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Potential of Sport as an Instrument for Development

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For those who love to move;
Especially for those who want to discover how it feels to move.

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Introduction

Sport develops!

This is what I claim and this is what the scientific-community, concerned about 'sport and development', claims.

Sport is definitely present in society. Sport is used as a tool not only for economic development but it is also used in social-projects to cause positive changes. In recent years the discourse about 'sport and development' and above all about 'sport and social-development' has emerged. The term 'empowerment' is new in regard to the discussion around 'sport and development'. That is why I want to attempt to define the term 'empowerment' in correlation with 'sport', because I claim: Sport develops because it empowers you! The subject matter of this thesis is to respond to following research-questions:

1. "When I claim that empowerment is one (of many) preconditions for development, does sport have the potential to meet this precondition (in regard to social development)?"

2. "Is sport a tool for development?"

To come closer to answers to these questions I am going to split the thesis into four parts. First I will briefly define the terms 'development' and 'social development', second I will expand on 'sport', third I am going to deal with 'empowerment' and fourth I will lead a discussion about a possible potential of sport that causes empowerment.

In the second part about 'sport' I will deal with some definitions of sport, with the 'the presence of sport and with 'sport and humans'. Finally I will address several 'specific features of sport'.

In the third part about 'empowerment' I start to define the terms 'power' and 'empowerment'. I deal with 'different dimensions of empowerment' and I will discuss whether 'empowerment is a means or an aim for development'. Finally I give an example how 'empowerment can be monitored, measured or evaluated'.

In the fourth part of the thesis, I present my empirical research-data in the discussion about 'sport and empowerment'. Here I elaborate on 'empowerment through sport'

and 'sport for development-cooperation's'. Finally I expand on the issue of whether 'sport has the potential for (social-) development'.

Methods

In all chapters of the thesis I cite specialized literature. In the chapter about 'sport and development' I focused on empirical social-research data that I collected in Ghana in the summer of 2008. Literature resources are from books, articles, reports about 'sport', 'empowerment', 'sport for development', 'sport and socialization', 'sport in developing countries' etc. I found literature from 1970's to today. Many internet sites are available on this topic, but I mainly referred to literature I found in the libraries of Vienna.

The empirical research took place in Ghana. I was able to visit a project of the organization 'ACRO Ghana'. They offer sports – mainly football – with the prospect of a positive social-development. I could have done the same interviews, and observation in a project in Austria, but I was interested in the potential of sports in a development project in a non-industrialised country. Of course, to receive a representative result regarding 'sport and social-development' it is necessary to look at even many more projects which use the potential of sport to cause social-development. Nevertheless I was surprised how similar motives for doing sports are. How similar feelings are, or outcomes because of doing sport, – it doesn't matter if you ask people in Europe or in Africa. A detailed account of the method and procedure used in my empirical-research is presented in chapter 4 about 'sport and empowerment' in point 1 and 2.

Discussion

Development and Social Development

First of all I will define the terms 'development' and 'social development', as keywords in this thesis. As already mentioned, it will be a short overview to get an understanding of these terms for a better understanding concerning the discussions below. I am *not* going to discuss these terms I just define them.

1. Development

'To develop' has different meanings. Beside 'to arise', 'to change' it means 'to create' and also 'to modify'. The last two words need a protagonist. The meaning of 'development' depends on the subject we deal with because 'development' means always something different at different places and different times. The meaning of 'development' underlies diverse and powerful ideologies and is orientated on certain dominating interests of involved persons.¹

Here, two thesis from Schicho about 'development': "Development is a process, controlled by varying actors, that produces not only progress but also crises."² He also states that "processes of development are based on a societal task whereas this task primarily perceives interests of the powerful actors."³

I will give a definition of 'development' which was made by *South Commission* and which is used in the article about 'Development as a Societal Task' by Schicho: "Development is a process, which allows people to unroll their skills, to gain self-confidence and a fulfilled and humane life. It is a process, which liberates people of anxiety, of poverty and exploitation. It is a resort out of political, economical or social oppression. ...a movement that fundamentally evolves in society which develops. ...development is equivalent with growing individual and collective autonomy."⁴

Schicho adds that this definition includes that the social and individual 'empowerment', the creation of a social, economical etc. space where a human being can develop itself, comes to the fore. He states that development is human-centred, holistic and democratic.⁵ In this thesis, the definition of the term 'development' is consistent with the definition from *South Commssion* and Schicho's idea of a social

¹ Schicho 2003: 10; trans. E. H.

² Schicho 2003: 8; trans. E. H.

³ Schicho 2003: 9; trans. E. H.

⁴ South Commission 1991: 34; trans. E. H.

⁵ Schicho 2003: 11; trans. E. H.

and individual empowerment of the individual. The meaning of 'empowerment' will be discussed in part three of the thesis.

In a next step we will have a look at the definition of 'social development'.

2. Social Development

"Social development pursues an alternative approach focusing on the empowerment and autonomy of actors, and also taking account of the structural obstacles that confront them as they shape their daily lives in the sense of learning to develop their selves. (...) Social development represents a holistic approach that is non-static and process-oriented."⁶

James Midgley has had a decisive impact on the international discussion on social development. He conceives it as a "process of planned social change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development."⁷ Midgley's defines social development "as a process of promoting people's welfare".⁸

In this thesis, the definition of the term 'social development' is consistent with those definitions. It is interwoven with empowerment and it means, as Midgley said, the well-being of the population.

We already see how important the term 'empowerment' is, as a concept in the development- and social development- discourse. This thesis should communicate the idea of a possible 'development' and 'social development' due to the empowerment of people.

Sport

In the following chapter I will discuss, first of all, the 'meaning of sport', 'reasons and motives why people do sport,' and I will also mention 'characters of sport'.

⁶ Homfeldt/Reutlinger 2008

⁷ Midgley 1995: 25

⁸ Midgley 1995: 25

In a second step I will discuss the presence of sport in society – in ‘politics’, ‘culture’, ‘religion’, in ‘economy’ and ‘health’ – where sport is embedded. Further on I discuss sport and humans– ‘sport in a nation’, ‘sport in local groups’, ‘sport and clubs’, ‘sport and individuals’ and ‘sport and women’.

An important point of my discussion will be ‘the impact of sport on socialization’. Further on I address the issue of ‘motion’ and ‘games’. Finally I will discuss the connection between ‘sport and power’.

This comprehensive discussion about ‘sport’ is essential for the understanding of the discussion about ‘sport and empowerment’ in chapter three.

1. Sport Definition

Different definitions of ‘sport’, which developed in England in the 18th and 19th century, exist. I chose a universal and quite new definition of sport made by UNICEF:

“As all forms of physical activity that contribute to physical fitness, mental well-being and social interaction. These include play; recreation; casual organized or competitive sport; and indigenous sports or games. Sport involves rules or customs and sometimes competition. Play, recreation and sport are all freely chosen activities undertaken for pleasure.”⁹

The definition of ‘sport’ as a phenomenon of all forms of physical activity that contribute to physical fitness, mental wellbeing and social interaction is the basic understanding of ‘sport’ in this thesis, especially for the discussion in the last chapter of ‘sport and empowerment’.

The German scientist Becker defines the word ‘sport’ via translating it into German:

“Sport is pleasure/enjoyment, at least in the German language: The word ‘Sport’ comes from ‘to disport’ and means to enjoy, to amuse, to spend some time.”¹⁰

⁹ Unicef 2004: 1

¹⁰ Becker 1982: 80; trans. E. H.

The meaning of 'sport' is relative from culture to culture according to Eichberg and Henning: "It oscillates between game, dance, competition, fight, gymnastics, festivities, ritual, carnival, theatre, health-techniques, magic, erotic presentation and other forms of physical culture. Ethnical variety is shown through national sports like the Chinese 'Wushu', the Indonesian 'Pencak silat', the Danish gymnastics and Mexican bull-fight – is this 'sport' anyway?"¹¹

According to Lüdtkke sport is like a really differentiated behaviour and can be split in: a) professional sport in industrial-like organised companies; b) sport for everybody as a hobby in free time; c) games and recreation without the dominance of the sport-motive (fishing, bowling etc.) d) remedial exercises as fitness-training.¹²

The thesis does not address the development of sports or their origins and constellations which developed over years. Instead it elaborates on 'modern sport' and its impact on society, especially the positive impact and its capability to empower people.

First, some characters of the 'modern sport':

The 'modern sport' is displayed by how people do sports and how it is organized, like a global phenomenon that is resistant against different social and cultural influences. Sport is interpreted as an example for a global phenomenon because the same types of sports are practised according to same rules all over the world and international sport-competitions at all levels have always been carried out. Sport itself was and is a starting point of various cultural meetings, inter-social acting, of mutual perception and orientation and works for integration, mutual adoption and mutual influence. National sport organizations delegated tasks to international sport organizations to make cooperation and exchange between sportsmen and -women easier, to further teams and clubs of the countries through binding rules. An organization-system was created which is highly hierarchical differentiated and powerful. Sport nowadays teams people more than ever: through sport-events (also on TV); trips to watch sport or to take part in sport-competitions; production and distribution of uniform sport articles spread over the continents and the stereotype usage of sport as advertising media through multinational firms and also the international labour-market for sportsmen and -women.¹³

¹¹ Eichberg/Hennig. 2001: 45; trans. E. H.

¹² cf. Lüdtkke 1972: 41 f.; trans. E. H.

¹³ cf. Heinemann/Schubert 2001: 11; trans. E. H.

After this definition of 'modern sport' we analyze in the next step why people do sports and what motivations and reasons people have to do sports.

1.1. Motives and Reasons to do Sport

Some participate in sports just for fun, some do it to keep fit and feel their body or to get strong, others do it to make friends or to stay in contact with their friends or to avoid boredom, while others do sports to get a surge of adrenalin. Still others do sports to satisfy their motor activity or the feeling of being strong and some do it to compensate the lack of exercises, while others do it to win or just because of love for the aesthetic style of one type of sport and there is even a huge amount of people who only watches sport etc. There are many different reasons why many different types of sport exist.

Digel lists some factors that are of particular significance for people's participation in sport: family, social class, friends – peer group, the media, gender, town – country – region, age and nationality.¹⁴ Those factors influence one's participation in sport.

Frankl describes other motives; he calls sport a "measured out tension". He claims that the (modern) man needs, seeks, misses and creates its own tension: In the affluent society tension is missing. People start to produce tension – which they need! – in an artificial way, in a way where performance is demanded. Frankl calls it the modern secular asceticism. This self demand leads the sportsman or –woman to their limits but they want to know where their limit is.¹⁵

1.2. Characters of Sport

Digel claims that "sport is not a natural phenomenon; it is rather influenced by specific social factors, which also means that sport is possible in other forms too, as we can see in other societies or when looking back into the past." Additionally he says that "sport has its own norms, sets of rules and sanctions. The different types of sport have their own social structure, and individual groups of people practicing sport have specific communication structures."¹⁶ In different types of sport there are moral maxims (pattern of values) whose functions are the regulation of behaviour in sport.

¹⁴ cf. Digel 1995: 26

¹⁵ cf. Frankl 1973: 30 f.; trans. E. H.

¹⁶ Digel 1995: 19; trans. E. H.

Typical pattern of this kind are fair play, companionship, the absence of material objectives, tolerance, consideration and care. Competitive sport is often ruled by principles like rivalry, domination and victory. However, the strongest evidence concerning the internal structure of sport is provided by its rules.¹⁷

Otto Neumann states in one of his documents about sport that “the characteristic feature of sport is fullness of life and the bond to the original life, not to be out of touch with reality and emptiness of life.”¹⁸ He mentions a further characteristic feature of sport that is: “*take action* and not the *word* is valid.”¹⁹

He says “a sportsman or sportswoman has to bring capability of decision, will-power, and willingness for efforts which are indispensable for each sport action.”²⁰

“Factors which influence sport are condition of production, gross national product (GNP), forms of the division of labour, family structure, forms of education, public health, religion, culture, climate and ecology. These factors explain, above all, why for example, one kind of sport is more popular in Egypt than in Finland, or why the majority of Olympic Champions tend to be citizens of a few industrialized nations only, why in some countries women are still excluded from sport, and why Protestants won proportionally more Olympic medals than Catholics.

With regard to industrial society these examples show that sport constitutes one aspect of movement culture typical of this society, which means it is tied to the conditions of a highly industrialized and differentiated society, and that this form is subject to social change, which, in turn, depends on transitions of society.”²¹

People are physically active – alone or together – all over the world. Let’s call their physical activity ‘sport’. This activity has different meanings in different social contexts, and everything around this phenomenon ‘sport’ – how it is organized, in which way people interact, the reason behind it, etc. – depends also on the society where it is embedded. Nowadays ‘sport’ is a huge institution that influences societies in various ways. Sport is also used as an instrument for intercultural exchange.

Sport is present in society. The following section will discuss the interrelationship and exchange between ‘sports and culture, politics, religion, economy and health’.

¹⁷ cf. *ibid.*: 27

¹⁸ Neumann 1957: 224

¹⁹ *ibid.*: 210

²⁰ *ibid.*: 17

²¹ Digel 1995: 20; trans. E. H.

2. Presence of Sport

Sport is everywhere. You can find it all over the world. Some earn much money with it, some do it to keep fit, others use sport for national representation or do it because it is part of their religion or culture, while others love to only watch it.

I define sport as a sub-system of society and claim that sport is well connected to societal sub-systems.

2.1. Culture and Sport

Here we look at the connection between culture and sport. Geertz defines culture as “objective facts of a society which constitute a society like art, music, language, fashion, games, customs, knowledge, values and religious communities. On the other hand, he says, culture is a pattern or a structure which guides social behaviour.”²²

Sport is a cultural asset itself. Neumann Otto states that “sport is a cultural asset, and whether or not we agree, it plays a part in our cultural life together with the artistic, political, religious area of life.”²³ Sport can also influence culture. Sport represents cultural patterns of behaviour and patterns for behaviour which is why sport can be a carrier of culture through the interaction of people. They grow into one culture. This kind of interaction occurs in different contexts and inside different institutional models.²⁴ Sport also has its own culture; this culture according to Güldenpfennig has “a history, tradition and is of lasting nature. It is performed in a relative stable institutional-organizational setting and material-infrastructure basis. Sport related culture-techniques involve social perception-, acting- and communication-customs and emotional values.”²⁵ Lüschen Günther wrote about the interdependence of modern sport and culture and stated that the “culture of sport concludes that achievement-orientation in individual sports, collectivistic-orientation in team sports

²² Geertz 1973

²³ Neumann 1957: 1; trans. E. H.

²⁴ Allison 1982: 120; trans. E. H.

²⁵ Güldenpfennig 1996: 210; trans. E. H.

and generally power-orientation of individuals and systems are the underlying factors of modern sport.”²⁶

Sport reveals also characteristics about a society through the types of sport they do, through the importance they attach sport, through the amount of people, above all women, who do sports, through the way they do sports, through the importance they attach several types of sports and through their games they play. Elias and Dunning say that “sport activities and games, particularly in their traditional national forms, reflect cultural configurations and stable patterns.”²⁷

Some types of sport are spread all over the world, and like Chantelat says, “new sporty micro-cultures are not tied to national boundaries.”²⁸ Differences, as he states, are when you look at the relations from consumers to sport goods and in this connection the symbolic meaning and values of consumption.²⁹

2.2. Politics and Sport

“Although sport and politics are theoretically not comprehensively analysed” as Lüschen states 1996³⁰ we definitely know that sport, especially modern sport is inevitable connected with politics.³¹ Digel claims that “in particular top-level competitive sport undeniable influences the political system of a society.”³²

“It is a right for people to do sport, and in Europe the Charter claiming ‘sport for all’ has existed since 1979. Officially passed in the conference of sport-ministers, it calls all member states to meet the requirements for the whole population – without making distinctions of sex, profession or salary – to do sports on a regular basis. The realization of this Charta varied from country to country.”³³

“The sport system itself is a political arena”, says Benson. He describes a political arena as a “social construct, where a huge number of ‘games’ take place. These ‘games’ allow a purposeful behaviour of the organisation.”³⁴

The political arena is imposed on the sport movements and the history and culture of sport. As I mentioned before, sport has its own history and culture and the culture is

²⁶ Lüschen 1967: 20

²⁷ Elias/Dunning 1970: 24

²⁸ Chantelat 2001: 182 ; trans. E. H.

²⁹ cf. ibid.: 184

³⁰ Lüschen 1996: 3; trans. E. H.

³¹ cf. Chalip 1996: 25; trans. E. H.

³² Digel 1995: 30

³³ Hartmann-Tews 2001: 311; trans. E. H.

³⁴ Benson quoting Zan 1988; trans. E. H.

of course in permanent change. Sport has as well its own organisation-culture. This organisation-culture varies from nation to nation. Sport in general and sport organisations represent the nation politically. Each organisation which works within an extensive political arena reflects inevitably its maxims.³⁵ International sport organizations connect nations. McIntosh raise the interesting fact in his article about 'Sport and Society' that the foundation of international sport organizations was a great achievement, however in the competitive situation the participants identify with their own political system and share the same (sometimes 'corrupt') political ideas.³⁶ Especially in sport competitions people identify with their country. Sport-performance is also an instrument to represent a nation's achievement of the system.

Sport is also used by politics to make welfare work. Kaufmann analysed welfare work through sport. He claims that sport is significant for public health, for personal hygiene at all ages, for children- and youth work, for social integration and identification via clubs and other groups, and finally it is significant for medical science and other disciplines.³⁷

New challenges for the politics of sport will be a differentiated structure for different needs because more and more people, whether young or old and with different motives do sports. Eulerling mentions an alternative concept called "sport politics from the bottom". With this concept sport should be made ready for politics.³⁸

2.3. Religion and Sport

"There may seem to be little in common between religion and sport, but it has been contended that contemporary sport has all the characteristics of formal religion. In the past two decades the power and influence of sport has increased enormously while at the same time formalized religion and the church have suffered a decline of interest and commitment."³⁹ A few examples will illustrate how organized sport has taken on the forms of religion: idols, symbols of fidelity, sport has also the function of communal involvement, emotional attachment.⁴⁰

³⁵ cf. Porro 2001: 117 ff.; trans. E. H.

³⁶ cf. McIntosh 1963: 208

³⁷ cf. Kaufmann quoting Derlien 1994; trans. E. H.

³⁸ cf. Rütten 1996: 83; trans. E. H.

³⁹ Stark/Glock 1968

⁴⁰ cf. Lüschen/Sage 1981: 147 f.

“Some studies refer to the religious functions of games in primitive societies.”⁴¹ Also according to Rudolph Brasch “athletic activities began as religious rites: its roots were in man’s desire to gain victory over foes seen and unseen, to influence the forces of nature, and promote fertility among his crops and cattle.”⁴² “Playing games was a way for primitive peoples to assure revival of nature and the victory of vegetation.”⁴³

We find a connection between religion and sport in old cultures and different religions: The most important athletic meeting of the Greeks were part of religious festivals, the Olympic Games were held in honour of Zeus. Victorious athletes presented their gifts of thanks upon the altar of the god or gods.

In traditional Christian religious doctrine of salvation, salvation was declared to be primarily of the soul, thus religious scholarship and church liturgy clearly gave priority to the soul, while the body received scant attention.⁴⁴

Nowadays sport and leisure activities have become an increasingly conspicuous part of the recreation program of thousands of churches. Swanson summarized the new role of the church: “Throughout the twentieth century, the church has moved steadily further into recreation. Camping programs, athletic leagues, organized game periods at various group meetings, and even full-time recreation directors are all evidences of a positive relationship between religion and play.”⁴⁵ Lüschen and Sage say that “furthermore, religious agents and agencies use sport also to promote religion.”⁴⁶ Athletes and coaches are commonly used to sell religion. Since athletes are among the most visible and prestigious persons in our society, they are used in spreading the gospel to their team-mates and others with whom they interact.⁴⁷

As a supplement for skill and practical techniques, sports participants often employ religious practices in conjunction with sports competition. These practices do help them to adjust to stress by providing opportunities to dramatize their psychological anxieties, thus reinforcing self-confidence. Perhaps the most frequently employed use of religion by athletes is prayer – prayer for protection in competition, prayer for good performance, and prayer for victory are three examples. Very little is known about the current extent to which individual athletes use prayer in conjunction with

⁴¹ Löffler 1955: 86-91

⁴² Brasch 1970

⁴³ *ibid.*

⁴⁴ cf. Lüschen/Sage 1981: 148

⁴⁵ Swanson 1968: 58-70

⁴⁶ Lüschen/Sage 1981: 149

⁴⁷ cf. *ibid.*: 151

sports participation. Some coaches arrange to have religious services on the Sabbath or on game days.⁴⁸

There is no doubt about the fact that religion and sport are linked with each other. This relation has an old history a long tradition and is still visible.

2.4. Economy and Sport

Sport is closely intertwined with economy. Güldenpfennig states that sport, a cultural area, is of course dependent on economical resources and has always been part of economical trade. He says that the intervention of selective market structures increased during the last two decades. He goes further and claims that sport is absolutely dependent on economic resources but not really in need of the market. Therefore sport is not subject of economical heteronomy. However, sport is undoubtedly marketable.⁴⁹

We find sport in the media, we see the huge production of sporting goods, we know that sport can be a profession, or sport can be used for marketing and also sport clubs are led on a commercial basis. In the last years sport became more and more a motive for taking holiday. The tourism-sector took sport to broaden the offer. It is an attractive offer for each age, especially for young people. They travel to pursue their passion or to get to know another type of sport.

Let's have a closer look on the 'labour-market', 'the media', 'the consumer article-production' and the 'marketing of sport'.

