HELLENIC REPUBLIC
National and Kapodistrian University of Athens
— EST. 1837 —

Irene Kamberidou, Associate Professor of Sociology

Email: ikamper@phed.uoa.gr ; **Sociology Lab**.: 210- 727-6093

UoA Scholar: http://scholar.uoa.gr/ikamper National and Kapodistrian University of Athens, cv: http://scholar.uoa.gr/ikamper/biocv
Publications:http://scholar.uoa.gr/ikamper/publications

SPESS/UoA: http://en.phed.uoa.gr/human-resources/professional-staff/kamberidou-irine.html

Research Impact

updated 28/10/2020

Citations: 1,255 :

-Direct citations: 731
http://www.tinyurl.com/yxtao3gc

-Google Scholar: 240 citations

-ResearchGate: 165 citations

- SemanticScholar: 119 citation

Academia.edu: 62 Mentions
https://www.academia.edu/mentions

Google Scholar: http://scholar.google.gr/citations?user=D0KjfRMAAAAJ&hl=en

ResearchGate: https://www.researchgate.net/profile/Irene_Kamberidou/?ev=hdr_xprf

Semantic Scholar: https://www.semanticscholar.org/author/Irene-Kamberidou/82242351

ORCID: https://orcid.org/0000-0002-3054-0767

Web of Science: https://publons.com/researcher/3213713/irene-kamberidou/

Mendeley profile: https://publons.com/researcher/3213713/irene-kamberidou/

Academia.edu: https://uoa.academia.edu/IreneKamberidou/Papers?s=nav#add

Sport & Development: https://www.sportanddev.org/en/user/irene-kamberidou

Executive Group of the European Centre for Women and Technology (ECWT) http://www.ecwt.eu/en/irene-kamberidou

Media Gallery http://scholar.uoa.gr/ikamper/galleries/media-gallery

EDUCATION	

2002   PhD (Doctoral Studies) Sociology

PANTEIOS UNIVERSITY OF SOCIAL AND POLITICAL SCIENCES

Athens Greece (1997-2002). SOCIOLOGY DEPARTMENT, Grade: *Excellent*

27-2-2002. Thesis: Women travelers of the 17th, 18th and 19th centuries in Ottoman occupied territories and the multiethnic harem slavery institution.

1983   Master of Arts (MA)

BOSTON COLLEGE, Chestnut Hill, Massachusetts, USA   (1979 -1982)

Arts and Sciences- Literature and Culture

Department of Romance Languages and Literatures. Final Master's Comprehensive Exam (14/10/1982).

1979   Bachelor of Arts (BA)

EMMANUEL COLLEGE, Boston Massachusetts, USA   (1975-1979)

*«***Double Major/Minor»** French Litterature, Culture, Society, Social movements and **Economics**, (*liberal arts education*: preparation in dealing with complexity, diversity, and change): Sociology, History of Economic Theory, Principles of Economics, Financial Institutions, Financial Accounting, Educational, Directed Study: Economics, Psychology, Problems of Philosophy, Energy and Environment, Directed Study: Social Movements, Literary movements-Sartre, Curriculum Development, American National Government, etc.

1978   LA SORBONNE, de l'Université de Paris, (Paris IV), France   1977-1978

LE DEGREE SUPERIEURE- Cours de civilisation française de la Sorbonne

Junior year abroad exchange program with Emmanuel College.

Languages: Greek, English, and French   (Bilingual: Greek and English)

1991   Certificate of Proficiency in English, the University of Cambridge
1990   UNIVERSITE DE GENEVE, FACULTE DE LETTRES, Switzerland
Cours d'ete (July – August 1990 to refresh French language)

Sample of seminars/workshops:

2006   INTERNATIONAL PEACE EDUCATION SEMINARS

Three day teacher training and awareness-raising (5-7 Μαίου 2006) at the Goulandri Foundation, Plaka Athens, organized by the Centre for Research and Action for Peace (KEDE) and WINPEACE- Women's Initiative for Peace Greece-Turkey-Cyprus.

1992, 1990, 1985 International Women's Studies Programs in Greece

Participated as member of the Mediterranean Women's Studies Centre (KEGME) in all three study programs: 1985, 1990, and 1992:

1985   **International Women's Studies Program**: "Building Strategies for Mediterranean
                1st such program in Greece: *Women- A Women's Studies Summer Program,* June-July
                 (two weeks) held in Spetses: 1)   Mediterranean Women and their Roots, 2) a
                theoretical, historical and cultural perspective, 3) Women, development and
                alternative development, 4) Women and Health, 5) Women and Politics, etc.

1986   **Hellenic American Union** (HAU), Massalias
                Training seminaras/courses on journalism and reorting by journalist K. Nordstrom

TEACHING   EXPERIENCE

1991-2020   **NATIONAL AND KAPODISTRIAN UNIVERSITY OF ATHENS**

                SCHOOL OF PHYSICAL EDUCATION AND SPORT SCIENCE

                DEPARTMENT OF THEORETICAL – SOCIAL SCIENCES

- ❑ Instructor (1991-2003); Sociology Lecturer (2003-2008); Assistant Professor of Sociology: Gender Studies and Gender Issues in Sport ((2008 -2016); Associate Professor of Sociology: Gender Studies and Gender Issues in Sport (2016-2020):.

Undergraduate courses taught:

- ❑ Sociology – Introduction to Sociology: **2003-2021**
- ❑ Gender and Sports **2006 -2021**
- ❑ Degendering in Sport and Society   **2020-2021**
- ❑ Olympism: A Sociological Perspective   **2009-2011**

Graduate courses:

- ❑ SOCIOLOGY OF SPORT (including Erasmus Masters students) 2011 -2021
- ❑ SPECIALIZED TOPICS IN SOCIOLOGY OF SPORT (Erasmus Masters students) 2011 -2020
- ❑ Sport Sociology Seminar   2011-2015
- ❑ **Degendering in sport and society**   (CIVIS, 2020-2021)
- ❑ **Women travellers of the 17th to 19th centuries: Revealing experiences hidden from history** (CIVIS 2021-2022)
- ❑

Previous courses for undergraduates and graduates:
- ❑ Language instructor: French and English (1991-2003)
- ❑ English as a second language (1993–1994) in Graduate Program "Biology of Exercise": "Language Awareness and Development of Listening and Communication Skills"
- ❑ French as a second language: 1991–2003

1982-1983   **THE MINISTRY OF PUBLIC ORDER, ATHENS**
                Taught English and French (1982-1983) to students of the Police Academy in
                Nea Philadelphia and the Officers of the Fire Department School in Kiffisia.

WORK - PROFESSIONAL EXPERIENCE

1988-1991   **ATHENS NEWS AGENCY, Pindarou, Athens**
Journalist

1986-1988   **ERT 1– Department for Overseas Greeks, Aghia Paraskevi**

Journalist, reporter, broadcaster (TV and radio) for the US, Canada, *Voice of Greece,*

SBS-Australia.

1983 -1988   **GENERAL SECRETARIAT OF PRESS AND INFORMATION,**

MINISTRY TO THE PRESIDENCY, Zalokosta, Athens

Information Service, Journalism, editing, proofreading, translations, including

interpreter for the Minister Dimitris Maroudas. **Transferred to the Ministry of**

Foreign Affairs, Athens:

FOREIGN AFFAIRS MINISTRY, INFORMATION SERVICE

(1984-1986)

The *Informaition Service* was transferred, from the General Secretariat of Press and Information, to the Ministry of Foreign Affairs (1984-1986). Job description: preparing articles on national issues; culture and civilization; Women's issues/ Women's studies/ Gender issues, including translations, editing, rewriting, participation in meetings, etc.

✓ I also introduced Womens issues in their publications, eg. SPOTLIGHT and ATHENA MAGAZINE, for the first time. See examples of publications in **UoA Scholar**: Publications: http://scholar.uoa.gr/ikamper/publications

1983   **ATHENS NEWS AGENCY, Pindarou**

Journalist-Foreign Affairs Office/Department (July 1- 18 September)

MEMBERSHIPS:

❑ *Gender Equality Expert* **[2004-2020],** beginning with **GEAG- the** Gender Expert Action Group of *DG INFSO*-European Commission's Directorate-General for Information Society and Media (today DG Connect)

❑ Active in "Consultation Workshops on Gender and Technology", Brussels (2004-2009) as member the **Gender Expert Action Group (GEAG)**

❑ Hellenic Sociological Society (HSS)

❑ Panhellenic Union for the Promotion of Women in Sport (PEPGAS)

❑ Hellenic Society of Women Acandemics (ELEGYP) http://www.elegyp.gr/

❑ Executive Group (and founding member) of the European Centre for Women and Technology (ECWT) 2008-2020

- ✓ The European Directory (EUD) of Women and ICT established the ECWT in 2008 in collaboration with DG CONNECT (European Commission DG INFO).
- ❑ *Chief Editor* του ECWT e-NEWS και του Gender Innovation *ECWT Newsletter until 2016*.
- ❑ Branding Heritage (BH Expert, Advisor Board) for the promotion of Greek culture and civilization
- ❑ Association of Friendship Among Nations http://www.afan.gr/afan/

Formerly,

- ❑ National representative of the *IAPESGW- International Association of Physical Education and Sport for Girls and Women (*2009-2016)
- ❑ Board of Directors of the Mediterranean Women's Studies Centre 1987-2004.

Reviewer 2019-2020:

- ❑ SAGE Open
- ❑ ASIAN WOMEN, Research Institute of Asian Women, Sookmyung Women's University (RIAW, Seoul, Korea),
- ❑ SPRINGER NATURE and Springer Open© 2020 BioMed Central/Part of Springer Nature (2013-2020):
  - ✓ *Journal of the Knowledge Economy, Springer (2013–2020)* https://www.springer.com/journal/13132
  - ✓ *Journal of Innovation and Entrepreneurship*, Springer Open *(2013 – 2020)*

Invited speaker (sample):

- ❑ University of Kuwait, among 10 experts
  Kamberidou, Irene (2014). "The East in the Eyes of Western Women travellers of the 18th and 19th centuries: solidarity and understanding the East." Presentation Kuwait University, The Faculty of Arts International Conference on *Orientalism* "The *East in the Eyes of the West*", November 26-28, 2013. Kuwait.
- ❑ University Ramon Llull, Faculty of Communication and International Relations, Blanquerna, Barcelona: Kamberidou, I. (2014). "Wo-manity" in the yoke of the Harem: European women travel writers, authors and journalists. Presentation (and publication) at *Media, Religion and Gender in Europe*, *RISECI- Religion in the Shaping of European Cultural Identity*, 13/6/ 2014: http://www.observatorioreligion , http://www.riseci.eu/directory-of-institutions-on-media-religion-and-culture/?paged=2
- ❑ **Invited Conference Moderator by European Commission and Hungarian EU Presidency** at the "Female talent in ICT, Technology and Innovation in the Digital Age, A Joint High-level Conference of DG INFSO and the Hungarian EU Presidency", 6-8 March 2011, Hungarian Academy of Sciences.
- ❑ **Invited Moderator** at "Women Choosing ICT careers: Influencing Policy from Practice. Hellenic American Union, Athens Greece, 26 Οκτ. 2010.

Sample: project completed in 2018

- ❑ GEO LUDENS PROJECT (http://en.phed.uoa.gr/erasmus/geo-ludens.html
- ❑ **See: Kamberidou**, I., Karteroliotis, K., & Venetsanou, F. (2018). *DISSEMINATION BY GREEK TEAM: THOUSANDS REACHED. Creating a tech tool to promote European Traditional Sports and Games from an intergenerational and inclusive perspective, ERASMUS PLUS Small Collaborative Partnership-GEO-LUDENS* (pp. 1-16). presented at the 06/08, Athens: National and Kapodistrian University of Athens. Publisher's VersionAbstract

2._dissemination_by_greek_team_june_8_2018.pdf 📄 2.1._nkua.pdf

❑ **Kamberidou**, I., Karteroliotis, K., Venetsanou, F., & Dania, A. (2017). THINKING GLOBALLY AND ACTING LOCALLY: THE POWER OF PLAY AND GAMES. *Creating a tech tool to promote European Traditional Sports and Games from an intergenerational and inclusive perspective, ERASMUS PLUS Small Collaborative Partnership-GEO-LUDENS: Discussion-proposals for 1st meeting in Zaragoza Spain, 9-10/2/ 2017.*Abstract 📄 thinking_globally_and_acting_locally.pdf 📄 geo_ludens_kickoffmeeting_agenda_2017.pdf

❑ Analytically see:, ERASMUS + Small Collaborative Partnership *ERASMUS PLUS Small Collaborative Partnership*- **Geo Ludens: Creating a tech tool to promote European Traditional Sport and Games from an intergenerational and inclusive perspective. Nº. 579689-EPP-1-2016-1-ES-SPO-SSCP approved in 2016** GEO LUDENS Ref. Project: 579689-EPP-1-2016-1-ES-SPO-SSCP 2017- 2018

❑ FINAL MEETINGS AND FIVE (5) WORK SESSIONS: AGENDA May 30/31 – June 1, 2018 **At: National and Kapodistrian University of Athens (UOA), Greece. Dissemination report -** June 8, 2018- **Over 3, 450** *reached to date that can be counted,* in addition to those we have not counted or estimated, such as the uploads in over 10 websites, social media, networks, databases and homepages accessed, reached or visited by thousands.

110 PUBLICATIONS IN SCIENTIFIC JOURNALS

AND PROCEEDINGS WITH ABSTRACTS (2002-2020)

Sample publications below:

1. **Kamberidou**, Irene (2020). "Distinguished" Women Entrepreneurs in the Digital Economy and the Multitasking Whirlpool. *Journal of Innovation and Entrepreneurship*, Springer Open, Volume 9, Article number: 3 https://doi.org/10.1186/s13731-020-0114-y, https://rdcu.be/b0Qss, In **Springer Nature**: https://rdcu.be/b0Qss

   Shareable link: https://rdcu.be/b4sWF

2. **Kamberidou**, I., & Pascall, N. (2020). THE DIGITAL SKILLS CRISIS: ENGENDERING TECHNOLOGY–EMPOWERING WOMEN IN CYBERSPACE. *European Journal of Social Sciences Studies*, *4*(6), 1-33. Open Access Publishing Group, ISSN: 2501-8590. http://doi.org/10.5281/zenodo.3558799 Publisher's VersionAbstract 📄 the_digital_skills_crisis_-_kamberidoupascall.pdf

3. **Kamberidou**, I. (2013). Women entrepreneurs:'we cannot have change unless we have men in the room'. *Journal of Innovation and Entrepreneurship*, *2*, 1–18. Springer Berlin Heidelberg. Springer OpenAcess Abstract 📄 springer.pdf Publisher's VersionAbstract 📄 women_entrepreneurs.pdf

4. **Kamberidou**, I. (2019). GENDER INTEGRATION IN THE MILITARY: GENDER-NEUTRAL STANDARDS AND COED SPORTS. *European Journal of Physical Education and Sport Science*, *5*(11), 23-45. Open Access Publishing Group. Publisher's VersionAbstract gender.integration.in_.the_.military_.pdf

5. **Kamberidou**, I. (2016). Interacting, sharing and bonding: 'notes of personal experience' by nineteenth-century women travellers. *Gender, Place and Culture - A Journal of Feminist Geography*, *23*(17), 381-397. Routledge, part of the Taylor & Francis Group.Abstract gender_place_and_culture.pdf Publisher's VersionAbstract

6. **Kamberidou**, I., Bonias, A., & Patsantaras, N. (2019). SPORT AS A MEANS OF INCLUSION AND INTEGRATION FOR "THOSE OF US WITH DISABILITIES". *European Journal of Physical Education and Sport Science*, *5*(12), 99-128. Open Access Publishing Group. Publisher's VersionAbstract inclusionintegrationdisability.sport_.oct_.32019_.pdf

7. **Kamberidou**, I. (2010). "Strategies for Closing Three Major Gender Gaps: Participation/Engagement Gap, Pay Gap and Advancement/ Leadership Gap". Presentation/report gender IT Conference: Women Choosing ICT Careers: Influencing Policy from Practice, HAU, Athens, Greece. *Fostering Gender Mainstreaming in the ICT Sector, E-Newsletter, pp. 1-5. Also in:* PERGAMOS.URI: https://www.openarchives.gr/aggregator-openarchives/edm/pergamos/000005-_uoa_dl_object_uoadl%3A2417994

8. **Kamberidou**, I. (2010). The Glass Escalator and Gender Fatigue: Getting Gender back on the Agenda. *Proceedings of the 5th International Conference on Interdisciplinarity in Education ICIE '10*. Tallin Estonia: The National Technical University of Athens. the_glass_escalator_and_gender_fatigue_g.pdf

9. **Kamberidou**, I., & Labovas, M. (2012). Social Women Share: Technology as an Enabler. *Reflections on Women in Entrepreneurship and ICT / A Reader*, 62–78. Militos Emerging Technologies & Services. Publisher's Version 2._socialwomenshare.technologyasanenabler.pdf reflections_on_women_in_entrepreneurship_and_ict_ladybiz_it.pdf

10. **Kamberidou**, I., & Fabry, E. (2012). Redefining professional success and concepts of excellence: integrating a gender perspective. *Reflections on women in entrepreneurship and ICT/A reader. Militos Emerging Technologies & Services*, 10–27.Abstract reflections_on_women_in_entrepreneurship_and_ict_ladybiz_it.pdf integrating_a_gender_perspective.pdf

RESEARCH IMPACT: 731 DIRECT CITATIONS, Copy at *http://www.tinyurl.com/yxtao3gc*

ANALYTICALLY,
PUBLICATIONS AND ABSTRACTS (2002-2020)[1]

2020

1. **Kamberidou**, Irene (2020). "Distinguished" Women Entrepreneurs in the Digital Economy and the Multitasking Whirlpool. *Journal of Innovation and Entrepreneurship*, Springer Open, Volume 9, Article number: 3 https://doi.org/10.1186/s13731-020-0114-y, https://rdcu.be/boQss, In **Springer Nature**: https://rdcu.be/boQss
   Shareable link: https://rdcu.be/b4sWF
   This article is in the 1st percentile (**ranked 1st**) of the 1 tracked articles of a similar age in *Journal of Innovation and Entrepreneurship*
   a. **Kamberidou**, I. (2020). "Distinguished" Women Entrepreneurs in the Digital Economy and the Multitasking Whirlpool. *Journal of Innovation and Entrepreneurship, Springer Open*, *9*(3), 1-26. Springer Nature. DOI: https://doi.org/10.1186/s13731-020-0114-y, https://link.springer.com/article/10.1186/s13731-020-0114-y#citeas Springer Open © 2020 BioMed Central/Part of Springer Nature, 1291 Accesses March 20, 2020 (Published: 27 January 2020
   3496 Accesses (May 28, 2020).   **Shareable link: https://rdcu.be/b4sWF**

How are women entrepreneurs transforming and challenging traditional understandings of professional success in the 21st century, despite the multitasking whirlpool? What type of knowledge and skills are required in today's digital world to develop professionally and succeed as an entrepreneur? What are the major barriers to successful entrepreneurship preventing women from realizing their full potential or stopping them from even beginning an entrepreneurial career? A current literature review (2011-2019) on women's entrepreneurial initiatives, skills, characteristics, attributes, motives and leadership styles, documenting strategies for success and barriers confronted, indicates that not much has changed. Women entrepreneurs continue to face the multitasking whirlpool, along with the lack of financial resources, marketing skills and support services, including poor access to business networks, technology and digital markets. Despite the mass entry of women in exclusively male domains, glass ceilings have not been shattered. Then againE developed and developing nations have come to understand that women's entrepreneurial activities contribute to socioeconomic growth and utilizing the full potential of all human resources is essential for sustainable development. Studies of the 21st century-as those of the late 20th century-continue to spotlight gender gaps in entrepreneurship as well as the so-valued career-family balance, while still arguing that further research is needed. They also agree that successful entrepreneurship requires digital skills along with the drive for innovation. The successful entrepreneur, or to use a term and concept coined by Elias G. Carayannis and McDonald R. Stewart (2013), the "distinguished entrepreneur" regardless of gender, is an innovator; a visionary; a person who predicts and shapes the future; takes

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[1] **UoA Scholar** http://scholar.uoa.gr/ikamper/publications

initiatives; accepts change, risk and failure; learns from it; and sees what others do not see, among other things. Accordingly, this study presents snapshots of lives changed and empowered. It includes the work and narratives of "distinguished" (Carayannis & Stewart 2013) women entrepreneurs who have made a difference. Is it not time to shed some light on inspirational role models, especially those who are excelling in the startup world, the Blue Economy and the Silver Economy?

KEYWORDS: Women, Entrepreneurship, Multitasking whirlpool, Gender participation gap, Gender pay gap, Gender leadership gap, Work–life balance, Digital skills, Degendering

2. **Kamberidou**, I., & Pascall, N. (2020). THE DIGITAL SKILLS CRISIS: ENGENDERING TECHNOLOGY–EMPOWERING WOMEN IN CYBERSPACE. *European Journal of Social Sciences Studies*, *4*(6), 1-33. Open Access Publishing Group, ISSN: 2501-8590. http://doi.org/10.5281/zenodo.3558799   Publisher's VersionAbstract the_digital_skills_crisis_-_kamberidoupascall.pdf

This paper examines the latest research on the digital skills crisis, focusing on the factors that contribute to digital exclusion. Through an extensive analysis of current literature on the digital divide, the authors discuss digital skills gaps, namely the exclusion of a sizeable part of the workforce from the digital market economy—and women in particular. Studies indicate that exclusion from the digital market is augmented and reinforced when combining the gender dimension with other exclusionary factors such as disability, age, race and socioeconomic background. Research confirms that the gender imbalance in ICT and related sectors persists today, despite decades of equal opportunity policies, legislation and government initiatives. Women are still underrepresented and digitally excluded and efforts to attract, recruit and retain girls and women in ICT and STEM seem to be failing, reinforcing the gender gaps: participation gap, pay gap, and leadership gap, a result of the deep-rooted *gender order* reflected in the latest Global Gender Gap Report and Index. A growing body of research of the twenty-first shows that inspiring girls and women into technology—increasing the talent pool in ICT and STEM— requires engendering technology, eliminating gender stereotypes, and raising the profile of female role models and mentors. Studies repeatedly argue that engendering technology entails women's agency and economic empowerment. Accordingly, the authors include recommendations from inspirational role models and mentors, three successful women in ICT, STEM and Information Society who have made a difference. All three, following a series of semi-structured interviews, propose engendering technology to increase the female talent pool in addition to engendering STEM education, that is to say, including the gender dimension.

Keywords: Engendering technology, Digital divide, Digital exclusion, Gender gaps, Disability, Age, Skills gap, Women entrepreneurs, Leadership gap, Digital inequality, Gender devaluation, Digital economy-the effects of digitalization on society

3. Kamberidou, I. (2020). *Revealing experiences hidden from history: Through the eyes of women travelers in the Eastern Mediterranean and Black Sea regions in the 17th to early 20th centuries*. In: *Port cities and maritime routes in Eastern Mediterranean and Black Sea 18th–21st centuries* (1st edition), pp. 1063-1083. Thessaloniki: University of Macedonia, Editors: E.G. Gavra and E.N. Geogitsoyanni. ISBN: 978-618-5255-15-2 . Abstract

revealing experiences hidden from history in the eastern mediterranean and black sea regions may 2020.pdf *cover page-book cover.jpg* Copy at *http://www.tinyurl.com/y7nk3l4z*

A plethora of scholarly works have been published on male Western travelers in the Eastern Mediterranean and Black Sea regions, however the accounts of female travel writers drawing attention to experiences hidden from history could also be a welcome addition or an alternative discourse with a gender perspective. Motivated by a cross-examination of the original accounts of 240 Western women travelers in Ottoman territories in the 17th to 19th centuries, showing that over 6000 women travelled and experienced the Orient (Kamberidou 2017, 2016, 2015a), this paper continues the research, examining women's contributions in times of conflict. As early as the 17th century, women have been going from one corner of the world to the other witnessing historic events, war and conflict, religious persecutions, pillaging and the removal or destruction of antiquities, and writing about it. The firsthand accounts of 252 European and American women travelers of the 17th to early 20th centuries in Asia Minor, Cyprus, Syria, Egypt, Greece and other Ottoman occupied territories confirm that thousands of women travelled and witnessed historic events. Women from Great Britain, France, Germany, Switzerland, Sweden, Austria and America explored, visited, resided as permanent residents, worked or served as volunteers, missionaries, educators, nurses, artists, governesses, ladies in waiting and servants of the western or eastern elite in different regions of the Ottoman Empire. This paper begins with a brief discussion on women travelers, subsequently focusing on 19th Century accounts regarding women's contributions in times of conflict, exclusively from archival sources: the narratives of women volunteers, nurses, care givers and morale builders during the Crimean War (1853-1856), when the colonial experience encouraged female engagement. The accounts of English, French and German women who cared for the soldiers in the military hospitals of Constantinople and its environs reveal that women played key roles in social care, public health and hospital management, showing initiative and innovation in crisis management. The female accounts describe the British military and naval hospitals; the nurses duties and hardships (1,500 patients per 3 women: two lady volunteers and one nurse); the hundreds of women who followed their husbands to war; the demoralizing barrack system; the degrading social status and abuse of the English soldier's wife and babies; the elevated status and protection enjoyed by the French soldier's wife; the French military system. The female narratives argue that the French soldiers, as opposed to the English, are educated, industrious, productive and creative, adding to the general good. They spotlight the superiority of the French soldiers as regards their manners, morals, courtesy, organizational skills, patriotism and especially their respect and treatment of women.

