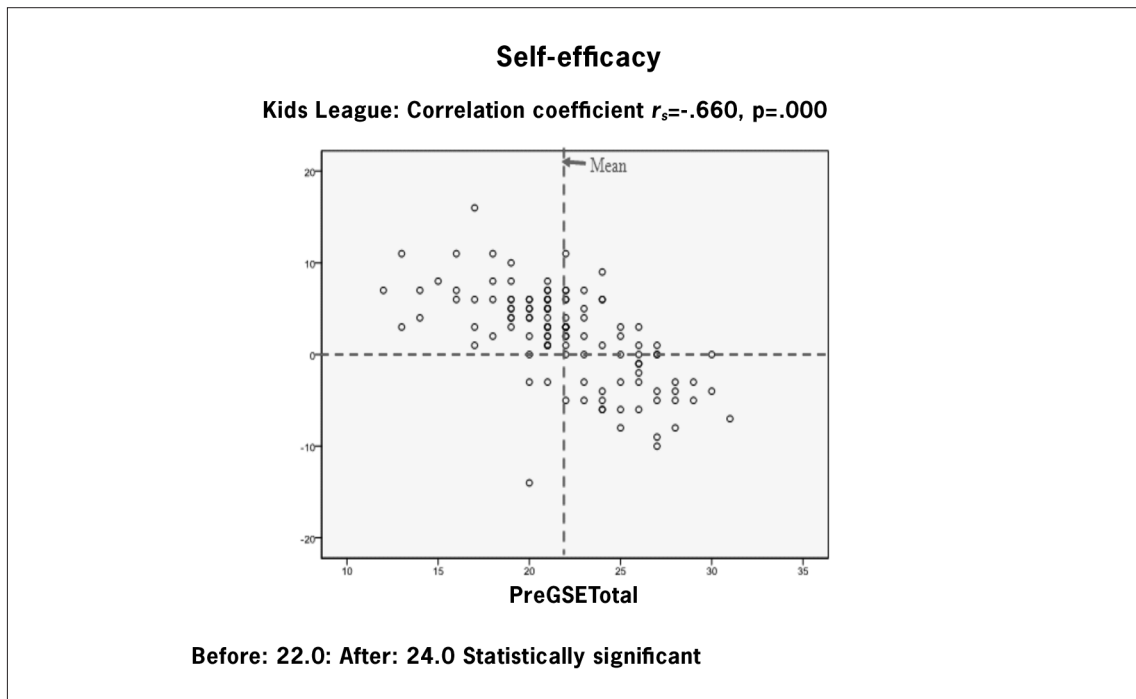


Figure 5: Kids' League Self-efficacy – 'after'

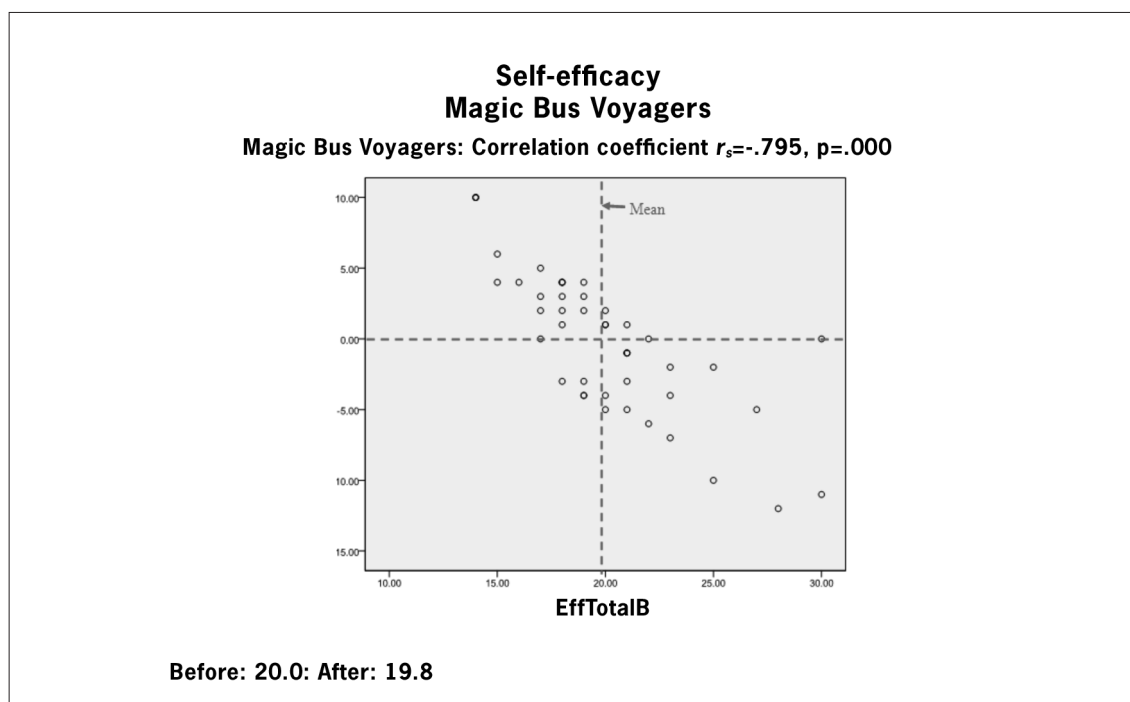


Figure 6: Magic Bus Self-efficacy – ‘after’

In other words, the diverse groups of participants were affected in a variety of ways and this varied between programmes. The key thing to notice is the clear tendency for those with scores at or below the average to increase their score and for those with scores above the average to decrease their scores. Although there were programme-specific variations, the overall picture is that many of those with the weakest self-evaluations improved their score. This indicates that those with lower self-efficacy have, in the right circumstances, the most to gain – as would be expected on the basis of previous research (Fox 1992). However, we should also note that many of those with initially higher than average self-evaluations adjusted their assessments downward. This could reflect a more realistic evaluation of their abilities based on their experiences in the programme – both in terms of their own skills and in relation to other participants. In such circumstances such adjustments should not be regarded as negative.

A Level Playing Field?

Such data raise significant questions about the implicit environmental determinism that assumes that deprived communities automatically produce deficient young people in need of ‘development’. The young people in these two programmes were not homogeneous groups and there was a range of self-evaluations with many having quite strong self-belief in their own efficacy. To ignore this as a result of an unquestioned deficit model contains obvious dangers.

Secondly, as with all forms of social intervention, causation is contingent, reflects the nature of participants, circumstances, relationships, and interactions and no outcomes are guaranteed. In this regard Pawson et al (2004: 7) states that,

“It is through the workings of entire systems of social relationships that any changes in behaviours ... are effected ... Rarely if ever is the ‘same’ programme equally effective in all circumstances because of the influence of contextual factors.”

Although this seems self-evident, it is something that is ignored in the almost evangelical assertions of many in the sport-for-development ‘movement’. Although the data indicate general tendencies, the variations between the programmes indicate that, not surprisingly, there is no simple and predictable ‘sport-for-development’ effect – would we expect a universal ‘education effect’? As in all forms of social intervention, the nature and extent of impacts are largely contingent and vary between programme types, participants, and cultural contexts. In this regard we need to acknowledge not only that participants and the experience of sport differ substantially between programmes, but also that many sport-for-development programmes offer much more than sport – educational programmes, cultural activities, educational programmes. In many circumstances it might be better to consider the impact of membership of sport-for-development organisations and their ‘entire system of social relationships’, rather than simply talk of ‘sport’. Such data illustrate the limitations of our ability to generalise about sport-for-development and emphasise the need to understand better the nature of differing programme processes and participant experiences.

‘Development’ and Displacement of Scope?

The above data and arguments raise questions about implicit environmental determinism and the validity of a simple deficit model of individuals and communities – a view that deprived communities produce deficient young people whose deficiencies can be addressed and at least ameliorated via sport-for-development. There is a need for more systematic debate and discussion about such assumptions and the precise meaning of ‘development’ in such programmes. However, there is an even greater question relating to the model of ‘development’ underpinning such rhetoric and this raises significant questions about ‘displacement of scope’ (Wagner, 1964), in which micro-level effects are wrongly generalised to the macro-level – in an implicit and rarely examined way.

Even if participation in a sport-for-development programme leads to an increase in participants’ self-efficacy, self-esteem, or other areas of social skills, how does this relate to ‘development’? As such subjective measures are often context-specific, will these new psychological and social skills ‘go beyond the touchline’ and impact on other areas of life? Are participants failing at school and, if so, is this simply because of poor self-efficacy or self-esteem? Will any improvements as a result of participating in the programme lead to improved educational performance? Will this improved performance enable individuals to obtain scarce jobs or create employment where it does not exist? How is this neo-liberal individual approach to micro-level development (Kidd, 2008) related to development at the wider meso levels of community and macro levels of economy?

The nature and relevance of impacts and outcomes need to be questioned and a recognition given to the fact that actions and choices take place within the material, economic and cultural realities within which the “empowered” live. Or, we are in danger of simply conforming to Weiss’s (1993: 105) description of many well-meaning social interventions:

"We mount limited-focus programs to cope with broad-gauge problems. We devote limited resources to long-standing and stubborn problems. Above all we concentrate attention on changing the attitudes and behaviour of target groups without concomitant attention to the institutional structures and social arrangements that tend to keep them 'target groups'."

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The Capacity of Organised Sport for the Integration of Migrants in Germany¹

Ulrike Burrmann

1. Background

Time and again, we hear about the supposed great significance of sport for the common good. Sport not only keeps us healthy and fit, but also protects us from drug abuse, imparts values on performance and fairness or prevents violence. Recently, yet another function has been attributed to it: the German Olympic Sports Federation claims organised sport promotes understanding among cultures and can make an important and valuable contribution to a democratic and tolerant coexistence (Deutscher Sportbund, 2004). And according to the German Federal Government's Sports Report, "sport speaks no language and knows no borders" (Deutscher Bundestag, 2006, pp. 88-89). In the 'White Paper on Sport', the European Commission expresses similar integration hopes through sport: "Sport promotes a shared sense of belonging and participation and may therefore also be an important tool for the integration of immigrants" (2007, p. 7).

As these examples illustrate, the hopes of integration placed on organised sport are immense and the self-imposed sights of sports federations are set high. In the following lecture, I will, among other points, address the question of whether these expectations or demands are well-grounded and realistic and will thereby concentrate on club-organised sport in Germany.

One prerequisite for sport club effects to be conducive to integration is participation in sport. To this end, I will first outline the sports participation of migrants in Germany in order to examine to what extent sports club membership depends on cultural and socio-economical factors. A second step examines whether and which effects that promote integration accompany club sport. To this end, a few theoretical corner-stones on integration into sport and through sport will be outlined beforehand. Finally, I will discuss under what conditions organised sport can meet the integration expectations expected of it.

2. Integration into Sport (Clubs)

2.1 Theoretical cornerstones of integration into sport

From the perspective of *Integration into Sport*, one must consider which immigrants are reached by sport club and sport organisation offers and which immigrants are less likely to participate in sport. One can assume that culture, religion, social class and gender are the influencing factors that

¹ The lecture evolved from research projects conducted with Jürgen Baur (2009), Michael Mutz and Ursula Zender (Burrmann et al., 2010, 2011; Mutz & Burrmann, 2009, 2011; Mutz, 2009, in Druck).

characterise sports participation; they can be bundled in the theory of intersectionality (Crenshaw, 1994; Klinger & Knapp, 2007; Meuser, 2006; Winker & Degele, 2009).

Culture

The cultural difference theory presumes 'culture' is a fundamental feature of the human collective that equally structures perception, orientation and action and respectively leads to individual, collectively split views of the world and lifestyles. Individual actors are 'cultural institutions' to the extent to which they fall back on a culturally preformed orientation and interpretive framework through which their experiences are sorted, interpreted and the basis of which represents habituated behaviour. Immigrants and their children can come into conflict resulting from an incongruence of habits when new demands of the host society deviate from the accustomed conditions of their society of origin (Sökefeld, 2007).

Cultural differences are also manifested in the corporeal practice of sport. As with every other social practice, sports activities are based on cultural preconditions – on culturally-specific characterised values, traditions and somatic cultures (cf. Bröskamp, 1994; Klein, 2004; Seibert & Thiel, 2007). In Turkey, for example, active sports involvement beyond performance sport is not part of a cultural matter of course (Pfister, 1998; Westphal, 2004). Furthermore, one must emphasise the more aggressive and physically harder interpretation of play and sport, particularly among male migrants, which are connected to culturally shaped concepts of masculinity. Generally, differences in corporeal practice and presentation are often used to ethnise attributions (such as type of clothing or physical contact in sport; Kleindienst-Cachay, 2007). Based on this, it becomes clear that sport cannot only 'integrate', but can also offer opportunities for nationalisation and ethnisation and is hence practically predestined to set the stage for the 'battle of cultures' (cf. Thiele, 1999).

Social Class

Numerous studies support that migrants tend to belong to the lower, less educated and poorer classes (for example, Granato & Kalter, 2001; Hinrichs, 2003). Against this backdrop, one can assume that disadvantageous socio-economic living conditions are responsible for limited sports participation rates. When it comes to sports participation, social origin is not irrelevant: The different outlines for the analysis of social inequity structures all assume that lifestyles and individual ways of life are structured by socio-economic living conditions. Firstly, sports involvement is linked, to an extent, to significant financial costs that arise from membership fees, equipment, sportswear, etc. (Taks, Renson & Vanreusel, 1998). Secondly, 'fine differences' in lifestyle and taste correspond with social and economic inequities that can also shape attitudes toward sport or the preference for particular sport types according to class (Bourdieu, 1982, 1992). When, on average, youths with a migration background grow up in unfavourable circumstances, as compared to youths without a migration background, then these circumstances can be expected to define access to sport. One can assume that cultural difference (at least partially) disappears within the categories of socio-economic inequality.

Gender

Depending on the socialisation context, boys and girls are varyingly confronted with gender-typical behavioural expectations and with respective expectations of masculinity and femininity. The socia-

lisation of body and sport is no exception: from early childhood on one can observe gender-specific differences in play and movement patterns. The socialisation of girls with a migration background is considered to be particularly problematic. One assumes they are confronted with patriarchal family structures, few liberal gender roles and rigid child rearing ideas (cf. Boos-Nünning & Karaka o lu, 2005; Reinders, 2003; Wensierski, 2007). The more traditional the gender demands made of girls are and the less familiar the parents themselves are with organised sport as a whole, the lesser the odds are that daughters are regularly involved in sport. This role pattern has a rather positive effect on the participation of boys in sport: Sportiness could be of great significance to the ‘tough image of men’, so that sport for boys becomes a central area of action in which concepts of masculinity can be realised (Schnack & Neutzling, 2001).

Naturally not all families pass on traditional gender traits to children with the same consistency; what is passed on depends on ethno-cultural and socio-structural influences (cf. Gille, 2006; Gieß-Stüber et al., 2008).

2.2 Results of secondary analyses on the sports participation of adolescents

We conducted secondary analyses of different youth surveys. In the following, I refer to the Youth Panel of the German Youth Institute, of 2003. The size of the data set – over 7,000 native youths and roughly 1,900 same-aged youths with a migration background – enables us to draw reliable conclusions on the sports involvement of youths with a migration background and to differentiate these conclusions on many levels. Attributing a migration background was done using the official statistics: Accordingly, a youth has a migration background if he or she was not born in Germany or has at least one parent who was not born in Germany. Next, I will introduce some findings on membership in sport clubs and present links between club membership and the living conditions of youths².

Membership in sport clubs

The youth survey analysis shows that, in total, 42% of youths are members of a sport club. However, differences according to migration background, gender, education level or age can be identified. At 45%, German youths are more frequently organised within a sport club than youths with a migration background, of which only 35% belong to a sport club. If one differentiates even further according to the gender of youths, tremendous differences become apparent among immigrated youths which are greater than those among German youths: every other German boy (50%) and four out of ten German girls (40%) are members of a sport club. Among young immigrants, the percentage rate of boys who belong to sport clubs (46%) is significantly greater than the number of girls (23%) who are members of sport clubs. These findings largely coincide with the results of other large-scale student surveys and sports studies (Mutz, 2009; Mutz & Burrmann, 2011; Mutz & Petersohn, 2009).

Among youths with a migration background, the greatest degree of organisation within sport clubs can be seen in the younger teenage bracket (Figure 1).

² This research was supported by grants from the German Federal Institute of Sport Science.

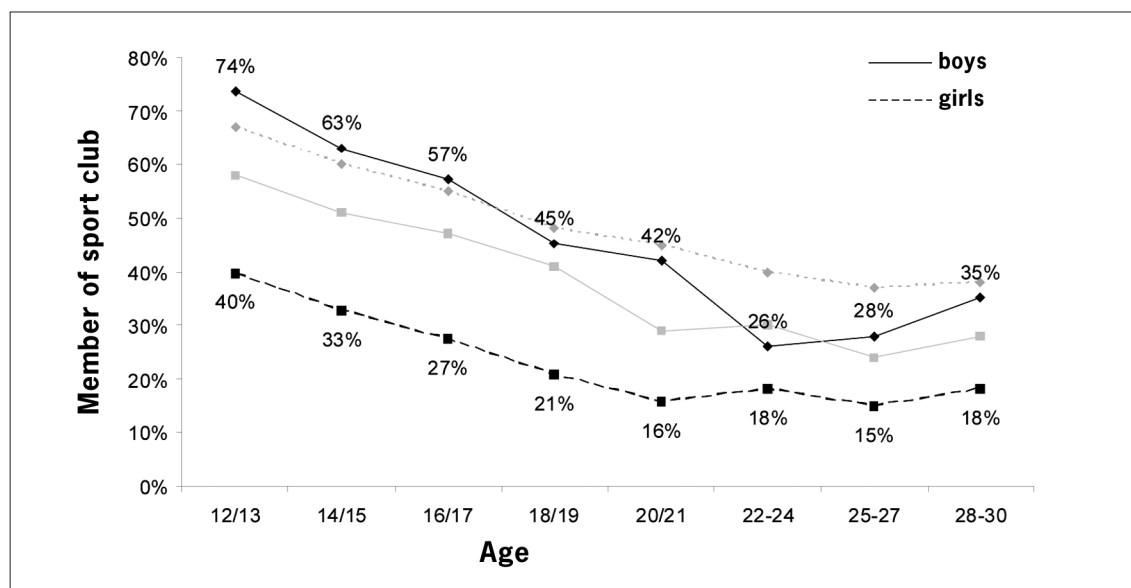


Figure 1: Sport club membership by age and migration background

The core question concerns which influencing factors determine whether youths with a migration background participate in club sport or not. The following findings are based on multivariate logistic regression analyses that statistically controlled for socio-demographic and socio-economic background characteristics of youths (including age, size of hometown, educational background, employment of parents and educational background of parents).

Effects of religion and religiousness

As our analyses show, a formal affiliation with the Christian or Islamic confession tends to have a positive association with the pursuit of sport in a club (Figure 2). Only one exception stands out: Muslim girls are, as was to be assumed, comparatively rarely active in a sport club. This finding can be ascribed to the religious laws and norms directed at boys and girls to differing extents and degrees in Islam: In a conservative interpretation of Islam, women should cover practically their entire bodies during sport, thereby limiting participation in numerous sport types. Furthermore, the code of gender segregation is also to be observed in sport. The joint exercise of sport of men and women, especially where sports interaction also includes physical contact, is generally not tolerated. In a strict interpretation of Islam, women could only participate in a purely women's sport group that excludes a male audience. If these religious norms apply, then it is obvious that these requirements are not met in a typical German sport club. Boys are not limited by such restrictions: while dress and supervision codes are formulated for boys as well, they are not as strictly laid out.

If additional analyses also incorporate 'lived' religiousness, which can best be exemplified by regular and frequent visits to churches and mosques, similar findings result: while greater religiousness reflects a positive connection to sport club membership for girls and boys of Christian faith and for Muslim boys, the opposite can be said for Muslim girls. The more religious they are, the lesser the odds that they join a sport club.

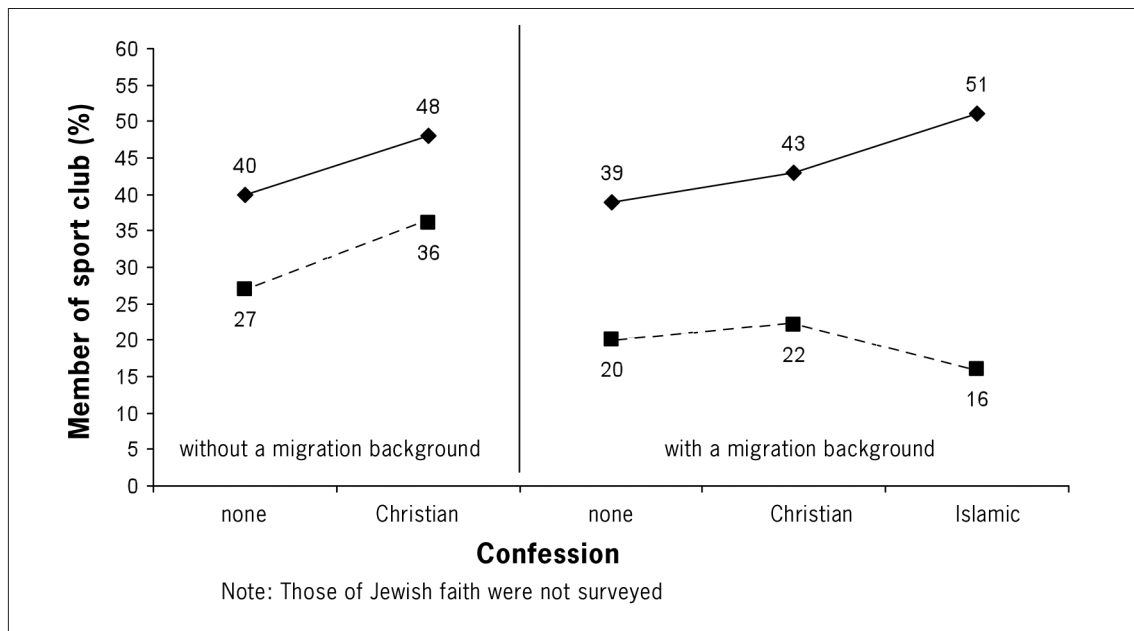


Figure 2: Sport club membership by confessional affiliation

Effects of gender role orientation

The tremendous differences that can be seen within organised participation in sport among immigrated girls and boys can be, as suspected, attributed to gender roles imparted and valued by immigrated groups. In a traditional, bipolar gender role model, the wife is responsible for the home and children while the husband functions as provider, protector and representative. This not only incorporates a clear division of areas and tasks, but also a hierarchy: the husband is the head of the family; he has the final say in all decisions. In contrast to the German population, a traditional bipolar gender order is more strongly supported in the immigrants' countries of origin (Turkey, but also Italy, Russia, Greece), and among many immigrant groups in Germany (cf. Böhnisch, 2004; Gerhards, Schäfer & Kämpfer, 2009; Mertol, 2007, Wensierski, 2007). The empirical analysis enquired about attitudes towards gender roles through different items, to which youths could express their agreement or disagreement (sample item: "Once children are born, the husband should go to work and the wife stay home and care for the children."). As data shows, traditional role concepts are widespread among immigrants: 10% of youths with a migration background support traditional roles very strongly, a further 19% at least partially. At 3% (strongly agree) or 12% (partially agree), the percentage rates of German youths are at a low level. Where youths support such statements or this type of bipolar gender order within their families, it ultimately has consequences for the leisure behaviour of boys and girls. Under such circumstances boys are given greater freedom and a greater radius of action beyond the home; their leisure activities are less strongly controlled (cf. Reinders, 2003). In contrast, the girls' free time is strongly focussed on the home: from an early age on, they are incorporated into housework and care of younger siblings. Parents more strictly regulate activities and contact to friends (gender, ethnicity, religion). Beyond this, a traditional gender model would clearly regard sport as part of the masculine sphere: sportiness, physical assertiveness, power, etc., mark a norm for boys and are rewarded with respect and recognition. Therefore, if girls and boys support traditional gender models, one could expect (organised) sports participation to be quite rare among girls and quite common among boys. Empirical findings support this argumentation in part (Figure 3).

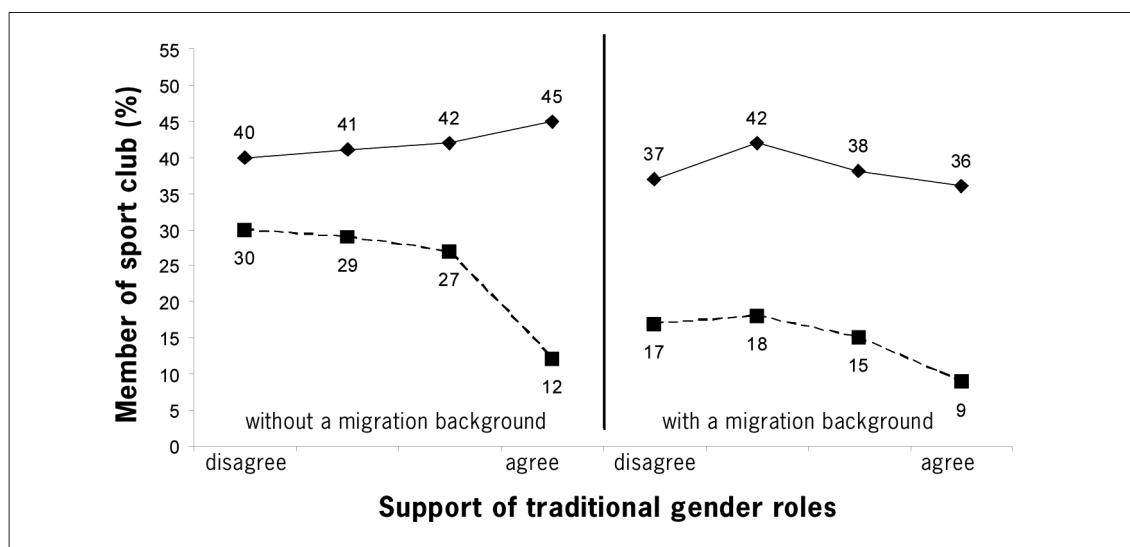


Figure 3: Sport club membership by gender role orientation

Whether or not boys support a traditional gender order is not significantly associated with their participation in sport. Among immigrated girls one does find the suspected connection, which turns out to be statistically significant. Where traditional gender roles are rejected, every fourth girl is involved in sport club; where such role models are supported, this is only the case with every ninth girl. Incidentally, this pattern can also be recognised among German girls: If they strongly support traditional gender roles, their sports participation drops significantly.

Effects of language acculturation processes

Current political debate on the integration of immigrants in Germany is increasingly demanding language acculturation. Immigrants should speak German because German language skills are regarded as key to continuing cultural and structural integration. It is relatively undisputed that the adoption of the German language in a family's daily use is an important indicator for a more advanced acculturation (cf. Beisenherz, 2006). Among children and youths, German language skills are likely to be strongly correlated to educational success. We assume that language also influences sport club membership. One can assume that many sport clubs have a vital social club life that goes beyond the pursuit of sport, which is why sport clubs are also places of everyday communication. In social situations before and after sport there are numerous opportunities to speak of daily affairs, to exchange information and establish contact. This community orientation is a feature of sport clubs and is appreciated by many sport club members (cf. Baur, Burrmann & Nagel, 2003; Braun, 2003). However, basic language skills are required to participate in this gregarious-communicative aspect of the club. Whoever does not speak the German language cannot realise his or her potential needs for belonging and sociability within a (German) sport club. We therefore assume that the degree of organisation within sport clubs decreases with limited German skills. This connection can be tested empirically through the youth survey, through which gender-specific effects can once again be identified (Figure 4): among boys with a migration background, the family's and friends' language use hardly has an impact on sport club membership. The boys are – independent of language use – equally as often represented in sport clubs as German boys. A different picture crystallises among immigrated girls, where language use significantly influences

the probability of a girl’s participation in a sport club. If the girls mostly or at least partially speak German, then the differences to German girls are minimal. If, however, the language of the country of origin is mostly spoken, the difference is immense. These findings suggest that the adoption of the German language accompanies a strong harmonisation with the prevailing cultural norms in Germany. Particularly girls profit from this, as sport, we assume, is then regarded as a legitimate leisure activity for girls.

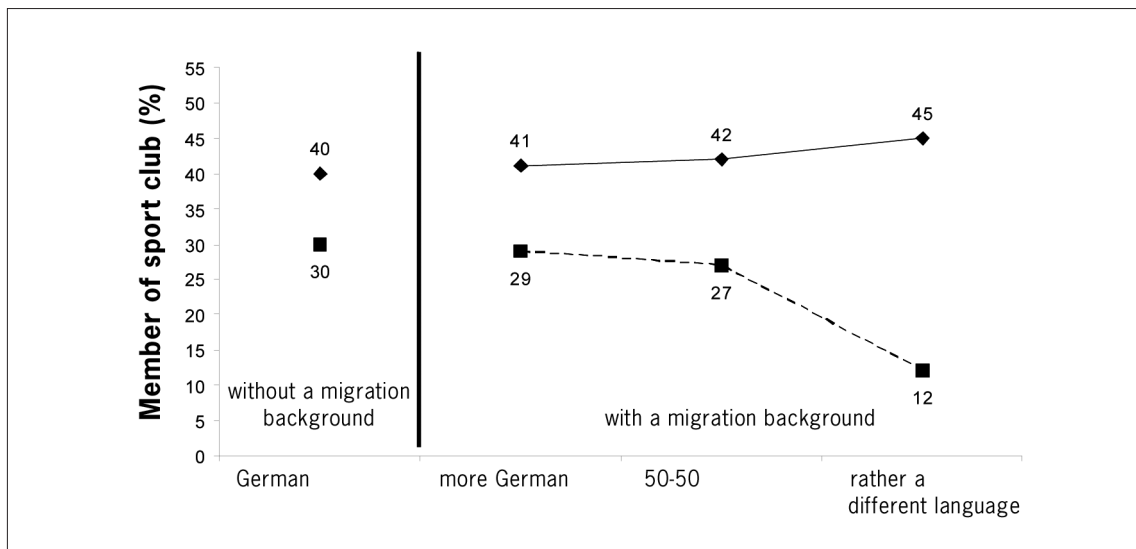


Figure 4: Sport club membership by language use

As the findings show, sport particularly addresses boys and young men with a migration background, while girls rather seldom do sports. This is particularly true for girls from those families that are devoutly religious, follow a traditional division of roles and are poorly integrated from a language-cultural perspective.

2.3 Results of the evaluation of the GOSF programme

Integration through sport

Now, I would like to address a programme working towards integrating immigrants into sport and society. The programme Integration through sport (ItS) has been carried out under the direction of the German Olympic Sports Federation (GOSF) for roughly 20 years now in concert with state sport associations or Youth for State Sport of individual federal states and is sponsored by federal funds totalling several million Euros.

The scope of the ItS programme is considerable – roughly 500 supporting club sites across Germany. Within these supporting club sites, over 1,100 trainers, sponsored by the ItS programme, run about 2,000 integrative sport groups, in which an estimated 40,000 participants do sport together. About half are individuals with a migration background.

A two-year evaluation study examined whether and to what extent the ItS programme meets the expectations related to the attainable integration effect of sport³. The empirical study was set up as a representative survey composed of nearly 1,000 contact partners and trainers, who planned the integration work within their club or instructed integration sport groups⁴.

A financially sponsored and conceptually grounded integration programme can focus on specific immigrant groups that are underrepresented in sport (i.e. when they are not reached by 'normal' sport club programmes or do not feel the programmes offered fit to them). Furthermore, it is fair to presume that both persons with and without a migration background are active in sport together, thus making an intercultural exchange of opinions and orientations possible. Next, one has the participant constellation in the sport groups, particularly regarding the inclusion of girls and women. As the findings of secondary analyses have already clearly shown, particularly immigrated girls and women rarely join a sport club. Thus, one could assume that their inclusion would be more likely to succeed within the framework of an integration programme.

Composition of sport groups

In most integration-oriented sport groups, immigrants are active in sports together with Germans. Regarding the age groups, adolescents dominate. Only 5% of all sport groups explicitly target adults. The findings show that 40% of all participants are female. However, in every fourth integration sport group no girl or woman with a migration background can be found.

One reason for the relatively high number of exclusively male or female sport groups could be the gender-specific preference for sport types: while female migrants actually compose the majority of all participants in typically 'feminine' sport types, they are only minimally represented in typically 'masculine' and physically tough sport types – like boxing, kickboxing or soccer. This division is extreme in dance sport groups: here 98% of participants are women, over 60% are female migrants. Female migrants are a very clear minority in soccer or boxing groups, where they represent roughly 10% of the total participants. The gender-specific preference for sport types, typical for men and women overall, is also very pronounced among male and female migrants (Figure 5).

³ The evaluation of the GOSF programme *Integration through Sport* was sponsored by the Federal Agency of Migration and Refugees and Federal Ministry of the Interior from 2007 through 2009. The findings are documented in an extensive final report (cf. Baur, 2009).

⁴ The questionnaires have a comparably high response rate of 68%, or 52% for trainers. For more on the research framework, see Nobis, 2009.

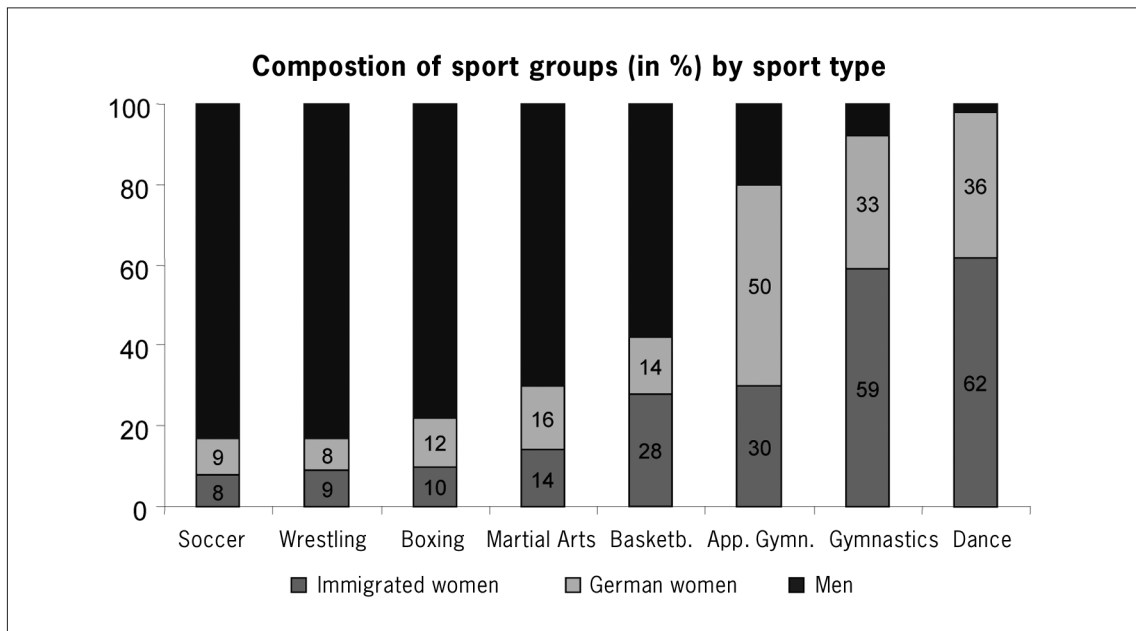


Figure 5: Composition of integrative sport groups in the ItS programme: Percentage of women with and without a migration background by sport type

Moreover, one often suspects that migrants could be integrated in club-organised sport if the trainer also has a migration background and thereby acts as a ‘door opener’. The findings confirm this assumption: The average number of girls and women with a migration background is very low in sport groups with a male instructor (13% or 16%). In cases of instruction by a German woman, the number jumps to one-third migrant participants. Ultimately, in cases where the female instructor has a migration background, immigrated girls and women represent a majority (58%) in those sport groups (Figure 6).

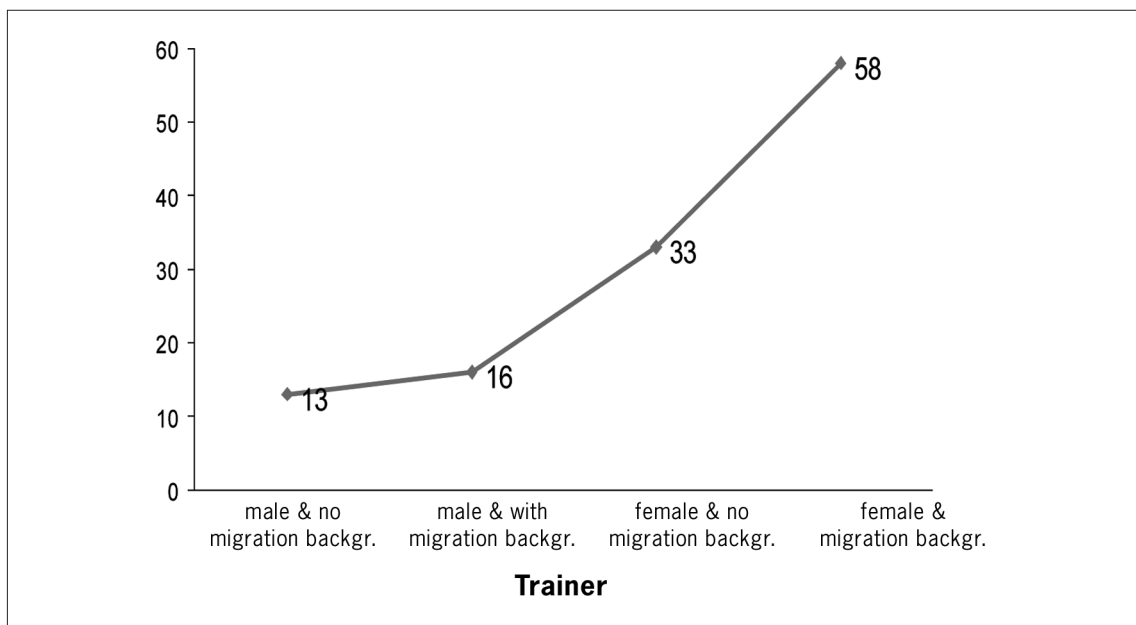


Figure 6: Female migrant rate in sport group (in %) by gender and migration background of trainer

3. Integration through Sport

3.1 Theoretical cornerstones of integration through sport

The guiding argumentation of the evaluation was the question: which particular integration potential distinguishes club-organised sport?

Drawing on professional literature and several studies on integration subjects, such integration potential can be seen as plausible, whereby the following integration dimensions can be separated and justified (cf. Baur & Braun, 2003; Baur, 2006, among others): for one, an integration into sport is up for debate, whereby the focus is on introducing persons with a migration background to sport and promoting their athletic performance. This integration into sport naturally lays the foundation for encouraging and promoting integration through sport.

Beyond this, so the assumption goes, (club-organised) sport can contribute to the social integration into a sport group, into a sport club and possibly even support the communal and regional environment of the respective club. This may be assumed because sport clubs promote integration processes: One regularly comes into contact with others, thereby increasing the odds of social relationships and binds among sport club members developing.

It can impart everyday culture 'patterns of normalcy', culture techniques and cultural competence. This includes language skills, 'orientation knowledge' and know-how and, ultimately, so the assumption continues, an orientation of values and behavioural norms.

It can provide a field of everyday political action directly within the individual's world, opening up opportunities for participation in club politics or even volunteerism.

It may possibly even contribute to socio-structural integration when, for example, supporting measures in education are made available or help is provided in the search for employment.

3.2 Evaluation results of the GOSF programme *Integration through Sport*

Next, I would like to exemplarily introduce four analyses that provide evidence that such integration processes are actually promoted within the integration sport groups. However, one must keep in mind that this is based on input from trainers and other representatives. Whether or to what extent their perception coincides with that of participants is uncertain.

Social integration scope

Aside from physical activities within the sport groups, over 80% of trainers report social activities beyond sport that took place within the last half year. Club events or gatherings before and after sports classes are cited particularly often. Beyond that, social relationships and long-term ties do indeed seem to develop, if one includes mutual private visits or shared birthday celebrations (Figure 7).

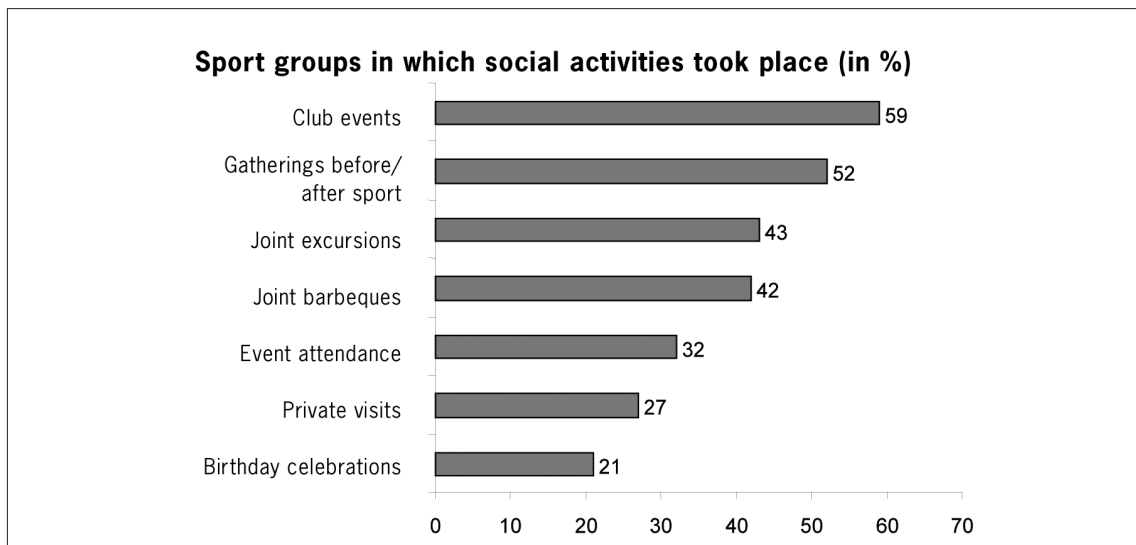


Figure 7: Percentage of integration sport groups in which non-sports related, social activities took place within the last six months

Cultural integration scope

Language proficiency is a central cultural technique and can be attributed to the scope of cultural integration. Knowledge of the German language is often regarded as a key competence for successful integration into society, particularly in the German labour market. To a great extent, language acquisition occurs ‘unconsciously’ as an unintended by-product of daily communication. This is why it is relevant for immigrants to have as many opportunities as possible to speak German and converse with Germans. The sport club offers such opportunities.

The results show that in more than every second sports group German is always or mostly spoken (Figure 8). The probability that communication mostly takes place in German increases particularly in multi-ethnically composed groups. In 36% of sports groups with only one immigrant group, German is spoken, however in groups with two or more differing nationalities the probability rises to over 60%.

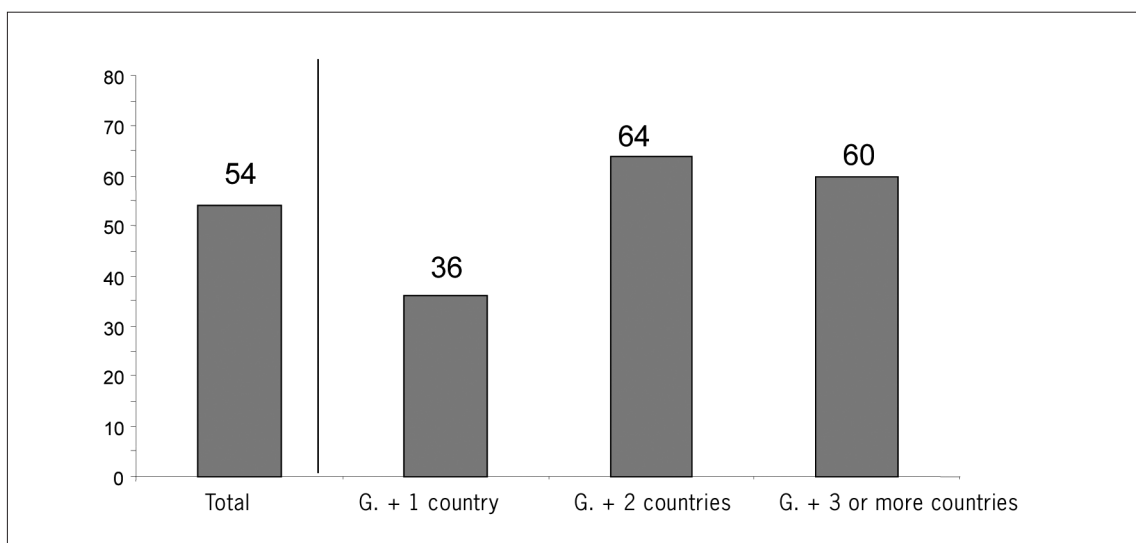


Figure 8: Percentage of integrative sport groups in which primarily German is spoken

Everyday political integration scope

Volunteerism can be cited as an example of everyday political integration. Sport clubs, as a voluntary organisation, offer opportunities to assume responsibility and to play a part in club politics on a 'small scale'. For this reason, in keeping with Putnam (1993), one often hears the argument that clubs could even act as 'schools of democracy' in which members learn competences of citizenship and community spirit. Next we examine two indicators on this matter: does the ITS programme succeed in winning over migrants as representatives, as trainers, for example? And: do participants of the integrative sport group assume responsibility for tasks voluntarily; in other words, are they willing to act as volunteers for the sport club and the sport group?

Nearly every fourth interviewee who has assumed the organisation of integration work in his or her club has a migration background. Among trainers, the percentage of immigrants is even higher, at 48%. These data show apparent success in winning over migrants for volunteer work.

Beyond that, over 50% of the interviewed trainers indicate that immigrants in their sports group have assumed responsibility of voluntary tasks or even functions within the club. In this regard, immigrants frequently act as counsellors, group helpers or trainers or they help out informally – be it at tournaments, club events or the like. Immigrants rather rarely assume department or club offices (Figure 9).

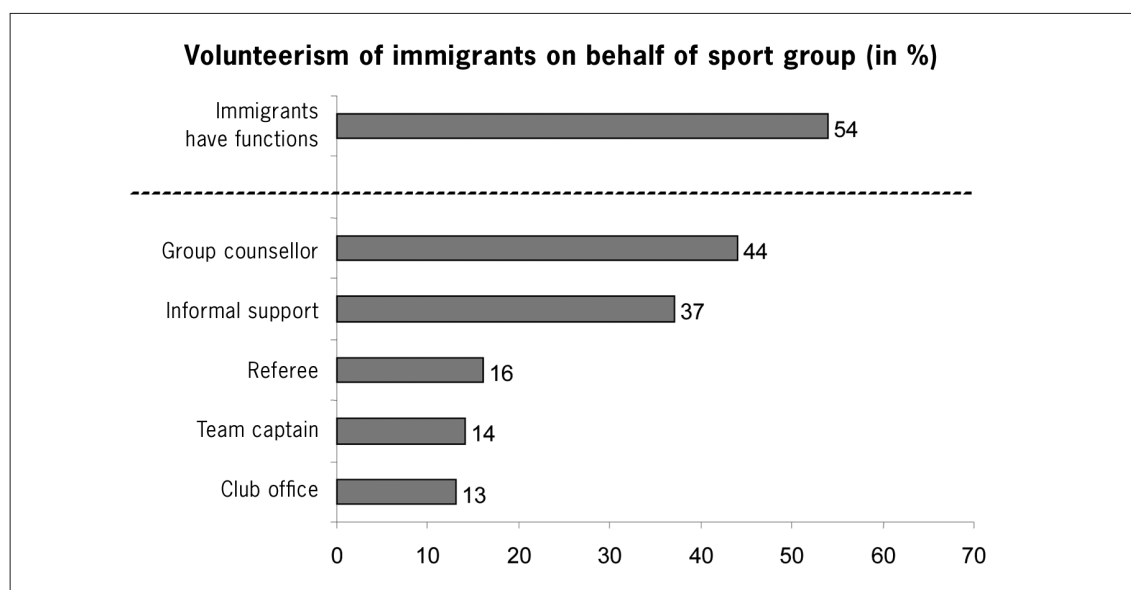


Figure 9: Percentage of integrative sport groups of which immigrants have voluntarily assumed particular tasks and functions

Structural integration scope

Sport clubs could, so the final assumption, possibly contribute to socio-structural integration. Admittedly no academic or employment-related education is offered, no qualification awarded and members are generally not introduced to a career track. However it is thinkable that sport clubs act as informal education institutions, such as for language acquisition and other competence acquisition processes (cf. Hansen, 2007). In addition, diverse support measures can be generated and in some locations sport clubs can operate as informal entities of employment mediators, as one might meet members who have useful contacts to the labour market. Such supportive services

are not rendered to a significant extent within the framework of the ItS programme, as the findings show (Figure 10).

They span from (occasional) support in filling out forms (83%), aid in the search for vocational training positions (80%), through homework support (49%). Generally, there is no regular, institutionalised offer for such supportive measures; they are instead rendered by different participants – trainers, contacts or other club members. These findings are quite remarkable as such non-sports related supportive services go far beyond the organisational purpose of sport clubs.

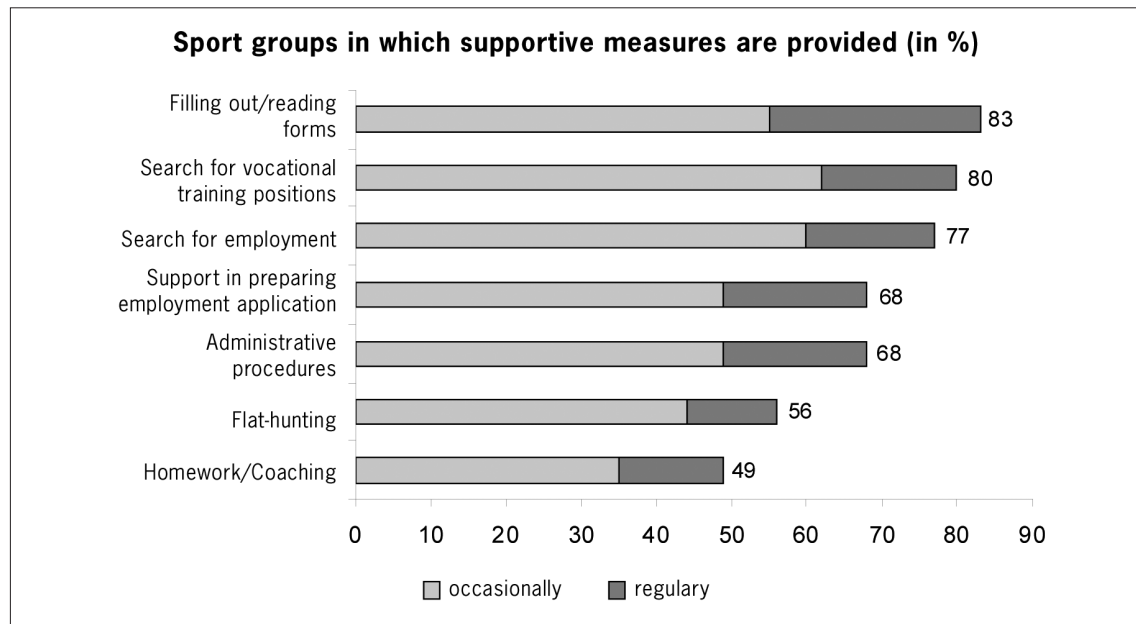


Figure 10: Percentage of integrative groups in which supportive measures for immigrants are occasionally or regularly rendered

The ItS programme evaluation results can be seen optimistically, as numerous points indicate that integration processes can be initiated: ethnically mixed constellations; the comparably high percentage of girls and women with a migration background; the education of immigrants as trainers who can exert a ‘door opener’ function; the willingness to volunteerism clearly encouraged within the sport group; finally, the diverse social activities and particularly the supportive services offered to participants – all this represents favourable framework conditions for social, everyday-cultural, everyday-political and even structural integration processes.

4. Some Consequences

As a result of the research projects presented here, one can derive some consequences. A precondition for integration through sport is integration into sport. Goal-oriented integration effort, cannot rely on integration processes ‘simply happening’ as a result of participating in sports activities, nor would it be right to believe integration accompanies sport ‘automatically’. This is because it overlooks that some sport groups enable participants to be physically active ‘on their own’. It is also not uncommon that segregation, not integration, occurs in sport, in other words the exclusion by and

of some – like when reservations and prejudices towards immigrated (fellow) players are voiced or signalled by dismissive behaviour or vice versa: When immigrants distance themselves from natives even during the joint exercise of sport. In contrast, Integration goals must be intentionally aimed at.

The contribution of sport may certainly not be overestimated. Yet we assume that within the framework of the ItS programme, the continued, goal-oriented and conceptually elaborated integration work of supporting site clubs can lead to visible and measurable integration effects more than the normal pursuit of sport can.

Integration measures should primarily focus on those migrant groups that are thus underrepresented in sport. For sport clubs endeavouring to provide effective integration work to succeed, they require conceptual support and pedagogical qualification. Here associations are required to offer these support measures even further and simultaneously expand communication and cooperation possibilities with other organisations (especially including migrant associations). Trainers and other representatives with migration background should be more intensely involved as ‘door openers’ and multipliers than they are to date. In summary, to support and promote effective integration work favourable conditions are needed.

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Turning Drops into Ripples and Ripples into Waves. Critical Pragmatism and Social Change through Sport in Deeply Divided Societies

John Sugden

Introduction

At the high risk of over-simplification, in my experience of the world of Sport for International Development and Peace (SIDP), I have tended to come into contact with two types of people. Firstly, idealists, people who have an uncritical and largely rhetorical belief in ‘the power of sport’ to change the world and cure all manner of social and political ills in deeply divided societies. Secondly, at the other end of the continuum, fatalists: those who not only believe that the fissures between the communities in question are so wide and deep that not only nothing can be done to change the situation, but also that sport, *per se* is an inherently bad choice as a peace maker. Despite the counter arguments of the sport evangelists and the sport heretics, note should be taken of Bruce Kidd’s view that, in and of itself, sport is of no intrinsic value: it is neither naturally good nor irrevocably bad. It is, like all collective human endeavours, a social construction that is malleable according to the social forces that surround it. Kidd captures this position well when he says, “caution should be taken not to ‘essentialise sport’ and the role it plays in societies – in fact it would be preferable to think of ‘sport’ as a plurality of forms that have different results in different contexts” (Kidd, 2008: 379). This is why sport can be claimed and proclaimed in the name of both complementary and contradictory social goals and practices and this regard context is everything.

In this presentation, painting with broad brush strokes, I intend to do three things: to outline and draw lessons from sport-interventions in three of the world’s most troubled regions: South Africa; Northern Ireland; and the Middle East; to summarise the evolving epistemological and theoretical framework that underpins my understanding of peace building and conflict resolution through sport; and to bring the theoretical and the experiential together to present a ‘ripple effect’ model that illustrates how small scale community-based sporting interventions can be planned and grown in ways that have positive impacts beyond their original boundaries.

South Africa

The classic example of how sport can be manipulated adapted to entirely different ends is provided by South Africa. For most of the Twentieth Century sport was an institutionalised feature of the country’s racialised social and political landscape. Under apartheid, like any other significant theatre of social interaction, sport both symbolised and reinforced a white-dominated pattern of ethnic and racial stratification and power relations. White South Africa’s sense of its standing in the world

was bound up with its sport prowess, and the strength of this 'sportive nationalism' was dependent on the achievements of its white-only sports teams, particularly in the favoured sports of the post-colonial elite: cricket and rugby especially. Imbued as it was with the odious values of apartheid, the White Supremacist State saw in sport a reflection of itself.

For the majority of disenfranchised racial and ethnic categories, white South Africa's obsession with sport presented an opportunity to destabilise the apartheid regime by successfully lobbying the international community to impose a sport boycott on that country. 'No normal sport in an abnormal society' became a clarion call for anti-apartheid activists in South Africa and overseas, a position behind which, eventually, all significant global sport governing bodies gathered (I will return to this topic later in the presentation). While it would be an over-statement to say that the sport boycott alone led to the demise of apartheid and white rule in South Africa, it is generally agreed that it did play a major part in its destabilisation (Bose, 1994).

Since the end of apartheid, sport has played a dramatically different role in the construction of the new South Africa. Nobody understood better the dynamic power of sport to promote social and political change than Nelson. While he was a great supporter of the boycott, he also believed that once white rule was over, the residual passion for sport could be harnessed to the cause of constructing a new and transformed South African national identity. Mandela articulated the philosophy that inspired his belief in the transformative power of sport when he said, "sport has the power to unite people in a way little else can. Sport can awaken hope where there was previously only despair. It breaks down racial barriers. It laughs in the face of discrimination. Sport speaks to people in a language they can understand" (Mandela, 2008).

This was more than rhetoric for Mandela. Rather than eschew the sports that had been most symbolic of white supremacy – cricket and rugby football – upon his release from prison to become leader of the ANC and eventually his nation's first non-white President, Mandela supported the lifting of sporting sanctions and encouraged all races to unite behind the national teams that he believed could be gradually remodelled to reflect a vibrant and peaceful multi-racial state. Almost miraculously in 1995, one year into his Presidency, South Africa hosted and won the Rugby World Cup, enabling Mandela, famously dressed in a Springbok shirt and cap, to present the Webb Ellis Trophy to the Afrikaner team captain, Francois Pienaar. The following year he was able to perform a similarly high-profile piece of sporting theatre when he turned out in the blazer, tie and cap of the newly formed United Cricket Board (UCB) of South African to congratulate the triumphant national side as it wrapped up a comprehensive Test series win over England. Shortly afterwards he completed a memorable hat-trick when garbed in green and gold kit of the national soccer team – *Bafana Bafana* – he presented team captain, Neil Tovey, the African Cup of Nations in front of 80,000 cheering fans in Soweto's FNB stadium.

