

Bringing both sides together...



traditional sports and games a tool for intercultural learning

EuroMed Youth Educational Report





Sports, Tradition, Culture.....

Perhaps you never thought that when you were playing childhood games you were already using an educational tool.....

At the beginning it was only a game, then it became an instrument of self-expression and later still a tool to be shared as a part of your own identity. Finally, it was transformed into an instrument for producing educational experiences based on the inner resources of your own heritage.

This report is about how to use games and traditional sports as a tool for generating non-formal educational experiences; it is based on a Long Term Training Course (LTTC) that brought together 3 regions of the world (EU, Meda, East Europe and the Caucasus, South East Europe) in Etcharry (Basque Country) in France.

The traditional sport from the Basque Country – Pelota – was proposed as an instrument that could take on magical powers in the hands of participants before, finally, being transformed into an educational tool ready to be transferred and adapted to any reality.

Traditional sports and games are part of our intangible heritage and a symbol of the cultural diversity of our societies. They are also an efficient means for conveying values of solidarity, diversity, inclusiveness and cultural awareness. Moreover, traditional games and sports reflect different cultural expressions and create a bridge between cultures for better mutual understanding.

The main challenge of this LTTC was keeping the flame “alive”, coaching participants over a two year period as they lived through an intercultural experience that would lead to creating and developing a tool for youth work together.

The intercultural dimension was the background for initiating a new tool for non-formal education: by sharing games and traditional sports from 18 countries and 3 regions, the 23 participants discovered similarities and differences which helped them to develop a tool and find common solutions through project implementation.

The main outcome of this LTTC was the flexibility with regard to ideas about other resources and how they could be adapted to provide a similar experience for youngsters and also their transferability beyond frontiers.

This educational report with a strategic approach at regional level represents a landmark for understanding and using a resource – in this case games and traditional sports – as a tool for building partnerships and future projects.

Bernard Abrignani

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Trainers 1



Trainers 2



French sociologist Roger Caillois, in his book “Les Jeux et les Hommes”², defined a game as an activity that must have the following characteristics:

- fun: the activity is chosen for its light-hearted character
- separate: it is circumscribed in time and place
- uncertain: the outcome of the activity is unforeseeable
- non-productive: participation does not accomplish anything useful
- governed by rules: the activity has rules that are different from everyday life
- fictitious: it is accompanied by the awareness of a different reality.

“The oldest definition of sport in English (1300) is that sport is anything humans find amusing or entertaining. Other meanings include gambling and events staged for the purpose of gambling; hunting; and games and diversions, including ones that require exercise. Roget's defines the noun sport as an "Activity engaged in for relaxation and amusement" with synonyms including diversion and recreation. An example of a more sharply defined meaning is "an athletic activity where one competitor or a team of competitors plays against another competitor or group of competitors [with] a conclusive method of scoring... not determined by a judge.”³

¹ Direction Régionale et Départementale de la Jeunesse et des Sport – Regional and local direction of Youth and Sports.

² Games and Men - ³Roget's II: The New Thesaurus, Third Edition. Houghton Mifflin Harcourt; <http://en.wikipedia.org/wiki/Sport>

PART 1: Introduction

Introduction to the LLTC

Background

This Interregional Long Term Training Courses (LTTC) (Programme countries, EuroMed, Eastern Europe and Caucasus and South East Europe regions), "Traditional sports and games - a tool for Intercultural learning" was designed and organised with the contribution of SALTO-YOUTH EuroMed Resource Center, directly supported by the French National Agency (AFPEJA) within the framework of Youth in Action Programme. Its aim was to present the perspective of traditional sports and games as an intercultural learning tool for international youth exchanges/youth programmes.

The 3 phases of the LTTC:

- 1st step - 28th June to 5th July 2009: Training-Course "Common roots for a common ground";
- 2nd step: Practical experience of networking projects "Networks for dialogue". The team coached the participants and their projects were implemented throughout the duration of the project;
- 3rd step - September 2010: Training-Course and ongoing evaluation of networking projects "Common ground for a common future".

Traditional sports and games are part of our intangible heritage and a symbol of the cultural diversity of our societies. They are also an efficient means for conveying values of solidarity, diversity, inclusiveness and cultural awareness among different cultures and regions.

Moreover, traditional games and sports reflect different cultural expressions and represent a bridge between cultures for better mutual understanding at international level. Traditional sports and games are therefore tools that can be used to address intercultural dialogue among civilisations and people's interests.

Within this framework, the Salto-Youth EuroMed Resource Center, Salto Eastern Europe and Caucasus, Salto South East Europe, with the support of the French National Agency (AFPEJA) for Youth in Action Programme, developed this interregional LTTC concept on traditional sports and games for the first time and implemented it in ETCHARRY, in the northern Basque Country (South West of France). An interregional Long Term Training Course on traditional sports and games that was definitely action oriented and based on a

strategy of cooperation through the Action 3.1, sub-action "Networking projects" represented a challenge for the European year of Creativity and Innovation.

It was a great opportunity to promote intercultural dialogue at interregional level: to be open and respect the exchange of ideas, be tolerant towards others and use the capacity of involving creative abilities to convert challenges and insights into innovative processes and new forms of expression, generating new interactions between individuals, among a diversity of cultures, religion, traditions, life styles, and all this via a single tool, namely traditional sports and games.

Sports are generally played just for fun or simply because people need exercise to stay in good physical condition. Traditional sports, on the other hand, are a major source of entertainment for all ages and for both genders. By traditional sports we mean sports as a practice, custom, part of the history of a place or country, part of an identity that is memorised and passed down from generation to generation and a feature of daily life.

During the process in Etcharry, the 26 participants experimented with the meaning of traditional sports and games, using them as a tool for intercultural dialogue. They shared, they established partnerships for projects, and they challenged themselves. The reflection on traditional sports started when playing Pelota, an international sport with specific rules played in the Basque Country where it is known as Basque Pelota. Participants later presented their own traditional sports with a focus and reflection on how to use them as a tool in intercultural dialogue.

Participant profile

This interregional LTTC was designed as a further training opportunity for youth workers and youth leaders who were:

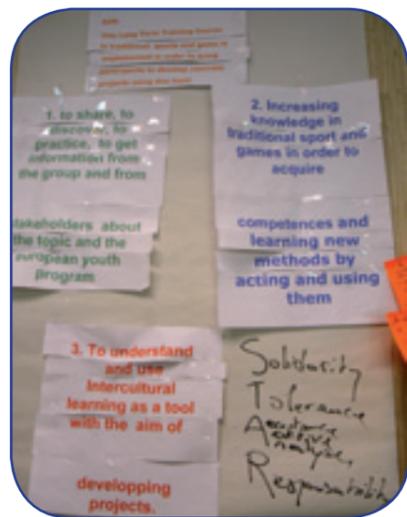
- experienced in the youth field and familiar with the topic proposed
- open to enriching their knowledge and awareness regarding sports and games from other countries, regions, cultures
- motivated to undertake training and able to attend the course for its full duration
- experienced in the youth field and familiar with international youth projects and had the support of their organisations to implement a project within the LTTC context
- able to work in English (also French and Arab)

- willing to create a long-term strategy of cooperation within the networking projects, with specific interest in the topic of the LTTC
- residents in a Programme country - EU (Belgium - FL, France, Hungary, Malta, Spain, Poland, Lithuania, Estonia), Mediterranean Countries (Jordan, Lebanon, Palestinian Authority), South Eastern Europe (Albania, Macedonia, Serbia) and Eastern Europe and Caucasus (Armenia, Belarus, Moldova, Ukraine).

Aims

In order to know more about sport and traditional games and use them as a tool for intercultural dialogue this LTTC aimed to:

- increase the knowledge of participants about the sports and traditional games in 4 areas of the 3 continents
- facilitate the sharing of experiences and realities about sports and traditional games
- develop competences and pass on new methods to help participants to develop projects in the Youth in Action Programme focused on the topic of sports and traditional games.



General framework of history of sports and games

The history of sports probably extends as far back as the existence of people as purposeful and active beings. Sport has been a useful way for people to increase their mastery of nature and the environment. The history of sport can teach us a great deal about social change and about the nature of sport itself. Sport seems to involve basic human skills

being developed and exercised for their own sake, in parallel with being practised for their usefulness. It also shows how society has changed its beliefs, reflected in changes in the rules. Of course, when we go further back in history, the dwindling evidence makes the theories of the origins and purposes of sport difficult to prove. Nonetheless, its importance in human history is undeniable.

Sports have been increasingly organised and regulated from the time of the Ancient Olympics up to the present century. Industrialisation has brought increased leisure time to the citizens of developed and developing countries, leading to more time for citizens to attend and follow spectator sports, greater participation in athletic activities, and increased accessibility to those activities. These trends have continued with the advent of mass media and global communication. Professionalism has become prevalent, further adding to the increase in the popularity of sports, as fans follow the exploits of professional athletes through radio, television, and the internet, while enjoying the exercise and competition associated with amateur participation in sports. In the new millennium, new sports have been moving from the physical aspect to focus on the mental or psychological aspects of competing. Electronic sports organisations are becoming more and more popular.⁴

Let's talk about sport: some definitions

Precisely defining what is and what is not a sport is no easy task. We consider sport as a form of human activity (sometimes combined with a physical contribution from animals or using vehicles or various devices), the outcome of which is determined by the physical rather than the intellectual effort.⁵

This distinction rules out competitiveness as the sole or even principal element defining sport and thus activities such as board games (e.g. chess) or card games (e.g. bridge or poker) are not included here, even though they have enjoyed the status of sport for a long time.

There is an incredible cultural richness and great multitude of indigenous, traditional, historical, regional, and folk sports and games from different nations and ethnic minorities, many of which are fascinating not only for their differences but also for their similarities, as they share features common to different peoples the world over.

A sport is a physical activity or skill carried out under a publicly agreed set of rules, and with a recreational purpose: for competition, for personal enjoyment, to attain excellence, develop a skill, or some combination of the above. The difference of purpose is what characterises sport, combined with the notion of individual (or team) skill or prowess. In essence, a sport is a competitive game.

There are artefacts and structures that suggest that the Chinese engaged in sporting activities as early as 4000 BC. Gymnastics appears to have been a popular sport in China's ancient past. Monuments to the Pharaohs indicate that a number of sports, including swimming and fishing, were well-developed and regulated several thousands of years ago in ancient Egypt. Other Egyptian sports included javelin throwing, the high jump and wrestling. Ancient Persian sports such as the traditional Iranian martial art of Zourkhaneh had a close connection to warfare skills. Polo and jousting are other sports that originated in ancient Persia.

A wide range of sports were already established by the time of Ancient Greece, where the military culture and the development of sports influenced one another considerably. Sports became such a prominent part of their culture that the Greeks created the Olympic Games, which in ancient times were held every four years in a small village in the Peloponnese called Olympia.⁶

"Sport" comes from the Old French desport meaning "leisure." American English uses the term "sports" to refer to this general type of recreational activity, whereas other regional dialects use the singular "sport". The Persian word for "sport" is based on the root bord, meaning "winning". The Chinese term for "sport," "tiyu" connotes "physical training". The Modern Greek term for sport is "athlitismos", directly cognate with the English terms "athlete" and "athleticism." "Sport is an abbreviation, a shortened form of disport meaning a diversion and an amusement. It has a root meaning in Latin which means carry away." (Brasch, R1972). "Sports and games are recreational or competitive activities that involve some amount of physical strength or skill".⁷

"Sport is a human activity capable of achieving a result requiring physical exertion and/or physical skill, which, by its nature and organisation, is competitive".⁸ Sport can be used to promote a number of important human development goals in the areas of health,

education and employment; social inclusion, including community building and tolerance; and political development and peace and security through facilitating democratic principles, leadership development, tolerance and respect.

Sport allows individuals to experience equality, freedom and empowerment, noting that "the control over one's body experienced while practising a sport is particularly valuable for girls and women, for people with a disability, for those living in conflict areas and for people recovering from trauma."⁹

Sport and physical education can present opportunities for solidarity and cooperation and promote tolerance, a culture of peace, social and gender equality, adequate responses to the special needs of persons with disabilities, dialogue and harmony.

For Unesco¹⁰, the playing of a sport is a recognised instrument for promoting peace, as it disregards both geographical borders and social classes. It also plays a significant role as a promoter of social integration and economic development in different geographical, cultural and political contexts.

Other topics

• Physical exercise

Physical exercise is any bodily activity that enhances or maintains physical fitness and overall health or wellness. It is performed for various reasons. These include strengthening muscles and the cardiovascular system, honing athletic skills, losing weight or maintaining a loss in weight and for enjoyment. Frequent and regular physical exercise boosts the immune system, and helps prevent the so-called "diseases of affluence" such as heart disease, cardiovascular disease, Type 2 diabetes and obesity. It also improves mental health, helps prevent depression, promotes or maintains positive self-esteem, and can even augment an individual's sex appeal or body image, which again is linked to greater self-esteem. Childhood obesity is a growing global concern and physical exercise may help decrease the effects of childhood obesity in developed countries.¹¹

• Games

"A game is a local, active, recreational activity that requires physical skill, strategy or luck or a combination of all three and has rules accepted by all participants."¹²

⁴ <http://en.wikipedia.org/wiki/Sport> - ⁵ World Sports Encyclopedia: www.sportencyclopedia.com/ - ⁶ <http://en.wikipedia.org/wiki/Sport> - ⁷ Encyclopaedia Britannica: www.britannica.com - ⁸ Australian Sports Foundation: www.asf.org.au - ⁹ Idem - ¹⁰ www.unesco.org/ - ¹¹ http://en.wikipedia.org/wiki/Physical_activity - ¹² Renson and Smulders: International Review of Sport Sociology; <http://www.getcited.org>

A game is a structured or semi-structured activity, usually undertaken for enjoyment and sometimes also used as an educational tool, which is generally distinct from work or duty. Key components of games, including sports, are goals, rules, challenges and interactivity. Games generally involve mental or physical stimulation and often both. Many games help develop practical skills, serve as a form of exercise, or otherwise perform an educational, social, simulation or psychological function.

Games are distinct from work, which is usually carried out for remuneration, and from art, which is more concerned with the expression of ideas. However, the distinction is not clear-cut, and many games are also considered to be work (such as professional players of spectator sports/games) or art (such as jigsaw puzzles or games involving an artistic layout such as Mah-jong solitaire, or some video games).

Key components of games are goals, rules, challenges and interaction. Games generally involve mental or physical stimulation, and often both. According to Chris Crawford, the requirement for player interaction puts activities such as jigsaw puzzles and solitaire "games" into the category of puzzles rather than games.

Recorded as early as 2600 BC, games are a universal part of human experience and present in all cultures. The Royal Game of Ur, Senet, and Mancala are some of the oldest known games.

• Tradition

A tradition is a story or a custom that is memorised and passed down from generation to generation, originally without the need for a writing system. Tools to aid this process include poetic devices such as rhyme and alliteration. The stories thus preserved are also referred to as tradition, or as part of an oral tradition. For example, it is now a tradition to have a Christmas tree to celebrate Christmas. Although traditions are often presumed to be ancient, unalterable, and deeply important, they are often much less "natural" than is often presumed. Many traditions have been deliberately invented for one reason or another, often to highlight or enhance the importance of a certain institution. Traditions are also frequently changed to suit the needs of the day, and the changes quickly become accepted as a part of the ancient tradition.

The Invention of Tradition, edited by Eric Hobsbawm and Terrence Ranger, is a well-known

book on the subject. Some examples include "the invention of tradition" in African and other colonial holdings by occupying forces. Requiring legitimacy, a colonial power would often "invent" a "tradition" which they could use to legitimise their own position. For example, a certain succession to chiefdom might be recognised by a colonial power as traditional in order to favour its own preferred candidates for the job. Often these inventions were based on some form of tradition, but were grossly exaggerated, distorted, or biased toward a particular interpretation.

Other traditions that have been altered through the years include various religious celebrations, including Christmas. The actual date of Jesus' birth does not coincide with December 25th as is now the case in the Western Church; it was simply a convenient day to capitalise on the popularity of traditional solstice celebrations.

In the Roman Catholic Church, traditionalism is the doctrine that states that tradition holds equal authority to Holy Scripture. In the Orthodox Church, scripture itself is considered a part of the larger tradition. These are often condemned as heretical by Protestant churches.

Traditionalism at its most positive is a desire to protect useful and hard-won traditions and at its worst a form of chauvinism for the past based on nostalgia.

Traditionalism may also refer to the concept of a fundamental human tradition present in all orthodox religions and traditional forms of society. This view is put forward by the Traditionalist School¹³.

• Some traditional sports in the world

Indian chungkee, Japanese hagoita, Polish czo-romaj, African zuar, Basque aizkolaris, Afgan buzkashi, Mayan pokyah, Danish langbold fra anholt, Maori poi waka, Chinese cricket fights, Mexican pelota purhepecha encendida, Greek Orthodox cross diving, English Eton wall game, Flemish krulbol, Turkish "yaglı güres", Germanic agnon toss, Taiwanese woodball, Hindu kabaddi, Scottish tossing the caber, Portuguese jogo do pau, French decapitation de l'oie, Italian gioco del ponte, Irish iomáint, Pakistani gulli dunda, Korean "ssirum", Swedish pärk, Breton gouren and Spanish castells, Romanian oina ...

And what about the extinct sports of ancient Egypt, Greece, Rome, China or the pre-Columbian

cultures of the Americas? Or medieval and chivalric sports such as quintain, running at the ring and its Croatian equivalent alka? The multitude of animal sports such as bear baiting, and the less cruel though equally dramatic quagga, which are goat and pigeon races? Most of us associate the high jump with a horizontal bar, although in many cultures participants improvise a bar, while in the Scottish hitch and kick, the object of the game is to touch a suspended tambourine or bell with one's foot.

• Traditional sports and games

Traditional sports and games (TSG) can form the backbone of a community, and they have to be promoted to further community spirit, bring people together and generate a sense of pride in a society's cultural roots.

Most of the traditional games and sports, expressions of indigenous cultures and ways of life contributing to the common identity of humanity, have already disappeared and those that have survived thus far are threatened with imminent extinction under the combined effect of globalisation and the harmonisation of the rich diversity of our world sports heritage.

Traditional Sports and Games have become an added value in terms of cultural comprehension and mutual tolerance both within the community of nations and between them, thus contributing to the edification of a culture of Peace.