Keywords: Gender, Women, War, Female accounts, Volunteerism

_____ **Proceedings**

2019

4. **Kamberidou**, I., Bonias, A., & Patsantaras, N. (2019). SPORT AS A MEANS OF INCLUSION AND INTEGRATION FOR "THOSE OF US WITH DISABILITIES". *European Journal of Physical Education and Sport Science*, *5*(12), 99-128. Open Access Publishing Group. Publisher's VersionAbstract inclusionintegrationdisability.sport_.oct_.32019_.pdf

Can sport provide a platform for disability awareness as regards both social and biological dimensions? How can sport serve as a tool or means of social inclusion for persons or athletes with disabilities? To address these questions our qualitative study begins with a review of current research on the social dimensions of disability, namely diverse forms of social exclusion experienced by "*those of us with disabilities*" (McCall, 2016), such as attitudinal, institutional and environmental barriers, subsequently followed by a case study in Greece. Initially, we discuss today's shift to inclusion—which advocates a more inclusive and *people-first* perspective as well as a more empowering language—and distinguish between two concepts/approaches, integration and inclusion, mainly through educational schemes, so as to facilitate the analysis that follows on sport's role in eliminating social and institutional barriers and promoting inclusion. Inclusive education is a central objective of the UN Convention on the Rights of Persons with Disabilities (CRPD), and other UN and UNESCO initiatives. In this context researchers have been examining sport and physical education as tools, instruments or means of social inclusion and/or integration. Accordingly, to determine whether—and to what extent—sport participation contributes to the inclusion and integration of people with physical disabilities, interviews were conducted with 20 athletes in Athens: semi-structured interviews with 14 male and 6 female Paralympic and World Champions. The findings confirm that both genders confront many forms of social exclusion (attitudinal, environmental and institutional), however their sport participation plays a significant and positive role in their lives. All 20 acknowledge or report sport gives them a social identity, a sport identity and a *meaning in life*, in addition to contributing to their social integration/inclusion. **Conclusions**: The lack of disability awareness, information and knowledge accounts for many of the barriers. Recognizing both the social and biological dimensions of disability is important. The disability community needs *visibility*, i.e. coverage in mainstream media to cultivate inclusion, promote and reproduce role models and mentors, along with a wider disability awareness campaign, in which sport could play a vital role in changing stereotypes and attitudes, in addition to eliminating the *supercrip* identity.

Keywords: integration, inclusion, inclusive education, physical disability, supercrip identity, sport identity, social exclusion, empowering language-terminology, mainstream media

5. **Kamberidou**, I. (2019). GENDER INTEGRATION IN THE MILITARY: GENDER-NEUTRAL STANDARDS AND COED SPORTS. *European Journal of Physical Education and Sport Science*, *5*(11), 23-45. Open Access Publishing Group. Publisher's VersionAbstract gender.integration.in_.the_.military_.pdf

This paper focuses on the socio-cultural aspects of gender integration in the Armed Forces, arguing for gender-neutral standards. It begins with a detailed literature review relevant to women's integration in the military, subsequently focusing on Greece, and in the final analysis arguing that coed military sport participation and exercises serve as a means of bridging the gender-divide and eliminating gender harassment. Though coed sport (mixed-gender teams) as a tool for women's inclusion and integration in the military seems to be part of the solution, it is a topic on which research is scarce (Kefi Chatzichamperi, 2018, 2019). This study does not examine physiologic attributes: biological and anatomical differences or research on sex hormones and how they affect the nervous system and physical strength, and subsequently

soldier performance (Tenan, 2017). Using a qualitative theoretical approach, it discusses the social dimensions of evidence-based research on why and how gender integration is relevant. It includes current and ongoing studies presented at the 14th Conference of the European Research Group on Military and Society (ERGOMAS), hosted by the Hellenic Army Academy in Athens, indicating that a main challenge in the military today is to ensure a gender balance through women's inclusion, active engagement and retention. Research emphasizes the need for change in the military culture on all levels—legal and organizational—including gender-awareness and diversity training, especially on the complimentary skills that both genders bring to the table as opposed to the "wastage of talent" (Kamberidou, 2013). Certainly, establishing gender-neutral standards to eliminate sexism, and promote inclusion and integration is a complex and multifaceted process, the reason researchers in the social sciences use a variety of theoretical approaches (Patsantaras, 2015, 2013; Seagrave, 2016). The results indicate that the gender participation gap continues in all current military organizations: Hungary holding the highest female participation rate (19.3%) and Turkey the lowest (0.8%).

Keywords: Degendering, gender/sex distinction, gender harassment, armed forces, homophobia, sexual and gender-based violence (SGBV), mixed-gender sports

6. Georgiou, Y., Patsantaras, N., **Kamberidou**, I., & Fotiou, A. (2019). **POLITICAL LEANING AND ATTITUDES OF PHYSICAL EDUCATION STUDENTS TOWARDS HOMOSEXUALITY**. Facta Universitatis, Series: Physical Education and Sport, 17(3), 531-537. University of Niš, Serbia | Creative Commons License: CC BY-NC-ND. Copy at *http://www.tinyurl.com/qvbhfqg*

The purpose of this study is to investigate the attitudes of students of the School of Physical Education and Sports Science of the National and Kapodistrian University of Athens towards homosexuality in relation to their political inclinations. The sample consisted of 557 undergraduate students. The Greek version of Herek's (1994) Attitudes towards Lesbians and Gay Men (ATLG) scale is used in this study with two factors, one for male homosexuality and one for female. The independent variables surveyed were gender, age, sexual orientation, and political inclinations. A univariate analysis of variance (ANOVA) and post-hoc Scheffe test were used in order to determine significant statistical differences between the three levels of the political inclinations factor. The analysis of the results showed that political inclinations influence attitudes towards homosexuality: left-wing oriented students showing greater acceptance of homosexuality; right-wing students more negative attitudes; students oriented towards the center displaying more moderate attitudes, ranging between those of the right-wing and left-wing.

KEYWORDS: *Homosexuality, Homophobia, Discrimination, Sports*

7. Curt, C., & **Kamberidou**, I. (2019). GENDER, ENTREPRENEURSHIP, SPORT AND PHYSICAL ACTIVITY IN FRANCE. 5th Scientific Conference on "Physical Activity and Health". School of Physical Education & Sport Science, National and Kapodistrian *University of Athens, 12-14 April, Athens, Greece*. Sociology Lab–Sociology of Sport.Abstract	genderentrepreneurswomen.sport_.pdf	detailed.abstract.kamberidou.curt_.pdf

Physical activity, health and well-being are valued in France, where over 65% of the population practice sport (Schann, 2014). French towns provide sport clubs, athletic facilities and parks for jogging, running or cycling and most workplaces include gyms, fitness programs or sport activities. Companies like Apple have integrated gyms in the workplace; the bank Société Générale provides dance activities for employees and managers; the Valeo group-smart technology for smart cars organizes sport events resembling the Olympics. Physical activities are encouraged to improve or maintain employee health while developingstrengthening cooperation and teambuilding for both genders. In contrast, gender inequality prevails, especially in sport leadership and entrepreneurship. This study focuses on the major obstacles confronted by women entrepreneurs in France and in francophone countries. Method: In depth literature review (30 studies) on women's entrepreneurial activities over the period 2002-2018, a topic not sufficiently studied in France, including two studies on gender inequalities in sport. Results: The leaky pipeline, a barrier to retention, along with the family/work conflict, lack of trust, funding or access to capital and limited-inadequate networking. Discussion/Conclusion: Need to eliminate gender stereotypes in France. Out of the 30 million people over 18 years of age who play sport or engage in physical activities at least once a week, almost half are women (14.5 million). On the other hand, women continue to be invisible (underrepresented) in sport leadership and entrepreneurship. They usually turn to social entrepreneurship: education, social care or health services. Future studies required to identity obstacles confronted by women entrepreneurs in France, the country of the first woman Olympic entrepreneur, Alice Milliat, who was compared to Pierre de Coubertin in 1922 for the successful organization of the "Women's Olympic Games" in Paris on August 20, 1922, an event which attracted 20,000 spectators (Kamberidou, 2016).

_____Invited speaker at the _Global Thinkers Forum_

8. **Kamberidou**, I. (2019). Researcher-Key Findings: 'The Way to the Top', a Global conversation across 6 Panels – 6 Cities (New York, London, Athens, Amman, Istanbul, Lahore. _Global Thinkers Forum, Athena40,_ in partnership with knowl Social Enterprise for Education & Lifelong Learning, Greece. Location: Press room Vodafon-Panafon SA, Athens.   Athens.   Publisher's   VersionAbstract
1._athens40_global_discussion_invitation.pdf
2._march_6_athens_invite_global_conversation.png   women_on_top.jpg
group.photo_.womenontop.jpg

"Dear Prof. Kamberidou, We have the pleasure to invite you to research and identify the **Key Findings** from our panel/focus group titled *"The Way to the Top", a global conversation across 6 cities*, on March 6th, in celebration of International Women's Day 2019, that knowl Social Enterprise is leading in Greece. […] What progress has been achieved in the past years with regards to the women's empowerment agenda in your country? • Where are the major challenges -and opportunities? • Who are the real change makers, the ones who can actively promote women's empowerment? • What can be done to promote the diversity, inclusivity and women's empowerment agenda?   The focus group/panel discussion will not exceed 60'. All 6 panels (London, New York, Istanbul, Amman, Lahore and Athens) will start simultaneously (GR 15:30 / Arrival: 14:30). The main points from each panel must be summarised in a brief paragraph and sent to London to BBC's Tim Willcox who is our global moderator. Tim, at the end of the 'global

conversation', will read all SIX paragraphs, one from each city.   Kindly note that the findings will be incorporated into a whitepaper that will be shared across all networks. […] " See attachment 📧 *1._athens40_global_discussion_invitation.pdf* 📧 *2._march_6_athens_invite_global_conversation.png*

2018

9.   **Kamberidou**, I. (2018). <u>The Greek Dream by Monsieur de Choiseul: The Travels of a European of the Enlightenment. [Review: Le rêve grec de Monsieur de Choiseul Les voyages d'un européen des Lumières, Frédéric Barbier].</u> *Journal of Modern Greek Studies (Print ISSN: 0738-1727)*, *35*, 564–612. **Hopkins University Press** The Modern Greek Studies Association. <u>Publisher's VersionAbstract</u> 📧 <u>the_greek_dream.pdf</u> (HARDCOPY / PRINT VERSION)

   - Kamberidou, I. (2017). The Greek Dream by Monsieur de Choiseul: The Travels of a European of the Enlightenment by Frédéric Barbier (review). *Journal of Modern Greek Studies*, Volume 35, Number 2, October 2017, pp. 564-570 (Review). Published by Johns Hopkins University Press. https://doi.org/10.1353/mgs.2017.0031 *Online ISSN: 1086-3265* Article in: https://muse.jhu.edu/article/671081/pdf For additional information about this article https://muse.jhu.edu/article/671081

Frédéric Barbier takes us on a long journey, that of a French aristocrat of the Age of Enlightenment, "a man with a dream," a vision of a Europe in the process of construction, inspired by a "Greek antiquity not only idealized but accomplishable in modernity" (15). Barbier offers us a biography on a figure of the first generation of French Philhellenism. Biographies of male and female travel writers of the past centuries are extremely rare, such as Sture Linnér's (1965) book on nineteenth century Swedish traveler Fredrika Bremer i Grekland (Frederika Bremer in Greece), translated and published in Greek in 1997. Barbier provides the first biography of Count Marie-Gabriel-Florent-Auguste de Choiseul-Gouffier (1752–1817; henceforth, Choiseul), a fervent admirer of ancient Greek civilization. Barbier's book consists of nine chapters, in addition to the author's acknowledgements (11–12), an epilogue (269–275), and a portrait of Choiseul (277), followed by a bibliographical appendix (279–286), an index (287–297), and a table of 40 illustrations (299–300) from Voyage pittoresque de la Grèce, which include three illustrations of the women of Sifnos (105), Tinos (144), and Constantinople (265). By focusing on one specific traveler, here a French aristocrat during the Enlightenment, Barbier contributes to the research of other scholars on Philhellenism, while also shedding light on the spirit of the time. Through the travel accounts of Choiseul—Le voyage pittoresque de la Grèce (published in three volumes in 1782, 1809, and 1824)—Barbier illustrates the major social changes marking the end of the eighteenth and beginning of the nineteenth centuries: the French Revolution, Napoleon as First Council, the Congress of Vienna and Treaty of Paris, the Conservative Order and Counter-Enlightenment, the uprisings in Greece, and so forth. Regrettably, Barbier does not deal with this literature to contextualize his account of Choiseul. Nevertheless, this book is worth reading and a welcome addition to the growing body of

scholarly works drawing attention to the Greeks during the eighteenth through nineteenth centuries and the travelers who encountered them. Certainly, a great number of books have been published on Western travelers of the eighteenth and nineteenth centuries, but individual biographies are extremely rare. Barbier's contribution could inspire the publication of more such biographies and firsthand accounts of travel writers, especially of women in the eighteenth and nineteenth centuries.

10. Georgiou, Y., Patsantaras, N., & **Kamberidou**, I. (2018). Homophobia predictors – A case study in Greece: heterosexual physical education student attitudes towards male and female homosexuality. *Journal of Physical Education and Sport (JPES)*, *18*(2), 1209-1216. Online ISSN: 2247 - 806X; p-ISSN: 2247 – 8051; ISSN - L = 2247 - 8051 © JPES (DOI:10.7752/jpes.2018.s2180). Publisher's VersionAbstract homophobia_2018.pdf

This study examines the attitudes of 552 undergraduate heterosexual students—of the National and Kapodistrian University of Athens, the School of Physical Education and Sport Science— towards male and female homosexuality. The authors begin with an overview of the hegemonic gender order in sports, subsequently examining the factors/variables that determine homophobic attitudes in male and female heterosexual students. Initially, 577 physical education students were asked to participate: 25 declared they were non-heterosexual (homosexual and bisexual). The 552 students that agreed to continue completed a demographic questionnaire and Herek's (1994) Attitudes Towards Lesbian and Gay Men Scale (ATLG), specifically the Greek version (Grigoropoulos, Papacharitou, & Moraitou, 2010). The findings show that sport participation/engagement is not a factor that influences attitudes. The four factors that predict attitudes towards homosexuals are gender, religiosity, political leaning and socializing with a non-heterosexual. The results indicate that anti-homophobia strategies are required. Accordingly, the article concludes with recommendations and proposals for future research, arguing for the integration of a gender perspective—including unconscious bias training—diversity policies and monitoring processes in organisational and institutional structures to change attitudes, and eventually eliminate systemic discrimination directed at individuals or groups due to sexual orientation and gender identity. Keywords : Gender, hegemonic masculinity, non-heterosexuals, sports, respect for diversity, Homophobia, homosexuality, gender attitudes, gender order, sport, physical education

Book of Abstracts (2018): http://scholar.uoa.gr/sites/default/files/ikamper/files/book_of_abstracts.pdf

11. Kamberidou, I. (2019). Revealing experiences hidden from history: Through the eyes of women travelers in the Eastern Mediterranean and Black Sea regions in the 17th to early 20th centuries. Presentation at the of the International Conference: Port cities and maritime routes in Eastern Mediterranean and Black Sea (18th – 21st century). Co-organized by the University of Macedonia and Harokopio University 22-24 Nov. 2018. Athens.Abstract black_sea_conference_program_2018-english-2.pdf black_sea_presentation_announcement_cover_full_paper_in_conference_proceedings.pdf final_program_digital_version.pdf invitation_port_routes_-_prosklisi_synedriou-02.png book_of_abstracts.pdf article_in_book_of_proceedings_2019.pdf

15

The firsthand accounts of 252 European and American women travelers of the 17th to early 20th centuries in Asia Minor, Cyprus, Syria, Egypt, Greece and other Ottoman occupied territories confirm that thousands of women travelled and witnessed historic events. Women from Great Britain, France, Germany, Switzerland, Sweden, Austria and America explored, visited, resided as permanent residents, worked or served as volunteers, missionaries, educators, nurses, artists, governesses, ladies in waiting and servants of the western or eastern elite in different regions of the Ottoman Empire. This paper begins with a brief discussion on women travelers, subsequently focusing on 19th Century accounts regarding women's contributions in times of conflict, exclusively from archival sources: the narratives of women volunteers, nurses, care givers and morale builders during the Crimean War (1853-1856), when the colonial experience encouraged female engagement. The accounts of English, French and German women who cared for the soldiers in the military hospitals of Constantinople and its environs reveal that women played key roles in social care, public health and hospital management, showing initiative and innovation in crisis management. The female accounts describe the British military and naval hospitals; the nurses duties and hardships (1,500 patients per 3 women: two lady volunteers and one nurse); the hundreds of women who followed their husbands to war; the demoralizing barrack system; the degrading social status and abuse of the English soldier's wife and babies; the elevated status and protection enjoyed by the French soldier's wife; the French military system. The female narratives argue that the French soldiers, as opposed to the English, are educated, industrious, productive and creative, adding to the general good. They spotlight the superiority of the French soldiers as regards their manners, morals, courtesy, organizational skills, patriotism and especially their respect and treatment of women. http://scholar.uoa.gr/sites/default/files/ikamper/files/book_of_abstracts.pdf

_____*Project Completed*:

12. **Kamberidou**, I., Karteroliotis, K., & Venetsanou, F. (2018). *DISSEMINATION BY GREEK TEAM: THOUSANDS REACHED. Creating a tech tool to promote European Traditional Sports and Games from an intergenerational and inclusive perspective, ERASMUS PLUS Small Collaborative Partnership-GEO-LUDENS* (pp. 1-16). presented at the 06/08, Athens: National and Kapodistrian University of Athens. Publisher's VersionAbstract 2._dissemination_by_greek_team_june_8_2018.pdf 2.1._nkua.pdf *3,500 reached*

Creating a tech tool to promote European Traditional Sports and Games from an intergenerational and inclusive perspective, ERASMUS PLUS Small Collaborative Partnership-GEO-LUDENS. Over 3,450 reached to date that can be counted, in addition to those we have not counted or estimated, such as the uploads in over 10 websites, social media, networks, databases and homepages accessed, reached or visited by thousands, e.g. https://en.uoa.gr, as well as faculty emails and discussion folders/conversation pages (DEP and SOC), open access e-classes and project partners Facebook shares, to name a few. This report also includes a sample photo of our students linking into GeoLudens.

Προσκεκλημένη (ως Branding Heritage Expert)

13. **Kamberidou**, I. (2018). **BRANDING HERITAGE: ANCIENT GREEK CULTURE THROUGH CONTEMPORARY DESIGN/** *CONTEMPORARY MINOANS,* Διήμερο Συμπόσιο, *12-13 May 2018, Crete.*Abstract branding_heritage_program_may_12-13_2018.pdf
1._antique_fashion_is_never_too_old.the_art_of_cooking_dining_in_ancient_greece.pdf

[Fashions (what they wore
and how), footwear/sandals, boots, Cosmetics, aromas/scents,   and hairstyles in Ancient Greecehttp://scholar.uoa.gr/sites/default/files/ikamper/files/1._antique_fashion_is_never_too_old.the_art_of_cooking_dining_in_ancient_greece_1.pdf

2017

14. **Kamberidou**, I. (2017). Frédéric Barbier, The Greek Dream by Monsieur de Choiseul: The Travels of a European of the Enlightenment. [Review of the Book: Le rêve grec de Monsieur de Choiseul Les voyages d'un européen des Lumières by Frédéric Barbier]. *Journal of Modern Greek Studies 35*, 564–612. The Modern Greek Studies Association. Print ISSN: 0738-1727, Online ISSN: 1086-3265. **FIRST VERSION ONLINE**

Frédéric Barbier takes us on a long journey, that of a French aristocrat of the Age of Enlightenment, "a man with a dream," a vision of a Europe in the process of construction, inspired by a "Greek antiquity not only idealized but accomplishable in modernity" (15). Barbier offers us a biography on a figure of the first generation of French Philhellenism. Biographies of male and female travel writers of the past centuries are extremely rare, such as Sture Linnér's (1965) book on nineteenth century Swedish traveler Fredrika Bremer i Grekland (Frederika Bremer in Greece), translated and published in Greek in 1997. Barbier provides the first biography of Count Marie-Gabriel-Florent-Auguste de Choiseul-Gouffier (1752–1817; henceforth, Choiseul), a fervent admirer of ancient Greek civilization. Barbier's book consists of nine chapters, in addition to the author's acknowledgements (11–12), an epilogue (269–275), and a portrait of Choiseul (277), followed by a bibliographical appendix (279–286), an index (287–297), and a table of 40 illustrations (299–300) from Voyage pittoresque de la Grèce, which include three illustrations of the women of Sifnos (105), Tinos (144), and Constantinople (265). By focusing on one specific traveler, here a French aristocrat during the Enlightenment, Barbier contributes to the research of other scholars on Philhellenism, while also shedding light on the spirit of the time. Through the travel accounts of Choiseul—Le voyage pittoresque de la Grèce (published in three volumes in 1782, 1809, and 1824)—Barbier illustrates the major social changes marking the end of the eighteenth and beginning of the nineteenth centuries: the French Revolution, Napoleon as First Council, the Congress of Vienna and Treaty of Paris, the Conservative Order and Counter-Enlightenment, the uprisings in Greece, and so forth. Regrettably, Barbier does not deal with this literature to contextualize his account of Choiseul. Nevertheless, this book is worth reading and a welcome addition to the growing body of scholarly works drawing attention to the Greeks during the eighteenth through nineteenth centuries and the travelers who encountered them. Certainly, a great number of books have been published on Western travelers of the eighteenth and nineteenth centuries, but individual biographies are extremely rare. Barbier's contribution could inspire the publication of more such

biographies and firsthand accounts of travel writers, especially of women in the eighteenth and nineteenth centuries.

Book chapter

15. **Kamberidou**, I. (2017). The Multiethnic Slavery Institution through the Eyes of Western Women and 'the real position of women in the religious system of Islam' (**Second Edition**). In *Media, Religion and Gender in Europe* (pp. 53-79). Blanquerna Observatory on Media, Religion and Culture. Faculta de Comunicatio i Relacions Internacionals Blanquerna,Universitat Ramon Llull, Barcelona. Copy at *http://www.tinyurl.com/y36dq6pq* 2nd_edition_media_religion_and_gender_in_europe_2017.pdf

Through the eyes of western women of the 18th and 19th centuries, this paper discusses the Ottoman slavery institution and 'the real position of women in the religious system of Islam' (Garnett 1895: 61). Focusing on primary sources, first-hand accounts of European women travel writers, authors and journalists in Ottoman territories and principally in Asia Minor (Turkey), this article confirms that all the harem inmates were women of different nations and races: Islamized slaves, liberated slaves and descendants of slaves. Western women, in their intimate contacts with the harem inmates—free and slave—discuss the Ottoman dynasty's reproductive politics, forced abortion, marriage, divorce, *veiling* or Muslim women's attire, slave rights and social mobility, including requirements for slave liberation. This researcher concludes that the Multiethnic-Multiracial Harem Slavery Institution was the collective segregation, confinement or enslavement of the female gender in *one specific space* (household/harem), as *one collective identity* since all the women—slave and free—shared or legally belonged to *one man or master:* sultan, grand vizier, vizier, pacha, etc.

Keywords: slavery, sexual slavery, social mobility, polygyny, eunuchs, children's harem, seraglio, marriage, divorce, veiling

16. **Kamberidou**, I. (2017). Gender, Volunteerism and Military Hospitals: War Nurses, Educators and Philanthropists of the Nineteenth-Century. *The 14th ERGOMAS Conference: Military and Society: New Models for New Challenges, Working Group "Gender and the Military"*. Athens Greece: Biennial conference of the European Research Group on Military and Society (ERGOMAS) http://ergomas.ch/, hosted by the Hellenic Army Academy in Athens, Greece (www.sse.army.gr), June 26-30 2017.Abstract

letter_of_acceptance_gender_volunteerism_and_military_hospitals_war_nurses_educators.pdf
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gender_volunteerism_and_military_hospitals.pdf

Thousands of European and American women provided their services, lobbied, raised funds, food supplies and clothing to support the Greek Revolution. Along with the relief activities of the 1820's and 1830's, the great interest in Greece produced a strong desire to send teachers and

missionaries to *Greece in Bondage*. Women's 19th century accounts examine the position of the subjugated Greeks in the Aegean Islands and Asia Minor. European and American women—educators and philanthropists—worked for the advancement of female education. They even established schools for the preservation of Hellenic cultural heritage. This paper focuses on the first-hand accounts of 19th century European aristocratic and middle-class women volunteers, and specifically their social contribution during the Crimean War (1853-1856), when the English and French colonial experience encouraged female volunteerism. It spotlights the social service provided by English, French and German nurses and philanthropists—as agents of social change—who cared for the soldiers in the hospitals of Constantinople and its environs, concluding with their invaluable recommendations. The female accounts describe the British military and naval hospitals, hospital huts, nurses duties and difficulties confronted (1,500 patients per 3 volunteers); the Women's Hospital; the French hospitals; the French military system; the Sisters of Mercy; the Sisters of Charity; the women who followed their husbands to war, including the destitute wives and babies of the English soldiers. Astonishing are the accounts concerning the degrading social status of the English soldier's wife as opposed to the respect and protection enjoyed by the French soldier's wife.