Meanwhile, as Marion Keim (2003) has demonstrated, away from the spotlights, beneath the surface, at two different levels, measures have been put in place to gradually reform the deep structure of sport. Firstly, sport governing bodies have introduced a number of complementary, and sometimes controversial, strategies to ensure that the principle of multiculturalism influences not only the apex of the pyramid of elite performance, but more importantly the broad base of mass

sport participation. In conjunction with this in the schools and the communities a large number and wide range of sport-based community relations initiatives have been introduced, not just to promote reconciliation and inter-racial harmony, but also to help tackle a variety of social and welfare problems such as HIV and juvenile crime and violence. Likewise, Hoglund and Sundberg (2008) researching national and regional sport policies down to grass-roots interventions have emphasised the contextualised, nuanced and multi-level nature of sport-based development work in post-apartheid South Africa. While there remains much work to be done in South Africa – both in terms of direct action and research and evaluation – we can cautiously conclude that if imbued with socially progressive values and organised, managed and thoughtfully mentored, sport can play a role in promoting reconciliation in even the most fractured and deeply divided societies.

Northern Ireland

The politics of sport in South Africa was a prominent theme in the Sociology of Sport course that I taught in the early 1980s at the Northern Ireland Polytechnic (now the University of Ulster, Jordanstown) on the outskirts of Belfast. This was a very turbulent time in and the Troubles– as the undeclared civil war between British Loyalists and Irish Nationalists became known – was at its height with widespread, shootings, bombings and civil disorder. On arrival in Belfast I was warned by a mentor not to address local political issues in my teaching. Which is why, on the morning of November 3 1983, I was talking to a group of students about sport in South Africa and not sport in Northern Ireland. Suddenly an enormous explosion shook the classroom's bomb-proof windows through which I saw the top of the adjacent teaching block being blasted hundreds of feet into the air. It turned out that the Provisional IRA had targeted a criminology examination being taken by a group of policemen from the RUC (Royal Ulster Constabulary), and detonated explosives that killed four and injured many more.

This was one of two transformative moments as I determined that from then on, instead of investigating the politics and sport in what were to me exotic, distant lands, I would concentrate on making sense of this complex relationship in what was to become for fourteen years my own backyard. With a colleague, Alan Bairner, we embarked on a programme of research and scholarship through which we were able to challenge the received wisdom that while all else may be conflict and chaos, at that time sport in Ulster was a neutral safe-haven in which communities otherwise at odds with one another could come together amicably. On the contrary we were able to demonstrate and argue that sport was a part of the problem, and like most other elements of Northern Ireland was organised and played along sectarian lines (Sugden and Bairner, 1995; 2000).

At the same time I became heavily involved in coaching and organising student sport. At that time a university environment was one of the few places where young Protestants and Catholics could meet and interact. However, many of the student sports teams followed the sectarian pattern prevalent in the wider society, with Protestants playing games of Anglo-origin such as rugby, cricket and hockey; Catholics engaging mainly with Gaelic games such as Hurling, Gaelic Football and Camogie. Arguably, while my own sport (association) football is (arguably) an English invention, it is also a universal game that was popular with Loyalists and Nationalists alike and played by both

communities – although not usually in combined teams. Contrary to this pattern, at University the football team that I coached was mixed – as were the combined Northern Ireland and all-Ireland student teams that I later went on to manage. As I coached and travelled with the teams to residential competitions I watched as friendships blossomed across the community divide, many of which are sustained to this day.

It was another atrocity that provided the trigger for my involvement in more formally structured sport-based community relations activity. On March 16 1988, in my role as coach/manager of the combined Northern Ireland Universities Football Team, I was driving a group of student footballers to a training session that I was scheduled to hold at the playing fields of Queens University in South West Belfast. It was a particularly tense period in the history of the Troubles. A week before an IRA active service unit in Gibraltar was preparing to blow up an Army marching when they were ambushed and killed by members of the British Army's elite SAS regiment. The three bodies had been returned to Belfast for burial that day and little did I know as I approached the ring road below West Belfast's Milltown Cemetery that the funerals were underway. Suddenly, as if from nowhere, dozens of heavily armed British soldiers appeared in the middle of the road causing me and fellow motorists to come skidding to a halt. I looked further down the road and saw what appeared to be a mob chasing a man towards us. This man turned out to be the rouge UDA (Ulster Defence Association) gunman, Michael Stone, who moments before had infiltrated the funeral to throw hand grenades and unleash a hail of automatic gunfire into the crowd of mourners killing three and injuring more than sixty and I was witnessing his attempted escape. Responding to the urging of the military, I spun the car round, exiting the ring road and sped off via an improvised route to the University playing fields. Thus I found myself sitting in stunned silence in the changing rooms amidst a mixed group of Catholic and Protestant footballers as we struggled to come to terms with what was happening around us and what we had just witnessed. As my emotions traversed between a sense of helplessness and anger, I determined that from that point forward, rather than simply criticising from the sidelines the role played by sport in the Province's fractured community structure, I needed to find a way to combine my contextual knowledge and coaching experience to make a positive contribution to peace building.

Through my university sport experience I had learned that in relatively neutral settings, given a common cause and goal, a shared set of values, and committed mentors, a sport team was an excellent crucible within which to nurture intimacy and mutuality. I did not see why this experience had to be limited to groups who might be described as relatively elite in Northern Ireland; those who were university educated. To this end, in co-operation with colleagues at the Institute of International Sport at the University of Rhode Island, USA, we developed the Belfast United concept. Using mainly soccer but also basketball, this was a sport programme for teenage Catholics and Protestants drawn from some of the more entrenched and mutually hostile Belfast communities. Ethnically mixed teams were shaped in the neutral setting of a university campus which were then taken on playing and coaching tours of the USA where they were hosted in mixed (Catholic and Protestant) pairs by American families (Sugden, 1991). Although initially small in scale, accompanying research and evaluation demonstrated that Belfast United did have a measurable, positive impact on the young people who participated, and also helped to inspire larger and much more ambitious cross-community residential sport festivals both in Northern Ireland and the USA (Institute for International Sport, 2011).

Importantly, this intervention was not done in isolation from other on-going avenues of research and critical scholarship. On the contrary, applied knowledge gained from learning about the structure, process and politics of sport in Northern Ireland in general was used to inform and shape Belfast United and related grass-roots interventions. At the same time, information emanating from researching and evaluating these interventions fed into a growing corpus of critical scholarship that in turn began to have an impact upon the Policy Community for Sport – clusters of government, private and voluntary stakeholders as well as pressure groups that shaped the wider institutional agenda for sport in a given region (Houlihan, 1997). By 1996, the Sports Council for Northern Ireland had developed and introduced a Community Relations Policy for Sport, while most local councils and sport governing bodies had employed dedicated Sport and Community Relations Officers. This was all part of a very complex interaction of social, economic and political initiatives that were contributing and giving momentum to a peace process that has gone from strength to strength. While it is impossible to say how much the combined critical interventions in the world of sport outlined herein have contributed to this, in some small way at least, a more progressive, proactive and politically sensitive approach to sport has contributed in some way to making Northern Ireland a more peaceful and prosperous place to live, work and play.

Israel/Palestine

The knowledge and experience gleaned from my days in Northern Ireland travelled with me when I took up a new post at the University of Brighton in 1996. In 2000 I was approached by a group of well-meaning, non-aligned, private citizens who, frustrated with watching from their armchairs nightly news bulletins filled with scenes of conflict and violence in Israel and Palestine, wanted to do something to make a contribution to the faltering Peace Process there. They had the idea that football might be something that could be used as a vehicle to help overcome mistrust. As someone who had experience of developing and directing sport-based community relations projects – albeit in a very different setting – I was invited to sit in on some of their early meetings and act as an advisor. Gradually my involvement became more and more operational as what began as a relatively modest project involving half a dozen volunteer coaches from the UK working with approximately 60 children from one community in Northern Israel, grew year by year until by 2009 over 50 volunteers were working on a series of parallel projects incorporating more than 40 Jewish and Arab communities and attracting around 1000 children.

This programme, called Football for Peace (F4P), has grown not just quantitatively but also qualitatively. In broad outline, F4P aims to use values-based football coaching to build bridges between neighbouring Jewish and Arab towns and villages in Israel, and in doing so make a modest contribution to the Peace Process in this most troubled of regions. The work of F4P seeks to make pragmatic and incremental grass-roots interventions into the sport culture of Israel, helping to build bridges between otherwise divided communities, while at the same time making a contribution to political/policy debates around sport in the region. The broad view taken by F4P is that Israel will be better placed and more willing and able to move towards a peaceful settlement with the Palestinian Authority and its neighbouring Arab-dominated countries once it has grown equitable and harmonious relations between with the 20% Arab and 80% Jewish populations living within its existing boundaries.

F4P's fourfold aims are:

- To provide opportunities for social contact across community boundaries;
- To promote mutual understanding;
- To engender in participants a desire for and commitment to peaceful coexistence; and
- To enhance sports skills and technical knowledge about sport.

In order to achieve these goals, a dedicated values-based teaching curriculum has been developed along with a coaching style through the modelling of which participants are encouraged to demonstrate appreciation of the basic qualities of good citizenship, namely: respect, trust, responsibility, equality, and inclusivity. In summary, a series of CCSPs (Cross Community Sports Partnerships) have been established, involving small clusters of Jewish and Arab towns and villages. In these CCSPs, over six consecutive days at alternative Jewish and Arab community venues, children are coached in mixed groups (Arab and Jewish) growing into teams and taking part in end-of-project football and multi-activity festivals. Parallel to the football training there is an off-pitch programme of trust-building, recreational and cultural activities. In respect for local traditions and customs, one project is for girls only and is staffed entirely by female coaches. In addition, F4P has twice-yearly training camps – one in Europe and one in Israel – during which volunteer coaches from Israel and other countries are schooled in the methodology of F4P before helping with the delivery of the programme during the summer months in Israel itself (fuller details about this programme can be found in Sugden and Wallis, 2006, and the F4P web site <http://www.football4peace.eu/>).

The development of a network of partnerships has been crucial to the success and continuing growth of the project. Firstly, there are the community partners: the dozens of Arab and Jewish towns and villages that willingly provide their children as well as volunteer coaches and leaders to work alongside their European counterparts. Then there is a growing list of key institutional partners including the British Council, the Israeli Sports Authority, the (English) Football Association (FA), the German Sport University, the London Marathon, and the University of Brighton. In complimentary ways, all of these organisations have helped with the planning and resourcing of the programme, as well as providing important moral and intellectual input. Building on lessons learned in Northern Ireland, engagement with and expansion of this stratum of influential institutional players has dramatically enhanced the potential impact of F4P, helping to connect the relatively microscopic community-level interventions with the wider policy community for sport, and in doing so promote social change on a much larger scale. For instance, the British Council, the FA and, most importantly, the Israeli Sports Authority have all adapted and developed their own approaches to community relations work with sport through engaging with and learning from F4P.

As Coalter has pointed out, realistic and objective evaluation is a crucial element of successful sport-in-development programmes (Coalter, 2006). At every level of its articulation, applied research and evaluation have been essential features of F4P. The research has a complex, two-way dynamic: ongoing learning about the transcending social and political context that is used in the pragmatic design and development of the programme of intervention; and detailed evaluation of the impact of the project at each level, up to and including, where possible, tracking its influence on the transcending social and political context. This circular and inclusive approach to research and evaluation has helped the project to develop organically, from the bottom up, as the knowledge

and viewpoints gleaned from all key actors and stakeholders are used to refine and reform interventions year on year. It has also helped to facilitate growing local ownership and sustainability of the project as the communities themselves take increasing responsibility for the design and delivery of F4P events, as well as using ideas drawn from this experience in the development of programmes of cross-community co-operation outside of the F4P framework.

Epistemology

I have argued elsewhere that having a well attuned sociological imagination can provide a compass for sport-activists to navigate a course between hope and expectation, or between idealism and fatalism (Sugden, 2011). Whether articulated or inferred, social activism requires epistemological foundations. In his book examining peace processes in Northern Ireland and South Africa, John Brewer reveals the value of using the framework underpinning C. Wright Mills' concept of the sociological imagination as a means through which to make sense of the extremely complex web of circumstances that have led two very different societies down the roads of peace and reconciliation (Brewer, 2003). Central to this paper is the assertion that Wright Mills' deep understanding of the relationships between biography, social structure, and history not only helps us to understand deeply divided societies, but it also provides us with insight as to how to develop strategies for civil society interventions in those societies.

Brewer goes on to argue that the sociology of peace process should not offer a grand theory or a universal scheme to understand peace processes in general, but is restricted in its applicability to specified cases that exist in real time and space. In this regard context is everything and history is a critical feature of this context. Understanding peace processes must focus on the intersection between biography, social structure and the political process. This is no mere abstract formulation. On the contrary, it is important to show the interaction between the local and the societal by exploring how ordinary people experience conflict and its consequences, and whose responses to which affects the conflict and the peace process – the dialectic between 'personal troubles' and 'public issues'. Finally, based upon this, it is our task to develop appropriate theoretical explanations and models for action through a dialogue between experience and existing knowledge.

In this regard Wright Mills was no slave to theoretical dogma. Rather, guided by his mentor, Hans Girth, he was a well-informed eclectisist (though he would likely turn in his premature grave should we refer to him as the first post-modernist sociologist!). He had a deep understanding of the classic tradition in sociology embodied largely by Marx, Weber and Durkheim, but in terms of his own ontological/epistemological positioning he was highly influence by the subject of his doctoral studies, pragmatism. Based on the works of the American philosophers and educationalists, William James (1979) and John Dewy (1935), pragmatism advocates the science of the possible whereby action and intervention are linked to outcomes that are themselves based upon a critical assessment of what can be achieved within a given set of situational circumstances. Critical pragmatism places emphasis on theoretical development and refinement through critical, practical, empirical engagement, rather than fixating upon abstract debate and unmoveable theoretical principles. This view recognises that the construction of society is not passively structural, but is an embodied process

of individual and collective actions. As Alison Kadlec puts it, “much is missed when we impose artificial arrests on a world in flux, as not only does this impede our ability to perceive deeper and more nuanced relations of power that constrain and repress, this also stunts our ability to perceive and cultivate new possibilities for change” (2007: 3).

The emergence of left realism within critical criminology can in some ways be viewed as a branch of critical pragmatism. Disillusioned with conventional theories of crime and deviance emanating from the political right, and the failure of class struggle/revolution-fixated Marxists to provide the foundation for the development of an agenda for empirical investigation and intervention, scholars developed a new approach that became known as left realism. This new paradigm allowed for the mobilisation of a radical and critical sociological imagination in determining strategies for progressive and pragmatic engagement with social problems with a view to influencing local policies and interventions that could improve the conditions of society’s most vulnerable groups. Space does not permit a full discussion on the merits or otherwise of left realism, but that can be found elsewhere (Lea, 1987; Young, 1997; Taylor, 1999; Downes and Rock, 2003). Suffice it to say that for some radical thinkers and doers it can offer a way out of the inertia so often brought on by ideological reification. While left realism developed with particular foci on deviance and crime, a similar form of ‘praxis’ has been advocated in the context of sports activism by Marxist scholar, Ian McDonald, who argues that rather than being satisfied with armchair critique, “a radical sociology of sport should be seeking to assist the reconfiguration of the culture of sport by intervening against dominant relations of power”. This kind of critical left-realism can be applied equally to a range of sport for development programmes, including those that focus on fractured community relations and social conflict in divided societies.

Theory and Method

In addition to the adoption of a critically pragmatic sociological gaze it is important to account for and understand existing models of coexistence and peace. Many of these are based on the pioneering work of Paulo Freire (1970) and Adam Curle (1999) who drew on their fieldwork, respectively in South America and the former Yugoslavia, to advocate the notion of ‘peace building from below’ – a strategy whereby external forms of intervention and mediation concentrate on facilitating the organic empowerment and active participation of local actors and agencies in conflict resolution and reconciliation. Based on these approaches, Marie Dugan (1996) developed a ‘nested paradigm’ which is a ‘sub-system’ approach linking the challenges of conflict resolution to the broader necessity of peace-building. At a sub-system level, a peace-building strategy could be designed to address both the systemic concerns and the problematic issues and relationships. The sub-system approach allows one to shape both grassroots relationships, as well as contribute to wider systematic change. Galtung (1998) identifies the interrelationship between visible and less visible violence. In order to begin conflict transformation and achieve sustainable peace it is necessary to address less visible violence.

For Galtung (1998), peace-building requires the ‘3 Rs’: reconstruction of people and places, reconciliation of relationships, and resolution of issues and animosities. Sport interventions can help building positive social networks through relationships that are central to many of the processes underpinning each of the ‘3 Rs’. Lederach (2005) has theorized a ‘web approach’ to peace-building.

He encourages interventions that explicitly focus on strategic networking or ‘web-making’, a term used to describe the building of relationships. Web-making is especially relevant for NGOs working in the field of sports. As they are middle-level actors, they are ideally located to bring people together and weave dialogue, ideas and programmes across boundaries. By capitalizing on key social spaces, they are able to spin a web of sustainable relationships. As will be illustrated below, the web approach appears to be useful for understanding the role that sport can play in the relationship between political and civil society that is key in understanding the role it can have in peace processes.

Schirch (2005) has pioneered the use of rituals as a process to transform identities in and among antagonistic people who have dehumanized each other through a protracted violent conflict. It is essential in peace-building that conflicting groups are able to ‘re-humanize’ their vision of each other as part of a reconciliation process that aims for sustainable co-existence. Rituals, Schirch argues, create spaces and opportunities to ‘re-humanizing’ the other. Rituals can take a variety of forms, from a shared meal, to dancing, to ceremony, to sport participation (Schirch, 2001). He emphasizes that success in the use of ritual is embedded in sensitivity and awareness of culture.

According to the theoretical frameworks mentioned above the extent to which sport can make a contribution to peace-building encompasses:

- (1) help people ‘re-humanize’ each other through its ritual ceremonies and ethics of ‘fair play’ and sportsmanship;
- (2) help people (re)build relationships in the organisation and conduct of events; and
- (3) help build webs and relationships at the sub-system level.

Human Rights and Social Justice. Whose Side Are We on?

When embarking on civil society interventions in divided societies, to quote the title of Howard Becker’s influential 1967 article, there remains the question of ‘Whose side are we on?’ That is to say, what are and who sets the coordinates of the moral compass that guides our approach to critical intervention? Becker was one of the first sociologists to articulate what has since become a universally accepted tenet of sociological inquiry, that value-neutrality was neither achievable nor desirable. Becker favoured championing the underdog and the down-trodden, but as McDonald points out such an approach is in danger of sacrificing sociological integrity “on the altar of partisanship” (McDonald, 2002, 106). When working in the context of the ‘perfect conflict’ that is Israel/Palestine, wherein both sides have counter-balancing claims to righteousness and victimhood, this is a particularly pressing problem.

One way forward is to draw up higher order principles of human rights and social justice. A starting point is the United Nations Charter for Human Rights first drawn up and approved in 1948. Article 26 states, “education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace”. While this clause provides foundation to civil society activism, John Alt’s articulation of how this can be realised through mobilizing

the emancipatory qualities of fair play suggests how this can become a central strategy for sports-based peace building activities:

“Fair play in sport is related to social justice: individuals are free to consciously pursue the potential and limits of their interests, talents, and character while at the same time respecting the rights of others to do likewise. Justice in this sense implies reciprocal fairness in group life and relates to goodness or civility – being loyal, courteous, tolerant and beneficent as ends in themselves and as a means for furthering rightness” (Alt, 1983: 95)

Of course appeals to such ‘higher order’ charters and moral principles can be criticized for being at best idealistic and at worst a form of neo-liberal Kant. However, I am hard pressed to find anything wrong or abhorrent in the sentiments expressed in Alt’s prose neither do they strike me as particularly pro-Western. On the contrary it seems to be precisely these kinds of sentiments that have fuelled pro-democracy movements across the globe in the modern era, including and especially in the wider Middle-East. Without them, when it comes to social and political activism one’s hands are tied by the bonds of standpoint epistemology and cultural-relativism which usually means the tyrants prevail.

Pulling It All Together

The following diagram depicts how evolving experiential learning articulates with existing epistemological theoretical knowledge to provide a framework for civil society interventions through sport in deeply divided societies:

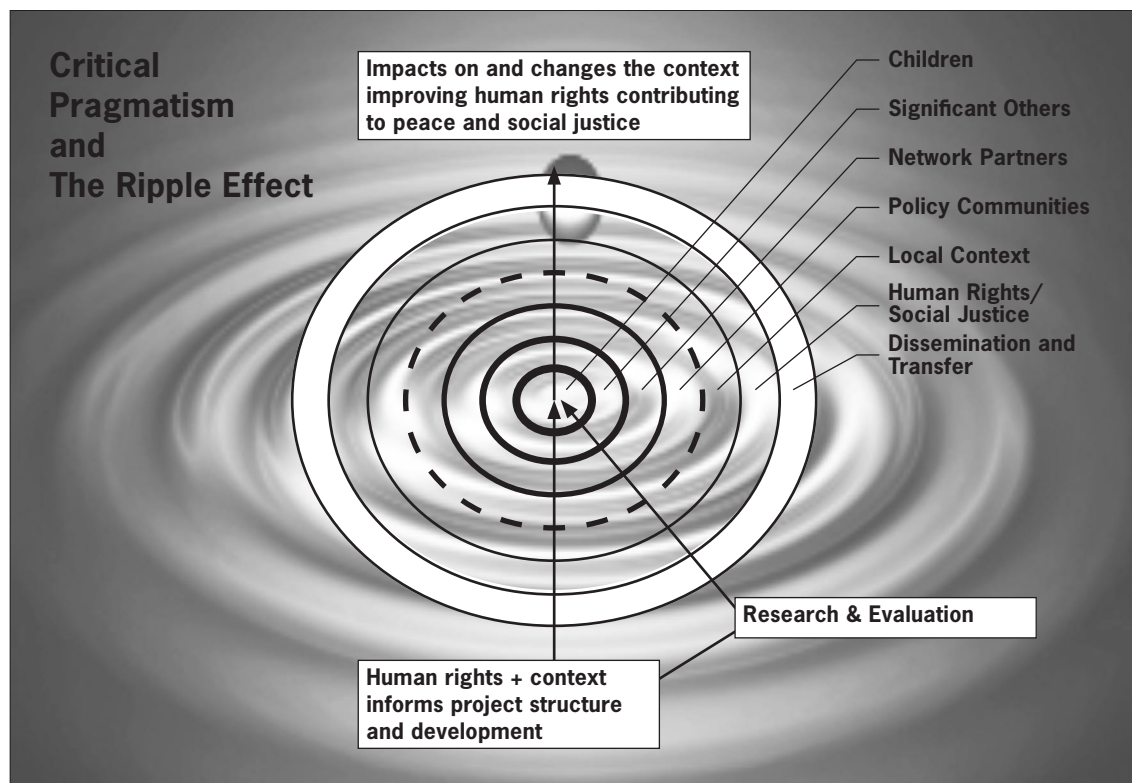


Figure 1: Critical Pragmatism and the Ripple Effect

In Figure 1, the outer circle represents a Human Rights agenda, the local focus of which is framed by the prevailing Transcending Social and Political Context, including the Peace Process, represented by the next circle. Taken together they provide a framework upon which to make pragmatic judgements about the structure of the project and its development goals. The two inner circles represent each Cross Community Sport Partnership, consisting first and foremost of children from different stakeholder communities, surrounded by adult volunteer coaches and significant others (relatives, teachers, community leaders etc.) from the local communities, and the international volunteers. The nature of the structure, organisation, management and delivery of activities and encounters taking place within these two circles is crucial in determining the outcome of any such sport intervention. In between, working from the middle outwards, the next circle comprises representatives from a network of institutional partners through whom ideas and findings emanating from the project can be articulated within the wider policy community for sport. This in turn may influence events taking shape in the transcending social and political context and have an impact on the local human rights situation not only of those directly involved in the project but also further afield. Each level of the process is subject to research and evaluation and these findings are fed back to inform project modification, growth, and redevelopment. The different thicknesses and permeability of the concentric circles is to indicate that, just like a stone dropped into a still pool of water, the ripple effect of an intervention like F4P dissipates as it moves further from the centre where the impact is more obviously felt and more easily measured.

Of course, as Michael Mann reminds us societies “are much messier than our theories of them” (Mann, 1986), and the reality of an intervention such as F4P is decidedly more fluid, complex and fickle than this rather simplistic, ripple-effect model might imply. In many ways the reality is more like Lederach’s (2005) ‘web approach’ to peace building whereby, starting with a small focus, the strategy is to build organic networks of relationships among individuals, communities and institutions around the delivery, development and expansion of that focus. Like a real spider’s web, the more threads there are, the thicker they get and the more anchor points they have, will make them more robust thus enabling them to better withstand potential damage and be more amenable to repair should damage occur. Finally, while the above figure is a structural representation, in reality it is an embodied process and the success of any endeavour will depend on the animation and agency provided by key actors operating across and between each level of activity.

A Final Note on ‘Normalisation’

Normalisation is a charge levelled at civil society interventions which, in the views of their critics, do no more than reinforce the status quo in deeply divided societies with prevailing and significant socio-political imbalances between dominant and subordinate ethno-religious groups (Danjani and Baskin, 2006). In the context of sport, as we have seen anti-normalisation became the conceptual driver for the anti-apartheid and sport boycott movement in South Africa in the 1970s and 1980s and found expression through the campaign slogan: ‘no normal sport in an abnormal society’. In recent years there have been calls to adopt a similar position with regard to sporting initiatives in Israel, in the context of which Football for Peace and other civil society peace building organisations that operate in this sphere have been accused of aiding and abetting normalisation. There are

undeniable similarities between South Africa and Israel with regard to the significant advantages in status, economic opportunity, political power, and general life-circumstances enjoyed by Israel's Jewish citizens in comparison with their Arab counterparts. Indeed this is the very ground upon which Football for Peace operates with the promotion of equality being central to its operational philosophy. With regard to our work in Israel the F4P position on 'normalisation' is unequivocally stated on the front page of the Football for Peace website:

"The philosophy underpinning the Football 4 Peace programmes in Israel and neighbouring countries is one that emphasizes social justice and human rights as the moral principles that underpin and guide the search for equality and peaceful co-existence among different ethno-religious communities and political factions. We are not doing this in support of the status quo and neither are we involved in the business of normalisation. Instead, we see our bridge-building work between Arab and Jewish communities inside Israel as part of a broader challenge to influence progressive social and political change in the wider region, including, when possible, making a contribution to the preconditions beyond which a mutually acceptable and balanced peace agreement between separate and independent Israeli and Palestinian states can be achieved."

What makes the South African case distinctive was the fact that until the end of Apartheid in the 1990s racial inequality was structured into the social order and legally enshrined as part of the constitution rendering incremental and progressive social change through civil society intervention impossible to achieve. This is yet to be the case in Israel, but if it were to become so, as some extreme right-wing Jewish nationalist have been campaigning for, Football for Peace would cease to operate here.

I have often finished a presentation on this subject by invoking the words attributed to the eighteenth-century political philosopher Edmund Burke, the unofficial patron of Football for Peace: 'the only thing necessary for the triumph of evil is for good men to do nothing'. It is to be hoped that the adoption of a critically pragmatic approach to sport in the service of conflict resolution and peace can provide activists – including sociologists – with both reason and method for doing something positive. However, as the above discussion illustrates, critical pragmatism does have its limitations and there will be times when, after a critical assessment of the transcending social and political context, the local needs, the levels and calibre of resources available, the security situation, and combinations thereof, the reluctant but sensible decision might be to do precisely that: nothing. Thankfully our judgement is that as things stand, this is not case in Israel, Jordan and Palestine.

Conclusion

Drawing from experience in the field and on-going critical self-reflection, this paper has attempted to provide a way of thinking about, planning, and doing sport for development work that is neither idealistic nor simplistic: one that is justified from a humanitarian perspective; accounts fully for the local context; engages with and empowers local actors and partners; and connects with wider national and regional policy processes. Further to this I have attempted to show how a fully informed 'sociological imagination', in combination with practical engagement and local contextual emersion, work best together in strategic planning and project implementation.

It is now more than ten years since 9/11 (an infamous date that needs no further qualification). That this event occurred the same year that Football for Peace (F4P) began its fieldwork is more than a coincidence inasmuch as at the root of both events is the strong belief that the 'situation' (as the conflict within Israel and between Israel and Palestine and the rest of the Arab world is referred to locally) sits at the heart of and provides the rationale for much of the conflict in the wider middle-east and further afield. That one interpretation led to mass murder while the other seeks to promote co-existence and reconciliation is testimony to the extremely complex and multi-faceted nature of the dynamic, dialectic and ultimately unpredictable machinery most commonly referred to as the 'Peace Process'. Looking back at South Africa and Northern Ireland it becomes clear that a multiplicity of factors, including: forms of violent resistance; state-sponsored responses to such violence; economic sanctions; international political pressure; passive forms of resistance; and inter-community civil society interventions all played some part in energising what turned out to be long-awaited, unforeseen, but not the less welcome Peace Processes in those theatres of conflict. These outcomes cannot be repeated formulaically in the Middle-East, as each context is vastly different, but lessons can be learned, the chief one being that paradigmatic social and political change has multiple causes, both negative and positive, all of which will have to be counted in the final reckoning. Another way of visualising this is to think of the current Peace Process in Israel/Palestine as an unfinished 10,000 piece, 3-dimensional jigsaw puzzle made additionally challenging because each piece is yet to be finished and no picture came with the box. For me, F4P is one of the pieces under construction in that box. At an unspecified time in the future, as happened in South Africa and Northern Ireland, it is to be hoped that patterns will emerge and the pieces will come together to finish the puzzle. 9/11 will undoubtedly be identifiable as a corner-piece of the finished visage. While interventions like F4P will be neither so prominent nor so important, they will form a small part of the completed picture and as such they are invaluable.

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Local Agency in Sport for Development and Research

Cora Burnett

Effective Social Impact Assessment

Social impact assessments can take a myriad of forms, from being highly technical, investigative and/or reflective. The effectiveness of such a process has direct bearing on the context of application as it could in a very pragmatic way inform decision-makers about the 'prospects for positive outcomes by identifying and minimizing negative social and cultural effects' (O'Faircheallaigh, 2009). Recognizing good practices of sport for development programmes reflects on institutional strengths and generates valuable data for reflective learning, programme design and implementation.

It is widely recognized that monitoring and evaluation form the cornerstone of sport for development practices, with special benefits for NGOs that are increasingly scrutinized to deliver value or envisaged returns on investments. Competition for resources among NGOs is often high and institutional capacity building essential to maximize reach to a critical mass for community-level change (Kidd, 2008). Inherent in project management and programme delivery is the on-going monitoring of desirable and undesirable social impacts that would ensure that the envisaged outcomes are reached (Sandham and Pretorius, 2008).

Impact assessment is strategically imperative and can only be effective if it is measured with some regularity, where programme construction and implementation is reactive to the results in meeting the needs of all stakeholders and optimally negotiate desirable change for the target constituencies (Devlin and Yap, 2008). Interventions are scrutinized to mitigate negative effects, whilst enhancing positive ones that might include the changing of project configurations and/or implementation strategies.

The reflection on actual impacts and causal relationships become diffused as positivistic paradigms require experimental designs and sophisticated statistical analyses that does not communicate real life experiences or generate agency among multiple stakeholders that need accessible data and strategic implementable recommendations. An over-abundance of research to contribute to academic discourses such as research concerning social capital with regard to social inclusion, active citizenship and social cohesion, generates little local level agency in transforming and deconstructing neo-liberalist state agendas (Craig, 2007; Skinner, Dwight, and Cowell, 2008; Vail, 2007).

The absence of accurate and full text baseline data and the reliance on a social retrospective approach complicates comparative research (Taylor, 2008). Descriptive, ethnographic or journalistic accounts are equally criticized for the lack of 'scientific rigour', anecdotal evidence and subjectivity (Coalter, 2007). Meaningful results and the significance of research to elicit change (often from a

human rights perspective) cannot avoid addressing the complexity of development dynamics, power relations and indigenous knowledge inherent in multi-agent engagement (O'Faircheallaigh, 2009).

The stakeholder's profile and mandated interest in research findings would inevitably dictate diverse interests for multi-levelled agency. Diplomatic relationships and proof of effect in terms of reach and impact might be central to a development agency, whereas material for policy development and political propaganda is required by the government sector and pragmatic evaluations for practice improvements needed for the NGO-sector. A broader frame for stakeholder and agency deconstruction holds strategic significance for different stakeholders in the sport for development fraternity.

Tapping into effective social impact assessments, this paper reflects on conceptual frameworks that could optimally influence multi-levelled and stakeholder agency. This is followed by a discussion on how a recent social impact assessment of the GIZ/YDF (Deutsche Gesellschaft für Technische Zusammenarbeit/Youth Development through Football) programme that incorporated 16 stakeholders in ten African Countries (inclusive of in-country networks) utilized the Participatory Research Process for strategic purposes.

Conceptual Framework

The study of sport as a humanitarian intervention poses blurred boundaries between sport development, humanitarian sport assistance and sport for development and peace as a socio-political movement (Kidd, 2008). Most sport for development interventions are donor-defined and focus on prescribed strategic deliverables relating to sport development as there seems to be a drive for competitive and structured sport for agencies, as well as youth participants.

The very act of sport poses the challenge of excellence and performance which underpins the 'development triangle' and hierarchical model where broad based sport participation, feeds into scaffolding levels of elite participation (Ingham and Hardy, 1984; Rigauer, 2000). This pyramid structure of sporting achievement is informed by capitalist logic of dominant socio-political role players at all levels of engagement (Giulianotti, 2005). A neo-liberal agenda is promoted by international level stakeholders such as evidenced by the formation of a strategic alliance between the United Nations and the International Olympic Committee (launched earlier this year) and the establishment of 20 Football for Hope Centres across Africa as a legacy project of FIFA (Fédération Internationale de Football Association) associated with the 2010 FIFA World Cup in South Africa. This legacy project is phrased as a Social Corporate Responsibility project of FIFA – an organisation that pledged about 0.7 per cent of the total revenues for CSR investments (FIFA, 2010). A critical discourse analysis (Fairlough and Weedon, 1996; Wodak, 1997) of the grand narrative encapsulating the inherent power of 'the beautiful game' to transform society and simultaneously feed into football reproduction and consumption exposes the political rhetoric and underlying power relations.

The NGO sector embraced the opportunity to gain access to such Football for Hope centres such as Grassroot Soccer (Centre Host in Khayelitsha, South Africa), Esperance (Centre Host in Kigali, Rwanda), Kick4Life (Centre Host in Maseru, Lesotho) and MYSA (Centre Host in Nairobi, Kenya)

(Lash, 1994; Peacock-Villada, De Celles and Banda, 2007). These NGOs form part of the GIZ/YDF programme evaluation in addition to being members of the NIKE Sport for Social Change Network.

Also in this social impact assessment, it is clear that hegemonic power relations are evident in emerging sport for development and peace initiatives where nation-states claim ownership or create a limiting or conducive environment for such development (Darnell, 2010). Local voices are often marginalized or absent as the 'under-developed' is allocated collective anonymity. Recipients are indeed on the receiving end and hardly in any position to challenge the hegemonic power relations (Schuurman, 2001). The more independency the implementing partner enjoys, the more an enabling space exists for the formation of other strategic alliances and for ownership of a programme or initiative (Brunelle, Danish and Forneris, 2007).

The critical left-realistic standpoint and pragmatic approach advocated by Sugden (2008 and 2010) captures the critical and reflexive "social imagination" that informs, challenges and promotes nuanced understandings to inform practices and praxis. Reflexive qualitative studies that capture authentic local knowledge and elicit optimal stakeholder involvement in the research process, contribute to the decolonization of research and shared ownership that each stakeholder might benefit optimally in a myriad of ways, from grounded theory construction to policy development and networking (Kay, 2009).

Making sense of the multi-vocal social constructions, the Interpretive Phenomenological Analysis (Smith and Osborn, 2003) that illuminates the structure, meaning and processes of lived personal experiences (Brocki and Wearden, 2006) is utilized for the analysis of case studies where all agencies present a case as a unit of analysis (Jones and Lavalley, 2009). At the micro-level, comprehensive case studies equally contribute to the contextual understanding and holds explanation value for a mixed-method approach.

GIZ/YDF Programme and Indicators

GIZ/YDF commenced in 2007 and focuses on 'Youth Development through Football' (YDF), which comprises the psycho-social dimension and development dynamics by promoting a range of multi-level positive social manifestations. At the macro-level, the focus is on supporting the legacy campaign of the SRSA (the National Department of Sport and Recreation South Africa) and integrating YDF-approaches into existing governmental and non-governmental structures. At the meso-level, community regeneration, social transformation, cohesion and inclusion are some of the focus areas. At micro-level, individual and/or human development dynamics refer to character building, physical health (e.g. fitness, skill development and disease prevention), moral conduct (e.g. honesty and sportsmanship), respect for others and peaceful co-existence, as well as psychological aspects (e.g. self-efficacy, resilience and self-discipline).

The impact assessment is focused on tracing the Most Significant Changes (MSC) across 46 indicators and four result areas, namely:

- i) Governmental entities and non-governmental organisations (NGOs) are enabled to implement youth empowerment through sports initiatives;

- ii) Youth empowerment through Sports for Development concepts, methods and tools are developed and training of project partners is supported for implementation of the YDF-toolkit modules;
- iii) A system for the exchange of knowledge and experience has been set up and operates; and
- iv) Sport-for-development events are used for educational, motivational and promotional purposes.

The GIZ/YDF project follows a framework of building on assisting initiatives and structures through different approaches by delivering on four result areas. A revised matrix (from 2010) reflects an increase on 'qualitative impact indicators' (Burnett and Hollander, 2011). Networking and collaboration within existing (established) networks contributed to an increased reach and "ripple-effect" where "indirect impact" was traceable.

In all socio-economic and cultural settings, unique contextual realities inform the nature of service delivery of the NGO-partners, the dynamics with stakeholders and the reaction to and absorption of activities. The cultural context and beliefs were inherent in different power relationships, such as the relationships between boys and girls (gender), younger and older generations (inter-generational) as well as recipient and provider within an institutional setting. It was apparent that there is much more freedom for an NGO to implement programmes relatively independently, compared to a more autocratic set-up where the government of the day is a major influence at all levels of implementation. Such is the case in Rwanda (as part of a reconciliatory agenda) or Kenya (according to a centralized national development vision). All contexts of implementation are reflective of the relative poverty and its manifestations that either assist in creating an enabling environment, or pose such challenges in terms of the lack of resources and relative powerlessness that limit impact in most social spheres.

The GIZ/YDF project is currently being implemented in seven provinces in South Africa and nine other African countries where partnerships have been established with leading NGOs, which include Botswana (SEDYEL), Lesotho (Kick4Life), Namibia (NFA in partnership with NGOs like SCORE to deliver life skills), Zambia (EduSport), Kenya (MYSA, Moving the Goalposts, SEP and VAP), Rwanda (Esperance) and NGOs in Swaziland and Mozambique, have been invited to propose future agreements. In-country YDF-networks have been established in Ghana, Namibia, Botswana, Lesotho, Kenya and Zambia.

The type of stakeholder often determines the type of approach, practice and partnership dynamics as consequences. Whether a partner is optimally positioned and structured to deliver on:

- i) Sport + model (sport as competitive phenomenon that requires talent identification as an initial step, in addition to a Long Term Athlete Development process);
- ii) + sport model (sport is utilized as a vehicle for development at different levels and multi-partner or recipient engagement;
- iii) comprehensive model (where sport + and + sport models articulate and there is a reciprocal flow between the models with talent, life skills and advocacy as "field outcomes" according to the manipulation or packaging of activities (i.e. programmes, events, networking, etc.);
- iv) sport in development (sport serves as component in an integrated development approach – as a component that articulates with and forms an integrate part of other activities or programmes).

These four different and often interlinked approaches represent broad clustering and are hardly differential for analyzing micro-level engagements where, in some cases, an implementing agent might have programmes that cut across the whole spectrum or continuum.

When it comes to networking and network building, it seems that intra-sectorial collaboration mainly occurs around a common theme or interest. For instance, the collaboration between different NGOs will mainly occur if the network or networking is funded and required by an outside agency such as in the case of presenting “mini World Cup events” locally before competing at another level such as during the 2010 FIFA World Cup at the Football for Hope Festival. Another determining influence seems to be unique stakeholder characteristics that are determined by a particular vision, strategy and mandate (see the following table).

Table 1: Inherent stakeholder characteristics within a clustering of partners

Characteristics and potential manifestations of engagement	Government sector, including Federations (multi-levelled)	Civic Society (NGO and NPO-sector)	Corporate Sector	Development Agency
Approach	Top-down, prescriptive and align with strategy and policy directives	Bottom-up & needs-based/ driven	Outside-in and align with company strategy	Outside-in, collaboration and align with key stakeholders
Ownership	National/Provincial rollout and government-owned	Local ownership of organisation in collaboration with donor or external partner	“Glocalized” according to company policy and strategy (CSI)	“Glocalized” according to policy/strategy and strategic partners at all levels
Resources	Prescribed and determine provision and distribution	Dependent on donor funding supplemented with own income generation	CSI-funded – whole or partial according to outcomes and benchmarks	Prescribed, negotiated and facilitated from main agency to and between partners
Sustainability	Optimal, with ability to absorb risks and change – resources determine quality and representation	High dependency and vulnerable to risks and change	Flexible risk absorption and sensitive to market forces and leadership	Dependent on political leadership and policy change

Type of programmes and activities	In national interest and institutionalized across public sector (e.g. schools, clubs, etc.)	Address local needs, integrated in programme mix with local or "satellite" reach	Synergy across partners or networks for collective "result"	Varied according to partnership, inter-partner exchange and agency-driven initiatives
Training	Prescribed, outsourced and (mainly) accredited levels towards professionalization	In-house and through partnerships or awarded scholarships	In-house or outsourced according to expertise and needs	Varied according to availability in partnerships, exchange and outsources
Risks	Relatively minimal, except where multiple departments operate in isolation	High according to capacity and level of dependency of NGO or NPO	Relatively minimal dependent on status of "agent"	Time frame limitation and dependent on political landscape

Although the characteristics could have encapsulated an extended list, the main ones that influenced the core of delivery and impact have been listed. Each stakeholder can only optimally deliver within its own strategic and operational mandate, despite expectations that might exceed this.

The GIZ/YDF partnership has mainly been extended to the + sport programmes or life skill component in the comprehensive or sport + approaches. In some instances, sport was also used according to the integrative approach (e.g. Esperance that will address social integration with various other programmes as well, such as Participative Theatre and the Forgiveness Programme). In the aftermath of the devastating genocide in 1994 (where an estimated one million people were killed) the Tutsi and Hutu animosity is 'contained' as these ethnically descriptive terms will not be mentioned in public despite continued tension. This was observed when ten secondary school focus group participants acknowledged that collectively they had lost 125 family members in the 'war'.

The narrative reporting and focus on the synthesis between the quantitative and qualitative data sets provided comprehensive information on contextual issues against which 'good practices' and 'challenges' are identified and pragmatic recommendations offered.

The aim of the monitoring and evaluation process was to develop a uniform GIZ/YDF monitoring and evaluation system, integrate existing tools for regular feedback that could meaningfully inform impact assessments for strategic decision-making in terms of programme design, management, and tracking of indicators through Indicator Monitoring Scores (IMS) expressed as a percentage towards achieving the stated benchmark. The impact assessment was conducted as a strategic process with narrative and qualitative data providing contextual explanations for the recorded Indicator

Monitoring Scores (IMS), and report on the Most Significant Changes (MSC) that are substantiated by a synthesis of questionnaire, focus group and interview data.

The research design forms part of the monitoring and evaluation cycle as projected by allowing for pre-post comparisons of indicators as per the matrix, where a baseline is measured prior to the commencement of the project in relevant indicators.

In most cases where there has been stability in the human resource component, such as in the case of the coaches, volunteers and peer-educators, the design for self-efficacy could be done from a pre-post comparison to determine impact. In most of the other cases, and with the new partners on board, the design allows for a retrospective perspective where research participants were requested to 'recall' the effect of various happenings and experiences. This provides a reflective approach to self-reporting within a longitudinal (time) frame.

This information submitted was verified during the annual monitoring and evaluation visits. During these site visits (February to June 2011) twelve partners were visited in seven different African countries. Here, interviews were conducted with decision-makers and managers of different organisations, focus groups were conducted with programme implementers and first level recipients (e.g., coaches, peer educators and volunteers), as well as second level recipients (e.g., high school and primary school participants).

Network meetings for the Western Cape Network, Ghana Network (telephonic discussion) and Rwanda Network served as data collection sessions (i.e. focus group discussions).

For the depth of analysis, comprehensive and dynamic face-to-face interviews were conducted with individuals from different recipient categories with attention to gender. These interviews were conducted within a household or on-site followed by additional interviews with extended household members or peers (as significant others). All these interviews were conducted for tracing in-depth information, relationship issues and dynamic socio-cultural positioning in the compiling of case studies. Forty-five comprehensive case studies were compiled for an additional publication, entitled *Voices from the field: GIZ/YDF footprint in Africa*. Currently these case studies have been sent to the various NGOs to consult with research participants and sign consent forms for ethical clearance.

A total of 1,405 research participants (53.2% males and 46.8% females) took part in the research. 170 were interviewed (including managers, implementers, participants and significant others of the latter two groups), 303 took part in focus group discussions and 932 respondents completed a 'Programme-focused' (n=444), self-efficacy (n=305) and/or HIV/AIDS (n=183) questionnaires.

Research Praxis

Research is not value free and having implementers (e.g., coaches and peer-educators) involved in translating local knowledge, and being trained in data collection and capturing is a shared venture with invested interests for all (Burnett and Hollander, 2011; Sugden, 2010). In the GIZ/YDF impact

assessment, a Participatory Action Research Training model was followed with several workshops on how to capture meaningful information for three-monthly monitoring and evaluation. Key partners were also trained in the S-DIAT (Sport in Development Impact Assessment Tool) that was adapted for the Programme (Burnett, 2010). These training sessions also served for piloting the various instruments and offer guidelines for the selection of research participants (sampling) and logistical arrangements.

During the research visits, a debriefing session was held with NGO decision-makers that often resulted in lengthy discussions on how to address main challenges. In one instance, a national spokesperson for the HIV-affected (being HIV positive) was engaged in a sexual relationship with a co-worker and pregnant with his child that elicited much criticism among their fellow peer-educators. In another instance, the NGO management had to constantly deal with their volunteers “siding” with the participants who put undue pressure for the delivery of material resources (e.g. clothing, transport and ‘away games’) which was not in the scope, nor affordable for the particular organisation.

In all instances, the research visit provided the local staff and volunteers with the opportunity to communicate to other stakeholders (e.g. schools and family members), learn more about the lives of their constituency (as in one case where all research participants had family members who died or were infected, and deeply affected by HIV and AIDS). This informative process was further followed up by providing GIZ/YDF with an impact assessment report that presented the profile of each partner organisation, with differential data sets that reflect current implementation practices, satisfaction levels, managerial issues and social impact (e.g., anonymous transcripts of focus group sessions and interviews). The GIZ/YDF staff received a collated and country-level report as for the different managers to assess institutional capacity and service delivery, in addition to comparative results for targeted assistance and capacity building.

During the research process, various positional papers were requested (e.g., on network formation and networking) and training workshops facilitated by the research team to ensure that meaningful information is utilized for strategic decision-making. This not only ensured that local knowledge is translated and packaged for multi-level access, but that multi-levelled implementation is ‘steered’ by informed decision-making.

Indicator Monitoring Scores

Three-monthly compilation of reports is translated into Indicator Monitoring Scores (IMS) interpreted in terms of magnitude at ‘low’ (0-40%), ‘medium’ (41-60%), ‘high’ (61-99%) and ‘very high’ (100% or more) levels to ensure that the pre-established benchmarks and indicators are being met in a timely fashion.

The following results present an edited version (individual NGOs are not identified) of the impact assessment and illustrate how the IMS is reported and interpreted.

Indicator ii) states that at least 60% of youth report that they are recognized as catalysts for social change (e.g. as role models, provide leadership, change power relations, address local needs).

Various items in the “General Questionnaire” for the coaches or peer-educators indicate that the majority of them could vouch for the positive impact. The three-point Likert Scale provides the respondents with categorical choices with the indication of “a lot of benefit” relating to the following aspects:

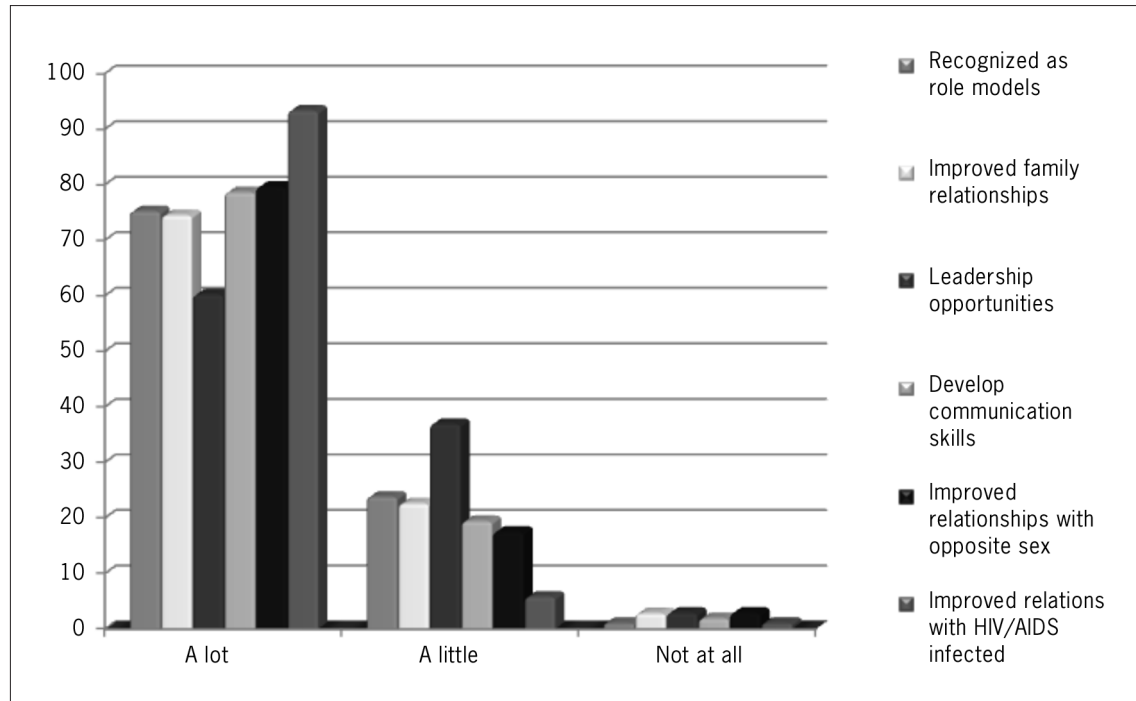


Figure 1: Impact on perceived status and competencies of peer-educators*

(* Peer-educators will serve as a collective noun for similar roles such as peer-leaders, coaches and/or implementers)

An Indicator Value of 129.6% (calculated against a benchmark of 60.0%) represents a mean value taken from 6 related items on the “General Questionnaire”. A very high (100.0% or Indicator Value of 166.7% against a benchmark of 60%) expectancy measure could be considered as favourable and indicative of positive social impact associated with the socio-psychological empowerment of youth as peer-educators. This type of impact serves as evidence of the effect of programmes and strategic interventions on the lives of these youth who have been engaged as programme implementers and mediators between the community and the organisation (e.g., NGO). Their empowerment is essential for community buy-in and shared ownership of programmes.

During focus group sessions, all peer-educators were positive about their improved status as role models and said that they feel a ‘special calling to be a role model to the youth’. Most of them said that when parents greet them as “coach”, they feel a special responsibility to care for the young participants in their programmes. The implementers of one NGO who are all HIV positive view themselves as ‘role models for the infected to have hope and see that they can also live a healthy life’. Ex-elite players get special recognition as coaches, whereas one coach who is also a police commander said that there would be about 20 (additional) incidents reported to him because of his role as coach in the community. Young peer-leaders (school-going children) from several organisations see themselves as ‘teachers of others’ and ‘leaders of other children’ whom they have to guide and care for.

Indicator iii) states that at least 60% of youth implementers are exposed to opportunities (i.e. networks), experiences (sports-related) and training that will enhance their employability to be realized in the long term.

Most peer-educators are positive about the training that they receive, exposure to participating in different forums (prior and during the 2010 FIFA World Cup) and having access to other youth leaders. However, they are less optimistic that this will lead to them becoming employable. Against the background of severe poverty and many children not being able to afford school fees (these cases from Lesotho, Zambia and Kenya have been captured in a separate document), the availability of offering volunteers access to scholarships is of particular value and contributed to many recipients to not only complete their schooling, but also to stay involved in the organisation after they have completed their studies.

The plight of volunteers and peer-educators is to be able to find employment within the field of sport, and although there is widespread appreciation for being able to earn a stipend for implementing the GIZ/YDF programme, youth are increasingly pressurized by older household members to find “stable employment”. During the focus group sessions, it transpired that at least 48% of the peer-educators are breadwinners for their households. Given the average household of about 5.5 dependent members, the need for employment – ‘a real day job with a stable income’ is evident. For comprehensive programmes (such as offered by some organisations) the possibility to earn an income from the ‘trading of successful players’ is on the one hand a means of generating an income, and on the other hand a sign of organisational maturity (on the road to sustainability and becoming a business).

Where baseline data exists pre-post comparison is possible, particularly since most of the same research respondents completed the relevant questionnaires. The following values were recorded during the latest impact assessment in 2011, where a collated Indicator Value of “estimated employability” represented a score of 85.0% (which is a 51.0% or 53 frequency of “benefiting a lot” compared to a benchmark of 60%, an item in the “General Questionnaire”). Compared to 60.9% (n=39) in 2010 of peer-educators or coaches perceiving themselves to be “a lot more employable because of their involvement with the programme”, the impact was 101.5%, indicating a decrease of 15%. The following graph provides a more detailed description.

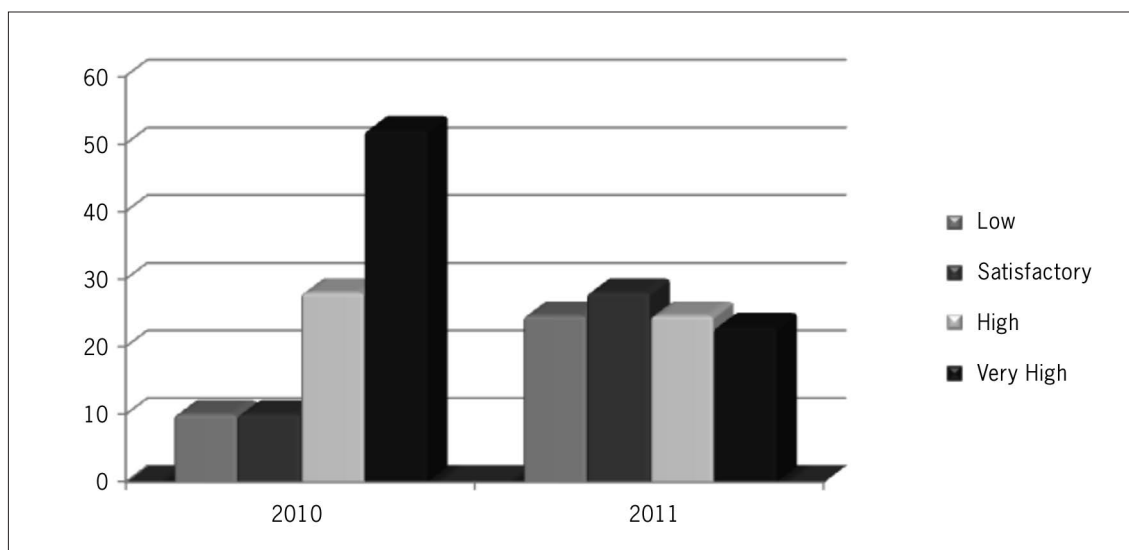


Figure 2: Degree of judging employability by peer-educators*

It is clear that there was a decrease in the expectation and experience levels of viewing themselves as being “more employable” due to their involvement in a particular programme. Except for training in sport management, event management, administration and coaching, courses to enhance employability through computer skills, obtaining a driver’s license, internships and placements seem to be relatively limited. A conclusion can thus be drawn that the career pathway within an NGO is relatively limited, that the skilling of peer-educators mainly equip them for programme implementation and that career opportunities within and outside the sport sectors are limited.

Across the spectrum of partners, the request for “accredited” training is set as a high priority. Parents’ expectations that their children will receive an education and find employment with the organisation are evident in many accounts that ‘stipends should increase as coaches* work long hours’ (all case studies of peer-educators bear witness to this).

