

NEW REALMS OF AGENCY: PROMOTING PEACE EDUCATION AND GENDER EQUITY THROUGH SPORT

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Summary

"Having a well attuned sociological imagination can provide a compass for sport-activists to navigate a course between hope and expectation, or between idealism and fatalism. (Sugden 2012: 57)

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

49 activities and civic engagement projects— that have been inspiring a new generation of athletes,
50 educators, students and volunteers to become activists (peacemakers). In exploring the evolving
51 realms of sport agency in this process the following questions are raised: Can sport serve as a platform
52 for bridging socio-cultural and political gaps? Is sport an effective agent of social change, a means for
53 building sustainable peaceful relations? Can sport be used as a tool to bring gender issues into the
54 mainstream of society since gender equity is never separate from diversity issues or respect for
55 diversity: ethnicity, race, disability, age, language, colour, income, etc. Global grassroots movements
56 for peace education have been underway for many years. A wide variety of organizations have been
57 using sport to nurture peacemaking across divided communities, to promote gender equity and
58 eliminate racism and violence in schools and communities, and in particular campaigns to rid sport of
59 anti-Semitism and islamophobia. The social space of Sport has been building up knowledge and
60 experience in the promotion of peace and development and deploying this expertise in areas such as
61 peace education.

62 **1. Introduction: Peace Education**

63 Peace education today is a broad field which uses different approaches and disciplines. As a concept, it
64 lends itself to many definitions. It has been defined as as multicultural education, as conflict resolution
65 education, as human rights education and as global citizenship education. To put it in simple terms,
66 peace education empowers social groups and individuals with the values, tools and knowledge
67 necessary to end violence and social injustices. It means learning the skills, behaviours and attitudes to
68 live together successfully by valuing and respecting diversity: race, religion, gender, physical disability,
69 age, etc. The Peace Education Foundation (<http://www.peace-ed.org/about.html>) defines it as educating
70 children and adults in the dynamics of conflict resolution and promoting peacemaking skills in our
71 homes, schools, community, the nation and the world. The United Nations (2012) defines it as an
72 education that is "directed to the full development of the human personality and to the strengthening of
73 respect for human rights and fundamental freedoms". According to the Universal Declaration of
74 Human Rights, UN Article 26, Peace education promotes understanding, tolerance and friendship
75 among all nations, racial or religious groups and furthers the activities of the United Nations for the
76 maintenance of peace.

77
78 In this context, evolving realms of sport agency are explored in this chapter by focusing on the
79 ongoing peace education programs, cross generational dialogue and collaborative-intergenerational
80 activities of grassroots community-based organizations, non-profits, social movements and NGOs
81 such as (1) Football 4 Peace (F4P), (2) Ultimate Peace (UP), (3) Athletes United for Peace (4) Sport in
82 Society (SIS), (5) Peace First, formerly Peace Games), (6) Mercy Corps (7) Teachers Without Borders,
83 (TWB) and (8) Women's Initiative for Peace (Winpeace).

84
85 Sport can and does make a difference, despite the degeneration or devaluation of Olympic values today
86 such as the recent abuse of an Olympic symbol. Specifically, in downtown Edinburgh, on June 21,
87 2012, a Scottish man stopped the Olympic torch-bearer to light his cigarette from the Olympic flame!
88 However, what is extremely disturbing is the fact that the Olympic torch-bearer stopped running to
89 light Calum MacDonald's cigarette! This could only have happened in Scotland— reports the *Daily*
90 *Star* in an article entitled *London 2012: Olympic Torch doubles as a Cigarette Lighter(21/06/2012)*—
91 and reporters rushed to capture this dreadful incident which was not disseminate widely in the media as
92 opposed to the social media. Will the International Olympic Committee (IOC) issue an official
93 statement condemning such acts of disrespect for Olympic symbols (values)? Other examples of the
94 degeneration of Olympic values today are the systematic abuse of substances (doping), obsessive

95 competitiveness that leads to violence, racial intolerance at sporting events, the gender leadership gap
96 in sport governing bodies, commercialization, the modelification or deathletization of male and female
97 athletes in the mass media, the poor coverage of female athletes and women's sports, sexual
98 harassment in sport, the social capital drain due to the migration of athletic talent or the so called by
99 researchers sport migration phenomena, the global migrant athlete, the migration of athletic talent and
100 sports labour as well as the under-representation of migrants in mainstream sport institutions. One need
101 point out here that although many of the world's finest athletes and players are migrants or ethnic
102 minorities, they are still under-represented in non-playing positions, in sport governing bodies (SGBs)
103 and in positions of authority. Moreover, some sports still perceive themselves as not affected by
104 exclusionary practices such as racism and the exclusion of migrants.

105
106 Conversely and alternatively, the international community has been systematically drawing on the
107 power of sport as a resource of hope, a means to promote gender equality, development and peace. One
108 need point out here that the field of sport is not restricted to Olympic, elite or competitive sports. The
109 social space of sport encompasses social interaction, such as play including *indigenous games and*
110 *sports*, physical activity, fitness, physical education, leisure and recreational sports, etc. The United
111 Nations (UN) member states have been increasingly recognizing the role of sport in their policies and
112 legislation. Since the appointment of the first Special Adviser to the UN Secretary General on Sport for
113 Development and Peace in 2001, the UN has been promoting sport as a cost-effective tool to accelerate
114 the achievement of the Millennium Development Goals—a set of benchmarks agreed on by the
115 international community to be achieved by 2015.

116 Reconciliation through sports, namely bridging social inequality gaps through sport, combating the
117 globalization of extremism in and through athlete activism, the promotion of new role models and
118 mentors and intercultural synergies are vital, not only in view of the systematic misuse of Olympic
119 values today but primarily in light of the impact of globalization on racism and xenophobia.
120 Accordingly this chapter presents arguments for the institutionalization of peace education as an
121 integral part of the curricula in public schools beginning in pre-school or kindergarten. Incorporating
122 peace education into educational policies and teaching practices means *getting them while they're*
123 *young* before they start formulating social prejudices and stereotypes.

124 **2. New Realms of Agency: The Impact of Sport Interventions**

125 "*There is no single agent, group or movement that can carry the hopes of humanity, but there are many*
126 *points of engagement through sport that offer good causes for optimism that things can get better.*"
127 (Jarvie 2011: 21)

128 Sport has been increasingly seen as having a role to play in peacemaking processes and contributing to
129 the resolution of enduring societal problems. It has been documented that sport serves as an effective
130 tool for social mobilization on issues such as universal education, student engagement/activism,
131 environmental sustainability, poverty reduction, racial inequalities and conflict-resolution. A number
132 of studies have identified the expanding sport, development and peace (SDP) movement, contributing
133 to the broad research field of conflict resolution. For example, in addressing the role of sport in
134 peacemaking processes, Richard Giulianotti (2011) argues that sport's role in peace-building can
135 come in many forms: pressure groups, social forums, campaigns, activism, legislation, policy, writing,
136 investigating, uncovering silences, reallocation of resources and by just refusing to accept injustice.

137

138 In defining the field of sport for development and peace, John Sugden (2012) draws lessons from sport
139 interventions in three of the world's most troubled regions— the Middle East, South Africa and
140 Northern Ireland—illustrating how small scale community-based sporting initiatives can evolve in
141 ways that have positive impacts beyond their original boundaries. Sport initiatives have been
142 successfully implemented in divided societies to develop and encourage respect, trust, responsibility,
143 equality and inclusivity. Sugden also points out that "note should be taken of Bruce Kidd's view that,
144 in and of itself, sport is of no intrinsic value: it is neither naturally good nor irrevocably bad. It is, like
145 all collective human endeavours, a social construction that is malleable according to the social forces
146 that surround it." (2012: 51)

147
148 Simon Darnell (2012) acknowledges that Sport in development initiatives has grown dramatically over
149 the last five years, now finding a place in the UN's millennium development goals. However, he raises
150 questions as to whether sport can offer long-term solutions to societal problems. Looking at mega-
151 sporting events, sporting celebrity and volunteer experience in the context of development, Darnell
152 focuses on political, cultural and power issues, questioning the belief that sport can offer enduring
153 solution to development issues. In outlining the most recent sociological research on the role of sport
154 in development and drawing on the latest empirical research, he looks at what this reveals about the
155 socio-political economy. Darnell does not seek to discredit or, as he says, "derail" SDP or any of the
156 sport contributions in meeting development goals, but rather to raise critical questions about the social
157 and political implications involved. Darnell asks questions such as who are the targets of SDP, what
158 inequality issues are addressed and what kind of world ideology or world view is championed through
159 SDP?

160 Conversely, Grant Jarvie (2011) argues that *there are many points of engagement through sport*,
161 stressing that many NGO'S have been at the forefront of initiatives that use sport to attack social and
162 economic inequalities, i.e. using sport as a facet of humanitarian aid, providing pathways for hope in
163 different parts of the world, such as Africa and Asia. One need point out here that international
164 recognition for the potential role that sport can play in achieving the Millennium Development Goals
165 has placed sport higher up the agenda of organisations aiming to facilitate humanitarian aid packages
166 for countries in need. For example, in examining the role of sport in producing social change,
167 especially in areas of major crisis, such as war-torn zones and locations of forced migration, Jarvie
168 (2011) argues that sport has become a means to an end, utilized by the United Nations and non-
169 governmental organisations in partnership with local grassroots agencies.

170 Such an example is the *Annual Match Against Poverty* which mobilizes the public and promotes action
171 on the Millennium Development Goals to end extreme poverty worldwide by 2015. For instance, the
172 proceeds from the *9th Annual Match Against Poverty Match*, held on 13 December 2011 in Hamburg
173 Germany, have gone towards the ongoing food crisis in the Horn of Africa, where over 13 million
174 people suffer from famine, drought and conflict, and for humanitarian as well as for recovery activities
175 in Djibouti, Ethiopia, Kenya and Somalia. The UN has been working in these countries to provide
176 emergency food aid, water, shelter and health services, while working on longer term development
177 plans. Ronaldo and Zidane have been the driving force behind the *Match Against Poverty* since its
178 inception in 2003, and in 2011 the organisers and players joined the global effort to address the
179 ongoing crisis in the Horn of Africa. The 8th Match Against Poverty was held in Greece in 2010—
180 hosted by Olympiacos Football Club in Piraeus—at which more than 30 international football players
181 from top teams around the world competed. Clubs throughout Europe were invited to host the UEFA-
182 backed 10th Match Against Poverty in 2012 organized by the United Nations Development Program

183 (UNDP). Top-flight clubs from UEFA's 53 member associations were invited to submit their proposals
184 by 22 June 2012.