2.4.1 Labour-market and Sport

Hartmann-Tews give an example of three main areas of professions in sport:

- Persons in charge of teaching
- Professions in the communication- and information-sector and
- Positions in the management area.⁵⁰

He forgot a fourth and very important profession: the sportsman/women him/herself.

⁴⁸ cf. *ibid.*: 153

⁴⁹ cf. Güldenpfennig 1996: 220 ff.; trans. E. H.

⁵⁰ cf. Hartmann-Tews 2001: 313; trans. E. H.

2.4.2 Media and Sport

This junction – of sport and media – is one of the biggest and most powerful systems of commercialization on the world-market. Furthermore it produces cultural idols and universal patterns of behaviour. Sport in the media is like consumer goods for an audience that is not actively involved in the competition and that is not personally present at the place of the competition.⁵¹ For the private media (and the connected economic partners) sport is nothing more than a good in the entertainment sector or a marketplace for completely non-sportive economical interests.⁵²

The media report about some types of sport more, than about others. It depends on the popularity of the type, on the lobby and on the business behind the publication.

We read or hear through media which types of sports are popular in which countries and we get to know about competitions which are hold worldwide. Sport disspread - with the help of media - information of different nations, their (sport-) culture, their approach to and their knowledge of sport. The media also uses sport, like it happens to all media-relevant topics, to spread either positive or negative news about sportsmen and -women, the organizers, the country, the politics behind the competition or the type of sport etc.; it depends on the lobby of the media.

2.4.3 Production of Sporting Goods

Chantelat Pascal says that an internationalization and concentration of the industry of sports goods has developed since the 1970.⁵³

The number of sport shops increased, as well the number of sport clubs. The amount and diversity of sportswear raised and even the technology of sportswear developed. The clothes are more functional while the materials of the equipment (ski, football, boat, rucksack etc.) developed and are better than ever. Sport has also had an impact on nutrition, which is why you can buy special sport nutrition on the market.

“The industry concentrates on the one hand on the big and global markets (particularly shoes, clothes, tennis, bicycle, ski, golf) on the other hand on smaller markets like climbing, surfing or snowboarding. The developments of such types of

⁵¹ cf. Porro 2001: 123 f.; trans. E. H.

⁵² cf. Güldenpfennig 1996: 234; trans. E. H.

⁵³ cf. Chantelat 2001: 161; trans. E. H.

sports are tightly connected with the individualizing- and differentiation-process of the way to do sport.”⁵⁴

Some authors claim that consumer behaviour of sporting goods is linked to the nation where the consumer comes from while others say that the influence of one's origin on consumer behaviour is dwindling.⁵⁵ “Obvious is a homogenization of the sports good consumption because of the international spread of standardized products of global brands: more and more nations sell the same sports goods.”⁵⁶

The question is: do all people have access to these standardized products and the opportunity to buy these products or is it only the wealthy social strata which is privileged to dip into the market of sport articles?

Statistically people from Western European countries spend increasingly more money for sport. Either for sportswear, sports equipment, membership fees in sport clubs and sport-centres, gate money for sporting events or sport magazines.⁵⁷

2.4.4 Advertising

Famous sportsmen and –women are used to advertise products of all fields. “They function as advertising media, and sport consumer try to access to products of their stars.”⁵⁸

2.5. Health and Sport

What do we comprehend of the meaning of the term ‘health’? Brinkhoff gives following definition:

Health is a state of the objective and subjective condition of a person and is characterised through the individual's possibilities, aims and given external life conditions which are compatible with the physical, psychical and social areas of development.⁵⁹ Or: “the wellbeing in all dimensions of life.”⁶⁰

⁵⁴ Derfrance/Pociello 1993: 1-23

⁵⁵ cf. Chantelat 2001: 173 - 183; trans. E. H.

⁵⁶ *ibid.*: 175

⁵⁷ cf. Hartmann-Tews 2001: 313; trans. E. H.

⁵⁸ Chantelat 2001: 179; trans. E. H.

⁵⁹ cf. Brinkhoff 1998: 206; trans. E. H.

⁶⁰ *ibid.*: 206

Güldenpfennig stresses the importance of health to be able to do sports. He says that the precondition to do sport is a good state of health.⁶¹

Many people do sport to keep fit and healthy while others claim that certain types of sport or the way it is exercised have a harmful effect on health. Whether politics, sport clubs or medical-institutions – more than ever sport is promoted as a *must* to live a healthier life by diverse institutions. Krüger says if you expect health as a result of sporty exercises, you can differentiate between two areas: physical exercises as an advice for therapy, which are therefore not sport in the sense of our definition because of the lack of voluntary action or sport done voluntarily under healthy motivation.⁶² Also there exists a hierarchical proportion between the sport motives fun and health.⁶³

Hartmann-Tews observed a raising demand for sport and physical activity offers which are good for one's health. Also the health service discovered sport as a medium for prevention.⁶⁴

Rousseau already knew: „the weaker the body the more it gives commands. The stronger it is the more it obeys”.⁶⁵ So to speak, sport is good for one's health.

In this chapter we saw that sport is connected to societal sub-systems and is definitely a sub-system itself but its demand is instable, as Hartmann-Tews says, because sport has many alternative competitors of possible leisure-time activities.⁶⁶

Digel states that sport as a part of our society has always had diverse relations to other partial systems, especially to those sectors that determine our society. Today this interdependence is still undisputed. However, the kind and quality of this interdependence can still not be clearly defined.⁶⁷ Digel claims something very interesting, namely that “sport has become a model of behaviour orientation that it is recognized far beyond the world of sport.”⁶⁸

⁶¹ cf. Güldenpfennig 1996: 206; trans. E. H.

⁶² cf. Krüger 1981: 36; trans. E. H.

⁶³ cf. Güldenpfennig 1996: 206; trans. E. H.

⁶⁴ cf. Hartmann-Tews 2001: 319; trans. E. H.

⁶⁵ Rousseau 1963: 140

⁶⁶ cf. Hartmann-Tews 2001: 318; trans. E. H.

⁶⁷ cf. Digel 1995: 16

⁶⁸ Digel 1995: 30

3. Sport and Humans

Sport is anchored in society. From children to old persons people do sports. They learn it onself, in school, in sport-clubs, in local groups or communities. When people do training, they train for themselves, while others absolve their training in clubs or in communities. This is true in all nations. Also, Lüschen says that different types of sport can appear in four organisational forms: formal organised sport; sport in spontaneous groups; institutional sport (schools, military etc.) and 'communicative' sport as part of everyday entertainment.⁶⁹ What is obvious is that references to sport are its function for society, for the development of the individual personality and culture⁷⁰ and its representation of society, community, or sub-communities such as ethnic groups and status circles.⁷¹ Digel states that "today sport appears in a confusingly large variety of forms, which again are embedded in society in a no less multifarious way."⁷² What is important is what Digel says: "sport allows authentic experiences, and humans need a certain amount of physical activity, which sport provides, giving meaning to life, animating and stimulating, enabling people to experience tension, excitement and strain. In sport, personal contacts are open which help to break down social barriers (...). Everybody can achieve something in sport, in contrast to industrial production and even ideals, voluntary work and activity for its own sake are characteristics of sport."⁷³ An impact of this statement could be, that sport is for everybody who is able to move, both for communities or for individuals – from young people to old people, men and women. Komarovsky says about sport and communities that "sport is an integrated part of community life and is often the main focus of identification. It is generally the main area of leisure and recreation in communities, either unorganized or organized by communities themselves or in voluntary clubs."⁷⁴ People in communities or individuals and even a nation as a whole can profit from the functions of sport. So to say a whole society can profit from sport in certain ways. One function of sport can also be the reflection of a society. Leonard raises the assertion in his article about 'A Sociological Perspective of Sport':

⁶⁹ cf. Lüschen/Weis 1976: 10 f. ; trans. E. H.

⁷⁰ cf. Daley 1963: 180

⁷¹ cf. Manning 1973

⁷² Digel 1995: 13

⁷³ Digel 1995: 17

⁷⁴ Komarovsky 1964: 686-698

“When carefully investigated, sport can be seen to reflect the values that society holds as important. In this regard, sport is a microcosm of society at large.”⁷⁵

Let's have a look on several units of society and their correlation with sport, in the following paragraphs.

3.1. Sport in a Nation

Each nation has its specific characteristics of sport and each nation presents itself through sport. Sport is used for collective representation and for identification process of the civil society. Conversely sport is not only used to represent a nation but is also an object of national influence. A term we will talk about here too is 'sport-patriotism'.

Eigberg says that a so-called sport-profile of a nation developed through tradition and was influenced by the English sport, the German 'Turnen' (apparatus gymnastics) and the Scandinavian gymnastics.⁷⁶ He means that “deep in the psychical structure of the individual, national differences of social physicality, body ideals, the relationship between nudity and clothes, the relationship to body-contact etc. are anchored. From that, different preferences of types of sport and ways of doing sport arise. National-cultural differences form the relationship to health, to physical activity in the nature, to the use of technology, to family life, to the acceptance of violence, to the social status of certain ways of movements – particularly to speed and slowness. All these examples influence the preferred sport-profile.”⁷⁷ “Because of those differentiations and of the differentiations of every day's physical work” as Eichberg claims, “different preferences of sport types, which are statistically identifiable, arise in a nation.” Additionally inside international standardized types of sport special characteristics are created which are seen as national-specific 'styles'.⁷⁸

Nations are, as mentioned above, presented through sport. Stone is one of many authors who says that “sport serves as a collective representation. Different sports came to represent different nations – hockey, Canada; baseball or basketball, the United States; cricket and rugby, England; judo, Japan and so on.”⁷⁹ Not only do the

⁷⁵ Leonard 1980: 47

⁷⁶ cf. Eichberg 2001: 43; trans. E. H.

⁷⁷ *ibid.*: 41 f.

⁷⁸ *ibid.*: 42

⁷⁹ Stone 1981: 221

multiple types of sport represent a nation, but *also* the organization behind the way sport is exercised and the people who exercise sport.

Sport is also used as an identification process of civil society. On the one hand civil society identifies with certain types of sport and on the other hand civil society is identified through sport. Eichberg states that “identification in sport can bond together with a result, it can be expressed through discipline and it can emerge from a celebration. That again leads to different types of sport – and different types of nationalism.”⁸⁰ And, sport gives original pictures for social configurations, processes and contradictions – through its concrete physical practice. Therefore sport is a unique source of social knowledge of a nation, identity and socio-psychological patterns of commonness.⁸¹

What influence does the nation exert on sport? Eichberg names three ways, in which the state- and the patriotically production of sport has played a special role throughout the course of history: “First, modern gymnastics, as instruments of education and military physical training. Second, top-sport in the 20th century as national representation. And third, sport as a means of social integration and population-hygiene.”⁸²

Eichberg says, “together with welfare-sport, these public-national sport commitments form the basis for different expressions of sport-patriotism in the conservative military regime of the 19th century, in the totalitarian state of the 20th century and in the democratic welfare-state.”⁸³ Still the nation has great influence on sport, through the organization and structures of sport which controls the laws that are concerned about sport. Nations are proud of the achievements of their sportswomen and sportsmen; they are used to represent a nation in a positive way. Lüschen claims “if sports represent a nation, team and athletes represent communities.”⁸⁴

Let's have look on sport groups and sport communities in the next paragraph.

⁸⁰ Eichberg 2001: 39; trans. E. H.

⁸¹ cf. *ibid.*: 58

⁸² *ibid.*: 48 f.

⁸³ Eichberg 2001: 49

⁸⁴ Lüschen 1981: 221

3.2. Sport in Groups and Communities

Of interest here is the development of sport groups and sport communities. We want to analyze the function of sport groups and sport communities, and their influence on the individual.

What is a sport group? According to Landers “a sport group can be defined as a task-oriented group, consisting of two to twenty people who are motivated and dependent on each other to complete their specific sports assignments.”⁸⁵

How do sport groups develop? Sommer explains: “An example of the development of sport groups in urban areas shall demonstrate a possible beginning: At a time when some features of urban life, such as rapid, poorly planned growth, an increase in specialization, the division of labour, and the fusion of heterogeneous elements into the city, tended to isolate people and to destroy all sense of community, sports acted as a countervailing force. The athletic arena was a great mixing bowl that brought together people of different classes and ethnic backgrounds and gave them common interests.”⁸⁶ It was not only the athletic arena that brought people together, there are many more types of sport which enabled people – young and old, rich and poor – to come together. Nowadays we can observe the same phenomenon, but still, the groups and communities are homogenous sections of population. Either young people meet or old people meet, rich people meet and also those with less income but rarely do they meet in the same group or community. Landers says that “the members of sport groups, like any other task or socially oriented group, relate to each other in regularized, patterned ways.”⁸⁷ He also claims that certain factors influence a group. Structural factors, such as member statuses and roles, group norms and leadership, also affect interaction and performance of groups.⁸⁸

A community is not only represented by its members, it is also the sport that represents a community. Lüschen says that sport is a collective representation passionately embraced by community members.⁸⁹

For the individual, sport groups are something like retreats, especially in recent times. They look for company and make contacts and friends in sport groups. Those sport groups are also places which members can identify with. Beisser states that it is not

⁸⁵ Landers et al. 1981: 297

⁸⁶ Sommer 1972: 285

⁸⁷ Landers et al. 1981: 297

⁸⁸ cf. *ibid.*: 306

⁸⁹ cf. Lüschen/Sage 1981: 230

surprising that in this fluid centre-less mass the citizens seek, sometimes desperately, groups which they can identify with, so to feel they belong to one group. Sports appear to have something of the same social function. He compares a fan of a team and the member of a group: the fan in relationship to his team is like them, a member of a family or tribe, and can show intense feelings.⁹⁰ People feel good when they belong to a group. Sport groups and communities are spaces for everyone to express oneself, to identify with the group and to find what they were looking for.

3.3. Sport in Clubs and Organizations

Sport clubs are spaces where people do sport together. Ilker explains that the size of clubs varies from either one type of sport with just a few members or clubs with around thirty different sports and more than a thousand members.⁹¹ Sport clubs offer leisure time sport, mass sport or competitive sport.⁹² Nowadays sport clubs offer opportunities for physical exercises for the whole family, from the youngest to the oldest.⁹³ According to Grupe, sport and organized sport is carried on five factors: pedagogical orientation, health, social functions, achievement, equal opportunities, fairness (social effects) and variety and achievement (cultural demand).⁹⁴ Additionally in an international perspective, sport organizations are also a reflection of national interest structures, historical constellations, and international, cosmopolitan developments.⁹⁵ Digel claims that "the club itself is an exercise ground for behaviour patterns essential for parliamentary and democratic forms. Furthermore it is an instrument of compensation for the strains at the workplace."⁹⁶

Lüschen names some international sport organizations and discusses their characteristics: the 'IOC' (International Olympic Committee) and international federations in individual sport disciplines such as 'FIBA' (Federation Internationale de Basketball Amateur), 'FIFA' (Federation International de Fotbal Amateur), 'FIG' (Federation Internationale de Gymnastique) are the highest organizational authorities controlling the observation of standardized rules, international competitions and the Olympic contests in their respective discipline. While these federations are, for all

⁹⁰ cf. Beisser 1967: 173

⁹¹ cf. Ilker/Quanz 1986: 130; trans. E. H.

⁹² cf. *ibid.*: 132

⁹³ cf. *ibid.*: 130

⁹⁴ cf. Gruppe 1988: 55 ff.; trans. E. H.

⁹⁵ cf. Lüschen 1981: 318

⁹⁶ Digel 1995: 18

practical purposes, organized for the technical execution of a sport, they exert political influence in international sport and reflect in their executive body the realities of international sport politics.⁹⁷ He says that international and national sport organizations have become increasingly interdependent with political structures.⁹⁸

In this sense sport clubs have a mediating function, as Digel states, not only for politics also for social aspects of people.⁹⁹

According to Lüschen sport organizations incorporate a wide variety of social conglomerates from physical education classes and a professional sport club. Some of these organizations fall under the category of voluntary organizations; some of them are outright compulsory.¹⁰⁰ "Sport organizations are led and are run in their daily affairs to a high degree by volunteers and by executives providing services without pay"¹⁰¹, according to Lüschen. Those sport clubs and sport organizations developed through special needs of population. Digel mentions that "for people practicing sport in clubs it is undisputed that sport provides them with something special: experiences before and after the game, companionship or friendship and solidarity which are to be found in the various departments of clubs, feeling well after strenuous running. All of these are experiences people do not want to miss once they have started to enjoy them."¹⁰² Motives to join a club have differed in the last centuries. Ilker means that first national-political aims lured young men into clubs, then people joined clubs to do physical exercises, to get strong, to become better in competitions etc. and nowadays the motives are more health-orientated and people search for a useful and meaningful leisure-time activity.¹⁰³ "Another function of a membership in a sport club", according to Lüschen, "could be the functions for status and community identification". He mentions that "traditionally sport clubs were a domain for the male middle class; the membership now extends increasingly into the lower class and the female population."¹⁰⁴

We can see that sport clubs and sport organizations have an important function in society. They developed because of national and state interest and they grew

⁹⁷ cf. Lüschen 1981: 318 f.

⁹⁸ cf. *ibid.*: 320

⁹⁹ cf. Digel 1995: 30

¹⁰⁰ cf. Lüschen 1981: 316

¹⁰¹ Lüschen, Günther 1981: 320

¹⁰² Digel 1995: 30

¹⁰³ cf. Ilker/Quanz 1986: 130; trans. E. H.

¹⁰⁴ Lüschen 1981: 324

because they had potential for contributing to social development. But how important are they nowadays? What role do they play in the 21st century? On the one hand many characteristics are still the same and on the other hand many things changed. To analyse this issue in detail it would go beyond the scope of this research, but its important to mention that today there are other institutions than sport clubs, which had a monopoly on what sport offers now. Grupe gives examples like adult education programmes, congregations, family educational institutions, old people's homes, youth-clubs, the Red Cross, shops, tour operators, travel agencies, choirs, municipalities, hotels and even political parties. He says that plenty happens on an individual basis, above all private sportive adventures, the search for intensive tension and tight experiences of ultra-cross country skier, of white water canoeing, free-climber, extreme-alpinists and wave-surfer.¹⁰⁵ Other institutions assume the functions of sport clubs to a certain degree; above all people do sports more and more on an individual basis. In the following paragraph we analyse the space of individuals and their relationships to sport.

3.4. Sport and Individuals

Why do people do sport? We already talked about the motives above, in paragraph 1.1, but other questions arise: what is the impact of sport on individuals and how are sportsmen and –women seen, what status do they have in society?

I allege that sport has a definite impact on the individual. It affects it's 'personality', it's 'individualization and socializing processes', it's 'self-confidence', the 'individuals psyche' and it's 'identity'.

"Understanding personality development as a structure of features, characteristics, outlooks and a competent capacity to act that arise on the basis of biological equipment as a result of coping with purposes in life and as a continuous process of changes in one's life"¹⁰⁶, means sport is of great importance for the process of personality development. According to Puig "the body is something used to express yourself."¹⁰⁷ An interesting statement is given by Klages who claims that "even each physical exercise is at the same time the nature of its upholder because it expresses

¹⁰⁵ cf. Grupe 1988: 49; trans. E. H.

¹⁰⁶ Hurrelmann 1998: 14; trans. E. H.

¹⁰⁷ Puig 2001: 271; trans. E. H.

the unintended personality of the responsible party.”¹⁰⁸ Physical exercises are not only expressions of an individual but also results of socially demanded behaviour. Baur and Miethling state that “the relation between person and body are also socially defined because physical exercises and the body are social structures because rules, norms and definitions exist which suggest and prescribe the individual how to handle its body and how to move.”¹⁰⁹

Although we are influenced in our movements through social structures it is still in our hands to decide to move and to either do sports or not. In general, physical exercises enrich our life in a myriad of ways. It is not only one’s body that gets strong, it is also an enrichment in social relations, in one’s personality, individuality and self-reliance. Concerning this Neumann says maybe the ‘truth’: in no other area of life – except in a fight – it comes to such elementary, unchecked self-fulfilment of the mental life than in sportive experiences.¹¹⁰

“Individualizing processes are possible through sport, above all” – according to Kreckel – “with an active plot of every day life where the ego is in the centre which assigns and opens chances to act.”¹¹¹

Self-reliance is strengthened through doing sports because it shows you your limits and your abilities. Rahman defines self-reliance as “a state of mind that regards one’s own mental and material resources as the primary stock to draw on in the pursuit of one’s objectives, and finds emotional fulfilment not only in achieving the objectives as such but also in the very fact of having achieved them primarily by using one’s own resources.”¹¹² In sport you use very intensively your own resources, and it is important to use them. Adler says “important is what we do with what we have. What we do is more important than what we say”.¹¹³ In this way we reach our aims in all aspects of life, as well as in sport. We have many aims in life we want to reach. Adler states that “goals are what motivate us, they are perceived as being the best way for us to survive, and they are in general what we want or what we believe in our heart of hearts to be best for us.”¹¹⁴ Sport is an area where an individual can practise how to reach aims, where he or she can practise and learn how it feels when one *fails* or when one *wins*.

¹⁰⁸ Klages 1950; trans. E. H.

¹⁰⁹ Baur/Miethling 1991: 165-188; trans. E. H.

¹¹⁰ cf. Neumann 1957: 7; trans. E. H.

¹¹¹ Kreckel 1983: 59; trans. E. H.

¹¹² Rahman 1993: 19

¹¹³ cf. Adler 1972: 14

¹¹⁴ Adler 1972: 14

Sport helps also to build up one's identity through the type of sport one does, through the motivation to do sport, through the people one meets because of sport, through the social integration, or through the nation or the club one comes from.

Finally I want to mention that a trait of sportsmen or -women, is great affectivity and it forms their whole character.¹¹⁵

3.5. Sport and Women

Some very important things should be mentioned about 'sport and women'. First, women are still underrepresented in sport and also on organizational levels and second, women are represented in specific types of sport.