There is increasing pressure by parents and significant others on peer-educators to leave the “sport” and look for a “proper day job”. Given the fact that most peer-educators and coaches have been with a particular NGO for less than three years (n=35, 51.4%), the expectation is that they should leave ‘for greener pastures’. In the context of poverty and the dependence of households on the income of the (supposedly) productive members, peer-educators said that being unemployed poses a threat to their involvement as implementers* (n=55, 53.9% see it as a “Big Problem” and n=25, 24.5% see it as a “Problem”). This should also be weighed against the fact that 20.6% (n=21) indicated that they have not completed secondary school and 47.1% (n=48) indicated that they have no post-school qualifications. The level of poverty plays a huge role as indicated by 9.8% (n=10) stating that they are considered as “very poor” in their communities and 47.1% (n=48) are considered as “relatively poor”.

Collated information about “good practices” and “challenges” are selected from different population groups where collective voice is reflective of the lived realities and experiences, with further cross tabulations to communicate gender, age and geographical needs and realities. The following figures communicate such responses in a ranking format.

Secondary and primary school participants equally focus on particular outcomes and positive experiences in their adjudication of “good practices”, as all questions have been completed by 169 respondents. For secondary school participants, priority is given to the improvement of social skills and inter-personal relationships (23.9%). During focus group sessions, they express their appreciation for having found a “social home” within the particular organisation – having access to a “safe space” and people they can trust and ‘take as role models for they show us how to behave’. The second most valuable asset for secondary school participants is the potential access provided to them to improve their sporting skills (15%), which takes priority over the acquisition of life skills (9.4%) and learning “good behaviour” (8.3%).

Increased knowledge was another factor that was considered as important, relating to obtaining HIV/AIDS-related knowledge (8.3%) and general (3.9%). Improved health (7.2%) and aspects such as being able to travel, compete, meet new friends and have regular activities (including matches, holiday programmes and events) were indicated as “other” or “general” (1.7%).

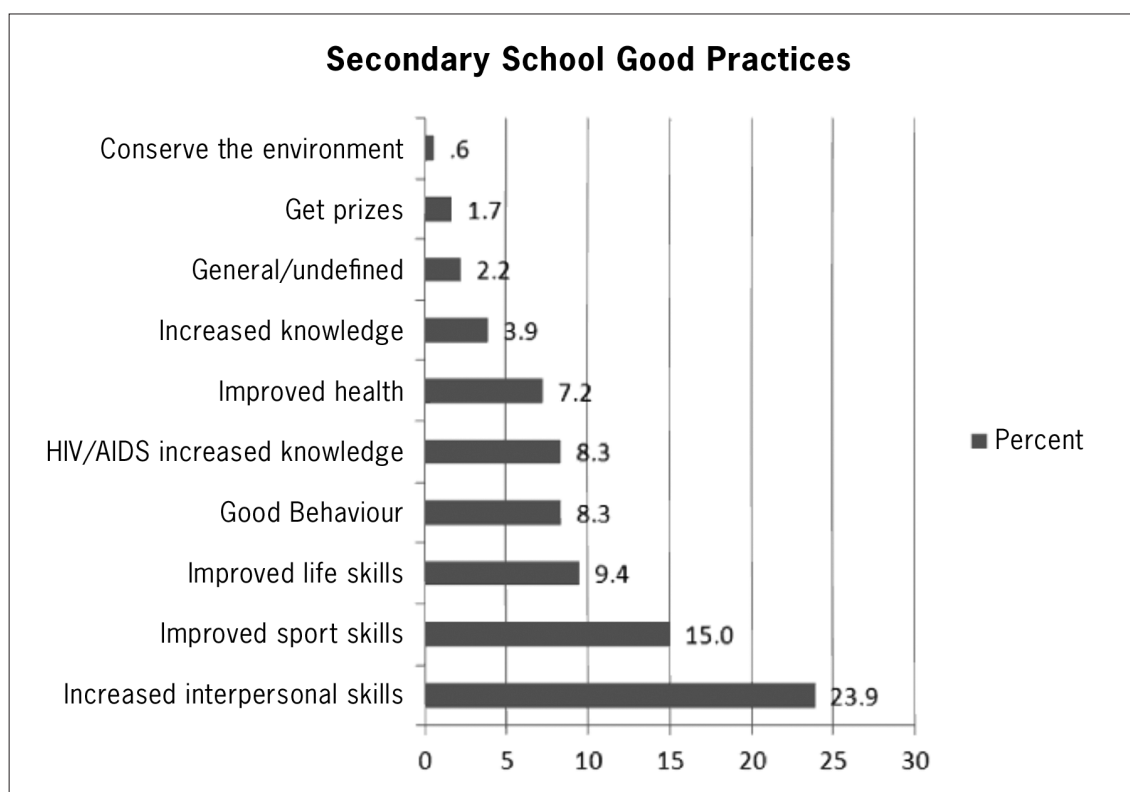


Figure 3: Good practices as identified by the majority of secondary school participants

A key limiting factor for satisfactory programme implementation, remains around issues surrounding facilities and equipment, as well as access to affordable transport (especially to travel to other “far” areas for programme implementation or matches). Various case studies as well as focus group discussions substantiate this finding. Secondary school participants have similar sentiments, based on their experiences (see following table where only factors that obtained 20% or higher frequencies, were included).

Table 2: Satisfaction levels of programme implementation experiences by secondary school participants

		I am very satisfied	I am satisfied	I am not satisfied	Total
We have enough equipment	Count	45	54	66	165
	Row N %	27.3%	32.7%	40.0%	100.0%
It is safe at the facilities	Count	66	68	34	168
	Row N %	39.3%	40.5%	20.2%	100.0%
We have enough games/ competitions	Count	72	44	54	170
	Row N %	42.4%	25.9%	31.8%	100.0%
We have kit (e.g. clothes)	Count	65	49	54	168
	Row N %	38.7%	29.2%	32.1%	100.0%
I can travel to other places	Count	98	36	35	169
	Row N %	58.0%	21.3%	20.7%	100.0%
I get prizes (e.g. medals)	Count	77	34	51	162
	Row N %	47.5%	21.0%	31.5%	100.0%

For secondary school participants the biggest frustration is not having access to enough equipment (n=66, 40.0%) and the lack of kit (n=54, 32.1%), followed by the lack of enough competitions or events (n=54, 31.8%), incentives such as prizes (n=51, 31.5%) and not being able to have “away games” (n=35, 20.7%). Safety factors that spill over from a community context, relates to relatively unsafe facilities as indicated by n=34 (20.2%) respondents as problematic.

All these factors relate to the capacity of the implementing partner and the degree to which services are rendered in a professional way. Against the context of often-severe contexts of poverty, providing these resources is outside the “institutional competency” of a given organisation. Most partner organisations struggle to find enough funding or negotiate access to local resources, whilst constantly having to face the challenge of sustainability. Expectations often exceed the potential of a partner to deliver, especially as some needs are resource intensive such as providing events, running a league, offering scholarships, enough quality equipment and incentives (including stipends).

From Impact to Action

It is clear that research can be presented in such a way to capture the context, integrate diverse data sets in a comprehensive way as to assist different stakeholders in their decision-making processes. It is inevitable that the research findings will inform different stakeholders differently as each one will utilize the information to empower them in their strategic decision-making and future operatives within their sphere of influence and mandate. The multi-faceted way of reporting and packaging data, makes it clear that 'nobody knows better, but everybody knows different' and it is through this different way of knowing and doing that agency is generated.

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Physical Education and Sports as Tools to Promote Intercultural Living Together Processes: Conceptual Basics and a Drafted Approach for a Transnational Research Programme¹

Petra Gieß-Stüber, María Rato Barrio, Clemens Ley

1. Introduction: Where We Started

For several years, the authors have been carrying out different projects together with their respective local partners in various countries in the areas of intercultural learning and the promotion of peaceful living together, using physical activity and sports as their main tools. These projects focused on evaluation and research to explore and assess the underlying theoretical frameworks of the programmes and to identify good practices and challenges for further actions. By sharing the theoretical fundamentals, the processes and the results of those experiences, a common framework emerged together with the attempt of systematizing some of the practices in a joint trans-national project.

1.1 Albert-Ludwigs-Universität Freiburg, Germany

Gieß-Stüber (1999; 2005 2008a) has developed a theoretical framework for intercultural learning through physical education. Strangeness as a far-reaching social construct, and the theoretical relationship between strangeness and identity, is conceptually assigned to teaching sports and physical activities. Didactical consequences lead theoretically to furthering facets of identity and a constructive interaction with strangeness. The promotion of a constructive way of dealing with strangeness and heterogeneity as being a key qualification for life in an increasingly pluralistic and international world, appeared to us to be an important approach to teachers' education.

In the context of an European Union-funded project called 'The development of intercultural competence through sports in the context of an expanding European Union' (2004 –2007), academics and students from France, Poland, Czech Republic and Germany discussed and developed this approach in the setting of a week-long international workshops (reported in Gieß-Stüber & Blecking, 2008). The complex evaluation shows among other things that the sports programme furthered intensive communication, acceptance and interest for intercultural issues.

1.2 Universidad Politécnica de Madrid (UPM), Spain

Rato Barrio and Ley have conducted projects and research in several countries of Africa and Latin America with different target groups in the field of sport and conflict transformation. One of these

¹ We acknowledge Ms. Penelope Jane Jolliffe for her kind support with linguistic issues.

projects was the so-called 'Psychosocial, community and intercultural action in the Guatemalan post-war context', carried out in Guatemala by the Group for Cooperation DIM (at UPM). This project included various programmes, one of which was the 'Intercultural Programme through Sports' (PIDE), whose linked research aimed to assess the impact of the PIDE in four groups of intervention (four different case studies), with regards to the promotion of intercultural relations among the *different ethno-linguistic groups* involved in them. The research was approached via multiple case studies, combining quantitative and qualitative techniques to triangulate the produced data, using tools such as questionnaires, sociometric tests, field diaries of the participants and researchers involved, audiovisual material, projective techniques, etc..

PIDE was carried out in 'formal' and 'informal' educational settings (two high schools/colleges and two community centres), including 100 participants in the four groups of intervention and another 557 in the control group, all of them being youth from the *different ethno-linguistic groups* with presence in the Region.

A methodological model for intervention and evaluation was developed, articulating concepts, theories and models from different disciplines (Rato Barrio, 2009; Rato Barrio & Ley, 2010, 2011a, 2011b, 2012). The methodological model of intervention was developed through an articulation of two models coming from the applied anthropologist Giménez Romero (2000, 2003a, 2003b) and the social psychologist Cohen-Emerique (1993, 1997, 2005), and its application to the field of physical education and Sport. Evaluating the whole intervention process and using in addition to the quantitative research instruments also qualitative techniques allowed us to analyse links regarding the theories of change between the input, activities and processes and the observed outcomes. In that way, the research concluded not only on changes of attitudes and positive interaction among the different groups, but also on responsible factors for the changes (Rato Barrio, 2009).

2. Summary of Common Goals and a Theoretical Framework

The groups we worked with consist of individuals with various ethnic, social, cultural, religious, etc., biographies. Aside from the within heterogeneity the participants are part of disadvantaged or even oppressed social groups. Strangeness and prejudices can shape the atmosphere within the intervention group; strangeness, marginalization or even oppression characterizes the relation towards the societal dominated population. Our overall aim is:

- to overcome strangeness and prejudices within target groups, to promote mutual understanding, positive intercultural interaction and living together.

Being aware about the danger of promoting a false feeling of normality, other essential aspects are:

- to empower individuals and groups;
- to facilitate orientation towards structures, organisations and rules of the society;
- to promote and support the necessary changes in those structures to be fully inclusive;
- to widen spaces for the individuals into the broader society; and
- to ensure sustainable spaces for intercultural interaction.

We are aware about the complex and diverse ideological orientations underlying the concepts and theories related to ‘culture’ and ‘cultural matters’, so the first step we have addressed was to choose the socio-political model we find more suitable to our intended goals, so that we can show our position giving transparency with regards to the deep intentions of the project; as well as structuring and theoretically-basing the project according to the chosen model, making further comparisons easier.

2.1 Ways to deal with cultural diversity

Malgesini & Giménez Romero (2000) show through history that the encounters with *the Other* have been dealt with in very different ways (see table 1). In this paper, we do not go into too much depth about this issue, but just to mention that we can differentiate a system of exclusion (the one which understands *the Other* as something negative and thus is excluded; differentiating various models within this system, depending on the way of exclusion: discrimination, segregation and elimination as the most common models of exclusion), and a system of inclusion (the one which understands that *the Other* could be valued positively, and tends to include him/her, but from very different perspectives: assimilation, cultural fusion or cultural pluralism as the most extended models of inclusion).

Table 1: Ways to deal with cultural diversity (Malgesini & Giménez Romero, 2000)

WAYS TO DEAL WITH CULTURAL DIVERSITY			
EXCLUSION	DISCRIMINATION (Unequal treatment)	LEGAL	Discriminatory laws
		SOCIAL	Discriminatory practices
	SEGREGATION (Confinement to a physical or social area)	<i>DE JURE</i> or SPATIAL	Residential ghettos and/or delimitation of public areas (Apartheid in South Africa, etc.)
		<i>DE FACTO</i> or INSTITUTIONAL	Racial separation in neighbourhoods or schools in USA or UK; Sanitary ghettos, etc.
	ELIMINATION	CULTURAL	Cultural fundamentalism
		PHYSICAL	Ethnocidium or “ethnic cleaning”
INCLUSION	HOMO-GENIZATION	ASSIMILATION or ASIMILISM	Occidentalisation, Anglicisation (‘60s), Americanisation, Arabisation, Ladinisation, etc.
		CULTURAL FUSION or CRISOL	Melting Pot (USA); some versions of crossbreeding in Latin America, etc.
	CULTURAL PLURALISM	MULTICULTURALISM	(see table 2)
		INTERCULTURALISM	(see table 2)

Among all these systems and models, we find the interculturalism (within cultural pluralism) the most adequate model to work on with regards to our goals. So, the next step was to generate consensus about what the term 'intercultural' means for us (and, therefore, within the joint research project).

2.2 Living together in diversity – Model of Giménez Romero

For a better understanding of interculturalism it is useful to look at how interculturalism emerged after some controversial problems were generated by multiculturalist policies.

As we see in Table 2, within the cultural pluralism we find two well-known models, which are approached in very different ways to the extensive literature written about them. Following, the terms multiculturalism/multiculturalism and interculturalism/interculturalism are briefly dissected and differentiated in order to take a clear position for one of these models: the interculturalism.

Table 2: Models within the cultural pluralism in a real and axiological level (Giménez Romero, 2003a)

CULTURAL PLURALISM		
REAL LEVEL or level of the facts. "What it is".	MULTICULTURALITY: Cultural diversity (Linguistic, religious, etc.)	INTERCULTURALITY: Interethnic relations (Inter-linguistic, inter-religious, etc.)
NORMATIVE OR AXIOLOGICAL LEVEL or level of socio-political and ethic proposals. "What it should be".	MULTICULTURALISM: Recognition of the differences (<i>Coexistence</i>). Main principles: 1. Equality's principle. 2. Difference's principle.	INTERCULTURALISM: <i>Living together</i> in diversity. Main principles: 1. Equality's principle. 2. Difference's principle. 3. Positive interaction principle.

In the first step, following Giménez Romero (2003a), those terms are analysed along two dimensions: a real level and a normative level:

- The *real level* describes the facts, the current reality. Within the real dimension, there are differences between multiculturalism, when cultural diversity exists in a territory; and interculturalism, when, besides cultural diversity there are relationships among the different groups living in that territory.
- The *axiological level* suggests what it should be (depending on the different ideologies). Therefore, it is the axis of the socio-political and ethical proposals. For instance, it could be that we live in a multicultural setting (cultural diversity but no interaction among the groups) but we defend interculturalism as a socio-political and ethical proposal trying to achieve in the future an intercultural territory. If we look at the axiological dimension, important differences are found between multiculturalism and interculturalism with regards to the recommended way of dealing with cultural diversity:

1. *Multiculturalism* recognises the differences proposing a coexistence of the different groups. It is based on two main principles:
 - The equality's principle, which sustains that everybody is equal, i.e., with the same rights, duties, responsibilities, etc.; and
 - The difference's principle, which sustains that besides equality, every human being has the right of being different, i.e., with different ideologies, customs, religions, etc..

Jiménez Romero (2000, 2003a, 2003b) considers some risks of this model. For instance, in his opinion, putting excessive emphasis on the differences can lead to increase segregation, thus building a fragmented society.

2. Therefore, the model of *interculturalism* gradually arose. It maintains the two principles defended by multiculturalism, but it adds a new principle: the positive interaction. It expresses that in order to avoid (as much as possible) the increasing of segregation, it is necessary to promote a positive interaction among the different groups. Thereby it is necessary to change from the emphasis on divergences to the emphasis on convergences. Emphasising the common/shared aspects produces gradually an identification with *the Other* (feeling him/herself not as a stranger but as somebody closer), which after some time, can lead to us 'living together in diversity' (instead of coexisting). In addition, by achieving a sufficient degree of identification with *the Other*, it is easier to gain awareness about the enrichment that diversity attains (prerequisites for this challenging goal are theoretically unfolded in the epigraph 2.4). Furthermore, sustainable common spaces are essential to ensure interaction that could help us walk step-by-step towards the 'horizon' of living together in diversity.

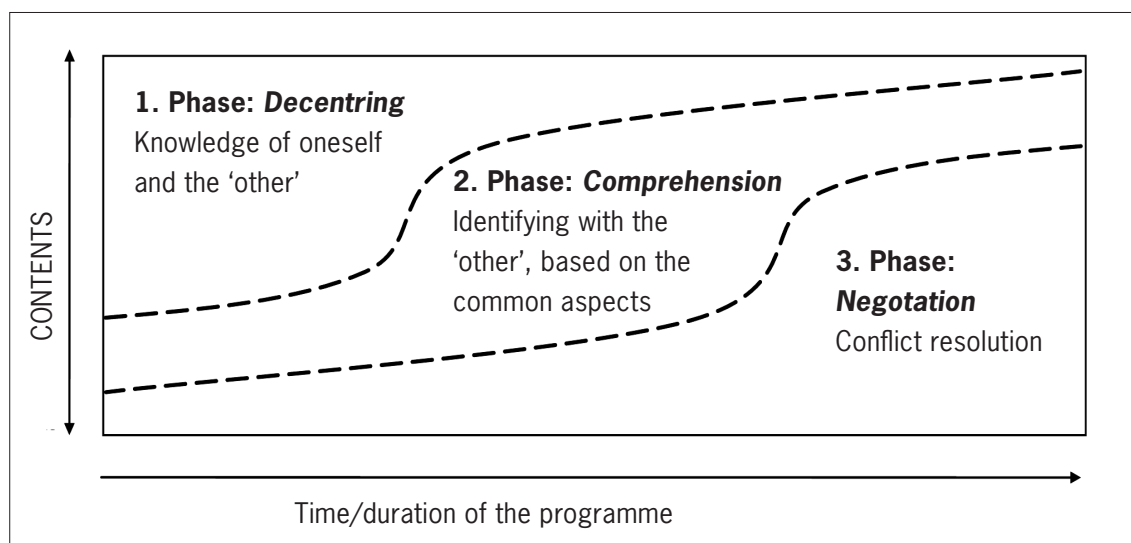
2.3 Phases in intercultural (intervention) processes

Cohen-Emerique (1993, 1997, 2005), a French social psychologist, makes an operative proposal, differentiating three phases to work in intercultural processes:

1. The **Decentring** phase: The first phase consists in working on a process of decentring, which is a process regarding oneself. It aims to increase awareness about the *own cultural references*, enabling us to see *the own culture* from the outside (being aware that this goal is not totally achievable, in this phase we aspire to accomplish this ideal as closely as possible). That will help us to reach a certain *neutrality* and self-criticism, which is very important for entering the next phase.
2. The **Comprehension** phase: It is a process regarding *the Other*; how we see him/her, what our perceptions of him/her are. In this phase, curiosity and openness are very important attitudes.
3. The **Negotiation** phase: It is very normal that in intercultural processes several conflicts of values, interests, etc. arise. So, it is also important in this third phase to work on negotiation abilities (e.g. mediation and conflict resolution skills, etc.) in a process regarding the relationship.

These phases should not be considered as strictly separate, but overlapping. There is continuity along and within the three phases and when going from one to another depends on every particular process, i.e. in all the sessions some content of each of the three phases is always included, but the proportion depends on the moment and on the whole process of the specific group.

Figure 1: Three intercultural phases overlapping (Rato Barrio, 2009).



2.4 Strangeness as analytical construct

In multicultural contexts, in the encounter with *the Other*, strangeness emerges through social demarcations according to specific criteria (skin colour, gender, language, clothing, etc.). A sense of strangeness is perceived when such differences appear to be subjectively significant (Schäffter, 1991; Schlagheck, 2000). In the encounter with strangeness the question, 'who am I in relation to the 'stranger'?' must inevitably be asked. Unlike 'difference', 'strangeness' provokes a reaction. In doing so, it is possible to observe different forms of reaction such as defensiveness and aggression, but also curiosity, attention and engagement (Gieß-Stüber 1999).

Experiences of strangeness become inevitable in socially and ethnically differentiated societies. or both migrant *and* native populations, for minorities and majorities, it becomes more and more vital to develop specific competences in order to be able to interact with these experiences in a constructive way. Bröskamp (2008) points out that *bodily* strangeness can also emerge in social contexts where *habitus* (in the plural) – each the product of varying social or collective histories – are brought together. Of fundamental importance is the awareness that the personal histories of people are stored in their bodies. Cultural and religious laws are internalised, as well as concepts and customs regarding social existence. 'Intercultural' describes the reference of cultures to one another and aims to be an enrichment on both sides. Increasingly, the question is posed as to whether culture is the most appropriate category in which to describe social differences. Cultural differences are one possible cause of strangeness experiences. We know however, from interculturally orientated educational research, that social problems are too often superficially culturalised. We will have to integrate current intersection theory because of an overlapping of class, race and gender as categories that produce social inequalities and exclusions are more and more evident.

Socio-psychological approaches about interaction with strangeness (Gieß-Stüber, 1999; 2008a) are closely linked to identity theory (Erdmann, 2005). Identity is understood here as a central, integrative link-up of individual and societal levels; as an interface between subject and society (in the sense of Keupp et al. (2002). Acceptance of one's own inner diversity and acceptance of the

multiplicity of forms of identity is a prerequisite for being able to live with plurality and multiple affiliations in society, without the need to rigidly subordinate and exclude (cf. Bilden, 1997).

Constructive interaction with others who are valued as strange or with strangeness requires high-level competence in dealing with uncertainty. Differences are perceived as being distinct from what is familiar; situations or persons cannot be reliably evaluated and limited possibilities for control are available. Erdmann (2005) argues, on the basis of interactional identity concepts, that a disposition towards openness and a toleration of uncertainty presupposes a coherently felt approach to identity, combined with experiences of acceptance and affiliation. In this sense, the advancement of a positive self-reference is closely allied to the pedagogic intention of promoting a constructive interaction with strangeness.

Sport, movement and games *can* be a particularly suitable field for intercultural learning processes. But just doing sports together and focusing on correlations between the “start” and “finish” of intervention, set aside intervening processes. Highly abstract concepts are too general to make any predictions for interventions in other settings or to guide policy. In addition, educational work cannot be an *alternative* to political efforts aimed at overcoming social inequalities.

2.5 Handling strangeness in physical education – didactical challenges

Handling strangeness as a sport didactic perspective means that ascription, discrimination, disassociation and exclusion, resulting from constructions of strangeness, are educationally dealt with. The general orientation is guided by intercultural pedagogy (Auernheimer, 2003; Cushner, 1998; Luciak, 2006) as an emancipative-styled proposal and is aimed at the dismantling of hierarchical relationships and the acceptance of equitable differences. The aim is to facilitate knowledge and acceptance of other cultures and of persons that live in ‘another’ way. Prejudice should be transformed into understanding, mutual dependency and common/shared aspects should be highlighted. Intercultural education promotes critical awareness in respect of institutional discrimination and social inequalities.

Culture and cultural affiliation is, therefore, understood as adaptable and dynamic. *Intracultural* differences should not be suppressed; *intercultural* differences should not be overemphasised. Culture is in a state of flux; it is generated and modified by its participants. The aim of intercultural education is an enrichment on all sides. Promoting intercultural living together leads inevitably to change. Intervention programmes in this regard are definitely not associated with homogenization (see table 1).

‘Sport’ does not, in itself, encourage constructive interaction with strangeness in children and young people, nor does simply having the topic of “interculturality” included in the lesson content; a carefully planned specialist teaching programme is important. Educational methods, that allow a dialogue between cultural contexts and therefore contributes to the treatment of these experiences reflexively, enable an appraisal of individual self understanding and world understanding in a rational and discursive way (cf. Scherr, 2001). In order to put accordant learning and educational processes into practice in relation to sports activities, didactic guidelines are derived from the theoretical concept (Gieß-Stüber, 2008a). They include:

I. *Experience of strangeness as a starting point for education*

The encounter with strangeness can be produced methodologically in the most varied ways: familiar movement forms and sport activities can be alienated, or new, unfamiliar movement forms, games, dancing styles and so on can be introduced into the lessons. Pupils realise that their own sport or body culture is just one of many. Commonalities and trans-cultural elements can be made visible as well as intra-cultural differences, to which for example, the different movement cultures of girls and boys belong.

II. *Team tasks as challenges*

Within the context of tasks, that have to be solved creatively in teams, conflict managing skills can be promoted, such as the ability to see things from another perspective and empathy. Sport games can be developed and varied. In this way, rules can be seen, within a consultation process, to be negotiable and 'shape-able' on the one hand, and on the other hand, as a necessary prerequisite for co-operation.

III. *Experience of recognition and belonging*

The experience of recognition and belonging is closely related to the promotion of identity. Membership in varying groups should be supported. In sport we communicate with the children and young people through verbal and non-verbal messages and evaluations on different levels: emotional, cognitive and social (cf. 1995). There are multiple options to assign recognition.

IV. *Reflexion on the experience of strangeness*

Intercultural, educational sport teaching aims to develop competences (intercultural skills) which can also be used outside the methodologically generated situations. The reflection on learning processes and experiences, therefore, plays an important role.

Within this approach, lessons cannot simply be drawn up from a table of contents, but must be selected from the point of view of the heterogeneity of the children. Intercultural learning is a person-based educational approach. Therefore, the contents that are used in the lessons should undergo critical review. From a pedagogic perspective, interculturality in physical education and sport requires an educationally selected, accentuated or even modified type of sport. On a factual-contextual level, nearly all sports and activities can be adapted to this approach.

2.6 Elements of intercultural competence

Promoting intercultural living together through Physical Education and Sports assumes personality-driven, social, specialist and didactic competences, that are not necessarily new in the canon of requirements for being a 'good (physical education) teacher' or facilitator. However, a mindset that is orientated to promote equal opportunity, to reduce discrimination and further to develop social justice is a specific requirement for this educational context.

Due to the drafted theoretical background the intercultural competence of sport educators comprises two overriding facets (Grimminger, 2008):

- the ability to interact constructively with differences, cultural diversity and the insecurities that result thereof for educational procedures;
- and the specialist didactic-methodological competence to initiate, accompany and reflect on intercultural learning through sports with the concrete aim of promoting the participants ability to hold a constructive handling of strangeness and positive interaction (intercultural competence).

These sub-competences, which are necessary from a theoretical point of view, can be classified as the 'big five' teacher competences: professional competence; methodological competence; personal competence; social competence; and school development competence. These are not totally new competences, but individual sub-competences undergo a certain expansion (see Grimminger 2008; 2011b).


Methods competence in the context of intercultural competence means to plan, implement and reflect on intercultural learning and educational processes in sports (epigraph 2.5).

Based on the drafted theoretical assumptions, Grimminger developed and conducted a special education course for physical education teachers to further their intercultural competence. With a mixed-method approach (i.e., a systematic interlocking of qualitative and quantitative data), the efficiency of the course has been empirically proved: knowledge competence and methods competence as sub-competencies of intercultural competence are enhanced while educational beliefs and acculturation attitudes as performance indicators are changed. In addition, the concept for intercultural teacher education was replicated successfully in Norway. Midthaugen (2011) measured additionally effects on pupils who had been instructed by interculturally trained teachers regarding scales that indicate 'uncertainty' and 'openness in relation to strangeness' as well as in 'self concept'-items.

2.7 Model of intervention process

In table 3 we brought together the models and concepts explained before. This structure for an intervention programme is planned to be the starting point for local projects in the context of a trans-national research project.

Table 3: Intervention model for intercultural processes. Adapted from PIDE model (Rato Barrio, 2009)

PHASE	GENERAL OBJECTIVE	Principles/Guidelines	TRANSVERSAL ISSUES
1st	Focus on DECENTRING	* Agreeing upon rules of 'living together' to assure mutual acknowledgement	<ul style="list-style-type: none"> * Mutual acknowledgement/ conveying acceptance * Respect * Equal participation * Experiences of strangeness as a motive for learning and interaction. * Emphasis on convergences/ removing differentiation: recognising cross-cultural elements * Discussion and debate * Positive interaction/ Exchange/ Mutual learning * Empowerment of marginalised populations * Generating and maintaining a sustainable environment/ space for intercultural gatherings * Opening of structures of the dominant culture/ population
		* Knowing each other on a personal basis, like Mary, Charles, etc.	
		* Developing awareness and reflection of one's own identity/conveying membership/enhancing identity	
		* Reflection on experiences/feelings of strangeness	
		* Differentiation of the perception of the familiar and the strange	
		* Attention to the experience of discrimination and deconstruction of stereotypes	
		* Developing constructive criticism ability, including self analysis	
		* Self-relativisation: recognising one's own ethnocentricity	
2nd	Development of COMPREHENSION (transversal issues)	* Encountering strangeness and dealing with it in a constructive way/perception and overstepping the boundaries	
		* Bridging between groups that judge each other as 'strange'	
		* Developing knowledge about other cultures	
		* Emphasis on generating empathy among participants	
		* Emphasis on developing trust between participants.	
		* Emphasis on cooperation between participants	
		* Attention to the richness created by divergences	
3rd	NEGOTIATION Skills	* Developing acquisition of communication skills	
		* Developing skills for negotiation: peaceful conflict transformation and mediation	
 L I V I N G T O G E T H E R			

This scheme is to be seen as flexible structure that has to be adapted to the concrete settings.

- I. In the phase of **Decentring**, some rules of “living” and “playing” together are agreed on at the beginning of the programme, to ensure mutual acknowledgement. Afterwards, we work through sports (in a very broad sense) and participatory techniques, the guidelines indicated in the scheme.
- II. In the second phase, the phase of **comprehension**, most of the contents dealt with are transversal/cross-cutting issues through the whole programme, but in this phase they have a special importance. Some important transversal issues are the promotion of positive intercultural interaction among the participants, bridging between groups that judge each other as ‘strange’; empathy; trust among participants and in oneself; cooperation among participants. We work as well on issues related with knowledge of the collective identities of the other participants (emphasising in the convergences). In the second phase we also start emphasising the differences as enrichment (without neglecting the convergences).
- III. In the third phase we work specially in **negotiation** skills, like conflict resolution and mediation abilities, including communication skills. Along this process there should be created a sustainable and accessible space for intercultural interaction, so that once the correspondent programme is finished the interaction can continue.

3. Trans-National Research ‘Physical Education and Sports as Tools to Promote Intercultural Living Together’

Once the theoretical framework mentioned above was agreed, the second step was to agree on the details of a joint trans-national research and intervention project. The overall aim is to overcome strangeness and prejudices within the groups, to promote mutual understanding, positive intercultural interaction and living together. Being aware about the danger of promoting a false feeling of normality, other essential aspects are to empower individuals and groups; to facilitate orientation towards structures, organisations and rules of the society; to promote and support the necessary changes in those structures to be fully inclusive; to widen spaces for the individuals into the broader society; and to ensure sustainable spaces for intercultural interaction.

The main research questions are:

- Which are the key strategies and processes to promote intercultural living together through Physical Education and Sports?
- Which are the relevant theoretical categories for the analysis?
- Which are the key competences of the facilitators?
- Which research tools are useful and pertinent to evaluate the processes and results?

3.1 Overview about the structure of the joint research project

We want to draw together in one framework the practice-oriented experiences and research of several local projects, cumulating their individual efforts into a larger body of knowledge.

The figure 3 illustrates the intended collaboration structure. The drafted theoretical framework should guide the intervention programmes, the designs of the case studies and later on the analysis. Within the working groups, the data, findings and conclusions are linked to the initial questions of the study. It provides a conceptual framework (see epigraph 2) and an action plan for getting from questions to a set of conclusions.

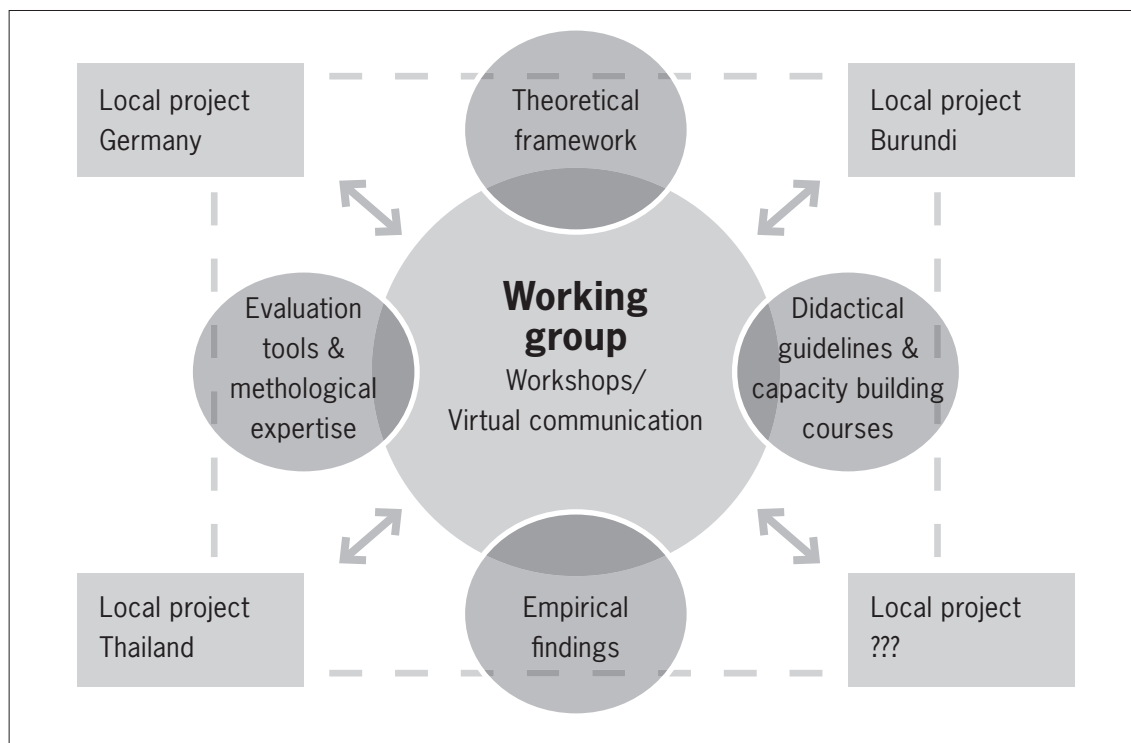


Figure 3: Overview of the collaboration structure

The use of concrete **communication channels** is essential. For this project, important channels are the following:

- A strong virtual platform (to share/download documents, data input, joint writing, etc.);
- Web conferencing (chat, video, etc. for several persons at the same time: multiple users);
- Annual workshop/seminar/conference to feedback and discuss processes and results.

This working group in the specific topic of intercultural processes and learning could be integrated within an academic network on sport for development, so that the processes and results produced within the different working groups could enrich the processes and learning of the other working groups in a network structure. This is specially useful for the analysis and debate about cross-cutting issues like gender, disabilities, culture, social corporate responsibility, etc..

3.2 Local projects

Actually the first local projects are starting. Those are the bases for collecting more evidence-based knowledge. At every place case studies (systematic longitudinal studies) should be carried out. The intervention model (figure 3) will be put to the test and further developed.

We intend to establish local networks with at least the following agents:

- **Academics:** here we look at the creation of a micro working group, engaging professors and researchers as well as students of the local universities. There is a representative of the academic working group who is the project coordinator as well, supervising the research and the project.
- **Practitioners:** Suitable facilitators (educators, students, social workers, local leaders, etc.) engaged in the communities who daily run the corresponding intervention activities.
- **Governmental agents and agents of clubs and confederations** at a regional level.

These specific clusters are important for being productive in the concrete tasks. But it is also essential to create spaces for debating and sharing knowledge and experiences among academics, practitioners and governmental agents.

3.3 Scientific demands of the project

Kohn (1987, p.713) points out that trans-national research is very helpful to generate, test and further develop theory. Conducting comparisons to find regularities and universal laws are one of the ambitions of social sciences since at least the nineteenth century. However, the available data to make comparative studies between cultures are often inadequate, incompatible, due to the lack of standardized methods of data collection and insufficient rigor maintained in the definition of categories used to reflect behaviours. It is, therefore, important to ensure a certain degree of standardization in data collection (del Val Cid & García de Cortázar 2005). Theoretical advances are only possible when one has reliable standards to compare data from different cultures. Following these authors, some other previous issues to take into account for the best development of the study are the following:

1. The pursuit of **questions applicable** to different places/cultures. For instance, if we want to study processes concerning strangeness we have to analyse regarding the specific context which criteria (ethnic or social difference, skin colour, gender, etc.) are relevant and might cause “intercultural” misunderstanding, conflicts or other effects.
2. The achievement of **equivalent measures** of the same concepts in each of the places/cultures under study: This issue could seem easy to tackle just using the same research instruments, measuring the same concepts, asking the same questions, etc.. But the challenge is to assure that everybody in each place understands exactly the same when they listen to certain concepts. That is why to dissect, deeply define and generate further consensus about the meaning of certain concepts (like ‘intercultural’, etc.) and the underlying theoretical framework is so important, besides, of course, having a deep knowledge of the cultures we are working with to understand and accurately interpret the underlying, hidden (not obvious) and local meanings we analyse within social life.
3. **Appropriate selection of case studies**, to avoid cultural bias. As del Val Cid & García de Cortázar (2005, p.8, following Manheim and Rich) state, the ideal of a comparative study is to cover the maximum number of cases, that is, as many countries as possible. But usually, gaps in the data offered by each of the countries under observation are found. Therefore, they point out two possible solutions to be adopted:

- a. First, to set a design of maximum similarity, focused on countries with strong similitude (call constant), so that the similarities can be ruled out as factors that explain the possible differences.
 - b. On the other hand there is the design of systems of maximum difference, so if we find some common characteristic, differences can be ruled out as explanatory factors. This second strategy is much easier to practice than the first.
4. The need for **independent observations** from one country to another. Often, the events which occur in one country have a decisive influence on the events which happen in another country, through a diffusing effect. This is called the Galton's problem or the problem of diffusion. It consists on drawing inferences from trans-national data because of the autocorrelation. For instance, if we select a powerful country for the research, the fact of adding the satellite countries into the sample to increase it, would not provide better or new information to the already obtained in the influential or diffuser country. Thereby, the only solution is the implementation of the strategy mentioned above regarding the design of maximum difference, both spatial and temporal.

Burundi, Thailand and Germany meet this request. We are looking forward to start with a challenging project.

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Sport and Cultures – Bonding and/or Bridging

Pasi Koski

Introduction

When we analyze the potentiality of sport in the role of mediator between cultures and as a promoter of international understanding in some phase of our analysis, we will, or at least we should, face three basic levels. These three are: the level of individual – *I, thus my interests*; secondly – *we, the interests of our group*; and thirdly – *the others and their interests*. Roughly speaking the basic question is how and what kind of boundaries we are building around our own group and how much we are worried about the others and their influence. The interests and the boundaries are usually based on cultural meanings and the problems could appear especially when the meanings between two groups who have dealings with each other have fundamental differences.

Robert Putnam (1993; 2000) who is one of the most famous scholars who has focused on social capital has defined three types of social capital. With bonding social capital, he refers to the connections that we have with similar people. Bridging social capital refers to the connections that we have with "others". The third type is labelled as linking social capital, which refers to vertical connections that enable individuals to gain access to other resources. For the purpose of this paper, I will focus only on the first two and the dilemma that emerge around them.

In the literature the bonding type of social capital is often covered with negative connotations referring, for example, to the Mafia, urban street gangs, or extremist religious groups. However, as such it is not a "bad" thing. We need feelings of belonging; we need the targets for identification. These aspects are important also in sports. However, in certain circumstances the process can lead to ethnocentrism, chauvinism or other types of undesirable development on which we should be aware.

The bridging type of social capital is a result of relationships and ties between heterogeneous groups. Opportunity and motivation of co-operation are not necessary enough, but shared experiences and relevant skills are needed (Weisinger & Salipante 2005). It requires, for instance, open-mindedness, empathy and cultural relativism.

During recent years, the role of sport has changed. The field and its cultural influence have become broader (Koski 2008). It has become an important sector in which individuals construct their self-image and their social identity (Roche 1998). It has also become an increasingly profitable commodity. Sport is also spoken of as a religion for an apparently secular age (Shilling 2005). Johan Galtung (1991) has said that sport is one of the most powerful transfer mechanisms for culture and structure ever known to humankind.

As a powerful cultural force sport and physical culture includes a lot of potentiality as far as the role of mediator between cultures and international understanding are concerned. It could promote social capital. One third of adult Finns have found friends through it, 45 per cent have shared physical activities with friends and for 27 per cent of Finnish adults physical activity has made the friendship closer (Koski 2009).

In this paper, I will approach the dilemma of bonding and bridging using two different research projects and the ideas around them. The first one is the research project which was the first I ever involved and the second is the latest one of which final report we are revising at the moment. The first project focused on the macro level: sport and international understanding. It approached through the main interests and interest parties associated with international sport and it was leaning on the ideas of the elite athletes. The second one is a study, which analyses the significance of sport and physical activity during the acculturation and integration process of immigrants in Finland. It offers the micro level view to focus on the issue.

Macro View: Sport and International Understanding

In the middle of 1980s, the Committee of “Mass Media, Sport, International Understanding” of ICSPE initiated a research project called “Sport and international understanding”. The Committee commissioned Kalevi Heinilä to conduct the project. For this paper, I pick one of Heinilä’s theoretical formulations.

According to Heinilä (1986) there are in the international sport at least three different kinds of interest parties: Sportive, political and commercial. Figure 1 illustrates the interest parties in greater detailed. From the perspective of the promotion of social capital and especially the bridging type, the complicated situations mean challenges. There are many players in the field and not all (and not too many) of them are there because of reasons that are talking about here in our conference.

SPORTIVE	POLITICAL	COMMERCIAL
International Olympic Committee	UNESCO	Business in general
International sport federations	Allied countries	Sport industry
National Olympic Committees	Non-aligned countries	Commercial mass media and entertainment
National sport federations	Developing countries	Professional sport
Sport public at large	National governmental organisations	
Sport mass media		
Athletes		

Figure 1: The main interests and interest parties associated with international sport (adapted from Heinilä 1986)

Heinilä (1986) deepened his work by distinguishing certain main interests (Figure 2). He grouped sport interests as sport intrinsic and sport extrinsic, and mutual interests as inclusive and exclusive. Inclusive refers to the associative elements and it is parallel with the bridging form of social capital. Exclusive refers to conflicting elements.

Heinilä named the first square in his figure as "Pattern maintenance". This consists of sport intrinsic interests that are mutually inclusive. It refers to the interests vital to the validity of a competition as a proper test of supremacy, such as fair play, respect for rules, justice, equality in terms, and so on.

Correspondingly, "legitimation" in this model refers to those extrinsic interests that, although alien to the constitution of sport, legitimize international sport with universal causes for the common good, including peace, friendship, mutual respect, international understanding, universal human rights, equality, and social capital, etc..

Thirdly, "the meaning content" defines the primary interest in sport competition. That is the very purpose of the competition proper, and involves victory, success, championship, elitism, victory ceremonies, and hero-worship. In certain circumstances, these are not bridging: when someone wins, some other loses.

Finally, the fourth square in this model is "exploitation". It refers to those extrinsic interests which are alien to the very essence of sport but make use of sport for some alien purpose, such as power politics, profit making, political exploitation, chauvinism, ethnocentrism, racism and discrimination.

	Associative elements (mutually inclusive)	Conflictual elements (mutually exclusive)
Sport-intrinsic interests	<p>PATTERN MAINTENANCE</p> <ul style="list-style-type: none"> – Respect for rules – Fair play – Equality of terms (IOC, sport federations, UNESCO etc.) – Striving for excellence (athletes, coaches etc.) – Sport as entertainment (sport public, mass media) 	<p>MEANING CONTENT</p> <ul style="list-style-type: none"> – Victory, success, championship, elitism – Victory ceremonies, heroworship (athletes, IOC, sport federations, mass media)
Sport-extrinsic interests	<p>LEGITIMATION</p> <ul style="list-style-type: none"> – Peace, international understanding – Mutual respect – Universal human rights (UNESCO, countries, IOC, ICSSPE, etc.) 	<p>EXPLOITATION</p> <ul style="list-style-type: none"> – Ethnocentric interests – Chauvinism (sport public, mass media, NOC's, national sport federations) – Power interest (powerful countries) – National recognition (less powerful countries) – Profit making (business, sport industry, athletes, professionals)

Figure 2: The main interests in international sport (adapted from Heinilä 1986)

This was the frame of reference that was created for the study of sport and international understanding. It summarizes the most important aspects to the question which are I am talking about here as far as the big picture of international sport is concerned.

For the empirical part, we gathered the material by questionnaire from a group of Hungarian, Finnish, French and German elite athletes (n=270). The inquiry was focused on the international contest with its various sport-intrinsic and sport-extrinsic elements, assuming that they are related to international understanding or misunderstanding as conceived by the athletes.

The most important elements which they most often thought to promote international understanding in sports were: knowledge of foreign language (96%), respect of human rights in sports (94%), joint training camps for athletes (94%), social contact-events for athletes (92%), exchange program for coaches (91%), and acquainting with foreign culture. All of these can be noticed as bridging manoeuvres; that is, manoeuvres that make the cultural meanings of the others more understandable. The listed issues would be important if we wanted to promote international understanding among the elite athletes. On the other hand, the elements that they thought most often to oppose international understanding were the use of violence in pursuit of success (92%), unsportsmanlike interference of the audience (92%), ignoring rules and fair play (87%), suspicion of the use of doping (83%), and the "blocking" tendency of international sport (77%). The last mentioned was much more presented in the international sport in 1980s than today.

All in all, in international sport there are forces that could be useful in the process of promoting social capital. There are tendencies that could easily promote the bonding type of social capital such as nationalism. Whereas promoting the bridging type of social capital would need more appropriate approaches.

Micro View: Sport and Physical Activities as Tools of Acculturation

Now I turn to the micro view. That is how sport is used in the process of immigration in Finland. The process of immigration is a concrete situation where the mediators between the cultures are needed. I want to underline that here in our project the focus is not on the top-level athletes.

Our findings support the idea that sport has a potentiality in the role of mediator between the cultures. Almost half of the immigrants thought that sport and physical activities have supported their process of immigration. However, it should be mentioned in the same context that about ten per cent of them thought that their immigration have had problems because of sport and physical activities (Zacheus, Koski, Rinne & Tähtinen 2011).

Figure 3 illustrates the main benefits of sport and physical activities in the acculturation process. Firstly, through physical activities an immigrant can promote his/her physical and mental health, that is a fundamental issue in the challenging phases of the immigrant's life. From the social world of sport and physical activities one could find meaningful activity by which it is, for instance, possible to relieve stress. Talented individuals could find ways to raise self-esteem and status by doing well in sports.

	Reason
General utilities	Promote physical and mental health; give meaningful tasks; relieve stress; doing well in sports raises self-esteem and status
Social capital	Contacts to local people and immigrants; common language of sports; togetherness
Norms and knowledge of language	Learning in real context; facing cultural meanings; knowledge of language from peers and in “real” conditions
Tolerance	Increased awareness reduces prejudice, stereotyping, and discrimination

Figure 3: Benefits of sport and physical activities in the acculturation process (source: Zacheus, Koski, Rinne & Tähtinen 2011)

From the perspective of social capital, sport and physical activities could offer a fruitful environment. In these activities, one could get contacts with local people as well as with other immigrants. The context is also supportive as far as the learning of local norms and habits and the knowledge of language are concerned. The real situations are equal and learning can happen in real conditions. As always when we encounter something that is unfamiliar it takes some time and needs living contacts to get onto the same page. Increased awareness will reduce prejudice, stereotyping and discrimination.

If we deepen our analysis applying the idea of acculturation strategies, we can apply the model for the acculturation strategies that is created by John W. Berry. He approached the issue with two questions which are parallel with bonding and bridging: 1) Is it considered to be valuable to maintain one’s identity and characteristics? and 2) Is it considered to be valuable to maintain relationships with larger society?

So, those who just want to be a part of the new culture and do not wish to maintain their original cultural identity follow the assimilation strategy. When individuals place a value on holding on to their original culture and at the same time wish to avoid interaction with others they use a separation alternative. When there is an interest in both maintaining one’s original culture, while in daily interactions with other groups, integration is the option. Finally, when there is a little possibility or interest in cultural maintenance and little interest in having relations with others, then marginalization is defined.

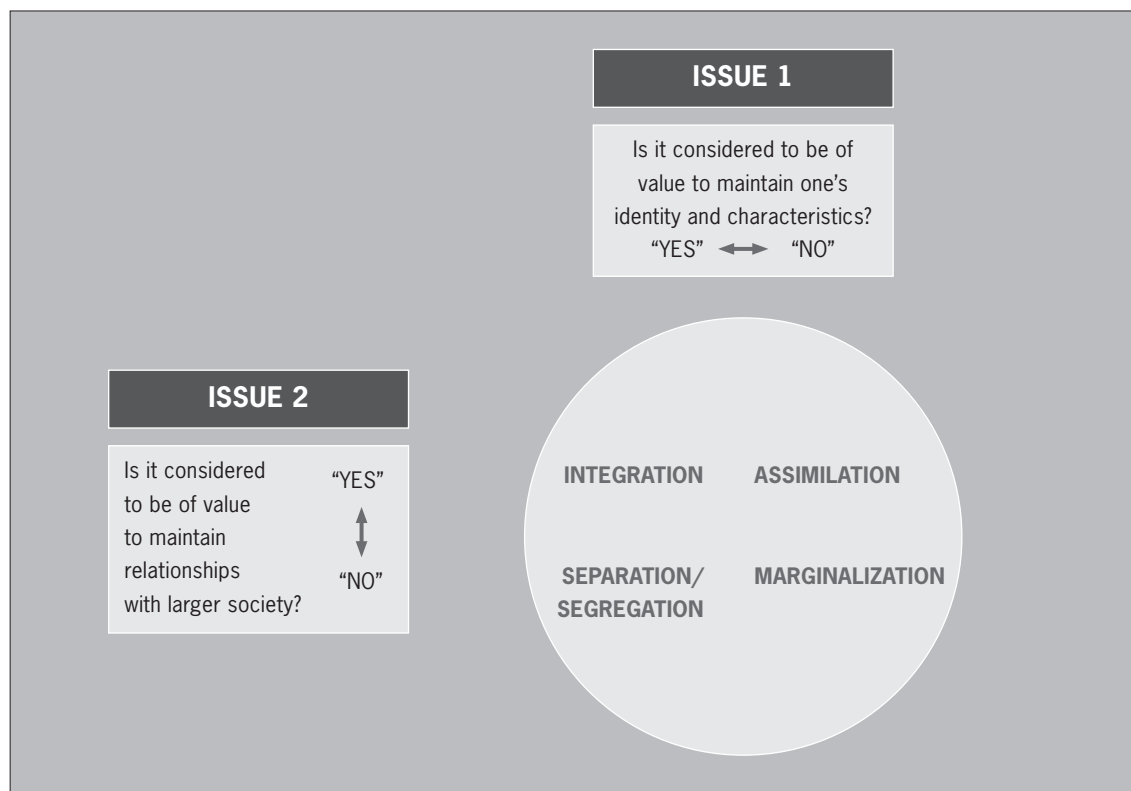


Figure 4: Acculturation strategies (source: Berry 1997, 10)

We analysed the acculturation strategies that the immigrants counted on in their life in general, and the strategies that the experts who work in the area of immigration recommended using in the sporting context. In this respect, there is a remarkable and interesting difference between the notions of the immigrants and the experts. Most (76%) of the immigrants ($n=343$) saw integration strategy as the most applicable in the general context whereas about half (47%) of the experts ($n=15$) counted on the assimilation strategy when the context of sport is concerned. So, the experts see more often in the general context than in sports that immigrants should renounce from their native groups. Sports, such as football, offer a common cultural context where people from different roots could naturally encounter each other. The common notion was that in leisure contexts it is reasonable to try to move towards to a new culture.

Figure 5 summarises the differences in the acculturation strategies and their reasoning, as well as the immigrants' attitudes towards sports groups of different types. When the reasons for each strategy supported were tracked, it was founded that those who counted on an assimilation strategy put emphasis on the question of how to avoid isolation. They underlined the importance of learning the norms and rules of society, as well their knowledge of language.

If an assimilation strategy is parallel with bridging, an integration strategy can be seen as a combination of bringing and bonding. Those who found this approach the most applicable were not ready to renounce their cultural roots, but were open for the influence of the new culture. In the context of sports, the importance of good hobbies for young people was especially emphasized.

Separation strategy can be seen as a narrow operation model for bonding. The supporters of this strategy want to take care of their own and original cultural identity which gives the feeling of safety. Self-esteem, self-help and pride could be found as reasons for practicing sports only with their own people.

	Assimilation strategy	Integration strategy	Separation strategy
Attitude	Immigrants should spend time mostly with Finns	Immigrants should spend time with both their own group and with Finns	Immigrants should spend time mostly with their own group
Reasons	Knowledge of language, learning of norms and rules, to avoid isolation	It is as important to foster their own culture as to learn from others	To maintain one's own identity and culture gives the feeling of safety
Typical supporter	Recent immigrants, men, young, from Western Europe	Longer-settled immigrants, women, older than 20y, from Asia	Lived 3-5y in Finland, men, young, from Asia, moved as refugees
Attitude to the sport groups	Immigrants should practice sport with Finns	Immigrants should practice sport with their own group and with Finns	Immigrants should practice sport in their own sports clubs
Reasons	Knowledge of language, learning of norms and rules, to avoid isolation	Overcoming the threshold to Finnish peers; making sure that youths have a good hobby	Self-esteem, self-help, pride

Figure 5: Acculturation strategies and sports among immigrants to Finland (source: Zacheus, Koski, Rinne & Tähtinen 2011)

Conclusion

In this presentation, I jumped briefly from issue to issue and from macro to micro level. From the first impression, the ensemble could appear as an incoherent one. However, there is a connecting thread. Namely all the models and empirical results presented were concerned with the dilemma of bonding and bridging. Around these two types of social capital is composed one of the most important challenges when we are analysing the role of sport as a mediator between cultures.

The bonding type of social capital is a fundamental, integral part of sport. It is an important type and we really need it. Without, for example, team spirit or fandom sport is not sport. Nevertheless if the power of commitment becomes too narrow and/or too strong it might cause problems. The situation is the same whether or not we talking about the context of international sport or the everyday context of immigrants.

Sport has a lot of potentiality to create the bridging type of social capital as well. Also this is true in both macro and micro contexts. However, to promote that types of social capital we need calculated, target-oriented operations. There is a lot of room for those. Elite athletes, for instance, as celebrities and visible icons in the media could be a group who could have an important role in this work.

From the perspective of the research challenges we would need more study of cultural meanings and the processes connected with them. Sport and physical culture in general is an excellent object for this work also, from the point of view of cultural co-existence. It affects the majority of the population and people from different cultures. It is very prominent in both media and consumer culture and many of the characteristics of cultural change are crystallized within it. By analyzing physical culture from cultural perspective we can learn much, not only from sport and issues around it, but also from different cultures, current society and people within them (Koski 2008).

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Social Integration in and through Sports in Adolescents with Migration Background in Switzerland

Uwe Pühse, Dean Barker, Natalie Barker-Ruchti, Erin Gerlach, Simone Sattler, Markus Gerber

Introduction

Migration is a very old and worldwide phenomenon. However, the movement of migrants towards countries of Central and Northern Europe has dramatically increased during the second half of the 20th century. Also, new forms of migration have appeared, resulting in a diversification of the migration movement (Alba & Nee, 1997). Generally, Switzerland is one of the most popular immigration destinations (Thränhardt, 2001). As a consequence, a significant increase of residents with foreign nationalities occurred during the last decades. With on-going globalization, this trend will likely persist in the coming years (Castles, 2002).

Moreover, in Switzerland, there is increased movement of Swiss middle and upper class families away from urban areas and towards suburbs, resulting in a strong increase of the migrant population in inner city areas. Consequently, as an issue in today's society some politicians promote a more restrictive immigration policy, whereas others emphasize acculturation and integration of immigrants.

Although the integration of migrants in Switzerland can generally be regarded as successful (Haug, 2003), there are reports in the media about *the immigrant problem* almost on a daily basis (Chadet et al., 2003). There is consistent discussion about migrants on the topics of: language acquisition; educational inequality; unemployment rates; spatial segregation; health and well-being; racism and discrimination; delinquency and misbehaviour; as well as religion and values (Federal Office of Migration, 2006). In Switzerland, nearly all cantons have developed a strategic plan with guidelines and concrete measures of how to integrate migrants into the new host society. Furthermore, the term migration has been defined more precisely in the New Migration Law (2005) and Integration Act (2006). Integration is defined in terms of equality and equal participation and described as a process of mutual adaptation. However, it is assumed that integration can only be achieved by mainstreaming the subject. Furthermore, integration is considered a cross-sectional task that requires a contribution from all sectors of society.

