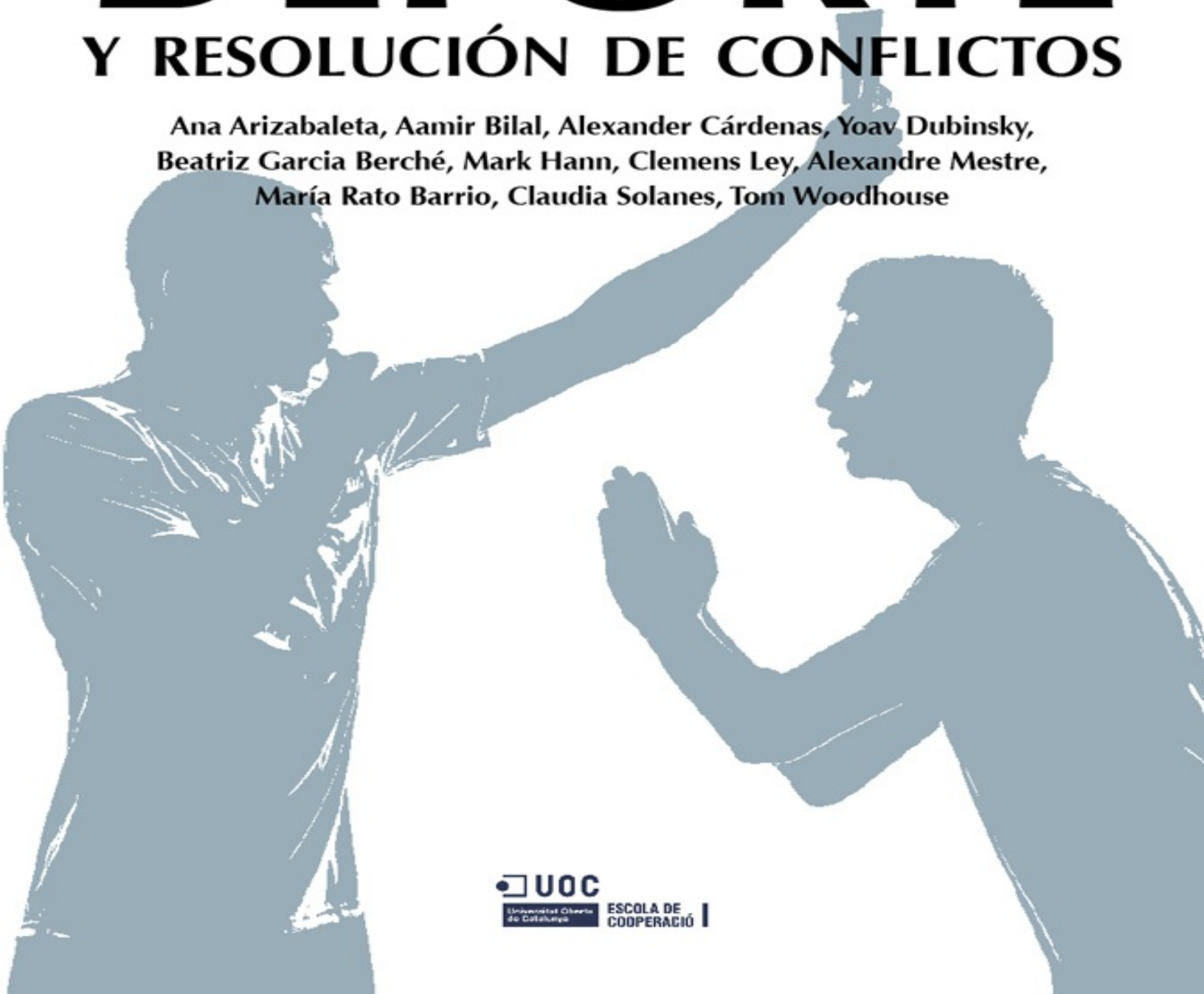


QUADERNS DE L'ESCOLA DE COOPERACIÓ

DEPORTE Y RESOLUCIÓN DE CONFLICTOS

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Playing at Living Together

Eduard Vinyamata

Living together is like playing, but with consequences. Through play we learn to live and to coexist.

Alongside the use of force to guarantee security and a formal education which teaches us values, there are many other learning methods to help build peaceful coexistence and resolve conflict. Sport is one such example. Sport is entertaining, while requiring discipline and effort. It provides a practical lesson in respecting our opponent. You cannot compete without an opponent or without your teammates. When we exercise or practise a sport, we keep our bodies and souls fit, reduce aggressiveness, learn to be supportive of the people we play with and understand the need for rules. Competitiveness and cooperation become complementary, rather than contradictory. We will discover the value and role of identity and play in learning.

This book offers real case studies in which sports have shown their potential as a tool for coexistence and conflict resolution. These examples are truly therapeutic. They represent an efficient method for social intervention. They are easy and useful and involve no drawbacks. Given prior analysis of human behaviour and the causes and origins of conflict, we can see what sports and games are most likely to be successful. It may be team sports that require organization and coordination of players to generate values of solidarity or it may be taking part in sports as individuals to gain self-discipline and strength in solitude.

The Conflictology Research and Studies Centre at the UOC's IN3 research institute aims to establish a working group to develop the great potential of the values and practice of sport as a tool for coexistence and conflict resolution that negates the need to use force or impose discipline. Likewise, the UNESCO Chair receives valuable support from the FC Barcelona Foundation. It is an alliance between a sporting club that promotes positive social values and an online university that lets people learn all around the world. Trainers, school teachers, university professors, sporting clubs, sportspeople and fans are united by a common cause: *mens sana in corpore sano*. It is the best way to live together in peace, resolve conflict and enjoy all that life can offer us.

About the author

Eduard Vinyamata. Director. UNESCO-FFCB-UOC Chair, CREC-IN3, School for Cooperation, Campus for Peace. Universitat Oberta de Catalunya (Open University of Catalonia, UOC).

Convivir es como jugar, pero con consecuencias. Por ello, jugar es una manera de aprender a vivir y convivir.

Entre el uso de la fuerza para garantizar la seguridad y la educación formal, que nos transmite valores, existen muchos otros métodos de aprendizaje que contribuyen a construir la convivencia en paz y la resolución de los conflictos. El deporte es uno de estos. El deporte resulta agradable y, a la vez, exige esfuerzo y disciplina. Se aprende de manera práctica a respetar al adversario. Sin adversario no es posible competir. Sin equipo, tampoco. La práctica de algún tipo de ejercicio o deporte nos mantendrá sanos de cuerpo y de mente, la agresividad se reducirá, aprenderemos a ser solidarios con aquellos que compartimos juego, entenderemos la utilidad de las reglas, competitividad y cooperación se transformaran en complementos y dejaran de ser antónimos. Descubriremos el valor y la función de la identidad, el juego como aprendizaje.*

El presente libro pretende reunir y presentar casos reales en los que la práctica de los deportes ha sido útil para resolver conflictos reales y asegurar la buena convivencia. Tengamos estos ejemplos como una auténtica terapia, un método eficaz de intervención social útil, fácil y sin inconvenientes. Y, si previamente, dedicamos atención a observar las conductas humanas, las causas y orígenes de los conflictos, sabremos qué tipo de juego o deporte resultará más conveniente proponer. En ocasiones serán convenientes los deportes colectivos que generaran los valores imprescindibles de la solidaridad necesaria para organizar un deporte basado en la coordinación de sus participantes; en otras ocasiones, el deporte individual conducirá a desarrollar la fortaleza de la soledad y de la autodisciplina.

En el Centro de investigaciones conflictológicas del IN3, el Instituto de investigación de la UOC pretendemos desarrollar un grupo de trabajo que desarrolle la enorme capacidad de los valores y la práctica de los deportes como un excelente método de convivencia y de resolución de conflictos sin necesidad de hacer uso de la fuerza ni, incluso, de la disciplina impuesta. La cátedra UNESCO con la muy valorable colaboración de la Fundación del Club de Fútbol Barcelona representa la alianza entre un club deportivo que promueve la incidencia social positiva a través de sus valores y una universidad virtual que hace posible extender la formación por todo el mundo. Entrenadores deportivos, maestros de escuela, profesores universitarios, entidades deportivas, practicantes y aficionados a los deportes unidos en un mismo objetivo *Mens sana in corpore sano*. La mejor manera de convivir en paz, resolver conflictos y disfrutar de todo lo que la vida nos ofrece.

*Existen obras muy útiles para planificar actividades de juego, deportivas o incluso en el aula de educación física. Paco Cascón posee dos libros en editorial De la Catarata (Madrid) y la editorial Graó de Barcelona, posee diversos libros en relación a la educación y el deporte. Los programas de posgrado y master de la UOC organizados por la Cátedra UNESCO-FCB-UOC también son una fuente de inspiración remarcable.

Eduard Vinyamata. Director. Cátedra UNESCO-FCFB-UOC / CREC-IN3 / Escuela de Cooperación / Campus por la Paz (UOC).

Pierre de Coubertin's legacy on peace & sport

by **Alexandre Mestre**

150 years since the birth of Pierre de Frédy, Baron de Coubertin, the founder of the Olympic Games of the Modern Era, one of the relevant angles of his legacy is the achievement of peace.

While Coubertin was neither a peace activist nor a representative of the European Movement for Peace⁽¹⁾, he nonetheless lived and socialized in a period that marked the dichotomy between war and peace. Given the aristocratic and cosmopolitan élite environment in which he moved, and the interests and ideals he pursued, Coubertin rubbed shoulders with a great many notable figures⁽²⁾ and was in close touch with peace organizations and movements⁽³⁾, from which he gained multiple influences.

Coubertin based a great deal of his humanist vision for progress on the conviction of an absolute need to foster mutual understanding between peoples. He believed that understanding would, little by little, put an end to ignorance between peoples with respect to the interests of one another. It would thus be easier for understanding, awareness, cohabitation, mutual assistance, union, *the egalitarianism – an equality not of conditions, but of relationships; one might say equality not of “resources”, but of “manners”*⁽⁴⁾.

With this, exaggerated nationalism and chauvinism would be set aside, conflicts would be appeased, misunderstandings and wars between nations would be removed – mutual understanding would be the best pacifier of rage and rancour. There is no doubt: *Coubertin’s main priority at first was the idea of “peace among nations”* ⁽⁵⁾.

Through the cohabitation of internationalism and patriotism, respect and non-discrimination would overcome oppression, violence and destruction and help towards international reconciliation among peoples, towards peace, all in an essential context of democracy: Coubertin saw peace as one of the *primary needs of modern democracies*⁽⁶⁾ and proclaimed: *healthy democracy and wise and peaceful internationalism will make their way into the new stadium*⁽⁷⁾.

Some other relevant facts which demonstrate how important the interplay between peace and sport was to Coubertin can be identified and summarised as follows: (i) The first time he talked about the Olympic Games of the Modern Era in 1892 Coubertin linked them to the idea of peace; (ii) Convinced that History is *the best guarantee of peace*, Coubertin projected the Olympic Truce - the cornerstone of the Olympic Games of Antiquity’s peace message –not only as a kind of *negative peace* - armistice, or closure of war – but mainly as a *positive peace* –an

organized, uninterrupted, long-term peace⁽⁸⁾; (iii) Coubertin saw sport as a *ferment of international peace*⁽⁹⁾, a *powerful, albeit indirect, factor capable of securing universal peace*⁽¹⁰⁾; (iv) as a renowned pedagogue, Coubertin soon saw that education through sport – athletic education – could be a step towards education for peace, especially in the context of a reform of the university education system, and believed that sport, through non-formal education, could also be a tool for success to stop *aggressiveness*, which he saw as something spontaneous and intrinsic in human beings⁽¹¹⁾; (v) he also thought that a major, perennial, international sports forum such as the Olympic Games would be the *free trade of the future*⁽¹²⁾ – *the early phase of what we may call modern globalisation*⁽¹³⁾ – and the perfect stage for athletes to be seen as *peace ambassadors*⁽¹⁴⁾; (vi) he saw the sports field as a kind of amphitheatre of *peaceful emulation among homelands*⁽¹⁵⁾ and of tolerance, a place where destructive passions among peoples are set aside; (vii) he regarded peace as a *new religion* whose altar is surrounded daily by a growing number of the faithful⁽¹⁶⁾.