185 At this point one need call attention to the recent strategic alliance between the organization Peace and
186 Sport (l'Organisation pour la Paix par le Sport) and the Dubai Sports Council, a collaboration
187 established to make sport a driving force for social cohesion, development and peace in the Middle
188 East region. Through this collaboration, the first *Peace and Sport Forum* in the Middle East will take
189 place next year, April 2013, in the Emirate of Dubai. The target of this alliance is to introduce concrete
190 measures to reconcile divided communities through sport— to encourage dialogue and ultimately help
191 societies reconstruct peaceful foundations through youth education— vital in the unsettled climate
192 following the social, economic and political upheavals in the aftermath of the "Arab Spring", *the*
193 *Arabic rebellions* or *the Arab revolutions* and their global repercussions. Arab Spring refers to the
194 uprisings that arose independently and spread across the Arab world in 2011, and are continuing in
195 2012. The movement originated in Tunisia in December 2010 and quickly spread to Egypt, Libya,
196 Syria, Yemen, Bahrain, Saudi Arabia and Jordan. This revolutionary wave of demonstrations and
197 protests that began on December 17, 2010, has to date forced from power rulers in Egypt, Libya,
198 Tunisia and Yemen. Civil uprisings and protests erupted in Syria, Bahrain, Jordan, Morocco, Algeria,
199 Iraq, Saudi Arabia, Sudan, Lebanon, Mauritania, Oman, Western Sahara as well as clashes at the Israeli
200 borders, etc.

201
202 The 2013 Peace and Sport Forum plans to bring together—in a neutral environment—the region's
203 leading decision-makers from sport, civil society and the private sector in order to define actions and
204 long-term programs for social unity in the Middle East. The forum will include field programs in the
205 region's disadvantaged areas and the involvement of top-level Arab athletes to inspire and act as role-
206 models for young people.

207 Also dedicated to the thematic field of sport and development is the International Platform on Sport &
208 Development (the 'Platform'), currently supported by key stakeholders from non-profits to private
209 sector actors to government agencies. The 'Platform'—initiated after the first International Conference
210 on Sport and Development in Magglingen, Switzerland in 2003—provides a hub for working together
211 to enhance the profile, credibility and effectiveness of using sport as a tool for development: sharing
212 knowledge, increasing visibility, encouraging alliances, building good practice, facilitating
213 coordination and fostering partnerships.

214
215 Another platform which is also empowering the societal role of sport and supporting sport agency is the
216 one established in November 2011—the Nyon Declaration— giving athletes a united global voice on
217 issues such as the athletes' rights, the equal treatment of all athletes regardless of gender, ethnic
218 background, religion, the crisis in sport governance, transparency issues, and the right to organize
219 collectively in player associations and unions. "There is a consensus among players that a crisis in
220 sport governance exists. Athletes now have a platform to assert their independent voice without being
221 filtered by sport administrators," said Walter Palmer, responsible for sport at UNI Global Union,
222 speaking at the World Athletes Summit in Nyon. (UNI Global Union 2011)

223 224 **2.1. Athletes Rights: The Rights of Sportsmen and Sportswomen**

225
226 "*Dear Mr. Howman, Dear Mr. Rogge [...] It's finally time to give the sport back to the athletes. The*
227 *athlete trade unions are the only independent voice of sportsmen and sportswomen. And they need to*
228 *take their place within the family of sport.*" (Yves Kummer, President of the European Elite Athletes
229 Association, 2011)

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Yves Kummer, speaking at the World Athletes Summit, following his reference to David Howman the WADA Director General and Jacques Rogge, the eighth and current President of the International Olympic Committee (IOC), stressed the need for athletes to assert their independence. The elected representatives of 150,000 athletes from across the globe voted unanimously to establish a *federation of world player associations* at the World Athletes Summit to champion athletes' rights, hosted by UNI Global Union in Nyon, Switzerland on November 15, 2011. Specifically, representatives of more than 100 player unions gathered at the Summit to ratify the "Nyon Declaration" asserting their status as key stakeholders in world sport. Also speaking at the summit Philip Jennings, General Secretary of UNI Global Union (2011), said: "The players' associations now have a united global voice and the governing sports bodies and governments will have to listen."

The "Nyon Declaration", a landmark in the fight to champion athletes' rights, is a new platform that has been established to tackle the crisis in the governance of world sports organisations. The two key issues that the *federation of world player associations* focused on were the Olympic Athletes Agreement and the reform of the WADA anti-doping rules. Discussions at the summit also included anti-corruption measures, the status of players, collective bargaining, image rights, dual careers/transition programmes, the importance of education for athletes and tailored training that will give athletes the chance to fulfil their potential once their playing careers have come to an end.

Walter Palmer, responsible for sport at UNI Global Union (2011), told the participants they will engage with WADA, the IOC and international federations over the unfair Olympic contract and they will support-players worldwide with their struggle to be recognised and heard, adding that "we regret that Frank Fredericks, the head of the IOC Athletes Commission, did not choose to respond to our invitation to join the meeting in Nyon." Theo van Seggeln, Secretary General of the International Federation of Football Players Unions argued that "professional sport is global and therefore solutions to the problems we have in sports need to be solved on a global level." (UNI Global Union 2011)

What also needs to be discussed in this platform is the issue of financial fair play. Despite the enormous personal and professional commitment required to engage in a career as a professional athlete, most athletes are modestly paid and have very insecure employment conditions. This platform could also facilitate discussions on the illegal trafficking of minors in football— players aged under 18 –with regard to transfers and in particular the abuse and exploitation of minors from outside the EU who are not selected for competitions and abandoned in a foreign country, often in a state of poverty which fosters their further exploitation.

Additionally, what needs to be discussed— and not only in this platform—is integrating a gender perspective. Enabling everyone to realize their full potential, regardless of religion, race, age or politics requires bridging major social inequality gaps which also include the gender participation gap, the gender pay gap and the gender leadership gap in sport.

3. Integrating a Gender Perspective

"In terms of gender, generally speaking, all over Europe, men participate more often in sports than women." (Scheerder et al. 2011: 43)

The peace initiatives—examined in the sections that follow—have integrated a gender perspective into their peace education programs, peacemaker projects and activities. All over Europe integrating a

277 gender perspective to enhance sport participation is one of the most prominent targets of sport policy
278 today since research shows that men participate more often in sports than women.

279
280 Although remarkable progress has been made in the last half century, Charlotte Van Tuycom & Jeroen
281 Scheerder (2010), when comparing sport participation based on the European Commission
282 Eurobarometer survey 64.3, found an average gender gap of eight percent in Europe among the 27
283 member states. A new report by the Women's Sport and Fitness Foundation (WSFF 2012) reveals the
284 rising gender gap in physical activity between school aged girls and boys today. Additionally,
285 Scheerder, Vandrmeerschen, Van Tuyckom, Hoekman, Breedveld and Vos (2011) identify the gender
286 gap in sport club participation in Europe.

287
288 In a comparative analysis on sport participation in 23 countries, based on a fact sheets approach—
289 strong national data and cross-national comparisons—Scheerder et al. (2011) reveal that although sport
290 participation in the last decades has increased in all 23 countries under study and continues to be on the
291 rise in most, it is still socially stratified. The study, a result of intensive cooperation between
292 researchers from the research Unit of Unit of Social Kinesiology & Sport Management, KU Leuven
293 (Belgium), Hedera (Ghent University, Belgium), and the Mulier Institute (the Netherlands) contributes
294 to develop effective policy making and to set realistic targets, at the European as well as the (sub)
295 national level.

296
297 According to the results, with regard to monthly sport participation, the gender gap is higher in the
298 southern countries. Moreover, countries with lower levels of sport participation reported larger gender
299 inequalities than countries with high levels of sport participation. For example, France, Flanders,
300 Switzerland and the Netherlands, having high levels of sport participating, show the lowest gender gap,
301 i.e. less than three percent. Denmark has an even higher level of weekly sport participation for women
302 than for men! More analytically, gender inequality is higher in Italy and Spain. The same is true for
303 Northern Ireland, showing the highest difference in the sport participation level between men and
304 women (more than ten percent) whereas England, Poland and Finland occupy an intermediate position.
305 With regard to weekly sport participation, women surpass men in Denmark. Namely, more women
306 engage in weekly sport activities than their male counterparts. In Finland, Flanders, France, Germany,
307 the Netherlands and Switzerland, women are comparatively equal, that is they are more likely to be
308 weekly sport participants: the lowest gender gap (less than three percent). On the other hand, Spain
309 and Northern Ireland have the largest gender gap (over ten percent). A gender gap is also observed in
310 club sport participation, which is the highest in Switzerland and Northern Ireland (13 and 16 percent
311 respectively) while in France and the Netherlands it is the most egalitarian: equally inclusive for both
312 women and men (the gender gap is less than three percent). In Finland, Denmark and Flanders the
313 gender gap is three to five percent, rather low in comparison to Northern Ireland's ten percent.

314 Schools hold the key to closing the gender gap, reads a recent report by the Women's Sport and Fitness
315 Foundation (WSFF 2012), based on research carried out by the Institute of Youth Sport at
316 Loughborough University. The WSFF report points out that schools hold the key to encouraging girls
317 to get active and engage in physical exercises. The study included a survey of 1,500 school children to
318 examine their attitudes to fitness and sport. According to the results over half of secondary school girls
319 (51%) in the UK put off sport and physical activity because of their experiences of school sport and
320 physical education. Only 12% of 14 year old girls reach the recommended levels of physical activity,
321 despite the fact that three quarters (74%) of girls say they would like to be more active. Moreover, 45%
322 of girls say "sport is too competitive" and over half believe that boys enjoy competitive sport more than
323 girls do. Over half of all boys and girls agree that "there are more opportunities for boys to succeed in

324 sport than girls.” About half of the girls surveyed (48%) say that getting sweaty is “not feminine” and
325 almost a third of the boys surveyed think that girls who are sporty “are not very feminine”.
326 Additionally, 43% of girls agree that “there aren’t many sporting role models for girls.” The WSFF
327 (2012) report also highlights the rising and progressive gender gap between boys and girls during the
328 course of their lives, as they grow up. For example, in primary school (year four) girls and boys carry
329 out similar levels of physical activity, but by the time they reach year six girls perform considerably
330 less exercise than boys – a gap that widens as girls reach year nine of secondary school.