"While women are underrepresented in leading positions, in mass-media and in high-performance sport"¹¹⁶, after Pfister, the amount of women in sport organisations has increased in the last few centuries¹¹⁷ and those who participate – according to Harris – chose only certain types of sports.¹¹⁸ "Those who take part in sport competitions focus upon 'feminine appropriate' sports such as swimming, tennis, golf, gymnastics and so on."¹¹⁹ Interesting is that females compensate their perceived threat to femininity by attaching feminine artefacts for their sport performance.¹²⁰ The fact is that more women than ever do sports. In society the role of women in sport is not defined yet. In her article about 'Femininity and Athleticism' Dorothy Harris writes: "Women in sport are both a social reality and a social anomaly. This results in confusion with regard to roles and perceptions of women in sport."¹²¹

4. More Specific Features of Sport

In this paragraph I am going to discuss more specific features of sport. A lot has been written about sport and its many specific features and its positive as much as negative functions for human beings. That's why I chose only four features and some

¹¹⁵ cf. Neumann 1957: 140; trans. E. H.

¹¹⁶ Pfister et al. 2001: 230; trans. E. H.

¹¹⁷ cf. Nagel 2003: 67; trans. E. H.

¹¹⁸ cf. Harris 1981: 275

¹¹⁹ Harris 1981: 274

¹²⁰ cf. *ibid.*: 277

¹²¹ Harris 1981: 274

important impacts which I talk about in the beginning. I will elaborate on those features from which I think they are relevant for the ongoing discussion in the paragraphs of 'sport and empowerment' in the end of this thesis. I will talk about certain 'general impacts' of sport on the human being, about 'physical activity', about 'socialization into and through sport', about 'games' and about 'sport and power'.

4.1. General Impacts

We know that sport cannot be seen as a panacea. We ask ourselves how people use sport, with what intentions, and what really happens if one uses sport for instance to create better life, to integrate oneself into groups, to rise one's self-confidence, to make friends and so on? While some say that sport is very important, like Coubertin who states "that sport is *the* great and most effective school for human cooperation"¹²², others say that it is impossible to connect the complex social phenomenon of sport in general with its socializing function.¹²³ Despite these contrary opinions I will mention some important impacts of sport for people.

"Generally sport trains us", according to Krüger, "in a cognitive, an emotional, a volatile, social and personal (character) way."¹²⁴ Lamprecht and Stamm say that "sport is more and more seen as a means for coping with social problems"¹²⁵ and in social work practice, people take the view that sport has social-therapeutically potentials.¹²⁶

Some scientists attribute sport with the "effect of integration and togetherness"¹²⁷, others say that "one can learn plenty about its own behaviour – caused through many reflex- and instinctive acts in sport."¹²⁸ Still others say that sport is a social place for communication.¹²⁹ Güldenpfennig claims that "primarily in sport even self-respect is at stake."¹³⁰ Becker says about sportive trainings that "training is a process of learning to act, in great time periods. One learns to have control over time and to act economically."¹³¹ But sport is not only training or self-integration, it is what we all

¹²² Leber 2001: 25; trans. E. H.

¹²³ cf. Klaus 1982: 83; trans. E. H.

¹²⁴ Krüger 1981: 39; trans. E. H.

¹²⁵ Lamprecht/Stamm 1995: 267; trans. E. H.

¹²⁶ cf. Becker 1992: 28; trans. E. H.

¹²⁷ Krüger 1981: 58; trans. E. H.

¹²⁸ *ibid.*: 40

¹²⁹ cf. Eichberg 2001: 47; trans. E. H.

¹³⁰ Güldenpfennig 1996: 90; trans. E. H.

¹³¹ Becker 1992: 35; trans. E. H.

know, and referring here to Becker, a possibility to have fun together, to reduce tension, to let one's anger out, to have a good romp together or to forget everything once.¹³²

Especially for children it is important to move, to do sports. It is important for their holistic development. Sport is an area where children and also grown-ups use their senses. According to Hurrelman "many kids lack a balanced stimulation and development of all senses. They experience an overstimulation in the audiovisual sphere but an under-excitement in the emotional, motor, and tactile and haptic sphere."¹³³ Doing sports should be fun and has *then* a positive impact. However, "sport not only develops the character of an individual and helps to develop self-realization, but it is also capable to destroy the character of an individual and leads to self-destruction"¹³⁴, according to Leber. I believe he refers in this case to sport, becoming like a drug or addiction which has always negative impacts.

4.2. Socialization

Much is written about socialization and sport, about socialization into sport and through sport and about environmental influences which are raised through sport engagement. Here I want to focus on possible 'aims of socialization in sport', on four levels which include 'acts of socialization', further on I will mention 'sport institutions' which are responsible for sport-socialization and at least I discuss some 'preconditions for a successful socialization'.

As Parson notes, socialization is meant to be exclusively a functional and effective integration of a man in the system of norms and values of a certain society.¹³⁵ Another definition about socialization is given by Kemper who says: "Socialization is meant to be a learning process that proceeds in the interaction with other persons and reference groups. During this learning process one acquires corresponding behaviour patterns, attitudes and specific social capacities to act and identities."¹³⁶

¹³² cf. *ibid.*: 45

¹³³ Hurrelmann 1998: 248; trans. E. H.

¹³⁴ Leber 2001: 29; trans. E. H.

¹³⁵ Parsons 1964a; trans. E. H.

¹³⁶ Kemper 1982: 19; trans. E. H.

Roberts says: "Socialisation is viewed as a continuous process which takes place throughout the life circle."¹³⁷

According to Becker four levels exist which are included in all socialization processes: "The personality relating level (personal idea), the level of interaction, the level of organization and the society related level."¹³⁸ At all these levels socialization happens.

"Sport has a socialization function"¹³⁹, claims Murschenhofer "but it is not clear which behaviour patterns, attitudes and so forth are formed by sport and whether acquired socialization is rather positive or rather negative. Two prevailing opinions exist: positive effects are personal characteristics like fairness, willingness of performance or achievement, team spirit and generally a positive adequate behaviour in society. A negative effect – according to critical voices – is the possible promotion of an adjusted behaviour through sport. They believe that through uncritical adjustment and acceptance social injustices would be supported."¹⁴⁰

Though, we claim that sport is an adequate place for socialization. Becker lists an ensemble of present sport-specific aims of socialization: emancipation, role distance, able to manage conflicts, to communicate and to co-operate, social competence and politic-critical potentials etc.¹⁴¹ Sport-socialization exerts a significant influence on social networks and institutional conditions like schools, companies, clubs etc.¹⁴²

We have dealt with the aims of socialization, about the levels and places where socialization takes place, and what sport-specific socialization can look like. Now we look at the preconditions for a successful socialization. Heinemann writes in his article 'Socialization in Sport' about those preconditions which I want to sum up here. He explains that "role impositions in specific situations and mechanisms of sanctions must exist, the opportunity of imitation of role models through identification of other partners must be given, one must manage conflicts on it's own and a balance between isolation and social involvement should be reached, as well a demarcation of the own group's identity to others and the relation between isolation and contact to

¹³⁷ Roberts/Allison 1979: 23

¹³⁸ Becker 1982: 16 ff. ; trans. E. H.

¹³⁹ Murschenhofer 1996: 100 f. ; trans. E. H.

¹⁴⁰ *ibid.*: 100 f.

¹⁴¹ cf. Becker 1982: 10; trans. E. H.

¹⁴² cf. Michael 1982: 82; trans. E. H.

other groups should be possible. The success of socialization is also determined by the extent of an individual's willingness to act, while performance/achievement motivation – already formed through norms and needs – also have an effect. Finally it is important that permissive and not punitive ways of education are used.”¹⁴³ This list does not present all preconditions for sport-socialization. It is obvious that health and mobility are the first preconditions for sport.

I claim that for a positive sport-socialization people need place, space to move and so to make experiences in different situations, alone, in a group or with a group. Existing individual emotions, orientations, patterns etc. can be strengthened or newly defined. Socialization in sport can be seen as a widening of a space of experiences.

4.3. Physical Activity

First of all, sport is physical activity but physical activity is not sport at the same time. Physical activity is similar to movement, which is why one can interpret physical activity as a cause for movement; movement in various ways: physical movement, mental movement or social movement. That's why I want to talk about physical activity, because it moves and it develops something. “Physical activity is an elementary need”, as Heckenhausen says.¹⁴⁴ “Resources of physical activity are at the same time result and instrument of its world disclosure, and body and physical activity make an experience of intensive sense-impressions possible”¹⁴⁵, according to Becker. Grupe illustrates what I want to stress about physical activity: “I experience and form my reality through physical activity. My physical activity in a wider sense is, to cause/ to produce something, to express or to realize something, to touch or to hold something, to present something or to go somewhere. It is an arrangement to the world and access into the world it is a medium with which I turn to my world, as epitome of situations, things and persons, and at the same time I discover my world. My legs are in this sense the possibility to run somewhere my arms the opportunity to form, to touch or even to understand something. Age, health and illness or also sex-specific differences determine the limits what I can do, what I cannot do yet or what I cannot do any longer with my physical activity. And the other way round my physical

¹⁴³ Heinemann 1974: 61; trans. E. H.

¹⁴⁴ Heckenhausen 1973: 155-174; trans. E. H.

¹⁴⁵ Becker 1992: 87 f. ; trans. E. H.

activity is influenced by the individual and social reality, in which we live.”¹⁴⁶ Physical activity in this sense seems to be absolutely indispensable. Referring to Grupe’s definition of physical activity I would say it possesses a developing character. Physical activity itself develops over time and so do its motives and effects.

Particularly *sport* gives us physical experiences and a feeling for our body what is rarely offered in our own time which lacks physical activity or physical exercises. Becker says that “everyday opportunities of body experiences and sense-impressions changed drastically through a rise of societal complexity. Never before was so little demanded of the body thanks to highly developed technical systems of the present time.”¹⁴⁷ Therefore it would be wise for everybody to absolve a certain quota of physical exercises be it in a group or even alone. Krüger claims that “sporty persons have another relation to their body.”¹⁴⁸ I would say, those persons know their body – above all, its functions, its limits – better than people who seldom do sports or who rarely move. Maybe some are afraid of sport or not self-confident enough to start with sport. Becker states, that sport is a special ‘education’ or a special language that is spoken in a monologue way and only in certain spaces of physical activity.¹⁴⁹ Everybody is invited to move, particularly to do sports. Nobody should be excluded or hindered from taking part in sports. As already heard everybody has the right to do sport, to join sport programmes, to join sport groups or to train, it is even anchored in law.

Another ‘right’ is important in relation to sport namely the ‘right to play’. In the following paragraph we discuss the primeval instinct to *play*.

4.4. Games

Games are *played*, and *playing* is something that we can call a primeval instinct. We play ever since we are babies. Playing was essential to experience our environment and our surrounding. It was necessary for our socialization-process. We had fun experiencing new things, places or persons. We enjoyed being with others while we played, and we learned also to communicate with our playing-partners. Also adults should keep on playing games. Games teach us a lot. Playing games, means to have

¹⁴⁶ Grupe 1976: 3-19; trans. E. H.

¹⁴⁷ Becker 1992: 13; trans. E. H.

¹⁴⁸ Krüger 1981: 46; trans. E. H.

¹⁴⁹ cf. Becker 1992: 12; trans. E. H.

fun or to avoid boredom, to meet friends or to forget problems of everyday life. It is important for mind *and* body. Let's look at 'games' in sport.

According to Lüschen games are just played for their own sake. Their purpose – if they have a purpose – is to give people pleasure.¹⁵⁰ Besides giving pleasure they have definitely other functions. Allison claims that “the development of sport and games are products of a culture. At the same time they are a medium that passes on cultural messages. Thus play- and sport-forms are both cultural content which should be transferred and a medium through which this transfer occurs. Relations between culture and this transfer-process are dynamical and complex.”¹⁵¹ Especially for children it is necessary that they can play. UNICEF writes in their brochure about ‘Sport, Recreation and Play’ that “play gives children the stimulation and physical activity they need to develop their brains for future learning. Through play, children explore, invent and create. They develop social skills and ways of thinking, learn how to deal with emotions, improve their physical abilities, and find out about themselves and their capabilities. A child's play forms a solid foundation for a life of learning. Games with rules and formal teamwork play an important role in helping school aged children develop their physical skills and practise cooperation, mutual understanding and logical thinking. They learn about taking turns with their team-mates, sharing, respecting their peers and valuing rules.”¹⁵²

Games move and bring people together. Michael Elliott writes in the magazine ‘Time’: “Sport and games are hurdling borders as never before, in the process breeding fresh champions, creating new wealth, and changing forever the live of individuals and the destiny of nations.”¹⁵³ Years ago and still today, people all over the world know that sport can be or has the potential to build bridges. Similar music or art have connecting functions. When people of different nations play games together they just enjoy it, they share ideas with each other, they communicate and they are eager to learn. They understand each other because they speak – through sport – the same ‘language’.

Finally I want to refer to Sutton-Smith, Roberts and Kozella who made a very interesting cross-cultural analysis on the basis of data out of Murdock's ‘Human

¹⁵⁰ cf. Lüschen 1966: 132; trans. E. H.

¹⁵¹ Allison 1982: 131; trans. E. H.

¹⁵² Unicef 2004: 1

¹⁵³ Elliott 2008: 40

Relation Area Files'. This analysis indicates that "games of skill are preferred by higher-status groups and by men, games of strategy are preferred by higher-status groups and women, while lower-status groups and women prefer games of chance."¹⁵⁴

Much has been written and talked about the impacts of 'games in sport' on the human being. I just mentioned some important facts about 'games', but it is not possible to widen the discussion in this thesis, another – a separate thesis – would be needed to cover all important issues of this topic. That's why I quit here and look at the connection between sport and power in the next paragraph.

4.5. Sport and Power

Sport has both, the power to develop human beings and the power to do more harm than good. Leber states that "sport contributes not only to self-realization but also in, extreme cases, to self-destruction." He says that "sport cannot only develop the character of an individual but also destroy the character of a person; it can both integrate people and set them against one another; it can lead to patriotism or to nationalism or even to chauvinism."¹⁵⁵ It depends on the individual's power and self-confidence in regard to the effect of sport *on* the individual. Neumann stresses that "in most types of sports the highest power of individuals is demanded"¹⁵⁶, "not only to face the characteristics of sport and its effects but also to face", according to Lüschen, "the power, influence and sport-political decisions practised in sport."¹⁵⁷ Sport has also the power to manipulate people or to teach them important social-ideas. Bourdieu says: "In the true sense of the word sportive activities allow the assimilation of prevailing social structures."¹⁵⁸ Sport is exercised in different ways, with different motives and aims and this depends again on different social structures of the respective environment where sport is exercised. Sport is an upholder of social-patterns and social structures in a society.

"To cope successfully with problematic situations via physical activity, people, especially in a community, experience a confirmation of their practice of life and an

¹⁵⁴ Sutton-Smith et al. 1963: 15-30

¹⁵⁵ Leber 2001: 29; trans. E. H.

¹⁵⁶ Neumann 1957: 96; trans. E. H.

¹⁵⁷ Lüschen 1996: 6; trans. E. H.

¹⁵⁸ Bourdieu 1979 ; trans. E. H.

establishment of community as well a strengthening of their power-position”¹⁵⁹, states Becker.

Sport has the power and the potential to effect people not only in a positive way. In this thesis the focus is on the positive function of sport for people. Of great interest is the *power* of sport that causes development, above all social development. That is why in a next step we elaborate on ‘power’, mainly on the term ‘empowerment’ to prepare for the final discussion about ‘sport *and* empowerment’.

¹⁵⁹ Becker 1992: 83; trans. E. H.

Empowerment

“The word ‘empowerment’ probably being the most significant contribution of the English language to the radical vocabulary.”¹⁶⁰

We will lead this discussion to get an understanding of the term ‘empowerment’. An understanding is important for the discussion in chapter three where both terms – the already discussed term ‘sport’ – and ‘empowerment’ are analysed as a conjunction.

1. Definitions of Power and Empowerment

1.1. Power

To create a common idea of power – what is important for the following discussion and especially important for the fourth part of my thesis, where we discuss the relation between ‘sport and empowerment’ – I will elaborate on certain definitions of power.

Parson states:

“Power we may define as the realistic capacity of a system-unit to actualize its ‘interests’ (attain goal, prevent undesired interference, command respect, control possessions, etc.) within the context of system-interaction and in this sense to exert influence on processes in the system.”¹⁶¹

While Parson gives a comprehensive definition of power, a definition where ‘just’ the influence of a unit, on processes in the system is the basis of the concept of power, Kaufmann’s definition of power is more extensive but its main focus is upon power as a concept that is based on control and domination:

“Power, at least in the way we understand it in developed societies, is shaped by uneven human and social relationships. We think we cannot have power unless we

¹⁶⁰ Kaufmann 1997: 160

¹⁶¹ Parsons 1954: 391

have control either over someone, over our own truly emotions, or over certain material resources. Power, in this conception, is based on control and domination. (...) To have power means to have greater control over resources or greater control over other people or oneself than does someone else. Power becomes the capacity to dominate others, ourselves, and the world around us.

Of course there are alternative ways to understand power; there are other ways that we experience it. Power could be thought of as a positive connection with nature and the world around us; as a fluid understanding of our capacities, abilities and limitations; as a sense of what we can achieve and how we can positively influence and live in harmony with the social and natural world around us. There is the power to meet our basic needs as humans, power to fight injustice and oppression, the power of muscles and brain, the power of love. All men and women, to a greater or lesser extent, experience these other meanings of power. (...)

In spite of these diverse ways to experience power, I believe that the dominant conception of power in our world is a capacity to dominate and control. It is a definition of power that has emerged over thousands of years in societies where a series of divisions have been important bases of social organization: divisions based on the control by certain minority classes over economic resources and politics, control of men over women, and, in some cases, control by one ethnic, colour or religious grouping over others. It is only logical that human beings within these societies learn to experience their own power as their inborn or learned capacity to succeed within such a world.”¹⁶²

Luhmann defines power as a medium of communication¹⁶³ or impairment.¹⁶⁴ Novy on the other hand says that “to have ‘power’ allows creating.”¹⁶⁵ He means that “power is the ability to have your way for your aims and power results through the control of resources and *not only* money, knowledge, time, talent for organisation or public means or services.”¹⁶⁶ Novy claims that “you don’t own power but it flows in social relations.”¹⁶⁷ Furthermore, Rowlands distinguishes between four types of power relations: “‘Power over’, ‘power to’, ‘power with’ and ‘power within’. ‘Power over’

¹⁶² Kaufmann 1997: 162 f.

¹⁶³ cf. Luhmann 2003: 19; trans. E. H.

¹⁶⁴ *ibid.*: 31

¹⁶⁵ Novy 2004: 126; trans. E. H.

¹⁶⁶ *ibid.*: 133

¹⁶⁷ *ibid.*: 135

means the ability to influence and coerce, with 'power to' she understands to organize and change existing hierarchies, 'power with' means to have power from collective action and 'power within', to have power from individual consciousness."¹⁶⁸ In paragraph 1.2., in the discussion about 'empowerment', we will deal with implications of these different dimensions of power for an understanding of empowerment.

People use their power or don't use it, or they take advantage of their own power or of a collective power. Some are deprived of power while others have power over people. This power over other people takes on different forms on different levels. The optimum would be that everybody lives its power but *not* to the disadvantage of one's fellow human beings. Oakley and Clayton express that "'power' can be central to any understanding of social transformation. And this centrality includes power both in terms of radical change and confrontation and also in the sense of the power 'to do', 'to be able' and of feeling more capable and in control of situations. Power is, in most contexts, the basis of wealth, while powerlessness is the basis of poverty and both the 'powerful' and the 'powerless' are categories of actors fundamental to understanding the dynamics of any development process. Power can be seen as an asset owned by the state or a dominant class and exercised in order to maintain its control and to stamp their authority and legitimacy. Power, furthermore, operates at many different levels and is manifest in the conflicting interest of different groups within any particular context."¹⁶⁹

Unfortunately the worldwide amount of powerful people is still far too high. Kaufmann says that "a lack of power by the majority of the population means a lack of power to identify problems and mobilize the society's resources to solve them."¹⁷⁰ He looks into the past and faces the current situation. His advice is "to empower people who lack power. If we take a historical and even anthropological view, we can see that this current situation is a result of an ongoing process by which certain groups of the population have gained more and more control of the means of political, economical, and social power. Thus a process of change must necessarily be a process of empowerment of the majority who lack power."¹⁷¹

¹⁶⁸ Rowlands 2000: 4

¹⁶⁹ Oakley/Clayton 2000: 3

¹⁷⁰ Kaufmann 1997: 6

¹⁷¹ *ibid.*: 6

To get a better understanding of 'empowerment' in this context we will discuss this term in a comprehensive way in the following paragraph.

1.2. Empowerment

Before we discuss this 'new' term let's have a look at the history of 'empowerment'. According to Luttrell and Quiroz "two main alternative roots of influence to the empowerment 'philosophy' today appear to be the work of Paolo Freire and the feminist movement."¹⁷² "The concept of 'Popular Education'" of Paolo Freire "was developed in the 1960s and became influential in development in Latin America in the 1970s, particularly associated with literacy projects."¹⁷³ Luttrell: "In the 1980s empowerment was seen, for the most part, as a radical project of social transformation, to enable otherwise excluded groups collectively to define and claim their rights."¹⁷⁴ "In the 1990s empowerment has become a central concept in development discourse and practice."¹⁷⁵

Well, what does the term empowerment mean, on what levels does it take place, with what other concepts is it related and what importance does empowerment have in the development discourse? Other questions arise: who are those who empower or who are those who promote empowerment and how is empowerment promoted? These issues are addressed in the following paragraph.