Despite some critics - plenty of people classed Coubertin's project for world peace as an *illusion*⁽¹⁷⁾, hence a utopia, something idyllic, *rhetorical*⁽¹⁸⁾ and *naïf*⁽¹⁹⁾ - and his own disappointments – namely not being awarded the Nobel Peace Prize when nominated in 1957 - Coubertin's legacy on the contribution to achieve peace through sport via Olympism in general and Olympic Games in particular is remarkable. One do hope that his motto *see far, speak true, act firm* must also be followed in the field of peace, guiding modern society.

About the author

Alexandre Mestre. "Sports Lawyer (since 2003); Invited Professor in different Universities (since 1999); Former Portuguese Secretary of State for Sport and Youth (2011-2013); Author of the book "The Law of the Olympic Games" – Cambridge University Press/TMC Asser Press (2009); Author of four other books edited in Portugal and author of several articles published in scientific reviews from Brazil, England, France, Portugal and Spain, with topics related to sport, Olympism and sports law; Invited speaker in different conferences; Former Member of the Board of the Portuguese Olympic Academy (two mandates of 4 years); PhD on European Sports Law (on going); International Master on Sports Law and Economics (2010); LLM on European Sports Law (2008); Postgraduate Course on Olympic Studies – International Olympic Academy/Loughborough University (2005); Postgraduate Course on Legal and Economic Studies of the EU (1999)."

More than just a Tournament

Mark Hann

The idea of using football as a tool for social development has gained significantly in popularity and recognition over the past decade. The basic concept is simple: football engages young people, imparts values such as teamwork and fair play, and contributes to a healthy lifestyle. The positive effects of football-based programmes for the health and well-being of individuals are widely acknowledged⁽²⁰⁾ – but the game’s potential goes far beyond that. Isolated approaches are limited in their impact, and restricted in their capacity to innovate and share knowledge. Collective action in the form of regional and global networks allows organisations to combine their expertise and resources, therefore increasing their reach and impact. The following chapter will illustrate the benefits of a network approach to development through football by focusing on the example of streetfootballworld and the Football for Hope Festival 2010 in South Africa.

Development through football

All over the world, organisations use football to engage young people in community development programmes. These organisations harness the passion for the game to address a broad spectrum of pressing social development issues – including gender equality, education, social inclusion, health promotion and employability. From HIV/AIDS testing in Lesotho to landmine awareness in Cambodia and career training in France, integrated football-based approaches are proven to be effective in delivering key messages to young people from disadvantaged backgrounds⁽²¹⁾.

Football’s popularity, accessibility and team values make it an ideal tool for youth engagement and community development – but its power goes far beyond that. As the world’s most popular sport, football can mobilize all levels of society – from grassroots development initiatives to businesses, governments and federations. Football’s unique potential lies in its universality and its ability to unite people across all sectors and societal boundaries – making it an ideal platform for collaborative, network-based approaches to social change⁽²²⁾.



The streetfootballworld network

Founded in 2002, the streetfootballworld network currently unites close to 100 community organisations active in the field of development through football. The network promotes the sustainable development of local communities by facilitating knowledge exchange, increasing visibility and offering targeted capacity development programmes. These programmes focus on areas such as staff development, youth leadership and monitoring and evaluation.

The streetfootballworld network therefore provides a joint platform through which members can exchange knowledge, learn from each other and combine their impact in the form of joint initiatives. Although sustainable change can only take place locally through the involvement of local communities, international cooperation and peer-to-peer exchanges within the network can enhance local development through the creation of regional or global partnerships. This participatory approach is defined and shaped by the organisations which form the network, in collaboration with partners from the public and private sectors.

Street football festivals: networking landmarks

Whilst the streetfootballworld network member organisations are in constant dialogue with one another through a variety of exchange initiatives and ongoing capacity development programmes, the network approach is strengthened by the hosting of landmark events – notably

street football festivals. These can take the form of regional festivals which bring together organisations from a specific geographical area; such events have been held at regular intervals in Europe and Latin America in particular. They serve to improve cooperation and communication at the regional level, as well as facilitating the development of common strategies and broadening the horizons of the young people who take part. Typically, such festivals combine a fair-play football tournament with educational workshops, cultural presentations and numerous further opportunities for intercultural dialogue and exchange.

As well as regional festivals, the streetfootballworld network has twice come together at a global level, uniting organisations from all continents. The first global festival coincided with the 2006 FIFA World Cup in Germany, bringing together 24 teams from leading development through football organisations across the world. Taking place in Berlin's Kreuzberg district, the 2006 festival provided a unique counterpoint to the World Cup, making football's social potential visible to a wider audience for the first time.

The success of the 2006 event was replicated in 2010, as streetfootballworld teamed up with FIFA to make social responsibility an official part of the World Cup in South Africa. A total of 32 delegations from organisations across 34 countries participated at the Football for Hope Festival in Alexandra Township, Johannesburg – one of the country's most economically disadvantaged communities.

The Football for Hope Festival 2010: More than just a tournament

As in 2006, the festival in 2010 was structured around a football tournament played using the methodology of *football3* or fair play football. Played in mixed teams of boys and girls with mediators instead of a referee, this type of football is specially designed to emphasize social integration, intercultural communication, mutual respect and dialogue. However, the festival's educational component extended beyond the pitch, as the participants took part in numerous workshops and training sessions to equip them with valuable skills and knowledge to apply in their own communities. These included a football coaching course delivered by adidas, a digital media training seminar supported by Sony, and workshops on how to use football in the fight against HIV/AIDS. In addition to these opportunities, participants and delegation leaders were able to exchange informally throughout the course of the two-week festival.

Interviews conducted prior to and following the festival revealed that participants' attitudes towards other nations and cultures changed considerably as a result of the event in South Africa. After the festival, respondents reported that they were more interested in learning from people from other countries, more comfortable spending time with people from other countries, and less inclined to spend time only with their compatriots. The delegation leaders and the Young Leaders who accompanied the delegations also provided similar responses, suggesting that the festival environment encouraged intercultural exchange and understanding⁽²³⁾.

Long-term impact

The Football for Hope Festival 2010 undoubtedly had a significant impact on the lives of the participants, for many of whom it was their first time travelling abroad. However, in order to gauge the festival's true success, it is necessary to examine it as part of a long-term process rather than as an isolated event. In 2012, two years after the event itself, a number of follow-up conversations were carried out with the organisations involved to learn about the long-term impact of the festival – both on the individual participants, and their communities.⁽²⁴⁾

All delegations reported individual success stories, with festival participants going on to attend university, win awards and become role models in their community. This success is attributed in part to the confidence and skills acquired at the Football for Hope Festival – and the benefit is not limited to the participants themselves. Diane, a young leader with the Brazilian organisation Instituto Formação, reflects upon how her festival experiences enable her to inspire future generations back in her home country: “With the knowledge I acquired, I was able to develop programmes and workshops to educate young mediators throughout the state of Maranhao, Brazil.” Diane also emphasizes the international dimension of the festival: “Lessons from the festival give a global perspective to everything we do.”

The festival also proved to be a defining moment for Kenyan organisation Moving the Goalposts (MTG). Previously working exclusively with girls, the festival compelled the organisation to include boys in their activities for the first time. As a result of this, MTG recognized that involving boys in the programmes was an important step in creating a more inclusive society in which the rights of girls and young women are respected.

Similar benefits were reported by Lulu, a young leader with Lesotho-based organisation Kick4Life. Coming from a patriarchal society, attending the festival empowered her to assume a leadership role in her community: “Being in South Africa in 2010 made me realize that I as a woman have the capability to lead and make decisions.”

As well as strengthening organisations by empowering their participants and staff, the festival also paved the way for new partnerships – both within the network and with external partners. During the festival, 15-year-old Lerato from streetfootballworld network member Altus Sport Vuma won the Sony Siyakhona photo prize; today, Sony sponsors the organisation's annual photo competition. Positive outcomes resulting from the festival are also reported by Australian organisation Football United, who took advantage of the significant public recognition surrounding their participation to collaborate with the national football federation, secure new partners and expand their reach.

Fruitful initiatives between streetfootballworld network member organisations are a further long-term effect of the festival. Since 2010, German organisation KICKFAIR has been engaged in a series of exchange initiatives with fellow network members from Rwanda to Cambodia. This cooperation has resulted in a series of innovative educational projects and intercultural exchange programmes – ensuring that the spirit of the Football for Hope Festival lives on.

Conclusions

The benefits of a network-based approach to social change can be difficult to measure, due to their sometimes indirect nature. Despite this, qualitative and quantitative research within the streetfootballworld network indicates that being part of a global network significantly strengthens organisations by providing access to partners and funding, opportunities for mutual learning and increased visibility. Street football festivals such as the Football for Hope Festival 2010 function as a microcosm of network activity, with tangible benefits at all organisational levels – from participants and coaches to administrative staff and partnership creation. As major landmarks within the landscape of development through football, festivals also serve to reward, motivate and inspire organisations in their daily work. Above all, festivals provide an opportunity to bring development through football to a global stage and draw much-needed attention to the dedication and commitment of the individuals and organisations active in the field. In 2014, streetfootballworld will again be supporting FIFA in the implementation the Football for Hope Festival in Rio de Janeiro to coincide with the 2014 World Cup in Brazil.

About the author

Mark Hann is a PhD researcher in anthropology at the Amsterdam Institute for Social Science Research (University of Amsterdam). With a professional background in education and sports for development, he also holds degrees from University College London and the Freie Universität Berlin. His current research explores the role of sports-based migration in the Senegalese context, addressing questions of identity, masculinity and globalization. From 2011-2013 Mr Hann worked for the Berlin-based non-profit streetfootballworld, a global network of organisations active in the field of social development through football.

Harnessing. Sport for Development in Pakistan

by Aamir Bilal

Scorching heat, bare feet children, violence stricken female and elders with long white beards had many questions in their eyes. They were standing in long cues waiting to receive the aid items sent by various aid organizations and philanthropist. This was a usual scene at the designated relief camps of Kacha Gari, Jalojai, Benazir and Sheikh Shahzad at Peshawar, Swabi, Mardan. Nowshera and Risalpur districts of Pakistan.

According to UNHCR estimate, there are more than 1.3 million Internally Displaced Persons (IDPs) in the relief camps. The majority comprises of children, youth and women who are traumatized by the low intensity conflict between Taliban and Armed Forces of Pakistan in Federally Administered Tribal Areas (FATA) and other areas of North Western Frontier Province (NWFP). This is one of the largest internal displacements in the world history that has occurred because of conflict situation and has brought radical changes in the landscape of humanitarian assistance to follow.

This unique occurrence may force the foreign aid agencies and the government to modify their ways to address the post conflict situation in the given area. One of these major changes is a moment away from exclusively material form of intervention to now a heavier focus on public health programs, part of which includes mental health care of the victims.