The importance of traditional sports and games (TSGs) in promoting cultural diversity and protecting cultural identities at local, national and international levels has already been strongly defended. ("Round table meeting on traditional sports and games Almaty, 6 November, 2006")¹⁴

Intercultural dialogue

Intercultural dialogue has long been a principle supported by the European Union and its Institutions. The year 2008 was designated "European Year of Intercultural Dialogue" (EYID) by the European Parliament and the Member States of the European Union. It aimed to draw people's attention in Europe to the importance of dialogue within diversity and between diverse cultures.

Intercultural dialogue is a process that comprises an open and respectful exchange or interaction between individuals, groups and organisations with different cultural backgrounds or world views. Other aims are: to develop a

deeper understanding of diverse perspectives and practices; increase participation and the freedom and ability to make choices; foster equality and enhance creative processes.

There is no single and universally accepted meaning of "Intercultural Dialogue". Indeed when the European Commission launched EYID by asking 27,000 EU citizens what they thought the phrase meant, by far the most common response (36%) was total puzzlement! However, a forum organised by the Council of Europe in November 2006 suggested the following:

- "an open and respectful exchange of views between individuals and groups belonging to different cultures that leads to a deeper understanding of the other's world perception".
- other definitions or usages have been closer to concepts such as inter-religious dialogue and often to active citizenship learning. In a number of countries the phrase refers to dialogue between indigenous people and immigrant peoples, and it can also be used as a metaphor for forms of contact between countries that are not based on military power.

The text adopted by the European Union on EYID does not use any specific definition, but it does underline the role of intercultural dialogue in:

- respect for cultural diversity in today's complex societies
- the role of dialogue and greater mutual understanding in developing equal opportunities for all
- supporting the EU's commitment to solidarity and social justice
- enabling the EU to forge partnerships with other countries and make its voice better heard in the world.

Many of the activities of the European Union both contribute to the development of intercultural dialogue and, conversely, require it. Activities such as the promotion of educational and training exchanges enable young people and academics/teachers/trainers to move around the European Union and require them to operate in cultures and living circumstances different from those they know best. They thus require an openness to learn from (or at least to survive in) another culture and they help people develop the capacities that encourage this. Similarly, the fundamental freedoms of the European Union are built on the idea that people, goods,

services and capital should be able to circulate freely; for individuals and companies to do so both requires and encourages intercultural dialogue.

Other initiatives discussing the concept of intercultural dialogue:

Council of Europe White Paper on Intercultural Dialogue

The Jean Monnet Group on Intercultural Dialogue

Comedia Research on Intercultural Cities

Cultural Diversity and Cultural Identity

Culture can be defined as "a series of values, attitudes, beliefs and ways of behaviour that a group of people hold in common." Clearly the concepts of cultural diversity and identity play an important part in the discussion of the survival possibilities of ancient games. It is striking that the chances for a game to survive increase in areas where the population is struggling to keep their culture alive. This could be in an island community or a community in a peripheral area of rugged nature where the population is dependent on a single industry for its existence. In such areas, the drama of life is still man's fight to rise above the forces of nature through customs and traditions.

The struggle in other areas is the struggle between different cultures, with one trying to advance to the detriment of the other. This could be, for example, between minorities who feel their regional or sub-national identity is being threatened by the larger nation state of which they are part.

In such areas traditions are more than just museum pieces of folklore, taken out and dusted for the benefit of tourists or for the state to show off on official visits. Here, the folklore is strongly political and closely connected to the struggle for survival as a whole people. Without doubt, the number of regions where this type of cultural struggle exists is growing. It is in connection with such endeavours that traditional sports and games are seen as objects of identification in the sub-national creation of an identity.

This undoubtedly plays an important role in the survival of ancient games, as can be seen in Scotland, Brittany, the Basque Country and the Val d'Aoste. Presumably the reawakened interest in ancient games present everywhere is a symptom of the fact that Western Europe increasingly feels the lack of cultural anchorage.¹⁶



¹³ <http://www.wordiq.com/definition/Tradition> - ¹⁴ Round table meeting on traditional sports and games Almaty, 6 november, 2006: www.unesco.org

¹⁵ W. Somerset Maugham - ¹⁶ Jørn Møller, The Symbolic Significance of Traditional Sports and Games. Pre- or Postmodernism? - a Cross Cultural Perspective. <http://www.playthegame.org/news/detailed/the-symbolic-significance-of-traditional-sports-and-games-pre-or-postmodernism-a-cross-cultural.html>

PART 2: Discovering the traditions, culture, games and sports of the Basque Country

The venue for a training session has to play an educational role in the SaltoEuromed philosophy. It must not only be an intercultural indicator but also an inspiration. Given the theme, it was obvious the Basque culture and tradition represented one of the best answers in terms of tools for our project.

This chapter introduces the richness of that culture.

Basque sport, games, traditions, culture

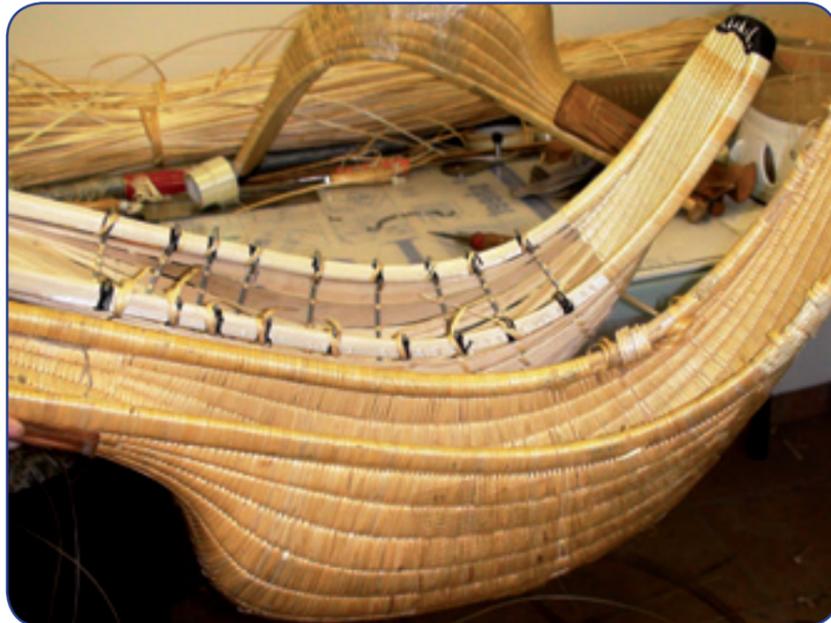
The Basque term for the Basque Country is Euskal Herria (meaning "the land where the Basque language, Euskara, is spoken"). The region straddles the French-Spanish border along the western Pyrenees. Different studies show the Basque people to be distinct from any other in Europe, already settled in the region of the Pyrenees and Cantabrian Mountains before Indo-European tribes arrived. As the saying goes, "Before God was God and boulders were boulders, Basques were already Basques."

Denis Langlois, a French lawyer and writer, wrote of the Basques after receiving France's Human Rights Prize, "I have eaten at their tables, I have slept under their roofs, I have talked with them, and my heart has been filled with hope. I have discovered a real community, not one of those folkloric illusions that are put on show in museums, but a living community with its own language and an ancient culture that looks forward to tomorrow. This is a people among whom solidarity, friendship and brotherhood are not mere words. This is a community which closes ranks in the face of danger, but in which people sing and dance not only for sheer enjoyment but also out of a profound feeling that they are alive."

Its unique history has formed the very special character of the Basque Country; while its origin is shrouded in mystery, it is widely believed that the Basques have occupied a single region of Europe longer than any other identifiable ethnic group, and it has been one of the economic drivers of the Peninsula since the industrial revolution of the XVIII century.

The Basque Country has a very unusual and unique folklore, a cuisine known internationally for its richness and variety and a large number of traditional sports and games still played and still very popular, known in Euskera as Herri Kirolak.

Herri Kirolak is the term used for a number of



sports competitions rooted in the traditional lifestyles of the Basque people, with a strong emphasis on physical strength. They are called deporte rural vasco or simply deportes vascos in Spanish and force basque in French.

Virtually all Basque rural sports have their origin in two main historical "work positions", the baserritarra (farmer) and arrantzalea (fisher), with a larger percentage hailing from the rural background. Sociological changes in the Basque Country made many of these functions technically obsolete in the 19th and 20th century. Few continue to exist as rural or marine activities connected to everyday life and have become rare, but many have been transformed into local sports instead, some of which have become extremely popular.

The Baserri was a self-sufficient farm unit, without any real specialisation. The Basque was forced to carry out different tasks to survive: to cut the wood he would need to protect himself from the winter cold and for cooking, cut the grass to feed the animals, carry heavy

bales of hay and drag heavy loads with either the help of his oxen or on his own. This is the origin of the aizkolari, segalari, harrijasotzaile, idi-probak, gizon-probak that we will describe further on.

How they ended up becoming sports is simple and logical: each Baserri wanted to prove that it - and by association the family connected with it - was the quickest and the best. Indeed, the family often took the name of the Baserri as its family name.

The idea of creating a contest between two Baserris (between two farms/families) appeared almost immediately. We should also mention that Basques really enjoy betting and competition. Such challenges were the ideal pretext for spectators to place a bet while also making contact with their neighbours, which due to the geography of the region and the lack of roads was not easy the rest of the year. They took advantage of these contests to try to win some money betting, to meet people, to sell foodstuffs...The prospect of these challenges

was a highpoint, as can be seen in the chronicles of the bertsolaris (a kind of troubadour), which are part of the oral tradition of the Basque Country.

Basque traditional sports are very popular and there are plenty of exhibitions and competitions all over the Basque Country. In 2006 the Basque Government identified 18 specifically rural sports (called H18K) in its Strategic Plan for promotion. These 18 categories are (in alphabetical order in Basque)¹⁷ :

1. Aizkora Proba (Wood Chopping)

Wood-chopping as a profession goes back a long way in the Basque Country, having been recorded since medieval times. It was initially important to the local shipbuilding and charcoal burning industry, which later sustained the metal-working industry.

This work was carried out by small, itinerant groups of men living in the woods, the youngest and strongest usually felling the trees while the older prepared the felled trees and built the txondorra (the mound for burning charcoal). In these communities, competitions were common to establish who was the strongest and fastest aizkolariak (wood chopper).

They were not recorded as mainstream competitions until the 19th century. Interestingly, the names of the competitors were not recorded, they were simply referred to by their place of origin or group: for example "one from Beizama", "the son of the house of Gorrizu",

"the group from Nuarbe" or "the one from Beunza farm".

> The competition

The literal translation of Aizkora Proba is "axe test". This rural sport is more commonly referred to as aizkolaritza. According to the traditional rules, to beat his competitors the wood cutter has to chop through a number of tree trunks arranged on the ground in rows as quickly as possible while standing on the logs. Trunk sections come from beech wood (deciduous) trees and are usually without visible knots. For competitions, the trunk sections closest to the roots or branches are used as they are less valuable. Trunks are categorized by their circumference and measured by "ontza", which is equivalent to 0.0254m.

2. Giza-abere Probak (Dragging games)

Dragging sports emerged from the everyday chores of the Basques. Giza-abere translates to "human-animal", with probak meaning tests. This term encompasses a number of sports in which humans and animals are involved in dragging heavy weights. Four main categories include:

2. Giza-abere Probak (Dragging games)

3. Giza probak (human tests) challenges individuals to drag a heavy weight, usually a large rock, across a certain distance or to go farther than their competitors.

4. Zaldi probak (horse tests) are identical to giza probak but using horses.

5. Idi probak (oxen test) again, are identical to zaldi probak but using oxen instead of horses. The pride of the Basque farmer (baserritarra) in having the best livestock is at the origin of this sport, where a great many bets are laid. In the past, contestants were supposed to drag a 4.500 kg stone but nowadays the most popular ones only weigh 1.100 kg.

6. Asto probak (donkey tests) are identical to the above but using donkeys.

> Competition

Typically the goal of these competitions is to cover a specified distance in a given time or to cover a specified distance as many times as possible, by going farther than other competitors. Giz-abere Probak competitions take place on specialised trial grounds. The idi probak is by far the most popular in this category.

7. Harri Jasotzea (Stone Lifting) Stone lifting is one of the most widely known Basque rural sports outside of the Basque Country. The sport became famous with the record-breaking lift by Inaki Perurena, a harrijasotzaile (stone-lifter) from Leitza, Navarra. Inaki was the first man on record to lift a stone over 300 kg in weight.

Stones were traditionally made from granite. Their weight ranged from 100kg to 212 kg. Beginning in the 20th century, four categories of stones were used in competition: rectangular, cylindrical, spherical and square.

The evolution of the sport in recent years has allowed lot of new records to appear and harrijasotzaileak are now able to lift stones heavier than 300 kgs.

> Competition

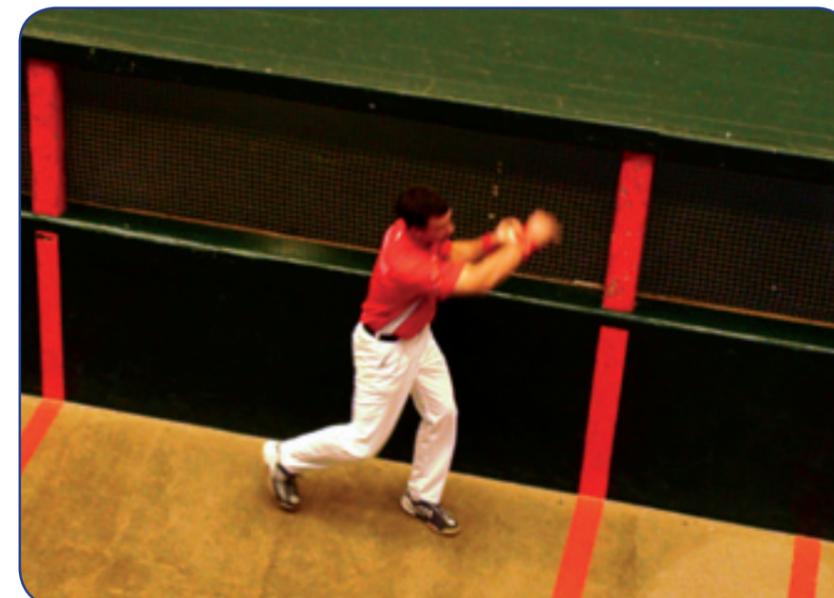
Typically two stone-lifters compete, taking turns at one or several attempts to perform the greatest possible number of lifts. A valid lift is accomplished when the stone has been properly balanced on the shoulder of the lifter.

8. Harri Zulaketa (Hole Drilling)

This traditional sport originated in the quarry industry and activities around the Basque Country and more specifically in the province of Vizcaya. Rock boring (hole drilling) involves teams competing against one another to punch holes into rock.

> Competition

Teams consist of three participants, who each take a turn using a laztabin (long metal pole) to punch and drill a hole in the rock on which they are standing. Participants pour water onto the



¹⁷ www.basquesports.com

working area while the third team member rests in preparation for the next round.

9. Ingude Altxatzea (Anvil Lifting)

Anvils were used by blacksmiths to shape metals used in items such as horseshoes, bits, tool handles, etc. As with other sports, competitions emerged when local wanted to see who could lift and/or toss heavy anvils. The anvil can be shaped like a triangle with a stump at one point or an elongated T and is traditionally used for shoeing horses.

> Competition

Anvil lifting requires the competitor to lower an ingude (iron anvil) weighing 18kg, 30 cm to the ground and then above his head as many times as possible.

10. Lasto Botatzea (Bale Tossing)

Similar to 10. Lasto altxatzea (bale lifting) and lasto botatzea (bale tossing) require the competitor to throw hay-bales with the use of a pitchfork, over a bar set at a certain height. The height is normally 7 m for men and 5 m for women. This specialty has its origins in Iparralde, the northern part of the Basque Country, in France.

> Competition

To be a valid toss, the hay bale must hit a bell. The competitor who has the most valid tosses wins.

11. Lokotx Biltzea (Cob Gathering)

Cob gathering is a game of distance and endurance. Cobs are placed 1.25 m apart in a line. At least 25 cobs are placed in a line (the game can be played with 50, 75, or even 100). In the latter, cobs are placed in sets of 2, 3, or 4. Lokotxak is probably the game that best illustrates the spirit of the Basque rural traditional sports out of all the traditional sports categories. The goal of the game is to collect the corncobs in a basket, yet another example of how the Basques loved to turn their everyday work chores into games they could bet on.

> Competition

To win the game, competitors have to collect the cobs in order, beginning with the nearest and placing it into a basket at one end of the row. The winner is the competitor that places all the cobs in the respective basket before all other competitors.

12. Ontzi Eramatea (Churn Carrying)

The ontzi eramatea competition typically involves carrying churning cans, generally milk-cans. This competition is very similar to the txinga eramatea competition.

> Competition

Competitors have to carry a 41 kg milk can or churning can in each hand as far as possible. This game is also referred to as esneketariak "milk carrying" or ontziketariak "can carrying". To win, competitors must carry the can further than all the other competitors.

13. Orga Jokoa (Cart game)

The cart game or, as it is more often called, the "Ox-cart" game requires immense strength. Competitors are required to lift the back of a cart weighing over 360 kg. The front end of the cart is centered and pivotable.

> Competition

To win, competitors must lift the back of the cart and rotate it, turning it around (in a circular manner) as many times as possible.

14. Sega Jokoa (Scything)

Sega jokoa, otherwise known as segalariak (scythers), sega proba (scythe test), sega apustua (scythe) or segalaritza (scything), is a competition to see who can cut the most grass in a given time. Another competition format for this sport is to give each competitor the same sized plot of grass and see who scythes theirs the fastest.

An athlete who competes in this sport is called a segalari. Scythes are widely used to cut grass, especially in fields that are too steep for modern machinery. Livestock in the Basque Country has been and is still today a synonym of richness. The Basque word for "rich" is aberatsa, which comes from the word abera meaning livestock. To be able to take care of their livestock properly, baserritarras spent many hours cutting grass to feed their animals.

Although technology now provides mechanical ways of cutting grass, they still have to do it manually in some areas of the Basque Country because of geographical factors.

> Competition

Depending on the competition format, such as when competitors are given a specific period of time (usually an hour), the grass is raked, weighed, and baled to establish the winner. When competitors are given the same sized plot of grass, the winner is the first individual to scythe the grass plot completely. Competition scythes range from 1.18 m to 1.24 m in length.