Physical activity and sport participation are hereby consistently portrayed as a possible means to facilitate the acculturation and integration process. Numerous expensive campaigns in the Swiss and German media bear witness to this fact. Normally, advocates of the socially integrative function of sport argue that sport has a high potential to provide contacts with the indigenous population and hence, transmit social values to migrants (Giess-Stüber, 2006; Pühse & Roth, 1999). However, scholars who have critically examined these normative expectations have emphasized

that the mere participation in sports does not automatically guarantee equal rights nor does it guarantee participation opportunities in the social system of sport (Thiel & Seiberth, 2007). This is well illustrated by the fact that migrants are substantially underrepresented in many segments of the sport system (e.g., in administrative positions) (Elling & Claringbould, 2005; Elling, De Knop, & Knoppers, 2001; Moens & Scheerder, 2004). Furthermore, the Swiss Health Survey (BFS, 2006) has shown that Swiss individuals report higher amounts of physical activity compared to migrants. Among young men, however, these differences appeared to be weak.

At this point in time, the empirical foundation for sport as a social integrator is weak. To the best of our knowledge, there are only a few large-scale studies (e.g. Burrmann, Mutz, & Zender, 2011). Most of the existing (supportive) literature is comprised of systemic analyses and anecdotal reports stemming from case studies of individual athletes (mostly successful elite athletes) (Hafner, 2008; Petitjean, 2008;) or from practical projects (Blecking & Giess-Stüber, 2006; Gasparini & Commetti, 2010; Giess-Stüber & Blecking, 2008). During recent years, scholars have also developed concepts about intercultural learning in physical education (Giess-Stüber, 2006). However, these concepts have rarely been evaluated.

In total, there is a great dearth of research about the possible impact of physical activity and sport on the acculturation of young migrants worldwide. Particularly, North American researchers have been more interested in the question whether physical acculturation results in increased levels of physical activity (Gerber, Barker, & Pühse, in press). Thus, we agree with Henry (2010) that political approaches towards integration vary between countries, they influence the researchers' expectations about the physical activity and integration/acculturation, relationship, and they ultimately impact the topics of today's research problems.

The SSINC study was initiated to address this gap in the literature. SSINC stands for Sport and Social Inclusion and refers to the English verb synchronize. It is a project of the Institute of Exercise and Health Sciences in cooperation with the Institute of Sociology of the University of Basel (<http://www.ssinc.unibas.ch>) supported by the Swiss National Science Foundation (SNF). It is a mixed method project combining qualitative and quantitative data collection methods. The combination of these two aspects helps to create a detailed analysis of the relationship between physical activity and integration.

SSINC draws on the assumption that physical activity enables inter-ethnic contacts, which influence intercultural exchange and hence the degree of social integration. Moreover, there is an assumption that physical activity can have equal social integrative effects via intra-ethnic contacts (i.e., participation in mono-ethnic clubs). This is due to the fact that contacts within the sport setting offer a secure basis where migrants with increased self-confidence are able to create contacts with indigenous people (Elwert, 1982). Finally, physical education at schools may enhance intercultural competence and also contribute to social integration.

From this, the following questions arise for the SSINC study:

- (1) Perspective "Integration into Sport": do ethnic Swiss adolescents and their peers with migration background differ regarding their level of sport participation?

- (2) Perspective “Integration through Sport”: does sport participation contribute to social inclusion/integration among adolescents with migration background living in Switzerland?
- (3) Perspective “Integration through Physical Education”: is it possible to improve perceived social inclusion/integration through a student-centred, physical education-based intervention programme.

Methods

The present study includes a longitudinal design with three subsequent measurements. Figure 1 shows an overview of the different assessment points of the quantitative and the qualitative data collection. Within the quantitative investigation, three assessments took place (20 months) followed by a school based physical education intervention programme. Two schools participated in the intervention programme, with a total of 491 students in 30 classes.

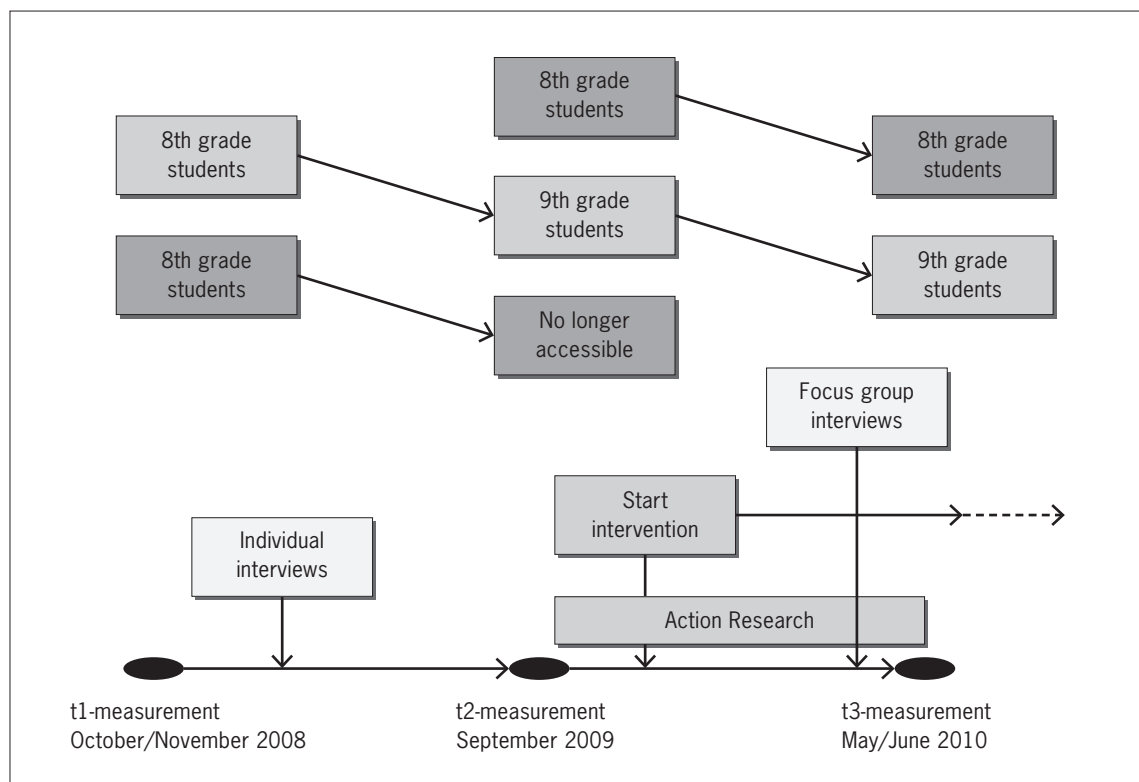


Figure 1: Schematic overview of the study design of the present investigation

The quantitative data was assessed with questionnaires in all of the different school types in the Basel-Stadt canton (N = 1400). Indicators like perceived social integration, different levels of engagement in sport and physical activities, and socio-cultural and psychological adaption were assessed. In addition, 53 adolescents were questioned about social integration and their physical activities using semi-structured interviews. Moreover, group discussions and action research (Tinning, 1992) took place in order to improve the on-going intervention. Finally, a physical education based intervention programme was implemented at two schools, with the intention of enhancing intercultural learning among students. The long-term goal was to promote social integration in adolescents with migration background.

Results¹

Preliminary findings from the quantitative survey

With regard to the perspective of 'Integration into Sports', our results show that boys are more physically active in informal settings than girls. Surprisingly, however, adolescents with migration background reported being more physically active than their Swiss peers. Nevertheless, the relationship between ethnicity and informal physical activity was strongly moderated by gender. While gender differences were non-significant among Swiss adolescents, youth from bi-cultural families (one parent Swiss-born, one parent foreign-born) and with German speaking background (parents from Austria, Germany or Liechtenstein), the difference was especially pronounced among South-Western and South-Eastern European adolescents. Among these groups, a gender gap appeared showing that boys are substantially more active than girls. Thus, while South-Western and South-Eastern European boys were more active than Swiss peers, girls from these ethnic minorities engaged in less non-organised physical activity than ethnic Swiss girls.

With regard to the *involvement in organised sport*, boys were, again, more physically active within clubs than girls. The differences between boys and girls with Swiss, Swiss-bi-cultural and German speaking background were less pronounced. In contrast, higher discrepancy emerged in adolescents of South-West Europe, South-East Europe, Western countries and of other origins, where boys are more physically active.

The next perspective is 'Integration through Sports'. In these analyses, indigenous adolescents, bicultural adolescents, and adolescents with migration backgrounds were distinguished by first and second generation. Concerning non-organised and organised involvement in physical activity, students were divided into categories of high and low activity.

In summary, the results are as follows:

- (1) Ethnic Swiss adolescents are more often in contact with Swiss adolescents, followed by adolescents of bicultural families and those with migration background of first and second generation;
- (2) Connected with an increase of physical activity, adolescents (independent of migration background) reported a slight increase of contacts with Ethnic Swiss peers. Also, physically active adolescents more often had contact with foreign adolescents of the same age;
- (3) An interesting effect was that regular involvement in non-organised physical activity helps "Secondos" (Swiss-born adolescents of the second generation of immigration) to build friendships with Swiss adolescents of the same age. Moreover, informal physical activity seems to facilitate contact between first generation immigrants and foreign peers;
- (4) Swiss adolescents reported doing sports more within their peers than with Swiss bicultural adolescents or adolescents with migration background.

¹ The focus of the results section is not to present detailed statistical analyses. Rather, the aim of this article is to provide a general overview of the preliminary findings from SSINC. More detailed and precise analyses of the results outlined here will be presented elsewhere.

Additional results from the quantitative study show that the status of acculturation is not linked to sport involvement. In contrast to previous studies conducted in other parts of the world (e.g. Liu et al., 2009; Singh et al., 2008), adolescents showed no increase in organised or non-organised physical activity involvement when the rate of acculturation increased. Accordingly, the same result patterns emerged independent of whether acculturation was assessed with more objective measures (place of birth, length of residence in Switzerland) or subjective indicators (language usage, attitudes towards acculturation). This finding is particularly critical for foreign-born girls as they report lower levels of physical activity. Thus, it cannot be assumed that their participation levels automatically increase the longer they stay in Switzerland or the more familiar they become with the Swiss culture. Thus, specific intervention programs tailored towards the needs of these girls seem warranted to improve their participation in organised and non-organised physical activity (Hosper et al., 2008; Pichon et al., 2007).

Finally, the results of the quantitative survey revealed that participation is indeed associated with increased life satisfaction, but only if certain psychological needs are accomplished. Drawing on Self-Determination Theory (Deci & Ryan, 2000), we used a cluster analysis to distinguish between adolescents with high versus low levels of intrinsic sport motivation, perceived competence, autonomy and relatedness to peers. The interactions of Migration Status x Sport Participation x Self-Determination determined that adolescents with migration backgrounds and high sport involvement reported higher life satisfaction, but only when they were in the cluster scoring high on the self-determination scales. In summary, this result indicates that sport can facilitate psychological well-being among adolescent migrants, but the individual experiences and subjective perceptions of the sport environment might be more important than the behaviour itself.

Preliminary findings from the qualitative interviews

The interpretations generated from the qualitative data show how youths negotiate their realities in relation to discourses dominant in Switzerland (Barker-Ruchti et al., in press; Barker et al., in press; Barker et al., 2010). With regard to the meaning of sport and physical activity, the findings demonstrate a complex picture of why (or why not) youths participate in sport and how sport may relate to social integration. The main reasons the interviewees gave for participating in sport reflect discourses of recreation (e.g. “sport is enjoyable”, “sport allows me to switch off”), health (“sport is good for health”), and discourses of immigration (e.g. “culture and religion affects girls’ possibilities to participate in sport”, “immigrant boys’ tendency to be aggressive motivates them to participate in sport”). With regard to non-participation, a main reason that was mentioned reflected discourses of education (e.g. “education is more important than sport”). A perceived lack of time for participating in sport because of focusing on school work was used as a common explanation for physical inactivity. With regard to social integration, many of the youths did not know how sport relates to social integration. Others did not believe that sport and social integration are connected. Those who felt that sport had integrative potential referred to functional effects such as meeting people and making friends, working in a team and experiencing team spirit and the learning and improvement of the Swiss language. These potentials were particularly ascribed to sports organised by clubs.

Despite the youths’ complexity of realities, their comments reflected common patterns. A main pattern was that of discourses of difference. Discourses of difference have been identified to have

emerged in Switzerland after the First World War, during which time immigrants moving to this country became seen as a threat to its values (Riaño & Wastl-Walter, 2006; Wessendorf, 2008; Wimmer, 2002). Differences in ethnicity and culture were used to justify how 'Swissness' would be threatened. Importantly, ethnic differences were now used to determine whether immigrants are 'culturally close' and desirable and 'culturally distant' and undesired (Riaño & Wastl-Walter, 2006). On a political level, this fear led to a restriction of immigrants' civil rights (introduction of Federal Law on the Settlement and Residence of Foreigners in 1932). On a social level, immigrants became stigmatised to cause social disharmony and unrest.

The data generated from the interviews show the depth of the assumptions of ethnic and cultural differences. The meanings of social integration the pupils voiced illustrate this belief particularly well. First, the youths consistently referred to immigrants as 'them' and non-immigrants as 'us'. This is despite the youths being used to and appreciative of multi-ethnic settings (school and society). Second, the pupils agreed that social integration means adaptation. To them, immigrants having to adjust to Switzerland's language, values and practices was self-evident and seen as the most effective way to achieve successful performance (in terms of level of education, professional opportunities). This again points to how immigrants are perceived different from non-immigrants and need to change in order to become successful in their host society.

The pupils' drawing on discourses of difference points to the self-evident nature and pervasiveness of this set of ideas. By and large, they were drawn to make sense of immigration and social integration. The adoption of discourses of difference, however, also suggests that cultural differences are neither innate nor fixed to ethnic backgrounds, but dynamic and negotiated in relation to relevant contexts. For the youths of this study, the knowledge and discourses relevant for Switzerland shaped how they perceived immigration, social integration and sport. Unfortunately, this socialization also means that youths with and without immigration background support and maintain discourses of difference. Immigrants that are seen 'culturally distant' or undesired, even if they possess Swiss citizenship or are of second or third generation, are being called 'others'.

Preliminary findings from the SSINC intervention

The normative background of the intervention was anchored in a consensus statement of the city of Basel to the topic of integration (Ehret, 1999). In this statement four points should be highlighted: (1) Cultural diversity can be seen as positive. Each person has abilities and skills that can contribute to the process of integration (i.e., intercultural sensitivity of migrants). (2) Integration is a process that involves migrants as well as the native population. (3) An integrated society is one where people are able to participate in social, political, economic and professional arenas without discrimination. (4) People should be seen as complex individuals who cannot be reduced to their ethnicity, their religion or their gender.

In summary, this perspective can be seen as a non-deficit-approach towards integration. Moreover in the field of education it is formulated as a central objective, that the potential of adolescents with and without migration background should be promoted within programs of intercultural learning.

Against this background the theoretical source of the conception of the intervention programme was a combination of two international approaches in Physical Education, 'Critical Pedagogy' (Fernandez-Balboa, 1995) and 'Sport Education' (Siedentop, 2002). Sport Education aims at developing competent, literate and enthusiastic sports people. Lessons are organised across the whole school year and typically end with a sport event (i.e., tournament). Within Sport Education, students take over specific roles (i.e., team manager, fitness coach), and hereby obtain increased responsibility for themselves and for the whole group. In contrast, Critical Pedagogy should be understood as more of a general teaching philosophy and emphasize the development of 'fully human' people and a socially just society. Both approaches are compatible with each other (Kirk, 2006) and establish the basis for concrete concepts of physical education lessons. Taken together, the main goal of our intervention programme was to initiate intercultural reflection by using social interactions. Consistent with the recommendations for the selection of contents for intercultural learning (Gieß-Stüber & Grimminger, 2008), ultimate Frisbee – a sport from a different cultural background and, therefore, less bound to rigid expectations (i.e., regarding rules, roles or gender stereotypes) – is highly appropriate. Moreover, since ultimate Frisbee shows similarities with other well-known team sports in Switzerland, it can be played with simple materials. Also, as a team sport, ultimate Frisbee is based on social interaction as per the basic structure of the game.

Concerning the method of implementation, several components were developed to perform the programme (prepared lessons, workshops with physical education teachers, a year-end tournament, and sustainable implementation into the school programme). The most relevant component was RAFT, a tool for teachers to reflect on questions about intercultural learning. RAFT is an acronym for Respect, Acceptance, Fairness and Teamwork. RAFTing is appropriate because it is a well-known existing sport where everyone is sitting in the same boat and has to act together. With this tool, social interactions during the classes can be reflected systematically.

The triad, 'knowledge – attitudes – behaviour' served as a basis regarding intercultural learning (i.e. Aijzen, 1991). It is important to keep in mind that this knowledge does not directly lead to an attitude and that from these attitudes behaviour is unpredictable. According to the current concepts of intercultural pedagogy (i.e., Reviere, 1998; Erdmann, 1999; Giess-Stüber, 1999) it is assumed that "experience with foreignness [in German "Fremdheit"]" (Gieß-Stüber, 1999) which moves someone to a conscious level through reflection, can lead to a broad knowledge about cultural differences. From this statement, one can see that the understanding of cultural differences is increasing and so is the influence of attitudes (tolerance and acceptance) and intercultural learning. Based on such attitudes behaviour should be affected in terms of social integration in the medium or long term. In this context and in light RAFT is the centre of reflection and stands for the intercultural knowledge of the students.

To assess the level of intercultural reflection we asked the students to fill in a questionnaire about the last year in physical education. They were asked to name the four terms of the acronym RAFT. Furthermore, they were asked if they have increased associations to these terms and whether they can link those associations to intercultural learning in physical education (i.e. A = Accepting youth of other origin, religion or gender). We defined 4 RAFT-Reflection Levels. The students' answers were rated on this scale by two independent colleagues from our team. The agreement of these ratings the 'inter-rater-reliability' was very high.

Regarding the class affiliation, the differences of the RAFT-level is highly significant and explained almost 40% of variance. Outstanding are the classes on the edges. The left edge reaches a high level while the adolescents of the classes at the right edge do not know the meaning of RAFT². This provides evidence that the RAFT-reflection levels depended highly on the class implementation style.

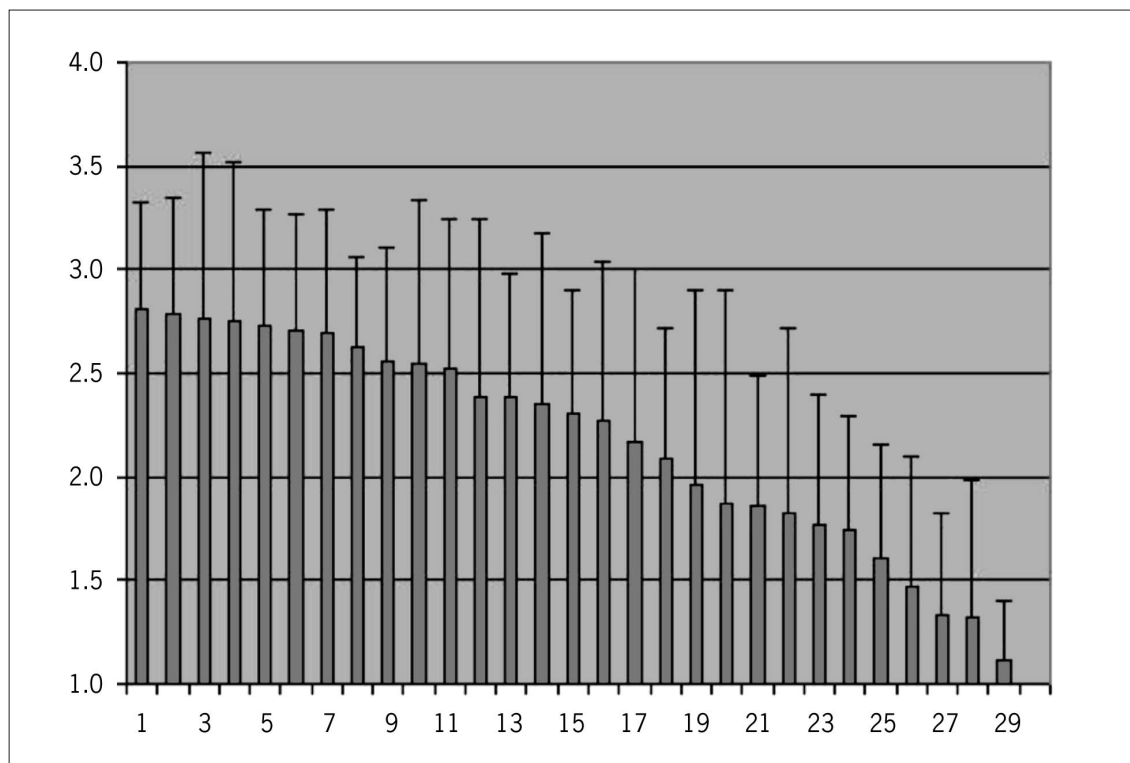


Figure 2: Raft level across classes

Additionally, we divided two groups of implementation levels with a high level of quantitative and qualitative implementation, respectively. Results show that the characteristic of the RAFT-level depends more on the quality of the implementation by the teachers and less on the quantity of the implementation. Therefore, it appears that the capacity to initiate intercultural reflection among students depends more on how the intervention is implemented, and not how often.

Summary and Discussion

The main goal of the SSINC study was to find out more about the relationship between participation in organised and non-organised sport and social integration among adolescents with migration backgrounds. Moreover, SSINC aimed at examining the potential of a physical education based intervention programme to initiate intercultural learning.

² One of the answers was: "I only know two of these words because they were written on the t-shirt we got for the tournament; we never talked about this in the classes".

The preliminary findings of the quantitative survey, the qualitative interviews and the intervention study show that many of the previously taken assumptions on the role of sport participation within the integration process could not or only partially be confirmed.

As a conclusion we can sum up the following points. One of the prominent findings is that we should not speak about the migrant, because migrants are much more heterogeneous than assumed. Against the background of pluralistic lifestyles, migrants show further variance of these different lifestyles in pluralistic societies. Therefore, a one-way adaption of immigrants towards the majority of the population is not appropriate due to its heterogeneity. A second point refers to far reaching campaigns, especially from the aspect of organised sports. Sport involvement and physical activity are not magic bullets that cure all of society's problems. The status of acculturation has nothing to do with one's sport involvement. To triangulate these findings from the quantitative survey with the qualitative data we found that all adolescents in this study draw upon the same narratives to explain their participation in sports – regardless if their background is Swiss, Turkish, Spanish or Croatian. A positive but small effect was revealed about the social effects of sport involvement. Apparently, sport settings function as a “social market place” where one can meet peers and can build relationships. Our school-based intervention programme alluded to the idea that intercultural learning depends on the quality of the individual setting and, in particular, on the implementation of the individual teacher. We found information suggesting that those programs can increase intercultural knowledge, but it is a long way to competent behaviour. In conclusion, working on integration is complicated and, in fact, a very long-term process.

Understanding the increased migration to Middle Europe (and in some other countries worldwide) and the changing face of demographic development, there is an urgent need for empirical evidence on the integration effects of sport and physical activities. The periodically repeated assumptions and expectations on the sublime influence of sport especially on a political level are rather destructive than helpful if they are not supported by empirical data. Furthermore, there is a need for effective schools and community programs using larger social networks and professional teachers and coaches to achieve the ambitious goals of sport involvement and physical activity.

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Working with Basketball Players from Different Cultures: A Sport Psychology Perspective

Ronnie Lidor, Boris Blumenstein

Sport has been established as one of the most popular domains in Israel, particularly among the youth population. Youth sport in Israel is considered to be one of the few areas in which Jews and Arabs are able to get to know each other, to co-operate, and to interact (Lidor & Blumenstein, 2009; Sorek, 2010). In Israel, it is rare for young individuals from the two different cultures – Jewish and Arab – to spend time together, interact with each other, and enjoy activities together. Since Jews and Arabs mostly live in separate neighbourhoods, they have little opportunity to get to know each other on a personal basis and to do activities together. In this regard, sport in Israel can provide a unique opportunity for individuals from different cultures and all parts of the country to spend time together for a number of hours on a daily basis. In addition, sport can serve as a mediator for fostering relationships and increasing mutual understanding among its participants.

In this article, we describe the consultation approach of one sport psychology consultant (SPC) in fostering relationships among adolescent basketball players – Jewish and Arab – coming from different cultures. More specifically, the purposes of this article are:

- (a) to describe the phases of sport development for youth basketball players in Israel in both the Jewish and Arab populations;
- (b) to describe the basic consultation principles of our sport psychology programme used by a SPC when working with young and adult elite athletes in Israel;
- (c) to demonstrate the use of the sport psychology programme when working with a male basketball team composed of adolescent players from different cultures (Jewish and Arab);
- (d) to outline a number of lessons learned from working with adolescent basketball players from different cultures; and
- (e) to provide a number of practical recommendations for SPCs who work with ballgame players from different cultures.

Youth Basketball in Israel – Developmental Phases

Supervised sport activities for Jewish and Arab children and youth in Israel are provided and organised by sport clubs located in every city around the country. Sport in Israel is not organised by the school system but instead by sport clubs, which are supported financially by the Ministry of Sport (Lidor & Bar-Eli, 1998; Lidor & Blumenstein, 2009). The clubs run their activities only after school hours and during holidays. Ballgames – basketball, soccer, team-handball, and volleyball – are considered to be the most popular sports in Israel among Jewish youth and adult athletes. For the Arab youth and adult populations, ball games are also the most popular sports, namely basketball, soccer, and volleyball. Only a small percentage of the young population shows an interest in individual

sports such as judo, swimming, tennis, and track and field. In basketball, all players are required to go through a number of phases until they reach the professional level.

In general, there are three phases of sport development in basketball in Israel (Lidor, Côté, Arnon, Zeev, & Cohen-Maoz, 2010):

Phase 1 – recreational and fun activities, lasting about two years

In this phase, children aged 6-8 years are typically engaged in recreational sport activities, focusing on playing games for fun as well as on acquiring basic fundamental motor skills (e.g., catching, dribbling, and passing). No competitive events take place in Phase 1.

Phase 2 – competitive leagues for children

In this phase, lasting about four years, children are encouraged to participate in competitive teams, which typically practice three to four times per week and play one league game each week. Phase 2 is composed of separate leagues for children at the ages of 9-10, 11-12, and 13-14 years. The children who took part in Phase 1 are encouraged to join the 9-10 year-old teams. In fact, they are not necessarily selected but rather assigned to teams, in order to motivate them to continue their sport participation and development. However, a selection process starts after the children reach the age of 10, namely that only the best players progress from the young league (for the 9-10 year-old players) to the older leagues (for the 11-12 year-old players and then for the 13-14 year-old players). The most talented children in the 13-14 year-old league move on to Phase 3.

Phase 3 – competitive leagues for youth

Lasting about three years, this is composed of two separate leagues: one for 15-16 year-old players and one for 17-18 year-old players. In both leagues players practice four to five times per week and play one league game each week. In Phase 3, the most talented players also play for the Israeli youth national teams – the 15-16 year-old team or the 17-18 year-old team. Both national teams participate in European Championships. The most talented players in the 17-18 year-old league, both Arabs and Jews, move on to play basketball at the professional level.

The Basic Principles of the Sport Psychology Programme

The sport psychology programme we provided to the Israeli elite athletes is based on five consultation principles, which have already been described in the literature (see Blumenstein, Lidor, & Tenenbaum, 2005; Lidor, Blumenstein, & Tenenbaum, 2007a, b). These principles were used by the SPC when working with athletes from both individual (e.g., judo, track and field, and tennis) and team (e.g., basketball, soccer, and rhythmic gymnastics) sports.

The five principles are as follows:

- (a) The SPC should discuss his or her psychological programme with the coaches of the athlete/team. He or she should explain the objectives and procedures of the interventions he or she plans to use. After receiving agreement from the coaches, the SPC can initiate the sport psychology programme;

- (b) The SPC should be one of the members of the team of experts that works with the individual athlete or the team, along with the head coach, assistant coaches, strength and training coach, athletic trainer, physiotherapist, and sports medicine physician. The SPC should attend practices, competitions, and games, as well as all the other professional activities of the athlete/team;
- (c) The SPC should regularly meet with the coaches and other members of the team of experts working with the athlete/team. The ideas and experiences of all the experts involved in the training programme should be shared, in order to provide the coaches with the most relevant information for effectively planning the training programme;
- (d) Three types of sessions can be used by the SPC while working with the individual athlete or the team – laboratory, practice, and home assignments. The objective of the laboratory sessions is to enable the athlete or athletes to practice the interventional techniques under controlled and sterile conditions. The objective of the practice sessions is to enable the athletes to perform the interventional techniques under real life conditions such as those existing in practices, competitions, and games. The objective of the home assignments is to enable the athlete to practice the interventional techniques at home in a quiet and relaxed setting;
- (e) The SPC should maintain an open-door policy when working with the individual athlete, the team, or the coaching staff, in order to build a solid and trustful relationship with all the experts who work with the individual athlete or the team as a whole.

Working with Adolescent Basketball Players from Different Cultures

In this section we provide information on: (a) the background and experience of the SPC who worked with the basketball players from different cultures; (b) the basketball players on the team; and (c) the principles of the sport psychology programme implemented by the SPC when working with the adolescent players. In this article we describe the work done by the SPC with the players on one basketball team. His consultation work with the coaches of the teams and the parents of the players has been described elsewhere (see Lidor & Blumenstein, in press).

The SPC – Background and Experience

The operational principles of the sport psychology programme used with the basketball players were developed by the two authors of this article. However, the second author was the SPC who worked with the basketball team. The consultant – a male with a PhD in sport psychology, 32 years of experience working with elite and Olympic athletes in individual (judo, kayaking, rhythmic gymnastics, tennis) and team (basketball, soccer) sports – was approached by the coaches of the basketball team. The basketball coach told him that he had heard about his work with elite judokas and kayakers, and based on this information he wanted him to provide consultations to his basket-

ball players. The coach stressed to the SPC that his request to work with him had been approved by the club's management. The SPC signed a one-year contract with the club.

When working with the basketball club, no sport psychology consultations were provided to the players, coaches, or management of any other basketball club. That is to say, the SPC worked only with this one basketball club during the entire season. When providing psychological consultations to the basketball club, the consultant did not work with any other teams; however, he did give consultations to a number of athletes from various individual sports. In addition, he taught one undergraduate class in sport psychology at a college of physical education and sport sciences, and was involved in a number of research projects in applied sport psychology. Per to his request, it was not publicly revealed that he served as the SPC of the basketball team.

The Basketball Team

The SPC worked with a youth basketball team from a medium-size city, located in the centre of the country. There were 12 players (mean age = 16.2 years, SD = .9) on the roster – nine Jewish players, two Arab players, and one player who was an immigrant from Russia. The team played in Division A, which is the best division for youth basketball players (there are two competitive divisions in Israel for players aged 16-18). The team played one league game per week and practiced five times each week. The team was coached by a male with eight years of experience coaching children and youth basketball. The basketball coach had worked in the past with Jewish and Arab players who played together on the same team, and he expected the SPC to help him in fostering relationships between the Jewish and Arab players.

The Sport Psychology Programme

In his work with the players, the SPC used three types of consultation sessions – lectures, individual meetings, and small-group meetings. In his lectures to the players, the SPC provided basic information on issues related to the social aspects of team performance in sport. In the individual meetings with the Jewish and Arab players, the SPC obtained information about their psychological-social skills, so that he would be able to use this information in his intervention programme. In the small-group meetings, the SPC worked together with Jewish and Arab players to create the appropriate climate for increasing mutual understanding and fostering relationships between them.

Lectures

In the preparation phase of the basketball season, the SPC gave three lectures (45 minutes each) – *Team Cohesion*, *Leadership in Sport*, and *Co-operation and Competition*. These three topics were selected intentionally by the SPC so that he could stress the importance of cohesion and co-operation through sport. He wanted to emphasize that positive relationships among the players would make it easier for them to better interact with each other on and off the court, and help them

to improve their ability as a team. The SPC provided a short introduction for each topic (about 20 minutes), and then presented video clips of games played by elite basketball teams in Israel in which players from different cultures played together. In addition, he showed the players clips of elite clubs taking part in Euroleague competition (a yearly tournament in which only the clubs that win the championship in their national leagues, as well as a number of top clubs playing in leading soccer or basketball leagues are allowed to participate). The SPC paused the clip when co-operation among players from different cultures could be seen in the film.

Individual meetings

The SPC also met individually with the players, particularly in the preparation phase of the season. He met with each player two to three times for about 30 minutes per meeting. The main objective of these meetings was to enable the SPC to create a psychological-social profile for each player. The SPC used a questionnaire that he had developed himself so that he could collect data on matters such as, (a) what the players knew about sport psychology interventions (e.g., imagery, focusing attention, self-talk), (b) what the players liked to do in their free time (e.g., play basketball or any other ballgame, play computer's games, meet with friends, watch television), and (c) how they manage to combine school work and the demands of the soccer/basketball programme.

The SPC conducted semi-structured interviews with the players to clarify some of the answers they had given in the written questionnaires. A number of questions were not clear enough to the Arab participants due to language difficulties, and therefore the SPC used the interviews to explain what he wanted to ask in the questions. He also asked all the players about their expectations for the coming season, as well as their expectations about the SPC's work.

In addition, the SPC wanted to profile the specific needs of the Jewish players and of the Arab players. He wanted to determine if differences existed between them in terms of their experiences working with a SPC in the past, their motivation to practice sport psychology interventions, and their preferences of how they wanted the SPC to work with them (e.g., in a one-on-one situation or as part of a small group). The SPC discovered, for example, that many of the Arab players had not worked with a SPC in the past, while most of the Jewish players had. He also uncovered that the Arab players preferred working with him in small groups. He realized from their responses that they needed some social support while practicing sport psychology interventions with him.

The information collected from the questionnaires and interviews was used by the SPC in his work with the players throughout the season. For example, he grouped Jewish and Arab players together to work on psychological interventions, such as imagery and focusing attention, after determining that they lacked the skills for using these techniques. In another case, he asked an Arab player and a Jewish player to study for an exam together before or after their practice session, since he discovered that both players preferred to study with a friend from their team and not with one of their classmates. By the same token, the SPC asked a Jewish player and an Arab player to go together to visit one of the Jewish players who had injured his leg and was forced to stay in bed for several days. With these actions, the SPC provided the players with opportunities to interact outside the

training programme. These players might not have been exposed to such social interactions outside their sport activity.

Small-group Meetings

The most popular session used by the SPC with the players was the small-group meetings. The main objective of these meetings was to bring together a small number of players (2-4) from different cultures, in order to (a) increase mutual understanding and foster relationships among the participating players (the social aspect), and (b) improve their psychological skills (the psychological aspect).

In order to increase mutual understanding and foster relationships among the players, the SPC divided each small-group meeting into two parts. In the first part, the players were asked to talk about themselves and their families – their hobbies other than sport, their academic interests, the names of their family members and the meaning of the names, the occupations of their parents, and how their families perceived their sport career. These communications were essential, since the Jewish and Arab players had few opportunities to interact socially, and therefore had little knowledge about each other's way of life. According to the consultation approach of the SPC, in order to increase mutual understanding among the Jewish and Arab players, confidence and trust between them had to be established. Informal verbal communications about themselves, their families, and their way of life were the first steps in developing confidence and trust between the young Jewish and Arab players.

In the second part of the meeting, the SPC focused on one issue reflecting the diversity of the players. Among the topics selected by the SPC were food, clothes, native language, music, and customs. The SPC decided to focus on the diversity of the players because he anticipated that the players would be interested in understanding the unique characteristics of their teammates, and that such a discussion would attract their attention. He wanted the players to (a) listen to each other, (b) accept the fact that different players on the team had different preferences, and (c) respect the other's culture and religion. When the players talked about the food they liked to eat, they not only had to provide information about the food but also to bring a sample to the meeting, so that the other players could taste it. In another case, the SPC talked with the players about their native language (i.e., Hebrew and Arabic). Although all the players spoke Hebrew, the Arab players spoke Arabic at home. Most of the Jewish players did not speak Arabic. The SPC prepared a list of words in Hebrew, such as 'basketball', 'sport', 'music', 'computer', and 'friend', and asked the Arab players how to say these words in Arabic. These actions were conducted by the SPC in order to enable the players to become more familiar with different aspects of their teammate's culture. As indicated before, the SPC wanted the Jewish players to learn about the unique characteristics of the Arab players, and vice versa. In general, the SPC was pleased with the verbal interactions that existed among the players when they were talking about subjects such as music, food, and clothes. All of the players were the same age and were attracted by the same topics, despite the differences in their culture and religion. The SPC stressed to the Jewish and Arab players that although their style of music or type of clothes may differ, most of them liked to listen to music and to be dressed stylishly. That is to say, despite of the diversity of the players, they shared common interests.

The SPC maintained that his objective in grouping a number of players from different cultures together was not only to foster relationships among the players, but also to improve their psychological skills. As indicated before, the Arab players were not familiar with the sport psychology interventions used by the SPC. Only the Jewish players had previous experience working with a SPC. The intention of the SPC was that the Arab players would be motivated to practice the learned interventions (e.g., imagery, focusing attention, self-talk, and relaxation) by observing how the Jewish players actually performed these interventions.

The SPC wanted to take advantage of the experience of the Jewish players who had already participated in sport psychology programmes. The Jewish players reported that they had actually applied some of the psychological interventions (e.g., imagery and focusing attention) in practices and games. Therefore, the SPC wanted the Jewish players to serve as a model for the Arab players in the use of psychological interventions. In fact, the SPC found no resistance among the Arab players in agreeing to his suggestion, namely that they follow the Jewish players in applying the sport psychology interventions. In this matter the Arab players simply understood that they could learn from their more experienced teammates.

What have we Learned from our Work with the Basketball Players?

After a number of years of working with adolescent basketball players from different cultures, we have learned a number of lessons that can be shared with other SPCs who work with athletes in similar situations.

Two of these lessons are as follows.

First, qualitative data should be collected throughout the consultation programme. Unfortunately, up to now we can only describe our long-term experiences working with basketball players from different cultures, but we cannot provide data on the effectiveness of the programme. The only data that we collected in our programme were the information on the psychological-social needs of the players at initial phases of the consultation programme. Indeed, we used these data to plan our interventions with the players, however we did not collect data that could help us evaluate the effectiveness of the interventions. In this respect, a more systematic approach of data collection and data analysis should be adopted.

Qualitative data emerging from in-depth interviews with the players, their coaches, and particularly with their family members (e.g., parents), should be gathered in three different phases of the consultation programme: (a) at the beginning of the season, (b) throughout the season, and (c) at the end of the programme. It is of particular interest for the SPC to collect information after he or she has ended working with the players, in order to assess the long-term contribution of the programme. For example, using action research strategies (e.g., Schinke et al., 2009) can help the SPC assess the contribution of his or her psychological-social interventions.

Second, Arab SPCs should be part of the professional group working with Arab athletes. We suggest that it might be more comfortable for an Arab player to consult with an SPC from his or her own culture, that is, an Arab SPC. Up to now, almost all of the SPCs who have worked with young athletes in Israel have been Jewish and were born in Israel, and only a few of them have been immigrants from other countries. We propose that some of the professionals who work with sport teams that are composed of players from different cultures should come from cultures similar to those of the different players. Speaking the same language and sharing a similar culture may help to improve the communication between the athlete and the SPC. It is likely that if the SPC had a better understanding of the culture of the athlete, there would be greater tolerance and co-operation between the two.

Practical Recommendations for the SPC

Based on the experience of the SPC working with the basketball team composed of players from different cultures, five practical recommendations are given to SPCs working with similar teams:

- (a) All players, in our case Jewish and Arab, should be treated equally. The nationality, culture, or political preference of the players should not play any role when providing them with psychological interventions. In addition, no political discussion should be encouraged by the SPC during meetings;
- (b) The SPC should use the diversity among the basketball players to enhance his or her psychological programme. Grouping together players from different backgrounds and cultures can help the consultant overcome cultural barriers and facilitate mutual understanding among players;
- (c) Although he or she may be working with an entire team, the SPC should conduct individual meetings and meetings with a small number of players in order to effectively administer his or her interventional techniques;
- (d) The SPC should co-operate with all the experts working with the club in order to increase his or her understanding of the physical and psychological states of the players;
- (e) Although various interventional techniques have been reported in the literature, the SPC should use those techniques that he or she is most familiar with, and which have earned empirical support.

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Educating through Movement: Using Physical Activity to Support Social Skills/Values and Self-control

Eitan Eldar

Participation in physical activity can contribute to psychological, cognitive, and social functioning. Past research has indicated that carefully designed activities and games can change behaviour and attain positive outcomes (e.g., Bay-Hinitz, Peterson, and Quilitch, 1994; Collingwood, 1997; Eldar, Hirschmarm, and Elran, 2008; Gough, 1997; McKenney and Dattilo, 2001; Priest, Krause, and Beach, 1999; Sherif, Harvey, Hood, and Sherif, 1987). Play is perhaps the most natural form of human learning and what young children do when they are not eating, sleeping, or complying with the wishes of adults (Gallahue, 1989). Furthermore, physical activity encompasses certain characteristics that are particularly dominant within this context (e.g., strenuous performance, competition, adherence to rules, etc.), and are similar to everyday situations and more specifically to conflict situations.

The unique qualities of physical activity and games can serve as an enjoyable and constructive context in which students are presented with challenges and learning opportunities. Notably, the UN (2003) has recognized the unique qualities of sport education as a “school for life” that goes beyond mere teaching of physical skills. According to the special UN task force, “sport provides a forum to learn skills such as discipline, confidence and leadership and it teaches core principles such as tolerance, co-operation and respect. Sport teaches the value of effort and how to manage victory, as well as defeat” (p. 5). Consistent with this notion we present the concept of “Educating through the Physical” as promoting educational objectives that are extrinsic to those of movement.

The relationship between engagement in physical activity and development of socially desired behaviours has yet to be adequately explored. Theodoulides and Armour (2001) called for an in-depth inquiry into the contribution of team games to moral education. Hellison (1995, p. 1) claimed that “it is just risky” to assume that feelings, attitudes, values and behaviours would automatically accrue due to mere participation in physical activity. Instead, Hellison raised the need for the careful planning of strategies that exemplify the target behaviours and values being taught. Such a didactical approach requires a well-developed rationale that is missing in many rehabilitative programmes (Eldar and Ayvazo, 2009; Nichols, 1997). Indeed, it has been recommended that research should present a stronger connection between theoretical foundations and the interventions employed (Ward and Barrett, 2002), as well as provide clearer definitions to concepts such as personal, social, and moral education (Theodoulides and Armour, 2001).

Understanding the variables associated with the acquisition and maintenance of behaviour (appropriate or inappropriate) is the foundation for any educational intervention. Parents, educators,

and politicians sometimes encourage an aggressive attitude and inappropriate behaviours in their surroundings, instead of supporting self-control and co-operation. This is done unintentionally while trying to please the others and make sure they are “happy and good”. Sometimes, brief respites are being achieved, when people stop “misbehaving”, and start co-operating. In the long run we often teach our children and colleagues to adopt undesirable behaviours in order to achieve their desired outcomes. Such patterns may even develop into a display of violence. However, acquiring self-control, appropriate social interactions and other values, may support the development of positive self-esteem and the acquisition of adaptive skills essential for doing well in school, social, and home contexts.

The presented model is based on the principles and procedures of “applied behaviour analysis” while emphasizing the uniqueness of movement and game as an ideal context for supporting, instilling and reinforcing learning skills, social skills and affective ability. It can support a specific clinical goal such as developing self-control, a yearly curriculum at the kindergarten and school, and an extended value education programme for individuals or small groups belonging to a different/heterogonous culture.

Educating through the Physical

The model presented here is based on prearranged situations in which the target behaviour is emitted in a predictable manner within a well-structured and controlled environment. The first step is to draw a clear picture of antecedents in which the target behaviour is likely to occur and the consequences that tend to follow it. The functional analytic literature is rich with many strategies designed to obtain this information, which is then used to design scripts (specific lesson plans), in which the triggers associated with inappropriate behaviour are incorporated, creating an opportunity for behaviour change. For example, if the major context in which a problem behaviour occurs is dealing with a specific cognitive demand, students will be presented with assignments, carefully planned to include manageable tasks. Level of difficulty should be gradually increased, while students’ efforts are constantly supported and acknowledged. According to the model, the programme is initially implemented in the context of physical activity by trained personnel. When a high level of co-operation is achieved in their presence, generalization to other important settings (e.g., other teachers, home) is addressed and assessed. It is essential to assure that the accomplished behaviour change will be apparent in the presence of other people, in different places, and through time, with no stringent support.

Functional Analysis

Understanding the context for certain behaviours and the motivating factors that maintain them is achieved through Functional Analysis (Axelrod, 1987; Iwata et al., 1982; Skinner, 1953). Functional Analysis provides educators with reliable information about behaviours of concern, enabling the detection of frequent patterns through graphical representation of collected data. Thus, functional analytic conclusions are grounded in data collection rather than be based on the expected assump-

tions. The information gathered during this stage enables the design of an adapted curriculum suitable for the unique necessities of individuals and groups sharing similar characteristics (e.g., having difficulties in concentration).

The physical education context is perfectly tailored for conducting a brief functional analysis (Eldar, 2008; Wallace and Iwata, 1999; Wallace and Knights, 2003). The repetitive nature of sport activities enables the programming of brief sessions in which certain variables (e.g., waiting, demand, attention, etc.) are manipulated sequentially. Games can be easily adapted to serve the analysis purpose, without losing their exciting properties. Furthermore, physical responses are visible, allowing for an accurate assessment of participants' functioning.

Implementing Physical Education Scripts

In the proposed model, scripts are short teaching segments (about 5 minutes) that comprise a lesson within a comprehensive unit plan (i.e., a series of lessons sharing the same objectives). The scripts simulate real life situations, they gradually expose the students to the challenging antecedents, and they are highly adaptable based on the preliminary functional analysis. The scripts are comprised of physical activities or games that emphasize certain antecedents, consequences, or both. For example, during a strenuous anaerobic effort (e.g., two teams relay run) students are asked to adhere to rules and refrain from obstructing each other and cheating. Such a script exposes students to a stressful situation in which they had self-control difficulties in the past. Scripts are presented repeatedly while level of difficulty increases gradually (e.g., harder effort, proximity to opponent), keeping a high success rate (e.g., self-control in the presence of increased stress).

Scripts may also be tailored to alter consequences that maintain the inappropriate behaviour. For example, when the functional analysis indicates that a deviant behaviour increases when followed by attention, scripts can provide an opportunity to ignore this behaviour while providing ample attention to an incompatible one. Students who tend to insult their peers during social interactions may continue, if this behaviour elicits certain reactions from peers and staff members. In other words, this unwanted behaviour is reinforced by the attention that follows it. Scripts that present similar social interactions (e.g., soccer game), where on the one hand, any sort of insult is ignored, while on the other hand, any appropriate behaviour wins immediate attention, may change the behaviour patterns of the "bullies" (Carr and Newsom, 1985; Weeks and Gaylord-Ross, 1981). Such scripts should be repeated consistently, followed by a clear explanation of the behavioural goals. There is no reason to mask the educational process that is in effect; rather, it should be well-comprehended by all participants.

It is essential to implement several scripts in each lesson. This way, each script becomes an episode in itself, allowing for a separate conclusion. Teacher's, peers', or self-feedback, provided at the end of each script, constitutes an important step in the learning ladder. A multi-script lesson enables various learning and progress opportunities. Students failing to achieve a specified goal in a certain script can do so later, given similar opportunities. Such positive learning atmosphere may support students in dealing with corrective feedback, and ease the negative emotional effect ("feeling of failure") that may be carried over from one script to a succeeding one. Furthermore,

knowing that “make-up” opportunities are always available can help maintain motivation for improvement. For example, a teacher’s comment following an unsuccessful script can include corrective feedback supplemented with the promise, “you can make it up right away in the following script”. Such a statement may serve as an establishing operation (Michael, 1993, 2000), increasing the likelihood of persistent co-operation and desired behaviour.

Reaching Peak Performance in Physical Education

According to the next component of the model, scripts concerning all behavioural goals continue to be implemented in the physical education context until optimal performance is achieved. Criteria specifying attainable performance level should be drawn for each behavioural goal in the programme and success is measured by grades assigned for each script. A grade may include quantitative or qualitative evaluation based on the pre-specified criteria. Successful performance throughout three consecutive scripts or more signify the initial internalization of a certain behaviour pattern in the physical education context.

Generalisation to other contexts

Once the behaviour change is consistently demonstrated in the context of physical activity, the aim is to generalize (Baer, 1981; Cooper, Heron, and Heward, 1987; Eldar, 1993; Sulzer-Azaroff and Mayer, 1991) the appropriate conduct to other settings in which the students are active. Thus, it is essential to establish effective communication among staff members, clinicians, and family members who are in contact with the students.

Further support and follow-up

The acquisition of behaviour change requires time and depends on continuous success and on an apparent support by teachers, parents, peers and important others. Therefore, it is essential to conduct an ongoing formative evaluation of students’ progress, based on data collection. It is also recommended that teachers present periodic scripts to strengthen learning, and to encourage students’ determination. Finally, teachers and parents are ought to remain observant, detect and support any form of self-management and accountability exhibited by the students with regards to learning and social functioning (Sulzer-Azaroff and Mayer, 1991).

Suggested Behavioural Goals

Values can be demonstrated and self-control and co-operation skills may be taught in the different contexts of ball games like soccer, individual activities like gymnastics, and in pair games like tennis. A series of movement games can be designed to achieve specific educational goals. Our experience of more than 20 years recommends a series of behavioural goals that are presented systematically. Mastery in each one of these stages “paves the road” for presenting the next goal in the programme. However, the key points are:

- a) Stages in the programme are not necessarily prerequisite to their followings. They are built in a logical order that may be altered due to didactic or managerial considerations; and,
- b) The structure of the programme is spiral, allowing for further strengthening of a certain goal, even when its direct intervention has been terminated.

In other words, every goal presented in the programme continues to be included or mentioned in advanced stages. This curriculum integrates goals stressing emotional features such as self-control with goals like self-management in which the cognitive demand is more prominent. Empirical investigation of the programme sequencing is warranted but has not been accomplished yet due to its methodological complexity. The suggested goals in their recommended order are presented next.

1. Ensuring a supportive and convivial learning atmosphere

enjoyable “climate” (establishing operation – Michael, 2000) is likely to increase students’ motivation and create a constructive momentum (Eldar, 2008; Nevin, 1996; Roane, Kelley, Troscclair, and Hauer, 2004; Wehby and Hollahan, 2000) for further learning. Thus, lessons should eliminate aversive situations accompanying complicated demands and expectations. Other contributors to a positive climate include frequent opportunities to respond with a high success rate (i.e., challenging, yet manageable scripts) and providing students with immediate and positive feedback for appropriate performance (Eldar, 1997).

2. Co-operation with teachers

Students’ co-operation with teachers/clinicians is a prerequisite for any programme. Teaching tasks should, therefore, be presented to the students clearly and gradually while the criteria for feedback during this stage are related to the following aspects:

- I. Reaction time – elapsed time between the presentation of task by the teacher and the initial adequate performance by the student;
- II. Performance quality – proximity of performance to task instructions evaluated according to specified critical elements and to explanations and demonstrations;
- III. Duration – continuous time of appropriate performance is indicative of a higher co-operation level.

3. Attention and concentration

Attention and concentration are vital for effective learning. Movement and games are ideal for “sharpening” these qualities, that is, teaching students to focus on relevant stimuli and to ignore masking and overshadowing environmental and physiological distracters. For example, in order to perform well, students need to be attentive to demonstrations; they can relax in the preparation for the drill, but need to refocus when executing the taught activity. Level of difficulty is gradually increased, for example, by moving from a verbal and visual explanation to verbal or visual only. It is also possible to gradually increase interfering stimuli such as noise and crowd as well as manipulate physiological distracters through alternations in level of fatigue (Nideffer, 1993).

4. Responding to rules and routines

Rules and routines define the framework of the physical education lesson and form the basis for any other educational and organisational setting. Rules define general expectations regarding students' functioning in different situations (Siedentop, 2000). This stage of the programme presents a series of games in which rules and routines become more complicated, while the punctuality and accuracy of following them is being emphasized. Providing students with everyday examples of similar rules and routines (e.g., we wait in line to purchase cinema tickets), is likely to support their generalization. Furthermore, it is important to "bridge" between rules and routines that are "natural" to game situations (e.g., a ball is reverted to the opponent in cases of pushing) and those of "real life" (e.g., we do not use aggression to achieve our goals). This may be accomplished through discussion, questions and short remarks during the game.

5. Waiting

One of the principles of effective teaching is to minimize waiting as much as possible in order to increase learning time and opportunities to respond. Therefore, incorporating practice of waiting into lesson plans may be perceived as violation of this didactic principle. However, this programme integrates waiting situations as an integral part of the activities conducted, in order to improve students' restraint. Thus, when waiting is the behavioural goal of interest, the students are provided with feedback that relates to their capacity to wait when required, without losing control or breaking rules and routines.

The sport context is rich with waiting situation that may serve this goal. For example: waiting in line to shoot a basket; waiting to receive the ball during the game; waiting for one's performance on a certain apparatus, etc.. Level of difficulty can be manipulated in several ways:

- I. Waiting duration – longer time demands higher restraint;
- II. Attractiveness level of the activity – waiting for an attractive activity requires a higher level of self-control;
- III. Interfering stimuli – other students refusing to wait, noise and other competing activities increase the level of difficulty;
- IV. Teaching ambiguity – when instructions regarding waiting are unclear, unavailable or given in low frequency, level of difficulty increases.

6. Independent performance

Inappropriate and aberrant behaviours may be emitted because they gain immediate attention (Thompson and Iwata, 2001). Physical education is well suited for practicing independent efforts, with no immediate attention from teachers and peers. This stage presents scripts in which students are required to deal with more complicated and longer tasks while no immediate feedback is provided. For example: practicing passing in basketball, without teacher's supervision and feedback; independent running drills; gymnastic routines; a scrimmage between two teams with no teacher's feedback or attention and more. The main goal is to teach students to endure their learning in the absence of an immediate and available notice. This goal is presented to the students and discussed with them while the major feedback during this unit relates to their ability to act indepen-

dently. This does not mean that the students' performance receives no recognition. Rather, it is achieved through self-reflection and by postponed feedback delivered later. Independent learning is a prerequisite to self-management, explained later on in the programme.

7. Dealing with demands

This behavioural goal can be practiced by utilizing various tasks, depending on the students' needs. These tasks may highlight cognitive, emotional, social, or physical demands. When progress is evident, demands from different domains may be integrated. An example is solving tactical problems during a game (e.g., change of defence strategy) presented to students while they are at the peak of an extensive and strenuous physical effort. This combination of cognitive and physical demands increases the level of difficulty and teaches students to cope with more complicated situations that have previously led to "escape behaviours". Social demands may be simulated by regrouping teams' line-up and posing new co-operation challenges for each team. Emotional demands may include functioning under a pressure, followed by challenging remarks and hustles by the teacher and peers.

8. Perseverance ("don't give up")

The ability to persist without giving-up is essentially an extension of dealing with a demand while being under strenuous emotional stress. The previous phase has emphasized students' ability to identify variables associated with demand difficulty and it presented strategies to confront such challenges. The perseverance stage introduces scripts characterized by tough situations that typically lead to "giving-up" reactions. Therefore, the aim of this behavioural goal is to teach students to cope with, rather than avoid or escape from unrefined difficulties thus gaining an opportunity to experience the successful results of their efforts. Level of difficulty can be manipulated by increasing task demand in different activity areas.

For example, a repeated anaerobic agility dash (running from one line to another), can be used to practice and support persistence, as this tiring and potentially boring task may simulate an "easy to quit" situation. Teachers can then encourage persistency, especially when the students are about to quit. Such encouragement may take the form of verbal comments that acknowledge the difficulty (e.g., "last time you gave up at this point") and promote enduring performance (e.g., "don't give up; try to hold for one more minute."). Additionally, at the end of the session it is best to amplify the sensation of success that resulted from the perseverance.

9. Termination of a favoured activity

Ending a game or "fun activity" does not normally lead to aberrant behaviour. However, it may result in complaining, bargaining, and demonstrating discontent. Teaching students to cope with such situations may contribute to their self-control and learning persistency. In order to practice this goal, favoured and less favoured activities are executed in alternation. For example, the lesson is divided into four segments including free play, strenuous physical activity, peer teaching, and a culminating competition. The termination of free play is likely to induce some protest, especially in light of the exhausting physical challenge that follows. Without proper planning, this scenario may

develop into a mere confrontation between the teacher and the students. Yet the suggested solution is not to delay all favoured activities to the end of lessons, but rather to use this as a structured opportunity to practice appropriate behaviour and self-control despite the challenge.

10. Co-operation with peers

This phase is comprised of games that emphasize collaborative tasks. It represents a shift from small group participation and execution of simple tasks to larger groups, and more complicated activities. Social tasks are fundamental in sport games as well as in collaborative movement like dance and gymnastics. They are also vital for individual performance in which students are supporting each other (e.g., spotting in gymnastics).