While staring at the wide stretched camps of Benazir and Jalojai, where white canvas tents were pitched like a long line of coffins, the flashback of famous Sabra and Shatila camps came to my mind where Palestinian civilians were massacred during Israeli invasion of Lebanon in 1982. President Yasir Arafat then frequently visited the camps and used to play table tennis with the youth in camps. The media out bursted against the practice, as it was by then not an approved and established activity to address trauma through sport.

Yasir Arafat responded to media by stating a historic statement that “if the Palestinian youth are not taken out of the trauma by employing all possible means including sport these camps will become their psychological burial grounds”. The statement stood the test of time and Palestinian youth came out even stronger from Sabra and Shatila, thanks to sport.

Through play, children and youth become sensitive to others need and values, learn to handle exclusion and dominance, manage their emotions, and learn self control. They learn to share power, space and ideas with others. Psychologists believe that play is also necessary for assisting children to master emotional traumas and disturbances.

It is a well known fact that children particularly adolescents need role models in form of coaches and elders from within the society and camps that we desperately lack. These coaches

provide structured opportunities to actively help and give back to their community through assisting and supporting the community's children and youth in these activities which also help coaches to address their own unresolved trauma.

With the social complexities compounding in Pakistan with each passing day, sports development also faces multiple challenges. In these odds few committed sports enthusiasts are trying to steer the sports development efforts in the country at the grass roots. These efforts are focused in bringing sports back to the children in education institutions and community. The challenge is daunting both in terms of understanding of the subject and resources available to execute these programs to scale and effect.

In continuation to promote Sports for Peace and Development efforts, a sport summer camp was jointly organized by Right to Play International (RTP) and Sports Development Foundation (SDF). Around one hundred and seventy disadvantaged children from the slum areas of Islamabad participated in the activity held at the Master Ayub's open school.

Moments of joy and happiness were seen on the faces of poor children from slums who got a rare opportunity to play and enjoy organized sports with the support of RTP coaches and a group of elite volunteer children, brought in by SDF, who were interested in sports and wanted to interact and participate in life skill training as peers to the disadvantaged children from slums. This was a unique experience where children not only learned the much needed life skills but also bridged the gap between two social classes, which was only made possible through the power of sports.

Master Ayub's efforts are worth mentioning and praise who is running this open school in the heart of Islamabad since last twenty five years without any support or funding. Thousands of disadvantaged children have completed their basic education from this school. "Using sports for education and life skills was something new for me", said Master Ayub, "this is indeed a novel idea to attract children towards education. I faced difficulties in retaining the children, as they come from poor background and their parents want them to work and not to study. In just a week time, I have noticed that students are now more interested to come for classes. It works like a magic and I would like that the program may be extended for few more weeks after the Eid holidays" concluded Master Ayub.

The glitter in the eyes and smile on the faces of children revealed the strength of sport as a tool of development. Mr Waqar Ahmed Khan who is the Secretary General of Pakistan Cricket Association for the Physically Handicapped (PCAPH) and himself a physically handicapped cricketer visited the camp and shared his experience with children.

The day of his visit brought the monsoon rain to the play field. Luckily the open school operates on a clay ground, and the rain just added to the joy as children played football in pouring rain. Yawar Maseeh, a fourteen year child who sells sweet corn in the nearby Kohsar market was very proud to wear Right to Play shirt and participate in the training session.

Yawar said that "I have three more brothers and a sister and I will certainly share my experience with them. This camp has not only taught me new football skills but I also came to know about communication and cooperation with my friends. I think, I shall now be viewing

things differently and in a better way”.

The camp was a resounding success and the response of children was unbelievable. The children demanded extension and continuity in the days of camp, which was extended for two additional days. However the scale and scope of Sport for development is far beyond a week's summer camp.

We at SDF hope that such programs will bring smiles to the faces of poor and marginalized children in our societies who are living their lives in a constant state of fear due to increased terrorism and poor state of security in the country. We also hope that the life skills learned through sports will make these children better and responsible citizens who have empathy in their hearts for others and who are more cooperative and disciplined to deal with any unforeseen situations like Benazir and Jalozai IDP camps and other social crises in the country.

About the author

Aamir Bilal. I am a sport for development and communication specialist with diverse experience of twenty seven years in the field of Sport management, Sport communication, sports for development, administration, public affairs, leadership, & corporate image building in public, private, sports and development sectors with hands on experience of designing and implementing sports projects at various levels in education institutions and community.

Besides the sixteen years of University education and numerous professional coaches I hold the distinction of being a qualified basketball coach and I am also the founder and CEO of Sports Development Foundation (SDF) that works for the empowerment of youth and marginalized segments of society through sports. I had been the Media advisor for Pakistan Cricket Board and also served for several years as Director Communications in National Commission for Human Development.

I regularly contribute for Pakistan's largest English newspaper, The News, as an opinion former and have contributed over one hundred articles on the theme of Sports for peace, development, gender empowerment, sport management and other related issues of sports.

I travel extensively within and abroad and enjoy a large net work of personal and professional friends. I am happily married and have a son and a daughter.

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A methodological model to promote intercultural relations through Sports

by **María Rato Barrio & Clemens Ley**

This chapter attempts to describe the methodological model designed for undertaking the *Intercultural Programme through Sports (PIDE)* implemented in Guatemala in 2008.

With this purpose, we had first articulated two theoretical models advanced by the anthropologist Giménez Romero (2000, 2010) and the social psychologist Cohen-Emerique (1993, 1997, 2004) and secondly we made a physical-sportive adaptation of the resulting model. In it, we maintain the three progressive phases propounded by Cohen-Emerique (*Op. Cit.*), which we didn't consider as closed compartments but overlapping phases (see figure 2). That is, a phase does not start when the previous one has finished: the corresponding contents (see figure 1) of the three phases are dealt with simultaneously, but in a different proportion depending on the moment of the process, on the specific characteristics of the participants, on the particular context, etc. Following, the three phases are summarized:

****1st phase: Developing decentring processes***

This stage refers to a process regarding oneself. It includes acquiring further knowledge and raising awareness about the *own cultural* references in order to get 'certain' *cultural neutrality* (Cohen-Emerique, 1993, 2004). With that goal, which is virtually impossible to achieve, it is 'only' intended that each person is able to observe his/her *own cultural actions* from 'outside' (to relativize them, with constructive criticism) to the maximum extent that each person can achieve. This phase intends to initiate a deconstruction of stereotypes and prejudices, by reflecting critically about them.

At the same time, it seeks to deepen the production of a more holistic, contextualized, reflective and unreified knowledge about cultural and identity issues and the complexities they involve, reflecting the processes of change and cultural reelaborations, with emphasis on convergences (Giménez Romero, 2000, 2010), that is, on the commonalities among different *ethno-linguistic groups* involved.

The PIDE has been, from the first day, an interactive process which has involved, within each of the four subgroups of intervention, youth who identified themselves with the *different ethno-linguistic groups* in the area. Therefore, in the first phase we worked simultaneously to complement existing knowledge, not only concerning their own identity and cultural references,

but also about those of other participants involved in the programme and the *ethno-linguistic groups* they self-identify with. For that reason, having already mentioned the importance of working the three phases simultaneously, since the beginning of the programme it has been essential to agree on some rules of living together developed by the participants as well as working on assertiveness, communication and conflict resolution skills.

***2nd phase: Developing comprehension**

This stage involves primarily the processes concerning the relationship with *the Other*⁽²⁵⁾ (Cohen-Emerique, op. cit.). Once it has been achieved some skill to *neutralize* (relativize) the *own cultural references* up to certain extent, and knowledge about the 'rules and practices' which shape *the ethno-linguistic group(s)* to which each person self-identifies has been increased, by emphasizing the convergences, we gradually might generate a certain level of *identification* with *the Other*. Thus, we can gradually work on the richness implicit in the divergences, but without neglecting the common aspects. In this phase, the curiosity and openness are very important qualities to develop (op. cit.), as well as empathy, mutual understanding, trust, and other key transversal issues we emphasize along the whole process, like positive interaction, cooperation skills, etc. (Díaz-Aguado Jalón & Andrés Zuñeda, 2000; Díaz-Aguado Jalón, 2004, 2005, 2006; Giménez Romero, 2000).

***3rd phase: Developing negotiation skills**

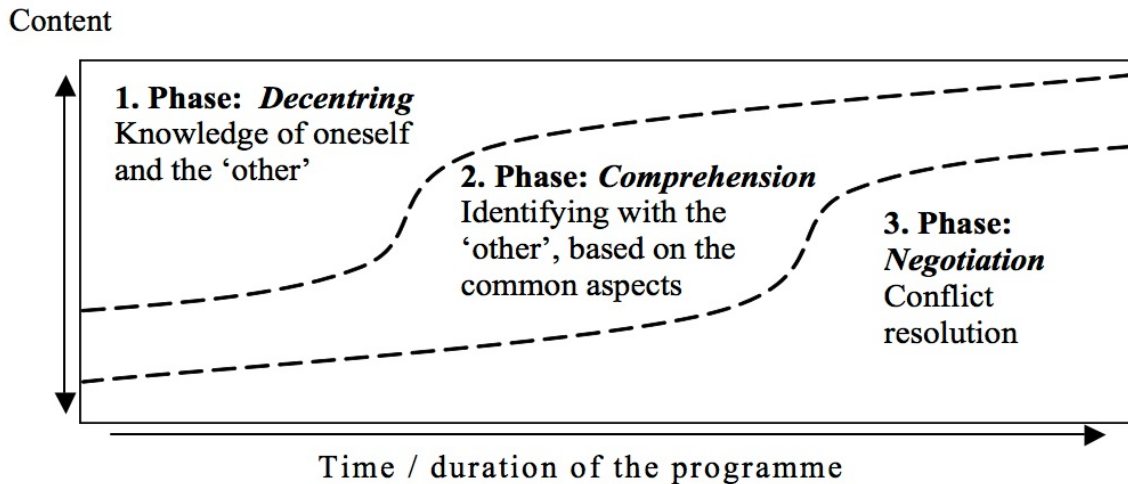
As Cohen-Emerique (op. cit.) points out, in this stage the processes concerning the relationship among *We* and *the Others* are undertaken, working primarily on non-violent conflict management, conflict resolution, critical self-analysis, mediation and communication skills.

Figure 1: Scheme of general objectives and contents of the intercultural phases in the Intercultural Programme through Sports (PIDE) (Rato Barrio, 2009).

PHASE	GENERAL OBJECTIVE OF THE PHASE	SPECIFIC OBJECTIVES AND CHARACTERISTICS OF THE CONTENTS	TRANSVERSAL ISSUES
1 st PHASE	DEVELOPING DECENTRING PROCESSES	* Agreeing upon <i>rules of living together</i> to assure mutual acknowledgement	* Mutual acknowledgement. Respect * Emphasise convergences * Discussion and debate * Positive interaction / Exchange / Mutual learning * Generating and maintaining a sustainable space for inter-ethnic gatherings * Promote 'living together'
		* Knowing each other on a personal basis, like "Mary", "Lewis", "Teresa"	
		* Developing one's own identity	
		* Developing awareness of <i>other cultures</i>	
		* Attention to the experience of discrimination and deconstruction of stereotypes	
		* Acquisition of communication skills	
		* Developing constructive criticism ability, including self analysis	
2 nd PHASE	DEVELOPING COMPREHENSION	* Emphasis on generating empathy among participants	
		* Emphasis on developing trust between participants	
		* Emphasis on cooperation between participants	
		* Attention to the richness derived by divergences (without neglecting convergences)	
3 rd PHASE	DEVELOPING NEGOTIATION SKILLS	* Developing skills for peaceful conflict resolution	

It is important to remember that these three phases are overlapping, varying in each one of them the importance given to the different objectives (decentring, comprehension and negotiation), the distribution of the contents and the emphasis placed on each of them.