15. Sokatira (Tug-of-war)

Tug-of-war is a traditional Basque Country sport, where two teams of eight individuals compete against each other.

Soka-tira is generally thought to have originated elsewhere. There are many accounts that refer to the sport as far back as ancient Greece, so it cannot be claimed as an entirely "Basque" sport. However, given the number of people playing and following the competitions, it is not really chauvinistic to refer to it as a traditional Basque sport, which is how it is designated by the Basque Federation of Traditional Sports and Games. The sport started on the coast this time, where men used to dock the boats or bring captured whales to shore.

> Competition

Two teams of eight are on either end of a rope. Both teams pull against each other and the team that is able to pull or drag its competitor over the designated line wins.

16. Trontza (Sawing)

Trontza is a sawing competition. It is often referred to as a trontzalaritza or arpana. This speciality is relatively recent in the Basque Country and it is said to have started in the humid zone of Navarra.

> Competition

The goal is to cut through a wood log faster than the others. The log is either fixed horizontally on sawhorses at a height of 40 cm or at an angle with one end over the sawhorse. Two members of the sawing team sit on the lower end to stabilise the log, while two others handle the saw. The saw is typically 2 metres in length and the logs can vary in circumference.

17. Txinga Eramatea (Weight carrying)

Weight carrying competitions or txingak eramatea are similar to churn carrying competitions. The goal is to carry the weights as far as possible. It is not very clear where this sport originated, although some experts believe that it comes from an everyday task such as carrying the milk cans from the cow shed to the baserri. In Iparralde (the French part of the Basque Country), they still compete with milk cans rather than txingak.

> Competition

Txingas vary in weight from 50 - 100kg each and also in shape. Each weight has a handle and must be carried in each hand of the competitor.

Traditionally, there is no time limit for the competition. The winner is the competitor who carries the txingas the longest distance while only holding the weights by the handles. Weights cannot be set down during the competition, nor is it possible for other parts of the body to carry the weight. Competitors can bring their

own txingas, although competition judges verify and check the weights.

18. Zaku Eramatea (Sack carrying)

Sack carrying, also called zaku lasterketa, requires speed and stamina. The sacks can weigh 60, 75 or 80 kg. and contain a variety of items ranging from bread to beans.

> Competition

The race typically entails a relay race in teams of three where the competitors carry the sacks on their shoulders.

Pelota¹⁸

The Basque sport that is best known outside the Basque Country is undoubtedly Basque pelota. It is a Basque version of a ball game from the family that includes squash, tennis, and real tennis, all of which are thought to derive from the Jeu de paume and hence a relative of Valencian pilota.

The main innovation of Basque pelota is that players share a common playground and throw the ball at a wall, making it an indirect game, while the other games in this family are generally direct games where the players face each other in two separate areas separated by a net or a line on the ground.

Basque pelota (pilota or eusko pilota in Basque, pelota vasca in Spanish, and pelote or pelote basque in French) is the name for a variety of court sports played with a ball using one's hand, a racket, a wooden bat or a basket, against a wall or, more traditionally, with two teams face to face separated by a line on the ground or a net. Their roots can be traced back to the Greek and other ancient cultures.

Today, Basque pelota is played in several countries. In Europe, it is most commonly found in Spain and France, especially in the Basque Country and its neighbouring areas. The sport is also played in Latin American countries such as Argentina, Chile, Cuba, Mexico, Peru and Uruguay. Played as a gaming enterprise called Jai Alai, it is found in parts of the U.S. such as Florida, Nevada and New England.

Valencian pilota is considered to be the national sport of Valencia. It is also played in rural areas of Ireland (Gaelic handball), Belgium, Northern Italy, Mexico, and Argentina.

The origins of pelota

Throughout the history of the world, numerous civilisations have played various pelota games, with the most regulated forms to be found in


^[18] http://www.fipv.net - 19 An extract from the book "Pelota Vasca" [Basque Pelota] by Pierre Sabalo and M.Bringas.

South America, the Middle East and Western Europe. The Jeu de Paume, the "tambour" and the sieve game are living proof of how far pelota games go back and Basque pelota and tennis are direct descendants of those games

The advance of the Roman Empire brought the game called "pila" to France, which would subsequently evolve into Jeu de Paume. This game, which was played against walls and in town squares, kept its name of paume (palm), in spite of the progressive use of various other hitting instruments. The bourgeois and aristocrats used gloves and rackets.

Basque funerary rites, with their half-pagan half-Christian custom of making engravings on tablets, provide us with clear proof that pelota players occupied a privileged place in society.

Pelota is thus a universal game, although the Basques, like others, have been clever at adapting their own version to their own characteristics, with the introduction of numerous modifications to the rules, facilities and game materials¹⁹

There are literary references to games of pelota between the Greeks and the Romans. The limited amount of research into clarifying the era of the pelota accepts that Romanisation, where it occurred, implanted the game in Europe. On the old continent, pelota games were played in France, the Netherlands, England and the Iberian Peninsula.

There is a gradual increase in the number of documents detailing the expansion of the game of pelota in the 12th century. In the Middle Ages, courtiers, nobility and kings all had their so-called trinquetes. France was a pioneer in the game of pelota and introduced two new features, which were the longue paume and the courte paume.

In the 13th and 14th centuries, the paume game spread throughout France. In 1933 A. de Luze, in his study of the evolution of pelota, catalogued the existence of more than 300 tripots, or games of pelota, over a period spanning the 13th to the 14th century. The first mention of the "long" game was made just before the French Revolution.

There are few references to the game of pelota in Spain. However, those that exist are by Quevedo, Cervantes, Calderón de la Barca, Zabaleta, etc. Goya's 1779 painting entitled "The game of pelota," accurately records a pala (bat) game among a group of courtesans.

In the 17th century, the preferred game of pelota was the “long game”, using a glove or laxoa. The most representative features of the game were introduced in the last decade of the 19th century, which were mano (hand), pala, remonte and cesta-punta, and these were exported to many regions of the world. Cesta-punta became the most universal and America was introduced to the game by the Basques who had immigrated to the country.

The sport turned professional in the 20th century, with organised competitions beginning in 1925. Tournaments began springing up everywhere thanks to the support of federations and business entities. Interest in the sport continues this century, although cyclical curves show periods of splendour and decadence.

In the amateur arena, the World Championships initiated in San Sebastián in 1952 soon became the most important pelota event. It takes place every four years among those countries that continue to play the sport.

The first recordings of Pelota in the Basque Country

In Euskal Herria, pelota started to be widely played in the XVIII century. However, there is reliable historical data that situates the beginning of the sport in the early Middle Ages. Recordings of Basque pelota can be found at the end of the Roman Empire. At that time, Italians played a pelota-like sport called pila that was popular throughout their dominions.

This primitive game developed step by step in Western Europe. In France, it eventually evolved into Jeu de Paume, a direct predecessor of pelota. It was essentially played by nobles and priests in the XV century. By that time, the Basques had started playing what was called bote luzea, which was basically the same as the game played in France, with only very slight variations.

Andrea Navvagio, ambassador of Castilla in Venice, and who was in Euskal Herria in 1528, wrote: “In front of their houses they have a square space closed in the sides, where no animals can enter, covered with branches, built in a way that there is no slope and dotted with sand in order to keep it dry”. This was how Navvagio described the very basic courts on which our ancestors played.

Nowadays pelota is one of the most popular Basque sports. Each competition attracts thousands of people to the frontones, signifi-

cant amounts of money are bet and pelotaris are very well respected. The version of pelota that people like most in the Southern Basque Country is Esku Pilota (hand ball), in various forms, with 4 y medio generally considered the most exciting. Pelotaris have a specific day before the match to select the pelotas they are going to play with (usually three to five days before) and there is generally media coverage at the fronton on this day to show how they select them and why.

Materials

Jai Alai

This century old game at one time was known as the fastest game on earth, with the ball regularly travelling at over 180 mph. It originated in the Basque country and Jai Alai games can still be found in Mexico, Cuba, Brazil, the Philippines, Italy, Indonesia, China, Egypt and the United States. Jai Alai is widely regarded as the most-heavily bet on sport in the world.

It is played in a three-walled court with a hard rubber ball, (the pelota), which is caught and thrown with a curved wicker basket strapped to one arm called a xistera in Basque, or cesta-punta in Spanish.

> Competition

There are two players on each team. Team members alternate catching the ball in their xistera and throwing it “in one fluid motion” without holding or juggling it. The ball must be caught either on the fly or after bouncing once on the floor. A team scores a point if

an opposing player fails to serve the ball directly to the front wall so that on rebounding it bounces between lines No. 4 and 7. If it does not, it is considered to be an under or over serve and the other team will receive the point. Other points can be won if: a player fails to catch the ball on the fly or after one bounce; he holds or juggles the ball; he hurls the ball out of bounds; or he interferes with another player attempting to catch and hurl the ball.

Bare Hand (Eusko Pelota)

Though there are discrepancies about when it started, the earliest accounts of this game state that it originated in the 13th century. It is played barehanded, or with minimal protection, on a three sided court called a fronton. Traditionally balls are made of wool around a hard core and then covered with leather.

> Competition

Games are usually played between two teams with each team consisting of two members. Esku can also be played one on one. The aim of the game is to hit the ball outside the reach of the opponent. Usually played by males, the sport is now played by more women than in years past. In any small or large town throughout Euzkadi, you can see local boys and athletes playing this sport. Esku pelota can also be found in many cities throughout Cuba, Italy, Mexico, South America, and in those areas of the United States where Basques are to be found.



PLAYING PELOTA/HERRI KIROLAK AS AN INTERCULTURAL EXPERIENCE...	
BACKGROUND	> Give the opportunity to play and experience Basque Pelota as a traditional sport in a typical environment in the Basque Country in Southern France
AIMS	> Get a shared understanding and experience of a local traditional sport > Discover and play a traditional Basque sport with an international impact
OBJECTIVES	> Create a common understanding of playing a traditional Basque sport > Discover the Pelota playing area in a small village (Charitte de Bas) and get a flavour of local sports sites
COMPETENCES	> Be more aware and critical about themselves > Be able to act and reflect as a group
METHODOLOGY AND METHODS	> Use a specific local place to test and experience Basque Pelota > Group discussion - debriefings
PROGRAMME	> First step: input on background to Pelota (pictures and group discussions) - managed by Jenofa Serbielle > Second step: explanation of the rules; start to play Pelota using the basic movements/elements managed by Jenofa Serbielle > Third step: participants were divided into small groups to play and experiment with different types of Pelota in groups or alone - managed by Jenofa Serbielle and Enaut Harispuru > Fourth step: Protection of hands during the game - managed by Enaut Harispuru
TIPS FOR THE TEAM AND PARTICIPANTS	> Ensure that new educational input related to this traditional game is integrated by the group as a shared intercultural experience with a practical impact on the future projects.
MATERIALS NEEDED	> Explanation of the history of Pelota in 2 languages (French and English) > Explanation of the rules of the games in 2 languages (French and English) > Pelota racquets > Pelota Balls > Sports clothes and shoes
HANDOUTS PROVIDED	> Explanation of history of Pelota in 2 languages (French and English) > Explanation of the rules of the game in 2 languages (French and English)
OUTCOME	> Test and experience a traditional game in a local place > Learn to play the basic type of Pelota from the Basque country
COMMENTS	> Note the reactions of participants to a completely new game – one that is both traditional and also has an international impact. > Be careful about possible accidents and provide enough water and breaks > Be ready to manage difficult or conflict situations

PART 3: Traditional sports and games as a tool for intercultural learning: related activities and workshops



“In the Basque country, where there are at least eleven forms of pelota, there is a strong desire to encourage these games. One method of doing this would be to have pelota recognised as an Olympic discipline, and as part of this strategy, pelota was shown at the Olympics in Barcelona as another possible sport for future Olympics”²⁰



This chapter describes some workshops specifically created by the team for the course.

HISTORY AND GEOGRAPHY OF SPORTS AND GAMES IDENTITY/CULTURE

BACKGROUND	> International history and geography of traditional sports and games is the kickoff point of the TC/LTTC in order to provoke participants into making a contribution to the content.
AIMS	> Expand participant knowledge about different traditional sports played in different regions/countries at international level.
OBJECTIVES	> Help participants focus on the games that could be presented during their workshops from the following regions: Meda Countries, South Eastern Europe, Europe 1 and Europe 2.
METHODOLOGY AND METHODS	> Use intercultural games to challenge participant values, while also looking at cultural differences.
PROGRAMME	<ul style="list-style-type: none"> > 40 types of traditional sports worldwide were prepared and presented to participants. 3 subjects were presented: traditional games, fighting???? and ball games. A4 format pictures presenting the sports were hung on the walls in the room and outside the room to be seen by the participants. > While each participant had to individually fill in the form, the presentation of the identified games and traditional sports was done in 2 groups of 8 and 1 group of 7 participants: Picture number/ Name/Type of sports/ Country or region and whether they had a similar sports / games in their countries > Short presentations of the traditional games and sports selected: game name, meaning of the name, place and name of the country, rules of each game, the tools and purpose of the game. Participants looked at the numbered pictures hanging on the wall when starting to fill in the forms. Each group has an empty map on which to write the game numbers that were presented. > Debriefing Theoretical input about the sports and traditional games presented giving more details about the name, way of playing, place and country.
TIPS FOR THE TEAM AND PARTICIPANTS	<ul style="list-style-type: none"> > Discuss each type of sport presented to clarify the information in an intercultural context. > Observe the group dynamics as the information is delivered, as it can be very helpful for the debriefing process. > At the end of this session participants need to have a clear idea of how important a tool traditional sports and games can be for intercultural learning and the thematic of youth exchanges.
MATERIALS NEEDED	<ul style="list-style-type: none"> > Pictures of the games > Information about the name, rules and way of playing the game
HANDOUTS PROVIDED	<ul style="list-style-type: none"> > Traditional Sports & Games - handout > A4 sheet with the following information: picture number, name /type of sports, country of region and whether they have a similar sport / game in their countries > Empty maps
OUTCOME	> Participants had a clear idea about the 40 traditional sports/games worldwide that were presented.
COMMENTS	> All the pictures with different types of sports/handouts/ maps are available and must be prepared in advance.
SUBMITTED BY	> Bernard Abrignani

²⁰Jorn Møller, The Symbolic Significance of Traditional Sports and Games; Pre - or Postmodernism? A Cross Cultural Perspective. <http://www.playthegame.org/news/detailed/the-symbolic-significance-of-traditional-sports-and-games-pre-or-postmodernism-a-cross-cultural.html>

TRADITIONAL SPORTS AND GAMES TACKLED IN THE WORKSHOP

<p>MALKHUMB</p> 	<p>> This Indian game involves people performing stunts on a pole.</p>
<p>HURLING</p> 	<p>> This is an outdoor team sport of ancient Gaelic origin, mainly played in Ireland. The object of the game is for players to use a wooden stick called a hurley to hit a small ball called a sliotar between the opponents' goalposts either over the crossbar for one point, or under the crossbar into a net guarded by a goalkeeper for a goal, which is equivalent to three points.</p>
<p>BAZH YOD</p> 	<p>> Bazh Yod means porridge-stick, in other words, the instrument used to stir porridge. This traditional Breton game consists in tearing a stick from the hands of an opponent while seated, or in pulling this opponent toward oneself by lifting him to his feet.</p>
<p>BEUGELEN</p> 	<p>> Originally popular all over Europe, this game is now solely played in Flanders. Its purpose is to pass bowls in a ring attached to the floor, while preventing the other team from doing the same. The first team to score 30 points wins.</p>
<p>FALCON HUNTING</p> 	<p>> Falconry, the training of a bird of prey to fly free, hunt and then return to captivity, is a long-standing and legendary tradition of the Arab world, practised by rulers and the elite.</p>

<p>TRICK RIDING</p> 	<p>> Horse riding is especially central to Mongolian culture. The long-distance races that are showcased during festivals are one aspect of this, as is the popularity of trick riding. The legend that the Mongolian military hero Damdin Sükhbaatar scattered coins on the ground and then picked them up while riding a horse at full gallop is one example of trick riding.</p>
<p>GouREN</p> 	<p>> Gouren or Breton wrestling is a combat sport played in Brittany and also in Cornwall and Scotland. Victory, or Lamm, is proclaimed when a fighter succeeds in throwing his opponent on his back, with both shoulders touching the ground before any other part of the body.</p>
<p>CAMEL RACING</p> 	<p>> This is a popular sport in Saudi Arabia, Bahrain, Qatar, United Arab Emirates, Australia, and Mongolia. Professional camel racing, like horse racing, is an event for betting and a tourist attraction.</p>
<p>SEPAK TRAKRAW</p> 	<p>> Also known as kick volleyball. The sport is native to Southeast Asia and resembles volleyball, except that it uses a rattan ball and allows players to use their feet, knee, chest and head to touch the ball. It is a popular sport in Vietnam, Thailand, Cambodia, Malaysia, Laos, Philippines and Indonesia.</p>
<p>KOKPAR</p> 	<p>> A traditional Kazakh game played on horseback in which two teams of players compete to carry a headless goat carcass into a goal.</p>
<p>KEGELEN</p> 	<p>> This game is played in villages of the provinces of Vlaams-Brabant and Limburg. The purpose of the game is to knock down the most skittles possible with an agreed number of balls.</p>

<p>KILHOÛ BRO LEON</p> 	<p>> The game, played in the Evêché de Léon (Brittany), consists in knocking down the most skittles possible with three balls. The skittles are put back into position after every throw.</p>
<p>NUNCHAKU</p> 	<p>> This traditional Japanese weapon consists of two sticks connected at their ends with a short chain or rope. It is a swinging weapon that requires a lot of practice and expertise to master and which was made famous by Bruce Lee in his movies. Ninjas could strangle an opponent or even execute joint locks with the chain between the two sticks.</p>
<p>RAMPEAU DE L'ASTARAC</p> 	<p>> In this game played in the South-West of France, the players have to bring down the most skittles possible with a mallet during a round which consists of 10 throws. A skittle is worth a point.</p>
<p>REGATAS DE TRAINERAS</p> 	<p>> In this Cantabrian activity, participants have to cover a pre-established distance as fast as possible.</p>
<p>SALTO PASIEGO</p> 	<p>> The pasiego jump is one of the most famous rural sports of Cantabria. Players have to jump the farthest possible, with their only support being the tip of the stick they use as a lever.</p>
<p>STRUIFVOGEL</p> 	<p>> This game now is now only played in the communes of Lier & Kapelle-op-de-Bos (Belgium). The struifvogel is a wooden bird suspended from a mast by a cord. The player stands in a square marked on the ground, opposite the target. A steel point is placed in the beak of the bird and the player seizes the leather strip fixed to the bird. The player releases the bird, which plunges towards the target. The centre of the target is worth 25 points, while the external circles are worth 20, 15, 10, 5 and 1 point.</p>

<p>CHOULE</p> 	<p>> This is a collective sport that is still often played in Normandy and Picardy. It is said to be ancestor of football and rugby, which it closely resembles, except that both teams have the same goal (called a puddle), there is no limit to the number of team members (originally the teams were constituted with all the valid men of two or more villages) and that all moves are permitted.</p>
<p>YAĞLI GÜREŞ</p> 	<p>> (Pronounced « Yaleuh Gouresh ») is the Turkish national sport. It is commonly known as oil wrestling (sometimes as grease wrestling) because the wrestlers coat themselves in olive oil before starting. The wrestlers, known as pehlivan (from Persian pahlavan, meaning "hero" or "champion") wear a type of hand-stitched lederhosen called kisbet (sometimes kispet), which were traditionally made of water buffalo hide, but now is often in calfskin. Unlike Olympic wrestling, oil wrestling matches may be won by achieving an effective hold on the kisbet.</p>
<p>BACANJE KAMENA S RAMENA</p> 	<p>> Means "throwing stones from the shoulder" and is said to have its roots in practising for battles against Turks in medieval ages. This traditional sport is still played today in the Republic of Montenegro.</p>



PRESENTATION OF THE HUMAN “BABY FOOT” GAME

Baby foot is already played in many countries as a game, with the addition of a human dimension becoming more frequent in France. Using the BABY FOOT game with a human dimension as a tool for intercultural learning supports the reflection on tradition, culture and sport.