Many games are characterized by a potential discrepancy between the individual's and the team's objectives. At the personal level students are eager to fulfil their talent and to serve as "key players" as much as possible (e.g., scoring). However, at the team level they are expected to co-operate with their peers, grant them with equal opportunities and consider the "best interest" of the team. Thus, there are many opportunities to teach co-operation and overcome egocentric participation style. Furthermore, games are easily adapted in order to plan creative circumstances that require co-operation. For example, dribbling can be banned in team handball, so that participants are forced to maintain eye contact and pass the ball to their teammates; rules in soccer can be set to enforce ball transfer between at least four different players before the team can score a permissible goal.

Furthermore, concepts such as "forfeiting" can be demonstrated and taught through games, in which several children play with limited equipment. Most participants will "naturally" do their best to be "first in line" and to engage with their favoured equipment. In this context, children can learn to wait for their turn and they can be rewarded for socially desired behaviours such as sharing. Similarly, acceptance of others, especially students with special needs, is a vital value that can be well exemplified through physical activity. Games provide many opportunities for all, even those who have difficulties in agility or in performing the correct technique. Furthermore, having students with difficulties share the game experience with high-level students enables the comprehension of individual variability and appreciation of others "as they are". This value is emphasized especially when team's success is dependent on the accumulating contribution of all participants.

The tension and emotional involvement attached to competitions obscure the attainment of social goals and values. Therefore, collaborative tasks should be planned gradually and evolutionary while keeping high levels of teamwork throughout the unit plan. It is advisable to implement collaborative scripts in other activities such as dancing, planning choreography, preparing for gymnastic exhibitions, and the like.

Level of difficulty may be elevated according to the following considerations:

- I. Changing the complexity of the social task;
- II. Re-shuffling the students that comprise a team;
- III. Increasing the number of students in a team;

IV. Manipulating the consequences contingent upon performance. For example, emphasizing the winning value may increase tension and make collaboration more vulnerable.

11. Self-control

Acquiring self-control is a pre-requisite to all other skills taught and is supported in each stage of this programme. Nonetheless, it is presented here as a discrete goal, in order to evaluate students' capability to deal with higher-level challenges. This goal is related to coping with frustrating situations and using appropriate communication skills for informing difficulties, rather than emitting aberrant behaviours for the same purpose (Durand, 1990, 1999; Hanley, Iwata and Thompson, 2001). To accomplish this aim, scripts are designed to introduce situations in which the frustration level is gradually increased. This is a sensitive process requiring specific knowledge and careful preparation. Self-control scripts are comprised of various game situations like tackles between players, extreme demand, fatigue situations, and intense competitive episodes.

Self-control can be developed and exercised through the manipulation of rules and refereeing during the game. For example, running a game with no external referee may impose a heavy responsibility on all participants who are committed to admit any violation with no reminders. Meeting such a challenge marks a significant progress indicating that the students are able to bring their behaviour under control even without their teachers' involvement.

Any change in antecedents, making them more complex or frustrating, can serve as a way to increase the level of difficulty. Such an increase should be carefully planned and monitored, self-control should be acknowledged, while any form of aggression or emotional counterattack should be immediately detected and desisted. Such unwanted conduct may be indicative of inappropriate planning and should lead to adjustment in the progression and the content of the scripts.

12. Self-management

Self-management is demonstrated when students assume responsibility and are held accountable for their learning and social functioning (Cooper et al., 1987; Eldar, 1990). In order to reach self-management, students should be well versed with all other components of the model, especially with independent learning and self-control.

The two terms – self-management and self-control – are frequently interchanged in the literature. However, in this model they define two distinct capabilities. Self-control relates to “emotional situations” and to students' ability to inhibit their reactions and refrain from an abrupt response to frustrating triggers. Self-management includes the above capability but requires further cognitive qualities that are essential for situation analysis, problem solving, setting self and collaborative goals and taking responsibility for consequences (Eldar, 1990).

Self-management scripts shift the responsibility for planning and implementing the lesson from teachers to students. This gradual process requires the selection of learning topics, planning the lesson and taking part in carrying it out. Students collect data that reflect their learning progress and

reach conclusions and recommendations based on this information. Level of difficulty increases when more responsibility is shifted to students and learning tasks become more complex. Self-management as a learning strategy does not discharge teachers from active doing, but it does change the nature of their functioning, as they serve as advisers who support students according to their own initiation.

13. Peer teaching

In peer teaching, students assume responsibility for learning and performance of other students (e.g., Gumpel and Frank, 1999; Kohler, and Greenwood, 1990). For example, activities in which a designated student is responsible for the final product of the group; providing performance-related feedback to peers; assisting and spotting; refereeing, and more. Peer teaching is highly valued by students who are challenged by the granted responsibility and are willing to meet their teachers' expectations (Gumpel and Frank, 1999). This process can be beneficial to the teaching students who get to practice their knowledge and improve their self-esteem. It is placed as the last stage of this programme because it combines the attainment of personal goals along with giving to others. Physical education provides ample situations in which peer teaching may be integrated. This context in particular, enables students who may struggle in other their regular classroom, to guide other students. Further implementation of peer teaching in other learning contexts should be easier after students have acquired this skill in physical education.

Conclusion

Educators, physical educators and clinicians who choose to apply this conception can adjust a variety of programmes to meet the unique challenges they face. Comprehending and appreciating the rationale is vital for designing programmes and curriculums that utilize the exclusive advantages of physical education and sport. The educational conception recommended here regards teachers and clinicians as independent planners, who are able to adapt curriculums to their students' needs and conduct formative and summative evaluation of their implementation. Such a challenge is not easy because it requires educators to become producers rather than 'technicians'. The "Are you Square" game (Eldar, Morris, Da Costa, and Wolf, 2006) exemplifies the application of this model. The game involves four groups or individuals based in four stations (e.g., hula hoops) that contain an equal number of objects (e.g., rings). The game challenges participants to collect as many objects as they can from other stations and place them in their own station in a limited time-frame, while adhering to various rules. This strenuous and competitive framework presents challenging scenarios within a short period of time and thus, allows the implementation of all components of the model.

The model presented here requires a thorough examination of educational philosophy by all its implementers. The didactical/clinical/educational values and goals it promotes, might presumably contradict the professional focus of a physical education curriculum. Consequently, teachers may adhere to the sport, fitness, posture, and other physical education goals and withhold the implementation of the above. Nonetheless, the author's experience clearly indicates that a 'professional' conception focusing on skill and knowledge acquisition can be combined with an 'educational' conception teaching personal and social values.

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The Sport Leader and Sport Coach as Identity Agents for Youths

Frank van Eekeren, Jeroen Vermeulen

Introduction

In this conference we have heard many valuable presentations and debates about the potential value of sport in the service of development and peace. Many of us recognize the role that sports can play in nation-building, social development, conflict resolution, reconciliation and peace building. This view is expressed well in the Millennium Development Programme of the United Nations: “By its very nature sport is about participation. It is about inclusion and citizenship. Sport brings individuals and communities together, highlighting commonalities and bridging cultural and ethnic divides” (United Nations 2003, v). However, the social benefits of sport have not been subscribed to in academic studies in such unequivocal terms (cf. Spaaij, 2011). Sport, and hence its social effects, must also be considered in terms of competition, exclusion and conflict.

The authors of this paper, as former amateur football players, current coaches of youth football teams, and academics with a background in anthropology, can be considered as ‘embedded scientists’. One might, therefore, conclude that we are blind followers of the sport-for-development gospel. But we are not. The last 15 years we have seen, both professionally and personally, many examples of how sport can have positive as well as negative impact on society and individuals. During this period, we have also noticed that the social value of sport, both positive and negative, largely depends on the sport leader or the sport coach. He or she can be considered as very relevant ‘capital’, on, and sometimes off, the field.

In this paper, we will focus on the sport leader and sport coach as identity agents for youths. Before we start our discussion, we would like to introduce coach Jack. We have met with Jack some time ago in South Africa. Jack is, in our opinion, a great example of the sport coach as identity agent for youths (see: www.youtube.com/watch?v=g4oskPt-riA).



Figure 1: WorldCoach Jack

Coach Jack is part of the WorldCoaches programme of the Dutch Football Association (KNVB). According to the KNVB, a WorldCoach teaches children football in a fun and responsible way. But this is not all. A WorldCoach is also supposed to be a social coach that teaches children life skills. He or she provides the local youth with information on important issues, such as prevention of HIV/AIDS and crime. In short, a WorldCoach is supposed to be a role model, on as well as off the pitch (van Eekeren & Bos, 2010). The WorldCoaches programme regards coaches as bridge-builders: intermediaries who can provide social improvement. The WorldCoaches programme is not unique. We also examined the Richard Krajicek Foundation programme in the Netherlands. This programme works in deprived neighbourhoods in Dutch cities and focuses on social and individual development through sport leaders.

These are only two examples of many sport-for-development programmes that consider sport leaders or sport coaches as bridge-builders. In many cases, according to the programme goals, the coach has to contribute to peace, empowerment and social development in situations of conflict, poverty and deprivation.

Such social impact not only arises from interventions at group level, but also through personal development of individuals. It is especially through the dimension of personal development where coaches can add value. Our studies show that coaches do have impact on the identity formation of their athletes, either in a positive or negative way.

What we will argue here is based on our empirical research with WorldCoaches and projects of the Richard Krajicek Foundation (van Eekeren & Bos, 2010; Vermeulen & Verweel, 2009; Vermeulen, 2011). The studies into the Richard Krajicek Foundation and the WorldCoaches programme were performed during the period 2008-2011. Both studies discuss the meaning of the sports leader and sports coach.

We will argue here that:

- 1) Sport does play a role in identity formation;
- 2) A sport-for-development leader and coach is an identity agent;
- 3) This does not necessarily lead to desired outcomes; but
- 4) There are ways to influence those outcomes.

Organised Sport and Identity Formation

First, we will argue about the relationship between organised sport and identity formation. Several aspects of the concept of identity are important for our discussion. We subscribe to the view of the well-known scholar Erikson (1968) that an identity is a cohesive set of personal values regarding one's life goals, relationships, and social and religious values. Moreover, characteristically identity is reflexively understood. That means that a person's identity concerns one's perception of self and one's perception of one's position in society. Identity formation is the process of the development of the distinct personality of an individual. That process always takes place in interaction with 'others' in concrete settings of daily life. We also know that identity is formed in terms of who belongs to

a group and who does not. In short, identity inherently is about in- and exclusion. Participation in sport activities is an act of identity, an active demonstration of one's identity. In sport, two types of fights are happening simultaneously: one is to win the match and the other is to demonstrate one's identity. Concrete processes of participation in activities of sport always deal with dividing between those who are 'in' and those who are 'out'. In other words, participation in sport is about drawing boundaries that define identities (cf. Vermeulen & Verweel, 2009).

We take as point of departure, that identity formation of youths through sport activities is a battle, or at least a struggle. Sport provides symbolic resources that are used to mark and display different identities. The sport matches themselves – with two teams competing against each other – are symbolic resources that define identities. And so are skills in playing, age, gender, and artefacts such as outfit (cf. Verweel, 2007). Organised sport activities for youths may provide secure environments to fight for one's position, to show one's skills in competition with others. Organised sport offers a secure environment for identity formation, under guidance of sport leaders and coaches and with clear boundaries (Vermeulen, 2011).

Identity Agents

The role of sport leaders and coaches in the identity formation of youths is, in our opinion, aptly summarized in the concept of 'identity agent' by Schachter and Ventura (2008). They use the concept referring to those "individuals that actively interact with children and youth with the intention of participating in their identity formation, and who reflectively mediate larger social influences on identity formation" (ibid. 449). Schachter and Ventura were originally discussing the concept of identity agent with respect to parents. However, the role of identity agent, in the sense described earlier, may be applied to several actors that interact with children and that engage in their personal development. Sport leaders and coaches are indeed identity agents, when they act on the explicit concern of wanting to be involved in children's identity formation. Schachter and Ventura add that identity agents reflect on their goals and practice, aiming to reassess and refine them.



Figure 2: Sport leader working with kids on a Richard Krajicek Playground

Roles of Sport Leaders and Coaches

As far as the latter point concerns – reflection on goals and practice – our research findings demonstrate that sport coaches and sport leaders do indeed reflect on their own goals and practice. An interesting finding is that they themselves describe their roles as more diverse than is usually claimed from the perspective of ‘established’ sport-and-development goals. The roles that sport leaders and sport coaches play not only are diverse, but also in some case are contradictory (van Eekeren & Bos, 2010; Vermeulen, 2011).

The sport leader and coach is:

- Enabler of sport activities;
- Instructor;
- Confidant;
- Broker;
- Gatekeeper;
- Role model;
- Border Guard.



Figure 3: The coach as instructor

We found that there may be tensions between the roles of gatekeeper and border guard. The same goes for the roles of confidant and broker. The performance of these roles is highly context-dependent. The sport leader and sport coach enacts the ‘right’ role according to his or her sense of what is asked for in the situation at hand. A good sport coach knows intuitively which role he or she needs to play.

The question arises as to what are the determining factors that decide whether the influence of the sport leader and coach as *identity agent* for youths is positive or not. We will not be able to go into all of these factors here. However, we found that the following factors are at stake here:

- Social context and issues;
- Influence of other identity agents;
- Meaning of sport to the child;
- Quality of the coach;
- Organisational context.

Evidently, the interplay between these factors is complex and highly contextual. One may debate whether positive outcomes of sport-for-development, in terms of identity formation, are matters of sheer luck or results of planned intervention. We would say that it is a bit of both. From the perspective of sport-for-development organisations the last two factors, the quality of the coach and organisational context are manageable to a certain extent.

Juggling with ‘Exchange Materials’

Our next findings point to an interesting relation between the quality of the coach and the socio-cultural and organisational context in which sport activities take place. In order for coaches and sport leaders to gain influence on youngsters and to earn respect and authority, they need to have and to use – what we would call – ‘exchange materials’. Respect and authority are necessary qualities for sport leaders in order to function as identity agents at all. However, respect and authority are not *given* qualities of sport leaders. They are products of the interactions between the sport leaders and coaches on the one hand, and youths on the other. These interactions are subtle, and sometimes less subtle, plays of giving and taking. A good sport coach knows well how to play the game of giving and taking. However, he or she needs resources, namely exchange materials, in order to be able to play the game. Exchange materials come in different shapes. Exchange materials exist in physical form: balls, shirts, keys to playgrounds. They exist as human capital: social position, part of network, competences, and sporting skills. Good sport leaders may be characterized as excellent jugglers with exchange materials. Juggling concerns skills that can only partly be trained.

These findings raise a question: Is it possible, for sport-for-development organisations, to influence the (positive) meaning of sport leaders and sport coaches for identity formation? Our answer to this question: yes, mainly by facilitating the juggling sport coach. So, the next question would be: How can sport-for-development organisations facilitate sport leaders and sport coaches as identity agents?

Organisation of Sport Activities

From our studies, we obtain the following recommendations about the organisation of sport activities that would enable the sport leaders and coaches to perform their role of identity agent (the process is represented in figure 4 below).

The first, and most essential, notion concerns the importance of the local context. The meaning of a sport leader or sport coach is highly contextual. Many organisations might find it very attractive to work on standardization and sent their coaches on the road with a blueprint for their training sessions. Too often, we found trainers working with manuals that guide from minute to minute, explaining what the coach should do. The contextual analysis should result in realistic targets or goals, appropriate to the local context and sport activities. We, then, would recommend that these goals will be translated into resources that enable the sport coach to perform his or her role as identity agents. Resources, as we argued before, are rendered into meaningful exchange materials by sport leaders. We distinguish between two types of resources: human resources and physical resources.

In this way, the sport-for-development organisation enhances the potential of sport leaders and sport coaches as identity agents. However, this approach is only a starting point. It is part of an ongoing process, because ultimately the coach and the athletes have the most relevant knowledge. Therefore, it is important to have ongoing contact with the sport practice. Sport-for-development organisations need the flexibility to continuously reflect on their goals and resources to enable the identity formation of young people.

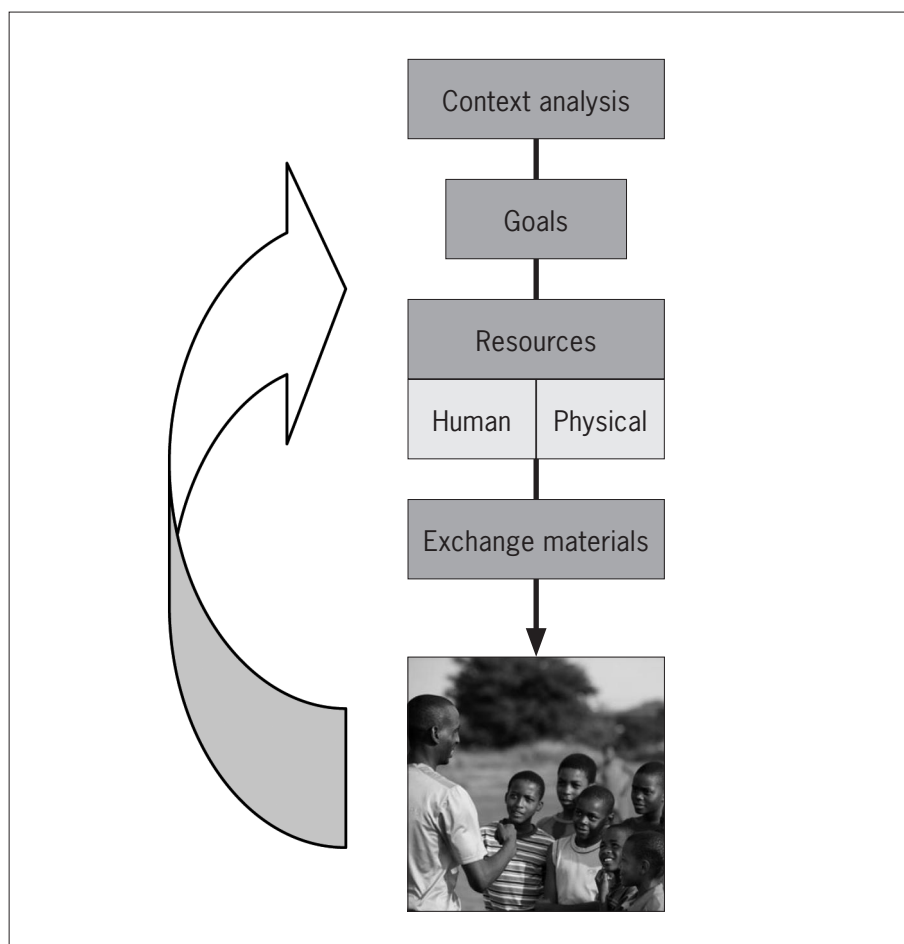


Figure 4: Facilitating the sport leader and coach as identity agent

Concluding Statements

By way of conclusion we argue, on the basis of our empirical studies of two sport-for-development project in South Africa and in the Netherlands, that the sport leaders and coaches fulfil several roles while supervising sport activities with youths. These role performances influence children's experiences on the sport field. Sport leaders and coaches are functioning as identity agents, in the sense described by Schachter and Ventura (2008). We conclude that sport leaders need resources to perform their roles of identity agents. These resources are exchange materials in the interactions with youths. Sport leaders and sport coaches as identity agents are 'jugglers' with exchange materials. Sport-for-development organisations can facilitate the sport coaches by providing contextualized resources. However, the impact of sport-for-development depends ultimately on the sport coaches' sensitive and intuitive use of these resources.

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Local Perspective for Sport Projects Promoting Social Inclusion

Ghazi Nujeidat

Israel Population

7.7 Million

5.802 Million = 75.4% Jewish

1.573 Million = 20.4% Arabs

320,000 = 4.2% Others

99,000 Druze

4,000 Circassia

The conflict between Israelis and Palestinians and the hostilities between Israel and its neighbouring countries has deep historical roots and widespread and complex contemporary manifestations. While at the political level, efforts continue in the search for a peaceful resolution to the conflict, attempts to chart a 'new road map' to peace must be matched by strategies and actions that can influence the shape and substance of civil and cultural society, that can positively impact on the lives and future prospects of people who have been living for so long in the shadow of conflict.

Sport is an important cultural sphere that has a role to play in this area. However, in order to use sport to promote wider social change in conflicted societies, its setting and the broader social and historical context must be analysed.

The State of Israel was established in 1948 in the long shadow of WWII. While this is seen as a major achievement for the Jewish people, in equal measure it is viewed as a disaster for the Palestinian Arabs for whom the land had been their home for generations. As a result of the continued conflict since the establishment of the State of Israel, today approximately, 2.5 million Palestinians live within the Occupied Territories (West Bank and Gaza), whilst those who remained within the State in 1948, now number 1.573 million, representing a sizeable minority of approx. 20.4% of Israel's society.

The severe negative impact of the Israeli Occupation of West Bank and Gaza on the daily lives of the Palestinians living there is a central feature of the conflict in the Middle East and, understandably, attracts global attention. Less widely understood is the complex and mostly detrimental state of relations between the Jewish and Arab citizens within the State of Israel; these relations are characterised at best by ignorance and a lack of mutual understanding, and at worst by demonization and mutual hostility.

The Palestinian minority in Israel face widening socio-economic gaps relative to the Jewish majority

at all levels of engagement: education, economic opportunity, employment, sport and leisure. The two sectors of society are also divided, with some exceptions, by geographical segregation, heightened by differential legal entitlements with regard to land and spatial planning. These differences, reinforced by direct and indirect discrimination and deep-seated differences mean that, for the most part Jews and Arabs rarely interact in a positive way.

Community relations between Arabs and Jews in Israel reached a low point in October 2000 at the outbreak of the Second Intifada, when 13 young Arab demonstrators were killed by Israeli Police and one Jewish Israeli citizen was killed by Arab demonstrators. The resulting feelings of estrangement and mutual distrust have since been compounded by the conflicts on the Lebanese border (2006) and Gaza (2009). The on-going dilemma of identity faced by Arabs in Israel who although integrated to some extent into mainstream Israeli society, still strongly view themselves as part of the wider Palestinian nation, and empathise with the suffering of Palestinians under Israeli Occupation, was thrown into sharper relief as they witnessed the devastation and loss of civilian lives during the recent conflict in Gaza.

The Gaza operation, believed by most Israelis (94% according to 'Tami Steinmetz Centre for Peace Studies') to be a justified response to the on-going rocket attacks into the South of Israel, and, therefore, a legitimate fight for national security, together with the approaching General Elections a month later, created a potent combination that had a deeply polarising effect on opinion across the society in Israel.

Politicians and media commentators, previously identified with a more conciliatory approach, expressed more hard-line views calling for Arabs in Israel to express their solidarity with the residents under attack in the South of Israel, and 'prove their loyalty' to Israel as a Jewish State. Most notable of these being Avigdor Lieberman the leader of the 'Israel Beiteinu' Party whose election campaign was run under the slogan 'No Loyalty, No Citizenship'. In addition, two Arab political parties, Balad and Ra'am Ta'al, were disqualified by the Central Elections Committee on the basis of the stand the party leaders had taken against the war in Gaza. This ruling was overturned by the Israeli Supreme Court, but the ensuing election results, with Israel Beiteinu winning 15 Knesset seats, and thereby becoming a significant player in the new right-of-centre coalition government, is viewed by the Arab minority as a wholesale rejection by the Jewish majority of their right for equal citizenship within Israeli society.

Perhaps one of the most alarming pieces of evidence emerging from this recent period is the result of 'mock elections' held in several Jewish schools across the country prior to the General Elections in February. High school students, many of whom would be voting 'for real' next time, gave Israel Beiteinu and other right-of-centre parties a much higher mandate than they had won in reality, whereas the perceived 'pro-peace' parties on the Left barely won any votes, at all; reports indicate that these school campaigns also featured increased racist chanting and rhetoric against Arabs.

The Gaza conflict and election results have also changed the discourse for civil society in Israel, whereby NGOs based in the Arab community are moving away from co-operation with Jewish counterparts on a cross-community co-existence agenda, focusing instead on capacity-building within their community to claim their rights for equality.

The general problem, therefore, that this action aims to address is the increased mutual distrust between Arab and Jewish communities in Israel, the negative impact that this has on the respective attitudes of young people today, and on their likelihood to support and engage in more far-reaching peace initiatives in the future.

There is a problem that there is lack of long-term educational projects for co-existence through sport activity between Arabs and Jews in Israel, and the lack of a sustained professional framework to support the success of these initiatives in the longer term. The actions being taken today aims to bring together young people through a practical, professionally developed and sustainable education-based sports programme, engaging with adults and policy makers at the local, regional and national levels. These actions also include a pilot cross-border interaction with communities in the northern valley region of Jordan, with a view to further replication to other divided communities and beyond.

Sport can be highly politicised, and the politically contested dimension of sport in Israel has increased in proportion to the increasing numbers of Arabs who choose to participate, football, for example, has become another contested aspect of mainstream civil society wherein they are losing out. The integrative potential of sport is, therefore, heavily contingent. It is not sport per se that brings people together, rather it is the manner in which it is organised and the values that it is infused that can release sports integrative potential.

The Palestinian Vision's recent study (2008) of Palestinian-Israeli Youth Exchange and Reunion programmes indicates that short-term encounters are not productive and can even be counter-productive in changing attitudes long term, which are understandably influenced by the volatile political environment and personal experiences of those directly and indirectly affected. The report also indicates that credible partnerships have to be developed on an equal basis and preferably as part of a supported long-term strategy.

October 2000 Demonstrations

This was a wave of riots and violent protests of Israeli Arabs that erupted in early October 2000. During the events of the demonstrators 13 Israeli Arabs and one Israeli Jewish citizen were killed. The Jewish-Arab relations following the events of October 2000 had broken. The violent events and the death of the citizens caused an increase in disbelief and distrust between the Jewish and the Arab in Israel.

The past decade can be perceived and considered as a lost era in relations between Jews and Arabs, and it led to a growing uncertainty among Arabs and Jews alike. Given these circumstances, it is easy to give up and sink into depression. However, sports leaders were the first ones to take action.

One of the Vehicles to Build Back the Bridge

Sport, the magic stick that attracts the world population, can be the natural vehicle to reduce tension and ignorance among divided nations. Sport can easily be the bridge for tolerance, respect and trust. Putting our confidence in that, we begin the process in Galilee North of Israel among Jewish and Arab population and from there expand through all Israel and beyond the borders.

“Sport, as a universal language, can be a powerful vehicle to promote peace, tolerance and understanding. Through its power to bring people together across boundaries, cultures and religions, it can promote tolerance and reconciliation.”

“On a communication level, sport can be used as an effective delivery mechanism for education about peace, tolerance, and respect for opponents, regardless of ethnic, cultural, religious or other differences. Its inclusive nature makes sport a good tool to increase knowledge, understanding and awareness about peaceful co-existence.” “... The core values integral to sportsmanship make sport a valuable method of promoting peace, from the local to the international scale.” (United Nation, 2005)

What conditions are needed to make the involvement of the local sport director fruitful?

- Complete belief and commitment in the initiative aims
- Willing to contribute time and effort
- Good interaction and cooperation among the community
- Strong and wide basic of volunteer activists
- Optimal facilities and infrastructure
- Charismatic and trusted communication among parents

Factors contributing to the success of social sport project

- Active and dynamic local sport department
- Stable and professional long-term sport plan
- Obligation and support from the parents
- Willingness from the community leadership to fund the on-going activity
- Local dedicated and well prepared volunteer staff with positive attitudes
- Arouse interest among the participants by creating on-going challenges
- Systematic and clear methodology
- Systemic co-operation towards the aim
- The improve depend on the progress in the geopolitical process
- The involvement of a neutral mediator

What make the mediator so essential?

- He is perceived as neutral
- He is accepted and welcomed by both side

- Every side make efforts not to let him down
- He can suggest a code of behaviour that both sides can adopt
- Direct and Indirect connection and communication that can help reducing local criticism

Factors that facilitate positive interaction

- Culture & Tradition
- Music
- Language
- Social interaction
- Acceptance the Existence of the Other

Our Aim Is ...

Through the engagement in increasing number of multi-cultural sport projects, we seek to educate children in basic human values and through them to send a clear message that the world can be more peaceful and secure, with a population raised on trust and respect and tolerance towards the other, even if he or she differs from me. We aim to achieve this aim through developing on-going multi-cultural sport programmes.

Challenges

- The political instability in the Middle East
- Commitment of sport directors and community leaders
- On-going co-operation throughout the year
- Hesitancy from the majority to be involved
- Difficulty in recruitment the needed number of participants and the involvement of the parents
- Dealing with other attractive fun activities in the summer

The only thing necessary for the triumph of evil is for good men to do nothing!

Synergy of Sport, Social Capital and Universities

Anneliese Goslin, Darlene Kluka

1. Introduction

Arguably one of the world's finest statesmen and global icon, Nelson Mandela, expressed his view on the potential of sport in a society in transformation:

“Sport has the power to unite people in the way little else can. It breaks down racial barriers, it laughs in the face of all sorts of discrimination. Sport speaks to people in a language they can understand

“... Sport is one of the best vehicles for providing not only alternative activities for young people, but is also one of the best ways of building self-esteem and developing leadership skills among Youths.” (Nelson Mandela)

Robert Putnam, political scientist and one of the leading scholars on social capital commented on sport as a vehicle for the development of social capital:

“To build bridging social capital requires that we transcend our social and political and professional identities to connect with people unlike ourselves. This is why team sports provide good venues for social-capital creation.” (Putnam, 2000: 411)

The quotations above suggest that sport is capable of changing individuals and societies beyond the boundaries of sport playing fields. They infer that sport can play a significant role in developing societies through facilitating social integration and intercultural civic participation.

This presentation aims to touch on:

- The potential of sport as a mediator between cultures in social contexts and, specifically, through the lens of social capital;
- Sport space and building national identity;
- Sport in social agendas;
- Appropriate practices of sport initiatives promoting intercultural harmony; and
- The role of universities as institutions of higher education sensitising future decision makers on sport's capability as a mediator between cultures.

1.1 Sport as mediator between cultures through the lens of social capital

The notion of intercultural awareness and cooperation in society can be grounded in the theoretical framework of social capital. It is not our intention to review seminal works on social capital theory, but rather to highlight aspects of social capital and relate it to a sport as a mediator context. Classical economists identified land, labour and physical capital as the three basic factors shaping

economic growth (Woolcock, 1998). The concept of human capital was introduced in the 1960s, arguing that life in an organisation or society is more rewarding and productive when everyone collectively combines their particular skills and resources in a spirit of trust, cooperation and commitment to common objectives. Social capital then emerged, focusing on social networks facilitating collective action for mutual benefit. Social capital thus referred to advantages gained through social connectivity. When that line of argument is followed, sport, as part of civil society, could have social effects of the kinds claimed in the social capital discourse.

According to Seippel (2006) social capital is a contested concept. Its two components – *capital* and *social* – indicate that, in essence, it is about intentionally establishing social relationships with a potential future reward. The work of Putnam (2000) helped to shape contemporary definitions and applications of the value of social capital. For Putnam, the primary purpose of social capital lies in the improvement of the efficiency of communities and societies by facilitating coordinated actions, reducing transaction costs and enabling communities to be more effective in pursuit of their collective interests. Social capital is not only a public good, but is also *for* the public good. Putnam continued by distinguishing between two forms of social capital: bonding and bridging.

Bonding social capital occurs when people of similar backgrounds, values and interests enter into social networks (e.g. sport clubs) to achieve shared goals and has the seed of social exclusion. Bridging social capital, on the other hand, has the potential to forge horizontal connections across diverse groups, social identities, ethnic and educational backgrounds, values, and across a broad range of opportunities. Social inclusion is inherent in bridging social capital.

Of the various social elements within a community, sport is widely recognised as a way to build positive bridging social capital (Skinner, Zakus & Cowell, 2006). A number of studies (Kunz, 2009; Spaaij, 2009; Henley, 2005) suggest that sporting activities at grassroots levels have the potential to motivate, inspire and forge community spirit in the face of pressing social issues such as cultural differentiation, war, disasters, crime or HIV/AIDS. Sport-in-development initiatives such as the Mathare Youth Sport Association (MUSA) in Nairobi Kenya, Magic Bus in India, SCORE projects in Africa, and sport and peace initiatives are examples of bridging sport capital in action. Tonts (2005) claimed that the associational nature of sports participation is often perceived as a medium for the generation of social capital. Sport supplies non-threatening passages or connections among diverse groups and social networks and can provide pathways between cultures as, especially at grass roots levels, sport creates space where people can come together in intercultural dialogue and work towards common goals. Using sport to promote intercultural dialogue lends itself to managing diversity.

1.2 Sport space and building national identities

Broadly speaking, social capital refers to the links between people. A variety of studies (Putnam, 2000; Woolcock, 1998) have argued that the more social capital a country has the happier and more peaceful will be its people as there are strong bonds tying them together. National identity with a shared sense of belonging is a key way of promulgating social capital. A sense of national identity influences how we speak, behave and relate to others on a daily basis. For most countries

national identity evolves naturally over time based upon a shared language, history and cultural touchstones. When any of these are missing or has not evolved over time there may be conflict between different cultural groups. The new South African democracy is still a society in transition with 11 different cultures and ethnic groups trying to merge into a new South African national identity. Scott (2011) rightly asked the question:

“How do you mediate between different cultures in a way that ensures the future of a new national identity and at the same time respects the history, values and aspirations of each individual culture?”

To answer Scott’s question, sport *could* contribute towards building a new collective national identity. Ashton (2010) essentially agreed with Mandela’s statement earlier in this presentation that nothing fosters a sense of shared identity better than a society participating in a global or national sporting competition. It draws people of different backgrounds together to unite behind a new cause. South Africa has had a traumatic history causing a divided society with pronounced socio-economic and cultural differences. Two examples of sport serving as a mediator between cultures deserve mentioning. Those of you who saw the Clint Eastwood produced movie *Invictus* with Morgan Freeman in the role of Nelson Mandela will recall how Mandela used the 1995 Rugby World Cup hosted in South Africa as a vehicle to help bring the country together with a shared purpose. Mandela’s *“Reason above Emotion”* speech in the movie illustrated how sport crossed cultural and political boundaries and contributed to the transition from Apartheid to democracy.

Secondly, national identity through sport was again reflected during the 2010 FIFA World Cup in South Africa when supporters despite cultural differences united behind Bafana Bafana in an unprecedented way. The weeks leading up to the 2011 Rugby World Cup in New Zealand where South Africa is defending its World Cup crown under the slogan *“A Team of Millions”* is yet another example of national identity through sport.

The International Sport and Culture Organisation (ICSA) proposed that sport clubs as civil society organisations with voluntary structures and commitments are often the spaces where intercultural interventions are implemented (Frost, 2008). Cuskelly (2008) agreed and postulated that local sport clubs are important components of formal and informal social networks that underpin the creation, development and maintenance of social capital and deployment of sport in pursuit of diverse social agendas. He argued that volunteering is a way of stepping into a community and demonstrating active citizenship. Bradbury and Kay (2008) were also concerned with the relationship between volunteering and social capital and concluded that volunteering in a sport context contributed to the development of sporting capital (sport-related technical skills and foundation knowledge) as well as human capital (transferrable social skills and increased sense of self-worth) and encouraged a greater tendency towards active citizenship and civic participation. Volunteering in a sport context contributes to developing social networks, social connectedness and intercultural integration. It provides opportunities to bond with people and groups *“like us”* as well as move across social and cultural borders to people *“not like us”*. Coalter (2008) indicates that the Mathare (MYSA) sport-in-development project in Nairobi, Kenya, goes well beyond sport or the traditional functions of most sport organisations. It operates in a number of areas in civil society seeking to compensate for major failures of local service provision. Although MYSA is a particularly sophisticated example of

a **plus sport organisation (sport as a means to an end)**, it is based on an approach which is common to successful sport-in-development projects – the development and use of volunteer youth peer leaders, educators and coaches. Coalter referred to this as **volunteering plus**. Adopting a youth peer leader approach, sport-in-development organisations involve volunteers from the area at different levels of planning, implementation and decision making, providing important experience of control, empowerment and sense of collective responsibility and identity. Volunteers in the sport-in-development context act as role models with which participants can identify. Responsible citizenship, with its indicators of intercultural dialogue and social inclusion, is a primary outcome of the volunteering plus approach.

1.3 Sport and social agendas

Although sport is often advocated as the glue that holds communities together through influencing daily life, social networks and cultural assimilation, it needs to be managed in a way to foster desired social inclusion and community development (Skinner et al. 2006). Institutional frameworks need to recognise and institutionalise sport's contribution to social capital through regional and global social agendas. For sport to contribute to a social agenda requires cooperation with other sectors in society. Sport cannot build social capital or develop communities on its own. Its strength lies in the synergy with all sectors of society.

A social agenda implies a **vision and an action plan** to improve the well-being of people in focused areas. It provides opportunity to better coordinate, integrate, synchronise and improve policies and programs to ensure people's well-being. The ultimate purpose of any social agenda should be to balance and connect social and cultural integration and development with economic development within a particular area.

Although social agendas differ from region to region, one specific **global social agenda** highlights social challenges common to the world. The United Nations' **global social agenda** referred to as the **Millennium Development Goals (MDGs)** creates space for sport to provide challenge-oriented interventions (social inclusion, anti-racism) to improve well-being on a global scale. In this regard sport has been recognised as a viable and practical tool to assist in the achievement of the MDGs. While sport does not have the capacity to tackle the MDGs in isolation, it can be very effective when part of a broad, holistic social bridging capital approach to addressing the MDGs.

Such initiatives and social agendas are grouped under the collective term of **sport-in-development** (Coalter, 2008). Sport-in-development social agendas have a wide variety of aims and objectives and can be divided into two broad approaches. Coalter refers to this as **Sport Plus and Plus Sport**.

The **Sport Plus approach** links to sport's potential to build bridging social capital. Using this approach, sport is managed as *a means to an end*, using sport's ability to forge horizontal connections across diverse groups, cultural identities, ethnic and educational backgrounds, values and across a broad range of opportunities. Non-sporting outcomes are more important than the long-term sustainable development of sport. Sport is increasingly seen as an engine that drives development

in communities with messages that politicians, multilateral agencies and NGOs often cannot deliver as efficiently. The holistic and intertwined effect of sport-in-development or development through sport is illustrated in the diagram.

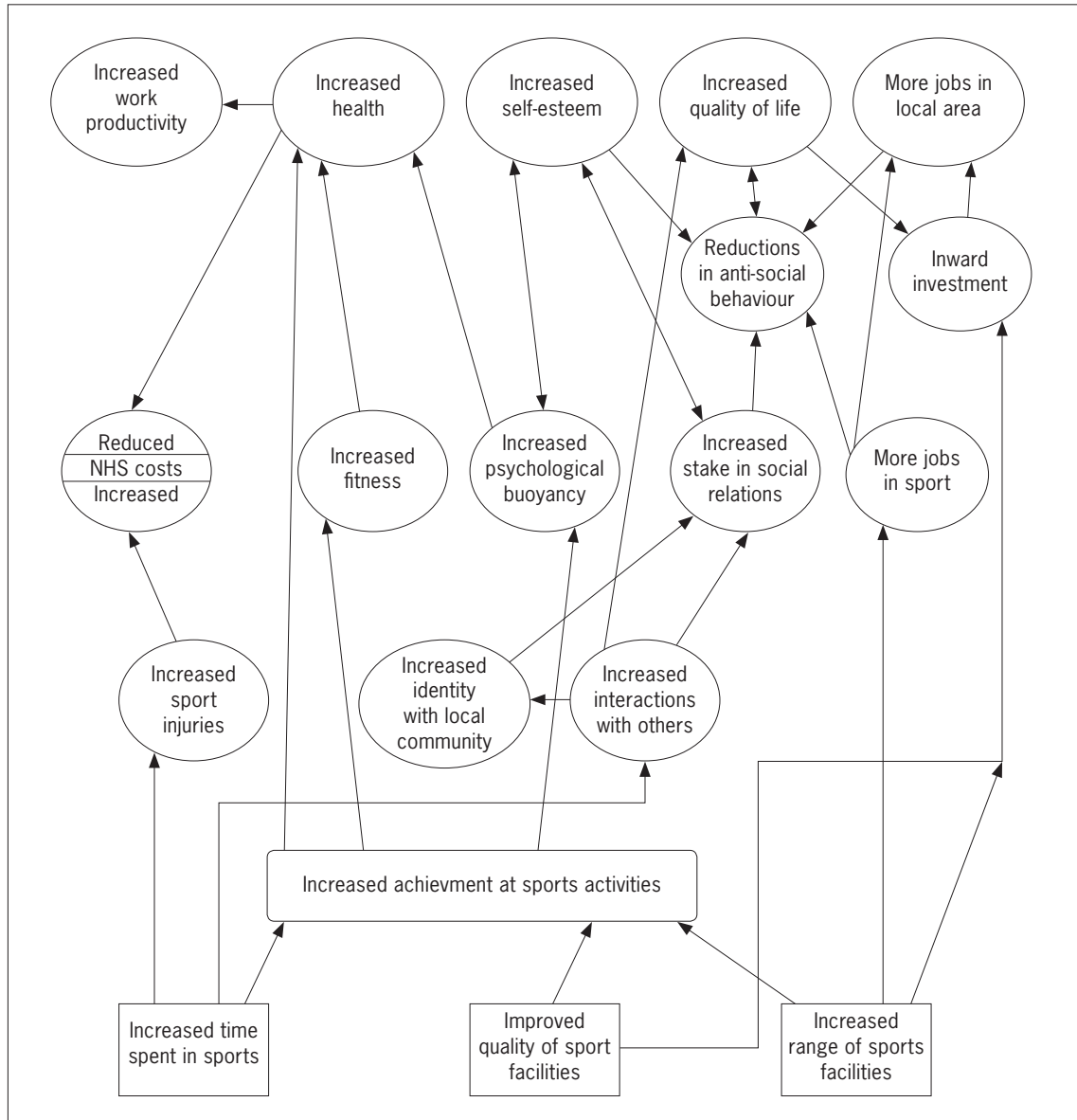


Figure 1: Holistic effect of sport in society (Coalter, 2006)

1.4 Appropriate practices of sport interventions promoting intercultural harmony

A myriad of local projects within the field of intercultural dialogue through sport and physical activity exists across the world. A common denominator between successful interventions in this regard is that interventions planned and implemented with the desired outcome of intercultural dialogue and learning in mind. Examples of sport contributing to forging new national identity in a society divided along cultural and racial lines have already been presented earlier. Another example deserves highlighting as well.

Fun Fit Fridays: From Confidence to Competence represents an intervention implemented at local levels in Miami, USA, through Barry University and in Pretoria, South Africa, through the University of Pretoria. Student volunteering, sport and physical activity are combined to build bridging social capital between diverse socio-economic, educational and cultural groups. *Fit Fridays* aims to impact a generation through sport, wellness and exposure to higher education contexts. It is designed to use sport and fitness as vehicles for social change through a formal social mentoring programme. Participants are primarily Haitian children residing in the North Miami area whose cultural background and family profile often exclude them from access to and learning culture of higher education.

The South African intervention *From Competence to Confidence* forms part of the community engagement requirements of students in the fields of Sport and Recreation Management. Cross-cultural contact and dialogue are required during this outreach programme. A qualitative research project is currently underway, analysing student reflections on their own cultural identities in order to understand other cultures and the world around them through sport and physical activity.

1.5 Role of universities in creating inclusive societies through sport

Universities are growing as a force in the, what my colleague and I have called, “*inclusive-societies-through-sport arena*”. They are challenged to educate students as responsible citizens rather than educating students solely for careers. Academic curricula are shaped by social processes and drivers as universities produce human capital that should intentionally establish bonding and bridging social relationships and partnerships needed to develop social capital. Universities’ roles in sport-in-development nevertheless have to support the core business of higher education: learning, scholarship and community engagement.

The roles could be determined by the inclusion of the following goals in terms of sport as a mediator between cultures:

- To create and increase awareness of intercultural dialogue through academic curricula.
- To provide access and opportunities to step into real-life sport-in-development contexts through credit bearing service learning, practice and internships.
- To develop cross cultural skills necessary for bridging social capital through volunteering.
- To foster and develop critical and scholarly discourse through evidence-based research.
- To establish partnerships between NGOs, community based organisations and institutions of higher education to promulgate social connectedness.

Conclusion

In the words of Markovits and Rensmann (2010: 1): “*Sport matters*”. It has an unparalleled impact on everyday lives. Sport has the potential to open conversational space between individuals, communities and nations. It can be an engine and lubricant of cultural change as it presents an inclusive space that preserves and transcends national identities. As bridging social capital it is an integrative force among different groups and their cultural boundaries. Sport as a mediator between cultures and as a vehicle for development and peace have gained increased recognition as

interventions that aim to mobilise sport as a tool to achieve developmental goals, given that it is managed intelligently and not unconditionally regarded as a panacea for all social issues.

The general claims made by sport in the field of intercultural dialogue are fittingly summarised by a statement from the Council of Europe's study on Diversity and Cohesion (Niessen 2000 in Frast 2008):

"The role of sport in promoting social integration, in particular young people, is widely recognized. Sport is a recognized social phenomenon. Sport offers a common language and a platform for social democracy. Sport enhances the understanding and appreciation of cultural differences and it contributes to the fight against prejudices". (Niessen, 2000)

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Benefits of Intercultural Co-operation in Sport-for-Development: Complementing International Expertise with Local Community Knowledge

Nico Schulenkorf

From Sport Development to Sport-for-Development

Fundamentally, sport development is about providing opportunities for individuals and communities to engage in grassroots physical activities in terms of what can be described as ‘the common good’. When appropriately conceived and managed, sport allows participants to optimise their physical fitness levels and has the capacity to provide people of varying ages with valuable social experiences. People who work in sport development, therefore, share a similar goal of motivating individuals to participate in sport for purposes of health promotion and wider social benefit. However, as we will see in this paper, the purposes, values and desired outcomes of sport development are not static; indeed, the more recent move to sport-for-development (S4D) indicates a fundamental shift away from sport participation as the key objective and towards involvement in sport as a vehicle to achieve desired social outcomes. Indeed, the principle goal of S4D managers today is the deployment of sport and physical activity programs to engage people from varying ethno-cultural and socio-economic backgrounds, within which ideals of interpersonal respect, intergroup harmony and community cohesion are crucial.

Under the umbrella of S4D, projects on reconciliation and peace building have been growing with an increasing number of Government bodies, aid agencies and NGOs utilising sport as a mediator between disparate communities. However, social benefits generated through sport do not occur automatically; in fact, there is the need for rigorous planning, management and evaluation to secure and highlight projects’ success. From both, an academic and practical perspective, a lot more critical engagement and empirical research is required to confirm (or otherwise) the anecdotal claims that sport is an effective vehicle for inter-community development. It is argued here that the management style and conditions needed to achieve social benefits – and in particular the cooperation between (Western) ‘change agents’ and local communities – demand a more rigorous and strategic investigation.

This paper begins with a presentation of some of the underpinning constructs and potential benefits of S4D, before reviewing a number of key studies conducted in the area of sport for peace and reconciliation. Next, empirical findings from S4D work are presented, with a particular focus on the author’s experiences from different development projects in Sri Lanka, Israel and the Pacific Islands. Here, the focus is placed on the planning and management stages of inter-community development initiatives. Building on these examples, the subsequent discussion revolves around the benefits and challenges of intercultural cooperation and ways of complementing international expertise with local community knowledge.

Underpinning Concepts and Potential Benefits of S4D

The recently developed S4D stream focuses on the role that sport can play in contributing to overall community wellbeing. In other words, S4D refers to development achieved *through* sport, where individuals and groups participate to achieve more than just physical outcomes: they also participate with aspirations to realise certain social, cultural, psychological, educational and economic goals. Despite the different foci of S4D programs, they all share the common belief that sport projects can and should be designed to positively develop people and communities, and thus to make a welcome difference. Central to the success of S4D initiatives is the active involvement of stakeholder communities (Burnett, 2006; Sugden, 2006). In other words, when trying to achieve desired development benefits, community participation provides the key to success in any of the categories listed in Table 1 below.

Table 1: Potential benefits of sport-for-development initiatives

Category	Potential Benefits
Social	Community Involvement; Relationship and Friendship Building; Respect and Fair Play; Pride and Spirit; Preventing Crime
Physical	Health and Fitness, incl. Physical Capacity Building; Reduction of Obesity and Chronic Diseases; Reduction of Health Care Costs
Psychological	Mental Health Enhancement; Disaster and Trauma Relief Support; Leadership Skills; Social Identity Building; Prestige and Profile
Cultural	Inter-Community Relationships; Peace and Reconciliation; Integration of 'Others' incl. Minority Groups (e.g. Indigenous Peoples, People with Disabilities, Foreigners, Women in Sport etc.); Revitalising of Tradition and Values
Educational	Learning of Values and Life Skills; Improved Academic Achievement; Increased Body-Mind Knowledge; Increased School Attendance
Economic	Destination Promotion; Tourism Enhancement; Urban/Rural Renewal; Jobs and Workplace Skills; Infrastructure Development
Environmental	Showcasing the Environment; Fostering Awareness and Stewardship; Building Sustainable Sport Facilities

Before we can discuss the concept of community development in more detail, we need to understand how the term 'community' is typically used in this context. Community comes from the Latin *communis*, which translates into something that is deemed common, public, and shared by many or all. A community can thus be described as a specific group or a network of groups organising

themselves around specific issues of shared interest and importance (Labonte & Laverack, 2001). Although there is disagreement and contention about the boundaries and forms of communities, the term is generally applied to a set of relationships in which there exist positive bonds of identity and affection between people. Nisbet (1969), for example, describes community as a fusion of feeling, tradition, commitment, membership and psychological strength that leads to shared feelings of togetherness and a sense of commonality and belonging among a group of people. A community may also be seen as a place where group solidarity, participation and coherence can be found (Purdue et al., 2000; Taylor, 2003). In sum, a community may be described as a network of social relations marked by mutuality and emotional bonds amongst its members.

That said, 'community' is essentially a subjective individual and collective experience; it is felt and experienced rather than measured and clearly defined (Ife, 1995). Some aspects of an actively engaged community are, however, quite typical, which prompted Shaffer and Anundsen (1993) to develop a five-point definitional framework. They suggest that an inter-reliant community is a dynamic whole that emerges when people in a group do one or more of the following:

- participate in common practices;
- depend upon one another;
- make decisions together;
- identify themselves as part of something larger than the sum of their individual relationships;
- and
- commit themselves for the long term to their own, one another's, and the group's well-being.

This five-point definition indicates that the essence of the term 'community' is the idea of having something in common, or being in *Gemeinschaft* [togetherness] with others. It also suggests that in order to develop this, community members need to engage and actively participate as a group. Community participation of this type has thus been described as "the creation of opportunities to enable all members of a community and the larger society to actively contribute to and influence the development process and to share equitably in the fruits of development" (Midgley, 1986, p. 24).

Fundamental to the idea of community participation is an emphasis on 'building from below'; in other words, a development initiated within communities. This is the same for projects conducted in highly developed countries such as Australia and New Zealand as it is for developing countries in Africa or Asia, or different Pacific Island nations around Oceania. However, what is different in these varying contexts are the local capacities available, and therefore the amount of external support needed to plan, manage, implement, sustain and grow projects. Running a S4D project in Sydney, Australia is dissimilar from managing a S4D project in Port Vila, Vanuatu. In the two scenarios the resources and capacities, the characteristics, knowledge and skills needed to move to greater levels of community wellbeing are different, as are the program challenges themselves.

Before we talk about individual S4D projects in more detail, it needs to be acknowledged here that the most innovate and significant programs have been conceived regionally and operate locally. In fact, there are now numerous community-based initiatives wherein sport is used as vehicle to engage young people who may be refugees, part of a culturally and linguistically diverse background, or deemed disadvantaged in some way. We will discuss these programs in more detail in the following section. At

this stage it seems important to highlight that national government bodies (e.g. the Australian Sports Commission) have not contributed significantly to this emerging S4D space; they have mainly been concerned with high performance athletes and the operation of National Sport Organisations.

Sport for Peace and Reconciliation

The area in S4D that relies most heavily on the previously discussed concept of community participation is Sport for Development and Peace (S4DP). S4DP is a relatively new stream within the field of international development: it utilises sport as a development tool, particularly in divided societies and/or seriously disadvantaged and tension-ridden communities (Kidd, 2008). Despite the different contexts in which S4DP projects have been implemented in, the concept itself evolved out of the common belief that well-designed, sport-based initiatives incorporating appropriate values from within sport can be powerful, practical, and cost-effective tools to achieve development goals and contribute something towards peace objectives (Coalter, 2010; Schulenkorf, 2010b; Sugden, 2010). The importance of this new field is reflected in the creation of the official United Nations Office on Sport for Development and Peace (UNOSDP) in 2001. With offices in Geneva and New York, the mandate of the UNOSDP is to coordinate the efforts undertaken by the United Nations in promoting sport in a systematic and coherent way as a means to contribute to positive social change. It assists the Special Adviser to the United Nations Secretary-General on Sport for Development and Peace, Wilfried Lemke, in his worldwide activities as an advocate, facilitator and representative of sports' social purposes (see <http://www.un.org/wcm/content/site/sport/>).

When discussing the fast growing field of S4DP, it is important to remind ourselves what the word 'peace' actually means. In its most limited meaning, peace equals the absence of war. However, in the case of S4DP the word needs to be given a broader definition and include connotations of personal and community well-being as well as the absence of conflict and tension between previously antagonistic groups (Schulenkorf & Edwards, 2010). While peace is a policy goal that receives almost universal endorsement, it is extremely hard to achieve sustainably, particularly in areas that historically have been suffering from ethnic or cultural hostilities and violent conflicts between opposing groups. Examples of this can be found in various parts of the world, such as Northern Ireland, Sri Lanka, Cyprus, South Africa, Yemen, Kenya, Rwanda and Israel and Palestine. In Oceania, examples of negative impacts arising from inter-community struggles include the ethnic conflicts in Indonesia, East Timor, Papua New Guinea and Fiji.

S4DP utilises and builds on the potential of sport to bring disparate and even separate groups together and contribute to inclusive social change. According to advocates, when people are engaged in appropriately organised sport projects and programmes, they are provided with opportunities to interact in an environment that promotes intergroup trust and the cultivation of respect. Indeed, according to Dyreson (2003), sport is a *de facto* language that virtually all people in the world can speak and understand, and which – if appropriately structured – has the capacity to positively engage diverse groups. Similarly, Chalip (2006) contends that sport events have the potential to promote dialogue, solidarity, understanding, integration and teamwork, even in conflict ridden contexts where other forms of social and political negotiation have been unsuccessful. For

a long time these perspectives were largely anecdotal and, according to critics, therefore idealistic (Coalter, 2010). It was, indeed, hard to find practical evidence of S4DP projects that demonstrated sustainable outcomes in terms of reconciling or re-uniting disparate communities.

However, in recent years S4DP projects have increasingly been implemented as a vehicle towards redressing discrimination and encouraging respect for 'others' (Brown, Brown, Jackson, Sellers, & Manuel, 2003; Meier & Saavedra, 2009); bridging social, cultural and ethnic divides (Gasser & Levinsen, 2004; Schulenkorf, 2010a; Stidder & Haasner, 2007; Sugden, 2006); contributing to gender equality (Meier & Saavedra, 2009); and healing psychological wounds among traumatised victims of disasters, civil unrest or war (Gschwend & Selvaranju, 2007; Kunz, 2009). One of the pioneer projects in S4DP is the 'Football for Peace' initiative in Israel's Galilee region. This sport-based co-existence and reconciliation project was founded by John Sugden and his team from Brighton University in 2001. It has been growing from a single intergroup project to a network of cross-community partnerships comprised of over 30 Jewish, Arabic, Circassian and Jordanian communities (for more detail of the program structure and associated research see Sugden 2006, Stidder and Haasner, 2007, Sugden and Wallis 2007). In brief, 'Football for Peace' brings children from across the ethnic divide together in sport and cultural activities. In many ways, the project has been able to break the ice between previously separate communities; it presents a vehicle and catalyst for peace and reconciliation. More importantly, 'Football for Peace' is one of the best examples for sustainable development projects that has managed to complement international expertise with local community knowledge.

Through practically informed research around 'Football for Peace', Sugden (2006) and Stidder and Haasner (2007) found that sport projects can be designed to be tangible and sustainable products that local coaches, teachers and community leaders can continue to promote through the teaching of newly learnt skills, core values and principles. The activity based sport education and empowerment programs include *inter alia* workshops and collaborative group sessions such as routine planning, expedition, orienteering, raft building or trust games (taught by international sport and education experts). Following a 'cascade training' approach, local community coaches are then encouraged to help educate and empower other club coaches and members of their community with the same activities both on the field and off the field. While so far the effectiveness of the cascade training has not been evaluated in detail, recent empirical research with the international coaches suggests that success will not be achieved over night (see Schulenkorf & Sugden, forthcoming). Instead, international facilitators and local community leaders will have to cooperate and engage strategically in the long-term planning, management and delivery of regularly scheduled community training and leverage sessions.

Co-operative Management of S4D Projects

In their critical reviews on sport-based community building activities Kidd (2008) and Coalter (2010) remind us that sport is not a priori good or bad. In fact, S4D projects need to be carefully planned and managed to make a positive difference within and between communities. This becomes important, as sport and event spaces have also been sites of conflict and contestation between groups.

For example, different forms of anti-social behaviour at sport and events may lead to a revival and 'recycling' of historical and prejudicial stereotypes (Dimeo & Kay, 2004), which are capable of worsening intergroup relations (Amirtash, 2005; Dimeo, 2001; Hay, 2001). According to Tomlinson (1994), the social identity of belonging to the same group is seldom more strongly felt than in competitive special events, which can result in a feeling of belonging or bonding with favourite ingroup members, but in extreme cases may also result in collective antagonisms and intergroup violence.