331 On the other hand, with regard to Olympic sport participation it seems *we’ve come a long way since* the
332 1948 Olympic Games in London where women represented only 9.5% of the Olympic athletes. In the
333 2012 Olympics, an estimated 45 percent of the 10,500 athletes in London were women, the largest
334 participation record yet! The London Olympics are the first where women competed in all 26 sports
335 and where every country had female athletes. Female boxers also made their debut in these Olympics.
336 In the Athens 2004 Olympics the percentage of female athletes was 40.7% and in Beijing 2008 women
337 represented 42.2% of the total athlete delegation.

338 However, even though the number of women participating in Olympic sports is almost equivalent to
339 that of men, women are still under-represented in executive and administrative decision-making
340 positions of the Olympic movement, in the administrative structures of NOCs, in all sport governing
341 bodies, national sport federations and international sport federations. (IOC 2011) Undeniably, gender
342 devaluation processes and the gender order of sport, that is to say the lack of female leaders, mentors
343 and role models still persists today. According to a report released by the IOC (2011:2): “In 2011, 19
344 women are active IOC members out of 110 (i.e. more than 17%). Four women are honorary members”,
345 which is no sign of progress in the 21st century. It is a clear contradiction to the Olympic Charter,
346 according to which “The IOC strongly encourages, by appropriate means, the promotion of women in
347 sport at all levels and in all structures, particularly in the executive bodies of national and international
348 sports organizations with a view to the strict application of the principle of equality of men and
349 women.” (Olympic Charter, 18/07/1996, rule 2, paragraph 5) Consequently the IOC is addressing the
350 need to further develop training and educational programs for women in sport, namely integrating a
351 gender perspective in its strategies so as to enable women to take leadership positions in the
352 administrative structures of NOCs and national sport federations.

353 Gaining a thorough understanding of this wastage of talent—sport participation trends, rates and
354 differences—is essential in order to set realistic targets. Needless to say, we already have all the
355 necessary research and analyses so what we need to do now is act, namely integrate a gender
356 perspective or the gender dimension into the equation. Integrating a gender perspective means
357 incorporating the human dimension, promoting diversity so as to change mindsets and stereotypes.
358 Integrating a gender perspective means eliminating the wastage of talent— utilizing all human
359 resources— and in particular eliminating *gender devaluation*, specifically the subtle processes by
360 which women’s participation and contributions are minimized, undervalued or devalued in the sport
361 hierarchies or in the so-called male fields.

362
363 Integrating a gender perspective means identifying and eliminating systemic or unconscious bias and
364 discrimination from sport structures, sport governing bodies, looking at the data on recruitment,
365 promoting new role models and mentorship programs, developing and applying effective policies, etc.
366 It means shifts in organisational and institutional practices, attitudes or ways of thinking, in resource
367 allocations, goals and structures along with monitoring processes. In fact, the goal of mainstreaming

368 gender equality is to transform exclusionary or unequal social and institutional structures into equal and
369 just structures for both women and men.

370
371 Gender integration refers to the process of assessing and reassessing the implications for both women
372 and men of any legislation, policy, program and action plan at all levels, social, economic and political.
373 The main goal of integrating a gender perspective is that of gender equity/social equality for both
374 women and men. This requires gender-specific interventions, policies and practices that may target
375 exclusively women or interventions that target men exclusively, or even men and women together.
376 One need point out here that gender issues in sports do not only concern women, as men also have a
377 gender and are subject to gender stereotyping, distinctive social expectations, social inequalities and
378 exclusions. For example, one need reiterate that although many of the world's finest athletes and
379 players are ethnic minorities or migrants, they are still under-represented in non-playing positions, in
380 SGBs, in positions of authority, etc.

381
382 In the near future gender-specific interventions and policies that target exclusively men will also be
383 addressing the question of men's participation in traditionally female-dominated sports. In the last two
384 decades men have been demanding equal participation in competitive rhythmic gymnastics, and
385 specifically that FIG (Fédération Internationale de Gymnastique/International Gymnastics Federation)
386 takes the necessary steps towards making men's rhythmic gymnastics an official sport. Men's rhythmic
387 gymnastics is not acknowledged as an official sport by FIG and obviously it is not a competing
388 category for the 2012 Olympics. Men's rhythmic gymnastics teams have been active in Japan,
389 Australia, Canada, the United States, Russia, Korea, Malaysia, Mexico, Greece, Spain and Italy. A
390 growing number of male rhythmic gymnasts have been participating in competitions –solo, individual,
391 team and even mixed pair– on a non-competitive (unofficial) level, since FIG recognizes only women's
392 rhythmic gymnastics. However, rhythmic gymnastics for men and boys is growing and how far it will
393 go remains to be seen. The results of a case study conducted by Kamberidou, Tsopani, Dallas and
394 Patsantaras (2009) show that female athletes (rhythmic gymnasts), coaches/trainers, judges and
395 members of the technical committee of rhythmic gymnastics support the official recognition of men's
396 rhythmic gymnastics as an Olympic sport. Moreover, they are also in favor of the official recognition
397 of mixed group and mixed pair competitions in rhythmic gymnastics.

398
399 Rhythmic gymnastics for men may sound atypical or peculiar to many, as did hockey, wrestling,
400 football and bodybuilding for women in the past, but it has become a reality. In February 2009 the
401 President of the Spanish Gymnastics Federation, Antonio Esteban Cerdán, announced the organization
402 of the 1st National Championship of Men's Rhythmic Gymnastics and that the Spanish government
403 supports the federation's initiative. This is a ground-breaking venture since it is the first federation that
404 recognizes men's rhythmic gymnastics. If FIG officially recognizes men's rhythmic gymnastics, and
405 subsequently mixed groups and mixed pairs, will this signal the beginning of a process that will
406 eventually break down the structurally secured gender segregation system of competitive sports?
407 Undeniably the sport is growing and how far it can go remains to be seen.

408
409 Men and boys are also participating in synchronized swimming, often associated with homosexuality,
410 as in the case of rhythmic gymnastics, and with no actual grounds for this association. Yet the question
411 of men's acceptance in traditionally female-dominated sports is practically unaddressed today, even
412 though a growing number of men are organizing their own competitions: solo, duet, trio, team and
413 combo. For example, the Third Men's Cup of Synchronized Swimming (Men's Cup 3) was held in
414 Milan, Italy on April 11, 2009 with participants from 12 countries: Germany, France, Belgium, Spain,
415 Sweden, the Netherlands, Japan, Italy, the Ukraine and the Czech Republic. This global biannual

416 Men's Cup synchronized swimming championship— established in Prague in 2005—has been steadily
417 growing over the past years. It is a global synchro competition for male competitors. The first Men's
418 Cup of Synchronized Swimming (Men's Cup 1) was held in Prague in 2005, the second in Stockholm
419 in 2007, the third (Men's Cup 3) was in Milan in 2009 and the fourth (Men's Cup 4 Synchro
420 Tournament) was in Amsterdam. Moreover, although in both the Olympic Championship and the
421 World Championship events of synchronized swimming men are not allowed to compete, male
422 competitors are allowed to participate along with the women in the Canada and in the US
423 Championships. Additionally, most of the synchronized swimming championships held in Europe
424 allow male swimmers to compete as well, i.e. France has a male only synchronized swimming events.
425

426 Consequently, integrating a gender perspective, *getting gender back on the agenda* in the social space
427 of sport does not only mean re-examining women's sport participation and their under-representation
428 in sport governing bodies or in the IOC and formulating best-practices that will break the glass ceiling
429 and get more women to ride up the glass escalator. *Getting gender back on the agenda in sport* and
430 respect for diversity also means re-examining changing attitudes and social stereotypes, i.e. the official
431 participation of men and boys in the so-called female sports, despite gender stereotypes concerning
432 masculinity.
433

434 Inevitably as traditional social categories diversify, sport identity also diversifies and is challenged.
435 Integrating a gender perspective or respect for diversity is part of a more fundamental equation that not
436 only entails ensuring a gender balance, but also increasing the talent pool and enabling everyone to
437 realize their full potential. In fact, the constructivist gender perspective not only applies to women but
438 to men as well. "The constructivist gender perspective has reinforced demands that women be
439 admitted to 'men's sports' and vice versa, although men are only excluded from a few sports such as
440 synchronised swimming and rhythmical sport gymnastics", argues Gertrude Pfister (2010: 235) Pfister
441 examines the discourses on gender, starting off with deliberations on the 'nature' and significance of
442 gender differences and gender relations, using a constructivist approach to gender. If gender is
443 understood as a social construction, then gender differences, she argues, are not 'natural' but acquired
444 and enacted, and also vary according to the particular social and gender order, stressing that currently
445 observable in many respects is a tendency towards *gender bending* and *gender play*. This raises the
446 question as to whether this dismantling and/or de-dramatization of gender differences in, as well as
447 outside, sport is a sign pointing towards a new gender order. Or has gender enactment become more
448 subtle? Have gender scripts shifted to other areas, for example to media sports with their focus on
449 (hetero)sexuality? Which course will gender relations take in future, in as well as outside sport? In
450 discussing the issues raised above, Pfister analyzes the present situation and considers future
451 developments with regard to sport participation, media sports and leadership in sport.
452

453 One need reiterate here that gender is never detached or separate from diversities that define us as
454 human beings, such as ethnicity, race, religion, disability, age, etc. Sport is a vital social space to
455 counteract exclusionary practices, social prejudices and stereotypes. Integrating a gender
456 perspective not only means increasing the number of discriminated social groups (ethnic minorities,
457 migrants and women) into power positions, appointing diversity officers, promoting media campaigns
458 against sexism, racism or raising the profile of role models and mentors in sport, but it also means
459 reassessing changing identities and gender relations.
460
461
462
463

464 4. Racism and Xenophobia

465

466 Policy makers consider sport contributes to a wide range of ideals such as respect for diversity and
467 multiculturalism, social integration, intercultural understanding and cross-cultural understanding.
468 Remarkable results have been documented showing the use of sport—as a socio-cultural and
469 interventionist tool— in reducing racial and nationalist tensions and violence across divided
470 communities. Sport can make a difference— as we will see in the sections that follow—and sport
471 interventions are crucial, particularly in light of today’s xenophobic worldviews and their fatal
472 consequences. For example, the *Norway tragedy*, the terrorist attacks on July 22, 2011, where 86
473 persons were killed by the Norwegian right-wing extremist Anders Behring Breivik in the framework of
474 his mission for the violent annihilation of multiculturalism. Specifically, the bombing of government
475 buildings in Oslo that resulted in 8 deaths, and the mass shooting at a camp of the Workers' Youth
476 League (AUF) of the Labor Party on the island of Utøya where Breivik killed 69 people, mostly
477 teenagers. Breivik’s far-right militant ideology is described in a compendium of texts (1,510 pages)
478 titled *2083 – A European Declaration of Independence*, which he distributed electronically a few hours
479 before the attacks.