Figure 2: Sequence of the intercultural phases in the Intercultural Programme through Sports (PIDE) (Rato Barrio, 2009).



For instance, as shown in the figure 2, in the first phase great importance is placed on decentring, but the transversal aspects of the second phase (cooperation, trust, etc..) are also present, as well as negotiation activities from the third phase (although these to a lesser extent), through the acquisition of assertive communication skills, appreciation of different points of view, etc., so important in any interactive process.

In the second phase, transversal issues are primarily addressed, for instance: a positive interaction, trust, cooperation and empathy, which, although they have a greater importance in this phase, are undertaken throughout the entire process, as shown in the scheme.

In the third phase, the acquisition of negotiation skills are primarily addressed although the cross-cutting issues remain as important contents and, to a lesser extent, also those of the first phase, such as an increased knowledge about cultural and identity issues, which always has potential for growth, gaining nuances and ultimately, enriching itself.

Throughout the programme, different kinds of tools are used, such as: modified sports; games and exercises; dramatizations and popular theatre; verbal reflections, debates and discussion groups; group dynamics and presentations; participatory techniques and other recreational activities (movie/cinema forum, etc.), always adapted to the local context and persons engaged in the programme; to the general goal of the each phase; and to the specific objectives of the corresponding session (See figure 1).

For instance, as part of the first phase, participants created and performed plays describing the elements, rules and practices that shape how they perceived and understood *the cultures* and *ethno-linguistic groups* which they self-identify with. Then they had the option of completing the explanation orally, and as a result, the whole activity became a fascinating debate within the group and diverse ways of understanding similar situations were found.

An example within the second phase is the participatory action-research process which was carried out by the participants in their communities. They aimed to research about *their traditional* games and sports. At the end of the process some were practiced, emphasizing convergences between them, syncretism involved and learning from the values and cultural elements embedded (e.g. the Mayan ball game). In addition, movement tasks, objectives, rules

and materials for games and sports were modified to experiment and train the ability of adapting oneself to different circumstances, materials, ways of playing, interactive processes, etc., and to experience and deal with feelings of strangeness (Gieß-Stüber & Blecking, 2008).

In the third phase, among other issues, some games and sports were utilized to provoke a minor conflict of interests in a protected and controlled space. Afterwards, the strategies they used to solve the problems in and through the game or sport were analysed.

The learning process is very active and experiential. The body is in constant movement and interaction with others, usually through different materials (different balls, balloons, hoops, pieces of fabric, etc.). Verbal and nonverbal expressions are always combined. The experiences acquired in the game were shared freely after each activity (at a scheduled time specifically designed for this purpose: the moment for group reflection, which besides reflecting on what everyone had experienced and learned, encouraged transfers of these learning(s) to everyday life) or during scheduled breaks within some activities (which aim at finding strategies to improve team playing and achieving the intended objectives). These moments are very enriching because, among other issues, participants have the opportunity to express what they live; to display concerns; to and transfer learning(s) and questions to the group. To maximize the benefits of these reflection spaces, it is very useful to prepare in advance guiding questions for each activity, to channel the attention of participants to particular aspects, guiding reflections (Lough, 2011) -without being corseted- to the specific objectives and, thus, promoting the pursued learning(s) with each activity; and to encourage the transfer of such learning(s) to other areas of everyday life. In this regard, the *playground* provides a protected space where participants can experience and learn with a minimum cost for mistakes made.

Further information on the PIDE's processes and results can be found in different publications, such as, for instance: Rato Barrio (2009, especially the volume II); Rato Barrio & Ley (2010a, 2010b, 2011, 2012a, 2012b, 2013).

The study aimed to contribute to the understanding of the role and use of sport in a social-ecological approach, considering the specific Guatemalan context, the appropriateness and soundness of the chosen methodological model (PIDE), defined goals and strategies for each stage of the intercultural process (decentring, comprehension and negotiation), the local environmental factors and situational cues (e.g. influence of NGOs, infrastructure), forms of participation and leadership (e.g. active participation, participatory approach) and personal characteristics of the participants (e.g. long-term planning, challenges of daily living).

In the Guatemalan scenario of continuing racism and violence, the PIDE programme promoted intercultural living together among the participating youth. At the same time, the intervention study responded to the need to investigate alternative tools (sport in a wider sense) and strategies that promote dialogue, understanding and interaction among the different ethno-linguistic groups that co-exist in Guatemala with high prevalence of stereotypes towards the *other* and of subtle and violent forms of discrimination in the daily living. As discussed, the effects limited to the micro level are expected to influence the macro level as tackling

prejudices and working against the prevalent racist speeches and discrimination. However, further planning and working towards influencing on macro level has been identified as a shortcoming of the project.

The PIDE methodological model, based on a theoretical foundation and applied to practice (through the PIDE) with specific strategies, showed to be appropriate and relevant for the planning, implementation and evaluation of intercultural processes.

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More than a Game: A Case Study of Football in the Community Initiatives in England

by **Tom Woodhouse**

This chapter provides an account of football in the community (FiC) programmes currently active in England. When traditional working class communities began to break down and fragment under the pressures of de-industrialisation from the 1970s onwards, policy makers turned to football as a vehicle to help regenerate feelings of belonging and to rebuild social cohesion through comprehensive social inclusion policies. The main strategy to de-escalate urban conflict was a conflict resolution strategy led by social cohesion and social inclusion projects, often with FiC initiatives as central actors in the response.



(LS Lowry The Football Match 1928)

The social composition of football supporters is increasingly diverse; depending on the

source used between 15% and 25% of those who attend games are women; over 10% are from an ethnic minority background and 13% are children, showing how well it has evolved to reflect the multicultural nature of contemporary UK communities.

The following extract from a blog entitled 'Tales from a Hijabi Footballer' makes the point well. It was written by a Muslim woman who was commenting on the positive media coverage shown in the photograph, where a young Muslim woman in the city of Bradford in the north of England expressed her passion for the game. The fact that she is wearing an Islamic head-dress, the hijab, as shown in the photograph, makes the impact even stronger because it is rare to see Muslim women at football matches, even in a city such as Bradford, which has a large Asian population with sizeable numbers of young Asians uncertain of their acceptance. The image of the woman makes a statement not only that Asian people belong in the city but more especially Asian Muslim women do so also and that a passion for the football club can bring these communities together. Shireen Ahmed, who writes a blog on her passion for football, commented "I love this picture. I have blogged about my love for football as a player and as a fan.



But this picture captures the emotion, intensity and passion that this supporter (hijab-clad

and all) has for the game. It also perfectly illustrates a point I have made and will continue to champion: Football goes beyond culture, religion, race and gender. It is borderless and it is beautiful ". From the blog 'Tales from a Hijabi Footballer' at <http://footybedsheets.tumblr.com/post/40071971608/i-love-this-picture-i-have-blogged-about-my-love>

Recognising this ability of football to be borderless and inclusive, and recognising the power and reach of the game into all the communities of England, the English Premier League (EPL) and the Professional Footballers Association contribute almost £45 million every year to support community initiatives across the Football League's 72 clubs. This represents 3.7% of its revenue in 2012, and the funding was used to support 843 projects covering social cohesion, anti-discrimination, gender equality, disability rights, general education, health and participation in sport. Since there are professional clubs in most towns and cities of the UK, many of them formed over one hundred years ago, and since these initiatives are replicated by the football authorities in Scotland, Northern Ireland and Wales, this represents a comprehensive and authentic resource for the promotion of social inclusion, community development and integration. (these projects are reported on in some detail in Creating Chances, <http://www.premierleague.com/content/dam/premierleague/site-content/News/publications/creating-chances/creating-chances-2012-report.pdf>).

Despite some obvious problems with modern football, there is a healthy culture and a diversity of groups which are energetically and creatively committed to not only retaining but also to developing the social, communal and conflict resolution potential of football. What is happening in England is reflected in the emergence of a new global network of sport for peace and development. This chapter has concentrated on the place of football in the community initiatives and their significance in English football, and in addition to the many initiatives mentioned above which focus on social inclusion, English football also has a number of pioneering projects from which knowledge can be shared across the SPD network. The Independent Football Ombudsman (IFO) provides adjudication in cases of complaint from supporters about football authorities. <http://www.theifo.co.uk/>. Two schools are now in existence run in association with football clubs, at Everton in the city of Liverpool <http://www.evertonfreeschool.com/ideas/mission-statement/>, and at Bradford <http://www.oneinamillion.org.uk/home/>. On issues of anti-racism and anti-discrimination, Kick it Out has an excellent track record using football to address issues of racism and exclusion <http://www.kickitout.org/1.php>. Kickz began as a pilot project in London between the Premier League and the Metropolitan Police in 2006, with the aim of using football to bring communities together and engage with young people. By 2013 42 Premier League and Football League clubs run a combined 112 projects across England, with 45,000 young people engaged in their local community. The format is to offer football coaching and matches, following by an educational session covering such issues as such as drug awareness, healthy eating, volunteering, career development and anti-weapons workshops. The project is a successful expression of social inclusion projects, with 33% of participants living in the most socially

deprived areas of England. <http://activecommunities.org.uk/kickz/>.

The EPL conducts regular surveys of the attitudes of football supporters attending matches and their socio-economic profiles. Data for 2007-2008 included attitudes of supporters towards the role of their clubs in the community. 35,000 supporters from all 20 EPL clubs responded, 96% of them agreeing that their club had an important role to play in their community. 96% also agreed that football could make a positive impact on the lives of young people; 85% felt that their club did make a significant contribution to their community (that is, there was a feeling that clubs were responding to supporters desire for them to engage with their community; and 55% felt that the contribution made was greater than it had been five years before).

The EPL survey also included data on what kinds of community values and engagement was valued by fans, who were asked to rate the importance of eight policy types on a scale of 1 (not important) to 10 (very important): Results were as follows: (average score from all supporters, 31,000 responding)

Policy	Score
A good relationship with local residents	8.5
A focus on the community	8.4
Anti-crime initiatives	8.1
Good relationship with local businesses	8.1
A good charity policy	7.8
Social inclusion programmes	7.8
Education courses	7.5
A good environmental policy	7.4

Source: National Fan Survey Summary Report 2007-2008 Season,
<http://www.premierleague.com/content/dam/premierleague/site-content/News/publications/fan-surveys/national-fan-survey-2007-08.pdf>)

Future Developments: From Bonding to Bridging

From the above cases it is clear that community engagement in general is important for English football clubs and their supporters. Within the range of policies, the majority of FiC schemes in England use a variety of social inclusion projects to achieve social cohesion and conflict resolution aims. The emphasis is on *bonding within* rather than *bridging between* communities, cultures and nationalities. The more challenging tasks of bridging between communities in areas of conflict is a stage of development that would be worth developing as part of the English football for conflict resolution toolkit. This bridging methodology has been developed in Germany, Spain and South America. Following the murder of the Colombian footballer Andres Escobar in 1994, Jurgen Griesbeck introduced Fútbol por la Paz (Football

for Peace), now known as Football 3 – three sided or mediated football and this has been spread especially by the streetfootballworld organisation and in the educational work of FC Barcelona Foundation as FutBolNet. In England the methodology is not as yet well recognised, but the lessons of the Christmas Truce, when English and German soldiers refused to fight each other for a period in December 1914 is being developed as a case study to show how football can be used to teach mediation skills.