To achieve positive beliefs, attitudes, intentions and behaviour, Coalter (2007) and Sugden (2006) argue that the social context and people's experiences with 'others' need to be pleasant and/or beneficial. A focus on social rather than overly competitive sport encounters seems a precondition in designing an environment conducive to intergroup development. Here, mixed sport teams including people from across all groups may be seen as a way towards cooperation, instead of having rival teams face each other in fierce competition. The same principle should apply for the organising team that works behind the scenes. At sport projects, a mix of staff and volunteers representing the entire range of community backgrounds will help establish feelings of trust and fair representation among participants.

From a management perspective, communities in the developing world are often dependent on some form of external support when realising their program implementation efforts. Projects such as 'Football for Peace' suggest that the involvement of 'change agents' plays an important part in starting and supporting S4DP initiatives. However, the roles and responsibilities of change agents and their cooperation with local communities have not received much empirical investigation. This certainly is a surprising observation, considering the large amount of development projects that are conducted with the support of Western mediators in the Global South. In fact, how can Westerners prepare for development work in disadvantaged communities if we do not know what the local expectations of international change agents are? To shed some light on this particular field, this paper now highlights the key findings from empirical management research in ethnically divided Sri Lanka, and ten years of involvement in different S4D projects in Sri Lanka, Israel and the South Pacific.

Empirical Findings from S4D Involvement

In order to gain a clearer understanding of the different roles and responsibilities of international change agents and local community leaders in facilitating social development through sport, I engaged in several different research projects in divided societies. For the purpose of this paper, the findings from empirical research conducted in ethnically divided Sri Lanka form the core of the argument, while observations from S4D work conducted in Israel and the Pacific Islands are included to support or challenge the respective outcomes.

Sri Lanka

Intergroup relations within multi-ethnic Sri Lanka have been fraught with difficulties for several decades. The country's Tamil minority has been anxious with the country's unitary form of government, believing that the Sinhalese majority would abuse Tamil rights (Dunung, 1995). In the 1970s the Ta-

mils began to rebel for their religious and cultural identity and started to seek an independent state *Tamil Eelam* by force. The *Liberation Tigers of Tamil Eelam* (LTTE or Tamil Tigers) were formed to fight for self sovereignty in the northeastern regions of Sri Lanka, which are considered the areas of traditional Tamil settlement. Seeing themselves as the acting representative of the Tamil people, the LTTE's violent demands culminated in a civil war that lasted from 1983 – 2002 and resulted in over 70,000 deaths (Bilger, 2006). In northeastern Sri Lanka, the LTTE managed to establish a de facto state with its own military, police, schools, laws and courts. In 2002, the Government of Sri Lanka and the LTTE finally agreed to commit to a peace process. While the LTTE withdrew from active peace talks after six rounds in April 2003, a cease-fire agreement remained in place until January 2008, when Sri Lanka returned to open civil war. Fourteen months later, after considerable military victories and the regaining of valuable territory from the LTTE in northeastern Sri Lanka, the Government was able to announce victory over the Tamil Tigers and an end to the civil war in May 2009. As a result of the civil war and continuous political struggle, intergroup relations among Sri Lankan people are deeply shattered and the need for reconciliation and peace projects on the island is imminent.

Against this background, the *Asian-German Sports Exchange Programme* has been staging S4DP projects for disparate Sinhalese, Tamil and Muslim communities since 2002. These projects range from small-scale inter-community sport event weekends for children in rural areas, to large-scale sport festivals and cultural celebrations in major cities such as Kandy and Colombo. At all events the focus is placed on the social rather than the competitive side of sport, providing a space conducive of intergroup contact and development. Findings from studies on the actual impacts of different sport projects relating to social and psychological experiences and intergroup development, have been documented elsewhere (Schulenkorf, 2010b; Schulenkorf & Thomson, 2011). For the purpose of this paper, the roles and responsibilities of A.G.S.E.P. in managing inter-community projects and cooperating with local communities are of central importance. Research was conducted around the 'Games for Peace' initiative in 2006 and 2007, and findings were derived from the analysis of two focus groups and 35 in-depth interviews with Sinhalese, Tamil, Muslim and international stakeholders (for more detail see Schulenkorf, 2010a). Table 2 below provides the themes that arose from the focus group discussions and individual interviews. The table highlights the commonalities and differences between the roles and responsibilities identified by the local communities and people working for the international change agent.

Table 2: Change agent roles and responsibilities

Roles and Responsibilities	Identified by Change Agent	Identified by Communities
Agent for Community Participation	✓	✓
Networker	✓	✓
Trust Builder	✓	✓
Leader	✓	✓
Socially Responsible Advocate	✓	✓
Resource Developer	✓	✓
Innovator	✓	✓
Financial Supporter	–	✓
Long-Term-Planner	✓	–

The findings show that within an inter-community development context a change agent needs to fulfill at least nine roles before, during, and after the staging of projects. Before the projects, the change agent has to encourage communities to participate in the project creation process by providing a positive and suitable platform for interaction, trust and network building. During the project management phase, the change agent needs to facilitate and support communities as a responsible background force, promoting social values and assisting in the development of innovation, skills and talents. After the projects, the change agent needs to transfer management responsibilities to the local groups, in an attempt to empower them for future projects and continuous development. Importantly, during all stages of this strategic management process, the change agent needs to be an impartial mediator and facilitator between communities.

Interestingly, the findings suggest that sport in itself is not the decisive element in S4D work; instead, against the background of a divided society the social and cultural skills and the ability to communicate, facilitate and integrate are considered to be of central importance. While most management roles were identified by both local and international respondents, the responsibility of providing financial support was only highlighted by local communities and the strategic planning component was only mentioned by the internationals. The following sections will particularly look at this discrepancy and discuss it in relation to questions around project sustainability and local community empowerment.

Clearly, the communities involved in the different S4D projects believed that the change agent's involvement as not only a valuable, but also as a necessary condition for intergroup engagement. They argued that for trust, networking and financial reasons, projects could not have been realised without the involvement of an external change agent. Further, the presence of a change agent provided communities with comfort and confidence. It was observed that in the initial stages of all inter-community projects, the change agent had to be strongly involved in the organisation and management processes. In other words, without adequate professional support, communities would be overwhelmed and incapable of managing events. However, while previous sport related intergroup studies by Stidder and Haasner (2007), Burnett (2006), Sugden (2006) and Lawson (2005) had shown that change agents play a central role within the entire inter-community development process, this research argues for a gradual reduction of change agent input over time. Once communities have established reciprocal trust amongst each other and have learned project management skills, responsibilities of local contributors should increase progressively in a process towards local empowerment and ownership. The philosophical approach that underpins this gradual development process towards community empowerment is illustrated in Figure 2 below.

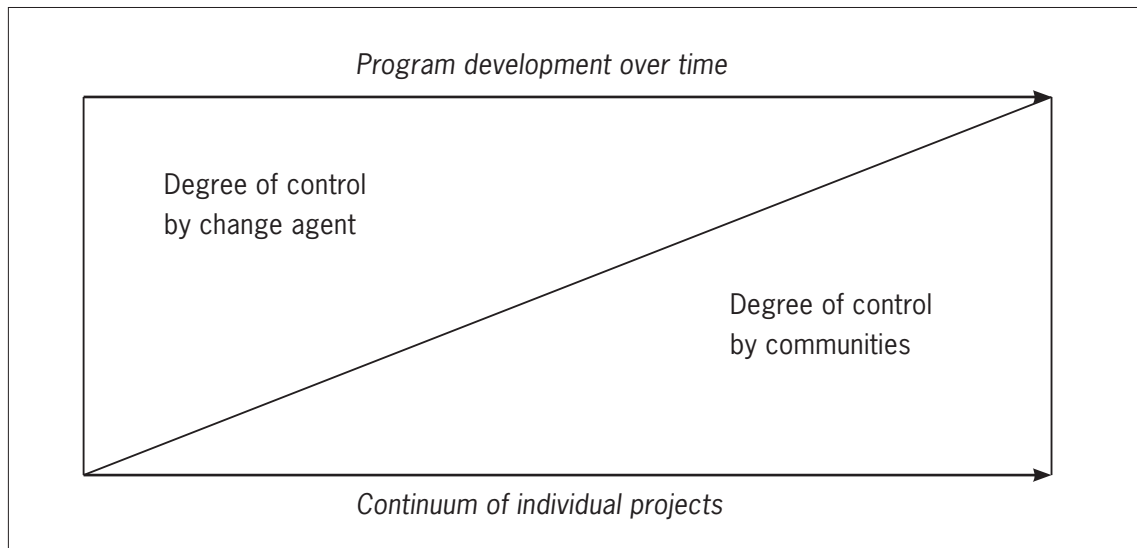


Figure 2: Model of Community Empowerment (Schulenkorf, 2010a)

The 'Model of Community Empowerment' illustrates that communities and change agents have a varying degree of control of the different individual projects that form part of an overall development program. Initially, change agents are largely in control of project planning and management processes, while the degree of community responsibility is low. Critically, it is the change agent's responsibility to understand at what time it is suitable to start the process of transferring knowledge, skills, responsibility and ultimately control to the communities. If it is done too early, the communities are ill-prepared and may revert to social exclusion and perhaps even violence; if it is done too late, the communities may lose interest in the projects, and/or may suffer from a colonial, paternalistic type of relationship with the change agent (Botes & van Rensburg, 2000; Stiglitz, 2002). In such cases, change agents may unconsciously or consciously have the feeling of 'knowing what's best' for communities, which may result in local input being undervalued and community uncertainty and resistance may occur (Skinner, Zakus, & Cowell, 2008; Vail, 2007).

Israel

In relation to community empowerment and sustainability, one of the key findings from research conducted around 2009 on 'Football for Peace' was the focus on wider community involvement at projects (see Schulenkorf & Sugden, forthcoming). While 'Football for Peace' has been proven to be successful in generating social, cultural and educational benefits for participating children (see Sugden 2006), the project still has to find ways to strategically include the parents, wider families and communities into their programs. In the attempt to grow and leverage 'Football for Peace', suggestions for program expansion include 'Dads and Lads Games' and a specific adjunct program for families. For example, parents could be invited to come to Football for Peace sessions where members from each participating community are in charge of contributing a piece towards sport, food and culture. This would allow parents to watch their children play, engage with parents from other communities, and actively 'live' the 'Football for Peace' philosophy of mutual support and integration.

Pacific Islands

Finally, personal experiences from the island of Aneityum in Vanuatu show that the concepts of learning and empowerment are certainly not one-way streets but an approach to development that requires reciprocal engagement and participation. For example, at the 'Healthy Communities' project in 2010 local communities received expert advice by a health promotion team from Auckland University of Technology. The WHO funded initiative aimed at raising awareness on living healthy lives, including topics such as non-communicable disease prevention and the importance of nutritional diets (for more information see Siefken, Schofield, & Schulenkorf, 2010). It soon became obvious that attempts to gather community leaders for a Western style delivery of the awareness program including talks and Powerpoint slides did not work out; instead, the health experts needed to adjust their delivery to local needs and custom. As a consequence, sessions were delivered outdoors on the village grounds where local communities gather every week after the Sunday church service. The locals were so appreciative of the health team's commitment that they embraced the opportunity to engage with them and invited them to become part of their community. What this suggests is that the move towards a more intimate and culturally relevant engagement with the community allowed the change agents to benefit socially by learning about the cultural, economic and political nuances of the environment they were engaged in.

Concluding Remarks

Staged in a socially appropriate and culturally meaningful way, sport participation can contribute to healthy communities both physically and socially. Historically, sport development focused on building character through teamwork, discipline and loyalty to a school or club. By the late 20th century, S4D initiatives started to provide experiences that went beyond those provided by competitive sport, instead looking at how sport can also play a role in promoting social integration and community cohesion, thereby providing empowerment opportunities for suitably engaged groups and individuals.

Drawing from contemporary S4D examples from Sri Lanka, Israel and the Pacific Islands, this paper highlighted several important roles and responsibilities change agents hold within a strategic inter-community development process. These include being an agent for community participation; building trust; establishing networks; providing leadership; acting socially responsible; developing resources; being innovative; providing financial support; and planning strategically for the long-term sustainability of projects. Most importantly, if the cooperation with local communities is one of respect and appreciation, change agents can contribute to providing 'fresh spaces' for intergroup contact and celebration. Using sport as a vehicle and mediator, people from different backgrounds thus get the chance to work, learn, and celebrate with each other. Inter-community sport projects have the potential to reduce social distance among groups, and result in local empowerment and sustainable development for participating communities. The big challenge for the change agent is to reconcile diversity among communities, help transfer event management knowledge and power, and assist in creating an exciting event atmosphere which meets the needs of all participating groups.

Taken together, the findings from Sri Lanka, Israel and Vanuatu suggest that only if the cooperation between locals and external change agents is one of understanding, engagement and respect, then the ability of communities to build their structures, systems, skills and people will be strengthened, so that they are better able to define their program objectives and achieve their targets of conducting, sustaining, growing and leveraging community projects.

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Sport, Peace & Conflict: Mapping the Field

Sarah J. Hillyer

Background

Over the past eight months, I have set out on a research journey to identify individuals and organisations around the world that focus on using sport as a tool for conflict resolution, peacebuilding, and/or violence prevention. I emphasize the words “focus on” in a very intentional way. In this rapidly growing movement dubbed “Sport for Development and Peace” there are a multitude of organisations using sports to help achieve the Millennium Development Goals. While attention to these endeavours is valuable and necessary, I set out to identify “major” and “minor” actors in the field of sport and peace building and to explore promising practices in the design, implementation, and evaluation of sport and peace building programmes.

A Collaborative Journey

In April 2011, Georgetown University’s M.A. in Conflict Resolution Program selected three master’s level summer research fellows through a competitive selection process to receive the generous financial support of Generations For Peace (GFP). It has been my honour and privilege to work with Meeghan Zahorsky (M.A. Conflict Resolution, 2012), Amanda Munroe (M.A. Conflict Resolution, 2012), and Sarah Moran (Master’s in School of Foreign Service, 2012). Together, we designed a collaborative approach to collect data and visit sites from May to August 2011 in Northern Ireland, Cyprus, Israel, Palestine, Jordan, South Africa, France, Germany, Zimbabwe and Iraq.

Purpose

The purpose of the study is to identify the “major” and “minor” actors and to explore promising practices in the design, implementation and evaluation of sport and peace building programmes. Specifically, and simply, we wanted to learn:

1. Who is doing sport and peace work?
2. Where is sport and peace work happening?
3. Why is sport being used in these contexts?
4. How is sport being used to promote peaceful people, communities, and societies?
5. Is sport “working” – and how is that being measured?
6. What valuable lessons (from successes and failures) can be learned from these persons and organisations?
7. How can a rigorous process of data collection and analysis impact the field of sport and peace building?

We contend there is a need for a thorough mapping of the field. Our reasons are as follows:

- The literature devoted to sport as a tool for conflict resolution, peacebuilding, and violence prevention is scarce.
- The field is 'old' enough to 'offer' significant and valuable lessons to be learned. What are the lessons? How do we find them (collect the data) and share them (disseminate the research efficiently and effectively) with interested stakeholders?
- The field is still 'young' enough to address and/or 'fix' areas where we have failed. Are we willing to say this? Do we want to learn from one another's experiences – the successes and failures? Are we willing to admit our challenges, shortcomings, and failures with others?
- Sadly, even though the field is small (at least by most development standards), there is feeble cooperation and collaboration between sport and peacebuilding individuals and organisations.

Methods

In order to identify individuals and organisations involved in sport and peacebuilding, I started with desk research and networking through various conferences and meetings. Through Internet searches, emails, platforms, and social networking sites, I began to build a database. Next, I created a brief survey (10 questions in English) on Survey Monkey for practitioners who I/we would not be able to visit or who were unable to participate in interviews using Skype. After the GFP summer fellows were selected, we turned our attention to respective areas of interest and expertise, as expressed in the winning research proposals submitted to the M.A. Conflict Resolution Program.

Meeghan Zahorsky – Northern Ireland, Cyprus, Israel, Palestine, & Jordan

Meeghan covered the most miles and cities, but the fewest organisations on her quest to compare two of the largest and most well-established international sport and peace building organisations – 'Generations For Peace' and 'Peace Players International'. Through identifying "best practices" in the two organisations, who with their distinct approaches have reached more youth than most other organisations combined, she hoped to elucidate the manner in which umbrella organisations and broad-reaching programmes managed context-specific design and implementation. Additionally, Meeghan used these established programmes to explore the current practices in monitoring and evaluation, as well as potentially "better" practices for collecting data. Within this period, she conducted over 30 interviews and observed hundreds of youth participants in a wide range of activities.

Amanda Munroe – Germany & France

Amanda's summer was spent in Germany and France exploring how best practices in peace education pedagogy could be translated, shared and mainstreamed into "well-meaning" sport programmes. The majority of Amanda's research focused on a countrywide initiative in Germany called, "Integration through Sport". During this time, Amanda interviewed 24 practitioners and academics and visited seven different sites.

Sarah Moran – South Africa

Sarah's area of interest and expertise included "sport for development" in South Africa. From 2007-2010, Sarah lived in Cape Town, South Africa as a teacher at an international school. While living

there, she participated in women's soccer leagues and saw first-hand what power sport had in women's lives. Although we have clearly defined our research project as one that focuses on sport and peace building individuals and organisations, we believed that looking at the ways sport for development programmes were being used in post-conflict settings would be valuable to the overall goals and objectives. Sarah carried out 20+ interviews with practitioners and educators and visited 10+ sites to explore the following questions:

- Development or Peace? Which comes first, can we say? And does it really even matter? The answer to this question did inform our research and we will be writing later about why, how and what lessons can be learned and shared.
- What lessons can be learned from sport and peace organisations that can be shared with sport and development organisation and vice versa? Are we “missing out” if we don't intentionally include peace and development issues in our respective programs?

Sarah Hillyer – Iraq and Zimbabwe

My focus area for the summer research was conducted in several cities in Iraq over a two and a half month period. Through a participatory action research model, I explored the potential value of intergrating a systematic and coherent youth (university students) sport and peacebuilding curriculum with an interactive videoconference programme to promote peace between Iraqi and American youth (Virtual Youth Sports Exchange Program Pilot Project – VYSE). In addition to the VYSE pilot project, I interviewed four organisations using sport as a tool for peacebuilding in Iraq.

Next, I traveled to Harare, Zimbabwe to carry out another participatory action research project. The project in Zimbabwe was in response to a local organisation, Youth Achievement Sports Development (YASD) in the Hatcliffe Township Extension who requested a visit to help them evaluate their sports initiative(s) for girls. GFP summer research fellow, Sarah Moran, joined me in Hatcliffe to examine the ways sport is being used to address issues of sexual, physical and psychological violence against girls in one of the poorest townships in Zimbabwe.

Although our areas of interest and expertise differed, we followed the same research questions, site visit, and field note observation checklists in order to bring consistency and rigor to our research inquiry. Please find our observation checklist and interview questions in Appendix A and B, respectively.

Major and Minor Actors

Defining “major” and “minor” actors in the field of sport and peace served as a way to differentiate between what we referred to as, “well-funded, highly-publicized-organised sport and peace organisations” and the “hard-to-find, ‘maybe they have a website – maybe they don't,’ very local-grass-roots organisations with little funding and small scale operations/organisation.” In light of labeling our distinctions as “major” and “minor” actors, we want to make clear that we are not claiming that the large, well-funded, wide-reaching organisations were necessarily the ones making the “best” or “major impact”. In fact, what we found more often than not, was that the “minor” organisations are having the most “major” impact on their communities. For the scope of this presentation, I will not

be able to elaborate on this finding, but do want to point out the way in which we used the terms “major” and “minor” and the reasons behind our term selection.

Promising Practices

For the purposes of this presentation, I will not expand more than a few short sentences on each. A more thorough and in-depth analysis is forthcoming.

Design of sport and peace programmes – promising practices

- **Community Assessment and ‘Absolute Involvement’**
Individuals and organisations that devoted significant attention to assessing the needs of the local community during designing phase demonstrated the most sustainable impact. Furthermore, when programmes/projects involved as many stakeholders in the community as possible (varied on context), local ownership and “absolute involvement” became an indicator of long-term success.
- **Long Term View = Sustainability Plan**
Individuals and organisations that envisioned more than a “one-off” project and instead (systematically) cast a long-term vision for the ways sport could be used to promote peaceful citizens, communities, and societies consistently demonstrated the most impact. Putting this “sustainability plan” into action during the design phase encouraged stakeholders to plan beyond the “here and now”. It encouraged a more holistic approach and more commitment from local volunteers and stakeholders.
- **Clearly Defined Goals and Mission (of the organisation or the project/programme)**
Individuals and organisations that clearly defined goals and a mission for the organisation or project/programme demonstrated stronger and more consistent outcomes than those who were not able to clearly define their goals and mission. This point may seem like common sense, but we often found that individuals and organisations were able to share abstract objectives, hopes, and wishes for what they “hoped” to accomplish, but could not narrow down their vision into clearly defined goals. These organisations typically “chased” the latest and greatest need or the more importantly perhaps, the respective sources of funding.
- **Parent and Community Involvement (Avoiding the “Youth-Only Silo”)**
Individuals and organisations that were able to involve parents and other community leaders, alongside the youth, in the design phase demonstrated the most impact.
- **Consciousness Raising – personal, community, and organisational reflection**
Individuals and organisations that consistently practiced semi-structured or structured times for personal reflection, organisational reflection and programme/project reflection demonstrated the most impact.

Implementation of sport and peace programmes – promising practices

- Local partnership/ownership
Individuals and organisations that included a significant number of local volunteers, coaches, and stakeholders demonstrated the most long term/sustainable impact.
- Establish common, safe space for “contact”
Individuals and organisations that provided “safe” or “neutral” spaces for “contact” demonstrated the most impact.
- Mixing and integrating teams, drills, etc in a safe, supportive, and closely monitored space (Contact Theory)
Individuals and organisations that carefully and systematically mixed/integrated teams demonstrated the most impact. The best models did not immediately mix/integrate teams on the first day of the project/programme, but instead engaged the youth in several large group and small group team-building, problem-solving, trust-related activities before moving into the mixed/integrated sports team model. Assuming that youth who are “put” on the same team together will automatically bond as “teammates” is naive and ripe for a potentially toxic situation. Successful models systematically moved the youth toward playing on the same teams.
- Intentional and thoughtful *bridges* between sport *and* life lessons
Individuals and organisations that demonstrated the intentional, thoughtful, and consistent ability to make the “connections” between sport and life clear and relevant demonstrated the most impact. The skills necessary to make these connections should not be understated or undervalued. The assumption that youth will make these meaningful connections for themselves is false. This skill is also known as the ability to “capture the teachable moments”.
- Reinforce values of sportsmanship and teamwork
Individuals and organisations that consistently reinforced values of sportsmanship and teamwork demonstrated the most impact.
- Reinforce all positive behaviour immediately and equally
Individuals and organisations that consistently reinforced all positive behaviour immediately and equally beyond the sports skills demonstrated the most impact.
- Establish or create rules, reinforce democratic decisions = participant ownership
Individuals and organisations that clearly defined, articulated, and enforced rules through a democratic process demonstrated the most impact.
- Immediately address issues related to rule breaking
Individuals and organisations that immediately and consistently addressed rule breaking and made the connections between rule breaking and consequences demonstrated the most impact.

Evaluation of sport and peace programmes – promising practices

- Something is better than nothing. Even if you have limited capacity, make M&E a priority.
- Tailor it. You do not need to reinvent the wheel, but choose the right tools for your context.
- Ideally M&E is constant, evolving and adapting.
- Leverage technology and available (open source) resources when possible.
- Know your indicators. Choose wisely and early, but be prepared to revise as you go.
- Be honest. The only failure in M&E is failing to learn from your mistakes.
- Partnerships build capacity. Utilize the availability, skills, and professional development needs of university students (with caution so that it is not a one-off research project, but a well-designed approach that can be implemented by a new student-researcher every year).
- Use monitoring feedback loop to ensure that you are still meeting:
 - The needs of the community
 - The objectives of the programme/partnership/project (which includes at the very core, the needs of the community)

Warning: “Yellow Cards”

Throughout our research inquiry, several “warning” themes emerged. We have given a short description of each below:

- “The sunflower effect”
Individuals and organisations (NGOs mentioned most often) that “turn their face” toward the latest sources of funding (the “Sun”). After the “sun goes down” (sources of funding dry up or change), the local communities are left with “dead leaves” and nothing sustainable.
- “Mission creep”
Individuals and organisations that accomplish success in one area (e.g. peacebuilding) and because of the success, turn their attention toward another local issue, but without the expertise to meet the new objectives. The most common reason for pursuing a “new area” mentioned related to new “avenues” of funding.
- “Foul language”
Individuals and organisations that use language that assumes things about and ultimately disempowers participants in the programme/project.
- “Please, don’t waste my time!”
Individuals and organisations expressed frustration with time-consuming and poorly organised networks (e.g., “Networks take more time than they are worth – I am better off doing things on my own because it is more productive and wastes less of my time”).

Concluding Remarks

While our data collection is 90% complete, we will continue to analyze the data and examine more theoretical arguments and frameworks for our discoveries. I would like to leave you with this last thought. One of the more challenging aspects of our research included what we have termed “inordinate competition” between sport and peace building organisations. For example, we heard on several occasions, “We are all fighting for the same resources...”, or “We have to do whatever it takes to make sure we don’t lose funding to another organisation...”. With such arguments there is a real spirit of isolation, unhealthy competition, and an “us versus them” mentality in the field. We found such remarks disturbing and incredibly ironic. So, we challenge each of you to begin to think about “inordinate competition” more critically. As practitioners of sport as a tool for building more peaceful individuals, families, communities and societies, we must turn the “conflict resolution intervention lens” back on ourselves and realize that we are claiming to use sport to tear down years, decades, even centuries of conflict in some cases. We are asking youth, families, and communities to “get past the violence and all previous offenses to come together and play”.

I want to leave you with a few questions and a closing statement:

“Are ‘we’ as sport and peace building practitioners willing to make the same hard decisions – to see our ‘competitors’ as ‘teammates?’”

“Are we willing to cooperate, communicate, share, trust, work together, be transparent with one another? If we are not, then how can we expect the communities we work with to change?”

Let me remind us, “Conflict and violence are the enemy, not each other”. If we find ways to collaborate, cooperate, communicate, trust, and work together as a community of sport and peace builders, then we will begin to see real and sustainable change.

Appendix A**GFP SUMMER FELLOWS
Observation Sheet**

Date:

Time:

Location:

Duration of Program (local hours):

Physical Environment

1. Draw/photo
2. Describe facilities (limitations, use, safety):

.....

3. Access (who provides, how?):

.....

4. Equipment (new/old, amount, borrowed, etc.):

.....

Demographics

1. Age of kids:
2. Gender (ratio):
3. Ethnic/racial composition:
4. Facilitator demographics:

Curriculum

1. Order of events (length of each):

.....

2. Level of integration of concepts (pay attention to context and timing):

.....

3. Level of integration of participants (diversity):

.....
.....

4. Scripted, adlibbed, free-form, concepts built (structure):

.....
.....

Facilitation

1. Participation proportion:

2. Illicitive/Proscriptive Facilitation:

3. Youth delegated or voluntary leadership:

.....

M&E

4. Attendance tracking:

5. M&E incorporation (How? When? Who?):

.....
.....

Positive and negative externalities (What do we observe could be?):

.....
.....

Reflect on observations in terms of interviews:

.....
.....

NOTES:

Appendix B

GFP Sport & Peacebuilding Summer Field Research Project Questionnaire Draft (4/1/11): Sport & Peacebuilding Practitioners

Introduction:

- Read and sign the Informed Consent Form
- Describe how long the interview will take and other logistics

In this research, we are looking at how sports & peacebuilding programmes are designed, implemented and evaluated to see what promising practices there are and what further research could benefit the field.

The research hopes to better understand your experience as a sports & peacebuilding practitioner/peace educator, It will ultimately benefit the field as a whole and work to provide greater access to tools and networks for you and other practitioners.

As part of the research, our team of sports & peacebuilding summer researchers are conducting semi-structured, open-ended interviews with practitioners and peace educators.

General Interview Questions for Practitioners:

- How is peacebuilding, or conflict resolution, incorporated into the design of your curriculum?
- How is the coaching/facilitation staff trained to implement the curriculum?
- How do you monitor and evaluate the programme, curriculum, and/or staff?
- Would having access to other programmes in the field be helpful to you? What would this kind of network look like ideally? What kind of tools/toolkits could it provide that would benefit your work?

General Questions for Peace Educators/Researchers:

- In your experience, what pedagogical models for peace education (i.e. experiential learning teacher/trainer to student ratio and relationship, forms of evaluation, learning objectives) are most popular?
 - In your opinion, which models are the most successful?
 - In regards to peace education for integration (cultural, ethnic, and social-economic status), what models have in your opinion generally proven successful? Why?
- How often do you see peace education theory in practice?

-
- Are there certain organisations that you feel are particularly successful in their integration of theory into practice?
 - Why do you feel that these organisations are successful?
 - Do you feel like that sport programmes are a good place to practice peace education?
 - If yes, why?
 - If yes, in what ways? Using what key practices?
 - If no, why not?
 - Have you attempted to monitor and evaluate peace education models in your programmes? Please share what practices and instruments you use to carry out this evaluation?
 - Please tell me about your most recent research projects in peace education. What interests you?

Athletes United for Peace: Reconciliation through Sport

Irene Kamberidou

Bridges to Understanding: Moving Forward through Sport

Policy makers consider that sport contributes to a wide range of ideals such as intercultural understanding, reconciliation and social integration (Peace First 2011, 2009, Munro 2009, Peace Games 2006, Brion-Meisels & Corcoran 2006). Grassroots programmes involving tens of thousands of participants around the globe from visionaries, educators, civic activists, volunteers, etc. are using sport to tackle the most pressing problems of the developing world – from AIDS in Africa to violence in Rio and Haiti. Is this vision of salvation through sports too grandiose? Can such projects make a lasting difference?¹ Remarkable results have been documented by many NGOs that have been using sport as a tool to promote reconciliation and respect for ethnic diversity.

Sport is considered a vital social space, especially in light of today's xenophobic worldviews. For example, the recent *Norway tragedy*, the terrorist attacks on July 22, 2011, where 86 people were killed by the Norwegian right-wing extremist Anders Behring Breivik in the context of his mission for the violent annihilation of multiculturalism. Specifically, the bombing of government buildings in Oslo that resulted in 8 deaths, and the mass shooting at a camp of the Workers' Youth League (AUF) of the Labour Party on the island of Utøya where Breivik killed 69 people, mostly teenagers. Breivik's far-right militant ideology is described in a compendium of texts (1,510 pages) entitled *2083–A European Declaration of Independence*,² which he distributed electronically a few hours before the attacks. In his text, Breivik lays out his worldviews that include support for varying degrees of cultural conservatism, anti-feminism, Islamophobia, ultra-nationalism, far-right Zionism, white nationalism, Serbian paramilitarism and right-wing populism. He regards Islam and "cultural Marxism" as the enemy, and argues for the violent annihilation of Multiculturalism and "Eurabia" (the Muslim population in Europe, specifically "the merging of Europe and the Middle East") in order to preserve a Christian Europe. "It is our duty as Europeans" he argues, "to prevent the annihilation of our identities, our cultures and traditions and our nation states! Please contribute to distribute the compendium to as many patriotic minded Europeans as humanly possible in all 26 European countries."³

Additionally disturbing are the results of an EU study concerning the perceptions of migrants and migration in Europe (European Commission 2009, Cordis 2007). A survey carried out as part of the EU funded Femage project, "Needs for female immigrants and their integration in ageing societies", examined the views of 21,000 native citizens in eight European countries: Germany, Austria, Finland, the Czech Republic, Estonia, Hungary and Slovenia (Cordis 2007a, 2007b). In all countries examined, the majority of the respondents were found to have more negative views and attitudes towards the immigrants in their countries than positive ones. A survey conducted by the European Monitoring Centre on Racism and Xenophobia (EUMC) and the RAcism and XEnophobia Network

(RAXEN) reveals that one in two Europeans is xenophobic and one in three is racist.⁴ Another EUMC study regarding manifestations of anti-Semitism in the European Union reveals that anti-Semitic conspiracy theories are rapidly spreading over the Internet (Bergmann and Wetzel 2003). Anti-Semitism is also on the rise in Canada. The League for Human Rights of B'nai Brith Canada⁵ reported 965 cases of harassment, 317 incidents of vandalism and 24 cases of violence. "Incidents were reported across the country in synagogues, schools, playgrounds, on campus, at street rallies, sporting events, workplaces, even reaching people's own homes," said Frank Dimant, CEO of B'nai Brith Canada (Kaplan 2011). The League for Human Rights reported that it has received 564 reports of web-based hate activity with a Canadian connection, a significant increase compared to the 435 reports in 2009 and the 405 reports in 2008. "New technologies are giving a modern twist to age-old anti-Jewish messaging," Dimant said while stressing that Cyber-bullying is one of the newest threats to society (Kaplan 2011).

Sport has not remained unaffected by these trends. An EUMC report that examined football supporter sites confirms that "the internet has proved to be an effective medium for the dissemination of racist, hate-filled ideas and dialogue" (Baletti 2002: 4). In recent years we have also seen many manifestations of violence and racial intolerance at football matches that have been converted into stages for regional and identity conflicts. In Malaysia for example, during the match in Kuala Lumpur on July 21, 2011, the English club Chelsea lodged a complaint to the Malaysian Football Association about the anti-Semitic racist abuse of Israel captain Yossi Benayoun (CNN 2011). When Middlesbrough entertained Newcastle on August 27, 2007, Egyptian striker Mido-Ahmed Hossam Hussein Abdelamid was subjected to chants of "He's got a bomb, he's got a bomb" by Newcastle supporters who believed that he resembled the shoe-bomber Richard Reid (Sekar 2009), a member of al-Qaeda who attempted to destroy a commercial aircraft in flight (American Airlines Flight 63 from Paris to Miami) by detonating explosives hidden in his shoes, and the list goes on! (Kamberidou 2011a, Patsantaras, Kamperidou, Panagiotopoulos 2009) Even at friendly matches many athletes have been racially abused, such as at the match between Spain and England, at which black England players Shaun Wright-Phillips and Ashley Cole endured monkey chants from Spain supporters (Keeley 2006).

Inevitably, global grassroots movements for peace education have been underway for many years (Kamberidou 2011a, 2008a). Remarkable results have been documented by many NGOs and social movements that have been providing *bridges to understanding*, namely implementing their peace education programmes in schools and communities throughout the world – age-appropriate curriculum, service-learning activities, sports and civic engagement/activism – inspiring a new generation of educators, students, athletes and volunteers to become peacemakers. Accordingly, this paper provides an overview of the ongoing peace education programmes, conflict resolution curricula and collaborative-intergenerational activities of:

- (1) Athletes United for Peace;
- (2) Mercy Corps;
- (3) Peace First (formerly Peace Games);
- (4) Sport in Society (SIS);
- (5) Teachers Without Borders, (TWB);
- (6) Bridges To Understanding;

- (7) Volunteer Action for Peace (VAP);
- (8) Women's Initiative for Peace (WINPEACE); and
- (9) the Institute for International Sport and its 2011 *World Peace Walks and World Scholar-Athlete Games*, that took place in the framework of the World Youth Peace Summit.

What is Peace Education?

Peace education is a broad field that uses different approaches and disciplines. It has been defined as multicultural education, as conflict resolution education, as human rights education and as global citizenship education. To put it in simple terms, peace education empowers individuals and social groups with the skills, tools, knowledge and values necessary to end violence and injustice and promote a culture of peace. It is learning the skills, behaviour and attitudes to live together successfully, respecting/valuing diversity: race, religion, gender, physical disability, etc.

Peace Education is an educational process that operates on the basis of prototypes (role models), along the lines of Pierre de Coubertin's Olympic education (*pédagogie olympique/peace education*). However, it would be useless and ineffective to incorporate Coubertin's 19th century Olympism (Olympic values) and Olympic Education (peace education) into today's educational systems, into today's public schools, without first taking into consideration the complex social processes of change and transformation. For example, today's Olympic athletes (role models) and members of the Olympic movement seem to be in dire need of Olympic education (peace education), since they themselves do not reflect Olympic values, if we take into account the systematic abuse of substances (doping), obsessive competitiveness that leads to violence, commercialization, the social capital drain due to the migration of athletic talent or the so called sport migration phenomenon, the global migrant athlete, the migration of athletic talent or sports labour as well as the under-representation of migrants in mainstream sport institutions (Poli 2010, Darby, Akindes and Kirwin 2007, Takahashi & Horne 2006, Maguire 2004, Kamberidou 2011 α).

Although many of the world's finest athletes and players are migrants or ethnic minorities, they are still under-represented in non-playing positions, in SGBs and in positions of authority. Moreover, some sports still perceive themselves as not affected by exclusionary practices such as racism and the exclusion of migrants. To highlight the issues confronted by ethnic minorities and migrants in sport today, the partners of the European Union funded Sport Inclusion Network (SPIN) initiative will be hosting a conference in Vienna, 19-20 September 2011, titled 'Sport and Integration: Challenging Social Exclusion in and through Sport'. So far the conference has attracted representatives from 21 European countries: NGOs, migrant organisations, sport bodies, football associations, athletes, European governing bodies, the European Commission, etc.⁶. One need reiterate that reconciliation through sports, athlete activism and intercultural cooperation, namely *bridging social inequality gaps through sport* are vital, not only in view of the systematic misuse of Olympic values today but primarily in light of the impact of globalization on racism and xenophobia. Consequently, the Olympic movement needs to work with the leaders in the field of peace education today.

Peace First-Peace Games

Remarkable results have been documented by many NGOs that have been implementing their peace education programme throughout the world, such as Peace First, formerly Peace Games. Peace First staff, volunteers, athletes and activists have been working directly with entire communities, empowering children, students and parents in creating their own safe classrooms (Peace First 2011, 2009). It has a proven track record of building safe and productive school climates as indicated in the data that follow.

Peace First's holistic school change model starting in Boston, Chicago, New York, Los Angeles and Fairbanks, Alaska, which has become international, has taught over 40,000 students critical conflict resolution skills. It has recruited over 4,000 volunteers who have provided 400,000 hours of volunteer teaching service and trained 2,500 teachers in conflict resolution and classroom management skills. It has worked with 9,000 family members and executed 2,500 peacemaker projects (volunteerism, social service and civic engagement). Documented results in the Peace First partner schools have shown a 60 percent reduction in violence – as well as invisible forms of violence, such as racism, sexism, homophobia and bullying – and a 70 to 80 percent increase in instances of children breaking up fights as well as in helping one another (Peace First 2011).

The long-term positive effects of Peace First are clearly shown in the data for the 2008-2009 school year. During this period, Peace First worked with 14 schools in Boston, Los Angeles and New York: 3,575 students received the weekly Peace First curriculum and executed 135 original community service learning projects with the help of 408 volunteers who provided approximately 15,940 hours of direct service⁷:

- 72 percent less students brought weapons to school;
- 87 percent of students reported they rarely tease others;
- 77 percent reported that they are rarely teased, pushed or threatened by others;
- 81 percent reported that they can walk away from a fight without feeling like a coward.

At the same time, students reported that Peace First helped them:

- Understand how other people feel (95%);
- Cooperate and share with others (97%);
- Include other students in games or groups (94%);
- Improve their school work (95%);
- Want to come to school more (84%).

A study on the Peace First programme conducted by the University of Southern California (USC) also found a dramatic drop in incident reports⁸:

- 41 percent fewer verbal altercations;
- 70 percent reduction in racial/ethnic tensions;
- 50 percent fewer weapons being brought to school.

The age-appropriate curriculum⁹ – in elementary schools and high schools – focuses on Team and Trust: collaborative games, fun sport activities, the power of play, teamwork, democratic discip-

line, multicultural awareness, non-violent conflict resolution skills, combating hate-filled dialogue and respect for cultural diversity. In promoting volunteerism, community service projects and civic engagement, their aim is to reduce (and eventually eliminate) violence, ethnic prejudices and racial tensions. Peace First also offers training to institutions of higher learning, non-profit agencies, clubs and corporations, providing a spectrum of services from their one-time trainings to their full model of a three-year partnership. Student volunteers are offered course credits to participate in the programme and studies confirm that having university students work for the programme provides pupils and high school students with excellent role models and mentors (Kamberidou 2011a, Feldscher 2006, Brion & Corcoran 2005).

Sport in Society (SIS): Athletes as Mentors in Violence Prevention

Sport in Society (SIS), a leading social justice organisation¹⁰, has also been active in formulating peace education curricula and activities. It promotes respect for ethnic and gender diversity, including non-violent conflict resolution programmes in public schools, such as the SIS programme that empowers student athletes to combat bullying and harassment in their schools and communities¹¹ and the mixed-gender leadership programme that focuses on gender equality due to the lack of female role models, leaders, coaches, etc. SIS also supports and educates emerging leaders and organisations within sport to implement innovative and impactful solutions for social change. Through research, education and advocacy, it has been using sport to create social change both nationally and internationally. The SIS programmes – also staffed by former students and professional athletes – have been cited as one of the National Crime Prevention Council’s “50 Best Strategies to Prevent Violent Domestic Crimes” (<http://www.sportinsociety.org/aboutUs.php>). In 2009, after decades of work and research contributing to peace education, SIS launched its *Olympism and Social Justice Institute*¹², marking its official recognition as one of the IOC’s Olympic Studies Centres (OSCs), one of ten OSCs worldwide, and the only OSC in the United States.

With the goal of drawing attention to the values of Olympism – human rights and social justice – SIS has been active in promoting athletes as mentors of peace and hosting a series of activities, workshops and seminars, partnering with other organisations. For example, on July 28, 2010, in partnership with the Urban Soccer Collaborative, SIS hosted a screening of *Fair Play* at its annual Youth Leadership Institute. High school students from communities throughout the United States participated to learn about the pivotal role that sport played in ending apartheid and discuss what opportunities exist today to use sport to create a more just world. Another successful programme is SIS’s “Mentors In Violence Prevention (MVP)”, a mixed gender and racially diverse leadership programme composed of former professional and college athletes: men and women working together in preventing gender violence, solving problems that historically have been considered women’s issues, such as sexual harassment and rape¹³. This programme has successfully facilitated training sessions with 15,000 high school students and administrators at over a hundred Massachusetts schools. It has developed original teaching materials, including MVP playbooks for high school and college students, professional athletes and adult professionals, along with accompanying trainers’ guides and supplemental exercises that utilize media excerpts from popular culture. It has conducted sessions with thousands of student athletes and administrators at over 100 colleges nationwide, and the list goes on.

Other successful SIS peace programmes and activities include:

- Workshops and Awareness Raising Sessions;
- Train the Trainer Programmes;
- Project TEAMWORK (PTW) Diversity and Violence Prevention Training;
- Human Rights Squads; and
- The Squad of Student Athlete Volunteers: Athletes in Service programme.

Athletes United for Peace and Mercy Corps

Athletes United for Peace (AUP) and Mercy Corps have also been promoting reconciliation and peace through sport. Athletes United for Peace¹⁴ (AUP) – founded by a group of concerned Olympic athletes in the 1980s after the boycott of the Moscow Olympics by the United States – is a non-profit organisation and member of the United Nations team of worldwide NGOs committed to promoting peace, education and friendship through sport and media projects. The AUP programmes and ongoing projects include: the Academics and Sports Project, the Community Media Outreach Project, and the Digital Technology Academy¹⁵. Additionally, their activities include Peace Runs, such as the Heartland Chapter of Athletes United for Peace that ran for peace on February 13, 2011 and August 14, 2011, and will be meeting at the Heartland Cafe (www.heartlandcafe.com) to run for peace in November 20, 2011 as well as December 31, 2011, on New Year's Eve¹⁶.

Mercy Corps¹⁷, a non-profit organisation with innovative programmes that have reached 16.7 million people in more than 40 countries, also recognizes that sports can transcend difference. Although it is not a sport organisation, it is using sport to build constructive communication and solidarity. For example, their programme Moving Forward is a sport and play-based social support programme designed for youth affected by the January 12 earthquake in Haiti. In July 2011, in the framework of their Mercy Corps Moving Forward sports programme, local youth workers were being trained in Port-au-Prince, the largest city of the Caribbean nation of Haiti. Mercy Corps has also trained 55 mentors from 23 local organisations to hold their own sport programmes. Through these 23 institutions, Mercy Corps is directly reaching about 1,650 children and youth (Kamberidou 2011a). These 55 local mentors were trained in a unique curriculum of innovative games and fun sports activities that support the recovery and development of youth in four key areas: team-building, constructive communication, self-esteem and resiliency. This programme will be brought to 23 orphanages as well as to local and national organisations, camps and schools in the Port-au-Prince area.

World Youth Peace Summit: Peace Walks and Scholar-Athlete Games

Peace Walks took place all over the world on 21-22 May 2011 in support of the World Youth Peace Summit¹⁸. The Peace Walks were an initiative of the Institute for International Sport, in the framework of the World Youth Peace Summit, with the support of the United Nations, the Peace Corps, universities, colleges, philanthropic institutions, and many others. The inaugural World Youth Peace Summit, which included the World Scholar-Athlete Games, was held in Hartford, Connecticut from July 1-4, 2011¹⁹.

The World Youth Peace Summit's mission is to develop scholar-athletes and scholar-artists into successful peace advocates. By providing the opportunity to study peace policies through an intensive series of lectures and workshops, the summit furnished participants with practical knowledge on how to develop and implement their own peace initiatives in their home communities²⁰. The programme of the World Scholar-Athlete Games (non-profit), held June 26 to July 4, 2011 at the University of Connecticut, included celebrity visits for discussions of world events, music performances and sport activities: soccer, basketball, baseball, golf, field hockey, lacrosse, rugby, squash, softball, swimming, tennis, track & field, volleyball. It also included dance, chess, art, choir, culinary, symphony orchestra, theatre, writing/poetry and photography.

The next World Youth Peace Summit will be held in 2016 and the succeeding summits will be held every five years thereafter.

Teachers Without Borders (TWB), Volunteer Action for Peace (VAP) and many more!

Sport could and should be included in the on-going peace education programmes and activities of other NGOs that have the expertise and a proven track record among those contributing to the growing movement towards a global culture of peace, such as Teachers Without Borders, (TWB), Bridges To Understanding, Volunteer Action for Peace (VAP), the International Institute on Peace Education and Women's Initiative for Peace (Winpeace).

The *Teachers Without Borders (TWB)*²¹ peace education programme, designed to help teachers lead the way towards peace in their classrooms and communities, has been adopted by educators in several countries²². It has been successfully implemented in San Diego, Uganda, Mexico, Democratic Republic of the Congo, Kenya, etc. In 2010-2011, TWB provided a worldwide community of teachers with a framework for peace education²³: offline and online self-paced or instructor-led courses and workshops, peace education modules, mentors for support, feedback, volunteer and internship opportunities, community radio programmes on peace education, etc..

TWB is currently looking for strategic partnerships and requesting more ideas on how to expand their peace education programme, making it essential to include sport. Accordingly, the TWB, the peace education programme will soon be adopting the programmes and content of Bridges To Understanding, another education-focused non-profit organisation²⁴. By transferring and transitioning the Bridges To Understanding programmes to TWB, it will be made available to many more teachers and students around the world. The Bridges name will continue to be used to identify the programme that will include Bridges' curriculum, online learning community, teacher training workshop and online training webcast, award-winning classroom programmes and discussion forums. TWB is currently developing additional modules to supplement their main curriculum, such as anti-drug education, interfaith harmony, art, music, critical media and literacy. Needless to say sport, as a tool for cultivating a culture of peace, can and must be included in this peace education programme, as it should be included in the peace programmes and activities of Volunteer Action for Peace (VAP), which currently operates through a network of partner organisations in over 80 countries²⁵.

Volunteer Action for Peace (VAP), a UK based charity organisation that works towards creating and preserving international peace, justice and human rights has been providing volunteers with opportunities to work together with people from around the globe. Voluntary services include activities to develop interpersonal understanding between different social classes, races, cultures, religions and nationalities. So unquestionably the social space of sport needs to be included here as well, as it should be included in the activities of the International Institute on Peace Education²⁶ (IPE) whose social purposes are also directed toward the development of the field of peace education in theory, practice and advocacy. The time to act is now, since the IPE is also seeking strategic international and institutional alliances with universities and agencies involved in peace education today, which is essential in increasing the benefits of shared expertise concerning best practices as well as in advancing educational reform initiatives.

Sport could also be incorporated into the peace education programme of Women's Initiative for Peace²⁷ (Winpeace), as strategic alliances with the social space of sport are essential in cultivating a culture of peace. In the last ten years, Winpeace has been implementing its peace education programme for high-school students and teachers around the globe, building trust and communication beyond stereotypical prejudices and hostilities. For example, on August 31, 2009 a peace education and conflict resolution workshop for youth was held in the Greek island of Spetses for young participants from Greece, Turkey and Cyprus. In May 2006, Winpeace organised the first international peace education seminars for teachers in Athens at which a group of peacemakers from Bosnia, Cyprus, Turkey and Greece combined their conflict resolution skills to train 50 teachers. Many of these teachers went on to become teacher trainers themselves.

There are so many more social movements and NGOs out there, a plethora of international non-profit organisations and social networks. So the question is how can we pull together all these peace education programmes and activities and establish the required synergies? How can we enhance collaborations between all stakeholders with so many peace programmes out there? How can we include the social space of sport in all these activities and organisations? How can we draw on the experiences and insights of diverse peace educators and advocates from all world regions, learn from each other's experiences and work together towards resolving conflicts? In other words, how can we promote active participation and not just symbolic declarations. The answer may be in setting up a Common Networking Platform for Peace, an All Encompassing Hub of Information for Peace.

Concluding Remarks: An All-Encompassing Hub of Information for Peace

Providing a common hub of information for networking with progressive thinking peers, experts in the field and especially the media would facilitate dialogue with those who are at the forefront of implementing change. Specifically, diverse stakeholders working together – thinking globally and acting locally – via peace education school programmes, peacemaker projects, annual conferences, workshops, sport peace camps, mentorship programmes, online courses and workshops, etc.. The upsurge of racial or xenophobic violence indicates that joint action has to be initiated. Regrettably, there are no patented or quick solutions available since it is not possible to formulate

only one strategy which would be effective everywhere in the world due to cultural, social and religious diversity, making inter-religious, intercultural and interdisciplinary dialogue and synergies essential. This hub could pull together the multifaceted and diverse peace education curricula and activities, and in particular those that offer both leadership programmes as well as a foundation for new ones. This could contribute to the dissemination of dialogue on issues such as finding an alternative-holistic sports model, best practices, sustainable cooperation, monitoring and ensuring accountability processes, successful lobbying, raising the profile of role models and mentors in sports. Such an effort partnered with universities, education ministries and policymakers could also ensure that peace education is mainstreamed throughout the system.

In order to revive Olympism (Olympic values), teach youth pro-social attitudes and values through sport – instead of obsessive competitiveness that leads to violence and racial conflicts – the Olympic movement needs allies and networks in order to promote, among other things, initiatives, such as those of “Football against Racism”²⁸ and the “Let’s Kick Racism out of Football” (LKROOF) campaigns²⁹.

Recommendations

Peace Education

Creating such a common platform for peace would facilitate discussions, collaborations as well as the establishment of multicultural task forces for peace on issues such as:

- The institutionalization of peace education as an integral part of the curricula in state schools, beginning in pre-school or kindergarten, namely getting them while their young before they formulate social prejudices and stereotypes;
- Teacher training and retraining: the implementation of formal requirements for all teachers in the EU to take courses/seminars/workshops on multiculturalism and peace education to learn about different cultures, religions, traditions, etc.;
- The inclusion or mainstreaming of sport – which surpasses language barriers – in on-going peace education programmes and activities, such as those of Teachers Without Borders, (TWB), Bridges To Understanding, Volunteer Action for Peace (VAP) and the International Institute on Peace Education (IIPE);
- The establishment of *Researchers and Activists Without Borders*: a multicultural and gender diverse sport collaboration-alliance model – which will include the IOC, sport federations, SGBs, NGOs, etc. (drawn together through the common hub of information for peace). This would facilitate in discussions concerning 1) the expansion and empowerment of a movement of *Athletes United for Peace*, 2) the underreporting of racial or xenophobic incidents in the media, how ethnic groups are presented in the media or analyses on how racism is exploited and perpetuated in the media, 3) the formulation of a *conduct code* to be signed by coaches, athletes, sport officials, etc. with repercussions when violations are cited. Subsequently, this sport collaboration-alliance model would assist in setting up *Task Forces for International Cooperation* that will: 1) mobilize the support of political and social leaders to foster peace education and research; 2) promote intercultural and inter-religious exchanges and campaigns against racism, islamophobia and anti-Semitism; 3) monitor the formulation and implementation of preventive measures to confront

racial violence at large-scale sporting events; and 4) exert pressures on media representatives, large scale internet providers, etc..

Internet: digital experts

The internet has proved to be an extremely effective medium for the dissemination of racism and xenophobia. Even football supporter sites are filled with racial hate-filled dialogue. Consequently, the establishment of a task force of 'digital experts', an international pool to evaluate and monitor such phenomena – in the framework of the above mentioned *Task Forces for International Cooperation* – is also vital in order to:

- Mobilize the internet for addressing ethnic and cultural issues in the spirit of promoting reconciliation, human rights, respect for multiculturalism and a culture of peace;
- Develop projects for utilizing the internet to combat racism and xenophobia: monitor and block access to homepages with racist propaganda, exert pressure on large scale internet providers to remove racist content from the net, support anti-racist hotlines and codes of conduct, filter software and analyze common patterns;
- Investigate how racist content is conveyed via websites from football fans and how effective they are in mobilizing support, etc..

Discriminated groups: social equality/equity experts

The establishment of an international/multicultural task force of social equality experts, not exclusively from the social space of sport but from different disciplines, to deal with issues, such as:

- Increasing the number of discriminated social groups into power positions (SGBs, IOC);
- Breaking the glass ceiling: promoting inclusion of ethnic minorities and migrants;
- The role of public sport bodies, associations and clubs in promoting social inclusion;
- Strategies, innovative approaches, campaigns and tools against exclusionary practices in sport, i.e. appointing diversity officers;
- Self-organisation and empowerment of migrant groups and minorities in sport;
- Partnerships for closing the gender gap in Europe, re-evaluating the gender agenda in sport, focusing on changing attitudes and social stereotypes and in particular in formulating policies and best-practices that will break the glass ceiling and get women to ride up the "glass escalator" (Kamberidou 2011b, 2008a) in sport governing bodies;
- Raising the profile of our role models and mentors with Annual *Shadowing Sport Events* – similar to those of the European Commission's Shadowing activities (www.ec.europa.eu/itgirls);
- Inviting the media to focus on these events;
- Redefining professional success, especially in light of the *European Year of Volunteering 2011*³⁰. Namely, redefining professional success requires rewarding volunteerism. It means valuing social work, civic engagement, community and social services – and especially with regard to advancement practices in the gender-blind sport hierarchies. Studies confirm that women usually dominate as volunteers or as members in NGOs, in non-profit organisations, in community service work and civic activism (Kamberidou 2011b). This applies to the academia as well where it is additionally vital to reward academic volunteer services and Teaching equivalently to Research ('publish or perish') in advancement or tenure procedures. At this point one need point out that

social contributions and volunteerism are rarely recognized in promotions or tenure processes, as they are not recognized in the sport hierarchies as confirmed by the under-representation of women in SGBs and in the IOC (Kamberidou 2011a, 2011b).

Mentors-leaders-role models in sport: formal mentorship programmes

Setting up a task force to promote new role models and mentors in sport is also necessary in order to promote dialogue and best practices on issues such as:

- Mentorship programmes, promoting new role models along the lines of the initiatives implemented by Peace and Sport³¹, such as their *Champions for Peace* as well as their *Ambassadors for Peace and Sport*;
- Establishing a training programme for Mentors – similar or comparable to the one proposed at the European Commission *Shadowing* event (Kamberidou, 2008b). This includes re-training/re-educating mentors so that they acquire the necessary skills and know-how to discuss and handle issues such as overt racial or gender discrimination, subtle institutional and cultural forms of discrimination and social biases observed within sport federations, universities, colleges, and so forth;
- The institutionalization of formal mentoring programmes in the academia with compulsory participation of both male and female faculty members of all ranks (extended beyond tenure, including professors and not just the lower academic ranks). This will contribute to changes in gender and racial attitudes and stereotyping as well as safeguard continued professional growth;
- The formulation of specific guidelines/handbooks/toolkits on what Mentor should do for mentees – with respect to race, religion, etc – such as discuss the curriculum they are teaching, their services, duties, contributions and obligations, inform mentee about where to present or publish, where to apply for grants, scholarships, etc..