480

481 In his texts (published under his anglicized pseudonym Andrew Berwick, London, 2011), Breivik lays
482 out his worldviews which include support for varying degrees of cultural conservatism, anti-feminism,
483 Islamophobia, ultranationalism, white nationalism, right-wing populism, and so forth. He regards Islam
484 and "cultural Marxism" as the enemy, and argues for the violent annihilation of Multiculturalism and
485 Eurabia— the annihilation of the Muslim population in Europe— stressing that this merging of Europe
486 and the Middle East must be stopped in order to preserve a Christian Europe. "It is our duty as
487 Europeans" he further argues, "to prevent the annihilation of our identities, our cultures and traditions
488 and our nation states!" He believes that "Multiculturalism is wrong because not all cultures are equal
489 [...] Multiculturalism equals the unilateral destruction of Western culture [...] We will not allow our
490 corrupt and traitorous EU elites to sell the European people into Muslim slavery. We will not allow
491 them to annihilate Western civilisation, our identities and culture by allowing them to continue to
492 institutionalise and implement multiculturalism. We demand their full surrender." (2083-Declaration of
493 Independence, 2011: 332, 957-958) The term annihilation/annihilate appears in his manifesto at least
494 55 times.

495

496 Additionally disturbing are the results of EU studies concerning perceptions of migrants and migration
497 in Europe. A survey, carried out as part of the EU funded *Femage* project, “Needs for female
498 immigrants and their integration in ageing societies” (European Commission 2009, Cordis 2007),
499 examined the views of 21,000 native citizens in eight European countries: Germany, Austria, Finland,
500 the Czech Republic, Estonia, Hungary and Slovenia. In all countries studied, the majority of the
501 respondents were found to have more negative views and attitudes towards the immigrants in their
502 countries than positive ones. Additionally, the survey found a correlation between traditional
503 conservative views on gender roles and migration: “The more individuals advocated the traditional
504 position of women in the family, the more they express negative attitudes towards immigrant in all
505 countries studied”, reads the report. (Cordis, 2007:13)

506

507 A survey conducted by the European Monitoring Centre on Racism and Xenophobia (EUMC) and the
508 RAcism and XEnophobia Network (RAXEN) reveals that one in two Europeans is xenophobic and one
509 in three is racist. (EUMC 2005) Another study regarding manifestations of anti-Semitism in the
510 European Union carried out on behalf of the EUMC reveals that anti-Semitic conspiracy theories are
511 rapidly spreading over the Internet (Bergmann and Wetzel 2003). Anti-Semitism is also on the rise in

512 Canada where the League for Human Rights of B'nai Brith Canada reported 965 cases of harassment,
513 317 incidents of vandalism and 24 cases of violence. Incidents were reported across the country in
514 sporting events, synagogues, schools, playgrounds, on campus, etc. (Kaplan 2011) The League for
515 Human Rights also reported that it received 564 reports of web-based hate activity with a Canadian
516 connection, a significant increase compared to the 435 reports in 2009 and the 405 reports in 2008.
517 "New technologies are giving a modern twist to age-old anti-Jewish messaging," argues Frank Dimant,
518 CEO of B'nai Brith Canada while stressing that Cyber-bullying is one of the newest threats to society."
519 (Kaplan 2011)

520

521 Inevitably the sport expression has not remained unaffected. Manifestations of anti-Semitism, as well
522 as intolerance against Muslims, Roma and Sinti have been reported in a number of high profile football
523 events, including verbal and physical attacks, hate crimes and even death of spectators.

524

525 **Racial Intolerance and Harassment In Sport**

526

527 "The internet has proved to be an effective medium for the dissemination of racist, hate-filled ideas and
528 dialogue." reads a EUMC report which examined football supporter sites carrying violence and racism.
529 (Baletti 2002: 4) With regard to the islamophobia hysteria, Egyptian striker Mido-Ahmed Hossam
530 Hussein Abdelamid was subjected to chants of "He's got a bomb, he's got a bomb" (Sekar 2009) by
531 Newcastle supporters when Middlesboro entertained Newcastle on August 27, 2007.

532

533 Sport is not immune to manifestations of racism and has repeatedly served to intensify or exaggerate
534 certain ethno-national enmities and hostilities. Ultranationalist and neo-Nazi groups have been
535 systematically using mass sporting events to spread racial prejudice and xenophobia. According to a
536 report by the Organization for Security and Co-operation in Europe (OSCE 2012), hate crimes and
537 racial violence have been documented even at youth, amateur and professional sporting events and the
538 upcoming mass sporting events, such as the Olympic Games later this year, will not be immune to such
539 incidents of racial intolerance.

540

541 In recent years we have seen many manifestations of racial abuse at football matches that have been
542 converted into stages for regional and identity conflicts. For example, on February 11, 2012, the
543 Uruguay striker Luis Suarez refused to shake the hand of Manchester United defender Patrice Evra,
544 resulting in a protest letter signed by the National Black Police Association (NBPA), the Liverpool
545 Black Leadership Forum, North West United Against Fascism, the Society of Black Lawyers,
546 Merseyside TUC, among others. The letter reads: "LFC actions, in vehemently rejecting the findings of
547 the Football Association (FA) inquiry, their public displays of support for a player found guilty of
548 racist abuse and his subsequent refusal to shake the hand of Evra at a recent game is completely
549 unacceptable [...] These actions we believe could be considered as inciting racial intolerance." (Euro
550 Sport com 2012) Although both Liverpool and Suarez apologised for the handshake incident and
551 Suarez issued a public apology five days after the FA released their written judgement on the case, he
552 never apologised directly to Evra in a public forum. Prior to this incident Suarez was banned from eight
553 games for racially abusing Evra during the two sides' Premier League clash at Anfield in October 2011.

554

555 The English club Chelsea lodged a complaint to the Malaysian Football Association about the anti-
556 Semitic racist abuse of Israel captain Yossi Benayoun during the match in Kuala Lumpur on July 21,
557 2011 (CNN 2011). In a play-off series in April 2011, a junior hockey league team in Ontario reported
558 that its opponents directed anti-Semitic slurs at two Jewish players during the game. With regard to the
559 islamophobia hysteria, as previously cited, on August 27, 2007, when Middlesboro entertained

560 Newcastle, Egyptian striker Mido-Ahmed Hossam Hussein Abdelamid was subjected to chants of
561 “He’s got a bomb, he’s got a bomb” , by Newcastle supporters associating him with the shoe-bomber
562 Richard Reid. Reid had attempted to destroy a commercial aircraft in flight (American Airlines Flight
563 63 from Paris to Miami) by detonating explosives hidden in his shoes. Reid—aliases Abdel Rahim and
564 Abdul Rof—was a self-admitted member of al-Qaeda reported to have received training at camps in
565 Afghanistan run by al-Qaeda, the organization headed by Osama bin Laden. In Greece, an Albanian
566 fan was stabbed to death by a Greek at a qualifying match for the 2006 World Cup and the list goes on!
567 Even at friendly matches many athletes have been racially abused, such as at the friendly match
568 between Spain and England, at which black England players Shaun Wright-Phillips and Ashley Cole
569 endured monkey chants from Spain supporters.

570 Undeniably, given the above, we need to focus on alternative paths, namely on the potential of sport to
571 combat racial violence. Accordingly, the next section examines the ongoing and expanding peace
572 education programs, peacemaking projects and initiatives that highlight how sport agency and sporting
573 events can serve as a mechanism or means to build mutual understanding and reconciliation, unifying
574 individuals from diverse backgrounds.

575 **5. Bridges to Understanding: Sport Activists**

576 **5.1. Sport for Peace Projects bringing Arabs and Jews together**

577 In its tenth year Football 4 Peace (F4P 2011) brought together over 6000 young people and 700
578 coaches from Jewish and Arab communities helping to build greater cooperation and understanding on
579 both sides, creating life-long positive relationships. Football 4 Peace (F4P), a values based sports
580 project for Jewish and Arab children in Israel, has been bridging communities and promoting equality,
581 inclusion, respect, trust and social responsibility.

582 F4P is an activity-based community relations and reconciliation initiative where coaches, community
583 leaders and volunteers work alongside each other bringing differing communities together through
584 football and diverse aspects of outdoor education. The F4P project in Israel— which began in 2001
585 with 100 Jewish and Arab children from two communities— has reached 24 mixed communities with
586 over 1000 children. Namely, in 2011 over 1,000 youth aged 10-14 participated in the summer football
587 camps in Israel, run by specially trained local coaches and 60 coaches from the University of Brighton's
588 Chelsea School of Sport in the UK and the Sports University in Cologne, Germany.

589 By watching this multicultural sport program in action, speaking with the organizers, coaches, athletes,
590 youth and volunteers as well as participating in their fun activities, I got a glimpse of how sport builds
591 friendships and reconciliation, that is how sport can contribute to cultivating a culture of peace. Boys
592 and girls from mixed communities (Jewish and Arab) told me how they bonded and became friends at
593 the summer football training camps in Israel and continued to see each other after the end of the
594 program.

