PEACE EDUCATION: MOVING FORWARD THROUGH SPORT– ATHLETES UNITED FOR PEACE[1]

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Picture 86. *"Panem et Circenses" (Bread and Games)* **by Rilène**[2]

6.1 Introduction

This chapter provides English speaking students, researchers, scholars and readers with additional content, including an overview of the subject matter discussed in the fifth chapter of this book. The preface *"We've come a long way* […]*"* and the three articles[3] that follow also present English speakers with additional themes and fine points related to issues examined in the previous chapters.

   The sixth chapter outlines the ongoing peace education programs, conflict resolution curricula and collaborative-intergenerational activities of non-profit organizations, training institutions, social movements and NGOs striving to eliminate racism and violence in schools and communities, including campaigns to rid sport of anti-Semitism and islamophobia as well as promote gender equity , such as (1) Athletes United for Peace, (2) Mercy Corps, (3) Peace First (formerly known as Peace Games), (4) Sport in Society (SIS), (5) Football 4 Peace (F4P), (6) Ultimate Peace (UP), (7) Teachers Without Borders, (TWB), (8) Bridges To Understanding, (9) Volunteer Action for Peace

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[1] This is a chapter (pp. 205-266) for international students in Irene Kamberidou's book entitled *Gender, Social Capital, Multiculturalism & Sport,* published in 2011 in the Greek language. Publisher: Telethrio, Athens, Greece. [In http://eudoxus.gr/ (academic publishers for students)

[2] «Bread and Games or Bread and Circuses" (from Latin: *panem et circenses*) is a metaphor for a simplistic means of appeasement. It is used to describe the creation of public approval, not through exemplary or excellent public or social service or public policy, but through the mere satisfaction of the immediate and shallow requirements of a populace. The phrase also refers to the erosion or ignorance of civic duty and social engagement, namely lack of social participation with regard to issues such as socio-economic crises, underprivileged groups, etc. (See artwork by Rilène at http://gallery.me.com/rilene#gallery, email: rilene9@gmail.com).

[3] See Appendix.

(VAP), (10) Women's Initiative for Peace (WINPEACE) and (11) the Institute for International Sport and its 2011 *World Peace Walks and World Scholar-Athlete Games* which took place in the framework of the World Youth Peace Summit. In recent years, a wide variety of organizations have been using sport as an interventionist tool to nurture peacemaking across divided communities (F4P 2011). The expanding sport, development and peace sector (SDP) (Giulianotti 2010) while providing *bridges to understanding* also insists that sporting events and movements function to promote peace, tolerance and reconciliation among participants and viewers

Bridging social inequality gaps through sport, namely reconciliation through sports, athlete activism, the promotion of new role models and mentors and intercultural synergies are vital, not only in view of the systematic misuse of Olympic values today –such as obsessive competitiveness that leads to violence, the gender leadership gap in sport governing bodies,[4] the underrepresentation of migrants in mainstream sport institutions, doping, commercialization, the deathletization and modelification of male and female athletes in the mass media– but primarily in light of the impact of globalization on racism and xenophobia (Kamberidou 2011a). Accordingly this chapter presents arguments for the the institutionalization of peace education, as an integral part of the curricula in public schools beginning in pre-school or kindergarten. Incorporating peace education into educational policies and teaching practices means *getting them while they're young* before they start formulating social prejudices and stereotypes, especially in light of today's xenophobic worldviews, i.e. the recent *Norway tragedy*.

6.2 Bridges to understanding or "the annihilation of European identities, cultures and national sovereignty"?

"*We will not allow our corrupt and traitorous EU elites to sell the European people into Muslim slavery. We will not allow them to annihilate Western civilisation, our identities and culture by allowing them to continue to institutionalise and implement multiculturalism. We demand their full surrender*" (2083-Declaration of Independence, 2011: 957-958).
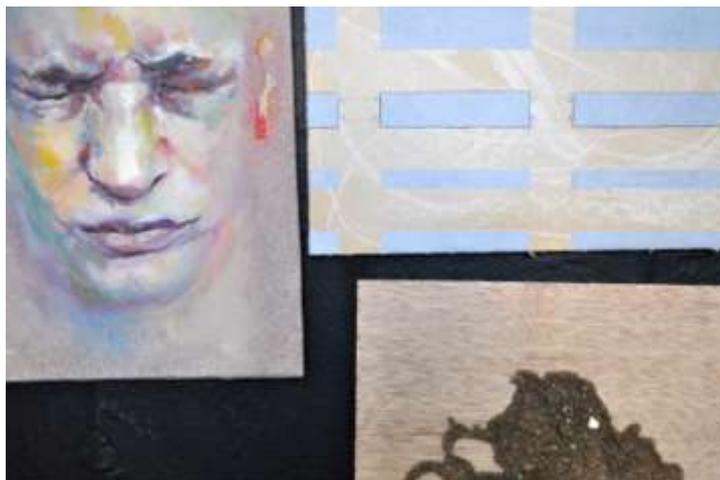
Picture 87. "Salvation" by Rilène[5]

Policy makers consider Sport contributes to a wide range of ideals such as respect for multiculturalism, intercultural understanding, reconciliation and social integration (Munro 2009, Peace Games 2006, Brion-Meisels & Corcoran 2006). Remarkable results have been documented

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[4] See Preface: *"We've come a long way […]".*
[5] Painting by Rilène from "Salvation" series (see.: http://gallery.me.com/rilene#gallery, email: rilene9@gmail.com).

on the use of sport—as a socio-cultural tool or an interventionist tool— in reducing racial and nationalist tension and violence across divided communities, especially in the Middle East (F4P 2011, UP 2011)). Sport is a vital social space to counteract racism, intolerance and prejudice, particularly in light of today's xenophobic worldviews that can result in fatal consequences. For example, the recent *Norway tragedy*, the terrorist attacks on July 22, 2011, where 86 persons were killed by the Norwegian right-wing extremist Anders Behring Breivik in the framework of his mission for the violent annihilation of multiculturalism. Specifically, the bombing of government buildings in Oslo that resulted in 8 deaths, and the mass shooting at a camp of the Workers' Youth League (AUF) of the Labor Party on the island of Utøya where Breivik killed 69 people, mostly teenagers. Breivik's far-right militant ideology is described in a compendium of texts (1,510 pages) titled *2083 – A European Declaration of Independence,*[6] which he distributed electronically a few hours before the attacks.

In his text Breivik lays out his worldviews which include support for varying degrees of cultural conservatism, anti-feminism, Islamophobia, ultranationalism, far-right Zionism, white nationalism, Serbian paramilitarism and right-wing populism. He regards Islam and "cultural Marxism" as the enemy, and argues for the violent annihilation of Multiculturalism and "Eurabia" ("the merging of Europe and the Middle East", specifically the Muslim population in Europe) in order to preserve a Christian Europe. "It is our duty as Europeans" he argues, «to prevent the annihilation of our identities, our cultures and traditions and our nation states!"[7] He also maintains that "Multiculturalism is wrong because not all cultures are equal," stressing that "Multiculturalism equals the unilateral destruction of Western culture."[8]

Additionally disturbing are the results of EU studies concerning perceptions of migrants and migration in Europe (European Commission 2009, Cordis 2007a, 2007b). A survey, carried out as part of the EU funded Femage project, "Needs for female immigrants and their integration in ageing societies',[9] examined the views of 21,000 native citizens in eight European countries: Germany, Austria, Finland, the Czech Republic, Estonia, Hungary and Slovenia (Cordis 2007a, 2007b). In all countries examined, the majority of the respondents were found to have more negative views and attitudes towards the immigrants in their countries than positive ones. A survey conducted by the European Monitoring Centre on Racism and Xenophobia (EUMC) and the RAcism and XEnophobia Network (RAXEN) reveals that one in two Europeans is xenophobic and one in three is racist.[10] Another study regarding manifestations of anti-Semitism in the European Union carried out on behalf of the EUMC reveals that anti-Semitic conspiracy theories are rapidly spreading over the Internet (Bergmann and Wetzel 2003). Anti-Semitism is also on the rise in Canada (Kaplan 2011). The League for Human Rights of B'nai Brith Canada[11] reported 965 cases of

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[6]See Anders Behring Breivik*'s "2083 - A European Declaration of Independence"*, which is published under under his anglicised pseudonym Andrew Berwick, London, 2011 in: http://www.kevinislaughter.com/wp-content/uploads/2083+-+A+European+Declaration+of+Independence.pdf and in http://www.dailymail.co.uk/news/article-2018206/Norway-gunman-Anders-Behring-Breiviks-manifesto-Vlad-Impaler-genius.html#ixzz1TV0gkfpc (1,510 pages and including photos 1,518 pages). In his text the term annihilation is used 42 times and the verb annihilate 27 (last accesed 29/07/2011).

[7] Ibid., 6.

[8] Ibid,. 332.

[9] Funded under the research for policy support section of the FP6.

[10]The EUMC was established by Council Regulation (EC) no 1035/9 of 2 June 1997 which was amended by Council Regulation (EC) no. 1652/2003 of 18 June 2003. The primary task of the EUMC is to provide reliable and comparable information and data on racism, xenophobia, islamophobia and anti-Sematism at the European level in order to help the EU and its Member States to establish measures or formulate courses-actions against racism and xenophobia. The very core of the EUMC's activities is the European Information Network on Racism and Xenophobia (RAXEN), designed to collect data and information at national and European levels. (See EUMC websites: www.eumc.eu.int/index.php), EUMC-RAXEN-DATABASE and the EUMC Annual Report, 2005 in www.eumc.eu.int.