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- ² See Anders Behring Breivik's "2083 – A European Declaration of Independence", published under his anglicised pseudonym Andrew Berwick. London, 2011 in: <http://www.kevinislaughter.com/wp-content/uploads/2083+++A+European+Declaration+of+Independence.pdf> and in: <http://www.dailymail.co.uk/news/article-2018206/Norway-gunman-Anders-Behring-Breivik-manifesto-Vlad-Impaler-genius.html#ixzz1TV0gkfc> (last accessed 29/07/2011).
- ³ *Ibid.*, p. 6.
- ⁴ The primary task of the EUMC is to provide reliable information and data on racism, xenophobia, islamophobia and anti-Semitism at the European level in order to help the EU and its Member States establish measures against racism and xenophobia. The very core of the EUMC's activities is the European Information Network on Racism and Xenophobia (RAXEN), designed to collect data and information at national and European levels. (See EUMC websites: www.eumc.eu.int/index.php), EUMC-RAXEN-DATABASE and the EUMC Annual Report, 2005 in www.eumc.eu.int.
- ⁵ For further information about the League of Human Rights see website: <http://www.bnairbrith.ca/league/league.htm>

- ⁶ Details on the Vienna conference in:
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- ⁸ Available at http://www.peacefirst.org/site/?page_id=74&page=2 (last accessed: 18/08/2011).
- ⁹ The age-appropriate curricula include language arts, biography, science, math, art, music and decision-making. These academic skills are integrated into real-life activities that benefit students, volunteers and the school community (Kamberidou 2008, Peace First 2009).
- ¹⁰ Located in the heart of Boston, at Northeastern University: <http://www.sportinsociety.org>, <http://www.northeastern.edu/sportinsociety/> (last accessed 27/09/2011).
- ¹¹ See news report "Empowering Student Athletes to Combat Bullying" Franklin, MA (3-29-11), SIS, <http://www.northeastern.edu/sportinsociety/news/2011/248.html> (last accessed April 7, 2011): "On March 23-24, a team of over 30 student athlete ambassadors from across Massachusetts gathered at the Massachusetts Interscholastic Athletic Association (MIAA) headquarters to collectively take on the problem of bullying in their schools and communities with help and guidance from Sport in Society."
- ¹² See Olympism and Social Justice Institute at http://www.northeastern.edu/sportinsociety/research/published/Research_Initiatives/3.html (last access 18/08/2011).
- ¹³ See details on 'Leader's Act, Mentors in Violence Prevention' in <http://www.northeastern.edu/sportinsociety/leadership/mentors/index.html> (last accessed Sept. 7, 2011).
- ¹⁴ Located in San Francisco California. See website: www.athletesunitedforpeace.org.
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- ²⁰ The full programme and speaker list can be found in the 2011 World Youth Peace Summit Programme in: <http://www.youthpeacesummit.org/schedule.cfm>.
- ²¹ TWB is a Seattle-based non-profit organisation founded in the year 2000.
- ²² See Peace education programme: <http://teacherswithoutborders.org/page/peace-education-program-activity> (last accessed 27/09/2011).
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- ²⁴ See: <http://teacherswithoutborders.org/programs/teacher-programs/peace-education/bridges-understanding> (last accessed 5/8/2011)

- ²⁵ Volunteer Action for Peace (VAP): <http://www.vap.org.uk/about-vap/> (last accessed 5/8/2011).
- ²⁶ See IIPE: <http://www.i-i-p-e.org/index.html> (last accessed 27/09/2011).
- ²⁷ See: Winpeace (<http://www.winpeace.org>), NGO, Centre for Research and Action on Peace (KEDE) (<http://www.kede.org>). See also: <http://www.kede.org/index.php?do=article&pcid=71> (last accessed 27/09/2011).
- ²⁸ See FARE (<http://www.farenet.org>); at the FIFA conference on racism in football in Buenos Aires, July 2001, for the first time the federation discussed the problem, including references to anti-Semitic incidents (last accessed Sept. 7, 2011).
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- ³⁰ Read about *European Year of Volunteering in EU website*: http://ec.europa.eu/citizenship/focus/focus840_en.htm.
- ³¹ Renowned individuals recognized for the excellence of their commitment to peace and sport in the world. See Peace and Sport International Forum (known as Peace and Sport) in <http://www.peace-sport.org/List-of-Champions/champions-for-peace.html> (last accessed Sept. 7, 2011).

The Women's Islamic Games: A Space for Cross-cultural Dialogue? Unravelling the British Female Experience

Aisha Ahmad

Introduction

This paper presents the results from a doctorate study of the sporting experiences of Muslim women in the UK, who competed at the Women's Islamic Games (WIG) in Iran in 2005, a manifest sporting event with forty-four participating countries (Ahmad, 2009). This study was based on a five-year case study of the British Muslim Women's Football Team (BMWFT), and includes my personal experiences of training with the team and competing in the WIG, both as researcher and full participant and member of the team.

A social constructionist view of society and sport underpins this paper and takes a critical stance towards 'taken for granted' knowledge (Burr, 2003). Identity construction through the Games reinforced different identities, including the construction of 'Britishness', and of Muslim and sporting identities. It is important to acknowledge that the experiences of Muslim female footballers reflect the cultural values that currently exist in a society, thereby reflecting the views of society as a whole.

Today the word 'terrorism' often invoke images of the 9/11 and 7/7 bombings, where the term is now often understood as a synonym for Muslims, especially radicalised Muslims. Within Britain, there is growing concern about issues of social cohesion and the full integration of Muslims in British society (e.g., Sport participation) in order to prevent radicalisation (Allen, 2011; Ahmad, 2011). This paper will address the relationship between Islam, peace and sport, through the ways in which the WIG provided a 'safe-space' for promoting peace and understanding across different faiths and cultures. The paper highlights the ways in which the Games enhanced cross-cultural understanding between different Islamic sects (Shi'ite and Sunni) and between Muslims and non-Muslims (Benn and Ahmad, 2006). The paper will also explore some of the tensions the team faced and the ways in which they challenged misconceptions of what it means to be a Muslim female.

The paper draws on my own narrative of training with the British football team and competing at the Women's Islamic Games. Through my narrative accounts I will explore the differing ways in which sport can unite people and build bridges between cultures.

The Women's Islamic Games: Maintaining Identities?

The WIG are a recent but rapidly growing phenomenon that started in 1993 as a safe space for Muslim women from Islamic countries to compete in sport internationally (Benn and Ahmed, 2006). These Games aimed to provide Muslim women with opportunities to take part in sport competitions without having to compromise their religious commitments, such as the hijab (Benn and Ahmed, 2006; United Nations, 2007; The Guardian, 2001). Faezeh Hashemi instigated the WIG (formerly known as the Muslim Women's Sport Solidarity Games) in Iran, and was a member of the Iranian parliament and daughter of President Ali Akbar Hashemi Rafsanjani (Hargreaves, 2000). The WIG are similar to the Olympic and Commonwealth Games in that athletes compete internationally in a variety of sports, with an ultimate aim of winning medals for their country. The Games are held every four years; in 2001 the Games were opened to non-Islamic countries, and Britain was the first Western, non-Muslim country to be invited to take part (Benn and Ahmed, 2006; Ahmad, 2009). In 2005, the British team competed for the second time, alongside athletes from various other Western countries, including Germany and the USA. The 2005 Games saw the inclusion of non-Muslim women who wished to share solidarity with Muslim women. The inclusivity of both western and eastern countries and Muslims/non-Muslims shows the importance attached to creating a context for dialogue between different cultures and religions. Peace is an integral part of Islam, and the Games have adopted this basic Islamic principle within its ethos (IFWS, 2001).

There has been a consistent growth since the emergence of the Games in 1993, with an increase in participating countries, athletes and also the number of sports disciplines in each round of the Games; the exception being the 2001 Games where the number of participating countries declined due to safety concerns after the invasion of neighbouring Afghanistan (The 4th WIG General Booklet, 2005). The table below illustrates the growth of these Games.

Table 1: Growth of the WIG (Benn and Ahmed, 2006: 126)

Year of competition	Number of countries participating	Number of sports events	Number of participants (athletes)
1993	11	8	407
1997	24	12	748
2001	23	15	795
2005	39	18	1,587

The pattern of growth in sports disciplines has also included sports for those less able; for example, this included competitions in disabled table tennis in 2005 (Benn and Ahmed, 2006). In 2005, forty-four countries took part with nearly 16,000 athletes competing in eighteen different sports, (Ahmad, 2011a). The growth of these Games has impacted on the infrastructure of women's sport in Iran, which has not only contributed to the visibility of Muslim women in the sports world, placing Iran as the host country of the Games on the global map, but has also revealed multiple sports roles

for veiled Muslim women (The 4th WIG General Booklet, 2005). These games have resulted in the 'upskilling' of Iranian women, where, gender segregation has meant that women have developed within sporting roles, taking on positions of referees, judges, athletes, but also within the management and administration of sports (Jahromi, 2011). Women generally remain relatively under-represented within sports management positions across the globe, so the advancement of Iranian women in this field shows progress has been quicker there than in some western countries, where women do not occupy senior managerial positions within sports federations (Moutawakel, 2000).

The Games show that "Islam is a forward-looking community that protects and nurtures its women" (Hargreaves, 2000: 66), which rejects western notions of suppressed veiled women. The existence of the WIG helps dispel stereotypes that Islam and sport are contradictory and also reinforces the significance of religious requirements for the participation of some Muslim women. The Games provide a critical stance towards 'taken for granted knowledge', where they provide an alternative construction of a 'Muslim woman' to that commonly associated with the term, from the veiled and oppressed Muslim woman to the liberated athlete; hereby offering a different construction of Islam, sport and women, highlighting that Islam is not a backward-looking religion.

Methods

My research was based on a triangulation of methods, including five years of participant observations, interviews and document analysis. Documentation on the Games and the British team was collected because of the important role that sports media can play in highlighting the differential rules and regulations and the relationship between sport and power (Benn and Ahmed, 2006; Ehsani et al, 2005; Wright, 2004). Therefore, newspaper and magazine articles, radio footage, and television coverage covering the story of the Games and the British participation were collected. This provided a broader picture of the Games and an interesting avenue for discussion and analysis, since the gathered documents reflected dominant ideologies that were reinforced through this coverage on Muslim women (Fairclough, 1995).

Interviews were carried out with the BMWFT and several key informants whose experiences provided a wider understanding of the Games and the experiences/perceptions of that Football Team. The participants in the research ranged in terms of ethnic origin, age, education and religious adherence. The team comprised of both Sunni and Shia Muslims, women who wore the hijab and also women who did not; women from a wide range of ethnic backgrounds, including Pakistani, Indian, Bangladeshi, East-African and Iraqi backgrounds, and a white non-Muslim coach. All participants were aged between eighteen and twenty-six and were either graduates or university students at British universities (Ahmad, 2011). Key informants included the BBC Radio 4 presenters who were following the journey of the BMWFT and delegates from other countries at the Games; in particular interviews were conducted with American delegates at the Games.

Discussion

Media and BMWFT

The media focussed on political issues even within a sports context, but then the experiences of those involved found that this also exists within the sports field, where their testimonies made several references to the political situation. In 2005 the Times Magazine reported on the British involvement at the Games, and rather than talk about the sporting calibre or the training and fitness regimes, the magazine stated that in 2005 the British “team played the Iraqi team, but nobody mentioned the war” (*The Sunday Times Magazine*, May 2006. A.4, 2; 24-26). This article highlights the political situation between Iraq and Britain even within a sports competition, where the two things might be considered unrelated. The BMWFT, in general, stated how their experience was about sport and not politics. Nevertheless, this article is helpful in demonstrating the common public interest in Muslims on issues of war and terrorism, which is constructed and further reinforced through sports media within this context (Wright, 2004).

An article in *The Times* (September 2005), that covered the story of the BMWFT, shows how issues of terrorism are linked to any topic about Muslims. It seemed that the coverage of this story was specifically to show the British public that not *all* Muslims are ‘fundamentalists’:

“In the light of recent terrorist attacks, there has been an over-due reassessment of the merits of multiculturalism. We should now, however, tarnish all those who profess a belief in the Koran with the brush of fundamentalism. Islam is a term that describes a number of view-points.” (*The Times*, Sept 2005, 6: 125-130)

In covering the story of the BMWFT this article illustrates that Muslims are not a homogenous group and that not all Muslims are terrorists, but then it also clearly links any conversation about Muslims with discussion on terrorism. The article shows how the BMWFT have ‘assimilated’ into ‘British culture’, since they are footballers (Malik, 2006).

The *Sunday Times* further elaborated on this:

“The unseen corners of British Muslim life have little to do with militant Islam, but they force an acknowledgement of how intrinsically different, how apart, this community is, and how doomed any demand for assimilation.” (*The Sunday Times Magazine*, May 2006, 2: 31-34)

The *Sunday Times* then shows that the Muslim community is different from the general British culture, but also suggests that they have little to do with terrorism, using the example of the BMWFT. Both these articles cover the story from an angle where the interest is merely in emphasising that ‘Muslim’ is not a synonym for terrorism.

Peace building through the Women’s Islamic Games?

The WIG provided the opportunity to meet people one would not ordinarily meet on a day-to-day basis. Helen, an American White non-Muslim delegate spoke about her encounters at the Games:

“In 2001 we came in October, it was right after September 11th, America had just gone to war with Afghanistan and I had gone to a volleyball match; and the Afghan volleyball team stopped

me, and said 'where are you from?' I said 'America', and tears just started streaming down their faces, and I started crying too. Nothing was said, we just embraced each other and kissed, and through sport we were able to send home a message."

So although there was no verbal expression as such, the encounter clearly highlighted the political situation between America and Afghanistan. This was an important encounter for Helen because she was able to show the Afghanistan volleyball team that she did not reflect the views of the American government, and did not support the war on Afghanistan. Her very presence at the WIG showed her willingness to understand Muslim women, and to show solidarity with Muslim women. This encounter highlights the powerful nature of sports, but more specifically of these games, where because of the higher percentage of Muslim athletes, these Games aid understanding of Muslims and Helen viewed this as opportunity to build peace, at a micro level, between Afghanistans and Americans and to dispel some of the stereotypes associated with the West. The presence of the British team in 2001 also symbolised solidarity with Afghanistan, which was clearly visible through the flag raising ceremony of both countries, which Shamim a British athlete explains:

"It was quite sad really, because you only ever hear about wars, and the situation in Afghanistan from the media, but meeting Afghan women at the Games was very moving, they all seemed very sad. To meet in this way was an eye opener, for us, but also for them, they were shocked that we were British Muslims, they didn't realise that there were Muslims living in Britain. The flag raising ceremony was quite moving as we watched both the Union Jack and the Afghanistan flag being raised together, it showed unity, and if nothing else, that we were equal, and that we as Brits weren't superior."

The 2005 Games turned the focus away from Afghanistan and towards Iraq following the British and American invasion. Kelly (the BBC Radio 4 presenter) found that it was important for the Iraqi team to win against Britain in the futsal competition:

"The Iraqi women we interviewed said that it was important for them to beat Britain 'cos of the political situation. And she said she was proud to have been able to play against Britain and she thought it was a good sort of arena for dialogue, better than the political kind of arena...I don't think you can separate things out of people, and I don't actually think people should hide something that's right up there in their minds, if you feel that your countries being invaded by a country that's got no right to take over, then it's wrong to repress it, not bring it up, and they didn't bring it up in an aggressive way, they brought it up in an understandable sort of way."

This extract shows that it was important for the Iraqi women to win the futsal match against Britain simply because of the political situation, where the British team were positioned powerlessly, with Iraq being more powerful in this sporting context. In the text above, the Iraqi athlete verbally expressed her feelings about the political climate between the two countries. However, for Helen, political issues arose at the 2001 WIG, though there was no verbal expression as such, the encounter clearly highlighted the political situation between America and Afghanistan. Although the war on Iraq may not necessarily have been at the forefront of British minds it certainly was for the Iraqis. In this context, British identity proved to be more overpowering for the Iraqi athletes than the Muslim identity of the team, where they saw them firstly as British and secondly as Muslim. This match was an important encounter for the Iraqi team where they placed great importance on winning the

match against the British; but equally, the match was important for the British team, because they were able to illustrate that, they were British but also Muslim, and that they too, like Helen, did not agree with the political situation (Ahmad, 2009).

Education and unity through sport

Kelly described the sports context as an arena in which to educate others about different cultures. According to Kelly cultures can be united in this way:

“Well, people from other cultures getting together in a non aggressive...in a healthy aggressive way sporting wise, in a non aggressive way, and entering into discussions or, or just learning a little bit more about each other, you know I think that...all real political problems come from not understanding enough about each other and fear, and fear comes from the unknown and if you know somebody, you can't really (emphasis on really) fear them in the same way. That might be simplistic but I do believe that.”

Kelly later said that the:

“The London bombings completely you know made people realise, everyone was reading for several weeks, people who don't even normally read the newspapers were reading for several weeks, they wanted to understand what could have brought this about.”

Kelly suggested that Muslims should use this interest to their advantage, to educate others about Islam. Laura, the Coach of the BMWFT, also positions Muslims as powerful within this context, powerful in educating others about Islam:

“with the way the countries are at war with each other, they're (WIG) trying to say that it's good that we can all get together and we involve more countries to educate and prove that Islam people aren't terrorists etc.” (BBC Radio 4, 11-12: 272-276)

However, Laura failed to see that the Games opening to non-Muslims might be so Muslim women can compete with athletes from all nations and religions and that the IFWS may want to show more inclusive practices. Here Laura highlighted her ignorance in the basic understanding of Islam by using the term 'Islam people' to describe Muslims. Though her initial motivation to coach the BMWFT illustrates her positive attitude towards Muslims and wanting to learn more, as well as seeing this opportunity as a challenge; in this way her ignorance of Islam is counteracted with her willingness to coach the BMWFT and wanting to educate herself about Muslims, rather than being 'put off' because they were a Muslim group (Laura, 1: 14-18).

Sports can be used to unite people across the world giving them the opportunity to learn about each other, hence eradicating the hasty political situation between various countries in the East and West. This can be seen from Helen's perceptions of the WIG:

“Sport bridges cultures you see it every four years at the Olympics, that Israel and Jordan and Iran and America can stand side by side and athletes share so many things in common, and... sport is common ground, athletes go through the same struggles, training, coaches, diet, all of those things are the same and we realise when we look into the eyes of our opponent, we're equal.” (Americans and Kelly, 4: 73-79)

Helen stated how everyone is equal through sport, since athletes share the same struggles; though on analysis of this quotation we can see differences in the balance of power emerging. As an American, Helen felt that everyone is equal in sport, but failed to recognise that other countries may not see it in the same light, since countries like Iran may feel powerless in competitions against America that wins a high proportion of medals in the Olympic Games. This can be seen from the Iraqi futsal squad, who felt it important to win against the British team, where their feelings of powerlessness in the political situation was replaced with feelings of powerfulness through sport.

Personal Reflections

This section is a personal reflection of my experiences of researching and competing in the WIG. This reflexive account is my subjective perceptions and interpretations and is by no means a reflection of the experiences of the team as a whole, since each individual had different experiences.

Finding a newspaper advertisement calling for applicants to compete in the WIG opened a doorway for me where I could start competing in sports again. As a British Muslim female athlete at the Games, I felt like I was part of something positive, but it was strange seeing Muslim women competing in sports; suddenly we were not a marginalised group anymore, not within this arena. We were able to express our religious identity, we were allowed to be visibly Muslim and compete in sport. I had the opportunity to meet women, both Muslim and non-Muslim, from all over the world. The experience of attending the games has made me value the spirit and power of sport, something that I previously took for granted in everyday sport prior to the WIG. I saw the ways in which sport can bridge cultures, where athletes stood side by side in solidarity, both Muslims and non-Muslims. We shared so much in common with the struggle of training and competition. Attending the Games has made me realise that there is a whole new world out there that most of us know nothing about. Standing on the platform besides 1,600 athletes from forty four different countries during the opening ceremony was surreal; but it was holding up the Union Jack amongst the crowds of people that really brought my identity to the surface – I was British and proud.

Having been brought up in a family that was not culturally traditional, ‘insiders’ looked down on me for not conforming to their traditional dress, and for not being able to speak the language fluently. This meant that the norms and values I had were rooted in Islamic traditions, in terms of my sports participation I faced no resistance. Attending the WIG changed my perceptions of Islam, where the different ways in which Muslim women all over the world experience Islam was an eye opener. I witnessed the ways in which Islam can open up communication as it did for the Iranians and the BMWFT, although we could not converse we were still able to have fun together and spend time together. It was in fact both our love for football and our faith that had united us.

It felt strange answering questions about whether I wore the *hijab* in England by other athletes from Indonesia, Syria and Iran. To me, my *hijab* was part of me, I did not realise the ways in which other Muslims at the competition perceived it. To them, we (BMWFT) lived in a democratic western country and were not obliged by law to adhere to *hijab* requirements; it was an alien concept to them that we chose to wear the *hijab*, and they failed to understand why.

Sunni/Shi'ite understandings

As a Sunni Muslim, being a member of a team that was half Shi'ite was unnerving at first, having come from a background that strongly opposed Shi'ite beliefs. Amina was excited about going to Iran, because in her belief Iran "was the home of great leaders". However, I could not relate to Amina's excitement in this sense. I did not often think about my Sunni identity until I met and lived with Shi'ites in Iran. I felt apprehensive about going to a Shi'ite country and living with Shi'ite members of my team. I knew little about Shi'ite beliefs and practices before engaging with members of this team (Ahmad, 2009). I often had long in-depth conversations with my Shi'ite friends about their beliefs and mine. One significant encounter after the Iran games in 2007 involved a heated discussion between Mariam, a Shi'ite member of the team, and myself. We discussed Shi'ite/Sunni differences in religious doctrine and I was sat beside two of my closest friends in the team, both Shi'ite. It seemed to me like Mariam was trying to 'enlighten' me, and that Sunnism was 'wrong' and Shi'ism was the 'right way'. Previously discussing Shi'ite concepts with both Amina and Shamim (in Iran and post-Iran) had given me a good grounding of Shi'ite principles for the discussion with Mariam. My encounter with Mariam that day has made me look back now and admire both Amina and Shamim for not getting involved in the discussion, neither in Mariam's defence nor mine. I now realise how my Sunni identity was never really at the forefront of my mind, but for my Shi'ite friends their identity was very important. Maybe it was because Sunnis are mainstream and Shi'ites form the minority within Islam and so are marginalized, and, therefore, their identity is brought into question more often than this is why it was so important to them.

Reflecting on my journey now, I see how being part of the BMWFT was a great experience, not only in terms of attending a manifest sporting event, but also in bringing together Shi'ite and Sunni Muslims, where we stood side by side. This sporting opportunity has allowed me to develop friendships with Shi'ite women that have become my closest friends, women who I may never have had the opportunity to meet, had we not been brought together in this sports context.

Terrorism

Continuing to train in London after the bombings was challenging for me, where I was often anxious about travelling, due to safety concerns. The data discussed in this paper have made me see how aspects of my own identity have been socially constructed by the western media, where there were times shortly after the London bombings when I ran off buses several stops before I should have, suspecting that a suicide bomber was on board. I realised that it was not only non-Muslims that stereotyped Muslims, but I myself was also stereotyping a community to which I belonged. I now recognise that British Muslims are in a great position to be surfing the global wave of interest, I have seen ways in which I can take this interest and use it to our advantage, becoming communicators and diplomats for an enabling Islam, and to turn the negativity attached to Muslims around, by showing that we are 'normal'.

Non-Muslim and Muslim dialogue

In the same way in which I experienced and learnt from Shi'ite culture, I can see the ways in which non-Muslims being in Iran, may also have learnt from Muslims and vice versa. My encounters with our White non-Muslim coach, Laura, are ones that I will always remember, where we grew very close. In Iran, Laura and I had long discussions about topics as diverse as her lesbian sexuality and Islam, mar-

riage criteria, surrogacy, and football. Our discussions were often long and in-depth, so much so that we often joked about writing a book together, about the encounters of a White Lesbian and a Muslim hijab wearer, and about how their preconceptions were challenged through their friendship as they grew to know each other. Although I was pessimistic about going to Iran, with the whole research process making me intensely nervous, the experience has given me the opportunity of engaging in discussions with someone that I may never have come across in my daily life. Despite all the challenges and tensions I faced, internally training with my university football team, and externally from governing bodies and members of the public, I would not have changed this experience. It has impacted on my inner strength, increased my self-confidence and most importantly reinforced my Muslim identity.

All Sports Women

It was my experiences of attending the Games and the realisation that sport has the power to unite that fuelled my interest in creating a charity with this very focus. Using sport as a vehicle to build bridges between cultures, to build bridges between people from different faiths, ethnicities and sexualities. I secured the funds to set up a women's inter-faith sports charity 'All Sports Women' in England. The charity received funds from a Christian-based organisation. The trustee directors come from different backgrounds, with Shi'ite and Sunni Muslims, Quaker and Agnostic members. The charity is not only about bringing together people from different faiths but is about inclusivity in terms of ethnicity, sexuality, age and ability.

Conclusion

This paper has explored the ways in which the WIG promoted peace and understanding on different levels through the ethos behind the Games, the experiences and views of those who took part, and also through my reflexive narrative account. This paper supports studies that suggest that sport is an ideal arena for peace building and provides new ways of understanding sport through the organisation of a sports tournament based on Islamic principles. It highlights the ways in which Muslims and non-Muslims can stand side-by-side despite media propaganda.

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Challenges of Intercultural Healthy Lifestyle Integration: A Romanian Perspective

Luminita Georgescu

Introduction

Cultural traditions have a great impact on an individual's lifestyle and from this perspective each ethnic group has a different perception of the integration of physical activities and sport into daily life and community. Building bridges between cultures through sport should start from the identification of each culture's characteristics in order to promote and further develop the intercultural relations (Bocarro, 2008).

Health and physical exercise benefits regarding individual's functional status and quality of life are on-going concerns of Romanian scientific research reflected by the amount of interdisciplinary approaches. We argue for the necessity of education programmes' diversification for health and movement by disseminating examples of good practices promoted by the Romanian communities. Also, there is a growing concern for promoting projects to fight against social, ethnic, cultural, linguistic and religious intolerance (Georgescu, 2010).

This project proposal is a part of a broader analysis regarding healthy lifestyles and the effects of physical activity, in all its forms, on health, quality of life and social integration in an intercultural context. Our project construction followed the following stages: relevant background information, preliminary study and constructing the research design.

Relevant Background Information

Information related to Romanian ethnic groups' screening and characteristics

With an increased life expectancy of its population, Romania is now facing a new situation – a population in the context of low birth rates. It is known that some ethnic groups have a growing birth rate through a particular lifestyle and distinct cultural, traditional and religious motivation. According to the last National Census in 2002, Romanians constitute the majority group representing 89,47% from the total population and the remaining 10,5% is distributed between Hungarians (6,6%), Roma (0,46%), Ukrainians (0,28%) and others ethnic minorities.

A screening of the physical activity epidemiology among different populations, ethnic or social groups indicates that for some ethnic groups there is a relative equality between the genders regarding family behavior, household task distribution and child raising responsibilities, coupled with an equal interest for sports and leisure activities (Laure, 2007). At an extreme, however, there are the representatives of those ethnic groups that promote a different delineated social status of

women, maintained by their cultural and religious traditions. At the same time there are differences of perception with respect to the integration of physical activities in family and participation in recreational sport or competitive.

In some cases the exaggerated attention paid to one ethnic group led to unexpected results. Thus, many economical and social facilities meant to ensure the minority ethnics group's integration in the society had paved the way for a changed daily life.

There is a different distribution of overweight and obesity in relation to age and ethnic groups, some of them showing high rates of obesity mainly in adults, in comparison with others that have a low percentage of obese population.

Preliminary Study

The pilot study

This section approaches several aspects, being divided into successive stages based on a preliminary study of 2 years (2008-2010) that analyzed the possibilities of regional development of some areas with tourism potential, involving controlled and supervised physical activities into promotional service packages.

The local councils have contracted regional development projects by accessing EU funds, which would support the efforts to achieve this goal (such as ski slopes, ice skating-rinks, fitness and sport gyms and swimming pools). Locally-specific resources, knowing that every region has a representative number of ethnic groups that may be involved could be added to increase the visibility and attractiveness of the area. In support of this idea we thought to involve ethnic groups and their families using the image of a representative sport/athlete. For example, in the case of the Govora resort, in Oltchim, the Romanian representative from the female handball team had the winter training camp in this location and one of the training methods used was sleighing. For the same period, an increased number of people who chose Govora as a destination for treatment and winter holidays and in those who wanted to climb slopes and sleigh down was observed. So, in addition, the level of physical activity undertaken by them has increased. Furthermore, using a famous athlete representative for a region/ethnic group would also increase the impact and attractiveness of the region.

Identification of famous athletes belonging to different ethnic groups in Romania – famous athletes' gallery: Ivan Patzaichin, Olga Szabo-Orban, Iolanda Balas, Moti Spacov, Victor Ziberman, Samuel Zauber, Angelica Adelstein Rozeanu, Leon Rotman, Gheorghe Hagi, etc..

Screening of good practices in Romania – projects for fighting against ethnic intolerance through sport.

Sport projects promoted by ethnic groups:

- A Sports Project initiated by the Organisation of Basarabian students from Timisoara: "Student Olympiad in paintball, billiard and darts";

- Interethnic Youth Olympics – the Russian-Lippovens minorities Cup, with the participation of the Russian Consul in Bucharest; the competitors were: Russians, Tatars, Greeks etc.;
- The Badminton Sports-Education project organised by Serb ethnic groups;
- At Galati it was organised a football neighborhood championship – Street football – with more than 20 editions up to date;
- Juventus Sports Club from Toflea village has under care Roma children and juniors and prepare them to compete in junior county football competitions;
- Organisation of concerts and sports competitions with PHARE funds: “SPER” project (Stop Prejudices about Roma Ethnic).

Sport projects promoted by Romanian Government and Ministry of Education, Research, Youth and Sport:

- The Romanian Government issued a guide for funding inter-ethnic programmes and actions that fight against ethnic intolerance;
- Also the Romanian Government and the Ministry of Education, Research, Youth and Sport issued a National Plan to introduce sport in schools by involving specialized Sport Federations;
- Romanian Minister of Education, Research, Youth and Sport is responsible for a great action: “Synchronizing the activities of the general plan of measures to improve the situation of Roma 2009-2013”.

Sport projects promoted by famous athletes:

- Nadia Comaneci – Romanian gymnast, winner of three Olympic gold medals at the 1976 Summer Olympics in Montreal, two gold medals at the 1980 Summer Olympics, and named as one of the athletes of the century by the Laureus World Sports Academy (2000), is involved with and sustains many actions for children with disabilities, young mothers, disadvantaged children, etc.;
- Ilie Nastase – the World No. 1 tennis player between 1973-1974 promoted the project “Holiday begins with Ilie Nastase”, this year;
- Gheorghe Hagi – the most famous Romanian football player is responsible for “Gheorghe Hagi Football Academy” for children and juniors.
- Gheorghe Muresan – former NBA basketball player started “Ghita Muresan Summer Camp Tour 2011”, this year.

Using a SWOT analysis, we identify strengths and weaknesses that will lead us to improve the projection of the experimental design.

SWOT Analysis

Strengths	Weaknesses
<ul style="list-style-type: none"> • consolidates the human relations within the ethnic group; • consolidates the interethnic and social relations; • solidifies the relationships between governmental and nongovernmental organisations; • reinforces political relationships; • implies exchange of experience; • provides experiences of best practice; • promotes the idea of volunteerism; • respects a balanced structure that meets health needs. 	<ul style="list-style-type: none"> • reduces the frequency and irregularity in organising sports events for ethnic groups; • moderates attractiveness; • small to medium number of participants; • reduces involvement of local authorities; • incomplete popularised activities and partially disseminated.
Opportunities	Threats
<ul style="list-style-type: none"> • promoting cultural traditions with impacts on health and lifestyle; • promoting and implementing traditional sports; • involvement of sports personalities representative of the ethnic group; • increasing the attractiveness of sport activities; • promotional packages with cultural and tourism value to increase the visibility of the region or ethnic group; • international exchange of experiences. 	<ul style="list-style-type: none"> • to stop their organisation; • the ethnic group can lose its interest; • possibility of becoming unattractive to the community; • possibility for minority ethnic groups to be ignored, neglected, isolated, discriminated.

Research Design

Given all these aspects, we constructed the entire project. It is a very important project for the local communities and governmental policies, but also very useful in terms of health, economic and social benefits.

Regarding the *strategies* to integrate active lifestyle, sport and health, it is important to point out a few aspects:

- The development of multi-disciplinary partnerships;
- A focus on social responsibility for maintaining and achieving the required health standards;
- Diversification of community services and the provision of necessary means for their implementation.

In a highly interconnected and interactive world, the *strategic objectives* for integration of ethnic groups into Romanian society through sport and active lifestyle promotion should aim to actively engage people in physical activities and produce productive intercultural collaboration.

The entire project is centred on the promotion of active lifestyle management through an intercultural approach. The intercultural approach *aims* also to identify the distinct characteristics of some social groups under material, spiritual, intercultural and emotional aspects (lifestyle, clothing, nutrition and health, spiritual and material values) in both historical and geographical contexts.

The development of a *strategy* for adopting a healthy lifestyle requires a succession of *activities*:

- 1) highlighting the beneficial effects of social integration;
- 2) establishing the lifestyle priorities (diet, availability of sport activities, work, household chores, leisure activities etc.);
- 3) description of specific intervention tools;
- 4) identification of the behavioural risk factors for generating interethnic conflicts (at individual, community and society level).

The implementation *methodology* involves:

- 1) meta-analysis of the studies referring to different patterns of lifestyle according to the ethnic origin;
- 2) conducting a social inquiry;
- 3) identifying the common characteristics of a population group;
- 4) identifying those facilitating elements of a healthy lifestyle within each population group from an intercultural perspective;
- 5) implementation of an intervention strategy based on risk factors that can generate interethnic conflicts;
- 6) proposal and validation of the intervention strategy.

The *key points* of the intervention are: screening of the population's fitness level within ethnic groups; identification of the risk factors for each ethnic group; identifying and promoting traditional sport activities; selecting the preference of sport activities; organising events and festivals with specific cultural promotion of traditional dance, music, food and traditional sport activities; assurance of free access for all the family members of each ethnic group; development of outdoor fitness parks and game parks; identification of common preferences for certain sports activities and organisation of sports competitions between ethnic groups, involving also their families; promotion and dissemination in the media in all of all these actions.

Actions sustained by the University of Pitesti to fight against ethnic discrimination through educational and sport programs:

- development of Life Long Learning programmes;
- Web platform and e-learning platform (training modules for skills acquisition, adapted to the project's objectives);
- organising symposiums, congresses and workshops;
- organising sports competitions, including competitions for people with special needs;

- promotion of sports activities along with festivals, concerts and fairs organised by local Municipalities and Councils;
- supporting a mobile team which will be responsible for: providing voluntary services and professional assistance; fitness level assessments; ethnic groups identification; distribution of questionnaires; assessment of people's motivation for sport activities; promotion of educational programmes; exchange of experience between the ethnic groups.

Financial resources include: volunteers, linkage with other regional development programs, correlation with community development programs, support of professional organisations, government and ministry support, sponsors, EU and PHARE funds etc.. Also, the Romanian Department for Ethnic Relations offers a discount between 20,000 and 40,000 EUR for organising conferences and congresses, space rental and space development etc..

Expected Outcomes and Results

For final results, we target the identification of an individual fitness profile for each ethnic group starting from the analysis, delimitation and configuration of an active lifestyle from intercultural perspectives in order to strengthen the relationship between individual and society and the trans-boundary cooperation and to realize the validation and implementation of the proposed model, adapted to national, local and cultural particularities.

Table 1: Results/Advantages

<ul style="list-style-type: none"> • broadening the horizon of knowledge; • increased communication abilities; • increased respect for the society they live in; • increased prestige in the community; • increased self-respect; • decreased risk of major conflict degeneration. 	<ul style="list-style-type: none"> • increased quality of life; • increased well-being; • social integration; • experience exchange; • decreased levels of stress; • life satisfaction; • life expectation.
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In conclusion, promoting sport as a factor for community cohesion from an intercultural perspective should lead to better communication and understanding between different ethnic groups, their integration in society and a resolution to the latent possible conflicts.

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Twinned Wheelchair Basketball Schools for Peace and Inclusive Education

Yeshayahu Hutzler, Tamar Hay-Sagiv, Inbal Ben-Ezer, Maria Dinold

Introduction

The relationship between sport and peace is anchored in the ancient celebration of the sport festival called the Olympics, during a period in which the territory of the host city was inviolate and competitors, spectators, and officials had a safe passage to and from it (Müller, 2006). This period, called a truce (*ekecheiria* in Greek), symbolized the basic principles of fair play and obeying the rules, which manifest the Olympic spirit and sport culture in general. Based on original writings, it is reported that Coubertin, the founder of the renewed Olympics, was initially a pedagogue and a great believer in educating peace among nations through the experience of peaceful international encounters between rival nations (Müller, 2000).

Modern peace education has flourished in recent years, and typically breaks together participants from diverse and sometime hostile ethnic and social origins in team activities under acceptable rules (e.g., Brion-Meisels, 2010; Brion-Meisels & Corcoran, 2006; Kamberidou, 2011). Some authors, such as Munro (2009), believe that no other social activity has the same potential and power to reduce ethnic prejudices and tensions, promote reconciliation, and maintain peace, as do ethnically diverse team sports for children.

In Israel, the experience of peace education has a long history and is represented by many projects, such as the unified soccer club of Mevaseret and Abu Gosh villages near Jerusalem, which portray how a previous battlefield can become a venue of coexistence. Another example is the development of the twinned peace sport schools project of the Peres Center for Peace launched in 2002 (Carmon, 2010).

The mission of the Peres Center is to build an infrastructure of peace and reconciliation by and for the people of the Middle East that promotes socio-economic development, while advancing co-operation and mutual understanding. The Peres Center is an independent, non-profit organisation that focuses on projects in socio-economically distressed communities on both the Palestinian and Israeli sides of the border. The Center's programmes have touched the lives of tens of thousands of participants in Israel, the Palestinian Authority, and throughout the region. Peace education incorporates the Peres Center's five main pillars, each of which focuses on a specific aspect of the organisation's mission: people-to-people dialogue; capacity-building through co-operation; nurturing a culture of peace in the region's youth; business and economic co-operation; and humanitarian responses. Over the past decade well over 14,000 Palestinians and Israelis – children, youth and adults – have taken part in a variety of peace-building activities within the Twinned Peace Schools Project, through which sport has served to break down barriers to peace.

One of the most unique and recent activities is the Twinned Peace Wheelchair Basketball Schools Program (TPWBSP), organised jointly with the Israel Sport Center for the Disabled (ISCD) in Ramat-Gan, Israel, and the Lifegate Rehabilitation Foundation in Beit Jallah, Palestinian Authority. While the ISCD, established in 1960, is one of the most experienced organisations in the world for providing physical activity and recreation services to youth with disabilities, the Lifegate Rehabilitation Foundation is a much younger, but fast growing, service provider, where youngsters with disabilities are accepted and integrated in all activities. They learn to develop self-esteem and confidence, which are keys for motivation and going on to lead successful lives. Lifegate initiatives and activities include a residential home for disabled people, an early childhood development centre, medical care, and vocational job training.

The TPWBSP is a three year-old initiative, providing wheelchair basketball and fitness training, and peace education and joint peace-building activities to Palestinian and Israeli youth with and without disabilities from the communities of Holon, Rishon Letzion, Kiryat Malachi, and Bat Yam in Israel; and Beit Jallah and Bethlehem in the Palestinian Authority. This programme directly impacts the participants and secondary beneficiaries by breaking down stereotypes of disability and nationality, building self-confidence, improving physical skills, teaching empathy, and offering a safe and meaningful space for dialogue and fun with the “other side”.

In this article, the developmental steps of initiating and maintaining TPWBSP will be described, the experiences gathered throughout encounters reported with the help of participatory observations and interviews with significant participants and other stakeholders, and finally, conclusions and future considerations will be proposed.

The Reversed Inclusive Wheelchair Basketball Initiative

Since the year 2007, a unique initiative was designed by the ISCD and implemented across Israel to enhance the participation of young people with disabilities in physical activity and sports (Law, Petrenchik, King, & Hurley, 2007; Longmuir & Bar-Or, 2000), and to develop a competitive reserve of young basketball players. The main supporting agencies were the Fund for Demonstration Projects at the Division for Service Development of the Israel National Insurance Institute (INII), and the Ilan Foundation for children with disabilities. The initiative followed the principles proposed by Brasile (1990; 1992), of reversed inclusion in wheelchair basketball (RIBA). Accordingly, the RIBA initiative focused on co-operative comparable participation, which means sharing the activity goals, environment, equipment, rules, and actions among players of equal status. The central vision of the programme was that it should facilitate the self-identity of each participant as a basketball player rather than as a person with or without a disability who happens to participate in sports. Several teams were established throughout the country, comprising a league that played according to mini-basketball rules with several adaptations, mostly using a unique point system, that classified players by their functionality, using the twin-basket principle imported from Japan (Japan Wheelchair Twin-Basketball Federation, 2006; Suyama et al., 1998) where two baskets are used alternatively with the low basket (1.20 meter height) warranted only for the players with lowest functionality who are not able to reach the higher basket from anywhere in the court. Following these principles

enabled players with a variety of functional levels to join forces and develop a meaningful game activity with a considerable degree of success with those players with low functionality, who across a season scored almost the same number of baskets as those with the highest functionality (Hutzler, Chacham-Guber, Gindi, Vogel, & Hayush, 2011). Two very successful seasons, almost without losing any players and maintaining a developmental and social environment applicable for long-term athlete development (Balyi, 2001), were experienced, which included the creation of a national youth team that participated in international developmental tournaments. It was believed that the inclusion experiences gained in this project could also be beneficial within the framework of developing peace and mutual understanding among hostile nationalities.

The Coaches' Clinic

Within the framework of the TPWBSP, a monthly exchange programme among youth with and without physical disabilities who play wheelchair basketball was planned. The primary partners were a group of youth from the Lifegate Rehabilitation Foundation located in Beit Jallah from the Palestinian side, and the Israel Sport Center for the Disabled (ISCD) located in Ramat-Gan from the Israeli side. The activity was intended to follow the guidelines of the junior wheelchair basketball activity with a twin-basket principle (a basket at regular height and one at 1.20 meters height for the less functionally able participants), originally developed by the ISCD with the assistance of the Israel National Insurance Institute Fund for Demonstration Projects.

In order to establish basic knowledge and skills for instruction, a two-day coaches' seminar was organised in November of 2009. Participants in the seminar were Jad and Abir from Beit Gallah and Isam from Kfar Manda, an Arab community in the north of Israel. The following impressions were written by Inbal Ben-Ezer, from the Peres Center:

After a short introduction, we started the first day with some basics about the wheelchair itself, how to match a wheelchair to a player, the classification system of wheelchair basketball players and the basic rules of basketball in general and wheelchair basketball in particular – all explained by Liran, the head coach.

After the lunch break, Liran got us all into wheelchairs and taught us basic skills: maneuvering the wheelchair, dribbling, passing the ball, and shooting to the basket. Accompanying Liran were Gadi and Salim, two coaches from Beer-Sheva who came to help and support us.

Towards the afternoon we drove to Rishon Letzion to watch a wheelchair basketball practice conducted by coaches Tal and Nehorai. We saw the different kinds of disabilities of the children as well as the conduct of the able children on the wheelchair, and witnessed some of the different kinds of training activities conducted in a practice as well as a short game between the kids. We ended the long and interesting day with dinner in Tel-Aviv and went our separate ways.

The second day began on the wheelchairs, practicing some of the skills learned the day before, focusing on blocking and shooting (between players or individually). After a short coffee break we had a conversation with Ayelet, a social worker, who explained some of the complexities

of working with disabled children and their parents and communities. Issues that were raised included how to recruit the children, acceptance and support of the family and the community, and the dynamics between the team players (e.g., between children with different disabilities, between able and disabled children, between boys and girls at a certain age, etc.). This conversation was very important and productive, and it touched on important questions and difficulties that the coaches, Liran and Ayelet, had raised. Finally, we went back to the court and Liran taught us some drills, exercises, and activities to practice with the kids.



Description of the First Bilateral Inclusive Encounter

On 1st February 2010, about 25 children and adolescents aged 14–18 from Beit Jallah, Palestinian Authority, and Rishon Lezion, Israel, met at the court of the Israeli team for a joint activity of twin wheelchair basketball. The group included participants with diverse functional abilities ranging from severe disabilities such as spinal cord injury, cerebral palsy, spina bifida, learning disorders, and hearing impairment, and participants without any known disability. All the children chose to use the wheelchair as a tool for experiencing exciting and enjoyable competitive and collaborative physical activity.

For the Palestinian group this was the first encounter with the wheelchair sport environment, and an excellent opportunity for starting an extra-curricular sport programme. For all children this was the first encounter with children from ‘the other side’. Nevertheless, no signs of resistance or avoidance were observed. Almost immediately, participants mixed and co-operated in the different activities, which were specially designed to attract co-operative activity while adapting to the varied experiences in wheelchair skills.

The Palestinian children arrived and were seated in wheelchairs provided by the host group from Rishon Lezion, which were adapted to their sizes and skills. After preliminary adjustment to the sport wheelchairs and refreshments provided by volunteers from the host club, the Israeli participants arrived and the meeting started. Participants put on their shirts with tag names in both Arabic and Hebrew, and started with coaches Jad and Abir from the Lifegate Palestinian organisation and Tal, Nehorai, Moran, and Anat from the Israeli team to begin the intensive programme, which was accompanied by lively music. Activities followed one after the other and included wheeling and stopping to handshake with a partner, passing in groups, passing and wheeling, shooting to baskets at different heights, and finally performing touch-down games, a lead-up activity toward wheelchair basketball. It was particularly impressive to see the immediate responsiveness of the children to each other, using the language of playing and sport together as a common denomi-

nator. Most striking was the patience and involvement of the able-bodied children who exhibited open-mindedness and willingness to help where and when it was really needed. At the end of the activity, mini bi-lingual sport dictionaries were handed out, and the Palestinian group was provided with wheelchairs to enable it to begin a regular training schedule.

All involved participants from the Peres Center, Lifegate rehabilitation charity, Rishon Lezion, and Israeli Sport Center for the Disabled clubs were highly excited about continuing a regular schedule of monthly encounters. Perhaps the tolerance required between able bodied and disabled players and the choice to enhance the ability within a sporting environment provide an inclusive atmosphere that also facilitates bilateral national encounters. We are looking forward for further significant and exciting activity in the months to come.

Other Examples of Inclusive Awareness Programmes

The first encounters reported in this article have already led to a more than two-year continuation of the program, with several additional agendas such a building a unified Israeli/Palestinian team playing in an international tournament and educational demonstrations of the project by team members in Israeli and Arab schools. It is believed that the programme has provided important insights into the participants, and there are plans to add observations, surveys, and in-depth interviews as research methodologies for assessing the impact of the TPWBSP on the participants as well as the spectators. Such methods may utilize other experiences, gained in previous activities organised for reducing prejudice and enhancing inclusive attitudes in several counties, such as Austria and Israel (Hutzler, Fliess-Douer, Avraham, Talmor, & Reiter, 2007).

The experiences in Austria can be summarized with reference to two examples that follow: “Spielplatz Heldenplatz”, an accompanying event of the 17th International Congress of Therapeutic Pedagogy in May 2008 at the Hofburg in Vienna; and “MOTO – Move Together”, an accompanying event of the 5th Special Olympics Austria national summer games in June 2010 in St. Pölten, both in the eastern region of Austria. During these two events, inclusive sports days took place. In both cases, the day was organised by the Austrian Federation of Adapted Physical Activity (AFAPA) and the Center for Sports Sciences and University Sports (ZSU) with their students; in 2008 in co-operation with the Vienna School Board, the Regional Disability Sport Federation of Vienna, ASKÖ Wien und ASVÖ Wien, and in 2010 in co-operation with the regional school board for Lower Austria.

The main goal was to demonstrate to those persons (children, students from regional schools, and “people on the street”) who are not disabled how individuals with a disability can participate in the movement culture by performing adapted physical activities. Another intention was to provide motivational examples of good practice for encouraging a more active lifestyle for all! This realization was similar in both projects. The participants (pupils, competing athletes, and other persons with and/or without disabilities) could join together in several workstations in order to select from the various adapted physical activities offered, among them wheelchair basketball, wheelchair boccia, or wheelchair or agility parcours.



In conjunction with both projects a collateral investigation of the children's experiences, expectations, and possible development of their attitude towards disability sport has been conducted. Pre- and post-activity questionnaires were developed by the research group of university students and filled in by the children prior to and after their participation in the event (Dinold et al., 2009). Prior to participation in the event, the questions referred to the children's comprehension about disability, and their experience with respect to individuals with a disability and their sports. Several questions were asked after the event about the children's enjoyment of their participation and their contact to the athletes, and about their desire of having more information and further contact opportunities in the future. In addition, several questions were taken from "Children's Attitudes Toward Integrated Physical Education – Revised Inventory" – CAIPE-R (Block, 1995), translated into German, in order to find out if and how participants' attitudes towards athletes with a disability were changed.

The data collection was facilitated by contacting the teachers of the schools that signed up for the event – children of grades 3 to 8 (age group 8 to 14). The university students went to the classrooms and supervised the completion of the questionnaires by the participants prior to the event. The filled-in post-questionnaires were disseminated and collected immediately after the event by staff members. Descriptive statistics were used for the analysis.

Selected results from "Spielplatz Heldenplatz" (Dinold et al., 2009) are as follows:

- The assessment of the pre-questionnaires revealed that 97% of the designated participants were sure about the ability of people with disabilities to do sports.
- Most of the participants (75%) had not yet had the chance to practice together, but they expressed their readiness to do so (88%).
- Only half of the group heard about disability and disability sport in school.
- Many of the participants had very positive expectations with respect to meeting athletes with a disability and doing something together with them. It appears that the majority were looking forward to playing ball games.
- A majority of the pupils liked the event very much (63.2%)
- It seemed to be very attractive to the participants to try out wheelchairs. The preferred activities were wheelchair basketball (20.7%) and wheelchair-parcours (18.4%).
- Most of the participants had difficulty in initiating contact with the athletes with a disability.
- Many of them (77%) expressed their interest in participating in inclusive sports in the future, and reported that they would like to learn more about disability sport (APA) in schools (74%).
- Nevertheless, no significant changes of attitudes towards athletes with a disability could be identified following the activity: 64.4% reported feeling the same after the experience of an

inclusive sports day. A ceiling effect due to very positive attitudes at the pre-activity questionnaires may have been the reason for this outcome.

Selected results from “MOTO – Move Together” (Salzgeber, 2010):

- The attitudes of the children towards individuals with a disability were positive before and after the event. There was no significant difference (mean: 2.9 pre, 2.8 post).
- Most of the participants (83%) had had earlier contact with participants with a disability but they had not yet practiced sport together with them.
- More than half of the group (63%) had not received any preparatory teaching about disability and disability sport in school.
- Many of them had very positive expectations with respect to meeting athletes with a disability and being active together with them. It appears that the majority was looking forward to participating in track and field or ball games (Salzgeber, 2010, p. 74).
- A significant number of the pupils liked the event or liked it very much (40%).
- It seemed to be very attractive to try out wheelchairs. Most participants favoured wheelchair-parcours (50%) and agility parcours (10%).
- Most of the participants had difficulty in initiating free contact with the athletes with a disability (well: 30%, OK: 47%).
- Nearly equal numbers could imagine doing (47%) or not doing (51.5%) inclusive sports in the future.

In the Israeli experience (Hutzler et al., 2007), workshops were also designed and performed in schools, in which inclusive sport activities were simulated and practiced by participants. Alternatively, the activities (e.g., wheelchair basketball) were performed by elite athletes with disabilities with a small number of school children without disabilities joining in and included in the activity, while being observed by their peer students. Results revealed that both modalities were effective in changing attitudes toward persons with a disability. Similar experiences were also reported by Greek authors (Panagiotou, Evaggelinou, Doulkeridou, Mouratidou, & Koidou, 2008) following the “Paralympic School Day” awareness activity structure that was designed by the International Paralympic Committee (Official Website of the Paralympic Movement, 2012).

Future Directions

The reported examples from Israel and Austria cannot be directly compared because their intentions and practical realization came from very different areas. But the inclusive approach can be seen as the common denominator that leads to the perspective that positive attitudes and collaborative activities can help to improve the quality of life in communities of different ethnicities, as well as those of different abilities. Questionnaires designed to assess the attitudes toward inclusion of the participants with either ethnic or ability gaps should accompany future peace initiatives, such as the Twinned Wheelchair Basketball Schools for Peace and Inclusion. It is suggested that the bottom-up method, starting with children and young people, is expected to enhance future positive attitudes in the general population.

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Development of Projects on the Basis of Local Needs: Sports Projects for Economic Growth and Community Development

Stefka Djobova, Daniela Dasheva

The National Sports Academy (NSA) in Sofia is the only specialised higher educational establishment in Bulgaria in the field of physical education and sport. The NSA is granted with full state accreditation, offering university degree programmes (BSc, MSc, PhD) at three faculties: Faculty of Physical Education; Faculty of Sports; Faculty of Kinesitherapy, Tourism and Sport Animation. NSA distinguished itself by the fact that its education and training is based on its own research and interdisciplinary approach. Its programmes integrate professional training with research, promote skills of identifying, formulating and solving problems, and shape learners for life – reflective graduates capable of analytical and creative thinking. The National Sports Academy is the engine of all project activities related to sport and sport development in Bulgaria.

Sport for people with disabilities is not a new concept, but its full potential as a powerful and low-cost means of fostering greater inclusion and well-being for those with disabilities is just beginning to be of concern in our country. On the base of local needs, the NSA developed an 'Inclusive sports camps for children and youngsters with disabilities'. Summer camps at the Black Sea are typical life experiences for students and youth in Bulgaria. Camp is a setting where they can learn new skills, build friendships, and experience personal growth. Unlike the school setting, with its emphasis on academics, the camp setting provides a unique experience in which the emphasis is on sports, social interaction, and having fun. Yet, despite the integrative and anti-discriminative measures that have been taken so far, people with disabilities are facing the stigmatization and the prejudice in our society.

In every social sector people with disabilities are facing discrimination, including sport and recreation. The legislation related to the recreation and sport is the "Law for physical education and sport" (2000). It says "... to people with disabilities should be offered possibilities to practice sport at all levels ...". But in reality the situation is different. According to Inclusion –Europe (Report for Bulgaria) only children and youngsters with mild disabilities are included in sport activities. These activities are mainly organised at school and are not of regular nature. Also people with disabilities who live in the countryside and smaller settlements do not have, and never had, access to sporting activities.

Extremely limited numbers of people are encompassed by the Paralympic Movement. The majority of summer camps available to children with disabilities have been segregated; the only opportunity available for camp experiences that bring together youth with and without disabilities is the Adapted Water Sports Camp organised by the National Sports Academy. Our organisation places

considerable emphasis on promoting tolerance and social integration. To facilitate awareness and acceptance we approach this task from a variety of perspectives, drawing on diverse means to accomplish our goal.

The camp takes place in Nessebar, at the Educational Sport Base of the NSA. Participants are students from the Masters programme in APA, students from the bachelor programme in sports, and APA and students with coaching specialization in water sports. Children and young people have different kinds of disabilities, varying from mild to severe and living in different kinds of settings, such as families or social institutions. In terms of activities, the main emphasis is on water sports, such as sea swimming, aquatics, kayaking, rowing, sailing. We also practice orienteering, badminton, volleyball, beach football, ergometer rowing, dancing, games, painting and cultural visits.

Through this camp we are showing in practice simple ways for breaking barriers and effective processes for inclusion and personal development.

Here are some of our results and their applications:

- Architectural accessibility is a barrier but is not an excuse for exclusion. With very simple on the spot adaptations and manpower, we managed to include everybody in all activities.
- Practicing sports in integrated camp settings is a very powerful tool for attitude change. Through the sport practice, people without disabilities encounter people with disabilities in a positive context (sometimes for the first time) and seeing them accomplish things they had previously thought impossible. Because of the common experience in sport, the students start to see the person in their partners and reduce the focus from their disability. The camp provides an example of real and sustained inclusion that could be transferred within the wider community:
“From the kids I trained with I gained so much love, trust and sincerity. They changed me through their vision of the world. Now I am definitely better person” Trifon (student from Greece)
- Sport skills development: the participants with disabilities reported improvement in their abilities on the sports field, improvement of the existing sport techniques and acquisition of new skills. This is also confirmed by the experts in the different sports:
“This is unique experience. Biljana (person with MR) is advancing faster than some of my athletes...” Nikola (coach in rowing)
- Personal skills development: the participants with disabilities reported improvement in the self-esteem and confidence. This is also confirmed by the parents and the social workers:
“I thought I would always need help. But now I see it is possible to do kayaking on my own. I am so proud of myself.” Ivan (person with CP)

Every year we organise round table discussions in order to disseminate and explain our results to the main stakeholders on both governmental and public levels. In the different years a number of foreign students have participated in the camp, and the example has transferred to Greece, Cyprus, Italy, Latvia, Czech Republic, Macedonia, Turkey, Serbia and Iraq.

Our challenges for the future are:

- increasing the profile of the camp within public schools, parents, community and NGO leaders;
- improving in the education and the training of the specialists in adapted physical activity;
- the development of lifelong learning programmes for in-service physical education teachers who work in special and inclusive schools;
- an awareness-raising campaign for the benefit of sport participation for people with disabilities.

Through this small project we are trying to spread a big message to the policy makers: Development of sport and recreation for people with disabilities is a key issue that could have a positive impact on many political concerns as human rights, education, health and social inclusion.