BACKGROUND	<ul style="list-style-type: none"> > Baby foot is played in many countries as a game > Using it with a human dimension represents an additional challenge > The game is played in several rounds
AIMS	<ul style="list-style-type: none"> > Understand cultural differences through a game > Feel the challenges faced in international work > Create a group dynamic; participants understand the importance of team work, empathy, etc.
OBJECTIVES	<ul style="list-style-type: none"> > Experiment with playing a game with new rules > Use a sport to understand how people react when there is competition > Give participants the opportunity to challenge themselves > Experience the issues involved in being a “team”
COMPETENCES	<ul style="list-style-type: none"> > Observation, fair play, empathy, self management, language competences (on sports), teamwork, adaptability, negotiation skills
METHODOLOGY AND METHODS	<ul style="list-style-type: none"> > Human BABY FOOT Playing baby foot on a human scale requires a border one meter high - the spectators can also represent the borders or the left wall of Pelota playground in Basque country can be used. The pitch is 7 meters wide and 13 meters long (it can be more if necessary, but not less). The players stand in a line with their hands tied by a rope. > The teams/Players 2 teams of 7 or 8 participants tied with a rope: two goal keepers for each side, 3 front line players and 3 back line players, one observer > First round: Players can only move in a line (not forwards or backwards), from the right to the left and from the left to the right. The objective is to get a maximum of points/ goals in a limited time and space for movement Championships can also be organised with more teams. > Second round: The level of difficulty is increased by attaching the left and right legs of two different players and eliminating the goal keeper > Debriefing questions: <ul style="list-style-type: none"> • Give one word to describe how you felt during the game • What did you find out about your way of playing? About your powers of observation? • Still focusing on your role: did you try to respect your rules/role? Did you tell others what to do? • When you played... what did you do? Did you adapt? Did you negotiate? Did you become nervous? Did you enjoy it? • Do you think that this game has anything in common with youth exchanges, EVS? With intercultural learning? • What is the behaviour linked to ICL? • Is a sport a useful tool for ICL?
Programme	<ul style="list-style-type: none"> > Split the group: 2 teams of 11 persons One is an observer with a specific observation grid Observers are placed around the ground to stop the ball, with a observation grid (see annex) Each team has to manage the tactics of the game and decide who will be in front or defend > Explain the rules to the players: Bring teams into play area and attach them by rope in 3s in a line, leaving 1.5m between them (as in the real baby foot game), and each line 2.5 metres long > Timing: 2 rounds of 15 minutes; after the first round, they change the right side with the left one and players can also be changed.

TIPS FOR THE TEAM AND PARTICIPANTS	<ul style="list-style-type: none"> > The main learning aspects are linked to the intercultural dimension which is a tool for challenging the values of the participants in order to influence professional and individual outcomes (and in this case in an international dimension).
MATERIALS NEEDED	<ul style="list-style-type: none"> > Mark out the ground on a field/ or use the Aroue village with a Pelota playground that is open in front and has a wall at the back <ul style="list-style-type: none"> • 2 homes • 4 ropes (8 metres long) • rope to mark out the field of play (7M/13M)X2 • piece of wood to support the ropes (8) • papers with an observation grid
HANDOUTS PROVIDED	<ul style="list-style-type: none"> > none
OUTCOME	<ul style="list-style-type: none"> > Discovery of a new environment > Playing the game and adapting to the human dimension > Discovering and experiencing specific rules, enjoying specific moments > Using cooperation skills > Participating in group efficiency > Self - management of a goal in a team > Dealing with a different way of acting in a common situation (represented by the game) > Focus on intercultural learning
COMMENTS	<ul style="list-style-type: none"> > Using sport for ICL is useful, particularly when it is introduced in workshops prepared by participants.

Observer notes: Presented by Tatiana from Ukraine

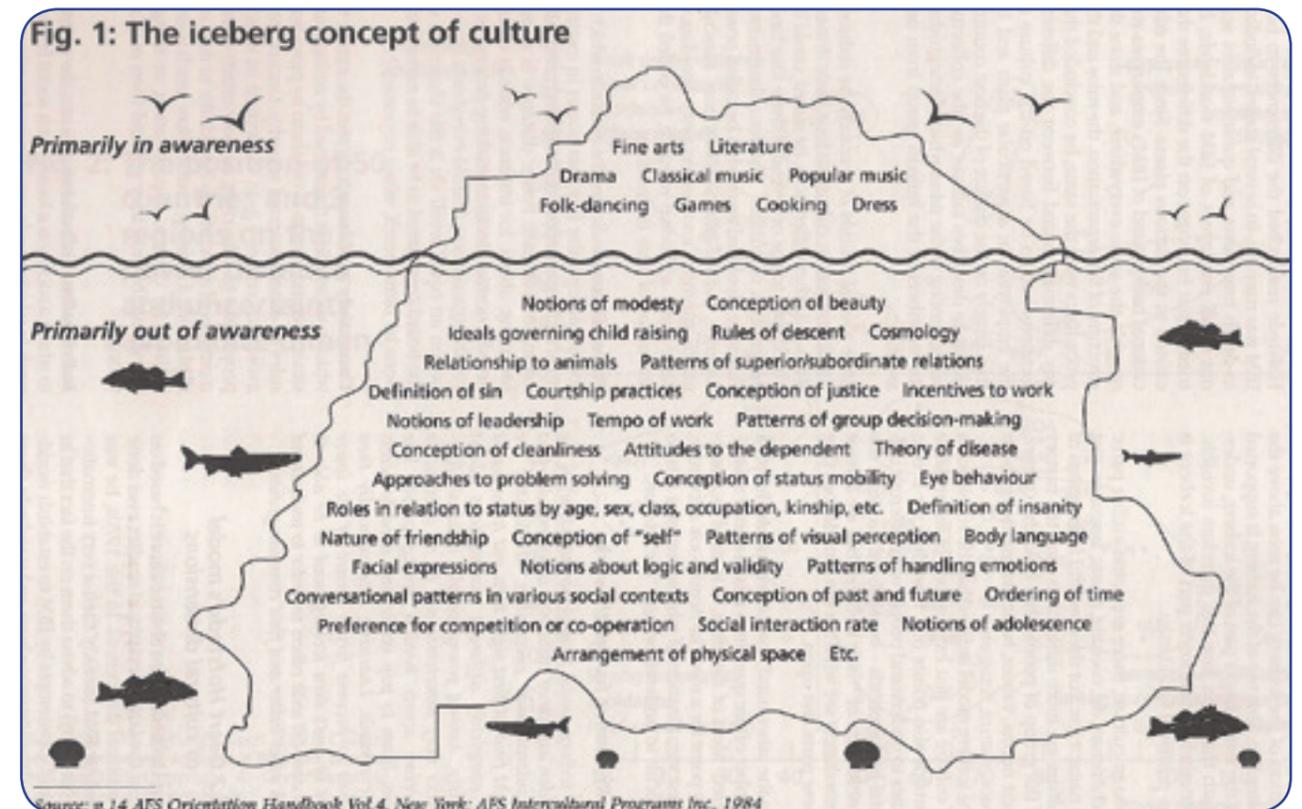
- > The first group had boys and girls and was more organised.
- > The second group consisted of girls and there was an impression of silent competition between them.
- They were interested in the game because it was something new and unknown
- There were formal and informal elements in each group and players came to a mutual understanding in each group
- Participants were interested in how it looked
- They cooperated in defining a special role for everyone
- Very friendly atmosphere and mutual understanding among players
- Players were honest with each other
- Everyone was involved in the game
- Team building during the game and strong interest in having a clear competitive element
- Given the group's limited possibilities (players are tied), they succeeded in playing efficiently.

Debriefing on the baby foot game

- > What do you have to take into account to highlight culture differences?
- It's important that everyone participates (Oiane - Basque Country, Spain)
- Such types of youth exchanges are significant for everybody (Mirella - Albania)
- We have to practise in order to learn (Haneen - Palestine)
- I feel it as a motivational context to acquire new abilities (Zaruhi – Armenia)
- Strong cooperation in order to do something (Stela – Republic of Moldova)
- It was tactical, we built connections and finally we all won (Igor - Serbia)



INTERCULTURAL LEARNING	
BACKGROUND	<ul style="list-style-type: none"> > Sport is a powerful tool to strengthen social relations and create networks of actions for the promotion of peace, fraternity, solidarity, non-violence, tolerance and justice. > Sport is a creative possibility to bring people together and create intercultural experiences. > Traditional Sports and Games as an intercultural tool help us to know a bit more about our culture, to value it and protect it. Intercultural learning requires an open and active attitude, perseverance and fair play, which is also true for sports. > This session on ICL helped us to understand cultural differences and similarities and to feel the challenges we face in international work when using a specific thematic like sports.
AIMS	<ul style="list-style-type: none"> > Help participants understand the concept of Intercultural Learning and how Traditional Sports and Games are linked to it.
OBJECTIVES	<ul style="list-style-type: none"> > Raise the level of intercultural awareness > Demonstrate the influence of sports and games in intercultural learning > Test our own competences in intercultural situations
COMPETENCES	<ul style="list-style-type: none"> > Intercultural learning > Individual approach
METHODOLOGY AND METHODS	<ul style="list-style-type: none"> > Use non-formal games to challenge values present in cultural differences and intercultural situations.
PROGRAMME	<ul style="list-style-type: none"> > Playing - Human Baby Foot > Debriefing > Theoretical Input: Intercultural Iceberg
TIPS FOR THE TEAM AND PARTICIPANTS	<ul style="list-style-type: none"> > It is important to observe the groups when they are playing, > The information collected by the observer, whose task was to see how they reacted during the competition, was very helpful for the debriefing. > Participants need to have a clear idea of how important traditional sports and games can be for intercultural learning and for future youth exchanges by the end of the session.
MATERIALS NEEDED	<ul style="list-style-type: none"> > Depends on the activity
HANDOUTS PROVIDED	<ul style="list-style-type: none"> > Game rules
OUTCOME	<ul style="list-style-type: none"> > Understand what it means to act as an intercultural team > Be aware of the level of the results related to the circumstances
COMMENT	<ul style="list-style-type: none"> > Name an observer to collect the input/observations for the debriefing



Tkit n°3



PART 4: Participant's contributions and thematic presentations

To involve the participants before the beginning of the training, each participant was asked to find and present some information about sports in their respective country. The following pages give an overview of their contributions.

TRADITIONAL GAMES MARKET	
BACKGROUND	<ul style="list-style-type: none"> > The aim of this TC/LTTC was to highlight the importance of traditional games and sports as a symbol of culture for a specific region/country. > It was to help participants experience, test and try things that will help them understand and get closer to other cultures and use that information to design their projects.
AIMS	<ul style="list-style-type: none"> > Increase participants' responsibility and sense of identity by organising an Interactive Games Market where their task is to explain, propose and play games that are traditional in their countries of origin.
OBJECTIVES	<ul style="list-style-type: none"> > Develop participants' sense of responsibility > Encourage participants to understand the intercultural input and act as a group > Learn more about the culture and cultural expressions of the different countries represented in the training course
COMPETENCES	<ul style="list-style-type: none"> > Organisational and communication skills > Learning as a group > Leadership skills
METHODOLOGY AND METHODS	<ul style="list-style-type: none"> > Use Traditional games as an intercultural learning method > Learn by doing
PROGRAMME	<ul style="list-style-type: none"> > <i>Timing:</i> 1 hour and a half > <i>Materials needed:</i> Those brought by participants > <i>Description:</i> Participants were invited to organise themselves into 5 groups, MEDA, Eastern Europe and Caucasus, South Europe and two groups from EU countries in order to present their games. > Once all the games were displayed on tables, the trainers explained how to organise and prepare the rotating workshops. > The games exhibition was used as an "inspiration metaphor" to prepare the workshops. Participants were able to share the objects or/and materials needed for their workshops. > Afterwards they tried out the games in a self organised way and the different teams started to create their own workshops.
TIPS FOR THE TEAM AND PARTICIPANTS	
OUTCOME	<ul style="list-style-type: none"> > Participants really enjoyed the exhibition, although there was not enough time to try all the games prepared. It was very interesting to see the similarities between many of the games (except for small changes related to names or rules) > This market was a very good opportunity to talk about the cultural differences and similarities between the four regions represented in the TC/LTTC.
COMMENTS	<ul style="list-style-type: none"> > Not enough time to try out all the games because they were also focusing on creating a workshop for the next day.

Country traditional sports presentation

European countries

France Traditional Game: La Pétanque

Pétanque is a form of boules where the goal is to throw hollow metal balls as close as possible to a small wooden ball called a cochonnet (jack) while standing with the feet together in a small circle. The game is normally played on hard dirt or gravel, but can also be played on grass or other surfaces. Soft sandy beaches are not suitable. Similar games are bocce and bowls.

The current form of the game originated in 1907 in La Ciotat, in Provence, in southern France. The English and French name pétanque comes from la petanca in the Provençal dialect of the Occitan language, deriving from the expression pès tancats meaning "feet together" or more exactly "feet anchored".

The amateur form of Pétanque is played by about 17 million people in France, mostly during their summer vacations. The Fédération Française de Pétanque et Jeu Provençal has about 375,000 licensed players. (FFPJP) <http://www.ffpjp.info/>

> How it's played:

Pétanque is played by two, four or six people. In the singles and doubles games each player has three boules; in triples they only have two. A coin is tossed to decide which side goes first. The starting team draws a circle on the ground that is 35-50 centimetres in diameter: all players must throw their boules from within this circle, with both feet remaining on the ground. The first player throws the jack 6-10 metres away (it must be at least one metre from the boundary).



Hungary Horseback archery from Hungary

This exercise is simply an extension of the everyday routine of rider nations, where horse riding is not just a hobby or a sport but a way of life. They used it to save their lives or to attack other groups.

The goal is to shoot at targets with a stretched bow while galloping, which requires moving in harmony with the horse.

Horseback archery as a sport is often associated with the name of Lajos Kassai, a famous rider. The secret is the harmony between the rider, who has to ride the horse as if they have the same body, and the horse. The most important thing is practising the right posture. The rider has to draw the bow and aim at the targets while the horse is moving, which requires being able to concentrate on several things at the same time.

The rider can shoot forwards, sideways and backwards. There are 9 rounds on a field of 90 metres in a competition. A round can last 18 seconds, and within this time the rider has to shoot three times as quickly as possible without losing his balance on the horse.

Beginners learn riding separately from archery. They start by shooting at targets of 30, 40, 50 and 60 metres in a basic position, then while turning and squatting. Once they have mastered the fixed targets they begin working on moving targets.

Shooting in horseback archery is very different from shooting at fixed points. On horseback there is no time to aim, arrows have to be changed very quickly and the archer has to rely on his instincts. It takes a long time to master. Horseback archery is different from the English version that has evolved into show-jumping, especially in terms of posture (a different saddle is used). The archer's aim has to be in perfect harmony with the movement of the horse. The archer can use his hands freely as he controls the horse with his body. Finding this balance is the most important thing, which is why beginners start learning without a saddle.

Republic of Estonia Traditional Estonian sport cross-country skiing

Although it is traditionally not from Estonia, cross-country skiing is a very popular sport in the country. Cross-country skiing originated

in Finno-Scandinavian countries in prehistoric times. It was still widely used in the 19th century as a way of moving from place to place in winter. Elk, deer and other animals were hunted on skis. Nowadays almost everyone in countries with strong cross-country skiing traditions – such as Norway, Sweden, Finland and Estonia - have used or regularly use skis as a means of transport.

Eastern Europe and Caucasus

Republic of Moldavia Background

Oina was first mentioned during the rule of "Vlaicu Voda" in 1364, when it spread all across Walachia. It originated as a game played by shepherds. In 1899, the Minister of Education Spiru Haret, decided that Oina was to be played in schools during Physical Education classes and organised the first annual Oina competitions.

The Romanian Oina Federation was founded in 1932, and reactivated at the beginning of the 1950s. Today, there are two Oina Federations: one in Bucharest, Romania and the other in "Chisinau", Moldova.

> Rules

There are two teams, one of which is "at bat" ("la bataie") and one that is "at catch" (la prindere).

The game begins with the team "at bat": one of the players throws the ball while another player of the same team has to hit it with a wooden bat ("la bataie") and send it as far as he can towards the opponent's field. After that, the player has to run the "back-and-forth lanes" (culoarele de ducere i întoarcere) in the opponent's field as many times as possible before the opponent receives the ball from his co-players.