595 According to the Director of the F4P project, John Sugden (2012), this program is helping to build
596 bridges between divided communities, neighbouring Arab and Jewish villages and towns in Israel
597 through a dedicated values-based teaching curriculum and coaching style that develops and encourages
598 inclusivity, equality, respect, trust and responsibility. In a series of Cross Community Sports
599 Partnerships (CCSPs) children from both communities (Arab and Jewish) are coached in mixed groups,
600 growing into teams and taking part in football and multi-activity festivals. Additionally, *a girls only*

601 *project*—staffed entirely by female coaches, in respect for cultural traditions and customs— is part of
602 their trust-building, recreational and cultural activities program. Sugden (2012) points out that before
603 helping with the delivery of the program during the summer months in Israel, volunteer coaches from
604 Israel and other countries are schooled in the F4P methodology at training camps, one in Europe and
605 one in Israel. Participating in F4P are community partners—the dozens of Arab and Jewish towns and
606 villages that willingly provide their children as well as volunteer coaches and leaders to work alongside
607 their European counterparts—as well as a growing list of key institutional partners including the
608 German Sport University, the London Marathon, the University of Brighton, the British Council, the
609 Israeli Sports Authority and the (English) Football Association (FA).

610

611 **5.2. Ultimate Peace (UP) in the Middle East**

612 "*Ultimate Peace brings Palestinians, Israeli Jews, and Arab Israelis together to play the sport of*
613 *Ultimate Frisbee, and much more.*" (UP 2011)

614 In 2011 at the Ultimate Peace Camp in Israel—which uses the team sport of Frisbee to cultivate
615 bridges to understanding— Ultimate Peace (UP) hosted 175 youth and 35 community leaders from 14
616 Arab and Jewish communities in partnership with the Israeli Ministry of Culture and Sport. Arab and
617 Jewish youth, coaches and volunteers practiced, dined and competed side-by-side on a daily basis. As a
618 result boundaries blurred, friendships formed and a community of hope came to life.

619 Ultimate Peace (UP) is a young organization, which began its work in the Middle East in April 2009,
620 expanded to Colombia in November 2011 and is currently seeking partners to help support its work and
621 social mission. During my visit to the UP activity site in Israel, which uses the sport of Frisbee to build
622 friendships and understanding among youth, I had the opportunity to speak with Palestinian and Israeli
623 children and teenagers. They told me they felt grateful to have been given the opportunity to participate
624 in this program otherwise they would never have met each other and become friends, they would never
625 have exchanged visits to each others homes, towns and cities, etc. Undeniably UP is laying the
626 foundations for sustainable peace: youth from different social and cultural backgrounds play together,
627 share experiences and develop long-term relationships. Regardless of politics and politicians, UP is
628 building bridges of friendship and understanding, focusing on promoting peace and transcending
629 *difference*.

630 Isn't it amazing how Frisbee (UP) or football (F4P) can cultivate cultural understanding? Isn't
631 wonderful that community divides seem to disappear when young people learn to play a sport in non-
632 threatening settings? If you put politics aside and just look at the many grassroots activities taking
633 place, you can find a multiplicity of initiatives in which divided communities cooperate peacefully. No
634 political or private agendas, just competing in integrated teams and just having fun.

635 **5.3. Athletes as Mentors in Violence Prevention: Bullying Prevention Institute**

636 The Centre for Study of Sport in Society (SIS), a leading social justice organization, located in the
637 heart of Boston' has also been cultivating *bridges to understanding*, in other words promoting respect
638 for ethnic/racial and gender diversity. Through research, peace education and advocacy, SIS has been
639 using sport to create social change both nationally and internationally. Through consulting and capacity
640 building, SIS has been supporting and educating leaders and organizations within sport to implement
641 innovative and impactful solutions for social change. For example, their mixed-gender leadership
642 program focuses on gender equality due to the lack of female role models, leaders, coaches, etc. (Sport

643 in Society 2012) The SIS programs –also staffed by former students and professional athletes– have
644 been cited as the National Crime Prevention Council’s *50 Best Strategies to Prevent Violent Domestic*
645 *Crimes*.

646 After decades of work and research contributing to peace education, SIS and the Massa-chu-sets
647 Inter-scholastic Ath-letic Asso-ci-a-tion teamed up on May 2, 2012 to create an anti-bullying
648 lead-er-ship training ini-tia-tive for high-school student-athletes, coaches, teachers and com-mu-nity
649 members and invited schools to apply for participation in an innovative Bullying Prevention Institute.
650 (Sport in Society 2012)

651 Key stakeholders, including student athletes, parents, adult advocates and other community members
652 are being trained to create a bully - free culture in their communities and schools. Adult coordinators
653 and student athletes participated in a 2 - day training (August 9 - 10, 2012) to develop competencies
654 and skills to promote respect in their schools and communities. Seminars are also being held for school
655 coaches, teachers, administrators and athletic directors who would like to become certified facilitators
656 of the Project Teamwork Curriculum while serving as advisors to their student athletes. Upon
657 completion of the training, student athletes, as role models, apply their learned skills through
658 community service activities with middle school students.

659 In 2010, SIS launched its Olympism and Social Justice Institute, marking its official recognition as one
660 of the IOC’s Olympic Studies Centres (OSCs), one of ten OSCs worldwide, and the only one in the
661 United States. With the goal of drawing attention to the values of Olympism –human rights and social
662 justice– SIS has been active in promoting athletes as mentors of peace and hosting a series of activities,
663 workshops and seminars, partnering with other organizations. For example, on July 28, 2010, in
664 partnership with the Urban Soccer Collaborative, SIS hosted a screening of Fair Play at its annual
665 Youth Leadership Institute. High school students from communities throughout the United States
666 participated to learn about the pivotal role that sport played in ending apartheid and discuss what
667 opportunities exist today to use sport to create a more just world.

668 Another successful SIS program is “Mentors In Violence Prevention (MVP)”, a mixed gender and
669 racially diverse leadership program composed of former professional and college athletes: men and
670 women working together in preventing gender violence, solving problems that historically have been
671 considered women’s issues, such as sexual harassment and rape. MVP will be holding a global
672 conference on May 31-June 1, 2012 which will be devoted to exploring the roots of the bystander
673 approach to gender violence prevention and setting an agenda for the next steps in the field.

674 To date the MVP program has successfully facilitated training sessions with 15,000 high school
675 students and administrators at over a hundred Massachusetts schools. It has developed original teaching
676 materials, including MVP playbooks for high school and college students, professional athletes and
677 adult professionals, along with accompanying trainers’ guides and supplemental exercises that utilize
678 media excerpts from popular culture. Sessions have been conducted with thousands of student athletes
679 and administrators at over 100 colleges nationwide, and the list goes on. Other successful SIS peace
680 programs and activities include 1) Workshops and Awareness Raising Sessions, 2) Train the Trainer
681 Programs, 3) Project TEAMWORK (PTW) Diversity and Violence Prevention Training, 2) Human
682 Rights Squads, and 3) the Squad of Student Athlete Volunteers: Athletes in Service program.

683 **5.4. Athletes United for Peace**

684 Athletes United for Peace (www.athletesunitedforpeace.org) have also been using the positive qualities
685 of sports to bridge cultural differences and transcend international barriers. The Athletes United for
686 Peace (AUP) teamwork philosophy is fostered through collaborative partnerships with sports
687 organizations, educational institutions, municipalities, law enforcement and other nonprofits.

688
689 AUP was founded by a group of concerned Olympic athletes in the 1980s after the boycott of the
690 Moscow Olympics by the United States. It is a nonprofit organization and member of the United
691 Nations team of worldwide NGOs committed to promoting peace, education and friendship through
692 sport and media projects. The AUP programs and ongoing projects include: the Academics & Sports
693 Project, the Community Media Outreach Project and the Digital Technology Academy.

694
695 Additionally, AUP activities include *Peace Runs*, such as the Heartland Chapter of Athletes United for
696 Peace that ran for peace on Feb. 13, 2011, August 14, 2011, November 20, 2011 and Dec. 31, 2011, on
697 New Year's Eve, Feb. 12, 2012, etc. And there are many more social movements out there, such as
698 *Peace Walks Barefoot* (<http://www.irt.org.uk/barefoot-past/>) and *Moveable Peace-Peace Walk*
699 (<http://www.moveablepeace.org/2011/peace-walk-photos-july-30/>).

700 **6. Sport's Role Acknowledged by Non-Sport Affiliated Contemporary Agencies: Non-** 701 **Governmental Organizations and Social Movements**

702 **6.1. Peace First – Peace Games**

703 Peace First although not a sport affiliated organization, includes sports in its peace education programs
704 and peacemaker projects throughout the world. Peace First (2011a, 2011b, 2009), formerly *Peace*
705 *Games*, was initially established by college students in the United States to promote a culture of
706 peacemaking. Student-run until 1996 when it became an independent non-profit organization, Peace
707 First has since then received requests for collaboration from all over the world. Peace First staff,
708 volunteers, athletes and other activists have been working directly with entire communities,
709 empowering children, students and parents in creating their own safe classrooms. Documented results
710 in the Peace First partner schools have shown a 60 percent reduction in violence – as well as invisible
711 forms of violence, such as racism, sexism, homophobia and bullying – and a 70 to 80 percent increase
712 in instances of children breaking up fights as well as in helping one another.

713 Peace First's holistic school change model in Boston, Chicago, New York, Los Angeles and Fairbanks
714 Alaska, which has become international, has taught over 40,000 students critical conflict resolution
715 skills. It has recruited over 4,000 volunteers who have provided 400,000 hours of volunteer teaching
716 service. Peace First (2011a) has trained 2,500 teachers in conflict resolution and *classroom*
717 *management skills*. It has worked with 9,000 family members and executed 2,500 peacemaker projects:
718 volunteerism, social service and civic engagement.

719 The long-term positive effects of this program are clearly shown in the data for the 2008-2009 school
720 year. During this period Peace First (2011b) worked with 14 schools in Boston, Los Angeles and New
721 York: 3,575 students received the weekly Peace First curriculum and executed 135 original community
722 service learning projects with the help of 408 volunteers who provided approximately 15,940 hours of
723 direct service:

- 724 • 72 percent less students brought weapons to school

- 725 • 87 percent of students reported they rarely tease others
- 726 • 77 percent reported that they are rarely teased, pushed or threatened by others
- 727 • 81 percent reported that they can walk away from a fight without feeling like a coward

728 At the same time, students reported that Peace First helped them improve their peacemaking behavior
729 as well as their commitment to school. Specifically, Peace First helped them:

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

735 The Peace First age-appropriate curriculum –applied in elementary schools and high schools– focuses
736 on *Team and Trust*: collaborative games, fun sport activities, the power of play, teamwork, democratic
737 discipline, multicultural awareness, non-violent conflict resolution, combating hate-filled dialogue and
738 respect for cultural diversity.