Thomas Theodore states that being empowered is: "(...) owning the capacity to act, rather than be acted on."¹⁷⁶ That means that to be empowered signifies having the power or the courage to do, to create, to act or to say whatever one needs to live. The concept of empowerment does not explicitly say if empowerment of some people happens to the disadvantage of others. It is supposed or taken for granted that empowerment of one unit occurs in a balance with the empowerment of another unit. Rowlands has explored empowerment at three levels: "At the 'personal', the 'relational' and the 'collective level'. At the 'personal level' one develops a sense of self-confidence and capacity, at the 'relational level' one develops the ability to

¹⁷² Luttrell 2007: 2

¹⁷³ Freire 1970

¹⁷⁴ Luttrell 2007: 2 f.

¹⁷⁵ Oakley/Clayton 2000: 3

¹⁷⁶ Thomas 1985: 19-20

negotiate and influence the nature of a relationship and decisions made within it and at the 'collective level' individuals work together to achieve a more extensive impact, such as forming a co-operative or involvement in political structures."¹⁷⁷

Elements of empowerment are organization, social awareness and self-reliance.¹⁷⁸

Empowerment is related to other concepts like education, ownership, personality development or participation. Particularly the term participation is tightly connected to empowerment. Some say that they complement each other while others claim that participation is a precondition for empowerment. Holcombe Susan says about participation that "participation and empowerment are linked like a hand and glove. They are different, but they depend on each other to give meaning and purpose. Participation represents action, or being part of an action such as the decision-making process. Empowerment represents sharing control, the entitlement and the ability to participate, to influence decisions, as on the allocation of resources."¹⁷⁹

Oakley on the other hand claims that "participation is an essential ingredient of empowerment. To be empowered means that you are participating. To participate in turn modifies the nature of the access, control, deciding aspects of empowerment. In a world of finite resources, everyone cannot control everything. Participation introduces the possibility of equity into distribution. Participation is also an ingredient of the acting and consciousness raising aspects of empowerment definitions. To participate is to act, to be a 'Subject'."¹⁸⁰

As mentioned above in paragraph 1.1. about 'power', the different dimensions of power have also different implications for an understanding of empowerment.

According to Luttrell "the implication of 'power over' (ability to influence and coerce) are changes in underlying resources and is power to challenge constraints. An increased individual capacity and opportunities for access is an implication of 'power to' (organise and change existing hierarchies). The implication of 'power with' (increased power from collective action) for an understanding of empowerment is an increased solidarity to challenge underlying assumptions and the implication of 'power from within' (increased individual consciousness) is an increased awareness and desire for change."¹⁸¹

¹⁷⁷ Rowlands 2000: 9

¹⁷⁸ cf. Rahman 1993: 206 f.

¹⁷⁹ Holcombe 1995: 17

¹⁸⁰ Oakley 1991: 195

¹⁸¹ Luttrell et al. 2007: 2

Empowerment exists in different dimensions; in the discussion of 'sport' we were already looking at the different presence of sport in society. In paragraph 2., 'dimensions of empowerment', we will shortly look at those dimensions, but the attention in the discussion about empowerment, focuses on this 'new' term in the *development discourse*. According to Singh and Titi "the concept of empowerment has been at the centre of a re-conceptualization of development – a paradigm shift – and the development of strategies for poverty alleviation, particularly in the rural areas."¹⁸² "Approaches to empowerment have been linked to poverty alleviation strategies and are informed by the dominant economic and development paradigms."¹⁸³ The verb 'empower' has been defined in the Webster's II New Riverside University Dictionary and Funk and Wagnalls Canadian College Dictionary as to 'invest with legal power', 'to authorize' and 'to enable'.

Titi and Singh claim: "Within the 'development' discourse, the concept of empowerment has evolved concurrently with the 'bottom-up' approach to development as theorists and practitioners grappled with the challenge of articulating an alternative vision to modernization and a new framework of development. Within the 'development' constituency, empowerment has been used to imply the following:

- good governance, legitimacy and creativity for a flourishing private sector;
- transformation of economies to self-reliant, endogenous, human centred development;
- promotion of community development through self-help with an emphasis on the process rather than on the completion of particular projects;
- a process enabling collective decision-making and collective action; and
- popular participation, a concept that has gained recognition within the development agenda.

At a more generic level empowerment means strengthening the meaning and reality of the principles of 'inclusiveness' (i.e. engaging the relevant stakeholders in a process), 'transparency' (openness), and 'accountability' (which gives legitimacy to any process and decisions reached), held in common with notions of democracy and sustainable development. The concept goes beyond the notions of democracy, of human rights, and of participation to include enabling people to understand the reality of their environment (social, political, economic, ecological and cultural), to reflect on

¹⁸² Titi/Singh 1995: 6

¹⁸³ *ibid.*: 15

the factors that shape their environment and to take steps to effect changes to improve their situation.”¹⁸⁴ Shing and Titi express a comprehensive meaning of ‘empowerment’ in the development discourse.

Who are those who need to be empowered? Singh and Titi give an overview about people who need to be empowered. “The groups that need to be strengthened or empowered include people that are in poverty, are subjects of impoverishment processes and are, therefore, disempowered. They include communities in fragile socio-ecological conditions such as marginalized peasant farmers in the arid and semi-arid lands, landless dwellers of humid rainforests, indigenous people, fishers and other coastal people, workers in agricultural plantations, small island and mountainous areas inhabitants, displaced victims of wars, famine and drought, the informal sector, unemployed and underemployed urban workers and welfare recipients in the developed countries. Women, children and youth constitute the majority of this group.”¹⁸⁵ Not only those with special needs should be empowered but everybody needs to be empowered in a certain way because ‘empowerment’ has somehow something to do with ‘learning’ and as we know ‘learning’ lasts a life long. If we look carefully at our every day’s life we face many chances to get empowered we only have to take them. That means we are ourselves promoter of empowerment – we empower ourselves, but empowerment can also be promoted externally. Singh and Titi give some examples of those who promote empowerment: Non-government organizations are generally regarded as playing a responsible and constructive role in the process of empowerment. In their roles as enablers of empowerment processes at the household/village level and as empowered organizations themselves. Churches, trade unions and consumer organizations fall within this category.¹⁸⁶ After Titi and Singh “other stakeholders in empowerment process include the state, business organizations, planners, policy-makers, and other elements of the civil society at the international, regional, national, sub-national, and local level.”¹⁸⁷

In this paragraph we look at methodologies and approaches of empowerment.

¹⁸⁴ *ibid.*: 13

¹⁸⁵ *ibid.*: 20

¹⁸⁶ *cf. ibid.*: 20

¹⁸⁷ Titi/Sing 1995: 173

David Korten declares “‘research’ as a tool for empowerment.”¹⁸⁸ He suggests learning directly from the poor by trying to understand their knowledge systems and eliciting their technical knowledge. This approach empowers, on the one hand, the poor by transferring the initiative for action to them and, on the other hand, the enablers, by increasing their knowledge base as well as increasing the possibilities of success for their interventions.¹⁸⁹

Titi and Singh mention ‘education’ as a tool for empowerment. But they claim that there is a general agreement that formal education as it is currently practised does not enable and enhance the capabilities of the poor.¹⁹⁰ On the other hand “proponents of an alternative education, known as education for change, non-formal adult education, training for transformation, and various other derivatives”¹⁹¹ “have, according to Arnold, “advanced this form of education as a vehicle that enables people to develop skills and capacities which increase their control over decisions, resources and structures affecting their lives. In this sense, an alternative education creates conditions for full and equal participation of people in discussions and decisions and at the same time empowers all people to act for change – to see themselves as creators of cultures, history, and an alternative social vision’.”¹⁹²

A further tool for empowerment is, according to Singh and Titi popular participation¹⁹³ or “advisory service or a lawful insurance or support for extending common organisation structures.”¹⁹⁴

An approach to empowerment is ‘the social analysis approach’. It has been adopted and adapted by churches, NGOs and international development organizations involved in activities ranging from refugees and displacees to gender and development. It is a four-tiered approach to change:

- 1) the individual level, taking into account each individual needs, possibilities, strengths and weaknesses;
- 2) the group level, to enhance an understanding of group dynamics and group leadership skills for the purpose of fostering decision-making skills, constructive ways of dealing with conflict, and evaluation methods;

¹⁸⁸ Korten 1990

¹⁸⁹ cf. Titi/Singh 1995: 23

¹⁹⁰ cf. *ibid.*: 24

¹⁹¹ Freire 1970

¹⁹² Arnold et al. 1991

¹⁹³ cf. Titi/Singh 1995: 25

¹⁹⁴ ÖFSE 2008; trans. E. H.

- 3) the institutional level, to identify the most significant institutions through which society can be transformed;
- 4) the wider society, which brings in an understanding of the social forces which are operating at any particular moment either to enhance or thwart efforts at change.¹⁹⁵

Titi and Singh say: "Empowerment approaches that have been advanced so far have tended to be sectoral in orientation and have been in the domain of rural development, agriculture, education, health and gender and development (GAD), among others."¹⁹⁶

After this overall view of the term and the meaning of empowerment and its significance in the development discourse we will look at the 'dimensions of empowerment' in a new paragraph.

2. Dimensions of Empowerment

Even though our discussion about 'empowerment' focuses on 'empowerment in the development discourse' nevertheless it is important to talk about the dimensions of empowerment. I would say especially the development discourse uses the term 'empowerment' in multiple ways or rather the term 'empowerment' used in the development discourse has a legitimate claim to unite all dimension in its definition. Let's have a look at those different dimensions.

Luttrell and Quiroz state in their article about 'Understanding and Operationalizing Empowerment', that "discussions around empowerment are commonly limited to activities associated with 'economic', 'social' and 'political' empowerment."¹⁹⁷ "Economic empowerment' seeks to ensure that people have the appropriate skills, capabilities and resources and access to secure and sustainable incomes and livelihoods."¹⁹⁸ After Page and Czuba, "'Human and social empowerment' as a multidimensional social process that helps people gain control over their own lives. It

¹⁹⁵ cf. Titi/Singh 1995: 24

¹⁹⁶ Titi/Singh 1995: 22

¹⁹⁷ Luttrell et al. 2007: 2

¹⁹⁸ *ibid.*: 2 Luttrell

is a process that fosters power in people, for use in their own lives, their communities and their society, by being able to act on issues that they define as important.”¹⁹⁹ Piron and Watkins say that “‘Political empowerment’ is the capacity to analyse, organise and mobilise. This results in the collective action that is needed for collective change. It is often related to a rights-based approach to empowerment and the empowering of citizens to claim their rights and entitlements.”²⁰⁰ “‘Cultural Empowerment’ means the redefining of rules and norms and the recreating of cultural and symbolic practises”²⁰¹, say Stromquist. Oakley and Clayton list two more dimensions of empowerment namely “‘psychological empowerment’ which is about self-image and identity, creating space and acquiring knowledge and ‘organisational empowerment’ what implicates collective identity, establishing representative organisation and organisational leadership.”²⁰²

Without going deeper into all ‘dimensions of empowerment’ I will go on and pick out only the dimension of ‘social empowerment’. A wider understanding of ‘social empowerment’ is precondition for our discussion in chapter 3, ‘sport and empowerment’. Also important for the discussion around ‘sport and empowerment’ is the meaning of empowering oneself, the so called ‘self-empowerment’.

2.1. Self-empowerment

Türk Klaus says that “principally, the human being can change only when there are enough possibilities for change.”²⁰³ That implies that individuals are influenced externally. Not only changes are possible through external influences, but also the individual itself can be the initiator of change without any external influences. Rahman even says in his article about ‘People’s Self-development’ that “anyone’s self-development starts, as it must, with self-understanding to guide his or her own action, and is a process in which self-understanding develops as action is taken and reviewed.”²⁰⁴ Miller and Rose claim that the original meaning of human acting consists of countermovement, moments of inertia and techniques of neutralization. Self-development demands a constant experimenting, inventing, correcting, criticizing

¹⁹⁹ Page/Czuba 1999: 1-6

²⁰⁰ Piron/Watkins 2004

²⁰¹ Stromquist 1993: 259-66; trans. E. H.

²⁰² Oakley/Clayton 2000: 11

²⁰³ Türk 1981: 141; trans. E. H.

²⁰⁴ Rahman 1993: 195

and adoption.²⁰⁵ “Empowerment”, according to Singh and Titi, “can be understood as one of the enabling mechanisms.”²⁰⁶ As a mechanism that places the individual into the centre of its (own) acting. Empowered individuals reach their aims and wishes in life. To empower yourself, tools like self-confidence, self-reliance, encouragement etc. are required. Those tools are not only required but they may develop as well. People *want* to develop. Adler claims that “power is expressed in the desire to develop, to strive and to achieve, and to compensate for defeats in one area by striving for success in another. This power is teleological – it expresses itself in the striving for a goal, and in this striving every physical and psychological attribute co-operates.”²⁰⁷ To develop it is important to have aims in mind. Adler says, “by means of this particular aim or goal, individuals can think and feel themselves superior to present difficulties because they have future success in mind. Without this sense of a goal, individual activity would be meaningless.”²⁰⁸ To be empowered also means to be free to create, build or just to dare. That’s why “to maintain this freedom“, Erich Fromm “demands an individual who is active and responsible, not a slave and not a lubricated tire in a machine.”²⁰⁹

2.2. Social Empowerment

Human and social empowerment as mentioned above is a social process that helps people to gain control over their own lives. Power is fostered in people to act on issues that they define as important.

Novy claims that “empowerment strives for changes of social relations and the rearrangement of power-areas in which we act. Empowerment wants to change the interior and exterior designs of the house by a collective process in which all occupants contribute their wishes so they can erect a better building. Areas of power open up different possible spaces for freedom because they exist of overlapping and intersecting socio-spatial power-networks. It is a question of strategy and tactics how far individuals or groups succeed to articulate their interests in those networks and alliances.”²¹⁰

²⁰⁵ cf. Miller/Rose 1990: 1-31

²⁰⁶ Titi/Singh 1995: 7

²⁰⁷ Adler 1972: 2

²⁰⁸ *ibid.*: 3

²⁰⁹ Fromm 1966: 52 f.

²¹⁰ Novy 2004: 136; trans. E. H.

Common strategies and tactics in empowerment processes are often better than going and acting alone. Rahman says that “the people, who are mobilised, engaged in tasks set by them and going about them together, pooling resources and energy they can do better than walking alone, drawing strength and sustaining power from a shared life and effort.”²¹¹

I would say ‘social empowerment’ is one of the most mentioned dimensions in the discussion around the development discourse, especially around the social development discourse.

3. Empowerment (Means or Aim) for Development

First in the discussion around ‘empowerment for development’ we have to ask why ‘empowerment’ is a concept of the development discourse and whether empowerment is a condition for development; thus we deal with one of our main hypotheses of this thesis. We look closer at ‘empowerment and social development’ and ‘empowerment and sustainable development’. Finally we will address the issue whether empowerment is a means or an aim for development.

3.1. Empowerment a Concept for Development?

In paragraph 1.2. about ‘empowerment’ we already mentioned that the concept of empowerment played a role in the re-conceptualization of development. “If we define development as freedom and liberation, the question of power is central for an analysis and demands empowerment”²¹² according to Novy in his article about ‘Creating Development’. Furthermore, Freire claims that “freedom is only gained in fights, it is not presented.”²¹³ What means that we have to fight for our freedom, and one opportunity on the way to freedom is to empower ourselves.

For Friedmann empowerment in a development context means, “an alternative development involves a process of social and political empowerment whose long term objective is to rebalance the structure of power within society by making state

²¹¹ Rahman 1993: 185 f.

²¹² Novy 2004:126; trans. E. H.

²¹³ Freire 1971: 34; trans. E. H.

action more accountable, strengthening the powers of civil society in the management of their own affairs and making corporate business more socially responsible.”²¹⁴ Empowered people support their environment and according to Craig and Gary “the poor and the relatively powerless may become ‘empowered’ to participate more effectively in particular development projects and programmes.”²¹⁵ When people start to create and communicate ideas, plans, aims or wishes and when people participate in and implement their goals one can say they have the power or rather they are empowered to act according to their will and so, development happens.

We can claim that empowerment is a manifold concept for development. It is also a concept used in the development-discourse particularly in the discourse of poverty-alleviation, social development and sustainable development. But is it necessary to be empowered to take part in development processes? One can claim that people take part in development processes anyway, some actively others passively, but both take part. Those who take part actively are empowered people and they have the chance to be an active part in development processes. They are empowered because they have the power to act and to realize their intentions. That is why it is important to be empowered. Empowerment is not a ‘must’ or a condition for development but it is vehicle up to a fair development.

Empowerment has a broad meaning in the development discourse. Singh and Titi created a comprehensive list of empowerment elements:

- “Local self-reliance, autonomy in the decision-making processes of communities at village level, and direct participatory democracy in the larger process of representative governance. This would allow for the maximum use of the people’s capabilities in using services and information, exercising foresight, experimenting and innovating, collaborating with others, and exploiting new conditions and resources;
- provision of space for cultural assertion and spiritual welfare, and experimental social learning, including the articulation and application of indigenous knowledge, in addition to theoretical/scientific knowledge;
- access to land and other resources, education for change, and housing and health facilities;

²¹⁴ Friedmann 1992

²¹⁵ Craig/Mayo 1995: 6

- ability to achieve food and sustain self-sufficiency;
- access to income, assets and credit facilities, and the ability to create credit facilities;
- access to knowledge and skills (both endogenous and external) for the maintenance of constant natural capital stock and the environmental sink capacity;
- access to skills training, problem-solving techniques, and best available appropriate technologies and information, without which the knowledge and skills become virtually useless; and
- participation in decision-making processes by all people, in particular women and youth.”²¹⁶

All those elements mentioned above give an understanding of empowerment in the development discourse. Empowerment is therefore a proper concept for development. In a further step we look closer at empowerment in the development debate namely at ‘empowerment in the social development’ discourse.

3.2. Empowerment and Social Development

Social development starts with your birth and ends with your death. People develop socially their entire life. Rahman claims that “social development could not have started if people are unable to express and assert what social development means to them.”²¹⁷ Of course not many people ask themselves what social development means to them, though everybody wants to act in a certain way in its environment. Moreover, the individual’s wish to act or to behave in society and in nature is, in my opinion, already an approach to its own social development.

Empowerment causes social development and Rahman even claims that “in fact a process of empowering and enabling the people to articulate and assert, by words and by deeds, their urges and thinking in this regard, must be one of the core dimensions of social development itself.”²¹⁸ Oakley and Clayton speak also of “social development through empowerment”. They say that “this seeks to create an interactive and sharing approach to development in which people’s skills and knowledge are acknowledged. For them empowerment has to do with ‘positive

²¹⁶ Titi/Singh 1995: 14

²¹⁷ Rahman 1993: 205 f.

²¹⁸ *ibid.*: 205 f.

change' in an individual, community and structural sense, with organisation and with negotiation."²¹⁹ Rowlands has commented, that "'empowerment takes time' and it is not a process that necessarily achieves results in the short term."²²⁰ Social development happens anyway but through empowerment in a positive way. That's why an aim for everybody should be to be empowered to take part in its own social development and to take part and be part of the social development of its environment. As mentioned above, empowerment is not a condition for development; therefore it is not a condition for social development, but empowerment is in the same way definitely a vehicle for social development.

In the following paragraph we will look at 'empowerment and sustainable development'. Sustainable Development is tightly intertwined with social development.

3.3. Empowerment and Sustainable Development

'Sustainable development' means development on a long term basis and development on a future basis. 'Sustainability' is like the term 'empowerment' a quite new expression and also used in multiple ways. 'Sustainability' is also tightly intertwined with the development discourse and also with social development. Empowerment also plays a crucial role in the discussion around 'sustainable development'.

Singh and Titi write in their article 'Empowerment for Sustainable Development' comprehensively about 'empowerment and sustainable development' which is why I deal with *their* statements on this issue in the following paragraph.

They state that "the thrust of the empowerment for sustainable development approach has to do with socio-economic, political/educational, technological, and cultural/spiritual self-empowerment."²²¹ Singh and Titi have also noted that "the process of empowerment cannot be isolated from economic and political realities at the national, regional, and global levels"²²², and both claim that "without the major transformation of institutions at the international level, gains made at national and local levels towards empowerment will not be sustained. Efforts at empowerment for

²¹⁹ Oakley/Clayton 2000: 4

²²⁰ Rowlands 1997

²²¹ Titi/Singh 1995: 18 f.

²²² *ibid.*: 178

sustainable development have to be based on the understanding that empowerment, just like development, is not a systematic upward progression toward the ideal propelled by a grand design, but a tortuous and random process driven by a number of factors, spontaneity being just one of them. This conception of empowerment embraces the role of human agency, of culture and of spirituality in advancing sustainable development goals.”²²³

“Generally ‘empowerment for sustainable development’ means for them, giving to people and communities the true capacity to cope with the changing environment as societies and communities strive to enter the transition towards sustainable patterns of development – the capacity for increased social awareness, higher levels of social and economic participation, and the utilization of new insights on ecological processes of change and self-renewal. To achieve this it requires the strengthening of the meaning and reality of the principles of inclusiveness, (i.e. engaging relevant stakeholders in a process of change), transparency, and accountability which gives legitimacy to any process and decisions reached.”²²⁴

They see empowerment as a strategy for poverty alleviation and sustainable development. According to them this strategy has to be a multifaceted, multidimensional process involving the mobilization of resources and people’s capacities to enter the transition towards sustainable development. “In this sense, empowerment then becomes”, according to Singh and Titi, “a tool for the reversal of impoverishment processes rather than a theoretical construct.”²²⁵

In summary, “empowerment for sustainable development means the capacity to access and utilize options such as cultural and spiritual space, recognition and validation of endogenous knowledge, entitlements to land and other resources, income, credit, information, training and participation in decision-making to meet today’s needs without foreclosing future options.”²²⁶

We can add – in regard to the discussion of Sing and Titi about the relation of ‘empowerment and sustainable development’ – that empowerment is an ideal characteristic in the theoretical discussion around ‘sustainable development’. Empowerment is not only in the discussion an ideal characteristic but also in practice an important feature for sustainable development. ‘Empowerment’ and ‘sustainable

²²³ *ibid.*: 182

²²⁴ *ibid.*: 178

²²⁵ *ibid.*: 14

²²⁶ *ibid.*: 19

development' are closely linked to each other but as is also mentioned above in the discussion around 'empowerment and development' in paragraph 3.1. and the discussion around 'empowerment and social development' in paragraph 3.2., 'empowerment' is therefore also *not* condition for 'sustainable development' but it can be the cause or the driving force for sustainable development.