Didier Drogba as Peacemaker (click on picture to play BBC Video): Other examples of using football for mediation in high level conflicts include the intervention of the then Ivory Coast footballer (who played for Chelsea in the EPL) in the civil war in that country. Stability was restored and a peace process initiated. In 2006 the Department of Peacekeeping Operations, the UN Office on Sport Development and Peace, and the International Olympic Committee (IOC) formed a partnership to use sport in the peacemaking framework of UN peacekeeping operations, and chose three missions as locations for pilot Sport and Peace projects. (Woodhouse, T. 2010).



The Football Association of England celebrates its 150th anniversary in 2013. Its founding members surely could not have imagined the social impact that the game would develop globally. For the current generation, there is an exciting challenge now to gather as many case studies as possible to improve good practice and provide institutional memory of lessons learned in the uses of sport for conflict resolution.

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Professor **Tom Woodhouse** was the founder and director of the Centre for Conflict Resolution within the Department of Peace Studies at the University of Bradford. He retired from full time employment in October 2012 and is now Professor Emeritus at the University of Bradford, where he directs the E-Learning Programme in Conflict Resolution. He is also working with the Open University of Catalunya in Barcelona, where he teaches on web based Masters degree courses in Armed Conflict and Peacekeeping, and in Sport, Social Inclusion and Conflict Resolution (in partnership with the Foundation of FC Barcelona). He has developed and delivered Masters level courses and research programmes internationally, including in Malaysia, Australia, Sierra Leone, Nigeria, Kosovo and Sri Lanka. He is on the editorial board of the journal *International Peacekeeping*, and of the *Journal of Conflictology*. He is also a member of the Council of the Conflict Research Society, a network of academics working on conflict and peace research in British universities; he is an adviser to the All Party Parliamentary Group on Conflict Issues for the UK Parliament; and a member of the Academic Committee of the Rotary International Certificated Course in Peace and Conflict Resolution at Chulalongkorn University Bangkok.

His main publications include *Contemporary Conflict Resolution* (Polity Press 2011), with Oliver Ramsbotham and Hugh Miall. This is a widely recognised text in conflict resolution and peacebuilding and is used in universities world-wide

Un buen ejemplo de la función educativa e integradora del deporte en entornos de pobreza y violencia

por Ana Arizabaleta

En los últimos años he conocido jóvenes de diferentes regiones de Colombia, jóvenes que tienen mucho y nada en común al mismo tiempo. Todos tienen la misma energía, las mismas ganas de tomar cualquier oportunidad y aprovecharla, ganas de aprender y de salir adelante, todos comparten también altas habilidades de liderazgo y ganas de cambiar su mundo.

Lastimosamente, todos nacieron en contextos similares, todos viven en pobreza o pobreza extrema y todos están expuestos a contextos de violencia continua, que a veces se traslada a sus hogares.

El problema social y económico en Colombia es muy complejo. El conflicto continuo ha generado años de desplazamiento a las grandes ciudades de los campesinos que llegan a las mismas sin nada, y donde para sobrevivir en la mayoría de los casos tienen que dejar a sus hijos solos por largos periodos de tiempo. Los pequeños y jóvenes que en el mejor de los casos estudian solo medio tiempo, pues los colegios públicos del país necesitan tener varias jornadas para asegurarles un cupo, tienen que asumir tremendas responsabilidades desde muy chicos. Los mayores deben cuidar a sus hermanos más pequeños y también deben generar ingresos. Se exponen a expendios de drogas y a la posibilidad de ganar dinero robando y matando. Son reclutados por pandillas y grupos armados ilegales y en general están expuestos a contextos de extrema violencia.

Los jóvenes de Colombia que viven en pobreza tienen pocas posibilidades de dejar de serlo.

Estos chicos que conozco viven en estos contextos y, a pesar de haber nacido a kilómetros de distancia el uno del otro, tienen una cosa más en común, todos asisten a la Fundación Colombianitos. Una ONG en Colombia dedicada a usar el deporte como herramienta para transformar sus vidas.

A pesar de vivir en características similares y de ser colombianos, estos jóvenes son extremadamente diferentes.

Carlos Andrés nació en Ciudad Bolívar y es un líder de nacimiento. Tiene 18 años pero está solo en 9.º grado de bachillerato. Sin embargo, a la hora de hablarles a los más pequeños, no hay nadie que pueda hacerlo igual. Carlos Andrés se levanta temprano para poder ir al colegio, pues está asistiendo a bachillerato acelerado para poder terminar pronto. Tiene que hacer el desayuno para 4 hermanos menores ya que sus padres no viven con él, y asegurarse de que se alisten a tiempo para poder dejarlos en el colegio a ellos también. Al mediodía debe

recogerlos en el colegio, llegar a casa, preparar una olla de arroz para almorzar y luego salir a Colombianitos con sus 4 hermanitos. Sus hermanitos se reparten en diferentes actividades: unos van a entrenamiento deportivo y otros a refuerzo escolar. Carlos se pone una camiseta amarilla que dice líder, que lo transforma de inmediato en un héroe para los más chicos asistentes a Colombianitos. Prepara unos balones, conos y va a la cancha de barro, donde lo espera un grupo de chicos casi de su misma edad. A pesar de tener casi la misma edad, todos le dicen “hola profe” y se agrupan para atender lo que tiene que decirles.

Eunice y Ariana, por su parte, nacieron en Cartagena, una ciudad conocida internacionalmente por su belleza, que no muy lejos de sus murallas y edificios lujosos, esconde una triste realidad. Una pobreza inmensa. Casi la mitad de los habitantes de esta ciudad vive en pobreza, y el turismo, aunque trae cosas buenas, también ha convertido a muchas chicas nacidas en la ciudad en prostitutas que viven de los turistas que vienen a explotarlas. Sin embargo, Eunice y Ariana tienen ya 20 años y aunque también han visto de cerca esta y otras tristes realidades de la ciudad, no se han involucrado nunca en ninguna de ellas. Las dos participan desde hace 7 años en Colombianitos y tienen claro que lo que quieren hacer es asegurar que muchos más chicos se involucren en actividades de la Fundación. Eunice y Ariana también son “profes” y han asumido el reto de hablar con pandilleros de su comunidad para pedirles que las dejen hacer entrenamientos deportivos con sus chicos en tranquilidad. A pesar de su corta edad y que nacieron en una ciudad machista por naturaleza, las dos, a fuerza de empeñarse y demostrar sus habilidades, han demostrado que pueden manejar sus grupos de entrenamiento también.

Las dos chicas llegan a la cancha de arena con sus implementos y empiezan sus entrenamientos con una sesión en la que hablan con los chicos de cómo deben resolver sus conflictos de manera pacífica y van llevando este mensaje constantemente durante todo su entrenamiento. Los chicos solo juegan, sorprendentemente no se dan cuenta de que están aprendiendo también. Al final se sientan con sus chicos y les hacen solo unas preguntas. Para los chicos parecen muy sencillas pero yo sé que tienen un sentido educativo, transformador y mágico. Las preguntas van llevando a los chicos a conectar la actividad que acaban de hacer con su realidad, y terminan por explicar claramente que tienen el poder de resolver un conflicto de varias formas y que en ellos está la decisión de hacerlo de manera pacífica; ponen ejemplos y yo, que solo estoy de espectadora, entiendo que el mensaje fue llevado con éxito. ¡Sorprendente!

Al mismo tiempo hay dos chicos más en Puerto Tejada, en el Cauca, que también se alistan para cambiar el mundo. Mercedes es una chica callada, tímida pero extremadamente organizada y determinada en salir adelante y en que va a ser una persona mejor. Realmente es una gran persona, pero a lo que ella se refiere es a que sabe que tiene el poder de transformar su realidad si se prepara, estudia y puede empezar a generar recursos para cambiar su vida y la de sus familiares. Johnatan no es nada tímido, es extremadamente espontáneo y no teme decir nada de lo que piensa. Los dos hacen una pareja explosiva de líderes que han decidido echarles una mano a los entrenadores de la Fundación Colombianitos, y con sus camisetas de

líderes, ahora van a otros sitios de su municipio y cercanías a llevar mensajes a través de entrenamientos deportivos.

Carlos Andrés, Eunice, Ariana, Mercedes y Johnatan son muy diferentes, pero viven en contextos de vulnerabilidad. Todos tienen en común que han sido parte de un proceso de años en la Fundación Colombianitos. Todos llegaron hace unos años convocados por el fútbol y otros deportes y actividades recreativas. Todos vinieron a patear un balón y descubrieron que con esos mensajes y preguntas sencillas de sus profes, ellos estaban recibiendo herramientas para cambiar sus vidas. Ellos son todos ejemplos de cómo el deporte puede ser una herramienta para educar e integrar en entornos de pobreza y violencia.

About the author

Ana Arizabaleta es Directora General de la Fundación COLOMBIANITOS. Comenzó a trabajar con la fundación en Julio 2004.

Su pasión es trabajar por aquellos que tienen menos oportunidades con el sueño de darles herramientas para que tengan mejores vidas. Ana cree que el invertir en los niños y jóvenes puede cambiar el futuro de familias, comunidades y claro, de un país entero. En su rol actual, Ana diseña planes de consecución de fondos, supervisa la labor social que realiza la fundación en las 6 comunidades donde opera en Colombia y ejecuta estrategias de desarrollo para la Fundación.

Es una eterna apasionada de su trabajo por los 4.200 colombianitos que beneficia la fundación y ha encontrado en “Goles Para Una Vida Mejor” (el programa estrella de la misma) que tiene el potencial real de transformar vidas. El programa usa la pasión al fútbol, otros deportes y actividades musicales para mantenerlos alejados de la droga, el crimen, las pandillas y la prostitución entre otros peligros que hay en las calles.

El deporte para la convivencia pacífica en el contexto norirlandés

por Alexander Cárdenas

1. Deporte y división sectaria en Irlanda del Norte

Irlanda del Norte es una sociedad marcadamente dividida, donde los centros urbanos de católicos y protestantes generalmente viven en barrios segregados. Se estima que el 90% de la vivienda pública en Irlanda del Norte es segregada (*Housing Executive*, s.f.), es decir, miles de familias continúan habitando y conviviendo exclusivamente con otros de la misma formación religiosa. Algunos ciudadanos –bien sea por miedos infundados o reales– evitan circular por sectores de la ciudad ajenos a los de sus lealtades religiosas y políticas y envían a sus hijos a centros educativos destinados a formar a sus pupilos exclusivamente en la tradición católica o protestante. El sistema escolar en Irlanda del Norte, al igual que la vivienda pública, es también altamente polarizado.

De la misma forma, el deporte en Irlanda del Norte es usualmente expresado en términos de identidad cultural, ya que el tipo de deporte practicado y el equipo al cual se apoya usualmente identifica la afiliación religiosa (McGinelly *et al.*, 1998, p. 464-471) –y muy probablemente la vinculación política– de quienes lo practican. En este sentido, es más probable que los católicos estén inclinados a participar en actividades deportivas propias de la tradición irlandesa (República de Irlanda). Deportes tales como el hurling y el fútbol gaélico (*Gaelic football*) son practicados ampliamente entre esta población. Entre la comunidad protestante, son populares los deportes que celebran la tradición y cultura británica, incluyendo el fútbol, el rugby y el cricket. Aunque este no es un fenómeno estático y se presentan un sinnúmero de excepciones, por lo general, tanto protestantes como católicos poco se involucran, ni como espectadores ni como participantes, con los deportes y juegos de la otra comunidad.