739 Trained teaching teams help school children and students plan and implement age-appropriate
740 community service-learning activities called peacemaker projects and full-time Peace First coordinators
741 spend years working with students, teachers and families. In addressing important community issues,
742 they promote reconciliation through a range of activities that invite reflection and conversations in the
743 classrooms about complex subjects such as human rights, cultural violence, homelessness and
744 ecological policies. These intergenerational activities connect three or four generations. They link
745 community volunteers with students, schools, families, high school alumnae, young adults, etc. Before
746 introducing students to peacemaker projects, teachers and volunteers learn the theory and the practice
747 of service-learning. They then research the school community, connect with local organizations, meet
748 with school staff and gather materials, thereby laying the foundation for successful projects.

749 The Peace First curricula include language arts, biography, science, math, art, music and decision-
750 making. These academic skills are integrated into real-life activities that benefit the students, the
751 volunteers and the school community. The connection between peacemaking and civic engagement is
752 different for kindergarten children, for 1st – 6th-grade students and for high school students. First-grade
753 children, for example, may use collaborative games, a gardening or an art project for cross-cultural
754 understanding– to learn about one another, breaking cultural and language barriers. Third-grade
755 students learn about social stereotypes related to gender, age, race, and class through shared projects
756 with peers and elders. Fifth-grade students learn about the ecological webs that connect humans with
757 other species. For adolescents and young adults, there are many traditional measures of civic
758 engagement such as voting, participation in service clubs and in community-related careers.

759 These peacemaker projects support diverse activities, such as sports, environmental awareness, peace
760 plant projects, puppet shows depicting cultures, writing, publicity, acting, fund-raising, music activities
761 and art activities. For example, a school with a large Haitian population learned about deforestation in
762 that country, including what they can do to prevent rain forest destruction across the globe. A
763 kindergarten class prepared hand-drawn cards and placemats and delivered them to a nursing home in
764 their neighbourhood– an appropriate for their age group service-learning and intergenerational
765 activity— connected with the elderly and decided to call on them regularly. Most peacemaker projects

766 are completed in 10 weeks in order to avoid boredom while allowing the timeframe for student choice,
767 depth of experience and reflection.

768 Peace First also offers training to institutions of higher learning, colleges and universities, non-profit
769 agencies, clubs and corporations, providing a spectrum of services from their one-time trainings to their
770 full model of a three-year partnership. Additionally, student volunteers are offered course credits to
771 participate in the program. Studies confirm that having university students work for the program offers
772 pupils and high school students excellent role models and mentors.

773 **6.2. Mercy Corps: *Moving Forward* through Sport**

774 Many NGOs acknowledge that sport plays a crucial role in enhancing social cohesion and encouraging
775 social interaction. Mercy Corps, although not a sport affiliated organization, recognizes that sport can
776 transcend *difference*. Mercy Corps— a non-profit organization with innovative programs that have
777 reached 16.7 million people in more than 40 countries— is using sport to build constructive
778 communication and solidarity. (<http://www.mercycorps.org/>) For example, their program *Moving*
779 *Forward* is a sport and play-based social support program designed for youth affected by the January
780 12 earthquake in Haiti. In July 2011, in the framework of their Mercy Corps *Moving Forward* sports
781 program, local youth workers were being trained in Port-au-Prince, the largest city of the capital of
782 Haiti. Mercy Corps has also trained 55 mentors from 23 local organizations to hold their own sport
783 programs. Through these 23 institutions, Mercy Corps is directly reaching about 1,650 children and
784 youth. These 55 local mentors were trained in a unique curriculum of innovative games and fun sports
785 activities that support the recovery and development of youth in four key areas: teambuilding,
786 constructive communication, self-esteem and resiliency. This program has also been brought to 23
787 orphanages as well as to local and national organizations, camps and schools in the Port-au-Prince area.

788 **6.3. Teachers Without Borders (TWB) and many more!**

789 Since sport has a proven track record in promoting reconciliation, as previously documented in this
790 chapter, it could and should be included in the ongoing peace education programs and initiatives of non
791 sport affiliated NGOs. Namely, NGOs that have the expertise and confirmed background among those
792 contributing to the growing movement towards a global culture of peace, such as Teachers Without
793 Borders, (TWB), Volunteer Action for Peace (VAP) and the International Institute on Peace Education.

794
795 The *Teachers Without Borders* (TWB 2012a) peace education program has been adopted by educators
796 in several countries. It has been successfully implemented in San Diego, Uganda, Mexico, Democratic
797 Republic of the Congo, Kenya, South Africa etc. An new Introduction to Peace Education course was
798 offered in June 19-July 17, 2012 to support educators in their professional development as peace
799 educators through a supportive virtual learning environment. Course participants develop an
800 understanding of key theories and principles of the peace education field in a 3-part online course
801 which includes of weekly discussion forums and assignments, nonviolent communication and
802 experiential learning. Educators learn about peace education theory and practice, how to apply it to
803 their personal and professional lives and how to build an online community and support system of
804 peace educators from around the world.

805
806 Another TWB program, *Introduction to Bullying Prevention for Educators*, is offered to help
807 teachers, education and community leaders better understand the issue of bullying and develop
808 strategies to address and stop bullying as well as cyberbullying in their schools. (TWB 2012b). In

809 2010-2011 TWB provided a worldwide community of teachers with a framework for peace education:
810 offline and online courses and workshops, mentors for support, feedback, volunteer and internship
811 opportunities, community radio programs, etc.

812
813 TWB is currently looking for strategic partnerships and requesting more ideas on how to expand their
814 peace education program. It is presently developing additional modules to supplement their main
815 curriculum, such as anti-drug education, art, music, critical media and literacy. Needless to say sport, as
816 a tool for cultivating a culture of peace, can and must be included in this peace education program, as it
817 should be included in the peace programs and activities of Volunteer Action for Peace (VAP), which
818 currently operates through a network of partner organizations in over 80 countries. Sport should also be
819 included in the activities of the International Institute on Peace Education (IIPE) whose social purposes
820 are also directed toward the development of the field of peace education in theory, practice and
821 advocacy. The time to act is now, since the IIPE is also seeking strategic international and institutional
822 alliances with universities and agencies involved in peace education today.

823 Sport could also be incorporated into the peace education program of Women's Initiative for Peace
824 (Winpeace). In the last ten years Winpeace (<http://www.winpeace.org>) has been implementing its peace
825 education program for high-school students and teachers around the globe, building trust and
826 communication beyond stereotypical prejudices and hostilities. For example, in July 3-9 2011
827 Winpeace organized a *Conflict Resolution Camp* for Greek, Turkish and Cypriot Youth, at the Robert
828 College Campus in Constantinople. This program included an age appropriate comprehensive peace
829 education curriculum and workshops where each day started off with Dance and Movement exercises.
830 On August 31, 2009 Winpeace organized a peace education and conflict resolution workshop for youth
831 on the Greek island of Spetses with participants from Greece, Turkey and Cyprus. In May 2006
832 Winpeace held the first international peace education seminars for teachers in Athens at which a group
833 of peacemakers from Bosnia, Cyprus, Turkey and Greece combined their conflict resolution skills to
834 train 50 teachers to become peacemakers.

835 And there are so many more social movements, social networks and NGOs out there! So the question is
836 how can we pull together all these peace education programs and initiatives and establish the required
837 synergies? How can we include or integrate sport into all these activities and initiatives? How can we
838 draw on the experiences and insights of diverse peace educators and advocates from all world regions,
839 learn from each other's experiences and work together towards resolving conflicts?

840
841 The answer may be in setting up a Common Platform for Peace, an *All Encompassing Hub of*
842 *Information for Peace* for thinking globally and acting locally. In order to revive Olympism (Olympic
843 values), teach youth pro-social attitudes and values through sport –instead of obsessive competitiveness
844 that leads to violence and racial conflicts– the Olympic movement requires diverse stakeholders
845 working together. It needs to work with the leaders in the field of peace education today and not only
846 those that are sport-affiliated since documented experiences in many countries shows the impact of
847 peace education on the societies where it has been applied.

848 849 **7. Concluding Remarks – Recommendations: An All-Encompassing Hub of Information for** 850 **Peace**

851
852 There are no patent or quick solutions available since it is not possible to formulate only one strategy
853 which would be effective everywhere in the world due to socio-cultural diversities. Consequently, a
854 common hub or platform could facilitate future synergies with those who are at the forefront of

855 implementing change, networking with progressive thinking peers, experts in the field and especially
856 the new media. Such a platform for peace could pull together all the ongoing and diverse peace
857 education initiatives, and in particular those that offer both leadership programs as well as a foundation
858 for new ones. This could ensure that peace education is mainstreamed throughout the system and
859 disseminated in the mainstream media. For example, to date, raising awareness campaigns, peace
860 education programs and social inclusion practices through athlete activism or sport agency are not
861 disseminated widely in the mainstream media. Increasing visibility, the dissemination of sport activism
862 is vital, not only in view of the systematic misuse of Olympic values today but primarily in light of the
863 impact of globalization on racism and xenophobia.

864 Such a *social movement–driven forum*, specifically a platform for peace, would facilitate in *going from*
865 *global discussion to global action* and in particular going beyond political or self-serving agendas or as
866 Alejandro Bendaña (2006:16) stresses in his discourse on social movements and NGOs, "putting more
867 energy into the building of networks of autonomous movements together with the ethical recognition of
868 multiple sources of knowledge." Conceivably, such a *dynamic plurality* can become instrumental in
869 the development and nurturing of new alternatives, in attracting social forces and individuals, multiple
870 social actors and possibilities for joint actions and especially in achieving processes characterized by
871 transparency. In other words, bringing together NGOs and social movements in a way that each
872 contributes according to their particular strengths without losing their autonomy. No doubt a complex
873 task, but an indispensable first step in promoting peace and development issues.

875 **7.1. Researchers and Activists without Borders: *Multicultural and Gender Diverse Task Forces***

876 *Researchers and Activists Without Borders*—brought together through this hub— to deal with and
877 promote the following issues:

- 878 • The institutionalization of peace education as an integral part of the curricula in public schools,
879 beginning in pre-school or kindergarten, *getting them while they're young* before they formulate
880 social prejudices and stereotypes.
- 881 • Mobilizing the support of political and social leaders to foster peace education and research in
882 the field.
- 883 • Formal requirements for all teachers in the EU to take courses/seminars on multiculturalism:
884 learning about different cultures, religions, traditions, etc.
- 885 • Expanding the use of thematic experts to improve research quality and skills, tackle research
886 gaps, achieve innovative and socially sensitive methodologies, etc.
- 887 • Setting up multicultural and gender diverse task forces.