Finally we will have a look at those who promote empowerment for sustainable development. As already discussed, empowerment is not only caused endogenously but also exogenously, so people empower themselves and get empowered from outside. Singh and Titi list units like business enterprises, internationally recognized institutions or multilateral organizations which *promote* empowerment. They add a short description to each unit what part it plays in regard to promoting empowerment for sustainable development. First they mention 'business enterprises', including trans-national corporations which play a role as catalysts and enablers in empowerment for sustainable development processes. Their role can be realized at the minimum through the implementation of 'responsible care' and product stewardship policies and programs, fostering openness and dialogue within countries where they operate. Further they talk about 'internationally recognized institutions' of governance, trade and finance and also national governments which can also catalyze and enable empowerment for sustainable development. Finally Singh and Titi mention 'multilateral organizations' such as the UNDP and UNICEF which have played a significant role in facilitating capacity for the absorption of externally conceived development strategies. Their new role in empowerment should be to facilitate the development of endogenous capacity to conceive and implement sustainable development strategies.²²⁷

Those units play a role in the empowerment process not only for sustainable *social* development but also for development in general. Which role they exactly play is disputed. Controversial discussions centre on the influence of empowerment processes of those units. A comprehensive discussion on this topic would go beyond the scope of this thesis.

²²⁷ cf. *ibid.*: 20 f.

3.4. Empowerment, Means of, or Aim for Development?

Is empowerment a means of, or an aim for development? This is a debatable issue. While some claim that empowerment is definitely a means for development, others claim that empowerment is an indisputable aim of development. Even Oakley and Clayton cannot specify in their article about 'The Monitoring and Evaluation of Empowerment' if empowerment is a means or an aim. Once they state that "empowerment is a *key objective* of such a wide range of development interventions (...)." ²²⁸ Then they say that "empowerment has become a major *purpose* of social development interventions in the 1990s. It has been operationalized into practical project methodologies (...)." ²²⁹ Also Kaufmann in his article about 'Community Power, Grassroots Democracy, and the Transformation of Social Life' cannot clarify whether empowerment is means for development or aim of development but he calls 'development' 'change': "(...) empowerment is both a goal and a method of change." ²³⁰

In summary it may be said that empowerment is both a means and an aim. With this I lean on the statement of Novy who says about empowerment:

"The process of empowerment is *part of* development, probably even an *aim itself*. The path of development is anyway not only a transitional phase to the true and only important end of the process. Never leaving the path of development is the way and manner - how we move in the process of development as individuals or groups – that is of great importance." ²³¹

4. Monitoring, Measurement and Evaluation of Empowerment

In a forth and last step we lead a discussion about the 'measurement and evaluation of empowerment'. This is a difficult venture because as hard as it is to define empowerment as a means or an aim, it is just as difficult to measure or evaluate empowerment. Oakley and Clayton mention the problem of evaluating

²²⁸ Oakley/Clayton 2000: 5

²²⁹ *ibid.*: 4

²³⁰ Kaufmann 1997: 7

²³¹ Novy 2004: 135; trans. E. H.

empowerment: "Programme objectives of empowerment are often wrapped in ideas such as increased participation, self-confidence, responsibility, capacity for problem-solving etc. Such conceptual categories are extremely difficult to evaluate."²³²

For the following discussion I will refer to Oakley and Clayton who wrote an article about 'The Monitoring and Evaluation of Empowerment' in 2005.

They suggest to "first determining the 'overall purpose' of the project in terms of empowerment."²³³ Further on they suggest asking overall questions like:

- What are the key characteristics and factors in the project context that we will need to identify and explain if we wish to understand the dynamics of power?
- What are the main characteristics of powerlessness that will have to be addressed if a development project is concerned to empower local people?²³⁴

More specific questions should be addressed in measurement of evaluation and in monitoring and evaluation work. They differentiate between quantitative issues, qualitative issues and questions related to organisational learning. "'Quantitative issues' can be: What has happened in programme areas after implementation began, when it did happen, where did it happen, how much of it happened? 'Qualitative issues' are for example: What important changes have occurred and how are these changes perceived? At minimum, questions related to 'organisational learning' should be asked: What new collective understandings have emerged about participation, community empowerment and bottom-up development through programme activities?"²³⁵

According to both, "monitoring and evaluation should identify problems or difficulties in the implementation of the project; account for resources used; check whether assumptions made at the planning stage are valid and assess whether the project continues to be relevant to the needs of the beneficiaries."²³⁶

Certain methodologies are drawn to measure and evaluate empowerment. Holcombe Susan for example lists forms of informal monitoring and information gathering like

²³² Oakley/Clayton Andrew 2000: 42

²³³ *ibid.*: 54

²³⁴ cf. Oakley/Clayton 2000

²³⁵ Oakley/Clayton 2000: 34

²³⁶ *ibid.*: 16

(monthly) narrative reports, staff workshops, tours and visits to centres, write reports, statements of comparative data.²³⁷ Oakley and Clayton list the following methods:

“Documentation review (to understand the historical evolution of the project and to identify the key issues on which the study should focus); contextual analysis; beneficiary assessment; self-assessment; group-meetings; family interviews and the use of key informants.”²³⁸ For both, “participation is a significant part in the work of monitoring and evaluating empowerment. The process of ‘analysis’ – ‘interpretation’ – ‘subsequent action’ should be a participatory exercise and regular.”²³⁹ Moreover they mention the “importance to present the analysis and interpretations made in the process of measure, evaluate or monitor empowerment. Wherever possible the verbal analysis and interpretation should be translated into some kind of visual diagrammatic form.”²⁴⁰

In the following I will present examples of indicators of group empowerment drawn up by Oakley and Clayton. Indicators show whether the project is being implemented as planned.

- “Before the process: individualism; lack of collective action; lack of critical analysis; economic, social and political dependence; lack of confidence; suspicion and isolation.
- After the process: internal cohesion and sense of solidarity; ability to critically analyse and discuss internal structure and element of self-management; collective activities; ability to deal with or to relate to others.”²⁴¹

Oakley and Clayton present tables with “‘indicators of internal empowerment’ and then ‘indicators of external empowerment’.”²⁴² It may give us an idea of the several indicators of aims of empowerment.

²³⁷ cf. Holcombe 1995: 155 ff.

²³⁸ Oakley/Clayton 2000: 48 ff.

²³⁹ *ibid.*: 30

²⁴⁰ *ibid.*: 30

²⁴¹ *ibid.*: 22

²⁴² *ibid.*: 25 f.

Indicators of internal empowerment:

Objective	Indicators
Self-management	- membership growth and trends - clear procedures and rules - regular attendance at meetings - maintaining proper financial accounts
Problem-solving	- problem identification - ability to analyse
Democratisation	- free and fair selection of leaders - role for weaker members in decision-making - transparency in information flow
Sustainability and self-reliance	- conflict resolution - actions initiated by group - legal status - intra-group support system

Indicators of external empowerment:

Building links	Indicators
With project implementing agency	- influence at different stages of project representation on project administration - degree of financial autonomy
With stage agencies	- influence on state development funds - influence on other state development - initiatives in the area
With local social and political bodies	- representation on these bodies - lobbying with mainstream parties - influence in local schools, health centres
With other groups and social movements	- formation of federations - networking
With local elites and other non-group members	- level of dependence on local elites - degree of conflict - ability to increase power

Oakley and Clayton give an *example* of how evaluation and measurement of empowerment can be handled. Of course each evaluation and measurement process of empowerment depends on the project evaluated or measured.

Sport and Empowerment

In the second part we discussed the phenomenon 'sport' in general. We dealt with different 'definitions of sport', the 'presence of sport', 'humans and sport' and with 'specific features of sport'.

In the third part of this thesis we discussed the term 'empowerment'. We got an overall view of 'the definition of empowerment' and its 'dimensions'. We elaborated on the issue if 'empowerment as means or aim for development' and we dealt with a possible 'monitoring, measurement and evaluation of empowerment'.

In the following part I will bring 'both' together. I want to look at the combination of 'sport *and* empowerment'. The discussion will respond to the research questions of this thesis:

Thesis No. 1: "When I claim that empowerment is one (of many) preconditions for development, does sport have the potential to meet this precondition (in regard to social development)?"

Thesis No. 2: "Is sport a tool for development?"

Here I want to study whether 'sport has the potential to cause empowerment' and finally whether 'sport has the potential to cause development'. I will also address the issue of 'sport in development programmes'.

The discussion of the following part expresses the main concern of the thesis. The theoretical discussion of part one about 'sport' and part two about 'empowerment' helps to get an overall view of both phenomena. It is an attempt to get an idea of a possible connection between 'sport' *and* 'empowerment'.

Plenty has been written about positive characteristics of sport, about the positive influence of sport on people. I will particularly focus on the 'empowerment-aspect of people' through sport, whether this phenomenon exists actually and how it may develop or happen. Another concern will be 'sport in development-programmes', how sport is embedded in development programmes, its function and its effect in diverse programmes. Finally I respond to the second research question by discussing the

issue 'sport as an instrument for development', whether sport has the potential to be an instrument for development, above all social development.

The discussion is supported through specific literature and through my personal lifelong engagement *and* concern with sport, but the discussion is mainly based on empirical social research.

1. The Research

With empirical research data I will support theoretical data that I used in this thesis.

'Development through Sport' is a relatively new discourse and not much has been written (scientifically) about it. One can believe that sport has a positive effect on development, be it personal, economical, cultural or social development, or one doesn't even think about the potential of sport in the development process. As I mentioned already above, I will focus on 'empowerment through sport', especially on '*social* empowerment through sport'. This was the reason to go into the field to interview people to get more information about the correlation of 'sport and social-empowerment'.

1.1. Research Project

1.1.2 Reason for Project-Choice

I was looking for a project concerned with 'sport and development', that uses sport to cause development (above all social development) and that sees positive characteristics in sport as the basis of its work.

1.1.3 General Characterization of the Project

I chose a project in Ghana. The organisation is called 'ACRO Ghana'. ACRO Ghana offers its programme on three different places in Ghana. It was founded in 2004 and it is ongoing and growing. It is dependent and carried out by many volunteers.

This project aims to have a safer and inclusive society by finding practical solutions in the area of crime reduction. It also provides opportunities for young people living in disadvantaged areas to get involved in recreational activities.

The project seeks to:

- Reduce crime to have a safer and more inclusive society.
- Reduce dependency by supporting and encouraging participants to use available resources to create wealth for themselves and their families.
- Promote an inclusive approach – without any age or gender discrimination – towards fund based activities.
- Encourage sport activities in order to encourage physical and mental health.
- Limit exodus of the youth to the cities as a result of lack of recreational activities.

The emphasis of ACRO Ghana's Sports projects is on participation, personal and social development and fun. Although football is a competitive sport, their projects work to engage young and old regardless of individual skill, ability and sex.

ACRO Ghana says that sport helps in the following areas:

- "Self-esteem and self-confidence building.
- Stimulation of the sense of belonging.
- Healthier lifestyle
- Increase of team work skills and positive relationships with the communities.
- Serves as a platform to educate to spend money on their children's education rather than spending it on lavish funerals."²⁴³

I was part of the project in summer 2008 and had the chance to observe and to interview members of ACRO Ghana. The empirical research is based on qualitative social research methods which I am going to talk about in the next paragraph.

²⁴³ ACRO Ghana 2008

1.2. Explanation and Presentation of the Methodical Approach

1.2.1 The Qualitative Method

Aspects for the use of the qualitative method are diverse.

Because of the explorative character of this research it is important to work with a qualitative method. Qualitative methods support our research with perceptive data.

‘Sport and empowerment’ above all ‘social empowerment through sport’ is a relatively unexplored field, that is why it is important to collect qualitative data, to get information out of first-hand and from people who are concerned about or involved into sport.

Even though this research doesn’t cover all opinions of different societies or social classes, the presented data helps to verify the central questions of this thesis. The data, collected via a qualitative method, generates hypotheses.

1.2.2 The Tool

Problem-centred Guided Interview

Central tool for my qualitative social research is the problem-centred guided interview. In the problem-centred interview, before the interview the researcher is equipped with a theoretical concept. Those theoretical ideas will be confronted, cleared or modified – through the interview – by social reality.

The guided interview works without standardised questions- and answer-categories. It is very flexible in regards to the course or order in the interview-process. The aim is that the interviewee answers freely and therefore the subjective view of the individual can be collected best possible.²⁴⁴ The guide with which you go into the field is based on those initial considerations and should – through goal-oriented questions – touch upon different fields of the theoretical initial considerations. Openness is guaranteed due to the fact that the researcher is willing to modify the theoretical pre-understanding according to the results of the research.

²⁴⁴ cf. Flick 1995: 112; trans. E. H.

Participative Observation

Often I stayed in an observing position, beside the pitch, in meetings of 'ACRO Ghana'-members, in football-trainings, gatherings, in school and in participant's everyday life.

1.2.3 Procedure of Data Acquisition

The form of the interview was oral, personal, face-to-face and neutral. Methodological-technical aspects included the everyday-life environment of the interviewee, access to people via a third party and I would say a foundation of trust as well. The interview-language was English in almost all interviews. In some cases people spoke their tribal language to a member of ACRO Ghana who then helped as a translator. Data collection is made by a (more or less) natural situation, after putting down the interviews on paper and after recording some of the interviews. The interviews took place either beside the pitches or in the interviewee's houses or at places where they spend a lot of time in their everyday life.

I interviewed people at two different places, once in Domenase that is in the south-west of Accra and then in Tamale, in the north of Ghana. These two places are two out of three places of ACRO Ghana's project. I interviewed altogether 68 children who take part in the sport-programme of ACRO Ghana – 45 boys and 23 girls, 36 mothers, 8 fathers and 17 teacher (8 women, 9 men) of children who take part in the sport programme, and I also interviewed 5 football trainers. The selection happened arbitrarily.

1.2.4 Annotations to the Practical Realization of the Interviews

Generally all interviewees were willing to take part and to answer my questions or to tell even more and to talk about their situation. Only a few children, some mothers and fathers couldn't express themselves like they wanted because of lack of English-knowledge. Some of them tried with a few English words to answer the questions and for some interviews a member of 'ACRO Ghana' accompanied the interviewee and me and helped as a translator. Apart from that in all the other interviews there were only two of us. All interviews were held without any time pressure.

2. Analysis

2.1 Procedure of Analysis

Qualitative collected data can be analysed with the help of different techniques. For the analysis of qualitative guided interviews where mainly subjective views are at stake, Flick suggests the qualitative analysis of the content: “This analysis tries – through bundling up, summarizing and paraphrasing of similar statements – to reduce the collected data to a size on which you can work on and to structure the data according to possible common characteristics.”²⁴⁵

The aim of this research is to deduce a fundamental motive for the explanation whether sport causes social empowerment or whether sport has the potential to cause social development on basis of the interviews. “To cope with this task every single conversation minutes has to be analysed in regard to the addressed motives. The work out of the central motives follows the qualitative analysis of content after Mayring”²⁴⁶.

According to this procedure in the beginning of the analysis the material will be sorted out based on the relevance for the research, what means that not all interview passages will be analysed. Here only relevant passages for the pre-developed research questions are taken into account. The formulation of the research questions in advance is of central importance for the order because it determines what should be filtered out of the interview minutes.

An essential step of the analysis of content is the work out of a structure.²⁴⁷ The single interviews will be structured by content via extraction and summarizing of relevant passages. We get a collection of characteristic features from which we can read – in the ideal case – collective sequences of habits. The aim of this procedure is to concentrate and analyse the material, and to interpret the results in regard to the research questions.

In practice some text passages of the interviews which help to clear the central hypotheses will be collected according to main areas. Main areas arise through interview contents from which we can read findings for motives for the research questions. In a first step the interviews will be analysed separately, in a further step

²⁴⁵ Flick 1995: 213; trans. E. H.

²⁴⁶ Mayring 1993

²⁴⁷ cf. Lamnek 1993: 213; trans. E. H.

they will be structured and summarized according to thematic motive-main areas. “The aim of this way of analysis is a ‘global generalization of the cases’”²⁴⁸ of individual presentations of the isolated cases. The individual study of the interviews is a preparatory working method which will be not separately dealt with. The presentation of the interview results already occur in the structured form of the key thematic aspects.

2.2 Presentation of Research Results – Motives for Being Involved into Sport

In the second chapter we discussed ‘sport’ and in the third chapter we discussed ‘empowerment’ on a theoretical basis. Now practical motives and facts about ‘sport’ should be presented.

In a second step in paragraph 2.3 of this chapter the answers will be brought together with theoretical pre-considerations of ‘sport’ and ‘empowerment’, and attempts at explanations (which will be summarized in the concluding theses) will be formulated.

To come closer to the answer whether sport causes empowerment or whether finally sport causes development the statements of the interviewees were summed up into different ‘motive-areas’. These ‘motive-areas’ arise partly from the thematic pre-structuring of the interviews according to the guide.

First I present the interview results of 68 girls and boys who are actively involved into sports. Second I will present statements of 44 parents, and finally I filter out important answers of five trainers and 17 teachers. I am going to use the interviews both from Domenase and from Tamale. I try to use the same words as the interviewees.

2.2.1 Interview Results of Girls and Boys

Motives for Playing Football

The girls said that “education is food of the day” that’s why they want to go back to school. They believe through football they can earn some money one day to support their parents and their family. Some told me that it is easier to get a job (e.g. prison

²⁴⁸ Lamnek 1993: 209; trans. E. H.

officer) when you do sport. Sport also helps to get money in official games. They know if they perform well they will be sent to another place, maybe outside Ghana to play football and to a place where they will have fun.

Other reasons they mentioned were the health-factor of sport. They said that sport helps to be fit, to get energy and you don't feel sick when you do sports. For some it is an interesting game because people come together or some watch you. One girl said: "You also make friends through the way you perform". Generally they think that football is good.

The boys noted similar things. They play football to get picked and to become professional football players. Some dream to be in another country or to be in Europe through football one day. They believe they will gain money when they play football on a professional level but they know that it is difficult to become a "professional football player", a "soccer legend", a "football star" or "Ronaldo". They want to help their families or to develop their country. They see that many Ghanaians benefit from football. All the boys enjoy the game and they "just like it" and have fun when they play. They entertain themselves or they meet other or new people and they make friends. Some think that football is an interesting game and they gain experience from it. One told me that even "many people come and watch". They also mentioned the health-aspect. Sport keeps them fit, makes them fit and healthy. Some said they don't feel sick when they do sports and they use sport to be in a good shape.

Favourite Aspects of Football

To the question what they really love when they play football the girls answered "it makes us strong and healthy" or "it makes me happy". Some love to pass or to play a *good* football while others just feel comfortable when they play football. Still others like it and claim it "maintains the body structure" when they play football. Generally the girls didn't respond much to this question.

The boys gave many of answers. Many of them love the sports-equipment, especially the boots. Generally all of them like and enjoy it; many feel happy when they play. Some like dribbling, good passes, running, their fans or the cheering. They also like to play in the field, to score, to prevent people from scoring, to play the ball, to give scoring passes, to keep goals and they like special positions. Many of them enjoy being with friends and having fun. One told me that "nobody pushes me" when he plays football, another said that "I like the *chance* to play". One talked about an

“intermediation and understanding in the group”. Some mentioned that their parents like it when they play. Another response to the question was in some cases the possible income through football, with the money used to support their families or their country. Also the health aspect appears again: “football gives you energy”, “it helps my body to grow and to get strong”, “it makes me healthy and active too”, “it keeps me fit and it makes me fresh.” Some said “through football I get to know the people and I make friends”, or “I want to socialize with people” or “I like the laughing with my friends in the field.” One told me that now he knows different places because of football and another one said “I learnt how to say sorry.”

Changes through Football/Volleyball

I asked the children if they notice some changes since they started playing football or volleyball such as behaviours, everyday life, school or changes relating to some friends or their family.

Some girls told me that they “gained some knowledge”, they “improved wisdom and understanding” and they “learnt to respect people”. Other changes mentioned are “I got a healthy feeling”, “through volleyball I go to school”, “I grow well, I’m fit, I’m happy”, “I maintain my body-structure”, “the training erased boredom” and “it brings people together”. One girl mentioned that other people like it when she plays football and another one told me that now there is always action and it brings her happiness and togetherness.

Also the boys said that you feel better when you do sports and some mentioned that football helps you both in school and in social life. One mentioned “it helps me in anything I like” and another boy said “I became more powerful and confident through the training.” Many stressed that they got energy through playing football, they don’t feel weak, it gives them strength and it avoids sickness. One said: “I don’t have malaria anymore and it prevents me from heart-diseases.” Some boys told me that even the parents help them to play football. Still, the income generation from football is an important topic. They train hard which is why they could improve their skills in football. One said: “Football is a field where I want to develop much.” The boys mentioned many of social-related changes: “now we are happy when we play football”, “we made friends”, “I have much more friends and even the coach is a friend”, “I met a lot of people and that’s important”, “football brings us together”, “we love each other”, “they unite us, they bring us together”, “you keep yourself busy”,

“there is no more loneliness”, “we do many things together”, “it brings peace and friendship”, “our referee teaches us to apologize”, “through football there is no conflict”, “you learn the character of other people” and “football let me know *you*.” One boy told me: “Life is easier because you know someone. You can’t be lost. Every time I progress nobody can stop me.”