La compleja dinámica de interacción –por momentos conflictiva– entre deporte, identidad cultural y política en el contexto norirlandés ha sido ampliamente documentada por Sugden y Bairner (1991), señalando que el deporte en esta esquina de Europa occidental posee un pedigrí político particularmente fuerte (p. 133-141). Del mismo modo, Bairner (1991) argumenta que los juegos gaélicos, por un lado, y deportes tales como el rugby y el cricket, por el otro, han servido para consolidar identidades republicanas (pro-nacionalistas) y unionistas (pro-británicas) respectivamente (p. 283), ampliando de esta forma la línea divisoria entre una y otra comunidad. Disciplinas tales como el fútbol, debido a su popularidad, y el baloncesto,

deporte que no ha sido reclamado ni por católicos ni por protestantes, sin embargo, han podido con cierto éxito evadir la brecha divisoria, y posicionarse como prácticas recreativas y de esparcimiento de marcada popularidad entre ambas comunidades.

2. El deporte como catalizador social en Irlanda del Norte

A pesar de la estrecha relación entre deporte, identidad cultural y sectarismo religioso en el contexto norirlandés, el deporte ha emergido como una herramienta efectiva para promover el diálogo y la integración entre las comunidades católicas y protestantes. Sugden señala que aun cuando las tensiones civiles en Irlanda del Norte se encontraban en su punto más crítico a finales de los 60 y principios de los 70, el ocio, la recreación y el deporte fueron estrategias empleadas para sacar a los jóvenes de las calles, y para focalizar sus energías en actividades constructivas. Esto se vincula en parte a la noción de que al animar a jóvenes de comunidades rivales a jugar juntos, de alguna manera podría plantar semillas para el mejoramiento de las relaciones de la comunidad en el futuro (citado en Bairner, 2004). Basados en esta premisa y haciendo uso de la capacidad del deporte para establecer y mantener abiertos los canales de comunicación en situaciones de conflicto, se han impulsado en Irlanda del Norte un número importante de esquemas con el propósito expreso de facilitar la convivencia pacífica, la tolerancia, y el diálogo intercultural entre católicos y protestantes. Entre estos programas resaltan “Fútbol para Todos”, *Football for All*, y “Fútbol por la Paz”, *Football for Peace*, iniciativas de carácter multisectorial que han logrado, con cierto grado de éxito, promover una cultura de la paz en este rincón del mundo azotado por el conflicto sectario. El resto de este documento hará breve mención a estas dos iniciativas.

Fútbol para Todos - *Football for All*

El proyecto “Fútbol para Todos”, *Football for All*, se inició en febrero del 2000 con la intención de mitigar los episodios de violencia física y verbal en los estadios de fútbol y en particular, en los juegos internacionales disputados por Irlanda del Norte (Wilson, 2005, p. 3). Promovida desde sus inicios por la Asociación Irlandesa de Fútbol (IFA), ente regulador de este deporte en Irlanda del Norte, y los Concejos de Deportes y de Relaciones con la Comunidad, *Sports Council* y *Community Relations Council*, este programa opera en parte gracias a un conjunto de alianzas estratégicas entre las que destaca el programa Peace III de la Unión Europea.⁽²⁶⁾

Hasta hace unos años era muy común que durante los partidos de fútbol internacionales del seleccionado norirlandés se entonaran cánticos cargados de mensajes de intolerancia y agresión mutua entre aficionados católicos y protestantes. A estos se les conoce como cantos sectarios y como es de esperar, contribuyeron notablemente al incremento de las tensiones entre ambas comunidades dentro y fuera de los escenarios deportivos. El ambiente hostil en los estadios creado a raíz de estos cánticos impactó negativamente sobre los índices de

asistencia a los estadios de fútbol, que para entonces eran percibidos por el aficionado promedio y las familias seguidoras de este deporte como escenarios de alta peligrosidad.

Para el año 2002 el programa “Fútbol para Todos” hace un importante avance en la promoción del diálogo, el respeto y la tolerancia en los estadios de fútbol al involucrar a los clubes de aficionados en la doble tarea de eliminar de forma permanente los cantos sectarios y de crear un ambiente más seguro y amigable para las familias asistentes a los encuentros futboleros. De acuerdo a Michael Boyd, jefe de relaciones comunitarias de la Asociación Irlandesa de Fútbol:

“la política anti-sectaria desarrollada por la IFA y los clubes de aficionados ha contribuido significativamente a la erradicación de los cantos sectarios y a la creación de una atmósfera más pacífica en nuestros estadios de fútbol” (entrevista personal, febrero 19, 2013). Boyd añadió que varias acciones destinadas a reducir los cánticos ofensivos en los partidos han surgido también por iniciativa propia de los clubes de aficionados de fútbol. Entre estos se cuenta la creación de nuevos cánticos totalmente libres de alusiones sectarias, competencias vía Internet para crear nuevas composiciones de tono neutral y también el bloqueo “amistoso” a los cánticos ofensivos en los estadios mediante el canto de himnos anti-sectarios por parte de un cuerpo de aficionados pacíficos, acompañados, como es costumbre en los campos de fútbol, por vigorosos instrumentos de percusión.

En la actualidad “Fútbol para Todos” se ha expandido a diferentes regiones de Irlanda del Norte abordando una serie de problemáticas urbanas tales como la exclusión social. El programa está a cargo de la coordinación de la “Liga Callejera”, *Street League*, una iniciativa encaminada a atender las necesidades de jóvenes y adultos desempleados y de grupos marginados sin hogar de comunidades católicas y protestantes (Irish Football Association, 2012). Semanalmente en Belfast, capital norirlandesa, y Derry⁽²⁷⁾, segunda ciudad más importante del país, un grupo de entusiastas del deporte en estado vulnerable se reúnen para jugar al fútbol y para establecer redes de apoyo, a la vez que se intercambia valiosa información relacionada al mejoramiento de sus condiciones de vida, que por diversas razones, incluyendo el alcoholismo, la drogadicción o el desempleo, se han visto seriamente afectadas.

Fútbol por la Paz - Football for Peace

La primera fase formal del proyecto “Fútbol por la Paz”, *Football for Peace* (F4P), se inicia en el 2001 con un campamento de entrenamiento para 100 niños y jóvenes árabes-musulmanes y árabes-cristianos en un poblado del medio oriente que lleva por nombre I’billin. En el 2007, F4P comienza operaciones en Irlanda del Norte, contando en la actualidad con el apoyo logístico y técnico de la Universidad Inglesa de Brighton y el respaldo institucional de las Asociaciones de Fútbol de Irlanda del Norte (IFA) y de la República de Irlanda (FAI). El objetivo primordial de esta iniciativa es el de promover las relaciones intercomunales en

Irlanda del Norte y zonas fronterizas, utilizando el fútbol y otras actividades físicas como componentes esenciales (Football 4 Peace, s.f.).

Pilar central de la metodología de entrenamiento deportivo y de resolución de conflictos de F4P, es el concepto del juego limpio, el cual es desglosado y articulado a través de una serie de principios básicos, a saber: la confianza, el respeto, la responsabilidad, la igualdad y la inclusión (seminario Fútbol por la Paz, marzo 22, 2013). F4P ha introducido también el concepto “momentos de enseñanza”, con el fin de motivar a los niños y jóvenes a resolver conflictos de una forma constructiva mientras desarrollan la actividad física (citado en Cárdenas, 2013). El entrenamiento y enseñanza de los valores señalados se realiza a través de una serie de campamentos y festivales donde participan escuelas interconfesionales (católicas y protestantes en el caso norirlandés) y donde al mismo tiempo se instruye a entrenadores en la metodología F4P. El más reciente de estos festivales tuvo lugar en la ciudad norirlandesa de Derry, donde entre el 22 y el 26 de marzo de 2013 fuimos entrenados cerca de 116 participantes procedentes de los cuatro puntos cardinales. La clausura del evento contó con la participación de más de 100 alumnos provenientes de escuelas católicas y protestantes de la región, quienes compartieron una jornada de sana convivencia con niños de formación religiosa contraria. Chris, educador de una escuela protestante, comenta acerca del festival:

“Este formato donde se enseña a los niños valores a través del juego y donde se interactúa con estudiantes de otras religiones es muy positivo y nos gustaría ver estas actividades más a menudo. Realmente espero que las relaciones que se han forjado hoy con niños de la otra comunidad se mantengan fuera de los salones de clase” (entrevista personal, marzo 26, 2013).

Por su parte, una instructora de la escuela católica Santa Cecilia (St. Cecilia's College), añadió:

“Los niños están acá el día de hoy para aprender sobre valores. También es un día de esparcimiento y diversión, donde la última cosa que tendrían en sus mentes es pensar de qué religión son las personas con las que están jugando. A través de programas como este, barreras tales como las religiosas están siendo derribadas” (entrevista personal, marzo 26, 2013).

3. Conclusión

A pesar de la compleja dinámica social y política de Irlanda del Norte, donde el deporte ha agudizado de una u otra forma la brecha divisoria entre católicos y protestantes, esta actividad también ha servido de puente para promover el diálogo y la tolerancia entre estas comunidades en conflicto. Lo anterior invita a reflexionar sobre las múltiples funciones sociales del deporte y sobre los valores e ideologías que incorporamos a su práctica. El sociólogo del deporte John Sugden, por su parte, llegó a la conclusión de que "el deporte posee intrínsecamente un valor neutro y bajo circunstancias cuidadosamente administradas, puede hacer una positiva contribución a la construcción de la paz" (citado en Dorokhina,

Hosta & Van Stenkerburg, 2011). En la sociedad norirlandesa, el deporte continúa desempeñando una labor preponderante en la creación de una cultura de la paz y la tolerancia, especialmente entre las nuevas generaciones de católicos y protestantes.

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Sobre el autor

Alexander Cárdenas es originario de Bogotá, Colombia. Completó una maestría en estudios globales en las universidades de Leipzig, Alemania y Viena, Austria como becario del programa Erasmus Mundus. Es candidato a doctorado en estudios de paz, conflicto y desarrollo en la Universidad Jaume I, en Castellón, España, con el uso del deporte para la construcción de la paz en Colombia e Irlanda del Norte como tema de investigación.

En la actualidad se encuentra afiliado al Centro Internacional de Resolución de Conflictos – INCORE, en Derry, Irlanda del Norte, como becario de investigación Marie Curie en Paz Sostenible de la Unión Europea.

Ha publicado artículos en revistas científicas en Europa y Colombia y ha participado en varios foros académicos sobre diversos aspectos del deporte para el desarrollo y la paz. En 2012 diseñó e impartió el primer certificado sobre los deportes para el desarrollo y la paz en las Filipinas en la Universidad Silliman de la región de Negros Oriental. También es el fundador de Goles por la Paz, *Goals for Peace International*, un programa en Colombia y las Filipinas que busca contribuir a la creación de una cultura de la paz a través del deporte. Ha implementado intervenciones de corta duración en Inglaterra, y en el 2013, en Irlanda del Norte e Indonesia.

Alexander practicó fútbol a nivel competitivo en Colombia y Estados Unidos y posee una amplia colección de artículos futbolísticos que espera exhibir una vez halle el espacio adecuado.

The Impact of Peres Centre for Peace on conflict resolution between Israel and Palestine

by Yoav Dubinsky

In early May 2013 football legend Johan Cruyff came to Israel to celebrate with his son Jordi, who lead Maccabi Tel-Aviv to their first championship in a decade as the club's sportive manager. A few hours after landing in Tel-Aviv, Johan Cruyff along with his son and all the Maccabi Tel-Aviv players, coaches and management participated in an activity held by the Peres Centre for Peace Sports Department with Israeli and Palestinian children at a local community centre in Jaffa, a city under the Tel-Aviv municipality where Israeli and Arabs live together.

The football field at the centre named "The Johan Cruyff Field" was contributed by the "Johan Cruyff Foundation" that builds sports programs in conflict zones all around the world. It was a very exciting afternoon, not only for the children but also for the Maccabi Tel-Aviv players, managers and owners who played together. At one point Cruyff senior joined the game as well.