17. Patsantaras, N., & **Kamberidou**, I. (2017). Virtual Bodies and Sport Activities: The case of the Avatars in Second Life Fitness Club. *13th Conference of the European Sociological Association "Un)Making Europe: Capitalism, Solidarities, Subjectivities"*. Session: Science, Technology, Innovation & Society II, PANTEION University of Social & Political Sciences, 01 Sept. 2017, Athens Greece. Copy at *http://www.tinyurl.com/y64lfysu*

Publisher's VersionAbstract virtual_bodies-avatars_and_sport_activities.pdf proceedings_of_the_13th_conference_of_the_european_sociological_association_2017.pdf

Virtual environments (VE) are virtual social spaces that provide powerful means for creating, activating and modifying virtual bodies—Avatars—without dependencies on biological factors,formal rules and explicit conventions. VE offer unlimited possibilities to create the desired body and express personal bodily preference in virtual sport spaces without restrictions regarding established roles and behavioural expectations. Such a VE is Second Life (SL) in which the user is represented by an Avatar. This study focuses on a virtual sport space: the Fitness Club of Second Life. It examines the rules and regulations of this virtual space along with the role of 26 Avatars as bodily representations, including their bodily behaviours-exercises-practices in the SL Fitness Club. The data for this study was selected through systematic observation of 26 Avatars (apx. 180 hours) during March, April and May 2015, followed by detailed descriptions of single phenomena. Regarding the structure of space and bodily behavior, the results indicate less differences between sport virtual spaces and sport physical spaces, the opposite of what we had originally assumed. According to the results, the Avatar Fitness Club appears to be a highly individualistic and narcissistic environment. Moreover, every user can perform his/her bodily activities in a rather liberating way, occasionally surpassing biological limitations. When the Avatars exercise they imitate the movements of the physical sport world, namely they mimic the physical body. Further studies are needed to show the influence of an Avatar's performance-bodily exercises on the real user, the individual behind the computer screen.

KEYWORDS: Avatars, Fitness Club, Second Life, Bodily exercises, Virtual fitness club

18. **Kamberidou**, I., Karteroliotis, K., Venetsanou, F., & Dania, A. (2017). THINKING GLOBALLY AND ACTING LOCALLY: THE POWER OF PLAY AND GAMES. *Creating a tech tool to promote European Traditional Sports and Games from an intergenerational and inclusive perspective, ERASMUS PLUS Small Collaborative Partnership-GEO-LUDENS: Discussion-proposals for 1st meeting in Zaragoza Spain, 9-10/2/ 2017.*Abstract thinking_globally_and_acting_locally.pdf geo_ludens_kickoffmeeting_agenda_2017.pdf

The European Commission has long acknowledged the important role of sport and physical education in promoting public health, a healthy lifestyle and social well-being, together with socio-cultural integration, namely social inclusion in and through sport, as we had all pointed out in the project description. One need also reiterate here—in order to contribute to the brainstorming of our upcoming meeting in Zaragoza—that a great number of studies have shown, not only the health benefits, but the social importance of physical activity and sport, specifically the social capital of sport: sport agency and volunteerism, i.e. the sport potential in promoting social inclusion and reducing or eliminating social, ethnic and gender prejudices (Kamberidou 2012, 2011; Hall 2012; Hardin & Greer 2009). Gender equality, essential from a human rights perspective and an economic viewpoint, is a fundamental right recognized by the EU Charter of Fundamental Rights. It means visibility of both women and men in all spheres of public life as well as empowerment and equal access to resources. According to our project proposal, our objective here is to address how cultural, social and political obstacles can be overcome through volunteerism, sport agency and the power of play, using technology to identify and promote European Traditional Sports and Games from an intergenerational and inclusive perspective, accordingly building upon the principles of the "European Sport for All Charter", adopted in 1992 and revised in 2001, as well as the "EU Physical Activity Guidelines. Recommended policy actions in support of health-enhancing physical activity" (UE, 2009) and the "EU Communication on Sport: Developing the European Dimension in Sport" (UE, 2011). Developments in new technologies of mass communication have created new realms of agency (Kamberidou 2012)…. [*PROJECT: Creating a tech tool to promote European Traditional Sports and Games from an intergenerational and inclusive perspective,* ERASMUS PLUS Small Collaborative Partnership-*GEO-LUDENS:* ©Discussion-proposals-Greek team's contribution for upcoming meetings in Zaragoza Spain. Feb. 9-10, 2017 ***Also attached: Kick-off MEETING AGENDA, *9-10 February, 2017. Universidad San Jorge. Campus Villanueva de Gállego (Zaragoza), Spain]*

2016

19. **Kamberidou**, I. (2016). Interacting, sharing and bonding: 'notes of personal experience' by nineteenth-century women travellers. *Gender, Place and Culture - A Journal of Feminist Geography*, *23*(17), 381-397. Routledge, part of the Taylor & Francis Group.Abstract gender_place_and_culture.pdf Publisher's VersionAbstract
    a. Online: **Kamberidou,** Irene. (**2015**). Interacting, sharing and bonding: 'notes of personal experience' by 19th century women travellers. *Gender, Place & Culture*:

A Journal of Feminist Geography, DOI–10. Routledge Open Access, Taylor & Francis: http://www.tandfonline.com/doi/full/10.1080/0966369X.2015.1013451\#abstract?ai=2g1&mi=4ovc92&af=R [Impact Factor: 1.310]. Full text also in: http://www.tandfonline.com/eprint/QfxxQ5f9E7wVHtXDu7kB/full. To link to this article: http://dx.doi.org/10.1080/0966369X.2015.1013451

As early as the seventeenth century, women have been going from one corner of the world to the other recording their experiences and reasons for publishing. Exploring, working and residing in regions of the East considered 'safe for dynamic men only' (Smith 1887), western women interacted with the peoples of Ottoman society, enjoying their warm and generous hospitality. Their gender allowed them to study, learn and become experts in areas where men had no access: the Ottoman households (harems), women's daily life, social gatherings and celebrations. Western and eastern women discuss harem slavery, marriage, adultery, childbirth, abortion, divorce, religion and women's rights. In reconsulting primary sources and focusing on the writings of nineteenth-century British women in Asia Minor (Turkey), this article contributes additional evidence on women's alternative representations or less degrading gaze, while revealing a patriarchal system's domestic-social reality that was founded on the institution of slavery. In other words, it differs from other studies in spotlighting the accounts that are illustrative of the polyethnic synthesis of the Ottoman households, i.e. the discourse on the multiethnic harem slavery institution, which distinguished Ottoman society, so as to provide a bigger picture and inspire new discussions.

20. **Kamberidou**, I., & Chroni, S. (2016). The Greek Experience: Outstanding Women in the Social Space of Sport. In *Inspirational Women in Europe: making a difference in Physical Education, Sport and Dance* (pp. 224–242). Juiz de Fora, Brazil.: Rosa Diketmüller (editor). Juiz de Fora : NGIME/UFJF, 2016. 254 p. (IAPESGW Continent Series). Publication of the International Association of Physical Education and Sport for Girls and Women (IAPESGW), ISBN 978-85-67380-55-1.Abstract inspirational_women_in_europe_0330_continentes_europa.pdf book_cover_inspiratoinal_women_in_sport.jpg inspirational_women_hardcopy_sample.pdf inspirational_women_in_europe_making_a_difference_in_phys.ed_.sport_and_dance.pdf

The Voices of Six Inspirational Greek Women in Sport: **What inspired them to take that leap; the Obstacles they faced; how they moved forward and Tips for Success**. Many inspirational and outstanding women have made a difference in the lives of girls and women in sport, physical education (PE) and physical activity in Greece, despite their *invisibility* in the mainstream media, the life stories of which would need volumes. They succeeded in making a difference while respecting and celebrating diversity with regard to gender, ethnicity, culture, disability, age and sexual orientation. Beginning with a brief discussion on the underrepresentation of women's sports and the female athlete in the Greek media, this chapter shares the contributions of some inspiring and motivating Greek women in sport whose achievements have been excluded from the country's mainstream media. It is through six in-depth interviews and follow-up meetings that we learn how these pioneers influenced the lives of

sporting girls and women by daring to disregard social barriers and spread awareness. We conclude the chapter with *tips* from these *successful*, namely inspirational women, who all agree that success requires ethos and *taking that leap*.

- • Chavrier, D., Hovden, J., Cazzoli, S., **Kamberidou**, I., & Chroni, S. (2016). Pioneers and outstanding women in national and international sports leadership. ISBN 9788567380551. in_inspiratoinal_women_in_sport_book_cover.jpg inspirational_women_in_europe_making_a_difference_in_phys.ed_.sport_and_dance.pdf

-----invited as ECWT (European Center for Women and Technology)

21. **Kamberidou**, I. (2016). "A Futurist and Hybrid Scientist, the result of a Multidisciplinary Education". Irene Kamberidou interviews Eleni Antoniadou, multidisciplinary scientist in Artificial Organ Technology and President of the European Health Parliament. *Interview for 1st European Celebration of Women in Computing (ECWC), Brussels, 25-26 April 2016 (womenincomputing.eu),* organized by European European Centre for Women and Technology (ECWT):.Abstract f a_futurist_and_hybrid_scientist.pdf, Copy at *http://www.tinyurl.com/hrlrctu*

Women role models and mentors in STEM: Interview and discussion with Eleni Antoniadou, one of the Top 10 Nominees for the ECWC Awards 2016. Eleni Antoniadou is a Greek scientist, a human rights activist, and co-founder in a start-up initiative entitled "Transplants Without Donors"—an entrepreneurship activity that could lead to ending human organ trafficking. This innovative venture concerns the production of organs bioreactors and organ scaffolds in the laboratory, a technology of tissue engineered organs ready for transplantation. As Eleni pointed out: "I think of myself as a futurist and a hybrid scientist which is the result of acquiring a multidisciplinary education. As a researcher, I'm trying to understand the changes in life sciences and to enjoy challenging myself with problems in the fields of regenerative medicine, the development of artificial organs, bioengineering, and space exploration." Eleni has also been working on raising awareness on the issue of organ trafficking in Africa and Latin America. She has been assisting victims of illegal human organ trafficking while working as a volunteer group leader in medical missions in Peru, Uganda and Costa Rica that provide healthcare (pharmaceuticals, vaccinations and surgical procedures) to distressed groups, and primarily children.

2016

22. **Kamberidou**, I. (2015). Interacting, sharing and bonding: 'notes of personal experience' by 19th century women travellers. *Gender, Place & Culture: A Journal of Feminist Geography*, DOI–10. Routledge Open Access, Taylor & Francis: http://www.tandfonline.com/doi/full/10.1080/0966369X.2015.1013451\#abstract?ai=2g1&mi=4ovc92&af=R [Impact Factor: 1.310; 5-year Impact Factor: 1.310]. **[FIRST ONLINE VERSION]** Publisher's VersionAbstract

[1._interacting_sharing_and_bonding._gender_place_and_culture_a_journal_of_feminist_geography.pdf](#)

As early as the seventeenth century, women have been going from one corner of the world to the other recording their experiences and reasons for publishing. Exploring, working and residing in regions of the East considered 'safe for dynamic men only' (Smith 1887), western women interacted with the peoples of Ottoman society, enjoying their warm and generous hospitality. Their gender allowed them to study, learn and become experts in areas where men had no access: the Ottoman households (harems), women's daily life, social gatherings and celebrations. Western and eastern women discuss harem slavery, marriage, adultery, childbirth, abortion, divorce, religion and women's rights. In reconsulting primary sources and focusing on the writings of nineteenth-century British women in Asia Minor (Turkey), this article contributes additional evidence on women's alternative representations or less degrading gaze, while revealing a patriarchal system's domestic-social reality that was founded on the institution of slavery. In other words, it differs from other studies in spotlighting the accounts that are illustrative of the polyethnic synthesis of the Ottoman households, i.e. the discourse on the multiethnic harem slavery institution, which distinguished Ottoman society, so as to provide a bigger picture and inspire new discussions.

--------BOOK CHAPTER

23. **Kamberidou**, I. (2015). [The Multiethnic Slavery Institution through the Eyes of Western Women and 'the real position of women in the religious system of Islam'](#). **First edition/version**. *Media, Religion and Gender in Europe* (pp. 53–79).] Barcelona: Blanquerna Observatory on Media, Religion and Culture. Faculta de Comunicatio i Relacions Internacionals Blanquerna,Universitat Ramon Llull. Copy at http://www.is.gd/1J2Y8D.[Abstract](#) [media_religion_and_gender_in_europe_2015.pdf](#) [1._book_media_religion_and_gender_in_europe_university_llull_barcelona.pdf](#)

[Abstract](#) [media_religion_and_gender_in_europe_2015.pdf](#)

Through the eyes of western women of the 18th and 19th centuries, this paper discusses the Ottoman slavery institution and 'the real position of women in the religious system of Islam' (Garnett 1895: 61). Focusing on primary sources, first-hand accounts of European women travel writers, authors and journalists in Ottoman territories and principally in Asia Minor (Turkey), this article confirms that all the harem inmates were women of different nations and races: Islamized slaves, liberated slaves and descendants of slaves. Western women, in their intimate contacts with the harem inmates—free and slave—discuss the Ottoman dynasty's reproductive politics, forced abortion, marriage, divorce, *veiling* or Muslim women's attire, slave rights and social mobility, including requirements for slave liberation. This researcher concludes that the Multiethnic-Multiracial Harem Slavery Institution was the collective segregation, confinement or enslavement of the female gender in *one specific space* (household/harem), as *one collective identity* since all the women—slave and free—shared or legally belonged to *one man or master:* sultan, grand vizier, vizier, pacha, etc.

Keywords: slavery, sexual slavery, social mobility, polygyny, eunuchs, children's harem, seraglio, marriage, divorce, veiling

_____ invited speaker Kuwait University

24. **Kamberidou**, I. (2015). The East in the Eyes of Western Women Travellers of the 18th and 19th Centuries: Solidarity and Understanding the East. *Proceedings (pp. 285-311) of the International Conference 'The East in the Eyes of the West', Nov. 26-28, 2013. Under the Patronage of the President of Kuwait University, published May 2015.*, 285–311. Kuwait University, Faculty of Arts. Abstract☑ kuwait_university_proceedings_2015.pdf ☑ the_east_in_the_eyes_of_the_west.pdf

"It also may be said that in our travels we saw only the bright side of Islam. Well! That is just what we desired to see; ... The fact of it is, we had heard quite enough of the dark side of Islam, so we determined to pursue our studies on the side looking to the sun ... Is it right, fair, or just, to visit other people in their homes, or in their countries, wherever they dwell, and come away to decry them? No! It is not right!" argues Emilie Hayacinthe Loyson, after her travels in Oriental lands in the years 1894-1896. Women travellers from Great Britain, France, Germany, Switzerland, Sweden, Austria and America explored, visited, worked and resided in regions of the East that were considered "proper and safe for dynamic men only" (Smith, 1887). The mammoth body of writings by women travellers of the 18th and 19th centuries, that claim to be eyewitness descriptions of the female microcosmos, provide a rich and detailed interpretation of the Orient, including a *feminine* version, a *female gaze*. European and American women identified with the so-called *Other*, expressed their solidarity and participated in Muslim women's daily domestic life, customs, female social gatherings, religious celebrations and feasts. As a result, they accused male travellers- who had written about domestic manners in the East and the position of women in Islam of misinforming or misleading their readers, stressing that their accounts were based on second or third-hand information, their unrestrained imagination and exotic fantasies. This paper focuses mainly on the accounts of 19th century women travellers who claim to be participant observers or eyewitnesses of the female microcosmos in the East, including Osmanli (Ottoman) society.

_____ Menelaos Pallantios GYMNAST'S ANTHEM

25. **Καμπερίδου,** Ειρήνη (2015). 'GYMNAST'S ANTHEM' translated from Greek into English by Irene Kamberidou, May 11, 2015 for the concert 'Music and Athletics,' the opening ceremony of the "Genomics, Genetics and Exercise Biology" Symposium, Great Hall of the University of Athens. DOI: 10.13140/RG.2.1.1063.3121 , 2015-05-26 T 13:37:07 UTC

> *"Genomics*.☑ gymnasts_anthem_in_english.pdf DOI: 10.13140/RG.2.1.1063.3121 , 2015-05-26 T 13:37:07 UTC]

> Go forward male and female gymnasts
> sculpture people with perfect bodies
> give life to ancient legends of the immortal Hellenic race […]

http://scholar.uoa.gr/sites/default/files/ikamper/files/gymnasts_anthem_in_english.pdf

2014

Proceedings

Invited speaker Universitat Ramon Llull, Barcelona

26. **Kamberidou**, I. (2014). 'Wo-manity' in the yoke of the harem: European women travel writers, authors and journalists of the 17th, 18th , 19th and early 20th centuries. In *Presentation at Media, Religion and Gender in Europe: RISECI –Religion in the Shaping of European Cultural Identity", with the support of the Culture programme of the European Union, Barcelona Spain.* presented at the 13 June, Barcelona, University Ramon Llull: University Ramon Llull, Blanquerna Faculty of Communication and International Relations, Blanquerna Observatory of Media, Religion and Culture, Barcelona, Spain.Abstract 4._media_religion_and_gender_in_europe._barcelona.jpg 1._media_religion_and_gender_in_europe._barcelona_close_up._poster_program_conference.jpg

A cross-examination of the personal accounts of 210 women travelers and harem inmates of the 17th, 18th and 19th centuries in Asia Minor, Greece, Cyprus, Egypt, Africa and other occupied Ottoman territories "the real position of women in the religious system of Islam" (Garnett, 1895: 61). Women travelers from England, France, Germany, Switzerland, Sweden, Austria and America succeeded in doing what no male traveler, no man, had been able to do before or after them. They surpassed the socio-religious barriers of Islam and penetrated into the gendered sphere and gendered boundaries of the Ottoman family/household, in other words the multiethnic harems of all the socioeconomic classes in Ottoman society. In contrast to their male counterparts, European and American women identify with the so-called "Other" using terms such as "Privileged Rape", "Slavedom", "Womanity", "Woman-kind", "Liberty", "Freedom", "Emancipation", "Rape", etc. They discuss the legal position and social privileges of free Muslim women and that of their islamized slaves, who were enslaved women and children of different nations. Namely, the female accounts focus on women's legal rights with regard to marriage, divorce, child custody, inheritance, veiling or imposed covering of the Muslim female's face and body, Ottoman sexual politics, among other things.

2013

27. **Kamberidou**, I. (2013). Women entrepreneurs:'we cannot have change unless we have men in the room'. *Journal of Innovation and Entrepreneurship*, *2*, 1–18. Springer Berlin Heidelberg Abstract springer.pdf
   - ✓ **Kamberidou**, I. (2013). Women Entrepreneurs: we cannot have change unless we have men in the room. *Journal of Innovation and Entrepreneurship*, *2*(6). SPRINGER OPEN ACCESS Publisher's VersionAbstract women_entrepreneurs.pdf

What is being done to support female entrepreneurship and in particular promote the ways in which information and communication technologies (ICTs) can encourage and facilitate it? Is today's business climate more inviting to women entrepreneurs? Are women equipped to thrive in this digital age? Current, future, and aspiring women entrepreneurs responded to these

questions, and many more, at the recent European conference in Athens, Greece 'More Technologies? More Women entrepreneurs!' at which Madi Sharma, member of the European Economic and Social Committee argued that 'we cannot have change unless we have men in the room.' The European conference showed women - and men - the advantages and opportunities that ICTs can offer them for the development of their business initiatives. It also presented 12 European projects that focus on women's entrepreneurship and how ICT facilitates and fosters it. The European Commission is dynamically promoting, supporting, and encouraging female entrepreneurship. Europe needs more women entrepreneurs and actions are being taken to overcome the obstacles and change mindsets. This paper examines discussions and research on female entrepreneurial activity and provides Tips from successful women entrepreneurs who tell how they have been using new technologies - and social media in particular - to excel in their careers and balance their professional and family lives. Accordingly, this paper begins with an examination of the current research findings on social women's new models of work, levels of engagement, and transformational leadership styles. Women share content in multiple ways, and working online has been a financial windfall for many, including stay-at-home moms and homemakers. More women are doing what comes 'naturally', taking advantage of their so-called natural strengths, such as 'listening', sharing, building relationships, and creating a culture of collaboration.

Keywords: Gender, Technology, Women entrepreneurs, 'Feminine' skills, Leadership qualities, Social media

Distinction, Book of Abstracts, and later Proceedings

28. **Kamberidou**, I. (2013). The East in the Eyes of Western Women travellers of the 18th and 19th centuries: solidarity and understanding the East. Presentation (**invited speaker**). In *The East in The Eyes of The West International Conference of the Faculty of Arts, Kuwait University*. presented at the 26 November, Faculty of Arts, Kuwait University.Abstract invitation_by_president_of_kuwait_university_2013.pdf kuwait_university._facultyof_arts.the_east_in_the_eyes_of_the_west._faculty_of_arts._k uwait_university_2013.pdf   dean._letter._kuwait_univ_001.jpg themes_and_conditions_of_the_conference-2013.pdf certificate_of_appreciation._kuwait_university_001-min.jpg

   ✓ **Invited speaker, gratitude and appreciation certificate,** Prof. dr. Hayaat Nasser al-Hajji, Dean of the Faculty of Arts Letter: The Faculty of Arts sponsoring travel tickets and hotel accommodation, Letter and **Plaque of Appreciation,** etc.

"It also may be said that in our travels we saw only the bright side of Islam. Well! That is just what we desired to see; The fact of it is, we had heard quite enough of the dark side of Islam, so we determined to pursue our studies on the side looking to the sun" argues Emilie Hayacinthe Loyson, after her travels in Oriental lands in the years 1894-1896. The mammoth body of writings by women travellers of the 18th and 19th centuries, that claim to be eyewitness descriptions of the female microcosmos, provide a rich and detailed interpretation of the Orient,

including a *feminine* version, a *female gaze*. European and American women identified with the so-called *Other*, expressed their solidarity and participated in Muslim women's daily domestic life, customs, female social gatherings, religious celebrations and feasts. As a result, they accused male travellers- who had written about domestic manners in the East and the position of women in Islam of misinforming or misleading their readers, stressing that their accounts were based on second or third-hand information, their unrestrained imagination and exotic fantasies. "Is it right, fair, or just, to visit other people in their homes, or in their countries, wherever they dwell, and come away to decry them? No! It is not right!" argues Emilie H. Loyson.

(ICAP Group):Invited speaker

29. **Kamberidou**, I. (2013). "Social Intelligence and Women's Transformational Leadership Styles: the European Centre for Women and Technology (ECWT). Presentation at 'High Heels on High Hills – Women on Top of Business: A Challenging Path'. Third panel discussion.. *Third panel discussion on Organizations promoting Women's Entrepreneurship. ICAP Group (http://www.icap.gr/) , sponsored by Mercedes Benz, TNS ICAP, Dior, FOCUS BARI, MELISWAY and HENKEL–RILKEN–PERSIL, July 1, 2013, Athens Plaza, Athens Greece.* high_heels_on_high_hills_press_release.pdf

   - ✓ "The third panel discussion, coordinated by Xenia Kourtoglou, CEO of FOCUS BARI, focused on *Organizations promoting Women's Entrepreneurship.* In this panel ECWT Executive Group member **Dr. Irene Kamberidou** focused on current research findings with regard to the social-emotional intelligence of women in business and their transformational leadership styles. She presented the activities of the European Centre for Women and Techology (ECWT) and on behalf of ECWT Director Eva Fabry invited participants to collaborate and join the ECWT."

PRESS RELEASE PREPARED BY IRENE KAMBERIDOU: "The third panel discussion, coordinated by Xenia Kourtoglou, CEO of FOCUS BARI, focused on *Organizations promoting Women's Entrepreneurship.* In this panel ECWT Executive Group member **Dr. Irene Kamberidou** focused on current research findings with regard to the social-emotional intelligence of women in business and their transformational leadership styles. She presented the activities of the European Centre for Women and Techology (ECWT) and on behalf of ECWT Director Eva Fabry invited participants to collaborate and join the ECWT." (See: http://scholar.uoa.gr/sites/default/files/ikamper/files/high_heels_on_high_hills_press_release_1.pdf)

2012

30. **Kamberidou**, I. (2012). PEACE EDUCATION: MOVING FORWARD THROUGH SPORT– ATHLETES UNITED FOR PEACE (chapter six, pp. 205-266 in English). In *Gender, Social Capital, Multiculturalism & Sport [book in Greek, chapter six in English]* (pp. 205–266). Publisher: Telethrion, Athens, pp.205-266. peace-education-moving-forward-through-sport-athletes-united-for-peace.pdf book_gender_social_capital_multiculturalism_and_sport.pdf

This chapter provides English speaking students, researchers, scholars and readers with additional content, including an overview of the subject matter discussed in the fifth chapter of this book. The preface "We've come a long way […]" and the three articles3 that follow also present English speakers with additional themes and fine points related to issues examined in the previous chapters. The sixth chapter outlines the ongoing peace education programs, conflict resolution curricula and collaborative-intergenerational activities of non-profit organizations, training institutions, social movements and NGOs striving to eliminate racism and violence in schools and communities, including campaigns to rid sport of anti-Semitism and islamophobia as well as promote gender equity , such as (1) Athletes United for Peace, (2) Mercy Corps, (3) Peace First (formerly known as Peace Games), (4) Sport in Society (SIS), (5) Football 4 Peace (F4P), (6) Ultimate Peace (UP), (7) Teachers Without Borders, (TWB), (8) Bridges To Understanding, (9) Volunteer Action for Peace (VAP), (10) Women's Initiative for Peace (WINPEACE) and (11) the Institute for International Sport and its 2011 World Peace Walks and World Scholar-Athlete Games which took place in the framework of the World Youth Peace Summit. In recent years, a wide variety of organizations have been using sport as an interventionist tool to nurture peacemaking across divided communities (F4P 2011). The expanding sport, development and peace sector (SDP) (Giulianotti 2010) while providing bridges to understanding also insists that sporting events and movements function to promote peace, tolerance and reconciliation among participants and viewers Bridging social inequality gaps through sport, namely reconciliation through sports, athlete activism, the promotion of new role models and mentors and intercultural synergies are vital, not only in view of the systematic misuse of Olympic values today –such as obsessive competitiveness that leads to violence, the gender leadership gap in sport governing bodies, the underrepresentation of migrants in mainstream sport institutions, doping, commercialization, the deathletization and modelification of male and female athletes in the mass media– but primarily in light of the impact of globalization on racism and xenophobia (Kamberidou 2011a). Accordingly this chapter presents arguments for the the institutionalization of peace education, as an integral part of the curricula in public schools beginning in pre-school or kindergarten.