Educational Programmes



How Professional Football Clubs Can Contribute to Sustainable Development Work: Scort's "Football Clubs for Development and Peace" Partnership Programme

Kristina Bohnstedt

At a first glance, the contribution of professional football clubs to sustainable international development work is something we would not necessarily consider. On the one side are the professional football clubs focus primarily on performance and success with elite players living in luxury and filling the newspapers. On the other side are young, underprivileged people with hardly any chances in life suffering from natural disasters or wars and being dependant on the help of various aid organisations.

Motivation and Problems

The clubs' main focus is on the performance of their first team. So why are professional football clubs interested and motivated to become socially engaged on local, regional, and also international level? Different reasons arise in this discussion:

1. Sometimes an individual person in the top management is convinced that social engagement is just the right thing to do; or
2. the social engagement could be part of the club's Corporate Social Responsibility (CSR) programme;
3. Sometimes clubs are under pressure of their stakeholders (e.g., fans, sponsors) to be socially active; or
4. they embed their social engagement in a larger branding strategy that allows the club to represent a certain image in the public.

Other reasons can be:

5. to generate income for the clubs, especially when the social engagement is implemented in countries with emerging markets; or
6. to scout talents.

Nowadays, many European professional football clubs set up community departments or foundations and run highly successful social programmes on local and regional level, while the social engagement on international level is often limited due to negative experiences – clubs complain about missing funds and international initiatives which did not reach the set targets because of a lack in professional know-how and manpower to contribute successfully to international development work. Other international CSR campaigns are often criticized as short-term initiatives rather focu-

sing on PR to reach new markets or are considered as rather positive expressions of hidden talent scouting. The clubs are afraid of getting involved in something they cannot control anymore.

Despite facing these problems, many clubs do seem to want to overcome their fears and negative experiences and are interested in contributing their share also on international level for different reasons mentioned above. So how can professional football clubs contribute successfully to sustainable international development work?

Concept FCDP Partnership Programme

To overcome these obstacles for the clubs on international level, the Scort Foundation (Switzerland) set up the “Football Clubs for Development and Peace” (FCDP) partnership programme. This is a concept that focuses on a multi-stakeholder and shared funding principle where all involved parties can contribute their share corresponding to their interest, expertise and budget. Following the motto “Inspire Together”, FCDP is a platform for professional European football clubs who jointly want to contribute to sustainable development work in crisis regions.

What? Inspire – educate and motivate young people to become pro-active role models.

How? Together – through a network of professional clubs and local partners.

Linking Expertise of Clubs and Local Partners

Scort acts as a facilitator between the two worlds of professional football and the international community. So, what can the different stakeholders contribute to jointly conducted programmes?

The clubs with their strong brands and professional instructors/experts can offer the following added value:

- Accessing young women and men who often cannot be reached through non-sport or non-football related initiatives;
- Motivating involved young people to join year-long educational programmes and to become motivated to get socially engaged in their surroundings;
- Running grassroots football coaching education programmes (i.e., delivering football related skills and social values through football);
- Covering the costs of their involved personal.

The local partners in the respective crisis region can contribute, in particular, the following expertise:

- Offering local know-how and coordination;
- Selecting participants for the year-long programmes;
- Conducting coach education in non-football related social topics relevant in the respective project region.

FCDP links the engagement of professional football clubs and local partner organisations. Therefore, sustainable initiatives are realised through a partnering network in which everyone can contribute their share, corresponding to the own expertise.

Objectives and Content of Initiatives

The year-long initiatives, implemented within the FCDP partnership programme, focus on the following objectives:

1. education, capacity building and mobilisation;
2. health promotion;
3. communication and mutual respect; and
4. setting up local and international co-operation for the support of children and youth.

Implementation: Alongside staff of local partner organisations, the professional instructors of the clubs travel four times in a year to the respective project region. They offer a year-long capacity building programme that focuses on educating youth and young adults as grassroots football coaches with specific social competencies. The football club instructors concentrate on delivering know-how on didactical and methodological aspects of grassroots football, as well as teaching social competencies through football. Staff of local partner organisations deliver sessions focusing on non-football related and socially relevant topics corresponding to the needs in the respective project region.

1 ST PILLAR	2 ND PILLAR	3 RD PILLAR
<p>Coaching Education Programme</p> <ul style="list-style-type: none"> • Education as coaches in grassroots football • Theoretical and practical know-how on didactical and methodological aspects of grassroots football <p>.....</p> <p>International Instructors of the Clubs</p>	<p>Social Competencies through Football</p> <ul style="list-style-type: none"> • Education as role models and peer-to-peer educators for younger ones • Convey sport specific values like respect of the opponent, acceptance of rules, teamwork and fairness; handling of aggressions, tensions, victory and defeat <p>.....</p> <p>International Instructors of the Clubs</p>	<p>Non-Football Related Topics</p> <ul style="list-style-type: none"> • Teaching socially relevant topics adapted to local situation and needs on the spot • e.g. reconciliation, first aid, health education, conflict resolution, trauma coping, vocational training <p>.....</p> <p>Expert Staff of Local Partner Organisations</p>
<p>Football Development</p>		<p>Development through Football</p>

Figure 1: Content of year-long coaching education programmes

The social engagement of the “Football Clubs for Development and Peace” focuses on specific target regions in Eastern Europe, Africa, Middle East and Asia (so far Kosovo, Sudan, Sri Lanka, Palestine and Sri Lanka). In addition, the clubs also educate youth with a disability as football coaches in Germany and Switzerland.

The following impact could be realised since 2007:

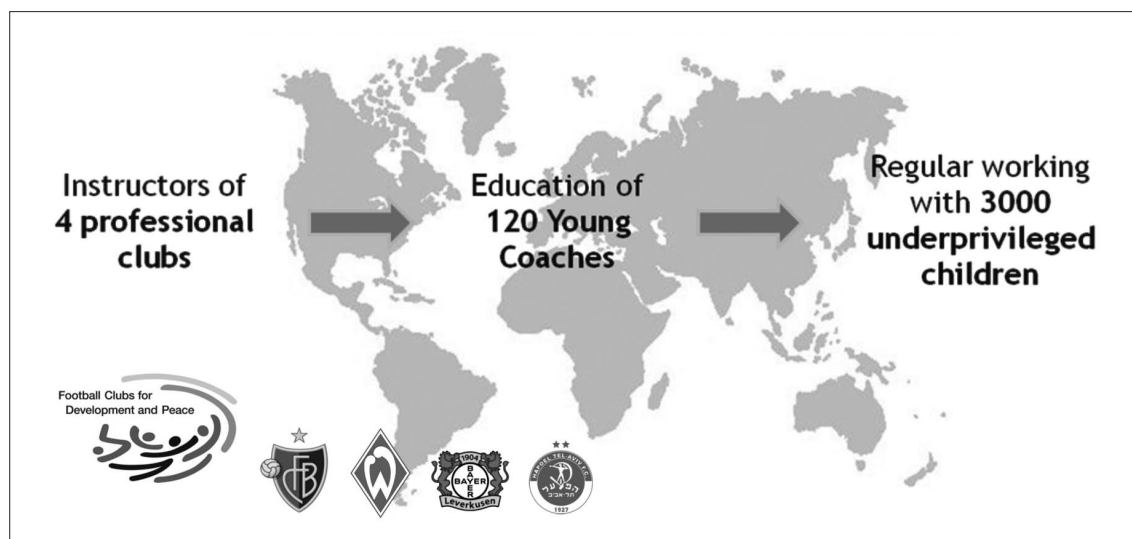


Figure 2: Impact of the clubs' joint engagement within the FCDP partnership programme

Scort Foundation as Facilitator

Within this FCDP, concept the Scort Foundation acts as facilitator and organiser. During all projects, realised within the FCDP partnership programme, Scort coordinates all structural and organisational processes. This includes, for example, the evaluation of potential project locations corresponding to given criteria, the setting up of local and international partnerships with trustworthy and engaged partner organisations, and fund-raising at local and international levels. Scort works out the overall project concept based on the inputs of all stakeholders, including the local partners as well as the professional football clubs. In addition, Scort guarantees all organisational aspects during the implementation of the projects (in co-operation with the main local project partner) and takes care of reporting, monitoring, accountings and evaluation. This way, the club instructors and staff of local partner organisations can focus on the education of young women and men who are empowered to act as role models for the younger ones in the future.

The projects are funded collaboratively by the professional football clubs, who cover the costs for their participating instructors, the Scort Foundation (all administrative office costs and personal costs for the project management), as well as local and international supporters who help funding the projects with in-kind donations.

Powerful and Sustainable Co-operation

The co-operation of different professional football clubs on international level through the FCDP platform offers the following advantages for the involved clubs:

- Sustainable development work while also changing project locations that offers trustworthy engagement and PR opportunities;

- Engagement corresponding to own interest, expertise and budget;
- Reaching the set targets through a professional facilitator;
- Costs are limited and only spent for clubs own expenditures (travel costs of the club's involved experts);
- Exchange with other professional clubs in the field of social engagement;
- No misinterpretation of international social engagement as talent scouting, branding or generating income;
- Active involvement and identification of the clubs' staff in the projects.

The FCDP concept offers the professional football clubs a framework to become successfully and sustainably engaged at an international level, without the necessity to set up new structures and hire development or international relations experts within their clubs. Through this network, local organisations and individuals in different crisis regions are effectively supported through targeted initiatives.

Football for Peace: Why and How Do We Do What We Do

Jack Sugden

'Football 4 Peace' (F4P) facilitates peaceful co-existence through the development of networks of sport between Arab and Jewish communities in Israel and in other deeply divided societies. It is an activity-based community relations initiative developed by the University of Brighton in collaboration with key partner institutions in Europe and Israel. Local sports coaches, community leaders and qualified student volunteers work alongside each other bringing together children from distinctive communities across the country. The aim of F4P is to use the medium of sport to bring together children and coaches from different towns and villages so that cultural bridges can be built and inhibitions and distrust overcome. Football is only the 'hook'; what we do is about co-existence and building relationships. The activities and coaching methodologies deployed by F4P are designed to stimulate intimate social interaction and promote positive values, laying the foundations for longer-term interpersonal relationships to grow.

The project began in 2000 with two communities and 100 Arab and Jewish children. By 2011, it involved 36 communities and more than 1500 children in 14 different Cross Community Sport Partnerships (CCSPs), including one for females only. In 2009, F4P added a further collaborative project working across the border with Jordanian volunteers and children, and 2010 saw further significant developments with a project running in Jerusalem for the first time and a pilot project in the West Bank organised in cooperation with the University of Bethlehem. In addition, in 2006 the F4P team gave strategic advice and training opportunities to a group of volunteers from the Republic of Ireland and Northern Ireland, helping them to set up a programme called Football for Peace Ireland, which straggles the border between the two counties. This project has likewise grown and prospered.

The week spent with the children on the ground throughout Israel is significant, but what seems to enhance the initiative are the satellite practices and training which take place throughout the year. The annual F4P cycle begins with management planning and strategic development in Israel in late-autumn and mid-winter after which participating communities are identified and volunteer coaches recruited, both in Israel and in Europe. Typically, a CCSP is a small cluster of mixed communities, with a balance between Jewish (Secular and Religious), and Arab (Christian and Muslim) towns and villages. Within each project there should be approximately 100 children aged between 9 and 13 from the different communities, each supported by parents' commitment. The CCSPs are led by a combination of local coaches and volunteers from the different communities and a significant amount of European coaches mainly from the University of Brighton and the German Sports University, Cologne. Each year, at least one project is for girls only and staffed entirely by women coaches and all of the other projects have at least one female volunteer coach.

Local involvement and ownership is continually encouraged. Key to this has been the introduction of an annual residential training camp, which takes place in either Brighton or Cologne. Run by the EU volunteers, the residential training camp involves the community leaders and local volunteers travelling, living and work together on getting to grips with F4P practices and methodologies encompassed within the bespoke Football for Peace Coaching Curriculum as laid out in the accompanying Coaching Manual. At the 'spine' of this curriculum sits F4P five key values: neutrality; equality and inclusiveness; trust; respect; and responsibility. The 'ribs' are a series of practices and reflective teaching methodologies that are designed to bring these values to life through learning and playing football and related activities.

Not all of the local volunteers can come to the annual training camps so a series of 'cascade training' events take place in Israel, itself, prior to the main summer programmes. Their remit is to train local translators/coaches further. However, what is significant here is that it is now run totally autonomously by experienced local community leaders, both Arab and Jewish, who have been with F4P for a number of years. This local organisation and coordination exists not only to ensure the smooth running of the project, but also has a subliminal focus: to build bridges between the two communities and develop relationships that can last beyond the project week. In some cases the main examples of positive relationships being built are between the local coordinators and coaches, because they spend time planning and organising, thus working closely. This is something I learnt from personal experience, as although the children build up friendships which in some cases are sustained, it is the community leaders and translators who have gotten to know each other over the course of the year and by working on consecutive projects who seem to form the firmest friendships, improving relations at different levels. This is clearly a major goal of the project.

As part of the 'Sport as a Mediator between Cultures' conference three seasoned F4P volunteers, namely, Joanna Gardner, Emily Leighton-Smith, and myself ran a workshop which took place on the grounds of Wingate Institute. The remit was to showcase the practical training methodology employed by F4P in the various cross-community partnerships engineered throughout Israel, the West Bank, Jordan and Northern Ireland over the last 11 years. The session lasted for 90 minutes and served to give practical illustrations of how one of our sessions may look when employed, for example, in the ground in places such as Jerusalem, Misgav, Tiberius and Ibilin. The session was essentially designed to mirror what the coaching on the projects themselves may be like, albeit a more condensed version. It was also key in giving those watching and participating a feel of how social barriers and issues relating to humanisation, fear, trust, respect and neutrality can be addressed within a sporting environment.

From the outset the session may look like a regular football practice; however, there are many key differences. Firstly, the make up of the players is completely mixed; normally we strive to achieve a good balance of Jewish and Arab participants. Before adding any specialised content, simply by playing football in the same team and striving towards the same goals, even just being on the same pitch, something many of the children or coaches may not have done before, the process of humanisation has begun. From this starting point, F4P and its training programme has been successful by manipulating the values of football coaching for the purposes of building relationships. As exemplified in our workshop, many of the games and exercises we play with the children involve the need for

human contact, the ability to work together, to communicate and ultimately trust one's team-mates.

Within the workshop, using the F4P curriculum and coaching manual, we engaged in various trust and name-game activities, with drills involving the football directly as we would in our regular F4P sessions. Using young volunteers from nearby Jewish and Arab communities, the first segment of the workshop was used to demonstrate some of the key features of the F4P training and coaching methodology. After this, delegates from the main conference who had come to observe the workshop were invited to join in and many availed themselves of this opportunity. Also, as with the regular sessions we took regular water-breaks, giving the opportunity for discussion on how an exercise had gone and what values could be drawn out from that session. We would sit down in small groups and discuss good and bad points of that part of the session in relation to the values. This could feature either positive or negative 'teachable moments'. After a small-sided game, for example, someone may point out how someone kicked the ball away after a difficult decision or seemed reluctant to pass to teammates. We would then outline that and talk about how it is not good for the team to do this and does not reflect any of the values we have spoke about. We would then ask for, maybe, two or three positive examples, such as a player helping another player up after they were hurt or going to get the ball for the other team. With this kind of behaviour, we are much more enthusiastic even asking the perpetrator of the good behaviour to stand for a round of applause for added value. Although these brief pauses for reflective discussion do not make up the main body of our sessions they are no less important for instilling the values and helping the children to understand why they should interact in such ways in the hope that they may alter aspects of their behaviour, their perceptions of one another, or at the very least attach a positive memory which they can associate with contact with their Arab/Jewish neighbours.

Emulating the rhythm of a full F4P training week or project proper, our workshop session culminated in a small 'festival of football', in which the mixed coaching groups formed earlier played as teams against one another without referees or side-line coaches. Each team had to come up with a neutral name (e.g., Barcelona or Manchester United, as opposed to Beitar or Sakhnin, which are local Jewish and Arab professional teams), a collective goal celebration, referee their own games, and organise their own substitutions fairly so that each player, regardless of ability, gets equal playing time. This also reflects the format of the football 'festival' which takes place at the end of each coaching week, and gives the players a chance to embody and employ the values in a more formal setting than a training session. Generally, the results are very positive: the children manage to run their own teams autonomously and somewhat fairly throughout the festival; although arguments still occur, as 'kids are just kids' and inevitably their desire to win may override naïve notions of fair play. Even in the workshop where the participants were a lot older minor disputes could be observed in the games at the session's conclusion. Even some of the 'walk on' delegates from the conference engaged in the odd difference of opinion over a throw in or corner! This is to be expected, even welcomed as these examples of over-enthusiasm are generally linked to a burning desire 'to do well for the team', which of course is mixed and non-sectarian. There is no doubt that in the project-proper, over the week-long programme, behaviour is generally markedly improved by the end in comparison with the start of the week, sometimes culminating with Arab and Jewish players swapping Facebook details and mobile numbers at the end of the festivals.

The work of F4P, and other organisations like it, acts as a piece of the peace-building jigsaw in the region. In many respects it is a good example of building peace from the ground up, mentoring and empowering local actors with the goal of bringing about a change in attitudes which can have ramifications in the higher echelons of Israeli society. Despite the issue of fostering locally organised longevity, the contrast between the first project in Ibilin in 2000 and F4P today is stark, particularly in terms of the level of local ownership and control of the project. The potential for the role of sport in peace-building can be and often is overstated. In such instances it is worth noting, however, as Dr. Stidder (Co-founder of F4P) pointed out to me recently: "It (F4P) will never directly influence policy at Government level, of course not. But the bottom line is that there are 2,000 children whose parents have agreed to send their child to a sport related programme that specifically addresses the issue of co-existence that sends a very strong message". This echoes the propensity for civil society organisations to have an effect on damaged societies, sending messages and helping move them into a place where progression at an inter-state level can be achieved.

This workshop gave a snapshot of our work, designed to give those in attendance an idea of the shape and complexion of our modest piece of the exceedingly complex jigsaw puzzle otherwise known as 'the peace process' in Israel/Palestine.

Martial Arts: A Conduit of Behavioural Change and Cross-cultural Acceptance

Danny Hakim

Budo for Peace is a non-profit organisation that uses traditional martial arts as a mediator between groups in conflict within Israel. We work with all religions and ethnicities within Israel and East Jerusalem. Based on the positive outcomes of our events and activities, along with the widespread popularity of various types of martial arts around the world, we believe that Budo for Peace has potential for worldwide replication.

Budo for Peace was founded in 2004 by Sensei Danny Hakim. Danny is a 6th degree black belt in Shotokan Karate. He represented the Australian National Karate Team in five World Championships, the Japanese National Karate Team in the European Championships and served as coach of the Israeli Karate Team. Danny's published article 'Budo's Potential for Peace: Breaking down barriers in the Israel-Palestinian Conflict' was the basis for Budo for Peace's foundation. Danny also produced 'Shadya', winner of the International Documentary Film Festival in Amsterdam and chosen as one of four films in PBS's Educational Film Series on Women's Empowerment.

Martial Arts as a Mediator between Cultures

Martial arts have a variety of unique qualities that make this sport – incorrectly perceived by many to be violent and aggressive, the ideal sport to mediate between different cultures. *Budo* is the formal name of Japanese martial arts. *Bu* is written as a combination of two characters, one meaning 'fight' or 'conflict' and the other meaning 'stop'. Combined with *do*, 'the way' or 'path', *Budo* actually means, 'the way to stop conflict'.

The main aim of traditional martial arts mental training is to empower the person to increase their vital energy and awareness and to have respect for all beings. This is done through rituals, a code of conduct and value-based behavioural expectations. By increasing individual awareness and teaching how to stop conflict, martial arts can give children – or adults – the ability to overcome conditioned violent behavior. The unique culture of traditional Asian Martial arts act as a conduit of behavioural change enabling cross-cultural acceptance.

There are so many different forms of traditional martial arts from all over Asia, but, most share common values. Since Asian culture and philosophy are foreign to the Western world and Middle East, they offer an exotic and subtle way to learn tolerance and respect for all, without the direct, aggressive approach to peace-building and dialogue used by the West. By participating in a 'foreign culture', martial artists meet in a neutral, safe space that disconnects them from their conditioned thinking and own cultural and ethnic backgrounds, allowing them to meet comfortably and without conflict.

Traditional martial arts (*Budo*) are not just a sport; they are a way of life.

Hollywood-produced martial arts films with Bruce Lee and Jackie Chan have led to the popularity of traditional martial arts within mainstream culture. Today, there are over 50 million karate practitioners in the world, 70 million Taekwondo practitioners worldwide, and Judo is second only to soccer in world popularity. These statistics demonstrate an almost unlimited potential for growth in using martial arts as a mediator between different cultures.

Basic Concepts of Traditional Martial Arts

1. From inner-being to external harmony:

The philosophy of traditional martial arts begins with exploring the inner self and developing a greater awareness of things and people around you. By developing inner harmony, individuals learn to control their movements, breathing and energy flow, which develops an increased awareness of themselves. Once an individual has gained control of himself or herself and achieved inner harmony, he or she is better able to deal with external influences. Aggression, violence or bullying will not pierce a person with inner calm because they control their fear and anger, instead acting out of fear and anger.

This is done through meditation. Every training session begins and ends with a few minutes of meditation. Meditation is a moment to be with oneself, and not think about the conflicts, frustrations and relationships in life. There is a sense of solemnity, introspection and respect for oneself and others during these few minutes. By practicing meditation, one achieves calmness and power.

“The purpose of training is to tighten up the slack, toughen the body, and polish the spirit. Your spirit is the true shield.” Morihei Ueshiba (Founder of Aikido)

Traditional martial arts focus on betterment of the self. This also creates better relationships with others. The philosophy of martial arts focuses on values and rituals that affect every aspect of one's behavior during training sessions, so that a martial artist gains harmony with himself and with those around him. This mode of behavior is expected to be adopted both within the club and during everyday life.

2. Code of Conduct

The code of conduct is developed through a hierarchy based on seniority and technical skill that is represented by the martial arts uniform. It is basic and modest; every martial artist within the club wears the same uniform with the only distinguishing characteristic being the colour of their belt. This demonstrates that all practitioners are equal aside from their skill level. Everyone deserves the same respect regardless of gender, ethnicity, race or religion. It creates a sense of equality that demands tolerance between individuals where their normal appearance and customs might set them apart. It is also important to note that the uniform is modest for women as well, enabling those from traditional or religious cultures to participate comfortably.

Additionally, the code of conduct creates a sense of responsibility between individuals. The higher up within the hierarchy, the greater the expectation to set a good example for those below, both in terms of behavior and continued skill improvement. The built-in mentor system creates awareness of mutual responsibility, as Gichin Funakoshi, Father of Modern Karate, said:

“The ultimate aim of the art of karate lies not in victory or defeat, but in the perfection of the character of its participants.”

3. Martial Arts as a foreign culture

Traditional Asian martial arts are perceived as a foreign and exotic culture in the western world and also in the Middle East. This is because Asian language, culture and philosophy are used in martial arts practice.

Training sessions are run using Asian languages: Karate uses Japanese, Taekwondo Korean, Kung Fu Chinese, and so on. In each case, counting is done in the Asian language; concepts, movements and terms are also referred to by their original Asian names. Moreover, Asian concepts, myths and philosophies from Confucius, Zen and Buddhism are regularly taught and handed down from master to disciple as the backbone of martial arts training.

When a student enters the club, they enter into a state of mind separated from everyday life. In the world of martial arts, the club is referred to as a dojo, a sanctuary where you practice. You bow repeatedly when in this sanctuary, giving respect to the place itself, the instructor, and the partner. These behaviours are shared by all traditional martial arts and are required of all martial artists, regardless of the ethnic, racial, or religious background of their partner.

By connecting within the ‘neutral space’ of the martial arts’ foreign culture, students are able to become open to learning other new behaviours and accepting other cultures foreign to them. They speak a common language, behave and dress identically, and show one another respect where cultural differences would normally separate them. Martial arts act as a mediator by creating a new culture to which all students belong regardless of their background.

4. Philosophy

The philosophy of *Budo* focuses on teaching proper manners, refining technical skills and developing the body toward virtuous human behavior. Budo for Peace has adopted twelve central values, split into those that work toward holistic inner-development, and those that focus on conflict resolution.

The **Budo Values for Life** teach basic values and life skills important for holistic development:

- Humility: Acting without self-importance
- Responsibility: Meeting challenges with a brave spirit
- Courage and commitment: Fighting injustice
- Honesty: Being truthful
- Gentleness: Living with affection and compassion
- Order: Being aware of what creates disorder

The **Budo Values for Peace** provide skills to resolve and prevent conflict, and create conditions conducive to peace from the interpersonal to the international:

- Intelligence: Understanding what prevents peace
- Wisdom: Living without fear
- Kindness: Caring for others as you would like to be cared for
- Love: Being a martial arts warrior for peace
- Sensitivity: Having empathy toward others
- Respect: Honouring the dignity of all life

This philosophy and the values it promotes assist martial artists in learning to convert conflict, whether internal or external, into harmonious coexistence with those around them.

5. From enemies to opponents to partners

Competition in traditional martial arts is based on the 'Shiai' of *Budo*. Shiai directly translates to 'testing each other', meaning that the purpose of two individuals competing against each other is to mutually develop their skills and not merely to see who defeats the other. Mutual respect is a fundamental principle of such competitions. Therefore, in traditional martial arts, your 'opponent' is a 'partner; someone who works with you, not against you. An 'opponent' is someone trying to make himself and his technique better, at your expense. They also help you and your techniques get better. That person may help you stretch, act as a target, or stand still while allowing you to try a technique. To get good at *Budo* your opponent must also be your partner.

A very low percentage of adult *budo* practitioners participate in competitions. They engage in training not to be competition winners but to decrease stress and to achieve inner harmony.

"Bowing is an expression of gratitude and respect. In effect, you are thanking your opponent for giving you the opportunity to improve your technique" – Jigoro Kano (Founder of Judo)

Budo for Peace

Budo for Peace has been serving as a mediator between cultures in the Middle East since 2004.

Our **mission** is to bring youth from conflict areas together to participate in traditional Asian martial arts and learn their intrinsic values; by doing this, we help them break down barriers to coexistence.

The organisation's **goals** are to:

- 1) Promote *tolerance* and *inter-religious* and *inter-ethnic understanding*;
- 2) Instil *self-confidence* and *inner harmony* in the participants, and teach them to *break down barriers of ignorance and distrust*;
- 3) Develop *leadership* and *civic responsibility* with youth;
- 4) Create *public awareness* of *budo*, as a means to promote coexistence between people in conflict.

Organisation

The idea of Budo for Peace began from an academic paper written by the founder in 2003 for the 1st International symposium on The Direction of Japanese Budo in the 21st Century.* The idea was followed up as an event in 2004 in Delphi preceding the Athens Olympics. The event theme was the Oracle of Delphi's inspired words that led to the ancient Olympic Games: 'Lay down your weapons and compete in sport'. Following the event's success, the foundation for an organisation was created and the idea of a martial arts movement for peace quickly turned into a flourishing non-profit association.

Today, Budo for Peace provides a wide-range of activities that fall under seven categories:

- 1) Educational programme;
- 2) Dojos (martial arts clubs);
- 3) Co-existence;
- 4) Women's empowerment;
- 5) Civic responsibility;
- 6) KiAi Clubs (affiliate martial arts clubs);
- 7) Mentor Programme.

1. Educational Programme

Our innovative educational programme is taught in the local language to children aged 9 to 12. It is currently available in Hebrew, Arabic and English. It is a 2-year programme made up of twelve chapters each focused on one of the twelve budo values mentioned above. Each chapter contains age-appropriate discussion questions, role playing activities and interactive games to connect the desired value learned in traditional martial arts to behavior in everyday life.

The programme is taught by certified martial arts instructors with a minimum of black belt in their chosen martial art. These coaches receive professional instruction from Budo for Peace for teaching our educational programme. Budo for Peace's Jewish and Arab instructors join together three times each year for 2-day seminars to learn techniques for teaching the educational programme and to create a cohesive group of instructors able to lead their students by example.

2. Dojos (martial arts clubs)

Budo for Peace began with three clubs in 2004. By 2009, the organisation had expanded to 14 clubs, and had added the new affiliate (KiAi) club model. Today, we have 20 clubs throughout Israel and East Jerusalem, with international affiliate clubs in Jordan, Turkey and France.

Clubs meet for 90-minute sessions twice weekly. Each session features one hour of physical martial arts training, and half an hour of games, discussion and role play from the educational programme.

Each club is comprised of approximately 20 students, aged 9-12. Male and female students number equally in club participation.

3. Coexistence activities

Through the 'Twinned Dojo' programme, Budo for Peace martial arts clubs and (local) affiliate clubs are twinned with neighbouring dojos of a different ethnic or religious background for joint training sessions. Joint activities utilize martial arts, role playing games, ice breakers and environmental awareness to help children connect using their common interest and the Asian martial art culture. Joint training sessions take place locally multiple times each year; groups also have the opportunity to meet at regional and national Budo for Peace events.

4. Women's empowerment

Budo for Peace places special emphasis on recruiting girls to participate in all clubs. Wherever possible, classes are split evenly between male and female students.

Martial arts have immense potential for empowering women. For that reason, many self defence programmes are marketed to women. It is important to note, however, that martial arts offer women much more than self defence techniques. The strength a martial arts practitioner gains by learning to yell, punch and kick is often an even more important lesson in empowerment – and particularly for those women coming from sectors of society in which their voice is stifled.

Shadya is a documentary film produced by Danny Hakim. Shadya is a young Muslim girl, Israeli citizen and world karate champion. The film is about her struggle between her ambition and tradition. In 2010, PBS (Public Broadcast Services) North America used Shadya as one of four films in their Women's Empowerment educational programme for American high schools. www.itvs.org/classroom.

5. Civic responsibility

Clubs are asked to organise and participate in one local civic responsibility project per year. Projects often focus around environmental neighbourhood clean-up activities, visiting sick patients in local hospitals, assisting the elderly or working on a community-specific project.

6. KiAi clubs – affiliate club programme

The Affiliate Club programme works with existing martial arts clubs interested in joining Budo for Peace, while still holding onto their independence. By joining Budo for Peace, the martial arts club receives our educational programme – which adds values to the physical courses they teach. Instructors and young leaders are invited to join our seminars, and students attend regional and national Budo for Peace events at a minimal cost. Affiliate clubs are paired with one another for joint training sessions through the 'Twinned Dojo' programme.

Additionally, the Affiliate Club Programme enables Budo for Peace to reach its full potential by impacting a larger population in the form of martial arts clubs outside of Israel. Unlimited international opportunities exist due to the incredible numbers of martial artists around the world who are interested in promoting tolerance and non-violence through their sport.

This programme is of interest to many clubs because the Budo for Peace educational programme puts into words the inherent behavioural values and philosophy that they already teach in the physical martial arts programme. It takes martial arts education one step further. Karate becomes Karate plus. Aikido becomes Aikido plus. And the martial arts club gains additional exposure within the local community due to the educational value they've added to their product.

7. Young mentors programme

Every Budo for Peace club is required to choose at least one young leader (a brown or black belt aged 13 to 17) from within the club. This young leader (sempai in Japanese) assists his instructor during martial arts training sessions with both the physical and educational materials. The mentor programme has three main components:

- **Training Seminars:** Three times a year, approximately 30 teens from all ethnic backgrounds join together for 2-day seminars that feature team building activities, leadership training sessions, and instruction on the Budo for Peace educational programme.
- **Leaders-in-Training:** Young leaders are expected to act as mentors for younger students in their home clubs. During regional and national Budo for Peace events, they work as a team organising the children and running interactive games; pairs of Jewish and Arab mentors lead mixed groups of younger children.
- **Peace Camp Initiative:** Mentors showing outstanding leadership ability and possessing good English language skills, are considered for up to six spots at an American summer camp with the PeaceCamp Initiative (www.peacecampinitiative.org). The scholarships are offered to teach the Jewish, Arab and American campers to embrace tolerance and respect for others, and learn how to deal gracefully with conflict.

Organisation Composition

1. Students

Budo for Peace works with children aged 9 to 12, as well as teens aged 13 to 17 in our Mentor programme. Participants come from every sector of Israeli society, and throughout the geographic and social periphery of Israel including Arab Bedouins, Christians, Muslims and Druze, as well as religious and secular Jews, native-born Israelis and new immigrant groups (primarily Russian and Ethiopian descent). The clubs are split evenly between Jewish and Arab communities.

2. Martial arts

Budo for Peace works with all traditional martial arts. The same *budo* values are inherent to karate, judo, kendo, aikido, kung fu, taekwondo.

Evaluation and Achievements

In evaluating the success of the Budo for Peace programme, we look primarily at non-violent behaviour, improved conduct and participation in joint programming.

While conducting qualitative research on the programme's success, participants were asked 'Are you willing to meet the other?' At the start of the 2008-2009 academic year, 50% of Jewish and 75% of Arab participants answered 'yes'. By the end of that same year, 90 and 95 percents of those same groups responded positively to our survey.

This success is evident in the twinned clubs of Bueine Nujdat and Mitzpe Netufa. Bueine Nujdat is an Arab town in the Galilee with both Bedouin and Muslim residents. It was known for having a lot of violence between local residents. Adding a BUDO FOR PEACE club to the community decreased the amount of violence between the Arab residents of Buiene. Later, Budo for Peace and the local Arab instructor initiated the creation of a new Budo for Peace club in nearby Mitzpe Netufa, a religious Jewish town just 800 meters away. Initially, equal numbers of hesitant parents and children attended the martial arts classes. Over time, the Arab instructor was accepted and a "twinned dojo" relationship was created between the religious Jewish club and the Arab club. Today, children from the two clubs meet regularly and family friendships have been created between the communities.

The Israeli Ministry of Foreign Affairs created a video about this unique friendship. To see the video, please visit:

http://www.mfa.gov.il/MFA/VideoLibrary/Giving_peace_fighting_chance.htm?lang=english

Future Goals

As Budo for Peace continues to grow, our goals for the future include:

- Opening international affiliate clubs throughout the world; currently working with clubs in the Palestinian Authority, Turkey, Jordan, France and Ethiopia;
- Organising international events; now working with the Israeli Ministry of Foreign Affairs for an Israel, Palestinian and Jordanian 3-day seminar in 2011, and with the Turkish Karate Federation for a 10 nation forum in 2012;
- Connecting with millions of martial arts practitioners worldwide.

To learn more about our organisation, please visit our:

- Website: www.budoforpeace.org
- Facebook: www.facebook.com/budoforpeace
- YouTube: www.youtube.com/user/budoforpeace

Physical Martial Arts Activity Demonstration

(For this section of the presentation, participants were invited to a martial arts dojo where they dressed in traditional white karate uniforms and trained barefoot.)

Teachers are meant to be showing that what you learn in the lesson can also be applied in life. It is not just a physical exercise but something you feel inside. Make it an intellectual exercise for adapting physical movement to mental concepts for use in daily life.

Each training session has five parts:

- Ceremony with bowing and meditation;
- Stretching and flexibility;
- Basic techniques – repetition of basic techniques to perfect the physical movements;
- Kata – Kata are ancient sets of movements loaded with hidden self-defence techniques performed against imaginary opponents. When performed in a group, kata serves as a common language and acts a powerful mediator between cultures. It also develops the imagination while imagining opponents that do not exist;
- Kumite – Kumite is sparring face to face with a partner. It is difficult concept to grasp unless you understand martial arts culture and philosophy because sparring is not actually about hitting your opponent to see who is best. It is a training method in which you try to improve your techniques by testing them against someone else's technique.

The following six exercises were used to demonstrate the positive interaction that occurs in a class and to experience the power of martial arts as a mediator between cultures.

Individual Skills Training (Martial art – Karate-do, Taekwondo, Kung fu)

Skill: stance and kicking; value taught: focus and balance

- a. Stand on one leg, with your arms straight out. Kick your leg straight forward. Now, do it again, and a third time. Most people will have trouble keeping their balance. Now, focus your eyes on a point straight in front of you. Balancing should now be much easier.
- b. From this we learn that if you develop the ability to focus and concentrate on something, you are able to have balance in your life. This is something that must be learned individually.
- c. Many children today have trouble concentrating and focusing in school and life. Learning this skill is not a simple thing for them.

Skill: KiAi (unified energy with breath); value taught: mind and body interaction

- a. Ki means inner energy or vital energy. This is something that everybody has. The idea is to develop your inner energy so that it becomes more powerful. Energy called "Ki" flows between the body's different energy points – the same ones known in acupuncture and shiatsu. You can focus this "Ki" through breathing awareness. When energy is let out properly from the stomach,

- and not the chest – it cleanses you and you have extra energy.
- b. Danny will demonstrate a KiAi; class will try to mimic – each individual should focus on keeping themselves composed while doing it.
 - c. KiAi is important in BUDO FOR PEACE for a number of reasons.
 - i. It helps release energy. Letting out aggression in a deep, calming way is very important for kids from conflict areas. It gives them a positive means of releasing frustration. Its' also a way to express energy to make others aware of it.
 - ii. When all muscles and breathing are focused, the whole being is used to release the energy. It increases extra inner power especially when combined with a physical move. (1+1=3)

Partner-based Training Activities

Skill: bowing; value learned: showing respect (used in all traditional martial arts)

- a. Choose someone you don't know as your partner. Stand facing them, with your back perfectly straight. Breathe in, and look the person in the eye. Hold your eye contact. Notice the dynamic tension between partners. Now, bow with your eyes looking at the person's feet. Give them your attention, give them your time. Stay focused just on them. As you do this, note what you can see as you look your partner in the eye. You can see their entire body using your peripheral vision.
- b. This teaches us that while being focused, you can still see what is going on around you. Many children have trouble standing straight and looking someone in the eye. When staring in your partner's eyes – the window to the soul, it is uncomfortable for many children– especially those lacking self-confidence, and can often cause fear because of their vulnerability. By practicing bowing, children gain confidence, learn good etiquette and gain greater awareness.
- c. Bowing acknowledges the partner and who they are. It forces an individual to accept regardless of the partner's background. This creates an awareness and respect for people's space that allows the participants to view the other person entirely.

Skill: sticky fingers; value taught: harmony with surroundings (used in Kung fu, Tai chi and Aikido.)

- a. Put your hands out, arms slightly bent. Place your wrists above or below those of your partner. Now, move them together in a circular motion. Take turns pushing, and accepting the push. The leading partner navigates the other's wrists. You will feel a point at which one person's attack has finished and yours begins. Breath out as you push and breath in when you accept the push. Keep the motion dynamic and try to maintain the same connection point throughout.
- b. This exercise allows both partners to experience their maai (personal space).
- c. Martial arts are contact sports. Developing physical contact creates connection for both the giver and receiver. This helps in understanding threat. The real or perceived threat is dependent on their distance to you. Maai is the safe/dangerous distance you need to defend or deflect an attack. This exercise trains by simulating threatening physical and mental situations.
- d. Physically making contact benefits both parties. It requires a lot of trust. When you know that person respects your space and has self-control, it creates comfort and a sense of safety. It is

also part of communication, negotiation and relationship building. It requires working with the individuals and space that make up your surroundings.

Skill: stretching ankles and calve muscles; value learned: support and trust-building

- a. Hold your partners hands. Stand straight with your feet together. Bend your knees and crouch downward, keeping your heels on the ground with feet tightly together. Do it again. Then do it with hands touching but not holding, and then do it a third time with hands facing one another but not touching. Legs always stay together with heels on the ground.
- b. This teaches children to support one another and enables them to build trust with a partner – even if s/he is unknown.

Group-based Activity: (All Martial Arts)

Final Budo for Peace bow

- a. Before each session ends, Budo for Peace groups all bow using our organisation symbol. Danny will explain the Budo for Peace ideology and lead the organisation's traditional closing ceremony.
- b. We all stand in a circle. Each person makes a fist with their left hand, and covers it with their right hand. Bow into the circle and say "Ooos."
- c. The left hand is hard and strong, symbolic of a rock. The right hand is open and flexible, like water. We need to be both – strong like a rock and flowing like water. Your left hand is the rock because we need to keep important things like family, friends, religion close to our heart – which sits on the left side of the body. Your right hand is the water as it also represents flexibility and open to accepting friendships – when you shake hands with the right hand. We teach children to be strong inside and a flexible open mind outside. This is Budo for Peace's philosophy and what we teach participants.

Educational Programme: Chapter 12 – Respect

Group will be split into smaller groups of up to 20. One participant will act as the group leader and read questions from the educational booklet. Participants are asked to answer using the mentality of 9-12 year old students.

Purpose of this chapter: to introduce and analyze the value of respect. The chapter will educate the students to respect and honour the role of every creature on earth.

Introduction: What is respect? Does it help or bother us in our lives? When do you grant respect and when do you receive respect?

Part 1: Group activity:

Make a list of word combinations that you recognize as being connected to respect.

You can divide the students into two groups. Each group will prepare the combinations on two sheets of paper, and mix them so that the other group will have to rearrange the combinations.

Example: 'Honour your father and your mother', I beg your pardon, respect for man, self-respect, with all due respect, reverence, family respect, emotional respect, giving respect.

Part 2: Split the students into pairs and have them present examples of the following sentences:

- Respect your father;
- Respect your teacher;
- Giving respect to your elders;
- Respecting yourself.

Part 3: Questions to the group:

- How do I respect the place in which I train?
- How do I show respect to my instructor?
- How do I respect myself with my martial arts training?
- How do I want my friends to respect me?
- Are the values we practice connected to the idea of respect? If so, how?

Part 4: Break the students into a few groups and ask them to write criteria for the following subjects:

- The Judges' Council chose to give an award for Policeman of the Year. What do you think were the two criteria that made the judges decide to give policemen this award?
- A bicycle shop was elected Business of the Year. What do you think were the two criteria for which the shop received this acknowledgement of respect?
- A red carpet is rolled in front of the entrance to honour the orchestra's musicians. What do you think are the two reasons that the orchestra's musicians deserve the great honour of having a red carpet rolled out for them?

Football, Learning and Education

David Breimer, Matthias Gather, Inbal Ben-Ezer

General Background

How can football be used as a method of approach and as a medium for education and learning? The education approach developed by KICKFAIR is based on a broad definition of education which does not merely focus on imparting a fixed block of knowledge and educational content, but rather which aims to support children and young people in their overall personal development and to accompany them throughout their lives. Faced with worldwide social development and changes, education also has to cope with new challenges. The process of globalisation and the job market becoming more modern or flexible, result in completely new demands being made on children and youngsters: they have to find their place in an increasingly complex and dynamic society, be able to create perspectives for themselves and make realistic plans for their futures. In order to be able to act and react in this environment, they need a multitude of skills and competencies (independence, self-confidence, flexibility, social-communicative skills, etc.). Therefore, there is a need for alternative and informal learning areas where children and youngsters can develop just these skills.

To set about fulfilling this need, the Street Football education approach developed by KICKFAIR, utilizes the worldwide appeal of football. In a learning-by-doing approach, football creates learning areas:

- where children and youngsters experience important values for social co-existence;
- where they can discover and develop their strengths and capabilities;
- where they can develop and create things together with others; and
- where they are encouraged to join in and show commitment in civil society.

A further focal point of the approach is the creation of global areas of learning and experience, where children and youngsters can learn how to orient themselves in an increasingly global and international world. They should be given not only an insight into global connections and problem situations, but also the chance to experience globalisation and cultural diversity as positive potentials and opportunities for learning. Football can provide a direct and important link between youngsters from different countries and cultures, through which they can learn about other viewpoints and ways of thinking, learn to be more open towards other, foreign elements and can also develop intercultural and global social competence. Wide-ranging positive results from project work show that particularly the socially under-privileged children and youngsters, who have less access to education, informal learning areas, training, the job market or global areas of learning and experience, can be successfully approached through football.

The main emphasis of the education approach through football is the personal development of children and young people. This involves teaching them the necessary skills and capabilities to be able to cope with the typical development process young people go through. As the individual social

context plays an important role when dealing with these aspects of development, learning and education based on the approach described here must always take into account the social demands with which children and young people see themselves confronted. Unequal social background (characterised by impeded access to many social areas such as education, vocational training or the job market, insufficient social networks or family support, and so on) all hinder success in coping with these challenges and thus reduce the individual's development opportunities. The various skills and capabilities which youngsters need to be able to take action in their own social context can be categorised under the term 'general social competence'. Practical experience shows that an educational approach which aims at developing general social competence seems to be most successful when it follows two tracks: on the one hand, it should be linked to the individual (i.e., to the lifestyle of the children and young people and their individual conditions, capabilities, interests and needs); on the other hand, it should also strive to make changes in the local environment and create new and improved access to learning and education for all youngsters. Education in this sense is connected to supporting local development processes. An important objective of the educational approach described here is, therefore, to create a communal area of creativity and freedom where children and young people can have a positive influence on their environment and living conditions. This offers the opportunity to promote long-term local development.

Why Football

Football fascinates, delights and unites people all around the world, independent of age, sex, social background or cultural affiliation. While playing football, children and young people gain important social experience: They learn how to play in a team, obey rules, cope with victory and defeat, and to appreciate the performance of others. Still, football on its own does not necessarily have the desirable educational effect. It would seem rather, that specific conditions are required to turn football into a playful, socially minded learning area. Such conditions are being offered in the football3 method. This method allows football to be 'stage-managed' in such a way that it can be used strategically as a means of education.

The Football3-Method

Games are played in mixed teams with no referee. The players (boys and girls) have to determine their own ways of communicating and of evaluating the game. Before each match, the teams agree on how they want to behave and interact with each other during the game. Afterwards they evaluate together their compliance with the rules and award each other fair play points, which count towards the final result. Instead of referees, so-called mediators accompany both the game and discussions. By doing without referees, the youngsters take on full responsibility for the format of the game by determining their own rules and also for the organisation and continuity of the game. This creates situations for learning and taking action; because the players have to deal with communication issues and the constructive handling of conflicts, as well as the responsibility of making and keeping to rules, educational aspects automatically come to the fore. Mediators also play a central part in street football. They take on responsibility at each stage of the game – before, during and after. Before hand they develop, together with the team, the fair play rules for the upcoming match.

During the game, mediators have to recognise possible conflict situations and potentially be able to resolve them. Afterwards, again together with the teams, they evaluate the game itself and discuss the allocation of fair play points. By organising things in this way, football can become a very appealing and playful method of teaching youngsters social skills. The negative potential of football does not disappear, but a framework is created in which negative effects, such as the development of conflicts, can be dealt with and discussed pedagogically. In fact, such 'controlled' negative situations are important; they allow these social learning processes to happen. The 'stage-management' approach, therefore, does not aim, as the term might suggest, at creating unnatural, artificial situations. The central element is the common game and the situations and emotions experienced while playing. In the sense of holistic education, physical and emotional experiences are thus, by way of dialogue, linked to debate on a cognitive-reflexive level.

The basic philosophy of this method is to be found in the particular method of playing. Due to the previously described 'stage-management', the fair play principle of football and the values associated with it are dealt with in each individual game. Thus concepts that are linked to fairness – such as equal opportunity, non-violence, equal rights, respect for the opponent – can be emphasised. The philosophy of this method, therefore, provides an ethical framework in which democratic values and examples of co-existence are incorporated. It is not, however, just a predefined catalogue of rules or a package of values, but simply a basic guideline for actions. Within the framework of dialogue, the necessary space for learning and development is created, in which concrete rules and agreements can be negotiated. During a discussion, terms and principles such as respect, fair play or equal rights are gradually given more content and meaning. These discussions do not take place on an abstract or cognitive level, but are always related to the situations, emotions and experiences encountered during the game. The procedure of making rules can lead to different topics and questions, which can then be taken up and dealt with in more detail in project work off the pitch. It is possible, using street football as a basis, to develop a comprehensive education approach with various emphases and learning environments.

The International Learning co-operation through the educational approach of streetfootball (Football3 method)

The main focus of an international learning co-operation through football is on mutual learning on an eye-to-eye level where the unifying element is streetfootball and the football3 method. Experiences from the game are being further developed in projects outside the pitch that is for example the dealing with rules and conflicts. The important thing is that through this learning, solutions for challenges and problems in the own local context are being developed. The international co-operation combines the local with the global and creates new accesses for international learning.

The international learning co-operation is a long-term partnership formed between organisations and institutions in various countries, the main aim being to learn from one another and to work, create and gain experience together. The concept of global social competence forms the theoretical basis of international partnerships. It concerns the successful transfer of general social competence (personal, social and strategic skills) to areas of international learning and experience. The application of sub-skills in difficult, sometimes unexpected and 'strange' situations goes hand

in hand with increased learning potential, which leads to differentiation and further development of competence. Taking action and gaining experience in a global context also presents the chance to expand knowledge and awareness of one's own as well as of foreign cultures. Basic attitudes such as openness and respect for other points of view and ways of thinking are encouraged. Another main aim of international learning partnerships is to transfer experiences gained in a global area of learning and experience back into a local context. The newly learned capabilities, experience and knowledge of the participants should be incorporated into local projects to promote local development processes on both sides.

Street football as the main content of local project work is the connecting link between the two sides of a learning partnership. The youngsters participating in international learning partnerships share a common area of experience in street football: They all take part in projects that have similar aims. They use street football as a means of improving things in their environment, to find solutions for various problems and to create new perspectives for themselves and others. The particular format of 'Football3' is a strong symbolic element, with which both partners identify. This results in a high degree of educational potential to learn from each other on an equal level.

Right at the beginning of a learning partnership, the young people already have similar experiences and a common topic that they can discuss. A common area of experience is the optimal starting point for a symmetrical educational approach: The experience and capabilities which the youngsters from both sides have gained through project work for street football can be shared on an equal footing in the partnership. By directly comparing their projects they can learn from and with each other. Both sides have dealt with similar problems in their projects. They have discussed terms such as fairness, equal opportunities, equal rights and respect in relation to problem situations in their own environments and they have also experienced the importance of these concepts to behaviour during the game of street football. Meeting with groups from other countries and finding solutions to problems together gives the youngsters the chance to learn from others and to expand their own outlook. The local importance of the concepts and values of street football can then be seen in a more global context; their importance is recognised as being universal. This process can lead to the development of new and common projects.

This common area of experience makes the youngsters realise very quickly the sense and advantages of learning with and from others. Right from the start they can exchange information about things that are important to their projects, their everyday life and environment. This makes the process of meeting and getting to know each other a lot easier.

The international learning co-operation between KICKFAIR (Germany) and the Peres Center of Peace (Israel)

KICKFAIR and the Peres Center for Peace build on a mutual learning process on an eye-to-eye level including different dimensions of learning through football, such as social, intercultural and global learning, education and formation, conflict resolution and peace development. In the framework of the international learning co-operation, both organisations develop common learning projects that involve youngsters and Youth Leaders, as well as coaches/coordinators and directors.

The Peres Center has a great deal of interest in benefitting from the strong experience and knowledge of KICKFAIR in the field of education and formation through football. KICKFAIR is motivated to join in this unique opportunity to exchange experiences and knowledge with the Peres Center for Peace on peace building through football.

Both organisations share knowledge about how to use football as a frame for education and learning. One main focus is on developing Youth Leadership through football and how to implement that in current programmes.

The common workshop at the conference ‘Sport as a Mediator between Cultures’: Football as a tool for education and peace building

The workshop showed the possibilities of using football as an educational tool for social and global learning and for building up international partnerships through football. It presented the Football3 Method and gave an introduction on how it is being put into practice. The workshop gave the opportunity to the participants to see practical experience in learning and education through football and how this can be opened to foster a dialogue between cultures.

Commonly led by KICKFAIR (Germany) and the Peres Center for Peace (Israel), the workshop showed on a very practical base, this common methodology and philosophy of playing can be implemented to build up international youth partnerships and mutual learning on an eye-to-eye level between Germany, Israel and Palestine (Al Quds).

About KICKFAIR

KICKFAIR improves individual skills and supports personal development: in street football and for life

Under the organisational umbrella of a registered network, KICKFAIR develops long-term, applied concepts for education, learning, training, and schooling. Street football is consistently used as the entry point for topics such as ‘integration’, ‘rule of law and democracy’, or ‘engaging young people in the community’. Playing sports teaches skills that are important for the game, but are even more important for life off the field: acting as a team, sticking to the rules, handling victories and losses, and recognizing the contributions of others.

This potential makes KICKFAIR utilizable, and since 2001 it has initiated many diverse and excellent projects for communities, schools, clubs, educators, multipliers, and organisations.

KICKFAIR has the living environment in focus and the community in sight

KICKFAIR projects are closed environments that are always embedded in the local reality. Only then can the young participants experience themselves as creative and effective, embodying the idea of action on the ground, and experiencing the self-initiated, positive change of their environments. We understand the organisational challenges of such processes and have experience with the chal-

lenges of continual, successful implementation. That is why KICKFAIR uses well-designed learning methods without being patronizing.

KICKFAIR is locally active, connected around the world, and at home in Baden-Württemberg

Changes take place on-site and learning occurs in the exchange with others. That is why our projects are locally anchored and internationally connected. Organisations in South America, Africa, India, and Cambodia have been working closely together with KICKFAIR for years.

KICKFAIR annually reaches approximately 5,000 young people aged 12-18, trains multipliers throughout Germany, teaches internationally-active Youth Leaders, and accompanies young adults on their road to responsibility. German federal ministries, state governments, universities, foundations, associations, and businesses are counted among our long-term partners and supporters.

About the Peres Center for Peace

The Peres Center for Peace is a non-partisan organisation founded by Nobel Peace Laureate Shimon Peres. It aims to build an infrastructure of peace and reconciliation by and for the people of the Middle East that promotes socio-economic development, co-operation and understanding.

The Peres Center for Peace harnesses this valuable, underutilized tool of sport in order to bring Palestinians and Israelis together in a safe atmosphere of co-operation and mutual respect. Throughout the year, initiatives such as *Twinned Peace Sport Schools* and *Summer Camps for Coexistence* bring together young Palestinians and Israelis for joint sporting and social activities designed to foster positive interaction as well as healthy, active living. Moreover, these programmes cater to children and youth from socio-economically disadvantaged communities, providing them with enjoyable, beneficial opportunities otherwise not available to them.

The Peres Center's Twinned Peace Football Schools initiative encourages reconciliation between Palestinian and Israeli children from disadvantaged communities through a programme of sport training, peace education instruction, educational support and joint sporting and social activities. This afterschool programme imparts the values of peace and understanding, encourages acceptance of cultural differences, and breaks down stereotypes.

Over the past decade, well over 10,000 Palestinians and Israelis – children, youth and adults – have taken part in these unique peace-building initiatives, through which sport has served to break down barriers to peace.

Mifalot – “Civil Service”

Avraham Burg, Eran Gal, Gal Peleg

Founded in 1997 by the owners of the Hapoel Tel Aviv Football Club, Mifalot's mission is to create social change by using education-based projects to provide youth with opportunities to learn, grow, reach their full potential and become active members of their community and their world. Currently, there are over 20,000 children active in Mifalot programmes throughout the world.

Mifalot's success rests on its unique project model: using football as an attractive, new and effective platform to educate for and create social change. Mifalot's programmes focus on the following areas:

- Promoting co-existence and friendship between conflicting populations, mainly Israelis, Palestinians and Jordanians, but also internationally and between various groups within Israel's diverse population;
- Promoting the inclusion and acceptance of marginalized populations into mainstream society, including girls/women, immigrants and other minorities;
- Teaching life skills to youth with special needs;
- Assisting and socially integrating youth in at-risk, disadvantaged or isolated environments.

Mifalot's success and social influence has made it a leader in its field in Israel, the Middle East and internationally. Mifalot has received many international accolades that prove this success, including:

- Best Sport for Development Project at the Beyond Sport Awards 2010, organised by the prestigious 'Beyond Sport' organisation;
- Support and recognition from the UN's Special Advisor for Peace and Sport;
- The European Club Association (ECA) award for Best Social and Community Programme;
- Membership on the Streetfootballworld Board of Directors, a global network of 82 organisations in a strategic alliance with FIFA;
- Strong partnerships with the leading international networking organisations in the field of sport for social development and change.

'Civil Service' is a project that prepares the ground for significant social change through sport. Mifalot has teamed up with the Association for Social Equality to promote Arab-Israeli participation in the country's civil service requirement to enable them to receive the same rights as their Jewish counterparts.

Goals

1. To promote civil service amongst the Israeli-Arab community;
2. To increase the number of Israeli-Arabs who enlist in civil service initiatives now and in the future;

3. To encourage greater social equality for Israeli Arabs in Israeli society by making more Israeli-Arabs eligible to receive the same social rights as Jewish Israelis for their military service or civil service.

Action Model

This project is based on a five-year plan whereby civil service volunteers ('coaches for social change') lead educational programmes through a variety of group sports, primarily football, that are also adapted for girls' participation. All civil service volunteers serve as coaches for approximately five groups of boys or girls.

Simultaneously, a sports leadership project is opened in the same village for young people, 9th to 11th grade, who undergo a two year project, based on Mifalot's Sports Leadership project, that combines leadership, community involvement, volunteering and professional skills training and will eventually lead them into the civil service process.

Monitoring and Evaluation

Although it is difficult to measure and evaluate projects like this, Mifalot is currently seeking to quantify its impact. Monitoring and Evaluation is performed before, during and after the project using three different processes: a) internal evaluations conducted by Mifalot; b) external evaluations conducted based on surveys and polls conducted and supervised by the Sport Center at Tel Aviv University; and c) external monitoring organisations, such as Midot (Israeli) and other organisations that monitor Mifalot organisational activities.

Our partners in each project are aware of the current discussion on the difficulties and methods of evaluating sport for development programs and are doing their utmost to ensure and accurately prove program effectiveness.