Personal Meaning of Sport

For those girls sport means to have fun or to entertain yourself. Some said sport keeps you fit and healthy or you feel good when you do sports. Others told me that sport means many different types of sport or sport means “a game that is good.” One told me that people like games and that sport is very interesting. For some, sport means that “it leads to different places.” One girl mentioned that sport means “respect and obedience.”

To the question what ‘sport’ means to them, many boys often answered ‘football’ and added that football is good for them. It is good for them because – according to the boys – they stay healthy, it makes them fit, they feel well, it entertains and they enjoy playing it. Again the boys say that sport also can bring money and that football is business. Football is for them a global game and sport in general brings unification, it brings people together, you can make friends, you can express yourself, you engage yourself or you stay away from daily life. One said that “football is a topic to talk also among children.” Some mentioned different types of sport like athletics, tennis, golf etc. For some sport means “games” others said that “sport is activity.” One told me that “sport is the process of a game.” Some mean that activity can be a future-career and that it helps you to reach your aim in future. They say that they learn important things through sport, they learn to behave, to be respectful and to give each other good advices. They also mentioned “the trainer who can help you to be better.” One boy said “sport makes your brain sharp, because of the calculation with passes. You have to read before you pass. This helps to understand better in school. Info and rules are faster acknowledged.”

Impacts of Sport

I asked them if there are things they learn here (in the training, through football, in the sport-community) that they think they can use in life. Some girls answered just “yes”

or “they taught us a lot in the training” without giving any reason. Some mentioned the football skills they got through the training while others mention again the importance of a very good performance to earn money to either be able to continue education, to help their families or their country. Some said that football helps for the future because they stay physically healthy. Some get to know a group feeling a new hobby or happiness through the training. They make friends and get advice from friends. They told me that they learn to respect their coach. Some said that they are also taught in an academic way, that they try other types of sport and that they learn about culture through sport. One girl mentioned that she learned about continuity through sports.

The boys gave many different answers. Beside football skills they learn much more. One told me that “football brings something good in life.” The health aspect was often mentioned, they also mentioned, that football gives them power and strength. They said that the coaches help them or teach them how to respect people, to be obedient, to be disciplined and to behave. Some learned beside football to play the keyboard or the guitar, to get to know different types of sport or to learn other people’s languages or one even got aware of different ethnic groups. Some learned about happiness or social life through football. One said since he goes to the training he talks more with people. One said he learns from his friends, he collects the views of his friends. Some mentioned that they learn from good advices. “The trainers teach us to help each other, to give someone a hand to stand up. It shows that we love one another”, said one boy. Another one told me that they learn how to live with others in a community. “Football is mental work”, told me one boy and others stressed: “A sportsman thinks very fast in terms of calculations”, or “sport helps me to think fast, it helps to react fast” or “it helps me to stand some forces which I do meet in life” or “since I play I also go to school” or “I learn to debate, to argue, to write and to read books.”

Future Dreams

The girls mainly listed professions as response to this question. They wanted to become football stars, waitresses, bank-manager, nurses, hairdresser, air-hostesses while two girls wanted to become a doctors, and others wanted to go to school. However, almost all of them dreamt of playing football on an international level.

All boys wanted to play football as stars in a far place, in America, Germany or in Ghana. Some dream of becoming a football manager while others want to be police-officers, businessmen or military soldiers. Others mentioned professions were pilots, electricians, drivers, accountants, doctors or car mechanics. Some want to continue education and one told me: "I want to live for a long time."

Sport for Future

I asked whether they believe that sport can help them for or in the future. The answers weren't that manifold or fruitful for a following interpretation. The girls only mentioned the health aspect and the income-generating aspect.

The boys said "sport helps to become active" and "a person who is not active is not productive". Some know that "it helps one day...." One told me that sport helps him to become a businessman because it gives him strength to do his business perfectly. Another's aim is to enter the army and he thinks that sport can help in this case.

Strength and Power through Sport

I asked if they feel strong or powerful when they do sports. Everybody said "yes". Sport helps girls as well as boys to get physically strong. The girls told me "football helps to raise money" or "the training makes me happy" or "I don't feel sick anymore" or "I'm not bored anymore" or "I forget the problem I have". One said: "I was a star and it felt so good when people came to see me, it was marvellous."

Almost all boys said that they feel strong and they can feel their own power. They feel strong in regard to physical strength and strength to earn money one day. Some want to train even harder and some already do extra exercises to improve their performance. Some other answers were: "I feel the power the way I'm sweating and running", "I like the way I pass", "I can feel my body" or "I will be strong like my idol". Again they said that they feel healthy and fit when they do sports. "I don't visit the hospital again because I play football", said one boy. Another one told me: "Sport is just as a medicine. When you have malaria, you have to play and malaria will go." Some said that you develop a strong will to win the game, because only then your team goes high. They also said that it is important to be strong and powerful to control the game to defeat or defend yourself. "If you are not powerful the colleagues will push you down", said one boy. Another one told me: "Yes I do feel powerful and

strong because I feel the nature of my role in the game.” Others said: “Sport can open the gate for higher education, for example because of sport I didn’t have to pay school-fees”, “through sports you become more creative” and one told me “as a talent you are a role model for the youth.”

Support of Parents

All parents are “happy” that their kids play football. They support the kids and even come and watch them at the pitch. Parents encourage their children to go to the training or they buy equipment for their children. Many boys and girls told me that their parents know that football makes them fit and is good for health. They mentioned as well that parents believe that their children will benefit financially from football in future. One girl told me: “My mother likes football very much. She loves watching football, so she can forget her problems and she is happy.”

2.2.2 Interviews of Parents

Understanding of the Child’s Passion for Football

The question was: Do you like it that your child plays football and why do you like it? All parents are happy and they like it that their children play football. Some parents support football because it is a privilege they didn’t have when they were young. They say that “football is the game of the day” that “football is good for the future of our kids” that “football supports the children and it progresses kids in all aspects of life” or “football brings glory and progress” and “everybody profits, it brings happiness, satisfaction and joy to the community.” They also know when their children reach a certain level they will be financially supported by them. Some said: “Football is like a gateway” or “when they are football-stars the name is good for the nation” and “it gives them employment.” One mother told me: “I believe through football Domenase’s name gets to the whole world.” Some mentioned that children were roaming around before and it is different now, since they go to the trainings. They also estimate that football makes them physically strong.

Profits of Playing Football

I asked whether they think that their child profits from joining the group and from playing football.

Many parents say that football brings hope, happiness, joy and satisfaction for their children and that it prevents sickness. Another mentioned prospects because they can't see any financial support yet but many believe that their child will be a star in future. This effects the entire family now and if the child will earn some money by playing football. They say that their children will be able to travel outside the country in future; they will get better salary to help their families. One father said: "In former years you played football to get land, nowadays you play to make a name." They told me that all children (from Domenase) go to school since they started with football training. Some mothers stressed that their behaviour changed: "there is progress in their social life", "they learn togetherness", "they are respectful, obedient and disciplined", "they have smiling faces now" and "you don't see sadness in their face". One told me that they are more humble and one mother told me that her son feels better than before while another one mentioned that "football brought the mothers together, we live in peace and harmony." Some fathers noticed that their kids play much better than before. "And the exercise they are doing brings fresh mind and they also sleep well", said one father. Fathers state that "children build up friendships in a team" and "they learn how to compromise with others".

Changes through Football

Here my question was: Do you recognize a change in your child since he/she plays football (child itself, friends, everyday-life, school, family)?

Parents gave plenty of similar answers to this question. They mentioned the joy and happiness football brought to their children and talked about the possible financial support through football in future. They also said that football makes their kids physically strong etc. Some new answers are the following: "they are not lazy anymore", "they understand the way they are taught", "they are better in school since they play football" "teachers are satisfied", "since he plays football he is accepted by the school-authorities", "he became more creative and he builds things on its own now", "they are more civilized now", "football prevents them to do stupid things", "before everything was confusing in their home now everything is settled", "other

parents also see that it is a good thing and send their kids to the training”, “they are polite now” and they improved to respect older people as well their mothers and family members.” Fathers can see that they get better through the training and they say that “coaches motivate them.” Additionally, fathers know where their children are and when they are together.

Wishes for the Child's Future

Nearly all parents want that their child to become a football star. They know that “if they play well it can be something good in future.” Some wish for their children to complete school to get a better chance for job. Many hope that they get a job and that they earn more money than they do. They name jobs like: nurse, car-engineer and president of Ghana, fashion-designer or catering-officer. Some believe sport can help to get a job. Some wish them strength and health for their future and other wish that they study hard. One father wishes that his son would become a good leader to help some people.

Meaning and Sense of Sport

I heard many different meanings of ‘sport’. Generally for everybody it makes sense to do sport. “Sport gives a lot pleasure, satisfaction and joy”, said one woman. For some it avoids boredom and children involved into sports can even motivate their family members or friends to do sport. Many told me that sport is a profession, and it is a source of income. One mother said: “football is money, and money is business and money is power.” Mothers and fathers said that sport strengthens men; it makes them healthy and fit. Mothers said that sport is “wisdom”, “knowledge”, “socialisation”, “for yourself” and “sport helps to travel.” A few parents said that sport is an *aim* you have and when you train or learn you will reach your aim and therefore you will be successful in your life, which is why you should take it seriously. Some fathers said: “sport gives promotion”, “sport makes you popular”, “sport helps to further children in their education”, “sport is educative”, through sport you get something inside”, “sport helps to be good with neighbours” and “football built up good relations between countries and friends also with old friends.”

Meaning of Empowerment (in Regard to Sport)

Here I present connotations parents had to 'empowerment in regard to sport': "future prosperity", "happiness", "joy", "satisfaction", "coming together", "community life", "togetherness", "social life", "peace", "unity", "strength", "fitness", "health" and "money".

Everybody said about empowerment regarded to sport: "yes, there is empowerment, it brings empowerment" and "yes, they are empowered, and they have been empowered". They told me that children get experience through football, that their children can reduce poverty through a football-career. Empowerment is when the children perform very well, when they become popular. One father told me: "If the child becomes a football star the name gets popular and it promotes the place or the nation." Many told me that sport makes them physically strong and gives them power and they also said that sport is good for their health. The children's happiness – caused through scored goals, the training or victories in games – spread to the whole family. One mother told me that even she feels empowered because she knows that her kid becomes a star. Other parents are very proud because their child plays football very well. Some told me both the satisfaction of their children who play football or the satisfaction of the parents affect the younger children. One mother said: "I feel myself as well empowered because I feel that my child can go to EU – that brings hope." Another mother told me: "Football brings a good result in terms of their strength, knowledge and ability. We are behind them because they have the power of expectation that the adults will support them. Many parents want their children "to grow actively" and mention that they are empowered by their children playing football. "Their life will be changed" and it already changed because parents told me that now children organize themselves, they are empowered to go to school, their confidence increased, football removes fear from the players – in all aspects of life. Now they are able to argue against people who criticize them, they can help to teach other people how to play football, they get more friends and they get to know different places. Now there is no disaster in the house and they have the power not to misbehave because of the impact of the football training. One mother told me: "Children leave everything so that they can play." Another mother responded: "They have the spirit; they know that they have a game – a game where they can become stars." One father said: "My child does everything without supervision now." "Livelihood improved tremendously", told me one mother.

Learning for Life through Sport

All of the parents tell me that their children improved in playing football, their style and their technique. They say that children benefit from the training in terms of the health aspect. One father said: “When you do sports you are healthy and you can also get a name this leads to a sustainable job.” Another father told me that the children learn about first aid in the trainings. Their children are much more motivated now to go to school. One father told me: “Now they play in other villages that was different before.” Another one said: “They learn how to behave or to treat other persons, they learn from each other and they help each other.”

2.2.3 Interviews of trainer

Here I will present the most important aspects of the five trainer’s statements. I asked them partly the same questions that I asked the parents. The interviews were pleasant conversations and fruitful for a following interpretation and thesis-generation. All trainers were male. I list their responses after the questions I asked.

Happy Kids in the Training

I asked whether kids are happy in the training. Each trainer responded with “yes”. The reasons are similar to the answers we heard from the parents or even the children: “they like football”, “they are happy because they know that football helps them to stay healthy”, “they know that they are in good hands”, “they feel much more independent”, “the kids know that they profit from the training”, “they want to become football-stars and work for the country.” One trainer told me that they meet beside the training in extra hours to see if the children are well and they also offer extra lessons in English, maths and science. One trainer said that every holiday they plan trips, so called educational-trips, with them to e.g. the crocodile-park, to visit ferries etc. – they guess that the children like this gatherings.

Changes through Football

Here teachers answered that their football skills got better, that they learnt how to respect each other, they always feel happy when they come to the training and their physical fitness got better. They are happy when they are united. Some copy the lifestyles of others. Children even suggested that the trainer should add more exercises and hours, and one trainer said that they give them necessary encouragement.

Social Life of Children

One trainer said: "Social life is better now." Another one told me: "The children and I, we are friends, I'm always with them." They mention that sport is "fantastic" in regard to social life. "Sport brings them together" and "they become friends", said one trainer. Another stressed that they communicate much with the children.

Meaning and Importance of Sport

I asked this questions only one trainer and for him sport brings people together, sport brings health and there is a sort of education in it. To do sport is definitely important for him because it keeps him healthy, it helps him to socialize and he gets to know other places he hasn't been before.

Sense of Sport

For all of them it makes sense to do sports. "You never can stop talking about sports", said one trainer. "There can be *no* sport without socialization. Through it we get some education and we learn about culture and religion", responded the same trainer. Through sport people learn to tolerate each other, they learn hospitality, and sport can unite people (from different regions or enemies) stressed one trainer. "We can tell each other our weaknesses", stated another one. For them sport brings health and sport is like a physical therapy. One trainer said that health is the basis for a job and for studying.

Empowerment through Sport

I asked all trainers whether sport can empower people. Almost all answered “yes, sport can empower people.” They believe that football can help them in future to be on their own. Trainers told me that the children follow their suggestions and they work hard in the training; they believe that they will reach their aim which means “never give up!” Some told me that for sportsmen or –women the entrance is free for Senior High School. The trainers encourage the children in the trainings. Trainers stressed that sport is an opportunity to gather people, to socialize, to play together, to learn from each other, to share ideas or to share goods and food among themselves, to accept each other in the way they are (disabled are accepted), and sport is an opportunity to learn respect and discipline. They mentioned that sport can educate people. One trainer said that you get physically empowered through sport. In sport they mix boys and girls so they learn to make friendships and to live with the other sex. One trainer stressed: “In sports they also express what they learn in the classroom and the other way round.” Another one said: “Sport *really* empowers people! However, to empower a trainer or a child needs a *lot* of things! E.g.: the materials etc. and the support of many hands.”

Personal Empowerment through Sport

The responses of the trainers were “yes”. They told me that they are happy to work with such motivated children that they like to teach them, and they also like it to pass on their own talent.

2.2.4 Interviews of Teacher

I interviewed altogether 17 teachers, eight women and nine men. Some were from an Islamic Public School the others from a Catholic School. I interviewed the headmistress of the Islamic Public School, an Assistant of Head of the Junior High School, the teachers for maths, sport, agriculture, creative-art and form teacher.

The questions I asked were quite similar to the questions I asked parents or trainers and their answers were in almost all cases just like the answers of parents and trainers. Nevertheless I will present shortly their responses which are similar and expand on new approaches and statements.

Sense of Sport for Children

I asked if it makes sense when children do sports. All said “yes” it makes sense when children do sport. Often given responses were: “Children stay healthy”, “it makes them active”, “sport promotes friendship”, “it brings togetherness”, “they learn about cooperation”, “they learn how to tolerate each other”, “it encourages them to come to school”, “they like to play”, “they are happy when they do sport”, “it makes them strong”, “they get to know other places” and “sport is a chance for children to earn money in future.” One woman stressed that sport helps the children to reach their potentials and one man observed that children, who don’t contribute during lessons, are much better at the playing ground. Another man said: “Sport makes children active, they should play, it refreshes them and it is not expensive to move.” The statement of a teacher from Domenase was: “The core of sport in school is to open up the brain for academics.” He added: “Children take sport for solving their problems, when they play they are happy, they forget their problems. In your country people come back with an empty, fresh brain and contribute in a better way in school or wherever, but here it is different, kids come back and face their problems again.”

Meaning and Sense of Sport

Some women told me that sport is a hobby and some said it is a social network. One man said: “Through sport you become a new somebody who is prepared to face more challenges.” Both women and men gave plenty of examples that sport brings something good for them. They either said “sports distracts you from your everyday problems”, “sport frees you from your sadness” or “you get good appetite and you sleep well when you do sports” or “sport helps that you don’t get old”

The answer to this question whether it makes sense to do sport was “yes”. “Yes” because “sport brings physical fitness”, “sport makes you active”, “sport brings strength and health”, “people relax when they do sports”, “sport is a source of income”, “a profession”, “it is for the brain, the brain gets a rest when you do exercises”, “sport helps to refresh and to think”, “sport brings happiness, prestige, socialization and money”, “sport entertains”, “through sport we are able to live longer”, “sport brings unity and cooperation among people”, “through sport you meet a lot of people”, “it broadens our mind in terms of our physical body”, “sport makes

you fit in the society”, “you get to know a lot of places”, “through sport you learn to respect” and “when you do sport your social status can improve.”

Changes of Children through Sport

Changes teacher noticed are that children are in a good mood and they participate when they come back from sport-lessons. Teachers said that they refresh their mind and their brain through sport. A woman said: “They raise the thinking facility”, when they do sport.” Therefore it makes the lesson easier for the teacher. One woman said: “They get intelligent” and one man told me: “Sport increases their IQ” They also noticed that the kids stay fit, healthy and strong. They see when it is time for sport in school the kids are very punctual, motivated and happy. They also noticed that the participation of girls in sport grew. Additionally the children play matches against other schools and they know other places now. One man said “children experience social changes”, and others told me that “children learn about unity”, “they meet other people”, “they learn how to challenge their colleagues”, “they learn to communicate” and “they are open to and for others”. One woman said: “Some can improve or demonstrate themselves in sport” and another woman stressed: “Sport helps to get good resources.”

Another response was that “you eat well when you do sports” and “you don’t get fat” or “through sport you are exposed to the world”.

Support of Parents for Children Involved into Sports

My question was: Do parents support their kids in sports? Teachers answered with “yes, many parents encourage their children to do sports but not all of them.” They believe that parents want to make their children “big”, they think of economical support. Nowadays parents support also their daughters to be involved in sports. The teacher observed that some parents buy equipment for their kids. They told me that an academic education is still more important for parents.

Girls and Sport

All teachers believe that it is good for girls to do sport. For them it is important to involve girls into sports. They know that some are interested in doing sport and many

girls love to do sport. That's why it is important to encourage them to get more experience in sports. They say that girls should get the same chance like boys. Girls already involved are sometimes better than boys and also teachers believe that girls can go higher and get financial resources. They didn't only mention their future perspective, they also stressed that girls learn about their body when they do sports. One woman and one man said: "When they are not intelligent it is a way to educate them." Some men told me that girls are not as enthusiastic as boys and that there is just handful that does sport. It is not common yet that sport is also for girls and women. Many don't get the chance from their parents to do sports, they often have to help at home or they have to sell something. One woman told me that the info-flow about 'sport for girls' is not proper. Another woman said in regard to this interview-question: "When you educate a man you just educate him, but when you educate a woman you educate a nation. Because a woman gives birth and brings up the children and a woman gives the children what she has learnt."

Sport Empowers People

Can sport empower people? Also the teacher responded with "yes sport can empower people". They said that sport can empower people economically, materially and socially. Some stressed that "sport is interaction", "sport can be a profession", "sport brings people together", "sport teaches you how to cooperate", "sport is a possibility to meet other people and to learn from them", "sport gives people strength", "sport is the entrance into Senior High School", "sport is also a possible entrance into a place outside and they can learn more when they are outside Ghana" and "sport broadens your way." Some women told me that sport has something to do with the brain, you feel refreshed when you do sport and in school they see that sport helps. One woman of the Islamic Public School said: "A child's ability is not only writing and reading." Some women noticed that children – through athletics in school – they keep on doing sports at home as well. One woman claimed that a sportsman or -woman isn't easily punished, she explained when there are two people, the one who is into sport will be better treated. One man claimed: "A sportsman doesn't feel shy." He added: "Sport can make you popular. Popularity helps to intervene or to stand up for some things. But your name can easily fall into disrepute that's why you have to think properly what you do." Some men said that sport empowers people because it brings development. They mentioned the African Cup of Nations 2008

where many people came out with some ideas on the building of stadiums (four because of the championship 2008). They claim that the investment in sport is an investment in people and this brings development. One teacher told me that the sport-industry in developing countries is big; he said “it is a way out of poverty.”

Above I presented the interview results from my research in Ghana. In the next paragraph 2.3 I will sum up the results which follow hypotheses about ‘empowerment through sport’.

2.3 Summary of Interview Results – Hypothesis about ‘Empowerment through Sport’

The primary objectives of this thesis are to discuss whether ‘sport causes empowerment’ and whether therefore ‘development, especially social development, happens through empowerment caused by sport’.

In the following paragraphs empirical data is used to discuss whether ‘sport causes empowerment’. In paragraph 2.2 I structured the interview result by motive-areas. This description uses the special case and builds a basis for general statements through common characteristics. Before making hypotheses I will refer to observed motives. This procedure helps to generate final statements about ‘empowerment through sport’.