[11]For further information about the League of Human Rights see website: http://www.bnaibrith.ca/league/league.htm

harassment, 317 incidents of vandalism and 24 cases of violence. "Incidents were reported across the country in synagogues, schools, playgrounds, on campus, at street rallies, sporting events, workplaces, even reaching people's own homes," said Frank Dimant, CEO of B'nai Brith Canada (Kaplan 2011).

The Internet has played a major role in the rise of anti-Semitic incidents in Canada. The League for Human Rights reported that it has received 564 reports of web-based hate activity with a Canadian connection, a significant increase compared to the 435 reports in 2009 and the 405 reports in 2008. "New technologies are giving a modern twist to age-old anti-Jewish messaging," Dimant said while stressing that Cyber-bullying is one of the newest threats to society." (Kaplan 2011)

6.2.1 Racial intolerance in sport

The sport expression has not remained unaffected. Needlesstosay, modern sport has had a highly ambiguous relationship to ethnic and national conflicts. Namely, sport has served to intensify, dramatize and exaggerate ethno-national enmities and hostilities (Giulianotti 2010), resulting in the establishment of the ongoing and expanding sport, peace and development (SDP) initiatives and peacemaking programs presented in the next section. In recent years we have seen many manifestations of violence and racial intolerance at football matches that have been converted into stages for regional and identity conflicts. In Malaysia, for example, during the match in Kuala Lumpur on July 21, 2011 the English club Chelsea lodged a complaint to the Malaysian Football Association about the anti-Semitic racist abuse of Israel captain Yossi Benayoun (CNN 2011). In a play-off series in April 2011, a junior hockey league team in Ontario reported that its opponents directed anti-Semitic slurs at two Jewish players during a game. In the Netherlands, Dutch fans threw a smoke bomb into the Portuguese goal and firecrackers on to the pitch, hitting one of the players at the UEFA Cup match between Feyenoord of Rotterdam and Sporting Lisbon of Portugal (Patsantaras, Kamperidou, Panagiotopoulos 2009). In Ecuador, spectator fury of physical and verbal abuse[12] erupted when Ecuador played Uruguay on October 10, 2009 and lost 2:1. On August 27, 2007, when Middlesboro entertained Newcastle, Egyptian striker Mido-Ahmed Hossam Hussein Abdelamid was subjected to chants of "He's got a bomb, he's got a bomb" by Newcastle supporters who believed that he resembled the shoe-bomber Richard Reid (Sekar 2009), a member of al-Qaeda who attempted to destroy a commercial aircraft in flight (American Airlines Flight 63 from Paris to Miami) by detonating explosives hidden in his shoes. In Greece, an Albanian fan was stabbed to death by a Greek at a qualifying match for the 2006 World Cup, and the list goes on! (Kamberidou 2011a). Even at friendly matches many athletes have been racially abused, such as at the friendly match between Spain and England, at which black England players Shaun Wright-Phillips and Ashley Cole endured monkey chants from Spain supporters (Keeley 2006). Moreover, a EUMC report which examined football supporter sites carrying violence and racism confirms that "the internet has proved to be an effective medium for the dissemination of racist, hate-filled ideas and dialogue." (Baletri 2002: 4)

Inevitably, global grassroots movements for peace education have been underway for many years (Kamberidou 2011a, 2008b). Remarkable results have been documented by many NGOs that have been implementing their peace education programs— age-appropriate curriculum, sport, civic engagement and service-learning activities— in schools and communities throughout the world, kinspiring a new generation of educators, students, athletes and volunteers to become activists (peacemakers).

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[12]Read more at: Football and Racial Discrimination in Ecuador: Racism in the Game http://www.suite101.com/content/football-and-racial-discrimination-in-ecuador a200997#ixzz17cNcMFBK (retrieved Nov. 12, 2010)

6.3   What is peace education today?

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

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

Although many of the world's finest athletes and players are migrants or ethnic minorities, they are still under-represented in non-playing positions, in positions of authority, in SGBs, etc. Moreover, some sports still perceive themselves as not affected by exclusionary practices. To highlight the issues confronted by ethnic minorities and migrants in sport today, the partners of the European Union funded Sport Inclusion Network (SPIN) initiative will be hosting a conference in Vienna, 19-20 September 2011. The European conference 'Sport and Integration: Challenging Social Exclusion in and through Sport' has so far attracted representatives from 21 European countries. It will be bringing together NGO's, migrant organizations, sport bodies, football associations, fans, athletes, unions and European governing bodies, including the European Commission, UEFA, the Council of Europe, the Fundamental Rights Agency and ENGSO.[13]

Social inclusion practices, raising awareness campaigns through athlete activism, new role models in sport, among other things, are being promoted today but these inititiatives are not disseminated widely in the mainstream media. For example, on 30 September 2011, football legends Ronaldo and Zinédine Zidane –Goodwill Ambassadors for the United Nations Development Programme (UNDP)– announced that the 9th annual Match Against Povery will be held on 13 December 2011 in Hamburg Germany.[14] Last year's Match Against Poverty was held in Greece— hosted by Olympiacos Football Club in Piraeus—where more than 30 international football players from top teams around the world competed. The annual Match Against Poverty seeks to mobilize the public and promote action on the Millennium Development Goals (MDGs)

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[13]   For   more   details   on   the   Vienna   conference   see: http://www.streetfootballworld.org/news-center/eventsfolder/201csport-and-integration-challenging-social-exclusion-in-and-through-sport201d-conference (Retrieved Sept. 8, 2011).
[14] Ronaldo and Zidane will be gathering a team of other famous soccer players for a friendly game against an all-star side from German team Hamburger Sport-Verein (HSV). (Sport & dev., 2011)

which seek to end extreme poverty worldwide by 2015. This year most of the proceeds from the Match will be going towards the ongoing food crisis in the Horn of Africa, where over 13 million people suffer from famine, drought and conflict. Two thirds of the proceeds will be used for humanitarian and recovery activities in Djibouti, Ethiopia, Kenya and Somalia and HSV, one of Germany's oldest and most successful clubs, will donate the remaining 33 percent of the event's profits to the club's initiative, Der Hamburger Weg (The HamburgWay), to promote corporate social responsibility among its sponsors/partners as well as diverse community development projects focused on education, sports, youth and the protection of the environment. Ronaldo and Zidane have been the driving force behind the Match Against Poverty since its inception in 2003 and this year the organizers and players have joined the global effort to address the ongoing crisis in the Horn of Africa (Sport & dev, 2011). The UN is working in these countries to provide emergency food aid, water, shelter and health services, while working on longer term development plans. *"Through the 2011 edition in Hamburg we hope we will be able to raise both awareness and funds for the people in need in the Horn of Africa,"* said Zinedine Zidane. *"And, while I obviously hope to win, the Match Against Poverty is much more than a game: it is part of the global fight against poverty."* (Sport & dev, 2011)

At this point one need point out that athlete activism— bridges to understanding— must be acknowledged and rewarded in order to inspire and reproduce participation. In this spirit, *L'Organisation pour la Paix par le Sport* (known as *Peace and Sport*) will be holding the Peace and Sport Awards Ceremony in Monaco, on 27 October 2011, to reward best practices, sport initiatives, athlete activism and individuals who use sport as a tool for peace and contribute to social stability. [15] The Peace and Sport Awards, launched in 2008, have become one of the highlights of the *Peace and Sport International Forum*. The Wingate Institute will also be acknowledging and rewarding sport initiatives that contribute to peace. The Wingate Award: Sport for the Advancement of the Community (http://www.jewishsports.net/wingate_institute.htm) will be given to international organizations and agencies that have been using sport as a platform for bridging social, cultural and political gaps. Specifically, on December 15, 2012, at the Wingate Institute for Physical Education and Sport in Netanya, Israel, awards will be granted for projects meeting the following criteria: (1) Novelty and creativity, 2) Impact and significant achievements in the community, 2) Stability of project, 3) Sustainability and potential in the long term.

Reconciliation through sport, the dissemination of athlete activism in the mainstream media— so as to promote and reproduce sport initiatives, including new role models and mentors, that bridge social inequality gaps— is vital, not only in view of the systematic misuse of Olympic values today but primarily in light of the impact of globalization on racism and xenophobia. Consequently, international synergies are required. The Olympic movement needs to work with the leaders in the field of peace education today. What is initially required however is an all-encompassing hub of information for peace in order to pull together all the ongoing and diverse peace initiatives, programs and activities, and in particular those that offer both leadership programs as well as a foundation for new ones. Providing a common hub of information for networking with progressive thinking peers, experts in the field and especially the media will

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[15] The 7 Peace and Sport Award are: 1) *NEW in 2011: Champion for Peace of the Year, 2) Best Peace Project from an International Sports Federation, 3) Sports Event for Peace of the Year, 4) Non-Governmental Organization for Peace of the Year* , 5) *Best Corporate Social Responsibility (CSR) Initiative of the Year*, 6) *Special Jury Prize, and* 7) *Peace and Sport Image of the Year*
(Peace and Sport International Forum 2011: 26-28 October: www.peace-sport.org).

facilitate dialogue with those who are at the forefront of implementing change, such as Peace First, Sport in Society (SIS), Football 4 Peace (F4P) and Ultimate Peace (UP).