889 **7.2. Sport Collaboration-Alliance**

890 A sport alliance with non-sport affiliated institutions, NGOs and social movements, experts in the field
891 of peace education, to focus on the following objectives:

- 892 • Mainstreaming sport in the ongoing peace education programs and initiatives and
893 ensuring institutional support,
- 894 • Evaluating sport interventions and their results,
- 895 • Establishing deliberative polls to examine intercultural and cross-cultural
896 perspectives,
- 897 • Expanding and empowering an *Athletes United for Peace* social movement,

- 898 • Examining how ethnic groups are presented in mainstream media and racism exploited
- 899 and perpetuated,
- 900 • Formulating a *conduct code* to be signed by coaches, athletes, sport officials, etc. with
- 901 repercussion when violations are cited, etc.

903 **7.3. Internet and Digital Experts**

904 The internet has proved to be an extremely effective medium for the dissemination of racism and
 905 xenophobia, necessitating the establishment of a task force of ‘digital’ experts, an international pool
 906 that will focus on:

- 907 • Mobilizing the new media and digital culture, the internet and the social media, for addressing
- 908 socio-cultural issues in the spirit of promoting reconciliation and respect for multiculturalism.
- 909 • Using and mobilizing social media platforms and in particular transmedia— new modes of
- 910 presentation and social integration— the online components that exploit the social conventions
- 911 and social locations of the internet. The social media has a tremendous impact in mobilizing
- 912 support. For example, the social media played a major role during the "Arab Spring". In Egypt
- 913 activists used Facebook and Twitter to organize and coordinate protests and You Tube to tell the
- 914 world, leading to President Hosni Mubarak’s resignation on February 11, 2011, thus ending his
- 915 30 year old regime. Facebook, Twitter and Pinterest are only three examples of today’s social
- 916 media, a type of online media (new media) that expedites, promotes and encourages
- 917 mobilization and social networking as opposed to traditional media, which delivers content but
- 918 doesn't allow viewers/readers/listeners/audiences from diverse social groups to participate in the
- 919 creation, development or dissemination of the content. In other words, social media is
- 920 interactive and accessible to everyone throughout the globe. It includes mobile based and web-
- 921 based technologies which allow conversation and turn it into interactive dialogue between social
- 922 groups, organizations, communities and individuals.
- 923 • Developing projects for utilizing the internet to combat racial abuse: monitoring and blocking
- 924 access to homepages with racist propaganda, filtering software and analyzing common patterns,
- 925 supporting anti-racist hotlines and codes of conduct, exerting pressure on large scale internet
- 926 providers to remove racist content,
- 927 • Investigating how racist content is conveyed via websites from football fans and how effective
- 928 they are in mobilizing support.
- 929 • Media monitoring and developing strategies to address and stop cyberbullying (with regard to
- 930 racial harassment and hate-filled ideas and dialogue), etc.

931 **7.4. Social/Gender Equality Experts**

932 A multicultural and gender sensitive task force, made up of diversity experts, not exclusively from the
 933 field of sport but from different disciplines, to deal with the following:

- 934 • Increasing the number of discriminated social groups into power positions (SGBs, IOC, NOCs):
- 935 breaking the glass ceiling for ethnic minorities, migrants and women.
- 936 • Developing innovative approaches, campaigns and tools against exclusionary practices in sport,
- 937 i.e. appointing diversity officers, promoting the self-organization and empowerment of migrant
- 938 and minority groups,
- 939 • Examining the role of public sport bodies, associations and clubs in promoting social inclusion,
- 940 integrating a gender perspective, etc.

- 941 • Promoting media campaigns against violence, including invisible forms of violence, such as
- 942 racism, sexism, homophobia and bullying,
- 943 • Monitoring the implementation of preventive measures to confront racial violence at large-scale
- 944 sporting events,
- 945 • Initiating partnerships for closing the gender gap in Europe: re-evaluating the gender agenda in
- 946 sport, and in particular formulating policies and best-practices that will break the glass ceiling
- 947 and get women to ride up the "glass escalator", (Kamberidou 2011b) in the gender-blind sport
- 948 hierarchies.
- 949 • Identifying new approaches to actually improve the underrepresentation of girls/women in sport:
- 950 to gain a more coherent view or insight into the various, closely connected aspects of career
- 951 choices or professional careers of women in this direction, e.i. how pathways are affected and
- 952 what could be done to improve the underrepresentation of girls/women in this area from
- 953 childhood.
- 954
- 955 • Raising the profile of female role models and mentors with Annual *Shadowing* Sport Events –
- 956 similar to the European Commission’s annual *Shadowing* activities
- 957 (<http://www.ec.europa.eu/itgirls>).
- 958 • Inviting the Media (and social media) to focus on these events.
- 959 • Redefining professional success by rewarding volunteerism and social service. Studies confirm
- 960 that women usually dominate as volunteers, members in non-profit organizations, NGOs,
- 961 community service work and civic activism. At this point one need point out that athlete
- 962 activism must be acknowledged and rewarded in order to inspire and reproduce participation. In
- 963 this spirit, the Wingate Award, *Sport for the Advancement of the Community*
- 964 (http://www.jewishsports.net/wingate_institute.htm) will be given to international organizations
- 965 and agencies that have been using sport as a platform for bridging social, cultural and political
- 966 gaps. On December 15, 2012, at the Wingate Institute for Physical Education and Sport in
- 967 Netanya, Israel, awards will be granted for projects meeting the following criteria: (1) Novelty
- 968 and creativity, 2) Impact and significant achievements in the community, 2) Stability of project,
- 969 3) Sustainability and potential in the long term. Another example are the Sport and Peace
- 970 Awards. *L’Organisation pour la Paix par le Sport*, known as *Peace and Sport* ([www.peace-](http://www.peace-sport.org)
- 971 [sport.org](http://www.peace-sport.org)), on 27 October 2011 held the Peace and Sport Awards Ceremony in Monaco to
- 972 reward best practices, sport initiatives, athlete activism and individuals who use sport as a tool
- 973 for peace and contribute to social stability.

974 **7.5. Mentorship Experts**

975 In order eliminate social stereotyping and reproduce engagement, this multicultural and gender-diverse
 976 task force, an international pool of experts from different disciplines, will focus on the following
 977 objectives:

- 978 • Promoting mentorship programs and new role models along the lines of the initiatives
- 979 implemented by Peace and Sport, such as their *Champions for Peace* and their *Ambassadors for*
- 980 *Peace and Sport*. (<http://www.peace-sport.org/List-of-Champions/champions-for-peace.html>)
- 981 • Establishing a gender sensitive training program for Mentors – similar or comparable to the one
- 982 proposed at the European Commission *annual Shadowing* event. This includes re-training/re-
- 983 educating mentors so that they acquire the necessary skills and know-how to deal with overt
- 984 racial and gender discrimination, intolerance and prejudices as well as subtle institutional and

- 985 cultural forms of discrimination observed within sport federations, universities, colleges, and so
986 forth.
- 987 • Formulating specific guidelines/handbooks/toolkits on what Mentor should do for mentees.
 - 988 • Formal mentoring programs in the academia with compulsory participation of both male and
989 female faculty members of all ranks, including professors and not just the lower academic ranks.
990 At this point one need point out that social contributions and volunteerism are rarely recognized
991 in promotions or tenure processes.
 - 992 • Promoting audience research: setting up faculty-mentored cross-generational doctoral programs,
993 workshops and seminars on audiences.

994
995
996 **Glossary**

997
998 **Abbreviations**

- 999
1000 **AUP:** Athletes United for Peace
1001 **F4P:** Football 4 Peace
1002 **IOC:** The International Olympic Committee
1003 **MDGs:** The United Nation’s Millennium Development Goals (MDGs)
1004 **NOCs:** The National Olympic Committees
1005 **OHCHR:** The Office of the United Nations High Commissioner for Human Rights
1006 **SGBs:** Sport governing bodies
1007 **SIS:** Sport in Society, or the Centre for Study of Sport in Society
1008 **TWB:** Teachers Without Borders
1009 **UEFA:** The Union of European Football Associations
1010 **UP:** Ultimate Peace
1011 **WADA:** The World Anti-Doping Agency
1012 **WINPEACE:** Women’s Initiative for Peace
1013 **WSFF:** Women’s Sport and Fitness Foundation

1014
1015 **Terms**

1016 **Agency:** Most available definitions are unspecific, abstract or too broad and all-encompassing. Agency
1017 refers to instrumentality, dynamic participation and engagement, the means and mode of acting and the
1018 diversity of possibilities for social action and change i.e. potential of female agency. In the social
1019 sciences, structure versus agency— also understood as an issue of socialisation against autonomy— is
1020 a debate where structure refers to the repeated patterned arrangements which limit or influence
1021 available choices and opportunities and agency refers to the capacity of individuals to act
1022 independently, to act on free will, to act dynamically or to make their own free choices (see theories of
1023 social agency).

1024 **Anti-Semitism:** Prejudice, discrimination or hostility against Jews. The term anti-Semitism was coined
1025 in Germany in the late 19th century as a more scientific-sounding term for *Judenhass* ("Jew-hatred"). A
1026 2005 U.S. governmental report defines anti-Semitism as "hatred toward Jews—individually and as a
1027 group—that can be attributed to the Jewish religion and/or ethnicity." In recent years anti-semitic
1028 incidents have markedly risen, including web-based hate activities. Cases of harassment, vandalism and
1029 violence have been reported at sporting events, schools, campuses, synagogues, etc.