I want to stress that the research results refer to the project of ‘ACRO Ghana’. Because only one case study was used in this research the generalisation of statements has to be seen under the reservation that this is an explorative study. In the study the generalisation of results should, according to qualitative procedure, be “reached via representation and not via representatively”.²⁴⁹

Income generation via sports is an objective for people who are involved in sports. Either income is generated through a career as a sportsman or -woman, through the sport market or the building up of sport-facilities.

Sport has also to do with social life; interviewees gave many examples why sport has to do with social life. Members of sport-groups, -clubs or -communities come together and share ideas, discuss, formulate some aims, organize, etc.

²⁴⁹ Lamnek 1993: 118; trans. E. H.

Observation No. 1: Sport can empower people 'economically', 'socially' and 'politically'.

Sport develops a sense of self confidence and the ability to negotiate and influence the nature of a relationship and as well individuals work together through sport. Sport affects people who do sports, who support sportsmen and –women, who organize sport and who watch sport.

Observation No. 2: Sport empowers people at the 'personal', the 'relational' and the 'collective level'.

People who are involved in sports take part in social life, they have objectives and goals for why they want to be involved, and they are able to share ideas and wishes. They are supported by their colleagues.

Observation No. 3: Sport empowers people with the 'ability to influence and coerce', to 'organize and change existing hierarchies' further they are empowered in terms of an 'increased individual consciousness, an increased awareness and desire for change' and an 'increased power from collective action'.

People want to improve in sport; they want to improve their techniques and their performance. In sport people also have the opportunity to learn consequences, to observe situations, to analyse them, to react and act in an adequate way. You learn about your own and your colleague's strengths and weaknesses. People learn about the feeling of winning and loosing and they learn about their limits.

Observation No. 4: The empowerment of people through sport is expressed in the desire to develop, to strive and to achieve, and to compensate for defeats in one area by striving for success in another.

Sport can be both a means and an aim; a means to reach your aim and an aim you want to reach in sport. People who are involved in sports try to reach their aim, especially those who do competitive sport or who want to improve their performance to a certain level. The aim of sport can also be recreation, socialization, and happiness, togetherness, to be physically fit, to stay healthy or to become a professional sportsman or –woman.

Observation No. 5: People who are involved into sports have a particular aim or goal. This aim or goal empowers them because for this reason they can think and feel themselves superior to present difficulties because they have future success in mind.

Sport helps people to get to know other people or places, other habits or cultures, to learn about other religions or policies. Sport can also help distract yourself, to entertain yourself and to meet and to be with the other sex. In sport you communicate with each other, you can learn from each other and in sport you can build up good relations. Sport teaches people to accept, to respect and to tolerate each other, to laugh and to have fun together and sport inspires creativity.

Observation No. 6: Sport is an enabling mechanism and a chance for change. A chance to improve your situation, in this regard sport can be empowerment for people.

Sport is also an opportunity to engage yourself, to express yourself, to cooperate and to learn about decision-making. Sport teaches you about group-life, characters of other people and about making compromises.

Observation No. 7: Sport empowers people because they learn to participate or they know how to participate. Through sport people gain the capacity to act, rather than be acted on. Sport empowers people because of the fact that sport

helps people to gain control over their own lives and to develop skills and capacities which increase their control over decisions, resources and structures affecting their lives.

Interviewees claim that sport is educational. Sport teaches them about individual- and social-life. It can also be a means to teach people academically, to teach them about their body and illnesses. One experiences also a refreshed mind and brain, better thinking facilities and good reactions thanks to sports.

Observation No. 8: Empowerment through sport happens because sport has proponents of an alternative or non-formal education and sport is at the same time training for transformation.

Different people with different wishes, aims and objectives meet and cooperate in sports. Here people engage in a process where openness is demanded.

Observation No. 9: Sport empowers through strengthening the meaning and reality of the principles of inclusiveness, transparency and accountability.

Sport has the potential to empower people comprehensively. These nine observations written above show in what a manifold way sport can empower people. Sport is a process where people have power, "it is a practice of mobilization in which people are given the tools and the resources to take control and power into their own hands"²⁵⁰, according to Kaufmann.

Peters says: "Empowered people are people who feel free, even encouraged, to take initiatives in solving problems and achieving goals."²⁵¹ Holcombe Susan says that: "The greatest degree of participation and empowerment may exist when operating staff are seen as the starting point for action, and as the source of skills and capacities."²⁵² I would say that 'sport' is a medium where people are the starting point

²⁵⁰ Kaufmann 1997: 164

²⁵¹ Peters 1987

²⁵² Holcombe 1995: 21

for *their* action. Sport empowers people in regard to be courageous and self-confident. I want to state some words by Alfred Adler which are interesting in combination with 'empowerment through sport': "Only people who are courageous, self-confident and at home in the world can benefit from both the problems and the advantages of life. They are never afraid. They know that there are always difficulties in life, but they also know that they can overcome them. They are prepared for all life's problems, which are invariably of a social nature."²⁵³ 'To overcome problems means to be empowered to find solutions for certain problems in life; sport can help to reach this power. Another potential sport has to empower people is the educative character that sport possesses. Goodale Gretchen says in her article about 'Training in the Context of Poverty Alleviation and Sustainable Development' that "it was felt that education and training should not only provide a sound basis in literacy and numbers, but also basic job-related knowledge and skills and facts useful in the real world. They should encourage a greater understanding of how individual and group action can help meet the immense challenges of today, be they combating or preventing environmental degradation, preventing and coping with HIV/AIDS, or promoting processes of democratization. They should develop the ability for critical analysis and problem solving, as well as impart values and attitudes which lead to a more global sense of responsibility and a greater participation in democratic processes."²⁵⁴ As Dovey Ken claims in his article about 'Sport as a Site of Transformative Non-formal Education, "sport is an educational forum that appears to hold great possibilities for the development of an individual's strategic knowledge base, social values, and attitude towards responsibility for life success."²⁵⁵ Sport-education is a medium to teach or to learn things skills and facts for life. Personal experience, many other voices and also the interviewees' responses are evidence for the fact that sport is not only physical-education.

"'Sport' means also 'training', a 'training' in different respects. For example Shams says that the emphasis of training is not on learning things, but on learning the tools of defining problems, drawing inferences, and developing solutions"²⁵⁶, after Shams. Sport in this respect is not only physical training but also mental- and social-training. Training in sport strengthens ourselves, not only physically but also mentally and

²⁵³ Adler 1972: 14

²⁵⁴ Goodale 1995: 83

²⁵⁵ Dovey 1993: 359-371

²⁵⁶ Shams 1995: 74

socially. Alfred Adler says about 'social training': "Social training is the basic method by which we can all overcome our feelings of inferiority."²⁵⁷ Additionally, if we overcome the feeling of inferiority we are empowered to participate, to communicate, to cooperate and to act in *our* life. We have the power to design our own life. Sport is an adequate medium to promote social training and to overcome our feelings of inferiority. Neumann Otto speaks of a powerful (sthenic) or a weak (asthenic) feeling of one's own power. It finds its explanation in property, knowledge, skill/ability, success and above all in the general vigorous-power, which an individual is equipped with.²⁵⁸ Sport can raise the general vigorous-power of an individual to strengthen the feeling of one's power.

These observations and statements made about 'empowerment through sport' demonstrate that 'sport' and 'empowerment' complement each other. 'Social empowerment' is reached by doing sports and sport can be a tool for people to solve problems and negotiate successfully the challenges and opportunities of everyday life. Empowerment is not only caused by sport but also by other phenomena – like music or art – we meet in life. Additionally, sport is known all over the world and it is a common language – it is a medium to start with to empower ourselves.

3. Sport for Development

In following chapter I will discuss 'sport and development-cooperation' - the 'chances of sport in the development-cooperation', the 'functions of sport in the development-cooperation.' Further I will elaborate on the 'sustainability of sport in the development-cooperation,' and finally I will shortly deal with 'sport-projects for social development'.

In point 3.2, 'the potential of sport for (social-) development', I am going to sum up the discussion about 'sport for development'. It will be the answer to the second research question: 'has sport the potential to cause development'?

²⁵⁷ Adler 1972: 23

²⁵⁸ cf. Neumann 1957: 96; trans. E. H.

3.1 Sport and Development-Cooperation

Sport in development-cooperation is not only focused on developing-countries but also on industrial-countries.

“For quite a long time sport is used sporadically in the development-cooperation above all in humanitarian help but the systematically, coherent and coordinated use of sport is very young”²⁵⁹, said the UN Special Adviser on Sport for Development and Peace.

3.1.1 Chances of Sport in the Development-Cooperation

Küper sees chances of a sport-related development-cooperation in certain respects:

- “Sport in developing countries must consequently refer to ‘traditional moments’ if it should be an instrument of development.
- Sport should be done in clubs because people have the opportunity to replace or to complement partially broken social relation-nets of traditional societies.
- The ethic-moral basis of modern sports and its ritual characteristics can make it possible to keep the ethic and the ritual character of traditional societies’ body-, play- and motion-culture. Those characters should be taken into consideration as peculiar areas in the development of a new integrative motion- and sport-culture.”²⁶⁰

Sport sees prospects in the development cooperation, but preconditions must be fulfilled. Küper states some of those preconditions which must be fulfilled to give sport a chance in the development process. He says that “measures of sport-promotion must contribute to a distinguished education-structure which should be put into action according to traditional physical activity-forms and special local requirements. Further a distinguished system of sport-places that is economically and ecologically justifiable, should also be built up. Finally the construction and extension of a distinguished competition-system as well as the construction of a sport-communication system, as a structure-building measure, must be described.”²⁶¹

“Those preconditions are often difficult to fulfil because most countries are really dependent on external financial, material and personal support at a development-

²⁵⁹ Ogi 2006: 3; trans. E. H.

²⁶⁰ Küper 1985: 16; trans. E. H.

²⁶¹ *ibid.*: 16

political, responsible and wished development of their sport system”²⁶², according to Digel and Fronhoff.

3.1.2 Functions of Sport in the Development-Cooperation

Sport has similar or same functions both in developing and industrial countries.

Ogi Adolf says that the power of sport can be used for the realization of elementary values and aims of development cooperation like justice, social integration, solidarity, support of children and youth, as well as the improvement of health, education and economical development. Ogi addresses the issue that “sport is also used in projects in developing countries. He states that sport was not only discovered for educational- and public-work in terms of development-politics but also in addition, to fight against poverty in project-work in the south – often in close cooperation with sport-clubs and gender-sensitive.”²⁶³

Digel and Fornhoff claim that sport-science and people who deal in a political, journalistically or sport-practical way with sport in developing countries, share an identical idea of the function of sport in developing countries.²⁶⁴ They list functions of sport in developing countries. One could also say that these functions of sports are also valid in industrial countries. They see sport “as an instrument for personality development, as integration-instrument, as a model for identification, as an instrument of health-politics, as an instrument to reach equal opportunities. They see sport as an instrument for satisfaction of basic needs, as help for education, as an instrument to create dynamic social structures, as an economical- and foreign-policy instrument, as an instrument of understanding among nations and of emancipation.”²⁶⁵ “Sport for identification and health”²⁶⁶ are two other functions they add. Küper claims “that play, sport and physical activity, as essential means for the identification of an individual in developing countries, could fulfil an important transfer-function in the overall process of cultural and social change in developing countries.”²⁶⁷ We know that education contributes to development in a crucial way and not only Vathsala Aithal says that “education is seen as the way out of

²⁶² Digel/Fronhoff 1989: 62; trans. E. H.

²⁶³ Ogi 2006: 2; trans. E. H.

²⁶⁴ cf. Digel/Fronhoff 1989: 75; trans. E. H.

²⁶⁵ Digel/Fronhoff 1989: 69

²⁶⁶ *ibid.*: 137

²⁶⁷ Küper 1985: 30; trans. E. H.

underdevelopment and oppression.”²⁶⁸ Digel and Fronhoff claim that “sport can be a proper occasion to initiate informal education-processes.”²⁶⁹ Also, according to Küper, “those pedagogical and social effects of sport start following impulses on the development process in developing countries:

- Transfer of practised relations of individual and groups to other societal areas;
- The arrangement of communication-processes between different ethnical and social groups;
- Overcoming of social barriers and appropriate community-building effects;
- Creating dynamic state-structures and support developing structures through sport-education as part of the whole education-system.”²⁷⁰

Küper, Digel, Fornhof refer to developing countries in regard to functions of sport, but we can assume that the power of sport, the pedagogical and social effects of sport are nearly worldwide similar or are even the same. It depends on the individual, the community, the environment in which way sport is exercised and what effects sport has on people.

3.1.3 Sustainability of Sport in the Development-Cooperation

Specifically sport has an enormous positive effect for international development and cooperation because of its cross-border power. In offering adequate and sustainable development through sport, Ogi Adolf stresses: “We must know the needs of people who we want to help.”²⁷¹ That’s what Dohrmann and John also say, that “the demand of measures of sport-promotion must be put down to the level of the needs behind.”²⁷² Also people from target groups (of sport-programmes) raise their voices to communicate whether sport contributes to either positive social, economical or political development. Of course they also want to be asked whether they are in need or not”²⁷³, says Bitugu.

Dohrmann and John stress that “sport is not an immediate basic need”²⁷⁴, and this is one of the several reasons why sport in development-cooperation didn’t work very well. To reach sustainability with the implementation of sport in development-projects

²⁶⁸ Aithal 1999: 342; trans. E. H.

²⁶⁹ Digel/Fronhoff 1989: 126; trans. E. H.

²⁷⁰ Küper 1985: 13; trans. E. H.

²⁷¹ Ogi 2006: 6; trans. E. H.

²⁷² Dohrmann et al. 1985: 29; trans. E. H.

²⁷³ Bitugu 2006: 12; trans. E. H.

²⁷⁴ Dohrmann 1985: 29; trans. E. H.

people in need must formulate their needs and then one can work on the idea of bringing sport into their life and further on to do sports to improve their situation. However, as mentioned above sport can effect one's life positively in many ways which is why, it must *not* be a basic need, to bring sport in your own or in another's life. They also state that "sustainability of sport in development-cooperation is also endangered through political power-relations or poor economic development"²⁷⁵ in some countries, regions etc.

3.1.4 Sport-Projects for Social Development

I want to highlight who initiates sport-projects for social development, how sport-projects for social development look and what aims they have.

As already mentioned, we find sport-projects for social development not only in industrial-countries but also more and more in developing-countries. People all over the world use the potential of sport to promote social development. Ogi Adolf says in their report about 'Sport for Development and Freedom' that "careful acquired sport-projects are a pragmatic and cheap means to reach the aims of development and freedom."²⁷⁶ Further on he states that "in regard to sport projects in developing-countries projects are often initiated by international NGOs, by organisations of UN, by international or national sport-clubs and sport organisations, by governments, research-institutes, interest-groups etc."²⁷⁷ Also church-projects use the potential of sport in their development-programmes in developing countries.²⁷⁸ People in developing-countries always were physically active and in the last centuries the number of people who do sports has risen. Some recognized the potential of sport for development.

Social development through sport is also promoted in industrial-countries. Here social-organisations, sport-clubs and sport-organisations, churches, schools, jails etc. take the advantages of sport to promote social development.

The discourse about 'sport and development' has grown enormously in the last years. Many organisations, institutions, platforms have now declared 'sport for social development' as their maxim.

²⁷⁵ *ibid.*:13

²⁷⁶ Ogi 2006: 4; trans. E. H.

²⁷⁷ *ibid.*: 5

²⁷⁸ cf. Ott 1980: 49; trans. E. H.

In the following paragraph I will list some examples of sport-projects, the countries where they take place and the objectives of these projects:

Ogi: "In Brazil sport is used by UN-projects to fight against poverty and crime under the young generation. Another UN-programme offers prisoners the opportunity to acquire skills for their time after the imprisonment. Prisoners produce sport-equipment, mainly footballs."²⁷⁹ Heiserer from Don Bosco: "'Don Bosco' supports football in Mexico as a means for conflict-solutions between hostile youth-gangs. They promote football in Sri Lanka to motivate people. In Kosovo sport is a connecting link between peoples, religions and former enemies, in 'Don Bosco projects'."²⁸⁰ Bitugu: "In Ghana sport could defuse ethnical, religious, social, regional as well territorial conflicts."²⁸¹ UNHCR discovered that sport can help refugees to handle human-losses and trauma. Sport is an opportunity for refugees to have fun together, to play, and to communicate even then when they speak different languages. Sport helps – often young – refugees in the camp to stay healthy and occupied and sport allows adult refugees to develop abilities and to build up self-esteem again.²⁸²

This list could be continued with many different sport-projects which are organised all over the world.

Positive results of sport-projects of different institutions can be listed. Here the director of 'Right to Play' (Netherlands), Alleblas Conrad will give us an example of the 'outcome' of sport, promoted in social program:

"Since children do sports the attendance in school rose and children learn better. Hope, luck and fun increased. Religious and ethnic violence decreased because different ethnic and religious groups take part in the same programmes. Health situation strongly improved, HIV-infections, tuberculosis and malaria decreased. Children learn important abilities about conflict-solution, about teamwork, fair play and communication what result in less violence. Beside organizing play- and sport-programmes for children, trainer learn also other important skills like leadership, how to teach, they learn job-skills or about project-management. Girls are strengthened through sport-and play-programmes which deal with their interests, needs and

²⁷⁹ *ibid.*: 5

²⁸⁰ Heiserer 2006: 10; trans. E. H.

²⁸¹ Bitugu 2006: 12; trans. E. H.

²⁸² cf. Ogi 2006: 6; trans. E. H.

wishes. Confidence and respect in the trainer-children relation offer a possibility to convey very important health-messages in areas like 'safe sex', 'HIV/AIDS' or 'reproduction'. (...) Children are more concentrated in school and at home"²⁸³

Not only Alleblas Conrad knows about the positive potential of sport in development-projects but also many other people involved into the discourse about 'sport and development'. Even the collected research-data of the sport-project of ACRO-Ghana is a valuable and an interesting discovery in regard to the impact of sports on social development.

Of course critical voices rise and are sceptical towards the use of sports in development-projects for social development. For example Becker says that "no social-problem can be solved by social work with the help of sport or physical activity. He believes that sport or physical activity can satisfy existing needs or deal with so called 'deviating' behaviour patterns. With it, structures which cause these behaviour patterns are *not* affected."²⁸⁴

3.2 The Potential of Sport for (Social-) Development

Here I will respond to the second research-question:

"Is sport a tool for development?"

If we take discussions above into consideration we have got already answers to this research-question. We talked about positive effects of sports in general and about positive effects of sport to empower people. We *got* answers and here we *get* answers to the questions: "Is sport a tool for development? Why is it a tool, under which conditions and for whom is it a tool for development?"

One can claim that if the positive impact of sport affects people then sport definitely has the potential to cause development.

If we refer to the discussions above about 'sport' and 'sport and empowerment' our interpretation of a positive potential of sport on people can be the following:

²⁸³ Alleblas 2006: 7; trans. E. H.

²⁸⁴ Becker 1992: 47; trans. E. H.

Sport has the potential to support development in many ways. It might have the potential to cause social, political, cultural and economic-development. An important trigger of 'development through sport' is *empowerment* that is caused through sport. Especially social-development can be supported or happens through sport because *individuals* experience empowerment and as discussed above in point 3.3 sports *has* the power to empower people.

Political-, cultural- and economic-development through sport is dependent on nations whereas generally social-development through sport is independent of nations. Individuals either from Norway, Brazil or China probably have different motives to do sports but they all receive the same: satisfaction. A satisfied man has the power to face life with its positive and negative sides.

Digel and Fronhoff claim that sport proves to be a universal model with almost identical social- and individual functions (in regard to different countries).²⁸⁵ Both say that "it is very obvious that a change of individuals and society could be caused through sport."²⁸⁶ Ogi among others states that "sport helps not only individuals but also the whole society and connects human beings across borders."²⁸⁷ Some even claim that "doing sports is not only physical activity but also an extension of self-awareness and world-understanding."²⁸⁸ That is also what Becker is talking about: "The resources of physical activity of a man are at the same time result and instrument of its world disclosure."²⁸⁹ Ogi says: "In sport human nature is in a completely natural state. Valuable human skills are learnt with the help of sport and that's why we can create a better world through sport."²⁹⁰ Once a minister of Zambia said according to 'development of a nation through sport:

"I formally believe that sport is an important vehicle for national development. Progress in a nation depends on the effective contribution of the individuals, who make up that nation and a nation of healthy and fit individuals is more likely to produce more for the benefit of the nation. A countries greatest asset is its human resources and since sport helps to stimulate people mentally and physically the development of sport leads to the development of human resources".²⁹¹

²⁸⁵ cf. Digel/Fronhoff 1989: 70; trans. E. H.

²⁸⁶ Digel/Fronhoff 1989: 68

²⁸⁷ Ogi 2006: 3; trans. E. H.

²⁸⁸ Eberspächer/Egger 1987:3; trans. E. H.

²⁸⁹ Becker 1992: 87; trans. E. H.

²⁹⁰ Ogi 2006: 3 f.; trans. E. H.