6.4 Peace First – Peace Games

Picture 88. Children demonstrating for the environment: "Respect the Environment!"[16]

Remarkable results have been documented by many NGOs that have been implementing their peace education programs throughout the world, such as Peace First, formerly called *Peace Games*[17] which was initially established by college students in the United States in 1996 to promote a culture of peacemaking. *[18]* Peace First staff, volunteers, athletes and activists have been working directly with entire communities, empowering children, students and parents in creating their own safe classrooms (Kamberidou 2011a).

Peace First has a proven track record of building safe and productive school climates as indicated in the data that follows. Peace First's holistic school change model in Boston, Chicago, New York, Los Angeles and Fairbanks Alaska, which has become international, has taught over 40,000 students critical conflict resolution skills. It has recruited over 4,000 volunteers who have provided 400,000 hours of volunteer teaching service. It has trained 2,500 teachers in conflict resolution and classroom management skills. It has worked with 9.000 family members and executed 2,500 peacemaker projects (volunteerism, social service and civic engagement). Documented results in the Peace First partner schools have shown a 60 percent reduction in violence – as well as invisible forms of violence, such as racism, sexism, homophobia and bullying – and a 70 to 80 percent increase in instances of children breaking up fights as well as in helping one another (Peace First, 2011, 2009).

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[16] Peace First photo in http://www.facebook.com/PeaceFirst?sk=photos (last accessed 22/10/2011).

[17]Peace Games (2006) Peace Games worked with over 20,000 elementary and middle school students, recruited and trained over 2,100 college and community volunteers, and worked with nearly 9,000 family members to encourage peacemaking at home.

[18] Peace Games emerged from the vision of Dr. Francelia Butler, who brought together the power of play with the power of peace. Butler had established a festival that provided the opportunity for children to share games, sport activities, laughter, communication, friendship and conflict resolution – the building blocks for a peaceful future. In 1992, Butler chose Harvard University's centre for social service (Phillips Brooks House Association) as a long-term sponsor for her work, and as a result students ran *Peace Games* until 1996 when it became an independent non-profit organization (Peace Games, 2006; Kamberidou 2008b)

The long-term positive effects of Peace First are clearly shown in the data for the 2008-2009 school year. During this period Peace First worked with 14 schools in Boston, Los Angeles and New York: 3,575 students received the weekly Peace First curriculum and executed 135 original community service learning projects with the help of 408 volunteers who provided approximately 15,940 hours of direct service:[19]

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

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

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

A study on the Peace First program conducted by the University of Southern California (USC) also found a dramatic drop in incident reports:[20]

- 41 percent fewer verbal altercations
- 70 percent reduction in racial/ethnic tensions
- 50 percent fewer weapons being brought to school.
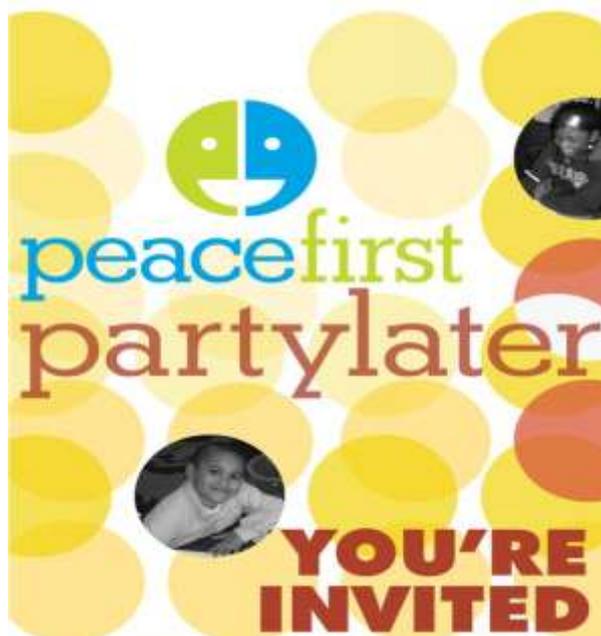
Picture 89. Peace First poster"[21]

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[19]See statistics in Peace First (2011). "Results/Return on Investment", pp; 1-2 (http://www.peacefirst.org/site/?page_id=74) (retrieved 25/09/2011).
[20] Ιστοσελίδα http://www.peacefirst.org/site/?page_id=74&page=2 (last access: 18/08/2011).
[21] Peace First photo in http://www.facebook.com/PeaceFirst?sk=photos (last accessed 22/10/2011).

The Peace First age-appropriate curriculum, applied in elementary schools and high schools, focuses on Team and Trust: collaborative games, fun sport activities, the power of play, teamwork, democratic discipline, multicultural awareness and respect for cultural diversity, non-violent conflict resolution skills, combating hate-filled dialogue. In promoting volunteerism, community service projects and civic engagement their aim is to reduce (and eventually eliminate) violence, ethnic prejudices and racial tensions. Trained teaching teams help pupils and students plan and implement age-appropriate community service-learning activities called peacemaker projects and full-time Peace First coordinators spend years working with students, teachers and families. (Peace First 2011, 2009, Brion & Corcoran 2005). In addressing important community issues, they promote reconciliation through a range of activities that invite reflection and conversations in the classrooms about complex subjects such as human rights, cultural violence, homelessness and ecological policies. These intergenerational activities connect three or four generations. They link community volunteers with students, schools, families, high school alumnae, young adults, etc. (Kamberidou 2008b, 2011a). Before introducing students to peacemaker projects, teachers and volunteers learn the theory and the practice of service-learning. They then research the school community, connect with local organizations, meet with school staff and gather materials, thereby laying the foundation for successful projects. For example, in Boston, Los Angeles and Fairbanks, Alaska the classes combined civics, community service and lessons on combating hate-filled dialogue (Paulson 2006, Peace Games 2006).

The Peace First curriculum includes language arts, biography, science, math, art, music and decision-making. These academic skills are integrated into real-life activities that benefit the students, the volunteers and the school community. The connection between peacemaking and civic engagement is different for kindergarten children, for 1st – 6th-grade students or for high school students. First-grade children, for example, may use collaborative games, sport activities, a gardening project or an art project for cross-cultural understanding – to learn about one another, breaking cultural and language barriers. Third-grade students learn about social stereotypes related to gender, age, race, and class through shared projects with peers and elders. Fifth-grade students learn about the ecological webs that connect humans with other species. For adolescents and young adults, there are many traditional measures of civic engagement such as voting, participation in service clubs and in community-related careers. Peacemaker projects, support multiple and diverse interests and activities, such as sports, environmental awareness, peace plant projects, puppet shows depicting cultures, writing, publicity, acting, fund-raising and music or art activities. For example, a school with a large Haitian population learned about deforestation in that country, including what they can do to prevent rain forest destruction across the globe. A kindergarten class prepared hand-drawn cards and placemats and delivered them to a nursing home in their neighbourhood – an appropriate for their age group service-learning and intergenerational activity— connected with the elderly and decided to call on them regularly. Most peacemaker projects are completed in 10 weeks in order to avoid boredom while allowing the timeframe for student choice, depth of experience and reflection (Kamberidou 2008).

Peace First also offers training to institutions of higher learning, colleges and universities, non-profit agencies, clubs and corporations, providing a spectrum of services from their one-time trainings to their full model of a three-year partnership. Additionally, student volunteers are offered course credits to participate in the program. Studies confirm that having university students work for the program provides pupils and high school students with excellent role models and mentors (Feldscher 2006, Peace First 2009, Kamberidou 2011a).

6.5   Sport in Society (SIS):   Athletes as mentors in violence prevention

Picture 90. *Sport in Society* **3rd Annual Junior Coach Leadership Convention**[22]
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Picture 91. *Sport in Society's* **15th Annual State Double Dutch Tournament.**[23]

Sport in Society (SIS), a leading social justice organization,[24] has also been active in formulating peace education curricula and activities to promote respect for ethnic and gender diversity, including non-violent conflict resolution programs in public schools, such as the SIS program that

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[22] Photo in SIS Wall Photos: http://www.facebook.com/SportInSociety?sk=photos (last accessed: 22/10/2011).

[23] Photos   in   SIS   Wall   Photos:
http://www.facebook.com/media/set/?set=a.10150165800166507.300304.46174331506&type=3 (last accessed: 22/10/2011).

[24] Located   in   the   heart   of   Boston,   at   Northeastern   University: http://www.sportinsociety.org, http://www.northeastern.edu/sportinsociety/ (last access: 27/09/2011).

empowers student athletes to combat bullying and harassment in their schools and communities[25] and the mixed-gender leadership program that focuses on gender equality due to the lack of female role models, leaders, coaches, etc. SIS also supports and educates emerging leaders and organizations within sport to implement innovative and impactful solutions for social change. Through research, education and advocacy it has been using sport to create social change both nationally and internationally. The SIS programs –also staffed by former students and professional athletes– have been cited as the National Crime Prevention Council's "50 Best Strategies to Prevent Violent Domestic Crimes" (http://www.sportinsociety.org/aboutUs.php). In 2009, after decades of work and research contributing to peace education, SIS launched its *Olympism and Social Justice Institute*,[26] marking its official recognition as one of the IOC's Olympic Studies Centres (OSCs), one of ten OSCs worldwide, and the only one in the United States.