Proceedings

31. **Kamberidou**, I. (2012). *Athletes United for Peace: Reconciliation through Sport*, pp. 187-202 in: *Proceedings of the international conference SPORT AS A MEDIATOR BETWEEN CULTURES*. Wingate Institute for Physical Education and Sport, Israel: International Council of Sport Science and Physical Education (ICSSPE/CIEPSS), Hanns-Braun-Strase Friesenhaus II D-14053 Berlin. Editors Ronnie Lidor, Karl-Heinz Schneider & Katrin Koenen. ISBN 978-3-9811179-4-3 copyright 2012 by ICSSPE.Abstract *kamberidousarticleathetesunitedforpeace.2012.compressed.pdf* *berlin 2012. international council of sport science and phys. ed.-icsspe.pdf*

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, European Commission 2009, Cordis 2007). 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? 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 Utoya where Breivik killed 69 people, mostly teenagers. 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 to promote, among other things, initiatives, such as those of "Football against Racism" and the "Let's Kick Racism out of Football" (LKROOF) campaigns. The upsurge of racial or xenophobic violence indicates that joint action has to be initiated sp as tp 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. Such an effort partnered with universities, education ministries and policymakers could ensure that peace education is mainstreamed throughout the system.

----------Conference Moderator, Dr. Irene Kamberidou and conference proceedings

32. Kamberidou, I. (2012). Female Entrepreneurship, a Culture of Collaboration (pp. 4-7). In *ladybizIT: Women Entrepreneurship on the verge of ICT : ECWT and Militos Emerging Technologies and Services* (pp. 1–34). ladybizIT consortium, Publisher: e-Book, Project Number: 518310-LLP-1-2011-1-GR-LEONARDO-LAM, Editor: www.gender-it.eu. Publisher's Version Abstract ladybizit-debrief-in_google.pdf e-book_ladybizit.pdf

interview-ta_nea_kyriakatika.entheto_21.12.2012.pdf

✓ More analytically, the conference results -prepared by the **conference Moderator, Dr. Irene Kamberidou** of ECWT Executive Group entitled: FEMALE ENTREPRENEURSHIP: A CULTURE OF COLLABORATION see attachement. ladybizit-debrief-in_google.pdf

In a period economic crisis, in which solutions are being sought to break out of this vicious cycle, it is our duty and obligation to promote exceptional initiatives such as the European conference "More technologies? More women entrepreneurs!" Approximately 500 participants attended the conference, out of which almost 300 physically- despite the severe difficulties caused by the wave of strikes in Athens, including the strike of all the mass means of transportation- and 195 participated through live web streaming. What distinguished this conference and made it stand out was the fact that it spoke the language of today's and the future's female entrepreneur! In other words, it was organized in a manner that took into consideration the participants' gender-specific needs. It not only gave them the opportunity to leave the conference with new knowledge, but it provided, among other things, practical and useful workshops, focusing on mentoring, on office applications as well as the use and application of social media. This conference was the result and high-point of a series of

successful information endeavours and dissemination activities in the framework of the European project "ladybizIT", a "Leonardo da Vinci" initiative aimed at promoting and contributing to the European Commission's support of female entrepreneurship and in particular promoting the ways in which Information and Communication Technologies (ICTs) can encourage and facilitate female entrepreneurship. Additionally, 12 European projects were presented at the conference, projects that can help women of Europe -regardless of age or race/ethnic background- to discover what the EU Lifelong Learning Programme can do for them. In highlighting and showing women -and men- the advantages and opportunities that ICTs can offer them for the development of their business initiatives and activities, the conference target was achieved, namely it succeeded in inspiring and encouraging future and aspiring women entrepreneurs."We are in a new era, that of the technological revolution. The life cycle of such a revolution has 40-60 years duration, and we are only in the beginning!" Eva Fabry, the Director of the European Centre for Women and Technology (ECWT) pointed out in her address to the conference participants. : interview-ta_nea_kyriakatika.entheto_21.12.2012.pdf

___ENCYCLOPEDIA CHAPTER

33. Kamberidou, I. (2012). New Realms of Agency: Promoting Peace Education and Gender Equity through Sport. In *Sport Science and Physical Education, [Ed. Luminita Georgescu], Encyclopedia of Life Support Systems (EOLSS), Eolss Publishers, Oxford ,UK*. Oxford ,UK: Developed under the Auspices of UNESCO, Eolss publ.Abstract unescochapter_new_realsm_of_agency_-sport.pdf new_realms_of_agency_e1-12-89-14.pdf

This chapter provides an overview of *new realms of agency,* pioneering work that advocates peace, empowerment and active participation. Drawing from the experiences of existing models of coexistence, such as the expanding sport, development and peace (SDP) sector, it offers a focus for scholarly inquiry into sport's relationship to conflict and peace. Remarkable results have been documented on the ongoing peace education programs—age-appropriate curricula, service-learning activities and civic engagement projects— that have been inspiring a new generation of athletes, educators, students and volunteers to become activists (peacemakers). In exploring the evolving realms of sport agency in this process the following questions are raised: Can sport serve as a platform for bridging socio-cultural and political gaps? Is sport an effective agent of social change, a means for building sustainable peaceful relations? Can sport be used as a tool to bring gender issues into the mainstream of society since gender equity is never separate from diversity issues or respect for diversity: ethnicity, race, disability, age, language, colour, income, etc. Global grassroots movements for peace education have been underway for many years. A wide variety of organizations have been using sport to nurture peacemaking across divided communities, to promote gender equity and eliminate racism and violence in schools and communities, and in particular campaigns to rid sport of anti-Semitism and islamophobia. The social space of Sport has been building up knowledge and experience in the promotion of peace and development deploying this expertise in areas such as peace education

Keywords: sport agency, sport activism, peacemakers, conflict resolution, gender, multiculturalism, racism, xenophobia

34. **Kamberidou**, I., & Fabry, E. (2012). [Redefining professional success and concepts of excellence: integrating a gender perspective](#). *Reflections on women in entrepreneurship and ICT/A reader. Militos Emerging Technologies & Services*, 10–27.[Abstract](#) [certificate_ladybizit_kamberidou_fabry.pdf](#) [reflections_on_women_in_entrepreneurship_and_ict_ladybiz_it.pdf](#) [integrating_a_gender_perspective.pdf](#)

Integrating a gender perspective means eliminating the wastage of talent— utilizing all human resources— and as a result boosting innovation, a prerequisite for economic growth and effective sustainable development. In the last decade studies confirm that companies, firms, organizations and institutions that recognise talent in any form and make good use of it show greater success rates with regard to profits and sustainability. Research shows that women are an economic force to be reckoned with for sustainable economic recovery. This does not mean that women are inherently more talented and better skilled than men. It does however indicate that companies that have utilized their entire talent pool and identified and promoted female talent into leadership roles, have a vital competitive advantage. Surveys also confirm that female-led ICT businesses and women-owned firms (women entrepreneurs) have been successfully competing in the global market, the latter using more high technology systems than their male counterparts. Despite gender mainstreaming policies, legislation and the recognition by many companies, organizations and institutions that diversity is essential, women are less satisfied with their careers as they still lag behind men in compensation and advancement. In examining the three major gender gaps— the leadership gap, the pay gap and the participation gap— this paper argues that integrating a gender perspective is vital in order to eliminate *gender devaluation*, namely the subtle processes by which women's contributions are minimized, undervalued or devalued in the so-called male professions. Integrating a gender perspective, a social, cultural and technical process, requires shifts not only in organisational practices, attitudes or ways of thinking, but also in resource allocations, goals and structures along with monitoring processes. This paper argues for an *Alternative Model* which entails: recruitment and politicizing the personal, namely "flexibility re-thought" along with technology as an *enabler*, rethinking and redefining the model for professional life, auditing compensation practices, identifying high-potential people and re-training returners. Specifically, gender diversity mainstreaming (integrating a gender perspective) in science, technology, engineering and math (STEM), research and development (R&D), the academia, product and service innovation, health action and services, innovation management and economic global competition, which is becoming increasingly tough, means redefining professional success and concepts of *excellence*. It requires setting up an *all encompassing European collaborative platform* or hub of information that will encourage future debates and synergies for establishing measures and best practices at many levels, finding alternative paths to advancement and participation (eg. A holistic approach, flexible work, eliminating age barriers for men and women, rewarding social service), identifying the voice of the next generation, creating opportunities for visibility, testimonial sharing, generating insights on how to contribute effectively to organizational growth, formal mentoring programs for both women and men, ethnic minority groups, among other things.

Keywords: wastage-leakage of talent, gender devaluation, gender fatigue, tokenism, glass escalator, gender energy, renegotiating concepts of excellence/success

35. **Kamberidou**, I., & Labovas, M. (2012). Social Women Share: Technology as an Enabler. *Reflections on Women in Entrepreneurship and ICT / A Reader*, 62–78. Militos Emerging Technologies & Services. Publisher's Version 🗹 2._socialwomenshare.technologyasanenabler.pdf 🗹 reflections_on_women_in_entrepreneurship_and_ict_ladybiz_it.pdf

The concept of Social Media is at the top of the agenda of many entrepreneurs, business executives and decision makers today. This paper examines the new media and digital culture which has become an important part of our daily activities, using the social network perspective, a theoretical concept as used in the social and behavioural sciences. This theoretical perspective allows us to identify the dynamics of social networks: the concept of social media today, for many a new and stimulating environment and for others a social space that evokes feelings of frustration or fear of losing touch with the real world. Are women equipped to thrive in this digital age and especially in this virtual environment? In examining current research findings on *social women,* new models of work, levels of engagement, transformational leadership styles and women entrepreneurs that have been de-mystifying the world of social media through the lens of their own experiences, this paper argues that women enjoy a slight edge over their male counterparts and that today's business climate is more inviting for aspiring women entrepreneurs. The bottom line is that *social women* are doing what most women do "naturally", namely creating relationships, community, connections and support. Isn't that what social networking is all about? Social women share content in multiple ways and working online has been a financial windfall for many, including stay at home moms and homemakers. Finally, this paper presents tips and advice from successful women entrepreneurs who tell how they have been using social media to excel in their careers and balance their career/family/personal lives.

Keywords: new media, social media, social networking, technology as an enabler, integrating a gender perspective, "feminine" skills and leadership qualities

Proceedings

36. **Kamberidou**, I. (2012). Athletes United for Peace: Reconciliation through Sport. *Proceedings of the international conference SPORT AS A MEDIATOR BETWEEN CULTURES*. Wingate Institute for Physical Education and Sport, Israel: International Council of Sport Science and Physical Education (ICSSPE/CIEPSS), Hanns-Braun-Strase Friesenhaus II D-14053 Berlin. Editors Ronnie Lidor, Karl-Heinz Schneider & Katrin Koenen. ISBN 978-3-9811179-4-3 copyright 2012 by ICSSPE.Abstract 🗹 kamberidousarticleathetesunitedforpeace.2012.compressed.pdf 🗹 berlin_2012._international_council_of_sport_science_and_phys._ed.-icsspe.pdf

Policy makers consider that sport contributes to a wide range of ideals such as intercultural understanding, reconciliation, social integration. Grassroots programmes involving tens of thousands participants around the globe from visionaries, educators, civic acitivists, 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 the vision of salvation through sport too grandiose? Can such projects make a lasting difference? 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 space, especially in light of today's xenophobic worldviews (See proceedings).

2011

37. **Kamberidou**, I. (2011). Athlete Activism and Peace Education: Bridging the Social Inequality Gap through Sports.. *Nebula*, *8*, 168–180. Australia. Publisher's Version athlete_activism_and_peace_education.pdf

✓ **Kamberidou**, I. (2011). Athlete Activism and Peace Education: Bridging the Social Inequality Gap through Sports.. *NEBULA 8.1, a Journal of Multidisciplinary Scholarship*, 168–180.Abstract athlete_activism_and_peace_education.pdf

This paper examines the collaborative-intergenerational efforts, conflict resolution curricula, projects and training activities of non-profit organizations and NGOs— that reflect the values of Olympism—striving to eliminate racism and xenophobia as well as promote gender equity in sports. In this transitional stage of the postmodernist period, practices of social exclusion or underrepresentation due to gender, race, class, religion, sexual orientation, and so forth are socially problematic and theoretically inconsistent. The promotion of new role models and mentors in sports is vital in view of the systematic misinterpretation, or rather, misuse of Olympic values, such as obsessive competitiveness and the increase of violence and racism linked to sport events. Moreover, focusing on commercialization and consumerism are not incentives that reactivate Olympic values. A critical issue addressed, among others, is the democratization of the IOC structures. This paper argues that Peace Education— Olympismadapted into today's globalized world—be incorporated into future reforms, educational policies and teaching practices in order to raise awareness concerning the core values of peace: pro-social attitudes, reducing ethnic prejudices, respect for diversity, promoting reconciliation, gender equality, non-violent conflict resolution and democratic decision-making.

38. Patsantaras, N., & **Kamberidou**, I. (2011). Is Olympic Communication-Activity a Means for the Construction of Cosmopolitan Identities?. In *Sports, Bodies, Identities and Organizations: Conceptions and Problems* (pp. 132–141). Wojciech J. Cunarski, Ka$\neg$zimierz Obodynski, Nicola Porro (Eds.).Wydawnictwo Uniwersytetu Rzesowskiego Rzeszow. Publisher: Faculty of Physical Education, University of Rzeszow, under auspices of the European Association for Sociology of Sport (EASS).Abstract sportbodiesidentitiesandorganizations.compressed.pdf

Cultural Identity and Olympic Sports. In the last decades accelerated and unrestrained structural and institutional changes—on an institutional level— have been shattering significant cultural spheres such as class, gender, nationality, nation, and so forth. Today, due to social transformations individual/personal identities are changing and undermining, our sense of self as complete subjects. Namely, the social subject is losing his/her autonomy and self-sufficiency. Identity is no longer formulated on the basis of the social subject's inner nucleus but is constructed in the interrelations of the *self* with the social values, meanings and symbols

(culture) of the world in which we live and act in [Hall, Held, McGrew 1992]. Social identity is no longer focused on the *self* as the centre but on the social-cultural environment and as a result identities are being transformed due to structural and institutional changes. The postmodern social subject, in this framework and as a rule, cannot have a stable, static or permanent identity. The social subject— athlete, individual as well as diverse social groups— is confronted with different representations according to socio-cultural conditions. Olympic sports, as a relatively autonomous socio-cultural system, exercise a dynamic influence on the social subject— who acts and communicates within its structures— in the construction of personal/individual identities as well as collective identities. For example, since 1981 the changes that came about with the official recognition of the commercialization of Olympic activity, for some meant deviance and for others adaptation to transforming-evolving social processes. Significant here are the changes regarding Olympic social reality— the material and structural conditions that influence the formation of identity— which affect the active participants as well as the passive ones. In our postmodern period, identities are continuously formed, transformed and reconstructed in relation to the ways that we are represented or addressed in the cultural system that surrounds us (Donnelly, Young 1988).

Keywords: globalization, cosmopolitanism, ecumenical values, collective identity, diverse identities, sport identity.

Chapter in academic book 2011 (printed/circulated 2012)

39. **Kamberidou**, I. (2011). Peace Education: Moving Forward Through Sport- Athletes United for Peace [DOI: 10.13140/2.1.2875.7765]. In *Gender, Social Capital, Multiculturalism & Sport* (pp. 205–266). Telethrion, Athens DOI: 10.13140/2.1.2875.7765.Abstract
peace_education.moving_forward_through_sport._chapter_in_book.pdf

This chapter provides English speaking students, researchers, scholars and readers with additional content, including an overview of the subject matter discussed in the fifth chapter of this book. The preface "We've come a long way […]" and the three articles3 that follow also present English speakers with additional themes and fine points related to issues examined in the previous chapters. The sixth chapter outlines the ongoing peace education programs, conflict resolution curricula and collaborative-intergenerational activities of non-profit organizations, training institutions, social movements and NGOs striving to eliminate racism and violence in schools and communities, including campaigns to rid sport of anti-Semitism and islamophobia as well as promote gender equity , such as (1) Athletes United for Peace, (2) Mercy Corps, (3) Peace First (formerly known as Peace Games), (4) Sport in Society (SIS), (5) Football 4 Peace (F4P), (6) Ultimate Peace (UP), (7) Teachers Without Borders, (TWB), (8) Bridges To Understanding, (9) Volunteer Action for Peace(10) Women's Initiative for Peace (WINPEACE) and (11) the Institute for International Sport and its 2011 World Peace Walks and World Scholar-Athlete Games which took place in the framework of the World Youth Peace Summit. In recent years, a wide variety of organizations have been using sport as an interventionist tool to nurture peacemaking across divided communities (F4P 2011). The expanding sport, development and peace sector (SDP), while providing bridges to understanding also insists that sporting events and movements function to promote peace, tolerance and reconciliation among participants and viewers Bridging social inequality gaps through sport, namely reconciliation through sports, athlete activism, the promotion of new role models and mentors and intercultural synergies are vital, not only in view of the systematic misuse of Olympic values today –such as obsessive competitive that leads to violence, the gender leadership gap in sport governing bodies, the underrepresentation of migrants in mainstream sport institutions, doping, commercialization, the deathletization and modelification of male and female athletes in the mass media– but primarily in

light of the impact of globalization on racism and xenophobia (Kamberidou 2011a). Accordingly this chapter presents arguments for the the institutionalization of peace education, as an integral part of the curricula in public schools beginning in pre-school or kindergarten. **Incorporating peace education into educational policies and teaching practices means getting them while they're young before they start formulating social prejudices and stereotypes, especially in light of today's xenophobic worldviews, i.e. the recent Norway tragedy.**

Proceedings

40. **Kamberidou**, I. (2011). Athletes United for Peace: Reconciliation through Sport." **Presentation** (εισήγηση) at the international conference *SPORT AS A MEDIATOR BETWEEN CULTURES*. In *SPORT AS A MEDIATOR BETWEEN CULTURES*. presented at the **15 September**, **2011** Wingate Institute/Zinman College, Israel: The International Council of Sport Science and Physical Education(ICSSPE/CIEPSS).Abstract programme.sportasmediatorbetweencultures.pdf conference_presentation.programme.wingate._israel_sept._2011.pdf 1.israel_athletes_united_for_peace.pdf
   - ✓ **Kamberidou**, I. (**2011**). Athletes United for Peace: Reconciliation through Sport. ***Presentation*** at the international conference SPORT AS A MEDIATOR BETWEEN CULTURES, International Council of Sport Science and Physical Education (ICSSPE/CIEPSS), Hanns-Braun-Strase Friesenhaus II D-14053 Berlin

Athlete activism, the promotion of new role models and mentors and intercultural cooperation, namely bridging social inequality gaps through sport, is vital in view of the systematic misuse of Olympic values today, such as the increase of racial violence linked to sport events, obsessive competitiveness, commercialisation, the de-athletisation of male and female athletes in the mass media, the gender leadership gap in sport governing bodies, but especially in light of the alarming impact of globalisation on racism and xenophobia. Following an examination of collaborative-intergenerational activities, conflict resolution curricula and peace projects of non-profit organisations, training institutions and NGOs striving to eliminate racism and campaigning to rid sport of anti-Semitism, as well as promote gender equity, this presentation argues that Peace Education be incorporated into educational policies and teaching practices. What is initially required however is an all-encompassing hub of information, to pull together the multifaceted contributions, the diverse peace education curricula and activities, and in particular those that offer both leadership programmes as well as a foundation for new ones. Providing a common hub of information for networking with diverse stakeholders, progressive thinking peers, experts in the field and especially the media will facilitate dialogue with those who are at the forefront of implementing change. Such an effort partnered by universities, education ministries and policymakers could ensure that peace education is mainstreamed throughout the system.

41. **Kamberidou**, I. (2011). Gender Devaluation and Gender Fatigue: Getting Women on the Glass Escalator. Paper presented in the Digital Agenda Assembly, ec.europa.eu/digital-agenda, Workshop 22: Women for smart growth | Digital Agenda for Brussels, Belgium

http://ec.europa.eu/. In *Digital Agenda Assembly, ec.europa.eu/digital-agenda, Workshop 22: Women for smart growth* (pp. 1–13). DOI: 10.13140/RG.2.1.3318.9922. European Commission, Brussels, Belgium http://ec.europa.eu/digital-agenda/en/workshop-22-women-smart-growth.Abstract eu_presentation.digital_assembly_june_17._2011.pdf

-First Digital Agenda Assembly, Brussels 2011, (eTicket. 1st Digital Assembly. Confirmation letter.pdf)

-Digital Agenda AssemblyPROGRAMME, Brussels,

-Digital Agenda Assembly Workshop 2, Brussels, (Digital Agenda Assembly workshop2 participats.doc)

-WOMEN FOR SMART GROWTH, (22_ Women for smart growth - First Digital Agenda Assembly.mht)

How can we move from *gender devaluation* and *gender fatigue* to *gender energy* and get more women to ride up the *glass escalator*? Current research indicates the need to focus on innovative approaches to getting gender back onto the agenda: reproducing women's recruitment, retention, advancement and agency (Farrington 2011, Kamberidou 2010, Kelan 2010, Merriman 2010, Benschop & Brouns 2003, Hultin 2003). Despite legislation and gender mainstreaming policies, the recognition by many companies, organizations and institutions that diversity is essential, women still lag behind men in compensation and advancement and are less satisfied with their careers than men. Women are overlooked in decision making positions in the business sector, in S&R, in the academia, on research committees, etc. This paper examines three major gender gaps: 1) the leadership gap, 2) the pay gap and 3) the engagement/participation gap, with references to the phenomena of *gender fatigue, tokenism* and the hidden advantages for men in the so-called 'female' professions. Taking their gender privilege with them, men experience positive discrimination in female dominated professions and are promoted up the ladder (ride up the glass escalator) even faster than their female counterparts, as opposed to women who confront the glass ceiling and the *sticky floor* in male dominated fields. *Gender devaluation,* namely the subtle processes by which women's contributions are minimized, undervalued or devalued in male dominated professions are especially apparent in the academia as well. Consequently, "getting gender back on the agenda" (Kamberidou 2010) requires an *Alternative Model*—redefining professional success and concepts of *excellence*, finding alternative paths to advancement or tenure, establishing measures and best practices at many levels—examined in the strategy proposals presented in this paper. Research shows that women are an economic force to be reckoned with and utilizing the entire talent provides an important competitive advantage. Studies confirm that companies that recognise talent in any form and make good use of it show greater success with regard to profits and sustainability. Women must be present in sufficient numbers at senior levels in order to achieve better results and especially to drive cultural change.

Keywords: gender fatigue, the 'stupid curve': wastage of talent, the glass escalator, tokenism, gender devaluation, gender-blind academic structures

42. Kamberidou, I. (2010). [Women Entrepreneurs, An Emerging Economic Force. (http://www.womanatbusiness.eu/ViewShopStaticPage.aspx?ValueId=2901)](http://www.womanatbusiness.eu/ViewShopStaticPage.aspx?ValueId=2901). In *European Commission Enterprise and Industry*. Publishe in ***Global Women News***: http://www.szocialispartnerek.hu/digitalcity/news/all.jsp?dom=AAAATCEI&ktg=AAAABCOX&fmn=AAAAYFZU&prt=AAAAYFYZ&page=1&men=AAAAYFYZ

  ✓ Also in: http://www.dab.hu/digitalcity/entity/entityNews.jsp?dom=AAAAGVPY&hir=BAAFKBUE&prt=AAAAGRJm.Abstract women_entrepreneurs_an_emerging_economic_force_2010.pdf

This paper argues for the support of women entrepreneurs and policies encouraging entrepreneurship regardless of gender so as to stimulate growth as Europe does not have enough entrepreneurs. Surveys conducted by the National Foundation of Women Business Owners (NFWBO) show that women-owned firms compete in the global market, stimulate growth, have greater revenues and are more focused on business expansion than firms that are domestically oriented.1 Women entrepreneurs have a significant impact on the economy, not only in their ability to create jobs for themselves but also in creating jobs for others. However, they constitute only 34.4% of the EU's self-employed workforce and only 39.4% women choose to be self-employed compared to 50.2% men Research also confirms that women entrepreneurs are highly educated and use more high technology systems than their male counterparts. Additionally, studies show that women create smaller but relatively more viable enterprises, are more cautious than men and possess better awareness regarding the risk of failure. Consequently, it is vital for women to learn how to play the international trade game and raise the visibility of women's entrepreneurship.