Comparison with baseball

- Same weight of the ball: around 140 grams for both
- Longer and slimmer bat for oina
- A game of oina only lasts 30 minutes
- Oina teams have 11 players while baseball teams have 9 players

The national sport of Moldova is trânta - a kind of wrestling.

Ukraine
Traditional sport

Sporting traditions go way back in Ukraine, because of both its history and geographical features: Ukraine has mountains and water resources such as the Azov and Black Sea, lakes and rivers which has helped produce great swimmers and it also benefitted from its long occupation by the Soviet Union in terms of sports facilities, in addition to the legacy of sports left by the Cossacks. Ukraine is well-known as the motherland of such famous sports people as the Olympic champions Lilia Podkopaeva (gymnastics), Vladimir and Vitaliy Klichko (box), Sergey Bubka (athletics) and others.

The sports capital of Ukraine is Donetsk (Eastern Ukraine), home of the biggest stadium in the country (Donbass Arena). Sergey Bubka organises annual international athletic competitions for sportsmen from all over the world.

Donetsk is also famous as a cultural centre. The world famous dancer Vadim Pisarev hosts the annual International Ballet Festival entitled "Stars of the Ballet", which is a good example of sport in culture. Ukraine thus has a well developed culture and old sport traditions, which are useful in all spheres of active life.

Republic of Armenia

A wide array of sports are played in Armenia, with the most popular among them being wrestling, weightlifting, judo, football, chess, and boxing. Armenia's mountainous terrain provides great opportunities for skiing and climbing. Being a landlocked country, water sports can only be played on lakes, notably Lake Sevan. Competitively, Armenia has been successful in chess, weightlifting and wrestling at international level. Armenia is also an active member of the international sports community, with full membership in the Union of European Football Associations (UEFA) and International Ice Hockey Federation (IIHF). It also hosts the Pan-Armenian Games.

> The Olympics when part of the USSR

Prior to 1992, Armenians participated in the Olympics representing the USSR rather than Armenia. As part of the Soviet Union, Armenia was very successful, winning many medals and helping the USSR top the medal standings at the Olympics on numerous occasions. The first medal won by an Armenian in modern Olympic history was by Hrnt Shahinian (sometimes spelled as Grant Shagi-

nian), who won two gold and two silvers for gymnastics at the 1952 Summer Olympics in Helsinki. To highlight the level of success of Armenians in the Olympics, Shahinian was quoted as saying:

"Armenian sportsmen had to outdo their opponents by several notches for a shot at being accepted onto any Soviet team. But those difficulties notwithstanding, 90 percent of Armenian athletes on Soviet Olympic teams came back with medals."

Before Armenia became independent, Armenian weightlifters such as Yurik Sarkisian and Yurik Vardanyan competed for the Soviet Union and were very successful. Vardanyan won the gold medal at the 1980 Summer Olympics, becoming the world's first weightlifter to achieve a 400 point total in the 82.5 kg weight category. He earned the title Honorary Master of Sports of the USSR in 1977 and was awarded the Order of Lenin in 1985. Both Yurik Vardanyan and Yurik Sarkisian set multiple world records during their distinguished careers.

> Organisations

Homenetmen and AGBU are the two biggest organisations dedicated to athletics in Armenia. They, and more especially Homenetmen, have opened chapters across the globe, wherever there is an Armenian community. Homenetmen organises the Pan-Homenetmen Games each year, when the organisation's members gather in a host city to play friendly matches against each other in various sports such as football, basketball, track and field athletics, ice hockey and volleyball.

> Modern Rebuilding Efforts

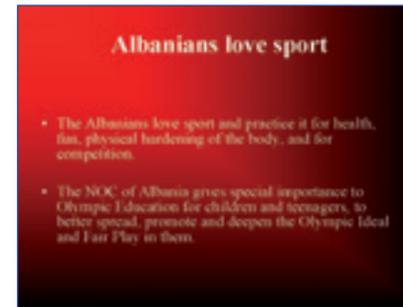
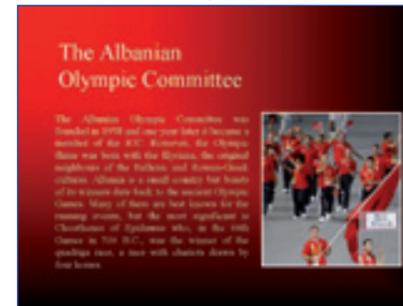
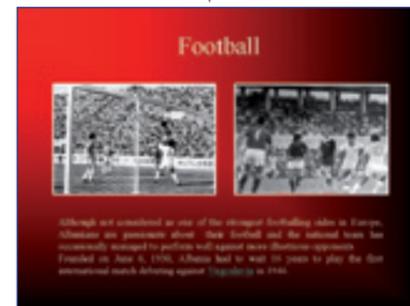
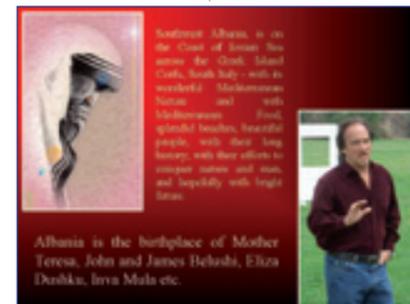
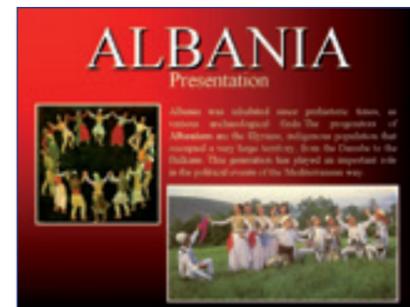
The government of Armenia budgets about \$2.8 million annually for sports and gives it to the National Committee of Physical Education and Sports, the body that determines which programmes should receive funding.

In response to the country's lack of success lately at international level, the Armenian government has recently started renovating 16 Soviet-era sports schools and providing them with new equipment for a total cost of \$1.9 million. In addition, \$9.3 million has been invested in the resort town of Tsaghkadzor to improve the winter sports infrastructure because of dismal performances at recent winter sports events. In 2005, a cycling centre was opened in Yerevan with the aim of producing world

class Armenian cyclists. The government has also promised a cash reward of \$700,000 to any Armenian who wins a gold medal at the Olympics.

South Eastern European Countries

Albania



Republic of Macedonia

Sports have always occupied a very important place in the Republic of Macedonia. Sport activity is regulated by a legal framework, which has facilitated the planned development and individual work of the sport associations from the Republic of Macedonia.

There are 34 sport associations in the Republic of Macedonia with more than 1,500 active clubs and 150,000 active members. There are more than 1,000 highly educated professionals from sport areas in charge of activities. All are involved in the educational process and the sport clubs and associations.

These sport associations compete in a national system of competitions, based on the criteria and regulations of international sport

associations. Individuals, teams and representatives participate at international competitions in Europe and the world.

The Macedonian Olympic Committee is responsible for the participation of the athletes of the Republic of Macedonia at the winter and summer Olympics.

Meda Countries

Lebanon

Lebanon has no traditional sport that is played by the Lebanese population as a whole. Instead, the Lebanese people play a lot of international sports such as skiing, soccer, basketball, tennis, swimming, horseback riding and hiking.

Thanks to Lebanon's unique geography, both summer and winter sports thrive in the country. In fact, in spring and autumn it is sometimes possible to engage in both in a single day, skiing in the morning and swimming in the Mediterranean in the afternoon!

Lebanon boasts six ski resorts, with slopes suitable for skiers and snowboarders of all ages and levels of experience. Off-slope, there are many opportunities for cross-country skiing, snowshoeing, and snowmobiling.

Jordan

> Generations for Peace

Generation for Peace Training Camps bring together youth leaders from divided communities and trains them to use sport to unite children and young people. They are taught how to pass on the learning when they return home - training other trainers and planning and implementing sport programmes with children. Within three years the target is to have 6,000 youth leaders trained and up to 250,000 children participating in Generations for Peace programmes.

The Generations for Peace methodology is to use a series of workshops, interactive seminars, presentations, debates, dialogues, role-plays and sporting sessions to train participants. It focuses on topics such as: leadership, teamwork, building dialogue, tolerance and respect, anger management, conflict transformation, peace education, working with children & youth, self confidence, sport, religion and politics.

> Women and Sport

The issue of Women and Sport has long been a priority for Jordan which is at the forefront

of ensuring women are treated on an equal footing as men across all sectors in the Arab World.

The Jordanian Olympic Committee's efforts received a massive boost in April 2006 when its President, HRH Prince Feisal Al Hussein, was elected to serve on the IOC Women and Sport Commission.

Jordan's talented female athletes have been winning medals internationally for many years and women are taking a bigger role within the administrative bodies and sports organisations in Jordan. Over 50 per cent of the staff at the JOC is now female.

The JOC Women and Sport Committee follows the IOC charter and plays a leading role in making sport an attractive proposition to women the length and breadth of the Kingdom.

> Sports and the Environment

Protecting the environment has become one of the planet's priority issues and in compliance with the IOC charter, the JOC has formed the 'Sport and Environment' Committee.

The committee has formed strategic alliances with a number of entities across Jordan to ensure that sport plays its role in protecting and enhancing the world we live in.

Thanks to the efforts of the Sports and Environment Committee, all Jordanian federations have placed the topic high on their priority list to ensure that sport and the environment go hand in hand in the future.

Palestine

> The first Palestinian Women's Soccer Team

Starting Small - Aiming High by Samar Araj Mousa. Why a girls' team? A female national soccer team under occupation!

The founders of the team and several enthusiastic girls who love to play soccer got together in the town of Bethlehem to form the nucleus of the first girls' soccer club. The goal was simple: create new opportunities for Palestinian girls, enhance the concept and the practice of equality between the sexes, raise awareness within Palestinian society about the rights of young girls, send the message to Palestinian girls that they can do whatever boys can do and better! The founders also hoped to open more venues for girls to have fun/explore new things in life, develop their potential and have an opportunity to make their dreams come true.

The team was set up in early 2002. As a result of the increasing popularity of Arab women's soccer, the Arab Soccer Federation decided that from 2005 onwards, women's soccer competitions would take place with full teams (11 players).

The first full Palestinian women's soccer team took part in the West Asia Women's Soccer Championship in September 2005. It gave the team an opportunity to play against much more established, better trained, and better-equipped teams. It also gave the team management the opportunity to assess needs, take the team forward, and lay the groundwork for training a full team capable of competing regionally and one day internationally.

The team trains on a regular basis in Bethlehem with a qualified coach who volunteers his time and efforts. Other players, who do not have Israeli permits to enter Bethlehem, train in Ramallah and Jericho. Intense training sessions enabled the team to take part in the first Arab Women's Soccer Championship that took place in Abu Dhabi on 20 February 2006. This championship gave the players a wealth of experience as a result of playing against well-structured and well-trained teams who enjoy great support, facilities, and trained staff.

The Palestinian team also participated in the German Protestant Kirchentag in Koln from 2 to 19 June 2007 and played in various other competitions and friendly games in Koln, Koblenz, Lof, and Freiburg. Recently, the team participated in the 5th International Amman Club Tournament for Women's Futsal in April 2008, coming first out of 16 international teams.

Starting small and aiming high has paid off! Many thanks go not only to Bethlehem University for supporting the creation of the Palestinian women's soccer team but also to Al Watania for its financial support. Samar Araj Mousa is the Athletics Director at Bethlehem University, the manager of the Palestinian Women's National Soccer Team, the general secretary of the Palestinian Tennis Association, and a member of the Palestine Olympic Committee.

> Palestinian sport history

Palestine sports have experienced many difficult phases. Sports in Palestine are a major source of entertainment for a country which is otherwise in the midst of continuous political turmoil and wars. Palestinian football as

a sport is enjoyed, liked and played by everybody.

The First Phase of Palestine sports reflect the political history of the country. Under the Turks, the most common traditional sports were horse racing, running, field and track games such as wrestling and swimming and other games. The British introduced sports into Palestine schools. Different sports clubs in Palestine were established and Palestinian football was at its most popular during this period. In spite of the unstable political situation in the country and the lack of proper training facilities, these clubs did their best to develop various kinds of field and track games. Games such as boxing, weight lifting, wrestling, football, basketball, ping-pong and tennis became popular.

Outstanding sports club were established in Jerusalem, Jaffa and Haifa. The Al Adjani club, the Orthodox clubs, Al Hail club and the Young Men Christian Association (YMCA) were all popular clubs. The formation of Palestinian Olympic Committee in 1934 was a significant landmark in the sporting history of Palestine. Against all the odds, Palestine has been able to make a mark in the Summer Olympics of 1996, 2000 and also 2004.

Religion and sport

> Menes sana in corpore sano!

Emile Durkheim, a French academic and sociologist, believed that "a religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden - beliefs, practices which unite into one single moral community called a Church and all those who adhere to them" (McGuire 11). Moreover, he wrote that, "phenomena held to be religious consist in obligatory be-

liefs, connected with clearly defined practices which are related to given objects of those beliefs" (Pickering, p. 93).

Talcott Parsons, an American sociologist, argues that religion is defined "as a set of beliefs, practices and institutions which men have evolved in various societies, as far as they can be understood, as responses to those aspects of their life and situation which are believed not in the empirical-instrumental sense to be rationally understandable and/or controllable, and to which they attach a significance which includes some kind of reference to the relevant actions and events to man's conception of the existence of the "supernatural " order which is conceived and felt to have a fundamental bearing on man's position in the universe and the values which give meaning to his fate as an individual and his relations to his fellows" (McGuire 11-12).

Milton Yinger, author of "The Scientific Study of Religion", posits that religion "can be defined as a system of beliefs and practices by means of which a group of people struggles with the ultimate problems of human life" (McGuire 12). And finally, Clifford Geertz provides a functional definition of religion, noting "a religion" is:

1) a system of symbols which acts to 2) establish powerful, pervasive, and long-lasting moods and motivations in men by 3) formulating conceptions of a general order of existence and 4) clothing these conceptions with such an aura of factuality that 5) the moods and motivations seem uniquely realistic" (McGuire 8-9).

Given all these different perspectives, it is clear that, at the very minimum, religion is (or attempts to be) based on belief. It is composed of certain axioms with respect to life which seem to be true although there is

no way they can be verified: they have to be simply accepted without proof. They are, like the basis of any religion, the basic tenets from which all else follows.

> Defining civil religion

The term "civil religion" can be attributed to Jean Jacques Rousseau's essay, "The Social Contract". Rousseau outlined the simple dogmas of civil religion as follows: the existence of God, life to come, the reward of virtue and the punishment of vice and the exclusion of religious intolerance. All other religious opinions, he argued, "are outside the cognizance of the state and may be freely held by citizens" (Bellah 172). In other words, there is room for "religious" beliefs in other aspects of life.

Civil religion is easily identifiable in the United States. It pervades the systems that comprise government, displays of patriotism and even efforts to combat basic social problems such as homelessness and hunger or efforts to promote racial equality. As Robert Bellah explains it, it is "a collection of beliefs, symbols, and rituals with respect to sacred things (that) accounted for the religious content of our republic", which "while not antithetical to and indeed sharing much in common with Christianity, [it] was neither sectarian not in any specific sense Christian" (Bellah 175).

Catherine Albanese claims that other forms of religion develop in ways akin to those of civil religion. She re-phrases Bellah's idea to define "cultural religion," claiming that it represents the cultural creeds and codes of a community that are enacted or dramatised in cult ritual (Albanese 322). For Albanese, it is not surprising that sports have given people a code of conduct for everyday living. As Joseph Price writes, "if the playing field is a miniature rehearsal for the game of life, it tells us that life is a struggle between contesting forces in which there is a winning and losing side". The elements that comprise religion, namely the concept of belief, as well as the systems and practices referred to above, are all important to establishing an understanding of civil religion. More importantly, those elements must exist simultaneously in the public sphere without specific religious tenets or a defined liturgy to act as boundaries. They serve as a bridge between an individual's private conception of religion and society's public endorsement of things that they believe to be "religious." When this definition is used, almost anything can qualify as a civil religion.

> Sports and cultural religion

All civil religions balance the literal with the theoretical and the public with the private. As Thomas Luckmann explains, there are things that civil religions must contend with and simple realities they must endure. For example, "religion becomes a circumscribed and eminently visible part of social reality which includes not only founders, prophets, sacred texts, theologians, and rituals but also buildings, Sunday schools, fundraisers and church tax collectors, ministers' wives and sextons" (The Invisible Religion, page 73).

A sport must adopt the basic form that a religion does, both physically and spiritually, in order to be considered a type of civil religion. Among the characteristics common to both religion and sports are ideas and images related to a deity, faithful believers, and most importantly, belief. In addition, there are sacred spaces and ritual sites, historical texts and well-established traditions. Catherine Albanese compares sports and religions and says "sports and deliberate religious rituals, through their performances, create another world of meaning, complete with its own rules and boundaries, dangers and successes." (Price, Sabbath 35-36). In other words, both sports and religious rituals establish a sense of order. "By setting up boundaries and defining the space of the game, sports have helped Americans fit a grid to their own experience in order to define it and give it structure" (Price, Sabbath 35-36).

However, "a sport is not a religion in the same way that Methodism, Presbyterianism, or Catholicism is a religion," writes Michael Novak, although "these are not the only kinds of religion. There are secular religions, civil religions" (Novak 18). Sports can easily fulfil the role that religion plays in society if the individuals seeking that spiritual influence allow for it.²¹

The relationship between religion and sport has changed dramatically through the centuries. At the outset, with the Greeks, athletic competitions were mixed with religious ceremony. However, with the rise of Christianity and Puritanical beliefs, athletics became a sinful activity scorned by the clergy and religious fanatics.

The Greeks were a very religious people. Being polytheists, they believed that particular gods could provide assistance in all aspects of life. Competitive games in Greek culture grew out of their religious and cultural ceremonies directed at these gods. The Greeks held religious festivals with feasts, dancing,

and athletic contests to honour the gods. The most famous of these contests, the Olympic Games, was held in honour of the warrior god Zeus. Olympic athletes swore to Zeus that they would obey the rules and play fair.

The entire first day of the Games was made of religious ceremony including oaths, prayers, sacrifices and the singing of hymns. At the end of the second day, a black ram was sacrificed to the god Pelops, who originated the games according to myth. The following morning, one hundred oxen were sacrificed at the altar of Zeus.

It is easy to see at this time that religion and athletics existed in harmony, one feeding off the other. Games were a way to honour and please the gods. It was not until the advent of the Roman spectacles that religion and sport diverged and became opposing forces.