With the goal of drawing attention to the values of Olympism –human rights and social justice– SIS has been promoting athletes as mentors of peace by hosting a series of activities, workshops and seminars, partnering with other organizations. For example, on July 28, 2010, in partnership with the Urban Soccer Collaborative, SIS hosted a screening of *Fair Play* at its annual Youth Leadership Institute. High school students from communities throughout the United States participated to learn about the pivotal role that sport played in ending apartheid and discuss what opportunities exist today to use sport to create a more just world. Another successful program is SIS's "Mentors In Violence Prevention (MVP)", a mixed gender and racially diverse leadership program composed of former professional and college athletes: men and women working together in preventing gender violence, solving problems that historically have been considered women's issues, such as sexual harassment and rape.[27] This program has successfully facilitated training sessions with 15,000 high school students and administrators at over a hundred Massachusetts schools. It has developed original teaching materials, including MVP playbooks for high school and college students, professional athletes and adult professionals, along with accompanying trainers' guides and supplemental exercises that utilize media excerpts from popular culture. It has conducted sessions with thousands of student athletes and administrators at over 100 colleges nationwide, and the list goes on. Other successful SIS peace programs and activities include 1) Workshops and Awareness Raising Sessions, 2) Train the Trainer Programs, 3) Project TEAMWORK (PTW) Diversity and Violence Prevention Training, 2) Human Rights Squads, and 3) the Squad of Student Athlete Volunteers: Athletes in Service program (Kamberidou 2011a).

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[25] See news report "Empowering Student Athletes to Combat Bullying" Franklin, MA (3-29-11), *SIS*, http://www.northeastern.edu/sportinsociety/news/2011/248.html (last accesed April 7, 2011): "On March 23-24, a team of over 30 student athlete ambassadors from across Massachusetts gathered at the Massachusetts Interscholastic Athletic Association (MIAA) headquarters to collectively take on the problem of bullying in their schools and communities with help and guidance from Sport in Society."

[26] See Olympism and Social Justice Institute at http://www.northeastern.edu/sportinsociety/research/published/Research_Initiatives/3.html (last access: 18/08/2011).

[27] See details on 'Leader's Act, Mentors in Violence Prevention' in http://www.northeastern.edu/sportinsociety/leadership/mentors/index.html (last access: Sept. 7, 2011).

6.6   Athletes United for Peace

Picture 92. Peace Runs

Athletes United for Peace[28] (AUP) have also been promoting reconciliation and peace through sport. AUP was founded by a group of concerned Olympic athletes in the 1980s after the boycott of the Moscow Olympics by the United States. It is a nonprofit organization and member of the United Nations team of worldwide NGOs committed to promoting peace, education and friendship through sport and media projects. The AUP programs and ongoing projects include: the Academics & Sports Project, the Community Media Outreach Project and the Digital Technology Academy.[29] Additionally, their activities include *Peace Runs*, such as the Heartland Chapter *of* Athletes United for Peace that ran for peace on Feb. 13, 2011 and August 14, 2011, and will be meeting at the Heartland Cafe (to run for peace in November 20, 2011 as well as Dec. 31, 2011, on New Year's Eve.[30]

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[28] Located in San Francisco California. See website: www.athletesunitedforpeace.org

[29]See ongoing projects at http://www.athletesunitedforpeace.org/programs.html*, http://www.athletesunitedforpeace.org/p-digital.html*, *http://www.athletesunitedforpeace.org/p-cmop.html (last access: Sept. 8, 2011)*

[30]See photos at http://www.heartlandcafe.com/ap_index.htm and Heartland Runs 2011: http://www.heartlandcafe.com/ap_index.htm Also see Heartland Journal, *Body and Mind* at: http://www.heartlandcafe.com/hj_index.htm (last access: Aug. 5, 2011).

6.6.1 Bringing Arabs and Jews together: Football 4 Peace

Picture 93. Photo from author's visit to Football 4 Peace in Israel.

On the last day of the *Sport as a Mediator between Cultures* conference,[31] the first internatinal German-Israeli conference on Sport for Development and Peace, the participants had the opportunity to visit two sport for peace projects in Israel: Football 4 Peace (F4P) and Ultimate Peace (UP). By watching these multicultural sport programs in action, speaking with the organizers, coaches, athletes, youth and volunteers, as well as taking part in their fun activities, we got a glimpse of how sport builds friendships and reconciliation.

The Football 4 Peace project began in 2001 bringing together two communities and 100 Jewish and Arab children. In its tenth year, Football 4 Peace has brought together over 6000 young people and 700 coaches from Jewish and Arab communities helping to build greater cooperation and understanding on both sides and creating life-long positive relationships. Football 4 Peace , a values based sports project for Jewish and Arab children in Israel, has been bridging communities and promoting equality, inclusion, respect, trust and social responsibility. In 2011 over 1,000 youth aged 10-14 participated in the football camps, run by specially trained local coaches and 60 coaches from the University of Brighton's Chelsea School of Sport in the UK and the Sports University in Cologne, Germany.[32] Football 4 Peace is an activity-based community relations and reconciliation initiative, where coaches, community leaders and volunteers, work alongside each other bringing differing communities together through football and aspects of outdoor education. Today, as previously cited, the program in Israel has reached 24 mixed communities with over 1000 children (F4P 2011).

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[31] Photo, including phtots that follow (by Irene Kamberidou) from visit to F4P field to observe activities, following my participation in the conference *Sport as a Mediator between Culture*s, 15-17 September 2011, Wingate Institute/Zinman College, Israel, the first

[32] Football 4 Peace is a partnership project of the British Council, the Israel Sports Authority, Brighton University's Chelsea School of Sport and the Sports University in Cologne, Germany (http://www.britishcouncil.org/israel-society-football-for-peace-2.htm).

Picture 94. *Football 4 Peace* **in Israel: Participants from Jordan**[33]

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[33] Photo: Irene Kamberidou, author's visit to F4P field to observe activities, following her participation in the conference *Sport as a Mediator between Cultures*, 15-17 September 2011, Wingate Institute/Zinman College, Israel.

Picture 95. *Football 4 Peace* **in Israel**[34]

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[34] Photos: Irene Kamberidou, author's visit to F4P field to observe activities, following her participation in the conference *Sport as a Mediator between Culture*s, 15-17 September 2011, Wingate Institute/Zinman College, Israel.

6.6.2 Ultimate Peace in the Middle East

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

Participants of the Sport for Development and Peace conference *Sport as a Mediator between Culture*s also visited the activity site of Ultimate Peace (UP). At the field of the multicultural Ultimate Peace project, which uses the sport of Frisbee to build friendships and understanding among youth, I had the opportunity to speak with Palestinian and Israeli children and teenagers. They told me they felt grateful to have been given the opportunity to participate in the program otherwise they would never have met, become friends and visited each other's homes, towns and cities. Isn't it amazing how Frisbee or football can cultivate cultural understanding? How when young people learn to play a sport in non-threatening settings, community divides seem to disappear. If you put politics aside and just look at the many grassroots activities taking place, you can find a multiplicity of initiatives in which divided communities can co-operate peacefully. No political or private agendas, just having fun, competing in integrated teams, as in the case of the Palestinian and Israeli children brought brought together to play Ultimate Frisbee.

Ultimate Peace, currently seeking partners to help support its work and social mission, has been laying the foundations for sustainable peace. Youth from different social and cultural backgrounds play together, share experiences and develop long-term relationships. Regardless of politics and politicians, UP is building bridges of friendship and understanding, focusing on promoting peace through the spirit of the game, fun and education. This year, their annual Ultimate Peace Camp hosted, in partnership with the Israeli Ministry of Culture and Sport, 175 youth and 35 community leaders from 14 Arab and Jewish communities in the region. Arab and Jewish youth, coaches and volunteers practiced dined and competed side-by-side on a daily basis. As a result boundaries blurred, friendships formed and a community of hope came to life (UP 2011). Undeniably sport can transcend *difference*.

Picture 96. Field visit to Ultimate Peace (UP): Doina Melinte (left) former Olympic athlete and President of the Romanian National Agency for Sport and Youth, Irene Kamberidou (author) and Palestinian and Israeli girls enrolled in UP sport camp program[35]

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[35] Photo: Irene Kamberidou (17/09/2011), author's visit to Ultimate Peace field to observe activities, after the conference *Sport as a Mediator between Culture*s, 15-17 September 2011, Wingate Institute/Zinman College, Israel.

Picture 97. Palestinian and Jewish youth playing *Ultimate Frisbee*[36]

Picture 98 . "Ultimate Peace: Promoting Peace through Spirit of the Game"[37]

Picture 99. *Ultimate Peace* developing long-term friendships

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[36]Ibid.
[37]Ibid.