Proceedings

43. Kamberidou, I. (2010). [The Glass Escalator and Gender Fatigue: Getting Gender back on the Agenda](). *Proceedings of the 5th International Conference on Interdisciplinarity in Education ICIE '10*. Tallin Estonia: The National Technical University of Athens. the_glass_escalator_and_gender_fatigue_g.pdf

It seems *we've come a long way since* women's exclusion from the so-called male fields of the hard sciences. Women constitute over half the student population (52,9%) in the technological institutions in Greece and represent 58.7% of the total university student population. In the European Union (EU) 29.7 million women work in the science and technology (S&T) sectors, the highest percentage in Lithuania (72%) followed by Estonia (69.7%). On the other hand, the ―glass escalator (Hultin 2003, Williams 1992) is not yet gender inclusive since women today continue to be exceedingly under-represented in the workplace and especially in decision making positions: research, engineering, science and technology (S&T) and the academic hierarchies. An abundance of evidence indicates that men usually ride up the glass escalator as opposed to women who hit the glass ceiling and run into the ―sticky floor (Kimmel 2004). Gender diversity mainstreaming has given the impression that gender issues at work have been resolved, making subtle discrimination harder to spot. Current research indicates the need to focus on innovative approaches to getting gender back onto the agenda**,** namely to re-evaluate how we can move from ―gender fatigue (Kelan 2010, Merriman 2009) to *gender energy*. In

examining international dialogue on the effects of the glass ceiling, the glass escalator and―gender fatigue, this paper discusses the 2009 ICT status report (European Commission 2010) which confirms that women's interest in an academic career or in a career in the ICT sector is decreasing and presents an overview of the gender distribution in scientific research and in the academic hierarchies in Greece, where women still comprise a minority.

Keywords: gender pay gap, glass escalator, glass ceiling, sticky floor, tokenism, gender fatigue.

------Invited speaker

44. **Kamberidou**, I. (2010). Inspiring Women into Technology: the EUD Megacommunity. In *Proceedings of the 5th International Conference on Interdisciplinarity in Education ICIE'10: New Higher Education Programs & Jointly 4th International Steering Committee Meeting, June 17_19, 2010, Tallinn, Estonia* (pp. 1–11). presented at the 18 June, EUROPEAN COMMISSION DG EDUCATION AND CULTURE, EDUCATION, AUDIOVISUAL AND CULTURE EXECUTIVE AGENCY, LIFELONG LEARNING ERASMUS NETWORKS. **DOI:** 10.13140/RG.2.1.3434.7600 Abstract inspiring_women_into_technology_june_17-19_2010_tallinn_estonia.pdf Also see article in: http://ec.europa.eu/information_society/events/cf/daa11/person.cfm?personid=21537 *inspiring_women_into_technology_june_17-19_2010_tallinn_estonia.pdf*

In order to promote the targets of the European Center for Women and Technology (ECWT) and increase the number of girls and women in the knowledge based economy until the year 2020, the ECWT has developed the European Directory (EUD) of Women and ICT (http://www.ictwomendirectory.eu), an online directory, an ecospace, a meeting point for ICT women in Europe. The EUD, created with the support of the European Commission DG Information Society and Media, was launched in Brussels in October 2009 by Commissioner Viviane Reding.[1] (Kamberidou 2010) Specifically, on the 8th of October 2009, Commissioner Reding welcomed 32 new signatories of the *Code of Best Practices for Women and ICT* and introduced this new tool –the online Directory for Women in ICT: http://www.ictwomendirectory.eu. Specifically, this prentation showcases, or rather introduces a new ecospace, an online directory, a tool for getting more girls and women into the technology sector. It is the first regional directory for Women and ICT issues, a meeting point for ICT women in Europe and a megacommunity for innovative collaboration in the Women and ICT and related sectors.

Keywords: new ecospace, megacommunity, collaboration platform, European level database, Web Community for Women in ICT.

------Invited speaker and Conference Moderator

45. **Kamberidou**, I. (2010). "Strategies for Closing Three Major Gender Gaps: Participation/Engagement Gap, Pay Gap and Advancement/ Leadership Gap". Presentation/report gender IT Conference: Women Choosing ICT Careers: Influencing Policy from Practice, HAU, Athens, Greece. *Fostering Gender Mainstreaming in the ICT Sector, E-Newsletter, pp. 1-5. Also in: http://www.gender-it.eu and in http://www.ictwomendirectory.eu/digitalcity/projects/eudir/eudir_news.*

PERGAMOS.URI: https://www.openarchives.gr/aggregator-openarchives/edm/pergamos/000005-_uoa_dl_object_uoadl%3A2417994

 Publisher's   VersionAbstract strategies_for_closing_three_gender_gaps._conferenceresultsproposalsactionplan_by_moderator_irene_kamberidou.pdf conference_moderator_and_speakers_cvs_19_10_2010.look_whos_talking.pdf

- Disseminated to **5.000** readers in five languages (translated from English), Greek translation

Encouraging more women and girls to take up ICT, retaining them in the sector and reproducing female participation requires working together to support an "Education-Engagement-Retention Action Plan" (Kamberidou 2008) that entails: (1) Support of multicultural interdisciplinary gender research networks and collaborative actions that address the three major gender gaps:(a) the gender participation/engagement gap, (b) the pay gap and the (c) advancement-leadership gap. (2) Support of multicultural interdisciplinary gender research to influences mainstream developments in science and technology from a gender perspective, including a better balance of gendered content to change attitudes, perceptions and stereotypes. (3) Interdisciplinarity in education and research in order to formulate new pedagogical methods and approaches that incorporate the gender dimension. Education-training and engagement for teachers and children means extra-curricula approaches, new classroom examples and best practice models. (3) Educating the educators, re-training the trainers: learning, continued training and re-training. (4) Participation in areas of planning, management, assessment and organization. (5) Family support programmes, flexi-hours, a family-friendly working environment, child care facilities, namely an inclusive work culture. (6) The establishment of an attractive open labour market that recruits and retains women. (7) Gender networking, alliances with women, sharing, mentoring and supporting younger female colleagues in order to eliminate "gender fatigue" (Kamberidou 2010) and encourage women to take a more active role (agency), to keep up with developments, to share information, etc. (8) Social mobility in the structure, i.e. learning the system and how to use it in order to make changes. (9) Best-practice models and mentoring projects: the involvement of professional women (Leaders) already employed in science and technology, the academia, research sectors. (10) Raising the profile of our role models and female leaders as well as the diversity of careers available. We need to inspire women into technology with innovative and different approaches such as the European Commission's shadowing activities (http://ec.europa.eu/itgirls, mentoring programs and so forth. We need to all join forces and work together to accomplish this. For example, the ECWT (www.womenandtechnology.eu) and the EUD www.ictwomendirectory.eu) provide such a platform for collaborations.

Invited speaker

46. **Kamberidou**, I. (2010). 'Eliminating the glass ceiling and the leaky pipeline: the ECWT and the EUD- European Directory of Women and ICT'. Presentation at the European Commission's 'Women in ICT-Shadowing' conference. In *European Commission's 'Women in ICT-Shadowing' conference 7-9 March 2010, Nicosia, Cyprus*. Nicosia, Cyprus: European Commisson.Abstract eliminating_the_glass_celing_and_the_leaky_pipeline.pdf irene_kamberidou_in_daily_shmerinh_the_way_forward.pdf

The purpose of this presentation is to promote the targets of the European Center for Women and Technology (ECWT), namely to increase the number of girls and women in the knowledge based economy until the year 2015. To Accomplish this the ECWT has developed the European Directory (EUD) of Women and ICT (http:// www.ictwomendirectory.eu) an online directory, an ecospace – endorsed by the e-skills ILB as the meeting point for ICT women in Europe. The ultimate aim of these initiatives is to encourage young women to choose to study and work in the sector and to ensure their participation in the use, design and production of information and communication technologies and services. This paper discusses the ECWT thematic-focus areas—Education, Workforce, Entrepreneurship and Leadership. Additionally it presents a list of what the ECWT accomplished in 2009: increasing member organizations from 16 to 52; ECWT national point of Contacts (N-POCs) under start-up in 21 countries; discussions with HePIS- the Hellenic Professionals Informatics Society and members of CEPIS-to set up a National Point of Contact in Greece; trengthening collaboration with DG INFSO through signing of the *Code of Best Practices* of Women in ICT and DG Enterprise and Industry, opening a dialog with DG Research and DG Education, to name few.

47. **Kamberidou**, I. (2010). The Glass Escalator and Gender Fatigue: Getting Gender back on the Agenda. *Proceedings of the 5th International Conference on Interdisciplinarity in Education ICIE*, *10*, 17–19.Abstract getting_gender_back_on_the_agenda.pdf

It seems *we've come a long way since* women's exclusion from the so-called male fields of the hard sciences. Women constitute over half the student population (52,9%) in the technological institutions in Greece and represent 58.7% of the total university student population. In the European Union (EU) 29.7 million women work in the science and technology (S&T) sectors, the highest percentage in Lithuania (72%) followed by Estonia (69.7%). On the other hand, the ―glass escalator (Hultin 2003, Williams 1992) is not yet gender inclusive since women today continue to be exceedingly under-represented in the workplace and especially in decision making positions: research, engineering, science and technology (S&T) and the academic hierarchies. An abundance of evidence indicates that men usually ride up the glass escalator as opposed to women who hit the glass ceiling and run into the ―sticky floor (Kimmel 2004). Gender diversity mainstreaming has given the impression that gender issues at work have been resolved, making subtle discrimination harder to spot. Current research indicates the need to focus on innovative approaches to getting gender back onto the agenda**,** namely to re-evaluate how we can move from ―gender fatigue (Kelan 2010, Merriman 2009) to *gender energy*. In examining international dialogue on the effects of the glass ceiling, the glass escalator and―gender fatigue, this paper discusses the 2009 ICT status report (European Commission 2010) which confirms that women's interest in an academic career or in a career in the ICT sector is decreasing and presents an overview of the gender distribution in scientific research and in the academic hierarchies in Greece, where women still comprise a minority.
Keywords: gender pay gap, glass escalator, glass ceiling, sticky floor, tokenism, gender fatigue.

2009

48. **Kamberidou**, I., Tsopani, D., Dallas, G., & Patsantaras, N. (2009). A Question of Identity and Equality in Sports: Men's Participation in Men's Rhythmic Gymnastics..

NEBULA 6.4, a Journal of Multidisciplinary Scholarship Australia ISSN-1449 7751, *6*(4), 220-237. Publisher's VersionAbstract mens_rythmic_gymnastics.pdf

> ✦ Republished – redistributed: **Kamberidou**, I., Tsopani, D., Dallas, G., & Patsantaras, N. (2009). A Question of Identity and Equality in Sports: Men's Participation in Men's Rhythmic Gymnastics. **The Routledge Falmer Reader** in *Gender and Education,* 220–237.

Spain has become the first country in the world to officially recognize and promote Men's Rhythmic Gymnastics. In light of the Spanish Gymnastics Federation's recent initiative (Feb. 2009) this paper examines corporeality and sport identity in ways that reflect processes of change, in exploring the interrelation of social theories, international dialogue and anachronistic gender-based ideologies that established gender stereotypes in competitive sports. Subsequently, this paper presents a case study and discusses the official recognition of men's rhythmic gymnastics (RG) by the Federation of International Gymnastics (FIG). Despite gender stereotypes that depict this Olympic sport as unacceptable for the image of masculinity, the male body aesthetic, including masculine gender role identity, the rising involvement of boys and men in this sport throughout the globe can no longer be ignored. Incontestably rhythmic gymnastics for men and boys is growing and how far it will go remains to be seen. The socially constructed and historically specific nature of physicality, corporeality and sport identity need to be renegotiated since exclusions based on genetic characteristics are a contradiction to the value system of sport. (Olympic Charter, rule2 par. 5, 7/7/2007)

Keywords: gender-inclusive, gender fluidity, gender identity, corporeality, genetic personification, men's rhythmic gymnastics

49. Patsantaras, N., **Kamberidou**, I., & Panagiotopoulos, P. (2009). Sports: Social Inclusion or Racism and Xenophobia. *Pandektis International Sports Law Review (IASL)*, *7*(3), 404. xenophobiaandsports.pandektisvol-7_issue3-42008_1.pdf
Μόνιμη διεύθυνση: https://pergamos.lib.uoa.gr/uoa/dl/object/2775383

Violence and Racism in sport under the spotlight Sport federations, academics, politicians, and NGOs alike are sounding the alarm over the increase in violence and racism linked with sport events. In recent years we have seen many manifestations of racial intolerance and violence at football matches, converted into stages for regional and identity conflicts: (1) In Spain, racist right-wing supporters mocked and taunted black players. (2) In Greece, an Albanian fan was stabbed to death by a Greek at a qualifying match for the World Cup. (3) A referee was slashed by a missile at the Champions League match between Roma and Dynamo Kiev. (4) In the Netherlands, Dutch fans threw a smoke bomb into the Portuguese goal and firecrackers on to the pitch, hitting one of the players at the UEFA Cup match between Feyenoord of Rotterdam and Sporting Lisbon of Portugal. (5) German police used clubs and riot gas to arrest 46 fans after a minor regional league match between SSV Ulm of Germany and visiting FC Normannia Gmuend of Switzerland. (6) The violence in Milan, when two bitter rivals, Inter and AC, played in the quarter-finals for the Champions League, the top European club tournament, and (5) riots, such as those in the cities of Leipzig (Germany) and Catania (Italy), are the reason why the EU ministers responsible for sport are now closely studying the issue of sport and violence. Instead

of focusing on enjoying sports, teaching youth pro-social attitudes and values through sports, or in reaping physical benefits, and instilling a lifelong involvement in athletics, we have been witnessing a notable increase of violent behaviour in stadiums, dehumanizing racist and xenophobic attitudes, hooliganism, doping, corruption, cheating, wheeling-and-dealing, political interference as well as the influence of big business, the media, sponsors, etc. Has sport lost its fun, and its positive social impact and values? Is it geared exclusively toward winning at all costs, and supporting obsessive competitiveness that leads to violence and racial conflicts?

Invited as Gender Expert (ECWT Executive)

50. Kamberidou, I. (2009). The ECWT and the EUD- European Directory of Women and ICT. Announcement at the 'Global Forum 2009: Shaping the Future - ICTS & the Future of Internet-Opportunities for Stimulating & Reshaping the Economy'. In *'Global Forum 2009: Shaping the Future - ICTS & the Future of Internet-Opportunities for Stimulating & Reshaping the Economy', 19 and 20 October 2009, Palace of the Parliament Bucharest Romania*. (Published in: http://www.globalforum.ro/index-en.html). ITEMS INTERNATIONAL, 16, rue Kléber –92442 Issy-les-Moulineaux –France.
https://www.researchgate.net/publication/275824122_The_ECWT_and_the_EUD-_European_Directory_of_Women_and_ICT_Announcement_at_the_'Global_Forum_2009_Shaping_the_Future_-_ICTS_the_Future_of_Internet-Opportunities_for_Stimulating_Reshaping_the_Economy'_1

To promote the targets of the European Centre for Women and Technolgy (ECWT) and increase the number of girls and women in the knowledge based economy until the year 2015, the ECWT developed the European Directory (EUD) of Women and ICT http:// www.ictwomendirectory.eu an online directory, an ecospace – endorsed by the e-skills ILB as 'the meeting point for ICT women in Europe'. USE THE EUD TO: Increase your visibility and present / market your activity towards the targeted mega-community on regional, national, European and global levels; Promote your personal mobility when entering or re-entering the labour-market; Expand and develop your e-skills to stay competitive; Find the right contacts and support to speed up the commercialization of your research; Find support for your entrepreneurship in technology areas or support for integrating technology into your entrepreneurship; Find support for your technology innovation and speed up transfer and commercialization of your knowledge; Search for and find partners for European and global projects around key issues on women and technology as well as leveraging your previous projects and research; Have access to tools to manage your projects in a quality certified and fully transparent way; Find partners and tools to carry out European and global level benchmarking and monitoring of impacts; Through access to the EUD's collaboration-ware - together with other stakeholders – you can develop new services and manage complex (business) processes customized to your needs!

Proceedings / And First Expert Meeting:

51. **Kamberidou**, I., & Karteroliotis, K. (2009). "Course Proposal for Postgraduate Interdisciplinary Education of Women". Presentation at the international workshop of the project "Estia-Earth to Sustain Women's Careers as Academics, Researchers and Professionals in Engineering, Computer and the. In *"Estia-Earth to Sustain Women's*

Careers as Academics, Researchers and Professionals in Engineering, Computer and the Sciences, Lifelong Learning Erasmus Network" (partner: Faculty of Physical Education and Sport Science, Athens Greece). "1st Expert Meeting "Development of MSc Programs" & Jointly the 3rd International steering Committee Meeting ESTIA-EARTH", Venue: Polytechnic University of Bucharest, Nov. 20-21, 2009. (www.estia.net).Abstract course_proposal-contents_17.11.2009.pdf

We began with discussions on what is gender, including a presentation of international dialogue on gender and the role of sport in addressing gender issues. Topics/lectures include: Doping and Gender, agency, the under-representation of women in competitive sports and in sport governing bodies (SGBs), the social gender and sport identity, the sport-gender imbalance, Women athletes in the mass media, genderless athletes, Olympism or peace education, underdevelopment of sport in developing countries, racism and xenophobia in sport, child exploitation and child protection in sport, gender and leadership skills, and so on. Gender refers to the socially-constructed roles of and relationships between men and women. Gender concerns men and women, including conceptions of both femininity and masculinity. The difference between 'gender' and 'sex' is that the latter refers only to biological differences as an analytical category. Gender does not mean focusing solely on women or females, but rather on the inequalities regarding both genders, and should not be confused with feminism or women's studies. However, analyses of gender differences often show a socially disadvantaged and weaker position of women and girls in social, political, economic, legal, educational and sport issues. This is why there is a tendency for gender discussions and interventions to focus on correcting these imbalances by specifically targeting women and girls. **More analytically** with regard to the course content see above links

52. **Kamberidou**, I., & Karteroliotis, K. (2009). "Recommendations and Future Goals: Training the Trainers/Educating the Educators". Presentation at the international workshop of the project "Estia-Earth to Sustain Women's Careers as Academics, Researchers and Professionals in Engineering, Computer. In *The "1st Expert Meeting "Development of MSc Programs" & Jointly the 3rd International steering Committee Meeting ESTIA-EARTH", Polytechnic University of Bucharest, Nov. 20-21, 2009. (www.estia.net)*. Estia-Earth project in which the Faculty of Physical Education and Sport Science, Athens Greece was a partner; Scientific responsible: Dr. Irene Kamberidou.Abstract recommendations_and_future_goals.pdf

Create a hub for sharing knowledge (with regard to the "Development of MSc Programs) facilitating communication and coordination with students: 1.1. Goal #1: Increase visibility and fostering/retaining partnerships. 1.2. Goal #2: Contribute to improving gender inclusive practices. 1.3. Goal #3: Encourage dialogue and partnerships and facilitate strategic alliances Namely, a websites (safe and free of charge) that will help transform 'classrooms' into more collaborative and dynamic learning environments, allowing students to communicate with other students and teachers around the world. 2. Proposed course/or Directed Study: "Gender issues in sports" (Analytically see link)

Proceedings

53. **Kamberidou**, I. (2009). The Anachronistic Gender-Sport Imbalance: The glass escalator or beyond the glass ceiling. In Proceedings of the *16TH IAPESGW Congress, Stellenbosch, South Africa*, pp. 97-100. [Presentation for parallel session on Diversity].

the_anachronistic_sport.gender_imbalance._south_africa.pdf
world_congress_programme.pdf proceedings._congress.july_2009.pdf
- ✓ Presentation titled: The Anachronistic Gender-Sport Imbalance: The Construction of Identities, or Beyond the Glass Ceiling to the "Glass Escalator"

We've come a long way since the 1952 Helsinki Games, where women represented only 10 percent of the Olympic athletes. At the 2008 Olympics in Beijing women represented approximately 43 percent of the total athlete delegation, up from 41 percent in the Athens 2004 Olympics. However, the "glass escalator " (Kamberidou 2009; Williams 1992, 1995) is not yet gender inclusive since women are exceedingly under-represented in all sport governing bodies (SGBs), primarily in the executive bodies of national and international sport organizations and institutions, such as the IOC. Researchers argue that men ride up the " glass escalator " when they enter predominantly female professions, as opposed to women who confront the glass ceiling and the " sticky floor " (Kimmel 2004) when they enter predominantly male professions. Taking their gender privilege with them, men experience positive discrimination (the glass escalator) when they enter female dominated social spheres, in other words they are socialized, encouraged, supported and promoted up the ladder even faster than their female counterparts. The first part of this study examines to what extent gender personification, the structurally secured and enforced gender segregation system continues-extends beyond the competitive sport expression, defeating the advocated values of social equity. In exploring the interrelation of social theories, anachronistic biologistic approaches and gender-based ideologies that established gender stereotypes and gender segregation in competitive sports, this paper renegotiates sport identity and corporeality in ways that reflect the processes of change in the construction of new sport identities: e.g. gender fluidity, men's participation in women's sports, respect for diversity, normalizing bodies and identities, bionic athletes, 'naturality' versus artificiality, emerging technologies used to enhance performance in competitive sports. (Miah 2005, et al.) Current discussions on the gender subject, no longer focus exclusively on the biological gender (sex), as an analytical category, but on the social gender (Kimmel 2004, McNay 2000) which formulates, defines and redefines identity, according to evolving socio-cultural interpretations. In the new theoretical framework, gender identity and corporeality are being rediscovered and are under reconstruction, namely viewed as linguistic conceptions, socio-cultural manifestations, transformable meanings and evolving elements of change. Such an example is men's participation in rhythmic gymnastics (Tsopani et al. 2006, Kamberidou, Tsopani, Dallas, Patsantaras 2009), despite gender stereotypes that depict the sport as unacceptable for the image of masculinity, including the male body aesthetic. In light of the growing participation of men in the competitive sport of rhythmic gymnastics—on national and international levels— in Japan, Australia, Canada, the US, Russia, Greece and Italy,

Book of Abstracts (presentation at international conference, Rome)

54. Patsantaras, Nikolaos & **Kamberidou**, Irene (2009). *''Is Olympic communication-activity a means for the construction of cosmopolitan identities?''*. Presentation (and in **Book of Abstracts)** of "The 6th EASS (European Association for Sociology of Sport) Conference, May 27th -30th, 2009. Giulio Bizzaglia, Paolo Ogliotti (eds.). Lanciliotto e Nausica. Critica e storia dello sport. Rome, Italy. P.

Many scholars are talking about cosmopolitanism and the need to create cosmopolitan identities as a means for the co-existence of the peoples of the world. The Olympic movement adopted Coubertin's "Olympism" in order to create a sense of solidarity (collective identity), in other words the ground for the construction of cosmopolitan identities. The Olympic Games— in the framework of colonialism— were a means that had opened new possibilities for the empowerment of the project of cultural homogenization and transformation to produce a cosmopolitan culture. Olympic visions imagined a world free from irrational prejudices, religious fanaticisms, nationalism and so forth. The production of an institutional framework of international athletic events created an international sport culture and identities that could replace regional and sub-national sport cultures, including regional and national identities (cultural imperialism). A new order was established, applicable for the entire world, consequently creating a symbiotic illusion. For example, for Coubertin a cosmopolitan was "a citizen of the world", however for him the entire world (the cosmos) was only the western world, societies or culture. Olympic communication was and still is a means for the declaration of individual, state and national identities. Can this be combined with the cosmopolitan vision? Olympic communication was also and still is a means for the declaration of ethical values but a plethora of evidence, including modern and postmodern periods, indicates that the ethical framework of Olympic activity is in a state of crisis. Liberal, neo-liberal and social-communist societies together with the Olympic movement have created a set of conditions that have led to the erosion of the Olympic value system. Today the notion of cosmopolitanism is a consequence of specific social changes that are associated with globalization. Consequently the following questions are discussed: Which is the relation between "globalization" and "cosmopolitanism"? Is Olympic communication/activity a means of achieving cosmopolitan *virtues*? Has the Olympic Charter successfully combined universal principles of democracy and personal liberties in order to create the basis for the construction of a cosmopolitan culture and identities? Are Olympic activities today able to generate cosmopolitan perceptions? Is this part of the utopian imaginary of western tradition?