The main sporting activity in medieval Europe was the grand tournament, seen as a preparation for war. The origins of these tournaments were as training combats between two knights, but they gradually grew into large lavish festivals filled with ceremony. These ceremonies used semi-Christian rituals because of the deep European belief that God favoured the strong and just and the outcome was seen as a judgment from God. Christians, however, believed such tournaments to be pagan, cruel and excessively ostentatious.

When the Church of England held sway in most of the colonies, a different sporting world emerged. Things were far less restrictive. Southerners were free to drink and gamble without fear of enraging the clergy. Horse racing, fox and stag hunting and cock fighting quickly emerged. Blood sports such as gander pulling, wrestling, and "rough and tumble" fighting were popular in remote country areas.²²

Psychologists are gradually coming to the conclusion that sport has many of the same effects on spectators as religion does. Daniel Wann [2001], a leading sport psychologist at Murray State University, and his co-authors stated: "The similarities between sport fandom and organized religion are striking. Consider the vocabulary associated with both: faith, devotion, worship, ritual, dedication, sacrifice, commitment, spirit, prayer, suffering, festival, and celebration."²³

Religion and sport are the two major institutions that compose the social landscapes in the lives of many. Eitzen and Sage (1997) proposed that religious values are inherent in



sport ideology. In this sense, "sport embodies religious values including character development, hard work, and perseverance, and, like religion, it promotes and inculcates these qualities and behaviors," (Bryant and McElroy, 1997, p. 55). The associations pertaining to the "using" of sport by religion and the "using" of religion by sport are worth examining. Eitzen and Sage (1992; 1997) proposed that religion has utilised sport through churches, religious leaders, church affiliated colleges and universities, and various religious organisations centered on sport. For example, institutions such as Notre Dame, Georgetown University, Boston College and many others have used sport for other purposes. Other religious-based institutions of higher education have also made use of sport, such as the Mormon institution of Brigham Young University (Eitzen & Sage, 1992; 1997; Hoffman, 1992b, Prebish, 1992a).

Some of the varied uses that have been embraced include using sport as a function of social service. Churches sponsoring recreation and sport programmes are open to members, potential members, and guests, as well as members of the community at large. Churches have used sport for functions such as evangelism, fellowship, church growth, and discipleship (Drinkford, 1996; Eitzen & Sage, 1997). Hartzell (1996) noted that involvement in sport activities can be a means of attracting the interest of non-churchgoing people who might be reluctant to attend church but are potentially much more open to sport. Furthermore, in lieu of commercial leisure and recreation sites and activities, churches have provided activities that have served as a positive environment for sport and recreation that can serve as an alternative to less desirable atmospheres (Overman, 1997).

In addition to the aforementioned uses of sport by religion, there are also numerous ways in which sport makes use of religion. Eitzen and Sage (1997) state that religion can be used to help coaches and athletes deal with stressful situations.²⁴ For example, using religious practices has been commonly implemented by coaches as a means of supplementing practical athletic techniques. Prayer has been used throughout professional sport, collegiate sport, interscholastic sport, and even youth sport as part of the training programme.

According to Eitzen and Sage (1997), "prayer is perhaps the most frequently employed use of religion by coaches and athletes" (p.163). Examples of the sort of outcomes often

requested in prayer may include protection in competition, good performance and even victory.

The uses of prayer have surfaced in a variety of other contexts as well. Some individuals see prayer as a means of building unity and cohesion. Others may see prayer as being more of a ritual. An example of both can be seen when the Lord's Prayer is recited as a form of team ritual. Another example of the use of prayer is as a means of dealing with the uncertainties that are part of sport. Others have used prayer as a vehicle for bringing forth God's intervention (Eitzen & Sage, 1997).

Defined as what society does with its leisure time, religion's wise use of sports has had a beneficial effect not only on the human race's physical health and the promotion of modern skills but also on its moral character. Edwards, (1973) argues that sport is a "quasi-religion" because it shares with religion certain characteristics and social functions.

Sport in Islamic culture²⁵

Sports are a series of actions carried out by the human individual or a group for the purpose of development, training and a way of keeping busy and fine-tuning behaviour. The teachings of the Prophet on the interest of strengthening the body and keeping it truly healthy stated that physical education contributes to building a sound body.

> Legality of Sports Guide

This calls for Islam's followers to play sports, which were seen as useful and desirable by



the Prophet and the Sahaba (the prophet's friends). He said: "The strong believer is better and dearer to God than the weak believer, and all the best."²⁶

> The objectives of sport in Islam are to:

- keep the human body strong and active, performing functions normally, providing nourishment for both the body and mind
- generate the energy required to do business
- improve cardiac function, strengthen muscles, increase flexibility of joints and improve physical and mental fitness, strength and vitality, thus helping to avoid disease.

The goal is to fill young people's leisure time with positive activities and thus direct their energies to what is beneficial and encourage them to focus on good things.

Sport develops a spirit of cooperation and encourages honest competition between individuals and groups, in addition to developing the ethical sense of the individual and improving interaction with others, honesty and decency.

> In the time of the Prophet the following sports were already known:

Running, known as Sahaabah racing, was a sport approved of by the Messenger of Allah. The prophet used to run and race with his wife Aisha: the first time she won and the second he did and he told her jokingly: this instead of that. The prophet and al-Sahaba also used also to walk to reach their destinations.

> Swimming, shooting and horseback riding

"Teach your children swimming, archery, and teach them horseback", Omar ben Al-Khat-tab, a close friend of the prophet Mohammad from among his "sahaba "-friends.²⁷

> Wrestling

Wrestling was already a competitive sport in the time of the Prophet and the goal was to show the power of a man to throw a competitor to the ground without harming him, as the Prophet did with Rcanp. Zaid bin Rcanp was one of the most powerful men in the city.

Islam holds that when playing sports, it is important that:

- Modesty in dress is respected; it is not permissible to reveal private parts while playing sports or disrespect the instructions of wearing clothes, which must be Lester awrah: "the places that are not allowed to be shown for males and females".

For men, this is between the navel and the knee, whether from the man's perspective, close or far away, and a man is not permitted - in public - to reveal his body from the navel to the knee, neither for sport, in the pool, in training or in the bathroom.

As far as women are concerned, God says in the holy Quran: "(They should) not reveal their adornment except to their husbands or their fathers, their sons or brothers or other women." [Nur: 31] verse.

- Sport should not distract from carrying out worship and religious duties, waste prayer time or overstretch the sanctity of the fast.
- Segregation of the sexes during exercise is necessary: each sex should take advantage of what is useful to him/her from the sport but each in their own place.
- Sport should not be seen as a competition and a means of earning the Sacred or used for gambling.
- There should be no abusing of people's rights as can happen in some types of wrestling.
- The sport must be legitimate and not endanger lives.²⁸

Sport in Christian culture²⁹

Question: Must I exercise as a Christian? What does the Bible say about health?

Answer: Timothy 8:4 tells us, "For bodily exer-



cise is beneficial to the few, but godliness is profitable for all things, holding promise for both the present life and the life to come".

We note that the verse does not say that we do not benefit from exercise! While it says sport is useful and important, it puts the emphasis on piety. We also find that the Apostle Paul uses physical training to illustrate spiritual truths. Corinthians 24:9-

It is clear that there is no bad exercise. On the contrary, the Bible is clear in its recommendation that we should take care of our bodies (I Corinthians 19:6-20). 29:5 and Ephesians tells us that "he did hate a body never, but nourishes and cherishes it, as the Lord also of the Church". I always recommend the Bible against greed (Deuteronomy 20:21 and Proverbs 2:23 and II Peter 5:1-7 and II Timothy 1:3-9 and II Corinthians 5:10).

The Bible also warns against pride, (Samuel 7:16 and Proverbs 30:31 and I Peter 3:3-4). What does the Bible say about health? Stay healthy! How do we achieve this goal? Moderation in eating and exercise: that is the recipe.

> Question: "Should a Christian exercise? Is exercise something Christians should be focused on?"

Answer: As with many things in life, there are extremes in the area of exercise. Some people focus entirely on spirituality, to the neglect of their physical bodies. Others focus so much on the form and shape of their physical bodies that they neglect spiritual growth and maturity.

Neither of these indicates a biblical balance. First Timothy 4:8 informs us: "For bodily exercise is of some value, but godliness has value for all things, holding promise for both the present life and the life to come." Notice that the verse does not negate the need for exercise. Rather, it says that exercise is valuable, but it prioritizes exercise correctly by saying that godliness is of greater value.

The apostle Paul also mentions physical exercise in illustrating spiritual truth in 1 Corinthians 9:24-27. He equates the Christian life to a race we run to "get the prize." The prize we seek is an eternal crown that will not tarnish or fade. In 2 Timothy 2:5, Paul says: "Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules." Paul uses an athletic analogy again in 2 Timothy 4:7: "I have fought the good fight, I have finished the race, I have kept the faith". While the focus of these Scriptures is not physical exercise, the fact that Paul uses athletic terminology to teach us spiritual truths indicates that Paul viewed physical exercise, and even competition, in a positive light. We are both physical and spiritual beings. While the spiritual aspect of our being is, biblically speaking, more important, we are to neglect neither the spiritual or physical aspects of our health.

So, clearly, there is nothing wrong with a Christian exercising. In fact, the Bible is clear that we should take good care of our bodies (1 Corinthians 6:19-20). At the same time, the Bible warns against vanity (1 Samuel 16:7;

²⁴ www.thesmartjournal.com/SMART-religion.pdf - ²⁵ http://wikipedia.org/wiki/sport_in_Islam - ²⁶ Sahih Muslim, Book of capacity, power door in it.

²⁷ http://www.bab.com/hotlines/question.cfm?id=3395 ; http://ejabat.google.com/ejabat/thread?tid=4f7c49f8c7fb6dc0 - ²⁸ http://www.gotquestions.org/Christian-exercise.html
²⁹ http://www.gotquestions.org/Christian-exercise.html

Proverbs 31:30; 1 Peter 3:3-4). Our goal in exercise should not be to improve the quality of our bodies so that other people will notice and admire us. Rather, the goal of exercising should be to improve our physical health so we will possess more physical energy that we can devote to spiritual goals.³⁰

> *Did Jesus exercise?*³¹

Many Christians seem to believe that exercise is of very little value. They base their opinion in part on what the apostle Paul wrote to Timothy: "Bodily exercise profits a little, but godliness is profitable for all things" (1 Tim. 4:8). However, biblical times were vastly different from today with regard to people's need for additional "bodily exercise." When Jesus walked the earth, most people walked from three to ten miles a day in the course of their daily lives and work! The people did not need to engage in additional exercise. Extra exercise was usually only done in the Roman Empire to increase muscle size and strength for participation in spectator sports. Certainly Paul valued physical health; he simply believed that getting bodily exercise for the purpose of engaging in sports was not as profitable as using one's time and energy to develop spiritual strength.

When Jesus was approximately four or five years old, he walked with his family from Egypt to Nazareth, a distance of more than four hundred miles. His ministry was marked by frequent travels to various parts of Israel, many of the trips being ones from the Galilee region to Jerusalem, a distance of about 120 miles. The Jews had seven official feasts, three of which were celebrated in Jerusalem: Passover (Feast of Unleavened Bread), Pentecost (Feast of Weeks), and Succoth (Feast of Tabernacles). Exodus 34:23 said of these feasts: "Three times in the year all your men shall appear before the LORD," which meant a visit to the tabernacle or temple. Being a devout Jew, Jesus' earthly father, Joseph, would have attended these three annual feasts in Jerusalem. It was customary to take one's entire family on such pilgrimages. These trips meant walking through mountainous and desert regions, often in temperatures ranging from freezing (in the fall and early spring) to more than 110 degrees Fahrenheit (in the summer). Jesus very likely made this trip to Jerusalem three times a year from the age of five until the age of thirty. If so, he walked at least 18,000 miles on these three annual pilgrimages from Galilee to Jerusalem alone!

We certainly know that Jesus made the trip

³⁰ <http://www.gotquestions.org/Christian-exercise.html> - ³¹ This excerpt is from What Would Jesus Eat? p.167-169; Written by Don Colbert, M.D. copyright 2002. <http://renewyourstrength.com/articles/Did%20Jesus%20Exercise.pdf> - ³² http://www.myjewishlearning.com/culture/2/Sports/Sports_and_Judaism.shtml

from Nazareth to Jerusalem when he was twelve years old. In the gospel of Luke we read: his parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom for the feast. (Luke 2:41-42) Evangelist Arthur Blessitt once obtained maps that showed the roads Jesus travelled. He calculated that the total number of miles Jesus walked during three years of his public ministry was 3,125 miles. He added this mileage to the mileage from Egypt to Nazareth, as well as the miles Jesus walked from Galilee to Jerusalem, and he came up with a total of 21,595 miles that Jesus most likely walked during His life.

On many days, it appears that Jesus walked between ten and twenty miles. We have no idea how many miles Jesus may have walked while in the wilderness for forty days at the outset of His ministry. The actual miles Jesus walked in His life may have been double the amount calculated by Blessitt. As a comparison, the distance around the world at the equator is 24,901.55 miles. It is not difficult to assume that Jesus walked almost the same distance as a trip around the world in his lifetime (and possibly more)!



Sport in Jewish culture³²

In Greek and Roman times, sports were associated with idol worship and were performed in the nude. It is therefore not surprising that Jewish texts from the post-biblical and Talmudic periods are critical of sporting activities.

The Book of Maccabees describes the wicked Jewish Hellenizers as enthusiastic members of Greek gymnasia. The Talmud condemns Roman sports, especially the sadism of gladiatorial combat. These texts express a common directive: nice Jewish boys should be in the study hall, not at the gym.

Nevertheless, physical activities were not completely absent from Jewish history even in pre-modern times. There are some reports of Talmudic wise men being active in physical activities: Resh Lakish, for example, was famous for his Torah scholarship as well as for his strength as a gladiator. We also know from medieval rabbinic responsa that Jews inquired about the permissibility of ball games and sometimes received positive answers.

Jewish sporting activities became more institutional and public with the advent of modern professional sports. In the first part of the 20th

century, Jews entered the ranks of American boxing in large numbers, and by the late 1920s were the dominant ethnicity in American prize-fighting. Going to college and becoming a professional person were not necessarily options for the majority of young Jews at this time and boxing offered an opportunity to "make it" in America. The testimony of many Jewish boxers from this period manifests ethnic pride and identity in their roles as Jewish boxers.

In the 1930s, prior to the establishment of the NBA, professional basketball was also largely dominated by Jewish players, and though Jews never represented large numbers in professional baseball, some Jewish ballplayers such as Hank Greenberg and Sandy Koufax have become mythical heroes.

Ironically, interest in professional Jewish athletes has continued to grow, even as their numbers have declined. There are no less than a dozen books with "Jews in Sports" in their title, and there are a host of web sites, such as JewsInSports.org and JewishSports.com that track Jews on the court, in the field, and on the gridiron. Every time a Jewish player accomplishes something in a sport, great or small, the Jewish press is all over the story.

> Why the obsession?

Jews enjoy taking pride in the accomplishments of fellow "members of the tribe" in a variety of spheres--science, politics, and theatre. Sports are no different. This is common for a minority group still trying to gain acceptance in the mainstream. Another explanation is that the image of the strong Jewish athlete breaks the long held stereotype of the bookish and physically feeble Jew.

The orthodox Jewish community has even embraced Super Bowl Sunday, making it Super Sunday, a day of phone-thons and fundraising for Federations across the country. Super Sunday is no longer a major fundraising day in all cities, but the original assumption was that everyone was at home watching the game, available to answer the phone and therefore ready to donate money to the Jewish community.

In recent years, new expressions of Judaism in sports include the wide availability of kosher food at sporting events and annual Jewish Heritage Days at ballparks.

> Dreidel

A Hanukkah game.

A dreidel is a spinning top with four sides,



each marked with a different Hebrew letter. It is customary to play dreidel on Hanukkah, based on a legend that during the time of the Hanukkah, when Jewish children were forbidden from studying Torah, they would defy the decree and study anyway. When a Greek official would come around, they would put away their books and take out spinning tops, claiming they were just playing games.

The letters on dreidels are nun, gimmel, hey, and shin, which are the first letters in a Hebrew phrase that means "A Great Miracle Happened There" (There being the land of Israel).

To play dreidel, each player begins with an equal number of game pieces, such as coins, candies, nuts etc. At the beginning of each round, every player puts one game piece into the centre "pot." Players then take turns spinning the dreidel. When the top lands on nun, the player gets nothing; on gimmel, the player gets the entire contents of the pot; hey, the player gets half of the pot; and shin, the player must put a piece (or coin) into the pot.³³

Young women in (traditional) sports

Almost from birth young people are targeted by advertisements focusing on the importance of their physical appearance, idealising the "perfect body". Integrating and reinforcing these images in their childhood and early adolescence, young girls – who tend to be more sensitive to this issue than boys – can develop serious self-esteem difficulties that can lead to health problems (risk behaviour), difficulties in their social life and education issues.

A Harvard Medical School survey of fifth- to 12th-grade girls showed that 59% of the

sample expressed dissatisfaction with their bodies and 66% wanted to lose weight (Field et al, 1999). However, despite this obvious dissatisfaction, not many young women take part in regular physical activity. Sport and exercise have been proved to have a clear impact on a young woman's body image, improving self-esteem and a more consciously healthy lifestyle (not smoking, fewer adolescent pregnancies, fewer cases of obesity, etc.) and in education (quotas show better results in school/ university, improved employability, based on the figures for young people applying to universities after high school).

Integrating sports into their lifestyle can foster emancipation and consolidate women's view of themselves as important elements in society, thus helping them be active participants and citizens over the long-term. Studies show that athletes have a better body image of themselves than non-athletes and they are also much more serious about controlling their diets. Certain sports such as figure skating, gymnastics, swimming, diving and long distance running encourage girls to be slim and to control their weight.

However, sometimes an athlete's competitive nature and drive to succeed, when applied to weight management, can be excessive and generate other types of health issues, such as anorexia. Medical studies have shown that being very thin is NOT necessarily healthier, and can even endanger health. These health risks can occur not only during adolescence, but also later in life. This is linked to the question of gender discrimination, as demonstrated by the study Engaging Young Women in Sport by Ferryhill: "Our research has shown that young women think there is discrimination about girls participating in certain sports. Young women said they would

³³ http://www.myjewishlearning.com/holidays/Jewish_Holidays/Hanukkah/At_Home/Dreidel/whats-dreidel.shtml

like to play more football but it is seen as a “boys” sport. This was also highlighted when we talked about skate boarding. This negative association stops young women taking part in sports they enjoy.” This gender discrimination is reinforced by the media, where many female role models are world champions and Olympic medalists but nobody knows their names. When they are on TV or in newspapers, the focus is on their femininity rather than their achievements, which in turn has an impact on how people see them. It also leads to different activities and priorities for the provision of activities between young women and young men.