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

Peace Walks took place all over the world on 21-22 May 2011 in support of the World Youth Peace Summit.[38] The Peace Walks were an initiative of the Institute for International Sport, in the framework of the World Youth Peace Summit**,** with the support of the United Nations, the Peace Corps, universities, colleges, philanthropic institutions, and many others. The inaugural World Youth Peace Summit, which included the World Scholar-Athlete Games, was held in Hartford, Connecticut from July 1-4, 2011.[39]

The World Youth Peace Summit's mission is to develop scholar-athletes and scholar-artists into successful peace advocates. By providing the opportunity to study peace policies through an intensive series of lectures and workshops, the summit furnished participants with practical knowledge on how to develop and implement their own peace initiatives in their home communities.[40] The program of the World Scholar-Athlete Games (non-profit), held June 26 to July 4, 2011 at the University of Connecticut, included celebrity visits for discussions of world events, music performances and sport activities: soccer, basketball, baseball, golf, field hockey, lacrosse, rugby, squash, softball, swimming, tennis, track & field, volleyball. It also included dance, chess, art, choir, culinary, symphony orchestra, theatre, writing/poetry and photography.

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

6.6.4 *Mercy Corps*

Mercy Corps[41] also recognizes that sport can transcend *difference.* A non-profit organization with innovative programs that have reached 16.7 million people in more than 40 countries, Mercy Corps, although not a sport organization, is using sport to build constructive communication and solidarity. For example, their program *Moving Forward* is a sport and play-based social support program designed for youth affected by the January 12 earthquake in Haiti. In July 2011, in the framework of their Mercy Corps *Moving Forward* sports program, local youth workers were being trained in Port-au-Prince, the largest city of the Caribbean nation of Haiti. Mercy Corps has also trained 55 mentors from 23 local organizations to hold their own sport programs. Through these 23 institutions, Mercy Corps is directly reaching about 1,650 children and youth (Kamberidou 2011a). These 55 local mentors were trained in a unique curriculum of innovative games and fun sports activities that support the recovery and development of youth in four key areas: teambuilding, constructive communication, self-esteem and resiliency. This program will soon be brought to 23 orphanages as well as to local and national organizations, camps and schools in the Port-au-Prince area.

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[38]See: http://www.youthpeacesummit.org/peace-walks.cfm*) (last access: Aug. 8, 2011)*

[39]See: http://www.youthpeacesummit.org/keyFacts.cfm and http://www.youthpeacesummit.org/index.cfm

[40]The full program and speaker list can be found in the 2011 World Youth Peace Summit Program in: http://www.youthpeacesummit.org/schedule.cfm

[41]Mercy Corps Mercy Corps responds to emergencies, conflict, poverty and hunger: (http://www.mercycorps.org/) headquarters in Portland, Oregon. See also: http://www.mercycorps.org/topics/sports and (http://www.mercycorps.org/whoweare).

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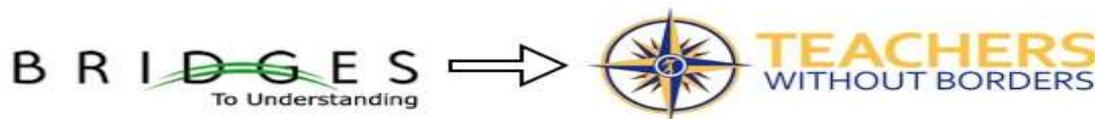
Sport could and should be included in the ongoing peace education programs and activities of other NGOs that have the expertise and a proven track record among those contributing to the growing movement towards a global culture of peace, such as Teachers Without Borders, (TWB), Bridges To Understanding,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

The *Teachers Without Borders (TWB)[42]* peace education program, designed to help teachers lead the way towards peace in their classrooms and communities, has been adopted by educators in several countries.[43] It has been successfully implemented in San Diego, Uganda, Mexico, Democratic Republic of the Congo, Kenya, etc. In 2010-2011 TWB provided a worldwide community of teachers with a framework for peace education: offline and online self-paced or instructor-led courses and workshops, peace education modules, mentors for support, feedback, volunteer and internship opportunities, community radio programs on peace education, etc.[44]

TWB is currently looking for strategic partnerships and requesting more ideas on how to expand their peace education program, [45] making it essential to include sport! Accordingly, the TWB peace education program will soon be adopting the programs and content of Bridges To Understanding, another education-focused non-profit organization.[46] By transferring and transitioning the Bridges To Understanding programs to TWB, it will be made available to many more teachers and students around the world. The Bridges name will continue to be used to identify the program that will include Bridges' curriculum, online learning community, teacher training workshop and online training webcast, award-winning classroom programs and discussion forums. TWB is currently developing additional modules to supplement their main curriculum, such as anti-drug education, interfaith harmony, art, music, critical media and literacy. Needless to say sport, as a tool for cultivating a culture of peace, can and must be included in this peace education program, as it should be included in the peace programs and activities of Volunteer Action for Peace (VAP), which currently operates through a network of partner organizations in over 80 countries.[47]

Volunteer Action for Peace (VAP), a UK based charity organization which works towards creating and preserving international peace, justice and human rights has been providing volunteers with opportunities to work together with people from around the globe. Voluntary service includes activities to develop interpersonal understanding between different social classes, races, cultures, religions and nationalities. So unquestionably the social space of sport needs to be included here as well, as it should be included in the activities of the International Institute on

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[42] TWB is a Seattle-based non-profit organization founded in the year 2000.

[43]*See Peace education program:* http://teacherswithoutborders.org/page/peace-education-program-activity *(last access: 27/09/*2011).

[44] Analytically see Teachers Without Borders, article entitled: 'Peace Education Teachers without Borders, Helping teachers promote peace in their classrooms and communities'. TWB, In: http://www.teacherswithoutborders.org/ (last access: 5/8/2011).

[45]*See:* http://teacherswithoutborders.org/page/peace-education-program-activity (last access: 27/09/2011).

[46]See: http://teacherswithoutborders.org/programs/teacher-programs/peace-education/bridges-understanding (last access: 5/8/2011)

[47] Volunteer Action for Peace (VAP): http://www.vap.org.uk/about-vap/ (last access: 5/8/2011).

Peace Education (IIPE) [48] whose social purposes are also directed toward the development of the field of peace education in theory, practice and advocacy. The time to act is now, since the IIPE is also seeking strategic international and institutional alliances with universities and agencies involved in peace education today – essential in increasing the benefits of shared expertise concerning best practices as well as in advancing educational reform initiatives.

Sport could also be incorporated into the peace education program of Women's Initiative for Peace [49] (Winpeace) since strategical alliances with the social space of sport are essential in cultivating a culture of peace. In the last ten years Winpeace has been implementing its peace education program for high-school students and teachers around the globe, building trust and communication beyond stereotypical prejudices and hostilities. For example, on August 31, 2009 a peace education and conflict resolution workshop for youth was held in the Greek island of Spetses for young participants from Greece, Turkey and Cyprus. In May 2006 Winpeace organized the first international peace education seminars for teachers in Athens at which a group of peacemakers from Bosnia, Cyprus, Turkey and Greece combined their conflict resolution skills to train 50 teachers. Many of these teachers went on to become teacher-trainers themselves.

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

6.8   An all-encompassing hub of information for peace: Concluding remarks

The upsurge of racial or xenophobic violence indicates that joint action has to be initiated. Regrettably, there are no patent or quick solutions available since it is not possible to formulate only one specific strategy which would be effective everywhere in the world due to cultural, social and religious diversity, making intercultural, inter-religious and interdisciplinary dialogue and synergies essential. Providing a common hub of information for networking with diverse stakeholders, progressive thinking peers, experts in the field and especially the media will facilitate dialogue with those who are at the forefront of implementing change. Specifically, diverse stakeholders working together –thinking globally and acting locally– via peace education school programs, peacemaker projects, annual conferences, workshops, sport peace camps, mentorship programs, online courses and workshops, etc. The establishment of an all-encompassing hub of information for peace could pull together the multifaceted and diverse peace education programs and activities, and in particular those that offer both leadership programs as well as a foundation for new ones. This could contribute to the dissemination of dialogue on issues such as finding an alternative-holistic sports model, best practices, future activities and alliances, sustainable cooperation, monitoring, ensuring participation and accountability processes, successful lobbying practices, raising the profile of role models and mentors in sports. Such an effort partnered with universities, education ministries and policymakers could ensure that peace education is mainstreamed throughout the system.

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[48] 'See IIPE: http://www.i-i-p-e.org/index.html (last access: 27/09/2011)
[49] See: Winpeace (http://www.winpeace.org), NGO, Centre for Research and Action on Peace (KEDE) (http://www.kede.org). See also: http://www.kede.org/index.php?do=article&pcid=71 (last access: 27/09/2011).