After the games the children took pictures with the players and got their autographs, showing that sports can cause excitement to children, professional players, managers, coaches, journalists and football legends, regardless of nationality or political views. One of the people who enjoyed the most from the event was Mitchell Goldhar, the Jewish-Canadian owner of Maccabi Tel-Aviv, who received a very positive image of playing football with Johan Cruyff and Israel and Palestinian children for investing in an Israeli sports club.

The Peres Centre for Peace

According to the United Nation Sport and Development and Peace department, practicing sport and play are human rights. There are many local and International Organizations promoting peaceful values through sports. The International Olympic Academy located in Olympia Greece has annual sessions for different target groups promoting the inherent values in sports and the Olympic Movement. FIFA has the football for Peace Program in various countries and places around the world, many of them in conflict zones. The Open Fun Football Schools project worked in Bosnia, Bridging Divides was a basketball program in South Africa, The Scotiabank Salud Escolar Integral Programme worked in poverty and crime stricken areas in El-Salvador and there are many more around the world. In Israel, the biggest

NGO of sport for Peace and Development is the Peres Centre for Peace, but there is also a project held by Hapoel Tel-Aviv Football Club for Israel and Arabic children.

Many sports figures came to Israel in the past decade and took part in the activities of the Peres Centre for Peace. The Peres Centre for Peace was founded in 1996 by Israeli President and ex-Prime Minister Shimon Peres, who won the Nobel Prize for Peace for being part of the Oslo Agreements for a peaceful resolution of a two states solution of Israel and Palestine. As part of their activities the Sports Department of the Peres Centre for Peace holds Twined Peace Sports Schools engaging 1,500-2,000 Israeli and Palestinian children in peaceful activities regarding sports and education across Israel and the Palestinian authority. The Sport Department is very well known for their activities, has numerous International Partners like the UN and received various International awards for sports for Peace and Development. Yet, the times when the project usually makes the headlines is when hosting some of the elite sports persons like Samuel Eto'o or Jose Mourinho or having friendly matches with Israeli and Palestinian players against some of the top teams in the world like Real Madrid and Barcelona.

Facing a challenging reality

It was not an easy year regarding the fight against racism in Israel. The Pillar of Defense Operation between the Israeli Defense Force and the Hamas in Gaza Strip, escalated the political situation. During the operation, many anti-Arab or pro-war songs were sang in the sports stadiums and arenas around the county, even in games of teams that are not considered as racist, anti Muslim or anti Arabic. During the conflict, the Peres Centre for Peace had tweeted daily against the escalation of the situation, sending their comforts for both sides.

In the spring of 2013 representatives of Barcelona F.C as part of the ongoing relations with the Peres Centre for Peace came to Israel and after meeting with Israeli President Shimon Peres announced they will hold a friendly game in Israel, against a team of Peace with Israeli and Palestinian players. Barcelona F.C became in the past years the most cheered club in Israel and one of the most common Bar-Mitzvah presents became a family trip to see a home game of Barcelona with Messi, Xavi and Iniesta at the Camp Nou.

However, not always things work out as they were originally planned. Due to differences between Israel and the Palestinian Authority it was announced that the friendly match will not take place and that the team will come to Israel and to the Palestinian Authority to hold friendly practices with young Israeli and Palestinian children from the Peres Centre for Peace. Thus fulfilling some of the kids' dreams of meeting their idols.

Small steps towards tolerance

A permanent Peace Agreement will not depend on any kind of sportive initiative, yet it

doesn't mean that sports can't help to bring communities together. The importance of activities held by the Peres Centre for Peace Sports Department is in the education towards tolerance and emphasizing the similarities through sports rather than the differences. And if looking at the past season through those glasses, there are some reasons for optimism.

There were signs of improvement regarding Beitar Jerusalem, a club that historically refused to sign Muslim players. However, due to questionable business relations between the Beitar Jerusalem owner Arcadi Gaydamak in Chechnya, two local Muslim players were signed by Beitar and played a few games at the club until the end of the season. The signing caused lots of controversy with some of the core fan club "La Familia" who are considered extreme right winged. However, the club's management did not give in to the racist protests and kept the players.

While in Beitar the whole situation was under very questionable circumstances, there was a very positive message of co-existence this year that came out of Maccabi Tel-Aviv, the most decorated football club in Israel that won the Israeli championship for the first time after 10 long years. Since the start of the season, Maccabi Tel-Aviv started an anti-racism campaign with its players calling the fans not to sing racist songs, especially towards Arabic or Muslim players. The club also signed Arabic-Israeli players who played a key role in the championship with Maharan Radi being one of the best players this season and young forward Munas Dabbur becoming not only a valuable player for Maccabi but also the star player of the Israeli U-21 National Team for the U-21 European Championship that is held in Israel.

The Championship celebrations took place at Rabin Square, the main public square in Tel-Aviv, named after late Prime Minister Yitzhak Rabin who was assassinated at the steps of the square after a Peace demonstration by a radical Jewish student who was against Rabin's peaceful ideology and the Oslo Agreements for a two states solution.

Celebrating the Championship at Rabin Square, with dozens of thousands fans, cheering for all the players, Israeli and Arabic, Jewish, Christians and Muslims, but not singing the racist songs towards their rivals that were part of their repertoire in the past decade shows that sports can lead to change towards a more tolerant society, even in times of conflict.

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Yoav Dubinsky (born in Israel in 1981) is an Israeli journalist and an Olympic researcher that covered over 100 national and International sport events in Israel, Europe, North America and Asia including the 2008 Beijing Olympic Games and the 2012 Olympic Games. Yoav holds two Master degrees in Political Communication from Tel-Aviv University and Olympic Studies, Olympic Education and Organization of Olympic Events as a graduate of the first Master Program of the International Olympic Academy and the University of Peloponnese in Olympia, Greece. Yoav studied in Universities in Israel, France, Greece, Canada and Great Britain, and spent the last 4 years studying and covering the Olympic Movement. He is currently living in Tel-Aviv and recently published his first book "Place Branding and the Olympic Games: Theory and Practice".

Los sueños se inventaron para cumplirlos

por **Beatriz García Berché**

Cuando tienes 10 años y te dicen que eres diabética, el choque emocional es por el presente, no te planteas nada de futuro.

Recuerdo ese momento como si fuese hoy, estaba a punto de salir de la UCI, veía a mis padres y a mi familia por el cristal, y vino la enfermera y me dijo que a partir de ahora me tendría que pinchar varias veces al día y que no podría comer nada dulce.

Y solo me vinieron dos imágenes a la cabeza: caramelos y jeringuilla. En ningún momento pensé en cómo me afectaría en un futuro y qué consecuencias tendría, solo empecé a llorar.

¿Cómo sería mi vida a partir de ahora? ¿Qué pasaría en el colegio?

Después de unos días ingresada en el hospital para que me explicasen a mí, y sobre todo a mis padres, cómo sería mi día a día, y donde conviví con otros niños que estaban allí ingresados por otras enfermedades, volví a casa y estaba contenta de aquellos días que pasé en el hospital, todavía los recuerdo muy feliz. ¿Fenómeno *Polseres Vermelles*?, quizás...

Y a partir de aquel momento fue un proceso de autoaprendizaje continuo. Quise ser muy autónoma desde el principio, aun necesitando mucho a mis padres y a mi médico, que durante mucho tiempo estuvo mucho por mí y a quien siempre le estaré agradecida.

Conforme fui creciendo, la diabetes lo hizo junto a mí, la adolescencia sí que supuso una etapa un poco más complicada. Empezó cuando, días antes de cumplir los 18, mi médico me ingresó durante una semana para controlar y ajustar las dosis de insulina y comida, y me explicó qué era realmente esta enfermedad y qué me podría pasar si no me cuidaba. Fue un cambio mental muy importante, tendría que convivir con la diabetes pero igualmente podría continuar con mis sueños, mis ilusiones, mis proyectos...

¿Qué es el deporte en mi vida? Lo es todo, es el eje sobre el que gira todo. El deporte en mi infancia nunca fue un inconveniente para la diabetes, al contrario, me hacía mis controles y me adaptaba, con más o menos eficacia, las dosis de insulina y comida, teniendo en cuenta que cuando eres pequeño, y tampoco conoces tu cuerpo y la enfermedad, acertar de pleno es complicado, tu cuerpo está en un estado de crecimiento y cambios continuos pero tampoco es del todo trascendente cometer errores, aprendes continuamente.

Aparte de la asignatura de Educación física, obligatoria en el colegio y en el instituto, quise apuntarme a un club deportivo antes de acabar la EGB. Finalizar las clases en el colegio e irme a hacer deporte era un placer, una rutina que me gustaba, igual que también lo era cuando salía a la montaña con mis padres, iba en bicicleta, jugaba al tenis con mi padre o a cualquier otro juego que implicase movimiento.

Voleibol, natación... fueron los primeros deportes que formaron parte de mi vida. Fue a partir de los 20 años cuando empecé a descubrir otros deportes de más intensidad y nivel, como el esquí, y sentir las ganas y la necesidad de ir al gimnasio a diario, disfrutaba muchísimo entrenando y con todo lo que lo rodeaba.

Pero el cambio importante fue en el 2006, con 25 años, cuando empecé por un lado a correr carreras de asfalto, y por otro, a hacer *trekking*. La montaña siempre me había atraído muchísimo pero ahora lo empezaba a sentir más profundamente.

2007 fue el año clave, cuando me apunté a la primera carrera de larga distancia de montaña, 70 kilómetros y unos 1.500 m de desnivel, sin ninguna experiencia previa. Y acabé 18 horas más tarde, muy cansada, pero esa felicidad, esa meta... fueron un punto de inflexión en mi vida. Pude comprobar que la diabetes no suponía ningún inconveniente.

Poco a poco empecé a participar en otras pruebas, fui conociendo a otras personas que se dedicaban a este deporte, hoy en día grandes amigos, y mi vida fue cambiando. Tuve la suerte de encontrarme con un equipo de profesionales médicos que me ayudaron muchísimo e hicieron que la adaptación de mi diabetes a ese deporte fuese todavía más fácil, y por encima de todo, no fuese perjudicial para mi enfermedad.

La diabetes se adaptó perfectamente a mi nuevo estilo de vida, sin inconvenientes, probando, experimentando cómo reaccionaba mi cuerpo delante de una carrera de más de 24 horas, en condiciones meteorológicas complicadas (temperaturas negativas o por encima de 40 grados), pasando noches sola en la montaña, todo era nuevo, pero era increíble, cada nueva carrera era un reto.

Profundizando más en el porqué de encontrar atractivo un deporte que en competición te hace sufrir tanto y le exiges al cuerpo un esfuerzo tan grande, pienso que es una filosofía de vida. En estas pruebas, la cabeza tira más que el cuerpo, llega el momento de la carrera en el que las piernas no tienen fuerza para moverse y los ojos se cierran de cansancio, y es cuando la cabeza ha de tirar con mucha fuerza hacia delante. Te das cuenta de que con esfuerzo y trabajo todo se puede conseguir, la competición es contigo mismo, no con el resto de participantes, y cuando cruzas la meta, te sientes orgulloso de ti, te das cuenta de que ha valido la pena todo el trabajo previo, tantas horas de dedicación “robadas” a otras tareas, compromisos, actividades... y sobre todo, a personas de tu vida.

Cuántas veces no puedes ir a cenar con tus amigos porque al día siguiente hay que madrugar para entrenar, o cuando sales cansado de trabajar y el sol hace horas que duerme y te toca ponerte las zapatillas y salir a correr... el día de la competición es fruto de todas estas horas previas donde la ilusión y el esfuerzo te motivan para continuar hacia delante.