As UNESCO figures show, gender ratios in sport remain highly unequal around the world. If we are serious about encouraging women to play more sports and fostering a desire for exercise, things need to change. It should be kept in mind that encouraging women means encouraging more than 50 % of the world’s population, a far from insignificant number of people!

We took a first step towards rectifying this state of affairs by playing sports together in the Long-Term Training Course that was carried out in three phases in Etxarri, in south-west France in 2009-2010. This LTTC Project looked at traditional sports as a tool for intercultural dialogue among South Eastern Europe/ East and Caucasus/Mediterranean countries and European Programme countries.

When one of the participants in the training course (who has now been playing Basque Pelota for two years) was asked whether she thought that playing sport had improved her self-esteem and her body image, and if yes, whether this was linked to the idea of playing a traditional sport, she answered: “Yes, because sport allows me to enhance my competences, to feel recognised. By playing a traditional sport, I can identify with certain cultural values, which are also linked to self-esteem and my perception of my identity.”

Traditional sports can also encourage involvement at a local level. Being active in an association and defending certain values through a sport, starting a dialogue and daring to focus on intercultural issues by playing traditional sports together, is already a way of sharing these values.

Youth and sports

The EU’s ‘Sport Council’

The European Council has changed the name of the Council in charge of Education, Youth

and Culture. The Council will henceforth be called the Education, Youth, Culture - including Audiovisual Affairs - and Sport Council. The insertion of Sport in the name of the Council confirms the intention to focus on this new EU competence.

The decision for the name change was taken during the Belgian EU Presidency. Flemish Minister Philippe Muyters, responsible for the coordination of the Belgian EU Presidency for Sport, was delighted with the decision: “This is a concrete result of the Belgian EU Presidency, which is not only a symbol but also a proof of the importance the EU attributes to sport. It is an honour for me to be able to chair the first ever “Sports Council””.³⁴

Eurobarometer: Survey reveals significant disparities in attitudes to sport and physical exercise. Brussels, 29 March 2010:³⁵

40% of EU citizens play sports at least once a week and 65% engage in some form of physical exercise. However, an additional 25% is almost completely inactive, according to a special Eurobarometer Survey on Sport and Physical Activity published by the European Commission today.

Ireland and the Nordic countries take sport most seriously, with 23% of Irish citizens playing sport 5 times a week or more, while Sweden, Finland and Denmark score the highest ratings for exercising ‘regularly’ or ‘with some regularity’ (once a week or more). At the other end of the scale, only 3% of citizens in Bulgaria, Greece and Italy say they play sport regularly. Men in the EU play more sport and also exercise more than women. The disparity is particularly marked in the 15-24 age groups. The Eurobarometer: Survey reveals significant disparities in attitudes to sport and physical exercise. Brussels, 29 March 2010:

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The findings will be presented at a press conference in Brussels today (12:30) by Androulla Vassiliou, the European Commissioner responsible for sport, and Michel Platini, President of UEFA, the European football governing body.

“It is reassuring to see that many Europeans take sport and physical activity seriously, but we also need to do more to encourage citizens who are inactive,” said Commissioner Vassiliou. “Sport is good for the body and soul: as the ancient Romans and Greeks used to say, ‘a healthy mind in a healthy body’. Sport gives you more energy and helps people to live more active lives. In an ageing society, it is important to help citizens to remain healthy longer. I will therefore be proposing an initiative later this year aimed at encouraging more Europeans to make sport and physical activity part of their daily lives.”

This initiative will be presented as a Communication to the European Parliament and the Council, flanked by a proposal to establish a new Sport Programme which will support projects and supplement policies in the Member States.

UEFA President Michel Platini said: “The Eurobarometer survey underlines the central role of European sports federations in guaranteeing the practice of sports of all levels. UEFA is committed to the healthy development at grassroots level, which remains a core-objective.”

> Other findings from the survey

The survey, based on interviews with

nearly 27,000 citizens in the 27 Member States in late 2009, also found that:

- EU citizens have different preferences when it comes to where they exercise: 83% of Slovenians prefer the outdoors, followed by 76% in Finland and 67% in Estonia. Outdoor exercise is favoured by only 27% of respondents in Greece, 28% in Malta and 29% in Romania.

- Fitness centres are the most popular venue for Swedes (31%) and Cypriots (22%), while only 2% of French and Hungarian respondents like them.

- 61% of respondents in Germany and 57% in Austria are members of sports’ clubs or other clubs involving physical activities, while these percentages are much lower in Hungary (8%), Greece and Lithuania (12%).

- Overall, European citizens feel that their local authorities do enough to provide them with opportunities for physical exercise. Finland (76%) and Luxembourg (75%) show the highest level of satisfaction, while citizens in Poland and Italy (52%) feel that their local authorities do not do enough to encourage physical activity.

- Engagement in voluntary work that supports sport is highest in Sweden and Finland (18%), while only 2% of people in Poland, Greece and Portugal volunteer for sport.

- Across the EU, far more people get some form of physical exercise naturally - by walking, dancing, and gardening –rather than by playing an organised sport. A worrying statistic from a public health perspective is that 14% of EU citizens say they ‘never’ do any physical activity while another 20% are ‘only seldom’ active.

> EU Treaty and sport

The Treaty on the Functioning of the European Union gives the EU limited powers to support and encourage the development of sport in EU countries, but is not intended to harmonise national policies. The EU also respects the autonomy of sport governing bodies. The results of the Eurobarometer will be presented at the European Sport Forum (19 April) and at the Informal meeting of EU

Sports Ministers (20-21 April) in Madrid.

> Eurobarometer findings in full:
http://ec.europa.eu/sport/news/news910_en.htm

> To find out more:
http://ec.europa.eu/sport/index_en.htm

EUROBAROMETER is a series of surveys that have been regularly carried out on behalf of the European Commission since 1973. These surveys highlight public opinion across member states with regard to certain issues linked to the European Union. Eurobarometer results are published by the Public Opinion Analysis Sector of the European Commission - Directorate General Communication.

Did you know about the events promoted on-line www.jugaje.com which is a source of regular information about traditional games?

Federation of traditional sports³⁶

Delegates from several continents participated in the 2010 Convention of Guarda meeting (Portugal). A conference on the theme “Traditional Games and International Development: examples, stakes and limits” was a great success. Guy Jaouen, ETSGA; Filip Reis, anthropologist; Joan Ricart, President of the Catalan Federation of billies & bowling, and José Rodrigues from the AJT Guarda were among the speakers. The atmosphere during the event was very positive, thanks to the volunteer work by the AJT Guarda.

The 2011 Convention will be organised in the region of Auch, France, by the FDFR of Le Gers (Fédération des Foyers Ruraux), in collaboration with the FNSMR (national federation for sport in rural environment). fdfr32@wanadoo.fr

The winter convention took place in Valencia (Spain) at the end of February 2011. escolajocs@comunitatvalenciana.com

Several organisations have joined ETSGA since the AGM of Aranda de Duero in 2009: The Club deportivo 6 Conceyos (Asturia - España); ESPOR(a) d’Asturies (Asturia); GAIA CIDEMS (Pays Basque - France); Asociación Galega do Xogo popular e Tradicional (Galicia - España); Comité National Canne de Combat et Bâton (France); MORRAPITA (Catalogne - España); Federación de Lucha del Garrote Canario (Canaria - España); AGXPT (As. Galega Do Xogo Popular e Tradicional); Federation

de Lucha del Garrote Canario (Canaria); Area Education y Deportes de Telde (Canaria); Corre Calles (Aragon).

Second International Conference of Sport Countries

Barcelona hosted the second International Conference of Sport Countries from 24-27 November 2010. The conference focused on sport and health policies. The event was organised by the Secretariat for Foreign Affairs and the Secretariat for Sport of the Vice-Presidency department of the Government of Catalonia with the support of the Net of Sport Countries.

The 2nd International Conference of Sport Countries focused on practices and policies on both sport and health. Firstly, the participants of the conference looked at the full potential of the sport phenomenon from the scientific perspective and focusing on people’s health. Secondly, they analysed the responsibility of public administrations when implementing policies and efficient programmes to improve health. The list of subjects and sub-subjects was deliberately extensive to encourage participation from all the social, economic and geographical areas and aims to be a forum where the situation of every country, the goals of the sport organisations and the concrete demands facing the world of the sport are all examined.

The continuity of the issues raised will be guaranteed in the future by the work of the network under the auspices of the Permanent Secretariat. The Network of Sport Countries was set up during the first International Conference of Sport Countries (Barcelona, April 2003) which culminated in the approval of a declaration by the representatives of sport institutions and organisations.

This declaration was based on the promotion of the policies and measures addressed to acknowledge the sport countries concept and identify those areas that have their own sport identity, even if they are not an independent state.

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³⁴ <http://europa.eu/rapid/pressReleasesAction.do?reference=IP/10/383> - ³⁵ <http://europa.eu/rapid/pressReleasesAction.do?reference=IP/10/383>.

³⁶ www.sportcountries.org/articles-mostra-2092-eng-second_international_conference_of_sport_countries.htm

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Interviews by participants

The participants were challenged to carry out interviews on the topic of the training course.

> The 3 points looked at were:

- What does sport mean to you?
- What does culture mean to you?
- What are traditions for you?

By Igor DEJANOVIC, Serbia



Adrian from Malta



1. How do you feel about sport?

It is an organised ideology, classification, a standardisation of a game activity in a friendly competition, with sport spirit and respect for the opponent. The best performance is rewarded.

2. Culture?

Includes all the norms, beliefs, traditions, ways of life, religious education of society, (not a group or tribe), creating a network to support each other as living organisms.

3. Tradition?

It is the transfer of culture mainly through religion, life, and social behaviour.

Tatiana from Ukraine



1. How do you feel about sport?

Sport is the right way to create balance between inner and outer/public life, to be successful in every sphere of human activity. Sport is a tool to organise and provide life.

2. Culture?

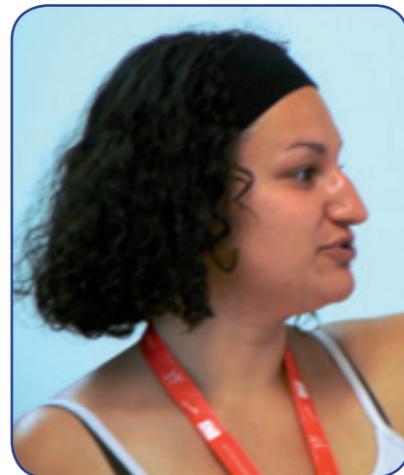
Culture is the base. Culture is a permanent part of life. Culture is the identification of a person in the world.

3. Tradition?

Traditions are special elements for every nationality they make any nationality brighter, more interesting and worthwhile.

Intercultural learning is the tool to connect three important aspects of public life (nationality, cultural identity and traditional activities) and to share them among young people as the future of a human and open-minded society and to promote peace in the world.

Elodie from France



1. How do you feel about sport?

For me sport means respect, solidarity, cooperation and fair play. Sports are a good way to get to know each other, to share our culture and to be closer. "L'union fait la force" (There is strength in numbers)

2. Culture?

"Culture" is like an iceberg. You have to think about what you see and what you don't see. You see the gender, clothes, style, but you didn't see religion, history or beliefs. Everybody has his/her own culture and every culture is unique.

3. Tradition?

Tradition is part of your life. You grow up with it. Traditions are the things that you share with your father/mother, grandfather/mother and that you teach your children. It's like a chain that you cannot get out of.

Ivana from Macedonia



1. How do you feel about sport?

Sport for me is a way to connect people with different cultures, traditions, etc. without using words, just by playing under certain conditions and rules. Traditional sports are sports that are played in one country by most of the people and are transmitted first from one person to another and later from one generation to the next.

2. Culture?

Culture for me is something that comes from the history and traditions of a country and can be influenced by other neighbouring countries. It represents the mentality and the things the inhabitants of that country have in common.

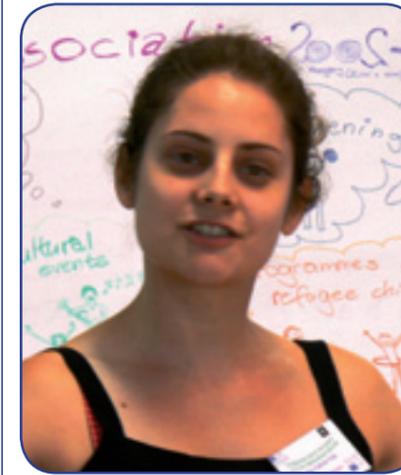
3. Tradition?

Tradition is made up of habits that people expressed during holidays. The way they behave in different places and situations. Knowing about traditions helps us to understand each other's behaviour, especially the behaviour we cannot change.

By Sawsan HIJAZI, Jordan



Zita from Hungary



1. How do you feel about sport?

For me, sport is freedom; you can be relaxed while you are playing sports and you feel very Zen. You can play sports with others so it is also a way to have relationships.

2. Culture?

Culture can mean science, arts and traditions; it depends on people who live and form something together. We can express our culture by our clothes, language and even sports. Culture is something we live in; you learn it in a non-formal way through your family.

3. Tradition?

Tradition is something that keeps people together. You can express your culture through traditions. There are differences between nations concerning culture issues, but traditions also help nations get to know each other better.

Haneen from Palestine



1. How do you feel about sport?

Sport is my life. Everyone who plays a sport feels the same way. Playing sports refreshes your body, makes you fitter and helps you acquire new skills. Sports also make you healthier.

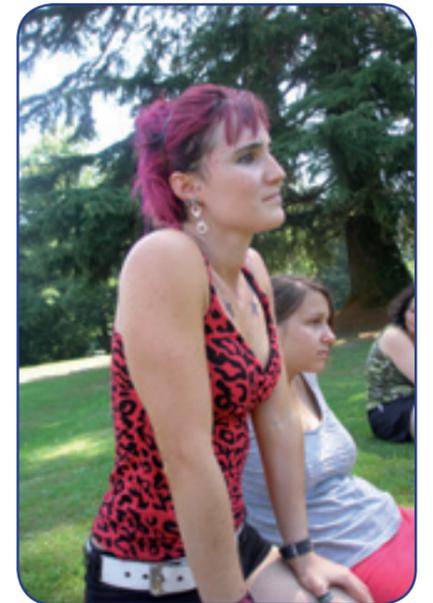
2. How does culture affects sport?

Sport is a culture. Every community has different sports that show us that there are a lot of traditions based on sports. The type of sports reflects the type of culture of the community.

3. What is the relationship between traditions and sport?

Traditions control the practice of sports. Nowadays it is easy for women to play sports, thanks to the development process and they can achieve all their goals.

Oiane from the Basque Country, Spain



1. How do you feel about culture?

We are given a piece of glass when we are born. At the beginning, we don't really know how to use it, but we play with it, we experience the world through it. The longer we play, the larger our little glass becomes. There comes a moment, later or before depending on each one, that we start to understand, we realise we can see ourselves in our little glass.

Our toy suddenly acquires a new meaning, it has become a mirror. The longer we look at the world through it, the more of ourselves we can see. It takes time to learn that depending on

how we look in our mirror, it will also allow us to see what surrounds us.

Our mirror has become culture. And again, the longer we experience it, the wider the available perspective. Unfortunately, lots of us only see the little toy as a mirror. Instead of realising we have a tool for understanding and growing, we just have a dangerous toy that condemns us to living inside a black box. In the end, it is up to us to decide how wide we want our perspective to be, up to us to decide whether we want a toy to play with alone or a tool to connect with others. At least that's how I see it.

2. What about tradition?

Tradition is just a little part of culture, which is complemented in time by other cultural features. It is something more fixed, the heritage achieved in older times. It cannot grow as immediately as culture through experience, since it takes longer to establish a tradition, both individually and collectively.

What I mean is that tradition is in function of time, whereas culture is much more dynamic. This is the reason why culture is the priority target of action, since it can reach intercultural reactions quickly, whereas it may or may not have an impact on future consequences in tradition.

3. What is the relation between sport and culture?

Sport is more than just a game: it is a powerful combination of fun and education on values, because any sport requires communication, cooperation, active participation or motivation. Sometimes it also means culture and tradition.

As I said, as I understand it, culture is an important tool we all have that can be constructive or destructive depending on the use we make of it.

The fragile nature of culture makes it necessary to build awareness of the need to promote interculturality as an indispensable tool for advancing in critical education on values.

By Karit KAASIK, Estonia



Igor from Republic of Moldova



1. What does sport mean to you?

Sport for Development...

For me sport is "Development" which is the process of enlarging people's choices and increasing the opportunities available to all members of society. Based on the principles of inclusion, equity and sustainability, it emphasizes the importance of increasing opportunities for the current generation, as well as for future generations.

The basic human capabilities needed for this are to lead long and healthy lives, to be knowledgeable, to have access to the resources needed to ensure a decent standard of living and to be able to participate in the life of a community. Sport can directly help build these capabilities. That's why I love sport.

2. Culture?

For me culture is an integral part of every society. It is the learned pattern of behaviour and the ways in which a person lives his or her life. Moldovan culture is essential for the existence of Moldova's society, because it creates links among people. In the explicit sense of the term, culture constitutes the music, food, arts and literature of a society. It is very important to have international events for young people as a step towards building a tolerant society.

3. Tradition?

For me traditions are family, my values and personal beliefs.

Stela from Republic of Moldova



1. How do you feel about sport?

Sport is a part of my everyday life. It helps to develop discipline and gives an opportunity to grow physically. It also keeps me fit. It helps me connect with different people, whom I wouldn't meet in other circumstances.

I played basketball for 5 years. I used to play 3 times a week, and when I couldn't do it any more, I didn't know what to do with my time – there was an empty place in my life. I became angry and disturbed, so I'd say that sport is very important for me.

2. Culture?

Culture is something that comes from inside. It is connected with etiquette. For me it is as a set of rules that helps me to communicate with friends or new people in society. It is the most important thing in a nation's identity. Without it you are like a homeless person. I believe that it is something you should know.