55. Kamberidou, I. (2008). Promoting a culture of peacemaking: Peace games and peace education. *International Journal of Physical Education*, *45*, 176–188. promoting_a_culture_of_peacemaking_2008.pdf

> ✓ **Kamperidou**, I. (2008). Promoting a culture of peacemaking: peace games and peace education. *International journal of physical education*, (4), 176–187. Hofmann.Abstract promoting_a_culture_of_peacemaking_2008.pdf international_journal_of_physical_education_2008.pdf promoting_a_culture_of_peacemaking_2008.pdf

Following the riots in France, officials in Brussels had to concede that after 50 years of immigration policies the assimilation of immigrants has not been achieved. In recent years we have seen many manifestations of racial intolerance and violence at football matches, converted into stages for *regional and identity conflicts*. The impact of globalization on racism and xenophobia has generated international discourse concerning the need to integrate Peace Education in schools and communities around the globe. This paper examines the holistic

education model, namely the holistic school-change model and experience of the American Peace Games Organization (Peace Games), an NGO that supports and inspires a new generation of educators, volunteers and activists in becoming peacemakers through curriculum, social action, service-learning activities and civic engagement. Subsequently, it identifies the role of public education as an incubator and laboratory for democracy, taking into account the first Peace Education Seminars recently held in Greece, where a core group of peacemakers— regional trainers from Greece, Turkey, Cyprus and Bosnia— combined their experience and expertise. The purpose of the seminars, organized by Women's Initiative for Peace (WINPEACE), was to introduce the concept as well as the process of sensitizing key stakeholders and decision-makers on the importance of integrating Peace Education into the public school system and the surrounding community. This paper argues that Peace Education should be incorporated into future reforms, in educational policies and practices— integrated into all subjects, classrooms, schools and communities, and not only. Furthermore required is international- interdisciplinary research and collaborations with organizations and institutions— such as Peace Games, Olympism or Olympic Education (peace education) and the IOC as well as activities such as those of games and sports, specifically the power of play— in order to raise awareness concerning the core values of peace, i.e. promoting multiethnic understanding, respect for ethnic diversity, cross-cultural cooperation, gender equality, non-violent conflict resolution and democratic decision-making, while fostering intergenerational connections and intergenerational interactions. Ultimately, networking or partnerships between international organizations, institutions, universities and NGO's could prove invaluable, in view of today's increasing multi-ethnic diversity, multiculturalism and rising violence in public schools and sport arenas. Incontestably, the 'globalization of peace' through Peace Education requires allies and networks.

Keywords: collaborative games, a holistic school change model, multicultural awareness, conflict resolution, ethnic diversity, civic engagement, active agents, age-appropriate curriculum, service-learning activities, "Peacemaker Projects", cross-cultural understanding, intergenerational activities/projects, an ethos of peacemaking, Peace Education/Pedagogy.

56. Patsantaras, N., **Kamberidou**, I., Panagiotopoulos, P. (2008). SPORTS: SOCIAL INCLUSION OR RACISM AND XENOPHOBIA?. *International Sports Law Review Pandektis (ISLR/Pand, Vol. 7: 3-4, 2008)*, *7*(3-4), 394–401. Official Journal of the International Association of Sports Law (IASL). xenophobia_and_sports._pandektis_vol-7_issue_3-4_2008.pdf

One in two Europeans is xenophobic and one in three is racist, according to a survey conducted by the European Monitoring Centre on Racism and Xenophobia (EUMC). Following the riots in France, officials in Brussels had to concede that after 50 years of immigration policies the assimilation of immigrants has not been achieved. In recent years we have seen many manifestations of racial intolerance and violence at football matches, converted into stages for *regional and identity conflicts*. The impact of globalization on racism and xenophobia has generated international discourse concerning the need to integrate Peace Education in schools and communities around the globe. This paper examines the holistic education model, namely the holistic school-change model and experience of the American Peace Games Organization

(Peace Games), an NGO that supports and inspires a new generation of educators, volunteers and activists in becoming peacemakers through curriculum, social action, service-learning activities and civic engagement. Subsequently, it identifies the role of public education as an incubator and laboratory for democracy, taking into account the first Peace Education Seminars recently held in Greece, where a core group of peacemakers—regional trainers from Greece, Turkey, Cyprus and Bosnia— combined their experience and expertise. The purpose of the seminars, organized by Women's Initiative for Peace (WINPEACE), was to introduce the concept as well as the process of sensitizing key stakeholders and decision-makers on the importance of integrating Peace Education into the public school system and the surrounding community. This paper argues that Peace Education should be incorporated into future reforms, in educational policies and practices— integrated into all subjects, classrooms, schools and communities, and not only. Furthermore required is international- interdisciplinary research and collaborations with organizations and institutions— such as Peace Games, Olympism or Olympic Education (peace education) and the IOC as well as activities such as those of games and sports, specifically the power of play— in order to raise awareness concerning the core values of peace, i.e. promoting multi-ethnic understanding, respect for ethnic diversity, cross-cultural cooperation, gender equality, non-violent conflict resolution and democratic decision-making, while fostering intergenerational connections and intergenerational interactions. Ultimately, networking or partnerships between international organizations, institutions, universities and NGO's could prove invaluable, in view of today's increasing multi-ethnic diversity, multiculturalism and rising violence in public schools and sport arenas. Incontestably, the 'globalization of peace' through Peace Education requires allies and networks..

Keywords: collaborative games, a holistic school change model, multicultural awareness, non-violent conflict resolution, ethnic diversity, civic engagement, active agents, age-appropriate curriculum, service-learning activities, "Peacemaker Projects", cross-cultural understanding, intergenerational activities/projects, an ethos of peacemaking, Peace Education/Pedagogy.

57. Nikitaras, N., **Kamberidou**, I., & Skordilis, E. (2008). "The Joy of Dance" (Terpsichore): Dance and Gymnastics, constituent elements of education in the Classical era. *Italian Journal of Sport Sciences*. Università degli Studi di L'Aquila, Scienze Motorie.Abstract⬦ the_joy_of_dance_2008.pdf⬦ italian_journal_of_sport_sciences_letter_of_acceptance_nov._007.pdf

This study focuses on the importance of Dance— and its relationship to music, poetry and gymnastics— as a means and an element of education in the historical context of the classical period (5th-4th centuries B.C.) Certainly Greek literature and archaeological finds provide a rich source for the study of dance as a social and cultural phenomenon (Plato, Aristotle, Xenophon, Demosthenes, Herodotus, et al.). As a socio-cultural expression it reflected all personal, private, group, religious, and public emotions, in other words all joys, grief and major events in the daily life of the people and the state. Dance was considered a divine inspiration in which women, men and children participated The festivals in each Greek city were regarded as "the most humane and kindly institutions in their life" and the gods, were worshipped at these festivals "not in sadness, but with joy"(Mahaffy, 1879:79). During the era of Pericles, renowned figures, such as Sophocles, Epaminondas, Aeschylus and Aristophanes danced in front of audiences. 'Professionalization', namely dance masters/instructors enjoyed the highest esteem, professional

dancers excelled, and the state encouraged, or rather financially supported the public to attend the theatre. In contrast to the gender exclusion in the *palaistras* where adolescent males exercised and received dance lessons, as well as the non-participation of women in athletic competitions— with the exception of Sparta— women in the 5th and 4th centuries B.C. participated in the dance process and were allowed to join in the dance processions to honor the gods, goddesses, deities, local or deceased heroes, athletic heroes, etc.

 Keywords: dance as a socio-cultural expression, education of *mind and soma* (body), "the joy of dance" (Terpsichore), gender and dance, "free citizens with useful bodies" (Plato), professionalization, dance professionals.

_____**Invited speaker, Brussels**

58. Kamberidou, I. (2008). Education-Engagement-Retention: the Gender Factor in Digital Illiteracy in Greece. Proceedings (*Presentation at) Women and Science conference: "Move out of the shadow! Seize the opportunITy"* (pp. 51-69). Brussels, Belgium: European Commission Information Society, Brussels. 1._training.trainersarticle_2008.pdf
See also Gender Expert distinctisons:
http://scholar.uoa.gr/sites/default/files/ikamper/files/gender_expert_distinctions_conferences_2008-2015_0.pdf

Gender-constrained educational choices, traditional-anachronistic perspectives, the life-work balance or rather imbalance, the lack of affordable child care facilities, the glass ceiling, the leaky pipeline, among other things, have contributed to the declining interest of Greek women in science and technology. This paper focuses on the factors that contribute to Greek women's non-engagement or under-representation in ICT related fields, such as computing. It examines the gender-constrained institutions in Greece while providing an overview of the gender distribution in scientific research and in the Greek academia, where only about one third (27%) of the teaching staff in universities are women. Digital illiteracy has been detected amongst university students in Greece, over half of which are women, as well as amongst primary and secondary school teachers throughout the country who explicitly express a technophobic unwillingness to use computers in their classrooms, although they claim to agree on their significant educational value and usefulness. Although the Greek Ministry of Education had implemented the training of 76,000 teachers in ICTs, it seems to have failed to reach the aspired levels of effectiveness, in a society where the participation of women in the teaching profession—primary and secondary education—is over 50%. The majority of the respondents from rural, agricultural, urban areas of Greece claim that they have not benefited by the technology classes or computer lessons they had received in high school, and not only. The gender variable plays a decisive role in the development of attitudes, i.e. the use of computers or the internet as a tool may be *gender-neutral*, however access to and motivation of use is *gender-constrained*. The Greek public school system's inadequate technological infrastructures, deficiencies in the vocational orientation of students and the continuous techno-education of teachers, the lack of collaboration of the education system with the employment sector and the ICT industry— along with the family-career imbalance, namely the incompatibility of private life and career which is essentially a female problem— have made it impossible for the gender subject to keep up with the accelerated

speed of technological developments**.** An '*Education-Engagement-Retention Action Plan'* is required to change attitudes and promote women in science and technology, in the academia, etc.: (1) Child care facilities, flexi-hours, family support programmes, and a family-friendly working environment. (2) The establishment of an attractive open labour market that recruits and retains women in science and technology.

Invited speaker, Constantinople

59. Kamberidou, I. (2008). Eliminating the Leaky Pipeline: Sustaining-Normalizing-Engendering Women's Careers as Academics, Researchers and Professionals in Engineering, Computers and the Sciences. *Presentation at the UNICAFE Dissemination Conference "Beyond the Glass Ceiling: Women Academics in Engineering, Technology and Life Sciences across Europe", November 12-13, 2008, Istanbul Technical University, Faculty of Architecture*. Presented 13 November, Constantinople, Turkey: Sixth Research Framework Programme of the European Union SAS6-CT-2006-036695 (http://www.womenacademics2008org).Abstract
beyond_the_glass_ceiling._women_academics_nov._2008.pdf
1._beyond_the_glass_ceiling_abstract-presentation_2008_constantinople.pdf
2._beyond_the_glass_ceiling_conference_november2008_information.pdf

My presentation discusses the obstacles that female students face as they attempt to access higher education and achieve success and propose an action plan. Such an action plan requires Innovative strategies that facilitate academic achievement; teacher-training to learn innovative, practical and successful strategies that can be implemented at their institutions that will enable them to help women students overcome obstacles on their path towards a college degree; promoting institutional policies that support retention efforts; financial aid; developing corporate and community partnership; creating a campus atmosphere that promotes engagement and success, among other things Focusing on the factors that contribute to Greek women's non-engagement and under-representation in engineering and technology, and in particular the technological gender gap or digital divide in the knowledge economy, this presentation will examine the 'gendered' educational institutions in Greece while providing an overview of the gender distribution in the Greek academia. Undeniably, the overall participation of women in engineering, science and technology is low. Women still comprise a minority in the Greek academia, and especially in the higher academic hierarchies. The 'genderedness' of educational institutions in Greece, traditional perspectives, the glass ceiling, the leaky pipeline, the life/work balance or rather imbalance, the lack of affordable child care facilities, among other things, have contributed to the declining interest of women for engineering and technology study programs. Irrefutably education is the place to start, given that socially inclusive educational systems and equity policies are key variables to responding to global change, however it is not enough. Promoting new pedagogical applications as well as recruiting or recognizing the largely untapped pool of talent What is vital is *retention*. Retaining, women in their careers in engineering, in science and technology, and in R&D, in addition to increasing their participation in leadership— from decision-making to execution phases— in the light of demographic pressures, aging populations and the low levels of immigration tolerance around Europe. Retention requires the establishment of nurturing inclusive workplace cultures, supportive and socially inclusive working environments, the application of best practices, sustainable diversity efforts and 'sensitivity' training to raise awareness. Enhancing conditions for research and

innovation in Europe calls for inclusive organizational cultures that allow women to function at their full potential for the benefit of their organization/institution, thereby reproducing female participation.

--------Invited speaker, Global Forum 2008

60. Pascall, N., & **Kamberidou**, I. (2008). Living in a Digital World and the European Center for Women and Technology (session 4). In *Proceedings of the GLOBAL FORUM 2008, Shaping the Future: Collaborative Convergence, Users Empowerment in the Global Digital Economy 21-22 October, Zappeio Palace, Athens Greece*. In proceedings: http://www.items.fr/IMG/pdf/IreneKamberidou.pdf. global_forum_2008. athens_greece. irene_kamberidou.pdf

See speaker's profile *speakers_profile_2008._kamberiidou_page_21_1.pdf*

Global Forum 2008

61. Kamberidou, I. (2008). THE NEW EUROPEAN CENTER FOR WOMEN AND TECHNOLOGY (ECWT) OPENS THE WAY TO LINK GLOBAL ICT INITIATIVES: EDUCATION, WORKFORCE, LEADERSHIP AND ENTREPRENEURSHIP www.womenandtechnology.eu Announcement at Global Forum, Shaping the Future: Users Empowerment. In *Global Forum 2008, Shaping the Future: Users Empowerment in the Global Digital Economy,*. Global Forum 2008 – ITEMS International. global_forum_2008.pdf speakers_profile_2008. kamberiidou_page_21.pdf

I would like to inform you about the newly established EUROPEAN CENTER FOR WOMEN AND TECHNOLOGY (ECWT) and I would like to invite you to join us. What is the ECWT? The Center is one of the first of the TEN Regional Centers to be established that will be working towards ensuring women and men are fully engaged in the information society. The European Centre for Women and Technology (ECWT) was established by multi-stakeholder representatives who share the common vision of firstly, increasing the participation of women in the knowledge-based economy in Europe and globally, and secondly promoting retention. In otherwords, eliminating the glass-ceiling and the leaky-pipeline, retaining women in their careers in science and technology, in R&D, increasing their participation in leadership—from decisionmaking to execution phases—thereby reproducing engagement. Specifically, dealing with and eliminating the life-work imbalance, the glass ceiling, the leaky pipeline, gender-constrained educational choices and attitudes, anachronistic perspectives, among other things, that have contributed to the declining interest of women in science and technology and their under-representation in ICT related fields. The European Center is a non-profit organization, registered under Norwegian law. It's a sustainable European multi-stakeholder partnership representing high-level expertise in women and technology development— from business, government, the academia and the non-profit sectors. The Center was officiall established on July 18, 2008. In July, at a three-day meeting in Drammen, Norway (17-19 July 2008), representatives of ITF (the International Taskforce on Women and Information and Communication Technology) and its European group, ITF-Europe, approved and signed the Statues of the European Centre for Women and Technology (ECWT). What will the European Centre do? It's global framework consists of four thematic focus areas: education, workforce, entrepreneurship and leadership.

2007

Book Chapter and Proceedings

62. Kamberidou, I. (2007). The Social Gender and Sport Identity: a Bio-socio-cultural Interpretation. In B. Kratzmuller, M. Marschik, R. Mullner, H. Szemethy, E. Trinkl (Eds.), Sport and the Construction of Identities (pp. 584-501). Vienna: Turia & Kan. In *Sport and the Construction of Identities* (pp. 584–591). Vienna: Verlag Turia & Kant, Wien, Austria. Abstract constructionofidentiessportidentitysocialgender2007.compressed.pdf

Gender Identity is no longer based exclusively on the biological gender, as an analytical category, a theoretical classification or categorization, but on the social gender which constructs, transforms, defines and redefines identity according to 'topos', namely the socio-cultural environment. The social gender is a bio-socio-cultural interpretation. Specifically, the poststructuralist turn that goes by the name of gender—unlike cultural feminism that relies on sexual difference, as an analytical category of interpretation— is a concept that is not focused solely on biological-genetic difference. In the new theoretical framework, the gender subject, gender identity, 'masculinities', 'femininities', agency, power and corporeality are under 'reconstruction'. In this transitional stage of the postmodernist period the European Commission's gender-inclusive policies, gender mainstreaming, including the promotion of interdisciplinary international research on the gender subject, addresses critical issues of gender-defined identity and in particular the under-representation of women and other non-mainstream social groups, thereby reconstructing and redefining identity, through multi-dimensional and proactive strategies. In this analytical framework, the study examines, firstly, to what extent, the structurally secured gender classification in competitive sports constructs identity and has socio-cultural-historic derivations. Secondly, how this gendered dichotomy is an element of social exclusion that reproduces social discrimination, inequalities, gender-defined identities, namely the under-representation of women (the 'leaky pipeline' and the 'glass ceiling'), in competitive sports and in sport-governing bodies, such as the IOC.

Keywords: Gender-defined identity, gender mainstreaming, bio-socio-cultural interpretations, cultural 'topos', commonalities, sameness, multiple identities, sport identity-genetically personified, the gendered body, gender classification, women's under-representation, absenteeism and 'invisibility', postmodern Olympic social reality, leaky pipeline, glass ceiling, bio-socio-cultural interpretation, difference vs. diversity.

63. Kamberidou, I., & Patsadaras, N. (2007). A new concept in European sport governance: sport as social capital. *Biology of exercise*, *3*, 21–34. University of Peloponnese, Faculty of Human Movement and Quality of Life.Abstract sport_as_social_capital.pdf

   ✓ Irene **Kamberidou** & Nikolaos Patsadaras (2007). A new concept in European sport governance: sport as social capital. *Biology of Exercise*, *3*, 22-34. Publisher's VersionAbstract sport_and_social_capital_in_biology_of_exercise.pdf

Social capital is a key component in understanding the relationship between European sport governing bodies and civil society. A core concept in sociology, political science, organizational

behaviour and business, social capital is relatively new in the context of European sport governance. In exploring the boundaries of both sport and social capital in theory and practice, one can see sport as a form of positive social capital that promotes social cohesion, trust, social ties, etc. However, it could also be perceived as 'dark' social capital since the politics of sport do not always deliver the social benefits they proclaim due to the 'exclusionary' vs. inclusive factors: commercialization, doping, institutionalized gender personification, the leaky pipeline and the glass ceiling in SGBs and in competitive sports. Sport has not yet evolved into a form of social capital which can be nurtured and reproduced to raise social cohesion and eliminate social exclusions.

Keywords: sport as social capital, 'dark' social capital in sports, social capital production/reproduction, gender personification in sports, leaky pipeline and glass ceiling.

64. **Καμπερίδου,** Ε. (2007). Ένα είδος Φυλετικού Διαχωρισμού» (Pardoe, 1837) στους υποτελείς λαούς της Οθωμανικής Αυτοκρατορίας: οι επιβαλλόμενες φυλετικο-χρωματικές διακρίσεις στις οικίες, στα ενδύματα και στα υποδήματα των υποτελών λαών. *Φιλοσοφία & Παιδεία*, ΕΚΔΕΦ, *44-45*, 22-25. Colour Segregation according to race in Ottoman Society, (44-45), 22–25.Abstract color_segregation_according_to_race_in_ottoman_society.pdf

Οι ιδιαίτερες αντιλήψεις των διαφόρων υποτελών λαών περί ενδυματολογικής αισθητικής, όχι μόνο δεν έβρισκαν εύφορο έδαφος ανέλιξης εντός των πλαισίων της Οθωμανικής επικράτειας, αλλά οι ποικιλότροπες, προς αυτήν την κατεύθυνση, απαγορεύσεις των Οθωμανών καταδεικνύουν έντονα φαινόμενα και περιπτώσεις κοινωνικών διακρίσεων και ρατσισμού. Μαρτυρίες του 18^{ου} και 19^{ου} αιώνα εκθέτουν «ένα είδος φυλετικού διαχωρισμού» (Pardoe:1837:32), δηλαδή τις φυλετικο-χρωματικές διακρίσεις που επιβάλλονταν δια νόμου ή με άτυπες απαγορεύσεις στους Έλληνες, Αρμένιους και Εβραίους των Οθωμανικών επικρατειών, σχετικά με τα χρώματα των ενδυμάτων και υποδημάτων τους, και όχι μόνο. Χρωματολογικές και χωροταξικές διακρίσεις επιβάλλονταν και στις οικίες και συνοικίες των υποτελών λαών ή των μη-μουσουλμάνων γενικότερα. Αναρίθμητες είναι και οι μαρτυρίες που αφορούν την χωροταξική διάκριση ή τη φυλετική διχοτόμηση σε πολλές περιοχές της Οθωμανικής επικράτειας. Καμμία περιηγήτρια δεν αναφέρει ότι οι χρωματικοί διαχωρισμοί ήταν η ελεύθερη επιλογή των υποτελών Ελλήνων, Εβραίων και Αρμενίων. Αντιθέτως παρατηρούν ότι επιβάλλονταν δια νόμο ή με άτυπες απαγορεύσεις. Λόγου χάρη, παρατηρείται ότι οι Έλληνες ήταν *υποχρεωμένοι* να φορούν μαύρα υποδήματα, σε αντίθεση με τα πολύχρωμα των Τούρκων, και *εξαναγκάζονταν* να βάφουν τις οικίες τους με σκούρα χρώματα, όπως το καφέ. *Απαγόρευαν*, επίσης, στους Έλληνες, στους Αρμένιους και στους Εβραίους να φορούν το πράσινο χρώμα, επειδή εθεωρείτο ιερό- το χρώμα του Προφήτη.

Proceedings

65. **Kamberidou**, I. (2007). The Social Gender and Sport Identity: a bio-socio-cultural interpretation. Sport and the Construction of Identities. ***Presentation*** *at the XIth International CESH-Congress, Vienna, September 17th–20th 2006*, Vienna, Austria. proceedings_of_the_vienna_congress_2006.docx

Gender Identity is no longer based exclusively on the biological gender, as an analytical category, a theoretical classification or categorization, but on the social gender which constructs, transforms, defines and redefines identity according to 'topos', namely the socio-cultural environment. The social gender is a bio-socio-cultural interpretation. Specifically, the poststructuralist turn that goes by the name of gender—unlike cultural feminism that relies on sexual difference, as an analytical category of interpretation— is a concept that is not focused solely on biological-genetic difference. In the new theoretical framework, the gender subject, gender identity, 'masculinities', 'femininities', agency, power and corporeality are under 'reconstruction'. In this transitional stage of the postmodernist period the European Commission's gender-inclusive policies, gender mainstreaming, including the promotion of interdisciplinary international research on the gender subject, addresses critical issues of gender-defined identity and in particular the under-representation of women and other non-mainstream social groups, thereby reconstructing and redefining identity, through multi-dimensional and proactive strategies. In this analytical framework, the study examines, firstly, to what extent, the structurally secured gender classification in competitive sports constructs identity and has socio-cultural-historic derivations. Secondly, how this gendered dichotomy is an element of social exclusion that reproduces social discrimination, inequalities, gender-defined identities, namely the under-representation of women (the 'leaky pipeline' and the 'glass ceiling'), in competitive sports and in sport-governing bodies, such as the IOC.

66. **Kamberidou**, I., Patsantaras, N., & Pantouli, O. (2007). The anachronistic gender-science imbalance: technophobia and the technological gender gap in Greece. *The 3rd International Conference on Interdisciplinarity in Education, ICIE '07 An International Forum for Multi-Culturality, Multi-Ethnicity and Multi-Disciplinarity in European Higher Education and Research, Multi Forum '07.' European Commission DG*. The Faculty of Electrical and Computer Engineering. Publisher's VersionAbstract anachronistic_gender-_science_imbalance_in_greece.pdf

Qualitative research conducted with specific focus groups in areas representative of Greece— urban, industrial and agricultural populations— confirms the gender impact factor on digital illiteracy. A large part of the population in Greek society today is displaying technophobia, women in particular, as is the case internationally. Gender-constrained attitudes against science and technology are formulated very early. The compatibility of private life and career is essentially a female problem, a factor that is clearly evident in the latest EU average employment quota for women which is marked by a decrease of 14.3 percent, in contrast to the 5.6 percent increase in the employment quota for men. The situation is even worse in the science and technology fields. Alarming are the results of the latest study of the EU-Commission 'She Figures 2006', according to which women remain a minority among researchers in the EU. The first part of the study is based on questionnaires, group interviews and discourse analyses with specific focus group: (1) female and male university students, (2) female students, and (3) primary and secondary male and female school teachers. In the second unity, social theories and theoretical approaches are used to examine the multivariable inclusive vs. exclusionary factors that result in the 'leaky pipeline' and the 'glass ceiling', namely the digital divide, the under-representation of women in science and technology. Although efforts are being made to attract

women to the knowledge economy and IT professions, educational reforms alone will have very limited impact without the systematic promotion of inter and multidisciplinary research, international collaborations, interdisciplinarity in Education, the promotion of a gender-inclusive labour market that recruits and retains women as well as the establishment of a more flexible and family-friendly oriented working environment.

Keywords: the gender impact factor on digital illiteracy, technophobia, the leaky pipeline, the glass ceiling, gender-inclusive labour market, family-friendly working environment.

67. Patsantaras, N., **Kamperidou**, I., & Panagiotopoulos, P. (2007). Social Inclusion or Racism and Xenophobia? **Presentation** at *the 13th Congress-Sports Justice, Present and Future. Mexico city*, 15 November, Mexico City, Mexico: Presentation at the 13th IASL Congress Sports Justice, Present and Future, Mexico City, November 13 - 16, 2007. .Abstract sportsjusticepresentandfuture.mexicopresentation2007.pdf mexico_2007._kamperidou._13th_iasl_congress_program2007.pdf

Developments in new technologies of mass communication have created unprecedented global audiences for 'mega' sports events. The positive social impact of these events, such as the social construction and redefinition of identity based on ethnic, racial and gender equity and equality has been overestimated. The alarming impact of globalization on racism and xenophobia has generated international discourse concerning the mainstreaming of cross-cultural understanding and dialogue, especially through sports. Contemporary critical theories have distinguished sport as a site through which non-inclusive practices of social exclusion, such racism and violence, can be identified. As an international expression, is sport a means to social inclusion and integration, or a social-conflict space closely linked to social inequality? A structural functional approach directs attention to the ways sports help society operate. However, a social-conflict analysis focuses on the inequalities in sports. Olympic sports were institutionalized as a social space with no boundaries, encompassing in their value system, respect for cultural and ethnic identities. The Olympic movement advocates ethnic self-definition and the peaceful coexistence of ethnic diversity in the international scene. However, the exploitation, or rather misuse of athletic activity has always been common practice in the history of the athletic phenomenon. Current discussions characterize sports as a means that serves the globalization process, namely the western model of cultural-societal globalization. What role can Olympic sports play today to preserve and safeguard cultural and ethnic diversity, namely to promote the empowerment of self-definition, multiethnic understanding, respect for ethnic identity and cross-cultural cooperation?