²⁹¹ Kankasa 1989: 67

The positive potential of sport can form life and community-life. According to Ott, “in sport one learns to know what you are aiming for. One learns how to play together. One learns rules and laws, fairness and to pay attention to fair conditions.”²⁹²

Sport has the potential to promote development. Sport is, according to Bella Bello Bitugu, “a wonderful idea in regard to be a medium for development.” He says that “sport is a cheap way to reach the success of development.”²⁹³ Also Adolf Ogi speaks about “sport as an effective means and a means of great hope but he stresses that this means ‘sport’ is not enough used.”²⁹⁴

While we experience the potential of sport, to support development we know at the same time that many people in developing-countries love to do sports or to move and we also know that nowadays, particularly young men and children from industrial-countries do less sports or do less physical activities than ever. We can take this fact as a challenge to promote sport either in developing countries or in industrial countries to face problems with a different ‘solution’. Sport can be the means to face certain problems. Adolf Ogi, in his statement for the ‘Dialogue-Forum on Sport and Development’, quotes Albert Einstein, who said once: “We cannot tackle existing problems with old ways of thinking”.²⁹⁵ A new way of thinking is to tackle existing social problems – for example – with the help of sport.

²⁹² Ott 1980: 44; trans. E. H.

²⁹³ Bitugu 2006: 12; trans. E. H.

²⁹⁴ Ogi 2006: 5; trans. E. H.

²⁹⁵ *ibid.*: 3

Conclusion

Sport is done out of different motives and for different reasons. Characters of sport can vary from nation to nation but sport as well has common characteristics.

In chapter one I dealt with a different presence of sport in society. The function of sport and the way it is exercised depends on the respective culture where it is embedded. Sport is not only connected to culture it is also connected to politics. Sport is a political arena. States for example use sport to represent their country or to make welfare-work. In sport competitions some sportsmen or –women identify with their own political system and represent their nation. Also religion has something in common with sport. Sport has taken on forms of religion and sport games have had or still have religious functions. A correlation between sport and religion existed already in times of the Greeks or Romans. Nowadays churches use sport to promote religion and sportsmen and –women make use of religious practices in conjunction with sport. If we talk about sport we cannot miss the fact that sport is tightly connected to the economic area. Sport is represented in the labour-market, the media, the production of consumer goods, in tourism and also in marketing- and management sector. Another important area of sport is health. Health is a motive and reason for doing sports.

Sport is also present in different units of society. First, the nation has an impact on sport at the same time sport has an impact on the nation. Second, sport is exercised in groups, communities and in sport clubs. It is not only the group or the community that is represented by its members it is also the sport that represents the group or the community. Doing sports in groups and communities has a certain effect on individuals. Sport brings people together and gives them a common interest. Individuals identify with the members – sport clubs, communities and groups have a social function. Additionally sport clubs have a mediating function not only for politics but also for social aspects of people. Sport has also an impact on the individual in regard to one's personality, one's individualizing and socializing processes, one's self-confidence, psyche and one's identity.

In this thesis more specific features of sport are described. Sport for example has general impacts on the human being, it has a socializing function, it helps not only to learn about your body and to understand your body or to get to know your physical

opportunities and limits but it also helps to learn about life. It is at the same time a result and instrument of one's world disclosure. Sport is carried out in games. In games we explore, invent and create. We learn how to deal with emotions, we develop social skills and ways of thinking, we improve our physical abilities, and find out about ourselves and our capabilities. Through games we can prepare for life, in a game we can try and test how to deal in or with different situations, we might face in life. Sport has either the power to develop people in a positive way or sport can as well have negative effects on people.

In this thesis the terms 'power' and 'empowerment' are discussed for a better understanding of the main focus of the thesis which is on 'sport *and* empowerment'. Power is discussed as the ability to actualize one's interest, to dominate and control or to reach aims. Power can also be a medium of communication and power can be central to any understanding of social transformation. Power is, in most contexts, the basis of wealth, while powerlessness is the basis of poverty. Powerful and powerless people form the development-process. An un-balanced development needs necessarily a process of empowerment of the majority who lack power. In the thesis we get an overall view of the meaning of empowerment. Empowerment means the power of an individual who is able to act, create or to communicate. It is linked with the economic, cultural, political, social and psychological dimension. Empowerment takes place on the personal, the relational and the collective level and it is related to other concepts like education, ownership, personality development or participation. The concept of empowerment includes enabling people to understand the reality of their environment (social, political, economic, ecological and cultural). The concept of empowerment has shaped the development-discourse, it has been at the centre of re-conceptualization of development, and it has been linked to poverty alleviation strategies. Not only those who lack power or people who are in poverty should be empowered, everybody should take the chance in everyday life to get empowered and to empower oneself. Human beings can empower themselves but empowerment can also be promoted externally. The thesis expands the issue of empowerment as a vehicle for social development and sustainable development. A further discussion deals with the fact that empowerment can be either means or aim for development. If we look at methodologies of empowerment the thesis elaborates on research, education, popular participation, advisory service and lawful insurance or support as

tools for empowerment. An approach to empowerment is the 'social analysis approach' that is discussed in this thesis. To monitor, measure or evaluate objectives of empowerment is quite difficult but methods like informal monitoring and information gathering like (monthly) narrative reports, staff workshops, tours and visits to centres, writing reports, statements of comparative data, documentary review, contextual analysis, self-assessment, group-meetings, family interviews or use of key informants are possibilities to identify internal or external indicators of empowerment.

I used some of the tools to monitor, evaluate or measure empowerment in my empirical social research. The focus lies on social empowerment for social development. For this reason I interviewed children, parents, trainers and teachers involved into sports. I summarized their answers by motive-areas, made general statements and proposed them into nine theses. We came to the conclusion that empowerment can be created through sport. The instrument sport *for* empowerment can be a fruitful potential for social empowerment and can be therefore a fruitful potential for social-development. That is why sport is used as a tool in development-cooperation. Sport-projects for social development have risen significantly in the last years. Sport has certain chances and functions in the development-cooperation, both in industrial- and developing countries. For this some preconditions must be fulfilled to guarantee sustainability of the development-projects. The number of sport-projects in the development-cooperation rose in the last few years. Different institutions use sport as a tool for social development in their development projects. The intention to use sport as a tool for social development varies from institution to institution. While some claim that sport is an adequate and optimal tool to promote social-development others don't really believe in the potential of sport for social development.

The whole discussion should respond to the interesting questions of whether sport has the potential to cause empowerment and whether sport can be seen as an instrument for development. The observations we made and new insights we got result in an interpretation that says: Sport definitely has the potential to empower and sport is for sure an instrument for development. The empirical research and data used in this thesis substantiate those statements, but we have to take into consideration, that sport is not a panacea.

Sport means to reach one's limits, to experience and to feel oneself, to move, to understand and to create. Is *this* not the aim of empowerment? In sport as well in the

empowerment-process / am the subject who gets to know oneself, who feels, learns, creates and communicates, yes and who maybe even reaches one's limits. Does 'to reach the limit' and 'to overstep the mark' not mean 'development' in the wider sense? Things, men, thoughts, circumstances *develop* when they, so to speak, reach their limit and therefore change. The realization of social-change can be caused by empowerment through sport.

I want to close the discussion about 'sport and empowerment' with the statement of Weber Susanne who says: "The 'performance' of every single element is important for the success of the whole". ²⁹⁶ We can perform in different ways with different means but important is *that* we perform, and then the balance of power and therefore social-development can be reached.

²⁹⁶ Weber 1999: 175

Kurzfassung auf Deutsch

Sport entwickelt! Das behaupte ich und all jene, die sich mit ‚Sport und Entwicklung‘ auseinandersetzen.

Sport ist in verschiedenen Plätzen und Räumen der Gesellschaft eingebettet.

Sport ist nicht nur ein Werkzeug für wirtschaftliche sondern auch für soziale Entwicklung. In den letzten Jahren entstand ein Diskurs um ‚Sport und Entwicklung‘, vor allem um ‚Sport und soziale Entwicklung‘.

Die Kombination ‚Sport und Empowerment‘ ist eher neu in der Diskussion um ‚Sport und Entwicklung‘. Empowerment heißt auf Deutsch übersetzt soviel wie ‚Ermächtigung‘ bzw. ‚Bemächtigung‘.

Ich möchte in dieser Arbeit auf die Termini ‚Sport‘ und ‚Empowerment‘ eingehen und deren Wechselbeziehung diskutieren, denn ich behaupte, dass Sport ermächtigt bzw. bemächtigt. Meine Forschungsfragen lauten demnach folgendermaßen:

1. Wenn ich behaupte das ‘Empowerment’ eine, von vielen Voraussetzungen für ‚Entwicklung‘ ist, hat Sport hier das Potential diese Voraussetzung zu erreichen?

2. Kann Sport als ein Instrument für Entwicklung gesehen werden?

Um mit Thesen auf diese Fragen antworten zu können ist es vorerst notwendig beide Phänomene ‚Sport‘ und ‚Empowerment‘ getrennt, dann erst in weiterer Folge im Zusammenhang zu diskutieren.

Gegenstand der Arbeit ist weder die Entwicklung von Sport, dessen Herkunft, Konstellation oder Geschichte noch eine genauere Betrachtung der Auswirkung von Sport auf wirtschaftliche, politische, religiöse oder kulturelle Entwicklung. Im Zentrum der Arbeit steht die ‚soziale Entwicklung durch Sport‘. Es wird auch nicht auf diverse Projekte, die Sport als Mittel heranziehen um soziale Entwicklung zu fördern und ermöglichen, eingegangen. Was die Arbeit biete ist ein Überblick eines möglichen Potentials von Sport für soziale Entwicklung. Der Terminus ‚Empowerment‘ wird ebenfalls nicht hinsichtlich seiner wirtschaftlichen, politischen, religiösen oder kulturellen Dimension diskutiert, sonder hinsichtlich seiner sozialen Dimension.

Im ersten Teil über ‚Sport‘ finden wir Definitionen von Sport. Weiters wird näher auf Felder und Räume der Sportpräsenz und auf spezielle Charakteristika von Sport eingegangen.

Sport wird aufgrund unterschiedlicher Motive betrieben und er kann von Land zu Land bestimmte Formen, Ausdrucksweisen, Charaktere haben, weltweit jedoch verbinden gemeinsame Eigenschaften den Sport.

Sport ist in verschiedene Felder der Gesellschaft eingebettet. Ganz allgemein hängt die Funktion des Sports und die Art und Weise wie er ausgeübt wird von der jeweiligen Kultur des Landes, in das er eingebettet ist, ab. Nun ist Sport auch mit der Politik verwoben. Selbst Sport ist eine politische Arena. Nationen nützen den Sport um ihr Land zu repräsentieren oder um Wohlfahrtsarbeit zu betreiben. Im Sport identifizieren sich Sportler und Sportlerinnen, vor allem jene, die an internationalen Wettkämpfen teilnehmen, mit ihrem Herkunftsland oder möglicherweise auch mit der Politik ihres Landes. Manche fühlen sich als Repräsentanten ihrer Nation.

Ebenso hat die Religion etwas gemeinsam mit Sport und Sport wiederum hat in gewisser Weise religiöse Formen angenommen. Sportspiele hatten und haben nach wie vor religiöse Funktionen. Schon die Griechen oder Römer veranstalteten Sportspiele im Zeichen der Religion. Und heutzutage verwenden Kirchen Sport als Hilfsmittel ihren kirchlichen Auftrag zu realisieren. Immer wieder sieht man auch Sportler und Sportlerinnen die sich religiöser Praktiken bedienen.

Wenn wir über Sport sprechen dürfen wir natürlich nicht vergessen, dass er sehr eng mit der Wirtschaft verbunden ist. Sport schafft vielen einen Arbeitsplatz; folgende Felder erreicht der Sport: professionelle(r) SportlerIn, Medien, Konsumartikel Produktion, Tourismus, Marketing- und Management- Sektor.

Sport wird aber auch der Gesundheit wegen betrieben. Gesundheit ist zugleich Motiv und Ziel um Sport zu treiben.

Sport ist weiters in unterschiedlichen Räumen der Gesellschaft präsent. Wie oben erwähnt, hat die Nation einen bestimmten Einfluss auf ihren Sport und umgekehrt hat auch der Sport einen gewissen Einfluss auf die Nation in der er ausgeübt wird. Sport wird in Gruppen, Gemeinschaften, Clubs, in Vereinen und auch alleine betrieben. Und auch hier hat die Gruppe oder der Einzelne Einfluss auf den ausgeübten Sport aber auch der Sport beeinflusst die Gruppe oder den Einzelnen. Das gemeinsame Sporttreiben in Gruppen hat eine soziale Funktion. Sport bringt hier Menschen mit ähnlichen möglicherweise, gleichen Interessen zusammen. Sport kann einen

positiven Beitrag zur Persönlichkeitsbildung, zum Individualisierungs- und Sozialisationsprozess beitragen. Er hat das Potential das Selbstbewusstsein zu fördern, Psyche und Identität zu stärken.

Eine spezielle Eigenheit von Sport ist seine sozialisierende Funktion, er ist gleichzeitig Ergebnis und Instrument der Welterschließung. Eine andere Eigenheit ist, dass Sport oft in Form von Spielen ausgeübt wird. Spiele bieten uns die Möglichkeit zu entdecken, erfinden und schaffen. Hier können wir lernen mit unseren Emotionen umzugehen, soziale Kompetenzen und Denkweisen zu entwickeln. In Spielen ist es uns möglich unsere körperlichen Fähigkeiten zu verbessern, uns selbst und unsere Ressourcen zu erkennen. Spiele bereiten uns auf das Leben vor; hier können wir versuchen und testen wie wir uns in verschiedenen Situationen, denen wir im Leben begegnen, verhalten und wie wir damit umgehen. Sport hat aber nicht nur die Macht den Menschen auf positive Weise zu entwickeln sondern er kann auch negativen Einfluss auf den Menschen haben.

Im zweiten Teil über 'Empowerment' werden wir mit Definitionen von ‚Macht‘ und ‚Empowerment‘ konfrontiert. Verschiedene Dimensionen von Empowerment werden aufgezeigt und es wird kurz diskutiert, ob Empowerment Mittel oder Ziel für Entwicklung ist. Zum Schluss sehen wir anhand eines Beispiels auf welche Art und Weise Empowerment beobachtet, gemessen oder evaluiert werden kann.

Macht wird diskutiert als die Fähigkeit eines Individuums seine Interessen zu aktualisieren, zu dominieren, zu kontrollieren oder Ziele zu erreichen. Macht kann ein Medium der Kommunikation sein und Macht kann hinsichtlich sozialer Transformation von zentraler Bedeutung sein. Macht ist in den meisten Fällen die Basis von Wohlstand während Machtlosigkeit die Basis von Armut ist. Mächtige und machtlose Menschen formen den Entwicklungsprozess, demzufolge benötigt eine unausgeglichene Entwicklung notwendigerweise einen Empowerment- Prozess für die Mehrheit, denen es an Macht fehlt.

In dieser Arbeit erhalten wir einen Überblick über die Bedeutung von Empowerment. ‚Empowerment‘ bedeutet, die Macht des Einzelnen, der fähig ist zu handeln, schaffen oder kommunizieren. Empowerment ist mit verschiedenen Dimensionen verbunden: mit der wirtschaftlichen, kulturellen, politischen, sozialen und psychologischen Dimension. ‚Empowerment‘ findet unter anderem auf der persönlichen, der Beziehungs-, und der kollektiven Ebene statt und steht mit anderen Konzepten wie

Erziehung, Eigentümerschaft, Persönlichkeitsentwicklung und Partizipation in Verbindung.

Das Konzept Empowerment besagt, Menschen zu aktivieren und befähigen um die Realität ihrer (sozialen, politischen, wirtschaftlichen, ökologischen und kulturellen) Umwelt zu verstehen. Das Konzept Empowerment formte den Entwicklungs-Diskurs; es ist hier von großer Wichtigkeit bei Strategien der Armutsreduktion. Ermächtigung sollen nicht nur die erfahren, die keinen Machtanspruch (mehr) haben oder die in Armut leben, ja *jeder* soll den Prozesse von Ermächtigung bzw. Bemächtigung erleben, jeder soll die Chance des Alltages nutzen er- bzw. bemächtigt zu werden. An und für sich kann sich jeder Mensch selbst ermächtigen und bemächtigen, hat aber auch die Möglichkeit von außen Unterstützung und Hilfe in erhalten.

Die Arbeit diskutiert in weiterer Folge das Konzept Empowerment als Vehikel für soziale Entwicklung und nachhaltige Entwicklung.

Methoden von Empowerment die in der Arbeit erwähnt werden sind Forschung, Bildung, öffentliche Teilnahme, Beratungsservice und gesetzliche Versicherung oder Unterstützung.

Ein Zugang zu Empowerment ist die ‚Soziale Analyse‘. Empowerment zu beobachten, messen oder evaluieren ist ein eher schwieriges Unternehmen. Hier werden Methoden wie informale Beobachtung und Informationsbeschaffung anhand von erzählenden Berichten, Mitarbeiter Workshops, Touren und Besuche in Zentren, Reporte schreiben, Kontextanalyse, Gruppentreffen, Familieninterviews etc. als Möglichkeiten, interne und externe Indikatoren von Empowerment zu identifizieren, herangezogen.

Im dritten und letzten Teil der Arbeit wird ‚Sport *und* Empowerment‘ in Zusammenhang betrachtet. Empirisches Forschungsmaterial wird präsentiert um eine lebendige Diskussion über ‚Empowerment *durch* Sport‘ führen zu können. Eingegangen wird hier auf ‚Sport für Entwicklungszusammenarbeit‘ und abschließend auf das mögliche ‚Potential des Sports für (soziale) Entwicklung‘.

Der Fokus liegt hier bei ‚sozialem Empowerment‘ für ‚soziale Entwicklung‘. Hierfür habe ich Kinder, Eltern, Lehrer und Trainer interviewt, die mit Sport zu tun haben. Ich habe deren Antworten nach Motiv-Feldern zusammengefasst daraus Generalaussagen gefiltert und sie in neun Thesen gefasst.

Zusammenfassend kann gesagt werden, dass Empowerment durch Sport passieren kann. Das Instrument Sport *für* Empowerment kann ein fruchtvolles Potential für soziales Empowerment und folglich ein fruchtvolles Potential für soziale Entwicklung sein. Aus diesem Grund wird Sport auch als Werkzeug in der Entwicklungszusammenarbeit eingesetzt. Gerade in den letzten Jahren stieg die Zahl der Sportprojekte für soziale Entwicklung signifikant. Sport hat gewisse Chancen und Funktionen in der Entwicklungszusammenarbeit, sowohl in Industrie- als auch in Entwicklungsländern. Damit die Chancen und Funktionen von Sport wirken, müssen Voraussetzungen erfüllt werden um die Nachhaltigkeit dieser Entwicklungsprojekte zu gewährleisten. Verschiedenste Institutionen verwenden das Werkzeug Sport in ihren Entwicklungsprojekten, die Absicht der Projekte kann jedoch unterschiedlich sein.

In der Frage ob Sport das Potential hat soziale Entwicklung zu fördern, spalten sich die Meinungen. Während die einen behaupten, dass Sport ein adäquates und optimales Instrument ist um soziale Entwicklung zu fördern, glauben die anderen nicht an das Potential Sport für soziale Entwicklung.

Die Diskussion über ‚Sport und Empowerment‘ sollte ein Versuch sein, eine Antwort auf die interessante Frage zu geben, ob Sport das Potential hat Empowerment zu verursachen und ob Sport als Instrument für Entwicklung gesehen werden kann. Die angestellten Betrachtungen die gemacht wurden, neue Erkenntnisse und Einblicke die wir bekamen resultieren in folgender Interpretation: Sport kann Potential haben Empowerment zu fördern und Sport kann ein Instrument für Entwicklung sein. Die empirischen und theoretischen Daten dieser Arbeit fundieren diese Aussagen. Aber wir müssen in Betracht ziehen, dass Sport kein Allheilmittel ist.

Sport meint, seine Grenzen zu erreichen, sich kennen und fühlen lernen, sich bewegen, verstehen und schaffen. Ist das nicht auch das Ziel von Empowerment? Im Sport, genauso im Empowerment- Prozess bin *ich* das Subjekt, das sich kennen lernt, sich spürt, kreiert und kommuniziert; ja und das vielleicht auch seine Grenzen erreicht. Und meint ‚seine Grenzen erreichen‘ und ‚die Grenze überschreiten‘ im weiteren Sinne nicht Entwicklung? Dinge, Menschen, Gedanken, Umstände entwickeln sich, wenn sie sozusagen, ihre Grenze erreichen und sich deshalb ändern. Deshalb kann Sport dazu beitragen Empowerment des Einzelnen zu erreichen um soziale Veränderung zu realisieren.

Die Diskussion schließt mit der Aussage von Weber Susanne, die sagt: „So wird die ‚Performance‘ jedes einzelnen Elementes wichtig für das Gelingen des Ganzen.“²⁹⁷ Wir können auf verschieden Art und Weise, mit verschiedenen Mitteln arbeiten, wichtig aber ist, *dass* wir arbeiten und Dinge vollbringen, dann kann die Macht-Balance und folglich auch soziale Entwicklung erreicht werden.

²⁹⁷ Weber, Susanne. 1999: 175

Recommendations

For a comprehensive research on 'sport and empowerment' and 'sport and social-development' we should look at other different sport-projects which are realized all over the world. There is need to analyze target-groups (their needs, aims, wishes) of sport-projects and there is need to investigate the organizations which use sport as a tool for their development-programmes. Important would be to observe, monitor and evaluate projects in regard to implementation, realization and outcome. A further research would be necessary on traditional physical-activity-forms and on the people's relation to physical-activity of respective countries.

Further investigation about 'sport and empowerment' and 'sport and social-development' is possible with help of international organizations (UN, FIFA, etc.) or many national or international NGOs which make use of sport in development-programmes. One finds platforms and homepages of those organizations on the internet.

Further data for theoretical approaches to 'sport', 'empowerment', 'sport and social-development' etc. can be found in national- or university- libraries. Very important and interesting literature to the topic will be found under 'references' at the end of the thesis. Of course I couldn't cover all literature to this topic and moreover I haven't had access to all articles necessary for this thesis.

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