1030 **Degeneration of Olympic values:** Refers to the systematic misuse of Olympic values, including
1031 disrespect for Olympic symbols (olympic torch, flame, etc). Pierre de Coubertin's 19th century
1032 *Olympism* (Olympic values) and Olympic education (pédagogie olympique/ peace education) so as to
1033 acquire these values, is a process that operates on the basis of prototypes (role models). However, the
1034 Olympic movement and today's Olympic athletes (role models) seem to be in dire need of Olympic
1035 education (peace education) since they themselves do not reflect or represent Olympic values: i.e.
1036 doping, obsessive competitiveness that leads to violence, racial intolerance at sporting events, the
1037 Olympic torch-bearer who stopped to light a Scottish man's cigarette from the Olympic flame
1038 (21/6/2012), and the IOC to date (29/7/2012) has not yet issue an official statement with regard to this
1039 incident. Other examples of the degeneration or rather devaluation of Olympic values are
1040 commercialization, the gender leadership gap in sport governing bodies (SGBs), sexual harassment in
1041 sport, the social capital drain due to the migration of athletic talent or the so called by researchers sport
1042 migration phenomena, the migration of athletic talent, the global migrant athlete and sport labour, as
1043 well as the under-representation of migrants in mainstream sport institutions. One need point out here
1044 that although many of the world's finest athletes and players are migrants or ethnic minorities, they are
1045 still under-represented in non-playing positions in SGBs.

1046 **Gender devaluation:** The subtle processes by which women's participation and contributions are
1047 minimized, undervalued or devalued in the sport hierarchies or in the so-called male fields. It refers to
1048 the wastage of talent, to systemic bias and discrimination as well as unconscious, subtle and "invisible"
1049 forms of discrimination and exclusion. For example, even though the number of women participating in
1050 Olympic sports today is almost equivalent to that of men, women are still under-represented in
1051 executive and administrative decision-making positions of the Olympic movement, in the
1052 administrative structures of NOCs, in all SGBs, national sport federations and international sport
1053 federations. Gender devaluation processes and the gender order of sport, that is to say the lack of
1054 female leaders, mentors and role models still persists today.

1055
1056 **Integrating a gender perspective:** The process of assessing and reassessing the implications for both
1057 women and men of any legislation, policy, program and action plan at all levels, i.e. social, economic
1058 and political. It refers to the process of promoting gender equity/social equality for both women and
1059 men and reassessing changing identities and gender relations (ie. men's rhythmic gymnastics and
1060 men's synchronized swimming). This requires gender-specific interventions, policies and practices.
1061 Mainstreaming gender or integrating a gender perspective means supporting engagement; increasing
1062 the number of discriminated social groups (ethnic minorities, migrants and women) into power
1063 positions; appointing diversity officers; promoting sponsorship and funding for women's sports, along
1064 with media campaigns against sexism and racial discrimination; raising the profile of role models and
1065 mentors in sport, etc.

1066 **Islamophobia:** Prejudice or racism against, or fear (phobia in Greek) and hatred of Muslims and Islam
1067 (Mohammedanism), including their politics or their culture. Islamophobia is a term that dates back to
1068 the early 1900s. Its modern use emerged during the late 1980s and early 1990s, becoming widespread
1069 and prevalent after the September 11, 2001 attacks in the United States. An extreme example of
1070 islamophobia in 2011, or islamohysteria in particular, is revealed in the texts (manifesto) of the
1071 Norwegian terrorist Anders Behring Breivik where he argues for the violent annihilation of the Muslim
1072 population in Europe in order to preserve a Christian Europe (See section on *Norway tragedy* on July
1073 22, 2011).

1074 **Multiculturalism:** A term used broadly, either descriptively or normatively, and escapes a simple
1075 definition. As a descriptive term, it refers to the demographic make-up or cultural diversity of a specific
1076 place, e.i. nation, city, neighbourhood, school, business, focus group, etc. As a normative term, it refers
1077 to policies, ideologies and practices that celebrate or respect this diversity and its institutionalisation,
1078 such as policies and strategies that promote the maintenance of cultural diversity, interculturalism, etc.
1079 Multiculturalism is often contrasted with the concepts of assimilationism—processes, policies and
1080 practices of furthering cultural or racial assimilation, or encouraging the assimilation of people from all
1081 races and cultures, or processes whereby minority groups gradually adopt attitudes and customs of the
1082 prevailing culture. Multiculturalism has been described as "a salad bowl", "a cultural mosaic" and "a
1083 rich tapestry of human life" rather than a "melting pot" since in the melting pot metaphor and approach
1084 everyone is mixed together and becomes a single entity, one thing, without necessarily retaining their
1085 origins, diversity or cultural identity. On the other hand, the salad bowl metaphor or perspective—
1086 where different ingredients are mixed together— allows each ingredient to retain its own characteristic
1087 or trait (cultural identity). Many scholars support the salad bowl approach, namely the coexistence of
1088 different cultures, ethnic groups and races with their own unique composition rather than obliging
1089 them to assimilate into the one created by the dominating/prevaling majority. Indeed, as Kevin Bloor
1090 argues: "a vibrant society is one characterized by an active celebration of many diverse cultures.
1091 Embedded within this positive endorsement of multiculturalism are various liberal concepts such as
1092 tolerance, pluralism and the protection of minority rights from the tyranny of the majority. The
1093 normative element of multiculturalism can be understood as one at ease with the *rich tapestry of human*
1094 *life* and the desire amongst people to express their own identity in the manner they see fit». (2010: 272)
1095 Conversely, scholars also argue that the European concept of multiculturalism, specifically the salad
1096 bowl approach, prevents the full integration of immigrant groups into host societies, as opposed to the
1097 melting pot approach (the American model) which has resulted in the successful integration of
1098 immigrants.

1099 **Nyon Declaration:** At the World Athletes Summit in Nyon Switzerland on November 15, 2011, the
1100 elected representatives of 150,000 athletes from across the globe voted unanimously to establish a
1101 *federation of world player associations* to champion athletes' rights. This platform is empowering the
1102 societal role of sport and supporting sport agency. The Nyon Declaration has given athletes a united
1103 global voice on issues such as, the equal treatment of all athletes regardless of gender, ethnic
1104 background or religion; the crisis in sport governance; transparency issues; and the right to organize
1105 collectively in player associations and unions.

1106 **Peace Education:** Teaching and learning the skills and attitudes to live together successfully by
1107 valuing, respecting and celebrating *diversity*: race, religion, gender, physical disability, age, etc.
1108 Teaching methodologies include age-appropriate curricula, school activities and peacemaker projects,
1109 such as service-learning activities, civic engagement and collaborative intergenerational initiatives.
1110 Peace education is a broad field which uses different approaches and disciplines. It has been defined as
1111 multicultural education, conflict resolution education, human rights education and global citizenship
1112 education. It is the process of acquiring the values, knowledge and behaviours to live in harmony with
1113 others, with the natural environment and with oneself. Documented experience shows that peace
1114 education has been empowering individuals and social groups with the values and tools to end social
1115 injustices, prejudices and violence.

1116 **Peacemakers:** A new generation of activists— i.e. athletes, educators, students and volunteers—
1117 participating in peace education initiatives, programs, projects and activities.

1118 **Sport agency:** Refers to athlete activism, namely dynamic participation and active engagement, or the
1119 impact of sport interventions and that of individual athletes in the promotion of peace and development.
1120 It refers to the social space of sport as an effective tool in the following areas: social mobilization;
1121 bridging social inequality gaps; encouraging gender equality; promoting peace education; nurturing
1122 peacemaking across divided communities; and eliminating racism and violence.

1123 **Sport, Development and Peace (SDP):** A new social movement which promotes reconciliation
1124 through sport activism (sport agency). It refers to the power of sport as a resource of hope, to the
1125 intentional use of sport, physical activity and play to attain specific results. Sport has been increasingly
1126 seen as having a role to play in peacemaking processes and as a means and tool that contributes to the
1127 resolution of enduring societal problems, most notably the Millennium Development Goals (MDGs). In
1128 other words there are many points of engagement through sport such as the Annual Match Against
1129 Poverty, the Peace and Sport Forum in the Middle East, F4P and UP. Certainly, sport alone cannot
1130 solve complex social problems and ensure peace, but it could be positioned in a broader toolkit to
1131 achieve optimal results, specifically with other holistic interventions, programs, initiatives and peace
1132 practices (i.e. peace education).

1133 **The Platform:** The International Platform on Sport & Development (<http://www.sportanddev.org>) is
1134 dedicated to the thematic field of sport and development, supported by key stakeholders from non-
1135 profits, the private sector and government agencies.

1136
1137 **UNI Global Union:** The voice of 20 million service sector workers around the globe. Through 900
1138 affiliated unions, UNI represents the workforce in 150 countries. It is working with its member unions
1139 to change the rules of the game in the global labour market, to organise the global service sector
1140 workforce, to expand and strengthen affiliated unions, to improve working conditions and to ensure
1141 respect and dignity in the global workplace. UNI Global hosted the World Athletes Summit in Nyon
1142 Switzerland on November 15, 2011.

1143 **Xenophobia:** Although composed of two Greek words, it is a neologism, a new term introduced into
1144 Greek society. It originates from the Greek word ξένος (*xenos*), meaning "stranger," or "foreigner,"
1145 and the word φόβος (*phobos*), meaning "fear." The term xenophobia is defined as irrational, excessive,
1146 unreasonable and abnormal fear, hatred or dislike of foreigners and strangers. It is fearing "the Other,"
1147 the unknown or something that is different from you. It denotes fear or dislike of other cultures and
1148 beliefs. Xenophobia refers to anti-immigrant prejudices, unreal stereotyping, racial intolerance, social
1149 exclusion, aggression and violence. It refers to the rising migrant vulnerability, such as the growing
1150 anti-migrant practices and sentiments in receiving countries and/or practices of securing racial "purity".
1151 Research shows that migrant groups are becoming the scapegoats for socio-economic problems in host
1152 countries. An extreme example and consequence of such xenophobic beliefs and behaviours is the
1153 *Norway tragedy*, the terrorist attacks on July 22, 2011, where 86 persons were killed by the Norwegian
1154 Anders Behring Breivik in the framework of his mission for the violent annihilation of
1155 multiculturalism. One need point out here that, although xenophobia is used interchangeably with terms
1156 such as racism, prejudice and discrimination, these terms have different meanings.

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1398 enough exercise and that schools hold the key to encouraging girls to get active]

1399

1400 **Biographical sketch**

1401 **Irene Kamberidou** is an Assistant Professor of Sociology at the University of Athens, the Faculty of Physical Education
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1410 Sport for Development and Peace Association Platform (ISDPA). Dr. Kamberidou –with active participation at
1411 international and European conferences, including publications– has also contributed as a gender expert and moderator in
1412 many of the European Commission's high-level conferences, meetings, projects and workshops addressing exclusionary
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