Key words: sport as a cultural 'topos', broader identities, respect for ethnic, racial and gender diversity, racism and xenophobia, non-inclusive practices of social exclusion, racial inclusion, sport identity, the gendered body, cultural diversity vs. 'difference', multi-dimensional and proactive strategies.

2006

68. Patsantaras, N., & **Kamberidou**, I. (2006). Gender Equity in Olympic Sports: Absenteeism and 'Invisibility. *Pandektis International Sports Law Review*, *6*(3-4), 361–375.Abstract internationalsportslawreview.genderequityinolymp.sports.compressed.pdf

Even in today's postmodernist society, gender dichotomy in Olympic sports continues to be an 'unavoidable', conventional, standard or typical practice which is enforced in the name of gender equity and equality. The purpose of this study is to examine, firstly, to what extent, this structurally secured and enforced gendered categorization, division, demarcation and segregation in Olympic sports, a result of the biological 'difference' between men and women, has socio-cultural derivations— originating from cultural practices within the social-historical specificity— that in fact defeat, eliminate or eradicate the advocated and legitimate values of social equity. Secondly, how this gendered demarcation produces social exclusions, gendered inequalities and discrimination, mainly at the expense of women. The interrelation of social theories and theoretical approaches of biologistic knowledge and biological determinism are used to establish the causes that have lead to the under-representation of women, not only in Olympic sports, but also in decision-making positions of power and responsibility in sport-governing bodies, such as the IOC. In this transitional stage of the postmodernist period, practices of gender exclusion, gender classification/categorization, gender dichotomy, gender segregation and gender division are socially problematic, contradictory, deficient and theoretically inconsistent. Consequently, a critical issue which needs to be addressed extensively, among others, is the democratization of the IOC structures.

Keywords : Gender classification - segregation, gendered Olympic cultures, gender inclusion, gender integration, democratization, women's underrepresentation, absenteeism, invisibility, the gendered body, identity, gender equity, staging gender, postmodern Olympic social reality, the body as a cultural topos of colonialisation, bio-socio-cultural interpretations, Olympic cultures, genetic personification

69. **Kamberidou**, I. (2006). Le Corps dans la Société Ottomane / the Body and Ottoman Society. *MESOGEIOS: Mediterranee, Histoire, People, Langues, Cultures*, *28*, 13–29. Editions Herodotos, Paris. Abstract
   - ✓ turkish_media_on_le_corps_dans_la_societe_ottomane-the_body_in_ottoman_society_2010.pdf
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Women travelers of the 18th and 19th centuries surpassed the socio-religious barriers of Islam by penetrating into the gendered sphere and gendered boundaries of the Ottoman family and household, in other words the Harem. They succeeded in doing what no male traveler, no man, who has written about the harem, harem dancing and the position of women in Islam, had been able to do before or after them. They visited and resided—as official guests, as intimate friends and as employees— in harems that corresponded to all the socioeconomic Ottoman classes. As a result they accused male travelers of misleading and misinforming their readers, stressing that their accounts were based on second or third hand information, on their unrestrained exotic fantasies and had nothing to do with the terrible realities of everyday life in "the yoke of the harem" (Lott, 1866:296) and the degrading and humiliating position of women in Islam. European women, in their identification with 'the Other', the women of the East, used terms such as 'womanity', 'woman-kind', 'slavedom', 'privileged rape', 'liberty' and 'freedom'.

Undeniably the Ottoman harem's multiethnic composition and the harem culture remained a mystery to the male gender, since any man apprehended in an attempt to penetrate the forbidden zone of the harem would lose his life. There was no social contact, social intermingling, social interaction, social interrelations, social communication or authentic personal relationships between the two genders, even between those of the same family. The women and the men of the same so-called family (the harem and the selemlik) led totally separate social and private lives, sharing nothing between them. This paper examines the position and roles of the harem entertainers: the dancers, acrobats, pantomimes, musicians and singers, who without a single exception, were all islamized slaves that belonged to the harem's elite slavery system. These sectors of the arts belonged to the socially 'lower' class individuals or the less privileged, as were considered the slaves of the Ottomans, as well as the non-Muslim subjects of the Sublime Porte, such as the Greeks, the Armenians, the Jews and the Gypsies. The women who cultivated music and dance were all islamized slaves, whose talents were recognized as children and who were trained to use their artistic abilities to amuse and distract their owners. They were not taught to dance, perform acrobatics, sing and play musical instruments for their own personal pleasure, diversion, amusement or self-expression, but solely for the entertainment of their 'superiors': their owner/master, the women of the higher harem classes or pyramidical hierarchy such as the master's mother, his legal wives, of which the Koran allowed four, his daughters, his ikbals (favorite slave concubines) and their female visitors or female guests, as was the case of the western women travelers of the 18th and 19th centuries.

70. Dallas, G., Patsantaras, N., **Kamberidou**, I., & Gougou, B. (2006). Artistic Gymnastics in Greece: Impact and Effects on Athletes Social Development and Later Professional-Occupational Establishment. *Stiinta Sportului, Revista Teoretico-Metodica. Anul XV, Nr. 54/2006*, *15*, 3–27. Revista editata de: Consiliul Stintei Sprtului din Romania. Institutul National de Cercetare pentru Sport, Bucuresti, Romania. Abstract

✓ hardcopy.artisticgymnastics.athletessocialdevelopment2006pp.3-27.compressed.pdf

✓ ABSTRACT:artistic_gymnastics_in_greece._impact_and_effects_on_athletes_social_development_and_later_professional-occupational_establishment_2006.pdf

The purpose of this study is to examine the meaning and significance that this specific body morphology—a result of long-term, intensive and long hours of specialized training on apparatuses—has on the wider social life-relations, social development and professional biographies of the participants. Specifically, to what extent this somatotype or body characteristics and *particularities*, including the training and the level of performance, influence or have a dynamic impact on the social relations, social development and the later professional-occupational placement or establishment of the artistic gymnast. The results of the study— that includes an analysis of a closed questionnaire distributed to former male and female athletes of artistic gymnasts throughout Greece— reveal that this sport has not obstructed or restricted the formation and development of social relations within the sport system nor outside the sports system, namely in other social spheres. On the contrary, it has provided social recognition, and new opportunities, namely future professional-occupational opportunities to former artistic gymnasts of both genders. On the other hand, a small percentage of former female athletes

claim that their sport, artistic gymnastics, has been a restraining factor or an obstacle in their forming and developing social and interpersonal relations outside the social space of sport.

Keywords: corporeality, gender, the body-sport relationship, gender embodiment, bodies designed for sport, re-making the gendered body, social development

71. Tsopani, D., Patsantaras, N., Dallas, G., & **Kamberidou**, I. (2006). Stuctural Trends and Prospects of Male Participation in Rhythmic Gymnastics. *Proceedings of the 1st International Congress in Rhythmic Gymnastics, Convegno Internazionale Ginnastica Ritmica CSAM, Torino Italy, 6-7 April*, pp.5-39. . DOI: 10.13140/RG.2.1.4529.8405

Rhythmic Gymnastics has been established as an exclusively female sport. Current issues and questions repeatedly arise concerning women´s participation in all sports, namely access into all traditionally male dominated sports, whereas they have not been developed in reference to the participation of men in rhythmic gymnastics. The purpose of this study is to explore and investigate these gender issues and present the views and perceptions of rhythmic gymnastics´ internal environment (structural elements: scoring of evaluations codes, judges, etc) as well those of the external environment (audiences, journalists, etc) concerning a) the imminent participation on men in rhythmic gymnastics, b) rules and regulations pertaining to the female gymnast's appearance. In this study 299 individuals from around the world, representing different social groups (journalists, trainers/coaches, parents, etc), responded to a closed questionnaire during an international championship. *The results showed that the overwhelming majority (76.5%) of the responds favor the participation of men in rhythmic gymnastics.* Additionally, the results reveal the necessity for redefinition, in other words that the restrictive character of the regulations concerning the appearance of female gymnasts must be redefined, as well as the possibility, prospect or opportunity for access to men, particularly in the framework of recent issues concerning gender in sports.

72. Patsantaras, N., Tsopani, D., Dallas, G., **Kamberidou**, I., & Mitsi, T. (2006). Gender Issues in Rhythmic Gymnastics. *ANNOUNCEMENT at the 1st International Congress in Rhythmic Gymnastics, Convegno Internazionale Ginnastica Ritmica CSAM, Torino Italy, 6-7 April*. Presented 7 April: Convegno Internazionale Ginnastica Ritmica CSAM, Torino Italy. DOI: 10.13140/RG.2.1.3940.0164 Abstract gender_issues_in_rhythmic_gymnastics_torino_italy_2006.pdf

Rhythmic Gymnastics (RG) is exclusively a woman's sport, in other words, men are explicitly excluded access. However, the characteristically 'female-dominated nature' of this sport (RG) is not without cause. The sport has been formulated according to predominating and prevailing social views and social values, including gender stereotyping, and thus is considered inappropriate and unacceptable for the 'masculine' nature or image of 'masculinity', including the male body aesthetic. On the contrary, it is considered the ideal means for the construction, the structure, the constitution and the expression of 'femaleness', 'femininity', and 'womanhood', as defined when this sport emerged. Today, although women are not denied access to sports, men are excluded. Namely, they are denied access to rhythmic gymnastics on the competition level. Discrimination, due to biological gender, is an element of social

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exclusion and social elimination that is actively present—a factor that is inconsistent with prevailing social and sport values, such as gender equality and gender equity. The purpose of this study is to convey and examine the current gender views of rhythmic gymnasts, judges, trainers, members of the technical committees, the audience and journalists, regarding the potential or imminent entrance of men in this sport (RG). Methodology: two hundred and ninety-nine (299) participants— rhythmic gymnasts, trainers, judges, journalists, members of the technical committee, parents and spectators (audience)— responded to a closed questionnaire. The statistical evaluation of the data was prepared with the SPSS v. 13 statistical package-program. Results**:** In all the above-mentioned categories, the majority supports the entrance and participation of men in the sport of Rhythmic Gymnastics. A small differentiation is displayed in the responses concerning the proposed competition programs, whereas enormous and conflicting differences of opinion are indicated, concerning probable-imminent higher ratings due to the entrance and participation of men in the sport. The trainers, the judges, the rhythmic gymnasts, the administrative and technical members favor the participation of men in RG., in contrast to the parents, the audience and the journalists. Conclusions**:** The results of this study indicate that the gender issue concerning men's access to RG must be examined, unreservedly by the members of the International Federation of Gymnasts. Today, social exclusions and social elimination based on biological gender, as observed in sports and sports competitions, are outdated and anachronistic, not only in relation to wider-broader social values, but also to the value system of sports.

Key words: 'female-dominated' sport, gender stereotyping, the male body aesthetic, men's access/inclusion in RG.

73. Tsopani, D., Patsantaras, N., Dallas, G., & **Kamberidou**, I. (2006). Stuctural Trends and Prospects of Male Participation in Rhythmic Gymnastics. In *Proceedings of the 1st International Congress in Rhythmic Gymnastics, Convegno Internazionale Ginnastica Ritmica CSAM, Torino Italy, 6-7 April* (pp. 35–39). Presented 6 April, Torino, Italy: Convegno Internazionale Ginnastica Ritmica CSAM.Abstract structural_transformation_trends_and_the_prospects_of_male_participation_in_rhythmic _gymnastics.pdf

Rhythmic Gymnastics (RG) is exclusively a woman's sport, in other words, men are explicitly excluded access. However, the characteristically 'female-dominated nature' of this sport (RG) is not without cause. The sport has been formulated according to predominating and prevailing social views and social values, including gender stereotyping, and thus is considered inappropriate and unacceptable for the 'masculine' nature or image of 'masculinity', including the male body aesthetic. On the contrary, it is considered the ideal means for the construction, the structure, the constitution and the expression of 'femaleness', 'femininity', and 'womanhood', as defined when this sport emerged. Today, although women are not denied access to sports, men are excluded. Namely, they are denied access to rhythmic gymnastics on the competition level. Discrimination, due to biological gender, is an element of social exclusion and social elimination that is actively present—a factor that is inconsistent with prevailing social and sport values, such as gender equality and gender equity. The purpose of this study is to convey and examine the current gender views of rhythmic gymnasts, judges,

trainers, members of the technical committees, the audience and journalists, regarding the potential or imminent entrance of men in this sport (RG). Methodology: two hundred and ninety-nine (299) participants— rhythmic gymnasts, trainers, judges, journalists, members of the technical committee, parents and spectators (audience)— responded to a closed questionnaire. The statistical evaluation of the data was prepared with the SPSS v. 13 statistical package-program. Results**:** In all the above-mentioned categories, the majority supports the entrance and participation of men in the sport of Rhythmic Gymnastics. A small differentiation is displayed in the responses concerning the proposed competition programs, whereas enormous and conflicting differences of opinion are indicated, concerning probable-imminent higher ratings due to the entrance and participation of men in the sport. The trainers, the judges, the rhythmic gymnasts, the administrative and technical members favor the participation of men in RG., in contrast to the parents, the audience and the journalists. Conclusions**:** The results of this study indicate that the gender issue concerning men's access to RG must be examined, unreservedly by the members of the International Federation of Gymnasts. Today, social exclusions and social elimination based on biological gender, as observed in sports and sports competitions, are outdated and anachronistic, not only in relation to wider-broader social values, but also to the value system of sports.

Keywords: female-dominated sport, gender stereotyping, male body aesthetic, men's access/inclusion in RG.

74. Tsopani, D., Dallas, G., Patsantaras, N., **Kamberidou**, I., Tinto, A., & Louka, A. (2006). Physical Appearance in Rhythmic Gymnastics: code of point and current perceptions. *ANNOUNCEMENT at the Convegno Internazionale Ginnastia Ritmica: Identita e propelmatiche di questo sport*, 6-7 Aprile 2006. Torino**, Italy:** Convegno Internazionale Ginnastia Ritmica (1st international Rhythmic Gymnastics Congress).Abstract physical_appearance_in_rhythmic_gymnastics_april_2006_torino_italy.pdf **DOI: 10.13140/RG.2.1.1482.4161**

The three elements that constitute the sport of Rhythmic Gymnastics (RG), based on the code of point, are the exercises, the music accompaniment and the appearance of the rhythmic gymnast, namely costume, hairstyle and make-up. (FIG., 2006) The determining factors for the selection of the costume are the music accompaniment and the rhythmic gymnast's body build/physical type (Karpenko et al, 2003). In every apparatus, according to the code of point, the rhythmic gymnast is required to choose between three types of costumes: 1) leotard, 2) unitard, and 3) wrap skirt leotard. The purpose of this study is to examine if the costume restrictions of the code of point are acceptable or if they need to be reformulated, reassessed, reevaluated and adapted to current aesthetic views. Two hundred and ninety-nine participants— rhythmic gymnasts, trainers, judges, journalists, members of the technical committee, parents and spectators (audience)— responded to a closed questionnaire. The statistical evaluation of the data was prepared with the SPSS v. 13 statistical package-program. According to the results, the majority of the questionnaire participants (59.2%) maintain that the movement technique must be taken into consideration for the formulation of the costume. The institutional representatives of the sport (trainers, administrative and technical members) argue that the ethical dimensions of the sport must also be considered, in contrast to the views held by the rhythmic gymnasts and the remainping categories of the questionnaire participants. Alternatively, *an overwhelming majority*

of the questionnaire respondents maintained that religious particularities and dimensions should not be taken into consideration. A particularly notable factor is that the appearance of the rhythmic gymnasts, according to the questionnaire respondents, influences the judges' opinions in the evaluation of the program. The costumes of the rhythmic gymnasts encompass and comprise a multifaceted and multi-complex choice that must be governed or presided over by rules-regulations that, however, should not have a permanently binding, restrictive or restraining character, as ethical views and attitudes change, progress and are transformed in the process of time. Conversely, the religious particularities of the rhythmic gymnasts are, reasonably, not taken into consideration by the international code of point. The appearance of the rhythmic gymnasts, however, influences the judge's decision in the evaluation of the program. To reiterate, the majority of the respondents favor a more lenient policy or less restrictive measures concerning the costume-appearance of the rhythmic gymnast. The results reveal the necessity for redefinition, in other words that the restrictive character of the regulations concerning the appearance of female athletes be redefined. Furthermore although the mass media does not exercise any significant influence in competition developments nor in the judges' evaluations, their influence on public opinion is significantly high. Finally, the results indicate a great percentage of negative views and perceptions related to sponsors' interventions and involvement in the costumes and appearance of the rhythmic gymnasts. The majority of the questionnaire participants (59.2%) maintain that the movement technique must be taken into consideration for the formulation of the costume. The institutional representatives of the sport (trainers, admihynistrative and technical members) claim that the ethical dimensions of the sport must also be considered, in contrast to the views held by the rhythmic gymnasts and the remaining categories of the questionnaire participants. Alternatively, an overwhelming majority of the respondents maintained that religious particularities and dimensions should not be taken into consideration. The religious particularities of the rhythmic gymnasts are not taken into consideration by the international code of point. However, the appearance of the rhythmic gymnasts influences the judge's decision in the evaluation of the program. Consequently, the costumes of the rhythmic gymnasts encompass and comprise a multifaceted and multi-complex choice that must be governed or presided over by rules-regulations that, however, should not have a permanently binding, restrictive or restraining character, as ethical views and attitudes change, progress and are transformed in the process of time.

Keywords: costume restrictions, current aesthetic views, corporeality

75. Patsantaras, N., & **Kamberidou**, I. (2006). Social Capital Dimensions and Civil Society: Inclusive vs. Exclusionary Social Capital in Sport Governance. **Presentation** *at* the international conference "Social Capital and Sport Governance in Europe: Trust and the Use of Social Ties",4-5/12/2006, organized by the Universitat Commerciale Luigi Bocconi and IPAS-Institute of Public Administration and Health. Presented 12 May, Bocconi University, Milano, Italy: Universitat Commerciale Luigi Bocconi and IPAS-Institute of Public Administration and Health Care Management 'Carlo Masini' in collaboration with the European Commission, Milano Italy.Abstract socialcapitaldimensions_milano_2006._ppt.pdf
1._social_capital_dimensions_and_civil_society_milano_2006.pdf

The growing body of research on social capital presents an ambiguity of definitions and a variety of interrelated meanings. On the one hand, social capital refers to associational life,

the collective value of social networks, strategies and connections, broader identities, respect for ethnic, racial and gender diversity, the elimination of socioeconomic exclusions, civic engagement, etc. On the other hand, arguments suggest that social capital can reinforce 'exclusive' identities, homogeneous groups, social divides, gender classifications, 'capitalization', and egocentric bonding. Beginning with a critical exploration of the concept— theoretical origins and applications— the study examines the current usage, the neutral nature of social capital as a 'producer' of social cohesion, civic engagement, social action, and community service. Social capital, a core concept in sociology, political science, organizational behaviour and business, is relatively new in the context of European sport governance, sport management— and not only. This paper examines the social capital in sports, as a key component of understanding the relationship between European sport governing bodies (SGBs), and in particular the 'inclusive' vs. 'exclusionary' or rather 'dark' social capital in sport governance. Namely, the 'leaky pipeline' in competitive sports, the 'glass ceiling' in SGBs and the impact of commercialization. For example, women are still under-represented, and not only due to the socio-cultural causes associated with the chronological delay in eliminating barriers to inclusion. Today, women in the IOC still comprise a 'restricted minority': from a total of the 116 members only 12 are women (10,3%).

Keywords: associational life, civic engagement, social action, community service, service-learning activities, social cohesion, the 'leaky pipeline', the 'glass ceiling', gender exclusion, under-representation of women in SGBs.

76. **Kamberidou**, I. (2006). The Social Gender and Sport Identity: Socio-Cultural Globalization. Presentation at the XIth International CESH Congress Sport and the Construction of Identities, 17-20 September 2006 ,Vienna Austria. In *CESH Congress Sport and the Construction of Identities,Vienna*. Πresented 18 September, Vienna, Austria: The European Committee for Sports History (CESH).Abstract sport_identity-powerpoint_22.11.2006.ppt

In order to formulate and propose **multi-dimensional and proactive strategies,** required is the establishment of an international, interdisciplinary, inter-cultural network of researchers (sport sciences, sport studies, sport medicine, the social sciences, the humanities, gender studies, etc.) so as to: 1) Establish on what levels, and under what pre-conditions can theories or theoretical approaches on the gender subject be used as an analytical tool for the examination and understanding of the multi-variable, multifaceted and complex transformation processes of gender identity, and consequently sport identity. 2) Promote effective education strategies that transform social stereotypes before they take root, as in the example of the Peace Games holistic academic model (www.peacegames.org), to be incorporated through pilot projects into the EU public school systems. 3) Examine the interrelations between sport performance, the gender subject, the socio-cultural environment and corporeality, including the male/female body aesthetic. 4) . Study the social effects and impact of intensive and prolonged specialized training, and not only: the changes and transformations of the body/corporeality due to intensive training, doping, genetic doping, etc, and consequently, the impact of these changes on the established social views/attitudes concerning gender identity and consequently the **construction of sport identity**.

Keywords: Gender identity, Corporeality, the body, gender, linguistic conceptions-interpretations, transformable-evolving meanings

77. **Kamberidou**, I., & Patsantaras, N. (2006). Social Capital and Gender Equity in Sports. Presentation at the International Conference on Social Capital and Sport Governance in Europe: Trust and the Use of Social Ties, 4-5/12/2006, Universitat. In *International Conference on Social Capital and Sport Governance in Europe: Trust and the Use of Social Ties, 4-5/12/2006*. presented at the 4 December, Milano, Italy: organized by the Universitat Commerciale Luigi Bocconi and IPAS-Institute of Public Administration and Health. Universitat Commerciale Luigi Bocconi and IPAS-Institute of Public Administration and Health Care Management 'Carlo Masini' in collaboration wit.Abstract social_capital_and_gender_equity_in_sports_2006.pdf

Contemporary critical theories have distinguished sport as a site through which issues on social capital, or rather a 'deficit' of social capital, must be considered today, along with local cultural practices within their socio-historical specificity. Cooperation between the European Commission (EC) and Sport Governing Bodies (SGBs) cannot be fruitful if SGBs continue their non-inclusive practices of social exclusion in their organizational structures, namely the under-representation of women in competitive sports and in decision-making capacities (the leaky pipeline and the glass ceiling). The EC has been promoting, through multi-dimensional and proactive strategies, gender-inclusive policies, gender mainstreaming, including the promotion of interdisciplinary international research on the gender subject, addressing critical issues of identity, the under-representation of women and non-mainstream groups. Developments in new technologies of mass communication have created unprecedented global audiences for 'Mega' sports events. The positive social impact of these events, such as the social construction and redefinition of identity based on ethnic, racial and gender equity and equality, the influx of corporate sponsorships as an important source of income for host cities and international organizations, has been overestimated. The politics of sport do not ultimately deliver the social benefits they proclaim. For example, women in European sport comprise a 'restricted minority': in competitive sports, in SGB's, in research, as role models and as mentors. In order to eventually eliminate the deficit in social capital generated by SGBs, international and inter-cultural interdisciplinary dialogue on sport and social capital in the European Union is absolutely critical. Additionally, the social sciences and the humanities are vital for understanding social change and informing policy-making, as well as providing input on social, economic and political dimensions.

Keywords: sport as social capital, SGBs non-inclusive practices, the leaky pipeline, glass ceiling, gender inclusive policies, the politics of sport.

2005

Invited as Gender Expert (GEAG) and Research Group member:
78. **Kamberidou**, I., & Patsantaras, N. (2005). Virtual Globalization. *Paper and proposals as members of the Gender Expert Action Group (**GEAG) and the Research Group** for the next Consultation Workshop on Gender and Technology, European Commission,*

Information Society Directorate-General Miniaturisation, Embedded Systems, Societal Applications, April 2005. presented at the 22 April, Brussels, Belgium: European Commission, Information Society.Abstract ◀ virtual_globalization_feb._2005.pdf

RESEARCH GROUP PAPER AND DRAFT PROPOSALS FOR CONSULTATION WORKSHOP ON GENDER AND TECHNOLOGY, BRUSSELS, EUROPEAN COMMISSION, Information Society Directorate-General Miniaturisation, Embedded Systems, Societal Applications , February 12, 2005. **Includes Irene Kamberidou's Paper and proposals as member of the Gender Expert Action Group (GEAG) and the Research Group for the next Consultation Workshop on Gender and Technology,** European Commission, Information Society Directorate-General Miniaturisation, Embedded Systems, Societal Applications, April 22, 2005 Brussels (DOI: 10.13140/RG.2.1.3546.7606). Concludes with Irene Kamberidou's observations and proposals from last Gender & Technology Workshop in Brussels.