At this point one need reiterate that in order to revive Olympism (Olympic values), teach youth pro-social attitudes and values through sport –instead of obsessive competitiveness that leads to violence and racial conflicts– the Olympic movement requires allies and networks, specifically collaborations and partnerships with the various NGOs, peace education programs and initiatives so as to: (a) examine complex patterns with regard to cultural diversity and identify measures to assist coaches, sport officials, federations, clubs, parents, and athletes in non-violent conflict resolution practices, (c) promote mass campaigns and initiatives to combat racism in sport, such as the initiatives "Football against Racism"[50] and "Let's Kick Racism out of Football" (LKROOF).[51]

6.9   Recommendations

6.9.1 Peace Education

Creating such a common platform for peace would facilitate discussions on issues such as:

- The institutionalization of peace education as an integral part of the curricula in public schools, beginning in pre-school or kindergarten, namely *getting them while they're young* before they formulate social prejudices and stereotypes.
- Teacher training and retraining: the implementation of formal requirements for all teachers in the EU to take courses/seminars/workshops on multiculturalism and peace education: learning about different cultures, religions, traditions, etc.
- The inclusion and mainstreaming of sport –which surpasses language barriers– in the ongoing peace education programs and activities, i.e. Teachers Without Borders, (TWB), Bridges To Understanding, Volunteer Action for Peace (VAP) and the International Institute on Peace Education (IIPE).
- The establishment of *Researchers and Activists Without Borders* (drawn together through the common hub of information for peace) to mobilize the support of political and social leaders to foster peace education and research; to promote intercultural and inter-religious exchanges and campaigns against racism, islamophobia and anti-Semitism; to examine the underreporting of racial or xenophobic incidents, how ethnic groups are presented and racism exploited and perpetuated in the media, etc.
- The establishment of a multicultural and gender diverse *Sport Collaboration-Alliance Model*– which will include the IOC, sport federations, SGBs, NGOs, etc. (drawn together through this hub). This would facilitate in discussions on: 1) the expansion and empowerment of a movement of *Athletes United for Peace*, 2) the implementation of preventive measures to confront racial violence at large-scale sporting events, 3) exerting pressures on media representatives at large scale sport events, 4) the formulation of a *conduct code* to be signed by coaches, athletes, sport officials, etc. with repercussions/penalties when violations are cited, etc.
- Subsequently, the proposals of the above mentioned *Sport Collaboration-Alliance Model* and the *Researchers and Activists Without Borders Model* would assist in setting up *Task*

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[50] See FARE (http://www.farenet.org); at the FIFA conference on racism in football in Buenos Aires, July 2001, for the first time the federation discussed the problem, including references to anti-Semitic incidents (Retrieved Sept. 7, 2011)

[51] Campaign of the UK Commission for Racial Equality, working in conjunction with the football associations of England, Wales and Scotland. See: http://www.people.ku.edu/~boroboy/futbolero/abstract/horne2.html (Retrieved Sept. 7, 2011)

Forces for International Cooperation (i.e. internet and digital experts task force; social equality/equity task force; mentors-leaders-role models task force, etc.):

6.9.2 Internet and digital experts

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

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

6.9.3 Discriminated groups and social equality/equity experts

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

- Increasing the number of discriminated social groups into power positions (SGBs, IOC): breaking the glass ceiling for ethnic minorities, migrants and women.
- Promoting the self-organization and empowerment of migrant groups and minorities in sport, SGBs, etc.
- Examining the role of public sport bodies, associations and clubs in promoting social inclusion.
- Developing strategies, innovative approaches, campaigns and tools against exclusionary practices in sport, i.e. appointing diversity officers and promoting diversity management.
- Initiating partnerships for closing the gender gap in Europe, re-evaluating the gender agenda in sport, focusing on changing attitudes and social stereotypes and in particular in formulating policies and best-practices that will break the glass ceiling and get women to ride up the "glass escalator"*,* (Kamberidou 2011b, 2008a) in SGBs.
- Raising the profile of role models and mentors with Annual *Shadowing* Sport Events – similar to those of the European Commission's Shadowing activities (http://www.ec.eruopa.eu/itgirls).
- Inviting the Media to focus on these events.
- Redefining professional success— especially in light of *the 2011 European Year of Volunteering* [52] -- requires rewarding volunteerism. It means valuing social work, civic engagement, community and social services – and particularly with regard to advancement practices in the gender-blind sport hierarchies. Studies confirm that women usually dominate as volunteers or as members in NGOs, non-profit organizations, community service work and civic activism (Kamberidou 2011b). This applies to the academia as well

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[52]Read about *European Year of Volunteering in EU website:* http://ec.europa.eu/citizenship/focus/focus840_en.htm

where it is additionally vital to reward academic volunteer services and Teaching equivalently to Research ('publish or perish') in advancement or tenure procedures. At this point one need point out that social contributions and volunteerism are rarely recognized in promotions or tenure processes, as they are not recognized in the sport hierarchies as confirmed by the under-representation of women in SGBs and in the IOC (Kamberidou 2011a).

6.9.4 Mentors-leaders-role models in sport: Formal mentorship programs

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

- Mentorship programs, promoting new role models along the lines of the initiatives implemented by Peace and Sport,[53] such as their *Champions for Peace* as well as their *Ambassadors for Peace and Sport*.
- Establishing a training program for mentors, similar or comparable to the one proposed at the European Commission *Shadowing* event **(**Kamberidou, 2008b). This includes re-training/re-educating mentors so that they acquire the necessary skills and know-how to discuss and handle issues such as overt racial or gender discrimination, subtle institutional and cultural forms of discrimination and social biases observed within sport federations, universities, colleges, and so forth.
- The institutionalization of formal mentoring programs in the academia with compulsory participation of both male and female faculty members of all ranks (extended beyond tenure, including professors and not just the lower academic ranks). Specifically, a faculty mentored cross-generational program. This will contribute to changes in gender and racial attitudes and stereotyping as well as safeguard continued professional growth.
- The formulation of specific guidelines/handbooks/toolkits on what Mentor should do for mentees –with respect to race, religion, etc– such as discuss the curriculum they are teaching, their services, duties, contributions and obligations, inform mentee about where to present or publish, where to apply for grants, scholarships, etc.

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[53]Renowned individuals recognized for the excellence of their commitment to peace and sport in the world. See Peace and Sport International Forum (known as Peace and Sport) in http://www.peace-sport.org/List-of-Champions/champions-for-peace.html (last access: Sept. 7, 2011).

1. Author's Preface: *We've come a long way [...]*

We've come a long way since the 1948 Olympic Games in London where women represented only 9.5% of the Olympic athletes. In the Sidney 2000 Olympics, the percentage of female athletes was 38.2%, in Athens 2004 it went up to 40.7% and in Beijing 2008 women represented 42.2% of the total athlete delegation and were included in 45.4% of all sport events (Tables A, D), the largest participation record yet! Moreover, in the 2010 Winter Olympics in Vancouver women's participation reached 40.7%, a significant increase compared to 38.2% in the 2006 Winter Olympics in Turin (Table B).

In the last 20 years, the IOC has increased the number of women's sport events in the Olympic program (Table D), in cooperation with international sport federations (IFS) and organising committees. Since 1991, in order for a sport to be included in the Olympic program it is required to feature a matching women's sport event (IOC, 2011), a policy which has contributed to the increase of women's competitions (Table A, Table C). For example, at the 2008 Olympic Games in Beijing, women took part in 137 events out of the 302, that is in 45.4% of all events (IOC, 2011: 1).[54]

On the other hand, even though the number of women participating in Olympic sports is almost equivalent to that of men (Table A), women are still under-represented in the IOC (Table E), in all sport governing bodies, executive and administrative decision-making positions of the Olympic movement as well as in international sport federations (IFS). Consequently the IOC is addressing the need to further develop training and educational programs for women in sport, namely strategies enabling women to take leadership positions in the administrative structures of NOCs and National Sport Federations.[55]

Table A: Women's participation in the Games of the Olympiad [56]

Year	Sports	Events*	Participants	%	Year	Sports	Events*	Participants	%
1896	–	–	–	–	**1960**	6	29	611	11.4
1900	2	3	22	2.2	**1964**	7	33	678	13.2
1904	1	2	6	0.9	**1968**	7	39	781	14.2
1908	2	3	37	1.8	**1972**	8	43	1059	14.6
1912	2	6	48	2.0	**1976**	11	49	1260	20.7
1920	2	6	63	2.4	**1980**	12	50	1115	21.5
1924	3	11	135	4.4	**1984**	14	62	1566	23
1928	4	14	277	9.6	**1988**	17	86	2194	26.1
1932	3	14	126	9	**1992**	19	98	2704	28.8
1936	4	15	331	8.3	**1996**	21	108	3512	34.0
1948	5	19	390	9.5	**2000**	25	132	4069	38.2
1952	6	25	519	10.5	**2004**	26	135	4329	40.7
1956	6	26	376	13.3	**2008**	26	137	4637	42.4

 * including mixed events

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[54] See References at end of Chapter 6 for all citations in author's preface.

[55] See IOC's "Women and Sport" program, Text of the full action plan, annual IOC "Women and Sport" trophy, i.e. 2010 Women and Sport Awards, etc. (IOC, 2011: 2-4). In References at end of Chapter 6.

[56] [IOC] (2011). Fact Sheet: Women in the Olympic Movement (pp. 1-5), International Olympic Committee, updated June 2011, p. 4, in:http://www.olympic.org/Documents/Reference_documents_Factsheets/Women_in_Olympic_Movement.pdf (last access: 25/09/2011).