Durante las carreras de larga distancia pasas muchas horas solo en la montaña pero a la vez, cuando amas la naturaleza y la conoces, sabes que no lo estás, que ella te hace compañía, que en cierta manera te protege, pero siempre sabiendo que la montaña se ha de respetar y que existen unos peligros que no podemos pasar por alto, es un ser vivo, poco previsible, aunque se deja leer y entender.

La cámara fotográfica siempre me acompaña, hay momentos, paisajes, que se quedan

gravados en la mente, en la retina, como los ojos de los animales que te observan por la noche cuando pisas sus caminos o te remojas en sus aguas.

Llueve, nieva, hace un frío intenso o un calor extremo, una niebla densa o un fuerte viento... has de ir preparado para todo.

Pero la montaña, como la vida, es una gran universidad, te enseña, te hace valorar, te hace entender.

En las diferentes ocasiones en las que he participado como ponente en congresos médicos o jornadas para explicar mi experiencia en deporte y diabetes, tanto aquí como en Suiza o Andorra, ha sido muy enriquecedor poder transmitir al colectivo médico que el deporte se ha de prescribir igual que la insulina. O el hecho de hablar con padres de niños diabéticos que me explican su caso y me agradecen que, al escucharme, ahora están seguros de que su hijo también podrá ser feliz, es muy gratificante.

Siempre he intentado transmitir lo feliz que he sido y que soy, y que la diabetes no es el eje de mi vida, sino que forma parte de ella. Nunca me ha condicionado para decidir mi camino.

Durante los años que llevo practicando este deporte he tenido momentos deportivos muy gratificantes como la 4.ª posición femenina en el Ultra Iniciàtic de Andorra en el 2011, después de casi 31 horas de carrera muy duras y dos noches, compitiendo en nombre de la Asociación de Diabéticos de Andorra, país que siempre me ha acogido muy bien.

Mi primera meta en Chamonix (Francia) fue muy especial, rodeada de amigos y en mi lugar favorito. O la 6.ª posición femenina en la Isostar Desert Marathon, con buena marca a pesar de lesionarme a media carrera, y ser imagen de la misma.

En septiembre del 2012 participé en la 1.ª expedición del mundo de diabéticos en el Campo del Everest, patrocinada por Telefónica y el Consejo Superior de Deportes, y que ha sido una de las experiencias más importantes de mi vida, estar a los pies de la montaña más alta del mundo, en aquel lugar que tantas veces había imaginado y que han pisado los alpinistas más importantes del mundo.

Pero sin duda el punto más culminante de mi vida deportiva ha sido este año participando en dos de los “4deserts” <http://www.4deserts.com/> 4 carreras en los 4 desiertos más extremos del mundo, calificadas entre las 10 carreras más duras de ultrarresistencia del planeta. 250 km en 7 días de autosuficiencia con participantes de todo el mundo. En marzo estuve en la 1.ª, Atacama Crossing (Chile), el desierto más árido que existe, y en junio, en la Gobi March (China), el desierto más ventoso. Era un sueño que tenía hace años y ha empezado gracias a un patrocinador que ha creído en mí a pesar de no ser una atleta de élite. En el 2014 espero contar con su apoyo y poder hacer los otros dos (Sáhara y Antártida) y ser la primera mujer española en conseguirlo –diabética y no diabética–, y la 1.ª diabética en el mundo.

Mi experiencia deportiva me ha aportado mucha repercusión mediática que no he buscado pero me ha servido para poder transmitir mi manera de vivir la diabetes y animar así a otros diabéticos.

El deporte lo es todo para mí, me gusta practicarlo, verlo como espectadora, estudiar y formarme en materia deportiva, trabajar en temas relacionados con el deporte, compartirlo con

otras personas, probar nuevos deportes, competir y participar en nuevos retos, conocer a gente a la que le apasione como a mí, conocer mundo practicando deportes, y ayudar y animar a otras personas a practicarlo y disfrutarlo.

El deporte nos ha regalado a mí y a mi diabetes poder disfrutar todavía más de la vida, facilitándome un estilo de vida sano y, sobre todo, un control óptimo de mi enfermedad.

Sobre la autora

Beatriz Garcia Berché. Nací en Barcelona hace 32 años. Mi formación académica y trayectoria profesional están vinculadas al mundo de la comunicación y el deporte.

Trabajo en el Departamento de Deportes de TV3 y soy estudiante del grado de Comunicación de la UOC, y continúo formándome a nivel deportivo.

Colaboro en revistas y eventos deportivos, y soy árbitro de carreras de montaña.

He participado como *speaker* en conferencias y congresos sobre deporte y diabetes, tanto aquí como en Andorra y Suiza. Siempre que puedo participo como voluntaria en eventos deportivos de todo tipo. Comparto mis experiencias en el blog <http://bea-recorriendomontagnescondiabetes.blogspot.com.es/>

CONCLUSIONES. Deporte y Resolución de Conflictos

por Claudia Solanes

El deporte no puede por sí mismo resolver conflictos. El deporte y el juego buscan recreación, divertimento, entretenimiento, tanto para el que lo practica como para el que lo observa. En ese afán de hacer disfrutar a las personas, de promover algunos de los valores más esenciales de la humanidad, es donde el deporte se manifiesta como algo especial, único.

Aprender a respetar las diferencias individuales, aceptar que las normas son esenciales para conseguir resultados, valorar el trabajo en equipo, desarrollar la propia personalidad y potenciar la autodisciplina, son algunos de los ejemplos que se mencionan en relación a los valores deportivos, valores que encontramos en casi todas las facetas de la vida social.

Los expertos coinciden en la importancia de establecer sistemas de promoción eficaz para que se aprovechen las calidades del deporte como herramienta de desarrollo y de paz.

En los últimos años se han logrado resultados destacados en este campo, pero debemos seguir trabajando para mejorar la eficacia y los objetivos de los proyectos existentes y futuros. La colaboración entre organizaciones, organismos e instituciones es esencial para la consecución de resultados deseables, debemos aprender de los logros como también de los errores, debemos reforzar nuestro trabajo en equipo, tal y como lo potenciamos a través del deporte.

Hay proyectos por todo el mundo, en sociedades más o menos avanzadas, en nuestro vecindario y en poblaciones que desconocemos, pero al final todos los proyectos persiguen lo mismo, mejorar la calidad de vida de las personas.

Quisiera agradecer a cada uno de los que han contribuido a publicar este libro por su dedicación, por acercarnos a historias en las que queda patente la importancia del deporte en la consecución de la paz, y por darle a esta herramienta el interés que se merece.

Hay un número importante de proyectos, de personas, de voluntades que persiguen día a día mejorar la realidad conflictiva en el mundo, que trabajan para conseguir que las sociedades, las culturas, las gentes recuperen valores tan esenciales y humanos como el respeto, la colaboración o la disciplina.

Esta es sin duda una muestra importante del alcance de los valores deportivos y de su implicación humana, una muestra que invita a seguir trabajando para mejorar la condición social de las personas y para alcanzar la paz.

Sobre la autora

Coordinadora Máster en Deporte para la Coexistencia Social y la Resolución de Conflictos. Cátedra UNESCO-FFCB-UOC

Notas

(1) NETO-WACKER, Marcia De Franceschi and WACKER, Christian, *Brazil goes Olympic: Historical Fragments from Brazil and the Olympic Movement until 1936* (Editor in Chief: Norbert MÜLLER), Kassel, Agon Sportverlag, 2010, pp. 459-460.

(2) Examples are Nobel laureates such as Elie Ducommun, Frédéric Passy, Fredrik Bajer and Henri La Fontaine.

(3) e.g. International Centre for Pacifists; The International Peace Bureau; Red Cross; Scouting; Esperanto.

(4) COUBERTIN, Pierre de, *Olympism – Selected Writings 1863-1937* (Editing Director: Norbert MÜLLER), Lausanne, IOC, 2000, p. 216.

(5) MÜLLER, in COUBERTIN, op. cit., p. 113.

(6) COUBERTIN, op. cit., p. 662.

(7) COUBERTIN, op. cit., p. 537.

(8) STELITANO, Antonella, *Le Olimpiadi all'ONU- Le Nazioni Unite e lo Sport: dall'embargo all'Olimpismo*, CLEUP SC – “Coop. Libreria Editrice Università di padova”, Pádova, 2012, p. 67.

(9) COUBERTIN, Pierre de, *Pédagogie Sportive*, Paris, Librairie Philosophique J. Vrin, 1972, at George RIOU's preface.

(10) COUBERTIN, quoted by MANDELL, Richard D., in *Las Primeras Olimpiadas Modernas - Atenas, 1896*, Barcelona, Ediciones bellaterra, 1990, p. 63.

(11) MANDELL, op. cit., p. 61.

(12) COUBERTIN, op. cit., p. 297.

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(14) QUANZ, Dietrich R, “Civic Pacifism and Sports-Based Internationalism: Framework for the Founding of the International Olympic Committee”, in *OLYMPIKA: The International Journal of Olympic Studies*, Volume II, 1993, p. 15.

(15) COUBERTIN, *Ode au Sport*, 1912.

(16) Speech given in November 16, 1894 at the Society Literary of Athens, available at *L'idée Olympique. Discours et essays*, Carl Diem Institut, Lausanne, 1996, p. 6.

(17) BERMOND, , *Pierre de Coubertin*, Paris, Éditions Perrin, 2008, p. 238.

(18) BERMOND, op. cit., p. 237.

(19) BERMOND, op. cit., p. 237 and ICIKOVICS, Jean-Pierre, “Comment Coubertin réinvente l'Olympisme”, in *Les Cahiers de Science & Vie, Édition Spéciale Athènes 2004 – XXVIIe Olympiade*, Juillet 2004, p. 107.

(20) Andrews, Crispin (2010): Boosting health through football. In: Independent Nurse, 23.08.2010, S. 35.

(21) e.g. Bunde-Birouste, A.; Nathan S.; McCarroll, B.; Kemp, L.; Shwe, T.; Grand Ortega; M. (2012): Playing For Change. Improving People's Lives Through Football. Football United Research Report.

(22) For more on NGO networks see Liebler, Claudia; Ferri, Marisa (2004): NGO Networks: Building Capacity in a Changing World. A Study Supported by Bureau for Democracy, Conflict and Humanitarian Assistance Office of Private and Voluntary Cooperation.

(23) Data sourced from the **Football for Hope Festival 2010 Evaluation Report**

(24) For a full report on the follow-up, see <http://www.streetfootballworld.org/news-center/festival2010-the-spirit-lives-on> (accessed 03.05.2013)

(25) Without denying the specificity of cultures in a debate that can lead to certain nihilism, is to make it explicit that neither aims to simplify nor essentialise this old dichotomy among *We* and *the Others*, which emphasizes certain divergences building clear boundaries between human groups and hides the power relationships which construct this otherness. Therefore, in this text, those terms referring more directly to produced categories of otherness, are written in italics to emphasize the distance from them.

(26) Los programas Peace III y sus antecesoros, Peace I y II fueron diseñados por la Unión Europea con el fin de apoyar el progreso hacia la construcción de una sociedad pacífica y estable al igual que con la misión de promover la reconciliación en Irlanda del Norte y en la región fronteriza (http://www.seupb.eu/programmes2007-2013/peaceiiiprogramme/overview.aspx).

(27) El nombre mismo de la ciudad es sinónimo de disputa, ya que para la comunidad católica este poblado es comúnmente conocido como Derry. Los protestantes, sin embargo, usualmente se refieren a esta ciudad como Londonderry, anteponiendo el prefijo London en alusión a la capital inglesa.