Keywords and future directions: Bodiless society, gender-neutral society, gender subject, service society, virtual servitude, information manipulation, electronic surveillance, electronic terrorism, (new) information world order, digital despotism, digital capitalism, information elite, exclusionist technophobia, digital illiteracy, interdisciplinary communication, education, techno-education, integration of women (gender integration), action plan, techno-ethos, techno-ethics. Everything as we know it today is definitively and ultimately in the process of transformation due to two significant changes in the global scene—the globalization of the economy, aggressive/dynamic competition, and the 'invasion' of technology in every area of human-social life, in every sector of public and private activity. Today we are witnessing the creation of "a society of services/ a service society", as a result of accelerated technological developments, in combination with the globalization of the economy-- a service society, 'a bodiless society" which is gradually replacing industrial society. The expansion of a new bureaucracy is being promoted, the formulation of units that provide services, and the creation of thousands of specialized employment positions in the distribution and use of new technologies, whose hard nucleus is made up of specific specialized knowledge and know-how, denied to the less-privileged gender subject/citizen. The products of the technological revolution are in reality services—a fact that has foundational consequences on society! We are at a transitional stage, in a transitional period that not only disorganizes and disorientates but also marginalizes the less privileged gender subject, namely an extremely large sector of the population, the majority of the EU population, the non-mainstream social groups. That which was familiar, understood and considered a given is being eradicated, and no longer understood. Due to the high speed disorganization of existing structures the gender subject/citizen is having dramatic difficulty in adapting and comprehending what is going on, and our social system is confronting difficulties in defining the problems and thus providing solutions on how we can get through this transitional period.

KEYWORDS: Gender subject/citizen, service society, commercialization, "professionalization", virtual world order, virtual servitude, digital despotism, virtual elite, future exclusions-technophobia, cultural commonality, commonality of cultures, virtual illiteracy, virtual techno-illiteracy, interdisciplinary communication/research, Education, socio-economic-biocentric rationale, technoethics – technoethos https://pergamos.lib.uoa.gr/uoa/dl/object/2775578

Workshop on Gender and Technology, European Commission Information Society and Media Directorate-General, Brussels

79. **Kamberidou**, I., & Patsantaras, N. (2005). [Towards a Gender-Neutral Inclusive Information Society: Preserving the European Model in the Information Age. Position Paper for the Women in the Information Society Seminar on 5/4/2005, Centre Borschette, rue Froissart 36-1049, Brussels](#). *Women and Science Seminar: Women in the Information Society,* European Commission Information Society and Media Directorat.Participation as member of the Gender Expert Action Group (GEAG) of the European Commission DG for Information Society and Media (pp. 1–11). Presented at the 5 April, Brussels, Belgium: European Commission Information Society and Media Directorate-General, Brussels Cordis: http://cordis.europa.eu.int/ist/directorate g/seminar20060405.htm.[Abstract](#) [towards_a_gender_neutral_inclusive_information_society.pdf](#)See also [http://scholar.uoa.gr/sites/default/files/ikamper/files/gender_expert_action_group_geag_2004-2008_o.pdf](#)

The creation of "the bodiless society"– a gender-neutral society of services that is gradually replacing industrial society– is the result of accelerated technological developments in combination with the globalization of the economy. The products of this technological revolution are in reality services, a factor that has foundational consequences on society. The creation of thousands of specialized employment positions in the distribution and use of new technologies, whose hard nucleus is made up of specific knowledge and technological know-how is currently denied to the less-privileged gender subjects, the citizens who have particular difficulties in adapting and comprehending this transitional stage of the postmodernist period. Will our future society be a globalized technological 'paradise' of an abundance of information, products and services, achieved through the marginalization of the vulnerable gender subject, specifically that of non-mainstream social groups, and women in particular? The paper argues that policy measures at EU level, are needed to maintain a high level of gender-inclusion in the Information Society. In this context, the EU is examining the present state of affairs – mainstreaming and promoting equality — working towards establishing an action plan for a better integration of women and non-mainstream social groups in the Information Society. The crucial issue of equality in Information Society must be dealt with and confronted, not only as a question of how to increase the number of consumers or the production of goods and services, but rather as an opportunity for all citizens to become active agents or active members in society, regardless of gender, race, colour, religion, etc. To fight digital illiteracy and future social exclusions the paper suggests three areas of action: Firstly, educational reforms, notably, the institutionalization of mandatory 'techno-education': compulsory technological training as an integral part of the curricula of EU public schools, beginning from kindergarten and extending to vocational training. Secondly, international, inter-cultural interdisciplinary research must be progressively and systematically promoted. The new realities of a technological society must be clearly defined and described through interdisciplinary collaborations. We need to look into the present state of affairs before working towards establishing strategies and an action plan for the better integration of women and other vulnerable groups into Information Society. And thirdly, a techno-ethical code to ensure that Europe's achievements in past are transposed into the Information Society and the virtual environment. https://pergamos.lib.uoa.gr/uoa/dl/object/2775555

2004

Τέσσερεις (4) εργασίες/άρθρα που κοινοποιήθηκαν στην Ε.Ε. στο Cordis, κ.ά. στην Αγγλική γλώσσα, με τρεις (2) προσκλήσεις ως invited speaker. Ένα (1) άρθρο σε βιβλίο πρακτικών/βιβλίο περιλήψεων στην ελληνική γλώσσα.

_____Invited speaker at the 1st Consultation Workshop on Gender and Technology, του European Commission Information Society and Media Directorate-General, Brussels

80. **Kamberidou**, I. (2004). <u>"Slavery of the Mind and "Mental Imprisonment" (1870) in the harem: the Bodiless Society, a de-gendered or gender-neutral emancipatory social space?</u>. Opening presentation to the 'Virtual Harem' for the Consultation Workshop on Gender and Technology, European Commission – Information Society DG, Brussels, 28 June 2004 2004 *[explanation of power structures, limits and lessons that can be drawn]*. Presented 28 June, Brussels, Belgium, at the **1st Consultation Workshop on Gender and Technology,** European Commission. Abstract

    ✓ digital_despotism.pdf
    ✓ virtual_harem_draft_report_2004._gender_and_technolgy_workshop.pdf

Explanation of power structures, limits and lessons that can be drawn: **After the meeting it was decided to eliminate or <u>no longer use the term harem</u> to describe practices of <u>digital despotism and virtual servitude</u> so as not to insult social groups or Muslim communities**

ABSTRACT: Many open issues concerning democratic operations and processes in social-state institutions and policies remind us of old and decayed institutions of the past. The 'harem' example (its intricate organizational structure) is used to draw a parallel between the servitude to the privileged elite that also can be seen to exist when excluded or marginalized groups in today's society are powerless to take part in the rapidly expanding technological society. In Ottoman society, for instance, the fundamental elements of the slavery institution and by extention the polyethnic harem slavery institution were: social exclusion, exploitation, servitude, despotism, racism, oppression, alienation, corruption, persecution, conspiracy networks, terrorism, specific 'sexual politics', physical and mental castration, the violation of the personality and the body, 'privileged rape', restricted social mobility, etc. Similar characteristics observed in today's Information Society, on a 'virtual' level, in the 'Virtual Harem', namely the problems associated with virtual exclusion include: the exclusion of specific social groups from technological participation and developments, electronic conspiracy networks, electronic terrorism, the violation of the electronic personality, explosion of pornography, the 'slave-trafficking' of women and children, castrated human subjects, and the domination of the imaginary (fantasy), namely due to the absence of the natural presence you interpret the other person from characteristics which may be false: the fantasy or the imagination as reference points. Consequently, despite its bottom-up (egalitarian) development, the Information Society seems to run the risk of bringing forth a new elite, a virtual elite with absolute control over technological research, design, development and its applications, and 'digital despotism' may in the end succeed in drawing the boundaries of exclusion for many social groups, and women in particular. Today we are witnessing the creation of a pan-European world of communication, a virtual world, and an Information Society (IS) that has not provided the conditions or prerequisites for securing the participation of the average citizen, who is forced to remain a

spectator, unable many times to respond or participate. Namely, the so-called marginal social classes, non-mainstream groups and nations that are excluded from this virtual globalization or transformation in the socio-economic production processes of IS. The technological elite, including the social groups with the know-how, are in a position to determine the speed of developments, and as a result vulnerable social groups who are unable to keep up are threatened with social exclusion or 'virtual servitude'. If measures are not taken to confront digital illiteracy and broaden the social inclusion of the gender subject into the information society, digital despotism may in the end succeed in drawing the boundaries of exclusion for many non-mainstream groups. The explosion of the rapidly advancing technological globalisation can be seen to have marginalized certain citizen groups and even whole countries outside the technological mainstream, which are not catered for in terms of possibilities to interact, influence and contribute to development and change. This in turn leads to an imbalance between the development of Information Society technologies and democratic achievement of the citizens of Europe. By ensuring that all social groups of European Society are included in the promotion, conception and development in the Information Society, a strengthened Europe will emerge. Technological advance may create further exclusion in the EU and may lead to a globalisation of new "virtual elites".The exclusion of groups of people from the Information Society is not only a gender issue but should be dealt with as social discrimination. Some measures to be taken in order to reverse these inequalities are as follows: (1) Raise level of techno-competence through education by reforming technological education programmes and providing know how to as large as possible societal groups and ensuring a long term democratic operation of the educational system. The institutionalization of mandatory technological training/education in the public school system's curriculum, beginning in kindergarten and elementary school. Only in this way can the process of exclusion be eradicated and, in the long run, inclusion or incorporation into Information Society achieved. [Opening presentation to the 'Virtual Harem' for the Consultation Workshop on Gender and Technology, European Commission – Information Society DG. Avenue de Beaulieu 31 6/30, 1160 Brussels, 28 June 2004 **Σελίδες:**1-8]

Keywords: Virtual harem: women, technology, virtual servitude, digital despotism, **gender neutral, de-gendered, bodiless society**

81. **Kamberidou**, I., & Patsantaras, N. (2004). The "Virtual Harem": Technophobia or Exclusion? An Educational Perspective. Study presented (and submitted) at the *Consultation Workshop on Gender and Technology*, **28 June 2004**, Venue: European Commission – Information Society DG. Avenue de Beaulieu 31 6/30, 1160 Brussels.. presented at the 28 June, Brussels, Belgium: First Consultation Workshop on Gender and Technology, European Commission.Abstract the_virtual_harem_technophobia_or_exclusion_an_educational_perspective.pdf

   ✓ See also samples of work as member of the Gender Expert Action Groups (GEAG) from 2004 to 2008 http://scholar.uoa.gr/sites/default/files/ikamper/files/gender_expert_action_group_geag_2004-2008_0.pdf

82. Patsantaras, N., & **Kamberidou**, I. (2004). Technoethics-Technoethos. Second study presented *[submitted] at the Consultation Workshop on Gender and Technology in Brussels, 28 June 2004, Venue: European Commission, Information Society Directorate-*

General Miniaturisation, Embedded Systems, Societal Applications, **28 June**, Brussels, Belgium: CORDIS, European Commission. Abstract technoethos-technoethics.pdf

- ✓ See also samples of work as GEAG member http://scholar.uoa.gr/sites/default/files/ikamper/files/gender_expert_action_group_geag_2004-2008_0.pdf
- ✓ LINK for second presentation at **Consultation Workshop on Gender and Technology June 28, 2004**

Today we are going through a disempowerment in the social-institutional mechanisms of control, an accelerated process, based essentially on the technological revolution. Within this emerging information world order, globalization is being established in the virtual domain. The information elite whose key objectives are to gain control over technological research, design, development and its applications seems to be characterized by a lack of support for human values that are increasingly being sacrificed to technological progress and priority given to information. The new class of information technologists, this 'invisible elite' that possesses the means and the know-how to promote the new technological society while bypassing and ignoring basic human values, disregards social solidarity, gender equity, equal opportunities, democratic dialogue, economic justice and aesthetical creativity. As a result, new questions and issues have arisen, such as: (1) Are we witnessing the emergence of new underprivileged social groups or non-mainstream groups? (2) Is this a prediction or foresight into future exclusions, and primarily the massive under-representation or total exclusion of women? (3) Are we witnessing the emergence of a new form of modern 'slavery', *virtual servitude* and alienation, notably the emergence of new vulnerable social groups destined to become the servants of the new information elite, since they will not be able to participate in the socio-production processes, thereby developing, not only technophobia or digital illiteracy, but an imaginary or metaphysical relationship with technology rather than a productive one? (4) Are we witnessing the establishment of a faceless, invisible and bodiless domination- a virtual sovereignty? Among the plethora of new questions and issues that have emerged, are the effects of technological developments on our natural environment. In order to preserve life and an environmental balance on our planet, we must look for solutions, not in the traditional economic profit rationale, but in the framework of a socio-economic, life-centric rationale and in the formulation of a technological code of ethics. Environmental policies and directives must be firmly and strictly implemented and self-restriction, self-restraint and self-control exercised as far as consumption and production are concerned- avoiding or limiting the unnecessary, needless and extravagant squandering of resources. Undeniably, the explosive developments of technology are creating a deficiency, an absence in social ethics, in the social ethos, in human values. Justice, as a regulatory mechanism within the EU appears to be a very slow process, a slow agent, namely unable to keep up with accelerated technological developments. What then could be an adequate regulatory mechanism? The formulation and promotion of a Technoethics (or technoethos), a teleological foundation. In using a teleological foundation, any actions in the framework of Information Society can be ethically and morally judged and socially evaluated. On the other hand, ethical issues, the ethos of a social action can be identified in the framework of sociological methodology or specific system theory methods, to stabilize the viability of the technognostic system based on ethos, including the prospects of transformation and change. One could argue that this is a contradiction. However, a correlation or an association of the two phenomenologically opposite positions in today's complex realities and developments can create the preconditions for a practical compromise. A compromise that will lean towards the realization of an ethical perspective for the benefit of the entire society. Naturally this cannot be

achieved if social exclusions from production and social processes continues to exist. Proposals: 1) The establishment of an international-intercultural Network of Experts from various interdisciplinary fields (e.i. gender studies, the social sciences, the humanities, women's studies, technological research and development etc.). These Experts will establish a Code of Ethics (technoethos) and a consultation website that will be made known to all EU citizens.

_____Gender and Technology Workshop: eQuality Session Preparation Workshop-TECHNOETHICS Report -Report on Oct. 15 Gender Workshop

Προσκεκλημένη ως Gender Expert – GEAG member, Consultation Workshop on Gender and Technology, του European Commission Information Society and Media Directorate-General, Brussels

_____Gender eQuality Session, Oct. 15, Brussels

83. **Kamberidou**, I., & Patsantaras, N. (2004). Absolute Exclusion: Today's Digital Exiles, pp. 5-16. Analysis Report presented as member of GEAG for the **Gender eQuality Session, 2nd Consultation Workshop on Gender and Technology**, European Commission, Information Society Directorate-General Miniaturisation, Embedded Systems, Societal Applications, **15 October, 2004 Brussels**, Belgium: European Commission, Information Society. DOI: 10.13140/RG.2.1.3874.4407.

    https://pergamos.lib.uoa.gr/uoa/dl/object/2775596   Abstract
    absolute_exclusion_todays_digital_exiles_and_technophobia_oct._2004.pdf   See also samples of work as GEAG member http://scholar.uoa.gr/sites/default/files/ikamper/files/gender_expert_action_group_geag_2004-2008_0.pdf

    - ✓ Includes a)Technoethics proposals and final Report on the Gender Workshop of October 15, 2004, b) list of participants, c) membership in Expert working group, d) **invitation to next meeting Jan. 2005** and e) letter of appreciation.

Research on the IS related technophobia of the currently excluded, today's 'digital exiles" or "technological outcasts" (Kamberidou & Patsantaras 2004) is extremely limited, especially in Greece. Studies have focused on economic research, consumer related issues, market analyses, the creation of user friendly technologies and designs, etc. and very little on today's progressively emerging excluded social groups, namely on what is really going on here and now. In other words, the digital divide, the technological gap based on the gender or the social specific educational choices, stereotypes, perceptions and attitudes on ICT and other scientific fields. A Major Social Problem is apparent here. It is no longer only an issue of technophobia, but one of Absolute Exclusion. Today there are winners and losers. The consequence is a major social problem, since exclusions create social repercussions for the European Union, that could eventually lead to the collapse of an entire social system. If the technological system does not adopt, as one of its basic operations and functions -in the framework of its logic and reasoning- the active participation of the social subject, (the EU citizen) in the educational processes in order to prepare the subject for integration into Information Society, it places its own viability in danger. as the more technology develops, the more social exclusions are increased in the EU. A new form of power, namely a virtual world order, a virtual globalization (a new elite) is being created. If the technological system does not actively participate in the educational processes of the gender subject in order to prepare him/her for integration into Information Society, it will eventually endanger its own viability. In other

words, at some point it will have no reason to exist and will eventually collapse due to the gradual reduction of the socio-productive consumer— a major social problem since exclusions create social repercussions for the European Union. A large part of the population, women in particular who comprise half the population of the world, will continue to be rejected or marginalized, if the appropriate educational reforms are neglected, and access in this sphere of economic activity not secured. The result will be a terrible social regression, and the creation, in the framework of Information Society, of a space that could be defined as "Virtual Despotism", since an overwhelmingly excluded part of the population will be the 'servants', of the emerging information elite, as we observed in our first workshop. If we want to provide a character of emancipation to the diverse forms of progress and developments related to the production processes today, then the exclusion of the gender subject, the inequalities in the framework of European democracies must be eradicated, as exclusions from knowledge in Information Society are inconsistent with European values. Undoubtedly, a plethora of international research has been conducted on gender exclusions due to socialization, gender stereotyping, the "male" perception or masculine image associated with the Sciences, the lack of practice and access to computer training for girls, anachronistic teaching methods and methodologies practiced in computer education and the computer sciences, the different preference degrees of men and women, boys and girls to use computers and new technologies, etc. However, the majority of studies have focused on gender 'differences' as a means to evaluate the under-representation of women in the Sciences and in the field of computer science in particular. What is missing in these studies is the position of women, specifically how these women evaluate and assess themselves, their abilities, their experiences, their achievements, their environment, their social and professional dimensions and restrictions. A study is presently in process, concerning the Social and Professional Dimensions of the Limited or Restricted use of Computers by Female University Graduates in Greece, in order to examine the reason women structure or construct for themselves in relation to computers. Proposals: (1) The provision of a more equitable and non-discriminatory distribution of a technological infrastructure (pilot study results in Greece). Equal distribution of these resources in the public school system. (2) Technological Education or further technological training of specific social groups or non-mainstream groups, and primarily women of the lower socioeconomic classes, with the participation of the technology Industry, must be a major priority. If the technological system does not adopt as one of its basic operations and functions- in the framework of its 'particular development logic'- ACTIVE PARTICIPATION IN THE EDUCATION PROCESSES, in order to prepare the social subject for integration or incorporation in Information Society, it endangers its own viability. (3) It is absolutely necessary to get more women who are working in this field and who are still underrepresented within this field involved—as active agents-- in the processes of technological design and composition. If we concentrate on the Exclusion of those social groups or women, who already have the know-how or who already have some form of access into IS, we need to empower them so they may be incorporated into the higher hierarchies and decisioin-making positions. (4) Need for more and better interdisciplinary research – Social sciences/ technological and gender research. (5) Develop a "socio-technoethos" or "socio-technoethics" (i.e. an 'ethical code' for participation in the Information Society) to systematically evaluate the ethical problems involved. A natural reaction to exclusion from the social production process that is increasingly taking place within the context of the Information Society is technology aversion or "technophobia". It results from a failure of integration. and is a serious social problem, and if not dully taken into account, could eventually lead to the decomposition of Information Society. The proposed "technoethos" or "technoethics' could serve as a tool for eliminating a further propagation of this aversion or technophobia. It should aim to influence mainstream IST development and formulation from a gender perspective as well as support technological education and adequate training measures, targeting both genders. Through such policies, measures and steps—in the medium and long term—social stereotypes of exclusion, demarcation and dichotomy, reproduced primarily in direct relation to socioeconomic levels or class, will eventually be wiped out. Recommendations: What can be done? Re-socialization? First stage: A widespread campaign to change attitudes. The obligation of the EU to promote information, to inform, introduce, expose and familiarize the EU citizen of the necessity of technologies and technological tools in the framework of IS, along with the promotion of socioeconomic studies on the currently excluded

from Information Society. As far as the second stage is concerned what is needed is the creation of a "friendly" and accessible environment towards women as far as technology, social space and hours are concerned. Namely, available free public terminals-computer units/areas/social spaces, with a friendly-attractive social environment in every town, city, municipality, prefecture of the EU, adequately staffed, and financed by municipalities, communities and the EU.

Keywords: digital exiles, absolute exclusion, women

Proceedings

84. **Kamberidou**, I. (2002). Dance and Physical Activity as a Symbol of Social Inferiority in the Ottoman Empire. In *Proceedings of the 7th Annual Congress of the European College of Sport Science, Athens, 24-28 July, 2002* (Vol. 2, pp. S659–p). Athens: European College of Sport Science. Editors Maria Koskolou, Nickos Geladas, Vassilis Klissouras.Abstract european_college_of_sport_science.pdf

Women travelers of the 18th and 19th centuries succeeded in doing what no male traveler, no man, who has written about the harem, harem dancing and the position of women in Islam, had been able to do before or after them. This paper examines the position and roles of the harem entertainers: the dancers, acrobats, pantomimes, musicians and singers, who without a single exception, were all islamized slaves that belonged to the harem's elite slavery system. These sectors of the arts belonged to the socially 'lower' class individuals or the less privileged, as were considered the slaves of the Ottomans, as well as the non-Muslim subjects of the Sublime Porte, such as the Greeks, the Armenians, the Jews and the Gypsies. The women who cultivated music and dance were all islamized slaves, whose talents were recognized as children and who were trained to use their artistic abilities to amuse and distract their owners. They were not taught to dance, perform acrobatics, sing and play musical instruments for their own personal pleasure, diversion, amusement or self-expression, but solely for the entertainment of their 'superiors': their owner/master, the women of the higher harem classes or pyramidical hierarchy such as the master's mother, his legal wives, of which the Koran allowed four, his daughters, his ikbals (favorite slave concubines) and their female visitors or female guests, as was the case of the western women travelers of the 18th and 19th centuries.

85. Bergeles, N., Haziharistos, D., & **Kamberidou**, I. (2002). The Meaning of the Term 'Team' (Omada) in the Epic Cycle. In *Proceedings of the 7th Annual Congress of the European College of Sport Science, Athens, 24-28 July, 2002* (Vol. 2, pp. 0736–p). Athens: European College of Sport Science. Editors Maria Koskolou, Nickos Geladas, Vassilis Klissouras.Abstract meaning_of_team_in_epic_cycle.pdf

THE MEANING OF THE TERM 'TEAM' (OMADA) IN THE EPIC CYCLE

N. Bergeles, D. Hatziharistos, and R. Kamperidou

Faculty of Physical Education & Sport Science, Department of Sport Sciences, University of Athens, Greece

In order to examine the dynamics of the group, researchers, in the 20th century, distinguished its characteristics and formulated operational and functional definitions, such as, "a group is a number of interactive and sociometrically related individuals" (Festinger *et al.*, 1950), or "a circle of individuals that act similarly and simultaneously, due to a common or mutual consciousness or awareness" (Oppenheimer, 1923). Johnson and Johnson (1987) concluded that "a group is two or more individuals in face-to-face interaction, each aware of his or her membership in the group, and each aware of their positive interdependence as they strive to achieve mutual goals". This study examined the meaning of "omada" (team), in the consciousness or conception of the ancient Greeks, through the epics of Homer and Hesiod, as well as the Greek Grammatology.

For instance, during the Trojan War, the chariot crews were made up of smaller teams, as far as the number of its members was concerned. In the battle of Troy two brothers were in the same chariot in front of Agamemnon "...the two being in one chariot, and together they were seeking to contain the swift horses" (Homer, Iliad 11, 1999). The word 'together' supports the team effort of the two men.

Hesiod (257, 1999) uses the word tumult (omadon=όμαδον) as a synonym for team, in order to describe the soldiers engaged in combat, which are illustrated on the Shield of Hercules. "And when they had satisfied their souls with human blood, they would cast that one behind them, and rush back again into the tumult and the fray." Used as a synonym for team, in the Hymn to Apollo (The Homeric Hymns, 336, 1998) is the term gathering, (omighiris=ομήγυρις) which describes the musical entertainment of the Olympian Gods, as team members. "Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods;...". Homer in the Iliad (Homer, Iliad 23, 1999), during the Trojan War, describes the two-member chariot team and their different roles. "Twin brothers they were—the one drove with sure hand, while the other plied the whip." An entertainment team which inspires the spirits of gods and men are the nine muses described by Hesiod (Theogony, 1999) who exhibits their common characteristics, their purpose and their functions. Of particular interest is the small team of girls that usually met to play, sing and collect flowers, as depicted in the Homeric Hymn to the goddess Demetra (The Homeric Hymns, 417, 1998). Persephone relates to her mother, Demetra that she was playing with her friends when Pluto came and abducted her and took her to Hades. "All we were playing in a lovely meadow, Leucippe and Phaeno and Electra and Lanthe Pallas who rouses battles and Artemis delighting in arrows: we were playing and gathering sweet flowers".

Derived from Greek grammatology, evident is the composition of teams, during the epic cycle period. The ancient Greeks were conscious and aware of their team incorporation and their roles. However, the meaning of team ('omada') is not defined. A series of versus in the Greek language contain synonyms of the word 'omada' (team), and another series of versus describe the activities of individuals, acting with a common conscious, such as the soldiers, the chariot members, the entertainment and game groups etc.

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