TABLE B. Women's participation in the Winter Olympics[57]

Year	Sports	Events*	Participants	%	Year	Sports	Events*	Participants	%
1924	1	2	11	4.3	**1972**	3	13	205	20.5
1928	1	2	26	5.6	**1976**	3	14	231	20.6
1932	1	2	21	8.3	**1980**	3	14	232	21.7
1936	2	3	80	12	**1984**	3	15	274	21.5
1948	2	5	77	11.5	**1988**	3	18	301	21.2
1952	2	6	109	15.7	**1992**	4	25	488	27.1
1956	2	7	134	17	**1994**	4	27	522	30
1960	2	11	144	21.5	**1998**	6	31	787	36.2
1964	3	13	199	18.3	**2002**	7	37	886	36.9
1968	3	13	211	18.2	**2006**	7	40	960	38.2
					2010	7	43	1044	40.7

* including mixed events

TABLE C. Introduction of Women's Sports[58]

Year	Sports
1900	Tennis, Golf
1904	Archery
1908	Tennis, Figure skating
1912	Swimming
1924	Fencing
1928	Athletics, Gymnastics
1936	Alpine skiing
1948	Canoeing
1952	Equestrian sports
1960	Speed skating
1964	Volleyball, Luge
1976	Rowing, basketball, handball
1980	Field hockey
1984	Shooting, cycling
1988	Tennis, table tennis, sailing
1992	Badminton, judo, biathlon
1996	Football, Softball
1998	Curling, Ice Hockey
2000	Weightlifting, Pentathlon, Taekwodo, Triathlon
2002	Bobsleigh
2004	Wrestling
2008	BMX
2012	Boxing

Table D: Women's Participation in the Olympic Games – % of events

Year	Games of the Olympiad			Olympic Winter Games		
	Total events	Women's	%	Total events	Women's events **	%
1900	86	3	3.5	-	-	-
1904	89	3	3.3	-	-	-
1908	107	3	2.8	-	-	-
1912	102	6	5.9	-	-	-

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[57] Ibid.: 4.
[58] Ibid.: 1.

Year						
1920	152	6	3.9	-	-	-
1924	126	11	8.73	16	2	12.5
1928	109	14	12.84	14	2	14.28
1932	117	14	11.96	14	2	14.28
1936	129	15	11.62	17	3	17.64
1948	136	19	13.97	22	5	22.72
1952	149	25	16.77	22	6	27.27
1956	151	26	17.21	24	7	29.16
1960	150	29	19.33	27	11	40.74
1964	163	33	20.24	34	13	38.23
1968	172	39	22.67	35	13	37.14
1972	195	43	22.05	35	13	37.14
1976	198	49	24.74	37	14	37.83
1980	203	50	24.63	38	14	36.84
1984	221	62	28.05	39	15	38.46
1988	237	86*	36.28	46	18	39.13
1992	257	98*	28.13	57	25	43.86
1994				61	27	44.26
1996	271	108	39.85			
1998				68	31	45.58
2000	300	132	44			
2002				78	37	47.4
2004	301	135	44.9			
2006				84	40	47.6
2008	302	137	45.4			
2010				89	43	48.3
2012	302	141	46.7			
Remarks: * including mixed events						
** including mixed events from 1924 to 2008						

1.1. Women in the olympic movement: Gender devaluation and tokenism
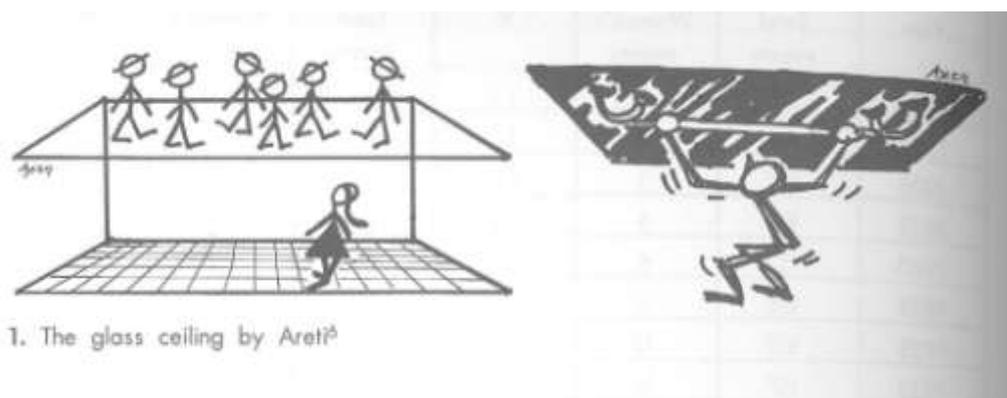
1. The glass ceiling by Areti[59]

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[59] The Greek artist Areti Kamperidis was born in Toronto Canada in 1961, moved to Boston, MA at age 5, studied in the United States and Greece and is now living in Athens, Greece (email: areti.art@hotmail.com). See artwork in Facebook (Areti Kamp) and exhibitions "Impressions from Greece": Plaka, Alexandroupoli αnd the islands of Crete, Chios, Paros, etc. at http://www.e-go.gr/culture/article.asp?catid=18144&subid=2&pubid=52319, http://archive.enet.gr/online/online_print?id=74451948,82350444, http://www.diplomatic.gr/pd/ekdilosis.htm, last accessed 08/08/2011).

Gender devaluation, the subtle processes by which women's contributions are minimized, undervalued or devalued in male dominated professions (Kamberidou 2011b),[60] is especially apparent in the social space of sport as well. The gender order of sport, namely the lack of female leaders, mentors and role models in decision making positions (Table E), still persists today, despite the comparatively accelerated integration of women in competitive sports (Tables A, B, D). The *glass escalator* is not yet gender inclusive, namely women do not ride up the sport hierarchy (Table E).

Table E. WOMEN IN NOCs and IFS[61]

	NOCS	IFS
Women in Executive Boards	17.6%	18.0%
Women Presidents	4%	3.2%
Women Secretaries General	9%	3.9%

It was not until 1981, following the initiative of IOC President Samaranch, that two women were elected to the IOC. From 1981-2006 only 21 women had served as IOC members (IOC, 2006). According to a report released by the IOC (2011:2) applauding the progress made concerning women's participation: "In 2011, 19 women are active IOC members out of 110 (i.e. more than 17%). Four women are honorary members". And they seem to think this is evidence of great advancement! To reiterate, out of the 110 IOC members only 19 are women (17%), which is no sign of progress in the 21st century. It is a clear contradiction to the Olympic Charter, according to which "The IOC strongly encourages, by appropriate means, the promotion of women in sport at all levels and in all structures, particularly in the executive bodies of national and international sports organizations with a view to the strict application of the principle of equality of men and women."[62] Apparently women's integration into Olympic sports (Tables A, B, D) has no linear relation to their representation, or rather under-representation, as observed in the institutional realities of the IOC and in international and in national sports federations (Table E). It seems that women's contributions continue to be devalued in the social space of sport. This gender devaluation emphasizes the concept of *tokenism* in sport. Namely, women are perceived as *tokens*: symbols or representatives of a marginal group.

The concept of *tokenism* refers to people who are appointed, hired or accepted into an institution, an organization or a company because of their minority status (Kimmel 2004, Hultin 2003, Williams 1992). Studies show that tokens are usually women, ethnic minorities, the aged or individuals with special needs (Kimmel 2004, et al). This focus on *difference*, as opposed to respect for diversity and social equity, reproduces social inequalities and stereotypes. Despite legislation and gender mainstreaming policies, the recognition by many companies, organizations and institutions that diversity is essential, women still lag behind men in compensation and advancement and are less satisfied with their careers than men. Women are overlooked in decision making positions, not only in sport governing bodies, but in the business sector, in S&R, in the academia, on research committees, etc. (Kamberidou, 2011b). Female tokens do not usually ride up the *glass escalator* but instead they confront invisible barriers coined as the *glass ceiling*, the *sticky floor* and the *leaky pipeline*.

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[60] See References at end of Chapter 6 for all citations in author's preface.
[61] Ibid., p. 2.
[62] Olympic Charter, 18/07/1996, rule 2, paragraph 5.
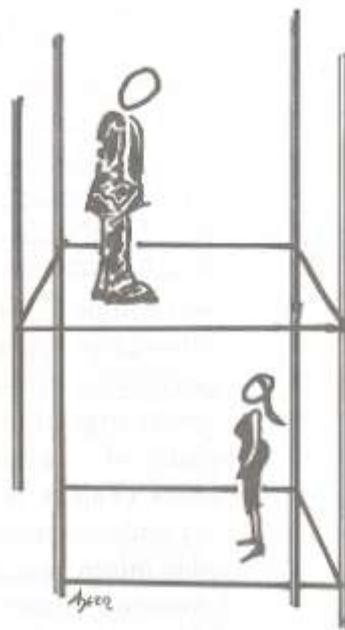
2. The glass ceiling by Areti

2. **The glass ceiling by Areti**

Needless to say, both men and women can experience *tokenism*, however research reveals strikingly different experiences when women are tokens in male dominated institutions, professions or workplaces and when men are tokens in predominantly 'female fields'. With regard to the **hidden advantages for men in the so-called female professions**, studies show that men do not confront the *glass ceiling* or the *sticky floor* but instead— taking their gender privilege with them— they experience *positive discrimination* (Kimmel, 2004 et al). They ride up the glass escalator, that is to say they are encouraged, supported, retained, reproduced and promoted up the ladder much faster than their female counterparts. In fact, studies confirm that men not only receive higher salaries in female dominated fields, but they are also *overrepresented* in the upper hierarchies (Kimmel 2004 et al). Namely, the glass escalator has been taking underrepresented men on an upwardly mobile internal career path at a speed that their female colleagues can hardly enjoy. When women dominate in a profession they tend to support and encourage their underrepresented male colleagues, something that rarely occurs when women enter male dominated fields. This seems to be the case in competitive sports as well, an issue discussed in the second article that follows. Specifically, men who participate in women's sports experience positive discrimination from their female counterparts, as opposed to men who had not been so supportive when women were demanding participation in *the male sport preserve*.

This point is evident in the second article entitled "A question of identity and equality in sports: Men's participation in rhythmic gymnastics"[63], which presents the results of a recent case study that shows that female athletes (rhythmic gymnasts), coaches/trainers, judges and members of the technical committee of rhythmic gymnastics (MTCRG) support the official recognition of men's rhythmic gymnastics as an Olympic sport. Moreover, they are also in favor of the official recognition of mixed group and mixed pair competitions in rhythmic gymnastics. Rhythmic gymnastics for men and boys is growing and how far it will go remains to be seen. Spain has become the first country in the world to officially recognize and promote men's rhythmic gymnastics.

The issue of men's acceptance in traditionally female-dominated sports is practically unaddressed today, even though a growing number of men are participating not only in rhythmic gymnastics but in synchronized swimming as well, often associated with homosexuality and with no actual grounds for this association. Today a growing number of men are participating in synchronized swimming and are organizing their own competitions (solo, duet, trio, team and combo). The Third Men's Cup of Synchronized Swimming was held in Milan, Italy on April 11, 2009 with participants from 10 countries: Germany, France, Belgium, Spain, Sweden, the Netherlands, Japan, Italy, the Ukraine and the Czech Republic. In the Czech Republic the first men's synchronized swimming team, the "Krasoplavcis", was formed in 1998 and began regular training sessions with Katerina Chocova, a former synchronized swimmer. Today Sweden and Germany also have all-male synchronized swim teams. In Germany, where the German Swimming Association seems to be more tolerant, the male synchronized swimmer Niklas Stoepel has already become national youth champion with his FS Bochum team in group competition. However, Stoepel has been banned from competing on an international level and is continuing his fight for the right to compete, even though he has won major national competitions. In an interview in Spiegel he said his applications to compete have been rejected by the international swimming federation (FINA). On the other hand, Stoepel pointed out that he was «surprised by how relaxed people are about it. I have been swimming in a girl's group for almost 10 years, and so far I have only had one experience where someone laughed at me."[64]

Getting gender back on the agenda in the social space of sport does not only mean re-examining women's under-representation in sport governing bodies or in the IOC and formulating best-practices that will break the glass ceiling and get more women to ride up the glass escalator. *Getting gender back on the agenda in sport* and respect for gender diversity also means re-examining changing attitudes and social stereotypes, i.e. the official participation of men and boys in the so-called female sports, despite gender stereotypes concerning masculinity. The constructivist gender perspective not only applies to women but to men as well. It is also important to remember that gender equality means equal rights and opportunities for both men and women. Inevitably as traditional social categories diversify, sport identity diversifies and is challenged. Respect for diversity is part of a more fundamental equation that not only entails ensuring a gender balance, but also increasing the talent pool and enabling everyone to realize their full potential.

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[63]I would like to thank *NEBULA: a Journal of Multidisciplinary Scholarship*, and especially Samar Habib (nebula_editor@yahoo.com), for permission (March 29, 2011) to republish/reprint this article which first appeared as Kamberidou, et al. (2009). "A question of identity and equality in sports: Men's participation in rhythmic gymnastics." Nebula 6.4, Australia, December 2009: 220-237. (open access journal, URL: http://www.nobleworld.biz, Email: Nebula@NobleWORLD.biz)

[64]Spiegel (2009). "Only Boy on the Team: Male Synchronized Swimmer Fights for Right to Compete." *Spiegel Online International* (04/13/2009) at http://www.spiegel.de/international/zeitgeist/0,1518,618738,00.html (last accessed: 23/10/2011).

"The constructivist gender perspective has reinforced demands that women be admitted to 'men's sports' and vice versa, although men are only excluded from a few sports such as synchronised swimming and rhythmical sport gymnastics", argues Gertrude Pfister (2010: 235) in the first article presented in this section (Appendix), entitled: "Women in sport – Gender relations and future perspectives'.[65] In this article Pfister examines the discourses on gender, starting off with deliberations on the 'nature' and significance of gender differences and gender relations, using a constructivist approach to gender. Specifically, if gender is understood as a social construction, then gender differences, she argues, are not 'natural' but acquired and enacted, and also vary according to the particular social and gender order, stressing that currently observable in many respects is a tendency towards *gender bending* and *gender play*. This raises the question as to whether this dismantling and/or de-dramatization of gender differences in, as well as outside, sport is a sign pointing towards a new gender order. Or has gender enactment become more subtle? Have gender scripts shifted to other areas, for example to media sports with their focus on (hetero)sexuality? Which course will gender relations take in future, in as well as outside sport? In discussing the issues raised above, Pfister analyses the present situation and considers future developments with regard to sport participation, media sports and leadership in sport.

In the third article "Outsiders: Muslim Women and Olympic Games – Barriers and Opportunities",[66] Pfister (2010) examines women's under-representation in Islamic countries. In particular, the author explores the opportunities which women from Islamic countries have of participating in the Olympic Games and the barriers which they face when taking part in elite sport. Pfister takes into account that women's personal situations vary greatly according to the country they live in, their place of residence, their social background and their religious orientation, among many other things. After giving an overview of participation rates of women and athletes at the Olympic Games, Pfister undertakes a more in-depth analysis of the role of female athletes from Islamic countries at the Beijing Olympics in 2008. In the second part she presents reasons for the small number of female athletes in Islamic countries, focusing on conditions of life, culture and religion. The author also points out that today all discrimination with regard to gender, race, religion and politics is considered incompatible with the principles of the Olympic Movement. Nonetheless, the demand for equality and the claim that this demand has been enforced within the 'Olympic family' raises a number of questions, such as: Do all National Olympic Committees really have the same opportunity of sending delegations to the games? Does gender have an impact on an athlete's chance of participating in the Olympics? How do religion and culture interact with gender and how do these intersecting categories influence the sporting careers of women (and men)? Sports and Olympism emerged in Western countries and are rooted in Western culture. It can be assumed that non-Western societies are based on different paradigms, which do not focus on achievement and competition. Modern sport, with its record orientation, may not be in accordance with their values, beliefs and mentalities. This may be particularly true of women since for various reasons taking up sport is scarcely reconcilable with women's roles in many traditional societies, especially in Islamic cultures.

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[65] I would like to thank Taylor & Francis for permission to republish/reprint article – Copyright Clearance Center ("CCC"), license number 2643600264214, April 7, 2011, licensed content publication *Sport in Society*, licensed content publisher Taylor & Francis (https://s100.copyright.com/App/PrintableLicenseFrame.jsp?publisherID=51&licenseID=20 [κάτι λείπει εδώ] 7/4/2011. Article: Pfister, Gertrud (2010) "Women in sport – Gender relations and future perspectives", *Sport in Society*, 13: 2, 234-248.

[66] Reprinted by permission of the publisher Taylor & Francis Ltd, (http://www.informaworld.com). Also a special thanks to Gertrud Pfister for providing permission (Ref. OL/FHSP/P4699, May 12, 2011) to reprint her article in this book (Permissions Administrator Taylor & Francis Group, trading name of Informa UK Limited, registered in England under no. 1072954). Article: Pfister, Gertrud (2010) "Outsiders: Muslim women and Olympic Games – Barriers and opportunities", *The International Journal of the History of Sport*, 27: 16, 2925-2957.

Enabling everyone to realize their full potential, regardless of religion, gender, race or politics requires bridging major social inequality gaps: the participation/engagement gap, the pay gap and the advancement/leadership gap",[67] among other things. Gender discourse and gender enactment or gender as a process means accessability, motivation and meeting the needs of increasingly diverse social groups. "Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in any area and at all levels. It is a strategy for making the concerns and experiences of women as well as of men an integral part of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal spheres [i.e. Sport], so that women and men benefit equally, and inequality is not perpetuated. The ultimate goal of mainstreaming is to achieve gender equality."[68] Consequently, gender mainstreaming goes beyond increasing women's participation. It means bringing the interests, experiences and knowledge of women and men into the development agenda.

Irene Kamberidou

[**Articles that follow have been omitted as they require publisher's permission. References and cv in English follow, Greek bibliography/references have been omitted]**
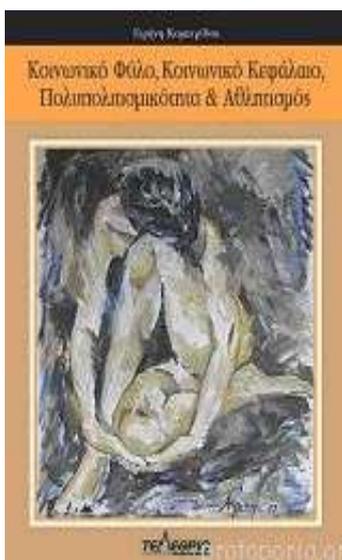
Book cover: Gender, Social Capital, Multiculturalism & Sport

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[67]See Kamberidou (2010) with regard to"Strategies for closing three major gender gaps: participation/engagement gap, pay gap and advancement/leadership gap" which coud be applied to the social space of sport as well.

[68][ILO] (2002). "What is gender mainstreaming" *International Labour Organization (ILO). Promoting Jobs, Protecting People.* Specialized agency of the United Nations at: http://www.ilo.org/public/english/bureau/gender/newsite2002/about/defin.htm (last accessed 21/10/2011).

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