But it is important to remember that culture is in continuous change. You can develop your culture. For example, in France I see how people live, I'm learning new things and this leaves a mark. It is a mix of identities, philosophy, wishes and circumstances. I think that culture and religion are strongly connected, although the impact of religion on culture is getting less important. It is also connected with globalisation - you should take the positive things from it and leave the negatives.

3. Tradition?

You should know your country's traditions. I care about traditions, because it is something that is connected with my culture and with my society. Traditions keep history alive. At the same time, you should know why these kinds of tradition exist. For example, I have a "tradition" of drinking Indian café once a month in my favourite café - this is my own tradition.

Philippe from Belarussia



1. How do you feel about sport?

Sport is a lifestyle and it is important in my life. I grew up in the Russian tradition and from my childhood, there was a lot of sport because it was part of a national programme. I think sport helps you develop your personality. If you are good at sport you are a more easy-going person. Playing sports also teaches you how to handle difficult situations.

2. Culture?

Culture is a mix of values. It is my country, my values. It's the most valuable thing I have. It makes me different from others and gives me something special. My personal culture is like my passport – people can understand who I am.

3. Tradition?

Traditions are my roots. They are a part of me. Traditions are my personal interests. They can affect me - I am following my traditions. It is like a label for a person. My traditions are, for example, to make friends with different people. Even if you don't always agree you have to respect others.

Evelyn from France



1. What does sport mean to you?

Sport is something deeply connected with good health. It is a combination of mental and physical factors. It makes you feel good in your soul and in your heart. It forces you to take responsibility. It gives you strength and makes you stronger for yourself and for others.

2. Culture?

Culture isn't something you read about in a book. It is something you learn from others. You hear it, you smell it, you see it - and it is a combination of all three.

3. Tradition?

Traditions are your identity. It gives different countries and nationalities their own spirit. You can see it and you can feel it. For me one of the most important traditions is Christmas – being together with my family, cooking, dancing and hearing the music - this is very important for me.

By Mirela SULA (STRUGAJ) from Albania



Olivier from France



1. What does sport mean to you?

Sport for me is a relationship. It is a way to be outside, to interact with others; it is a special place to develop yourself, to be yourself! Sport is an educational word.

2. Is sport well developed in your country?

Yes, sport in my country is very developed. Sport is very good for understanding diversity. It is an innovative way to live a better life; it is a way of communicating and earning your living.

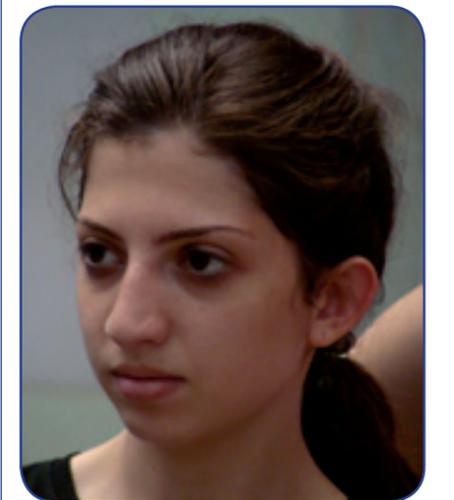
3. What comes into your mind when I say "culture"?

In my opinion, culture is a socio-environmental, historical heritage that we receive from our relatives and that we have to transmit to others. For me, it is a road others see you walking along. For me culture is very important; I need to know where I come from. I am a man with passions and this comes from my culture. You depend on it but there are lots of cultures within you. As a concept, culture is a plural not a singular.

4. What about tradition?

Tradition is what we are used to doing everyday. Tradition has to be transmitted by family, by society. We learn so much from our traditions, by ourselves, by family, by friends. Tradition may change and evolve...

Soha from Lebanon



1. What does sport mean to you?

Sport for Development...

Sport is a healthy way of life. It should be practised regularly to have a positive impact in our

life. I see sport as a way to build relationships with people in a special context. In my country, sport is not so developed. People do not know the importance of sport. I think we have to be more aware that sport can be a tool for improving our lives.

2. Culture?

Culture is the common background for a group of people. It makes us feel different from other people; it makes us feel special. However, it is important to learn about other cultures as well, to encourage people to discover and experience other cultures. In my opinion, it is very important to exchange cultures, to try new experiences and to see things from a different point of view.

3. Tradition?

For me tradition is a heritage that our ancestors left for us. Our tradition in Lebanon is very special because many cultures are mixed and people have combined their cultures to obtain a common heritage.

Jan from Belgium (Flanders region)



1. What does sport mean to you?

Sport for me is a means of communication. It helps you to communicate with your friends and enemies as well. Through sport you can learn to accept, to win and to lose, but in the end it doesn't matter, because the most important thing is to play! Sport brings people together, outside their houses and their individual mindsets.

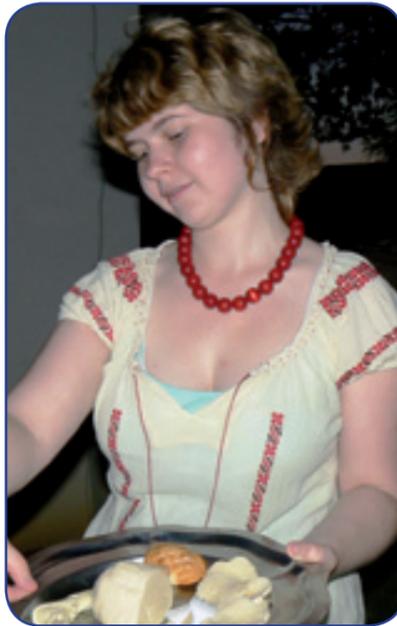
2. What is culture for you?

Culture is "People". People communicate their inner soul, their projection of reality. Culture is very personal. You cannot define it. When you try to define it, you destroy it.

3. What do you think about tradition?

Tradition is security. People need some common ground, a history that they can relate to.

Anna from Poland



1. What does sport mean to you?

Sport is a way to entertain, to learn how to behave and react in a group; to transfer my skills through a sport in real life. In my country, sport is very developed. However, the concept of sport is mostly to have champions, not to play individually.

2. What is culture for you?

Culture is a way of expressing myself if I have something to share with others. When we have a culture, it is important to interact with other cultures to develop it more.

By Zaruhi (Zara) GASPARYAN from Armenia



Ihab from Palestine



1. What is sport?

I love water which is why I love swimming; I like the feeling when I'm in the water, the colour of water. I also like football because it's challenging and promotes teamwork. I like to win. Fitness is also important for me. When I play sport and when I am feeling stressed and under pressure, sport helps me to relax, everything bottled up inside me is released and I become happy.

2. What is culture?

Culture is what people talk about, do, culture is a lifestyle – what they like, their history, anything unique to a people and something I take with me while travelling. I use it in my mind, ideas, words, clothes, sports. In my culture there are things I like and things I do not like, but it is a matter of preference.

3. What is tradition?

The place where I live is traditional. Tradition is I, the first line in my life, the basis. I want to develop my traditions.

Muntasar from Jordan



1. What is sport?

Sport is one of the main things we need in life as we eat a lot and do not move much, it is an essential element of health. From the spiritual point of view, it represents and organises you. It gives you an opportunity to be punctual and relaxed; it stretches your mind; it helps you be more comfortable, manage stress and daily problems.

2. What is culture?

Culture is diversity; it's an attitude that controls your behaviour. Culture comes from many elements - environment, religion, gender, community and friends. Culture is a matter of

respect; you give and get, adapting yourself as much as possible.

3. What is tradition?

Tradition is behaviour that one community uses and accepts because it is used to it. Everybody has something traditional in his/her life. When you are traditional you are civilised by a civilisation that comes from traditions.

Agne from Poland



1. What is sport?

It is a way of life, it prevents me getting ill. When I play sports regularly, I have to take less medicine: it keeps me healthier. I do not have to go to hospital often. Sport is as basic as eating

in my life. When I play sports, I'm in a better mood and I feel satisfied. Sometimes, I feel a better connection when I play sport together with my boyfriend. It fulfils my basic needs.

2. What is culture?

Culture is a language for me as I have basics in Ukrainian, Chinese, Norwegian, Spanish and I speak English, Russian, and Lithuanian. I also know sign language: while communicating with deaf people, I understand how they think and feel. This is why I see culture as a language.

3. What is tradition?

Tradition is things coming from my origins related to language and religion. Basically they come from history. Tradition is something that comes from history, religion and language. I am not traditional probably as I have travelled a lot. Sometimes I think other country's traditions are more suitable for me, for example, some of the traditions to be found in the East and South American countries. For me it is a mixture and that is why you can sometimes lose your traditions and your identity, especially when you study in another country for more than one year. When you go home, you can sometimes feel like a foreigner.



OUTCOMES OF THE LTTC

One of the valuable outcomes of this LTTC was the creation of the Network International in Sports and Education (NISE)

NISE: NETWORK INTERNATIONAL IN SPORTS AND EDUCATION

1. TITLE	> NISE: childhood to responsibilities
2. BACKGROUND	<ul style="list-style-type: none"> > During the first phase of the LTTC, the group spent the last evening preparing the guidelines for an international partnership that would put sport and education in a common context. It was decided to do so officially. > An association was set up in France a year later to facilitate international development. > It is now time for mutual commitment among the partners to ensure a common understanding of the goals.
3. AIMS	<ul style="list-style-type: none"> > Review the process of NISE (Network for International Sport and Education) from the beginning till now. > Understand the needs of the potential partners and begin organising so as to keep them active at international level.
4. OBJECTIVES	<ul style="list-style-type: none"> > Understand the process of NISE through this common project launched by the group one year ago: understand better terms such as: communication, partnership and network. > Look at all the questions in order to define the next step in the process of setting up an international network.
5. KNOWLEDGE, SKILLS AND ATTITUDES ADDRESSED	<ul style="list-style-type: none"> > Organisations' ability to work at international level and in a multicultural environment > Bring together the organisations in an international team > Open minded / willing/ support of their organisation/ > Creativity > Willingness to be "ready to help" instead of asking "What's in it for me?"
6. MATERIALS AND HANDOUTS	> none
7. PROGRAMME	<ul style="list-style-type: none"> • Phase 1) Puzzle: show pieces of puzzle with eyes, nose, mouth, etc > explain that the partners are "pieces of a puzzle " and that it is now time to put the puzzle together: 10' 2) What is NISE : one year of story 15' > Why was it created? See the "official statutes" 3) Definition: to understand what we mean by an international network we need a common understanding of: <ul style="list-style-type: none"> > Communication, partnership, network > Divide the group in 3 subgroups: ask each to discuss and prepare input on one of the definitions. 15 minutes > Plenary: collect the definitions and discuss them > Decide on a shared definition of the 3 words: 20 minutes 4) "Last questions": each participant writes a question about NISE on a post-it 5) Conclusion: decide what will be done in concrete terms to advance NISE objectives
8. EVALUATION	> The official papers of the NISE network and the first meetings to set up the international activity and its supporters and stakeholders.

9. APPENDICES	<ul style="list-style-type: none"> > Issues discussed: > individual responsibilities, division of the workload, legal steps to register an international NGO, administrative issues for different countries, how NISE will work: approach to different issues, establishing common international projects, facilitating the application process, sharing experiences, finding new partners, creating tools, sharing aims, goals, target objectives, responsible people and partners, structure of network functioning, the status. What is needed to set out guidelines, organise member meetings, different types, size of NGOs, etc.
10. OTHER COMMENTS	> After the session it was decided to plan a "partnership building"
SUBMITTED BY	> Cathy Baccomo

As mentioned earlier, there were two very interesting specificities to this LTTC that can facilitate understanding of the outcomes. The first was the topic "Traditional Sports and Games - a tool for intercultural learning" that was tackled for the first time in a SALTO TC and that focused on the words traditional, sports, games and learning; the second was the presence of people from the four different regions involved in the Youth in Action "EuroMed" Programme: EU, MEDA, EEC, SEE, which greatly enriched the experience.

The combination of these two factors, in addition to the venue and a programme of activities focused on involving participants in the whole process, was very significant in creating and developing partnerships on common projects. One of the most "visible" outcomes of this LTTC was the projects planned and/or implemented by participants between the two phases and those planned for the near future.

The list of projects is as follows: 6 youth projects implemented: 4 youth exchanges, 1 networking activity (training course), 1 short term European Voluntary Service, 3 youth projects postponed to 2011, 1 youth project that was refused for technical reasons, 2 others that were cancelled and the creation of the international organization NISE Aquitaine.

The second phase of the LTTC focused on evaluating and producing. The evaluation process represents a learning reference for the future and showed the importance of educational tools in our work and how we can create, adapt and transfer them in our daily work with youngsters.

In the beginning, the specificity of the topic and the venue also helped participants see the link between traditions, culture, sports and games. We played an internationally known sport (pelota) together, one of the most popular sports in the Basque Country, where

there are specific rules and ways of playing. It is considered to be a traditional Basque Sport, despite its Greek origins. Many participants, especially those from MEDA countries, were not familiar with this sport, and they found it very interesting and educational.

Once the tool had been created, participants were afraid that would be the end. They were really motivated to continue working together, which led to 10 new projects to be implemented in a maximum of 2 years time. Among the 10 was the creation of NISE Aquitaine, an international organisation created to facilitate working together in the future and allow new people to join the project: it was also for the youngsters, to understanding the influence of traditions in our life, to encourage a healthy lifestyle involving sports and games and to help build a peaceful future by working together.

In our opinion, the LTTC on "Traditional Sports and Games - a tool for intercultural learning" is just the beginning of something much bigger and "new members" will be very welcome.

"I really liked the subject, which was one of the main motivations for participating in such a challenging LTTC, even if I was already wor-

king in Jordan as the head of the "Sports for all and traditional games committee".

Samer AL-KASIH, Jordan, junior trainer on the LTTC.

Since the LTTC, there have already been many different outcomes from the participants: some have shared their experience on their organisation's website, others have written interesting articles about the first phase of the LTTC experience in various national magazines (such as the article "Communicating through sport" written by Mirella Sula Strugaj from Albania in the physiological Magazine "Psikostil").

"Transferability of the tools is an important element in the follow-up. Pelota was used during our two training courses as a tool to connect the group, to show how a sport can bring people together, how it can be used in different realities and environments. Jordan and Palestine have indicated their determination to bring the game of Pelota to their countries, helped by France and the Basque Country. Next summer (2011), Inshallah, young people will be playing Pelota in Jordan and Palestine, which is actually pretty amazing!"



ARTICLE

**“Communicating through sport”,
by Mirela Sula Strugaj, Albania
October 2010**

A unique experience in Etcharry, where representatives from 18 different countries from South East Europe, Euromed and European Countries came together to discuss and share culture through sports!

Over the years, the Youth in Action Programme (YiA) has been a very important communication and cultural exchange tool bringing together countries from Europe and beyond. Young people representing youth organisations have been involved in these programmes to increase awareness of active citizenship, solidarity, tolerance and to commit themselves to shaping the Union's future. Different topics, objectives, methodologies and practical tools were used to bring significant change not only to the young participants but also to the organisations they represent.

Traditional Sports and Games - a tool for intercultural learning was an excellent practical example that brought together a group of young people for the second time in September. Under the guidance of a highly qualified team directed by the coordinator of the SALTO-YOUTH EuroMed Resource Centre Bernard Abrignani, a group of 37 young people from European Countries, South East Europe and Euromed countries contributed their views on their recent experience in Etcharry for this article. They explained how impressive it was to see how even sensitive religious issues could be shared and discussed so openly and freely. The time they took to get to know each other and the trust they built during this project facilitated a better understanding and respect for each other's cultures. This experience helped them to understand how sport and games can be practical tools that can help cultural understanding that is not necessarily related to sports.

Impressions of the trainers Believing in and contributing to a better world

> **Cathy BACCOMO**,
LTTTC coordinator, France

Cathy Baccomo is one of the coordinators of the long term training course and she has been involved in the international field since 1982. The biggest challenge for her in this LTTTC process was linking 3 regions of the

world and the programme countries. “It was amazing to train and learn from the chemistry of the group, their individual experiences, new situations, different realities and practices... so many differences to highlight the shared elements. The intercultural dialogue among people was highlighted by the successfully implemented projects, all of which targeted young people and were relevant to their needs”, said Cathy, inspired by the second session in Etcharry in September. Cathy has been active in youth work for many years and is currently working as project officer in a small organisation. When talking to her, we learnt that she still wants to discover new possibilities that could contribute to a better world. She believes that: “We must never forget the bridge between local reality and its impact on the international, which are the two pillars that give balance in a world that young people are ultimately responsible for and in which we all have to live”. In Cathy's opinion, this LTTTC will not be over after one year: this is only the beginning, and it will continue fuelled by a more mature energy, consolidated by the lessons learnt in the first sessions. We are confident that she knows what she is talking about, being a mature, dynamic person herself!

> **Zurine Arruza**,
trainer from South Basque Country (Spain)

Zurine has now been officially invited to take part in one of the most amazing projects she has ever been involved in, which is participating in the “birth and promotion” of pelota in Jordan and Palestine. This project is both a challenge and a fantastic opportunity for her: “Firstly because thanks to our Training Course, part of the Basque Culture will be transferred to two other participating countries and secondly because it will be transferred to the Middle East, an area of the world I have been working with for 10 years and a part of the world I am completely in love with”. She is very enthusiastic about this experience and hopes they will all be able to go and play pelota in Jordan and Palestine soon. This is the sort of positive result that motivates her to pursue this experiment even further.

> **Samer Al-kasih Samer**,
junior trainer from Jordan

Samer has been working in the sport and fitness field since he graduated from the University of Jordan in 1991. He loves his job, especially the work done with the Youth in Action programme for the past 10 years. He finds everything in this programme interes-

ting: “I have learnt a lot - going abroad, travelling and seeing many countries, making new friends, developing my communication skills, learning about other cultures and ways of life, understanding that we are all equal and have the same hopes and thoughts even when we come from different countries or religions or cultures”. He is also happy to tell people about his culture and its traditional lifestyle. “The traditional sport and games training course in Etcharry was one of the most interesting experiences I have ever had: I learnt a lot from it, especially as it is a topic that I like and an area I work in”. He firmly believes that sports and games are a great tool for intercultural dialogue. Thanks to the course, he has also learnt about many new games and sports that he didn't know before “even though I am working in sports”. He is now thinking about how to adapt this new knowledge to his country.

Impressions of participants

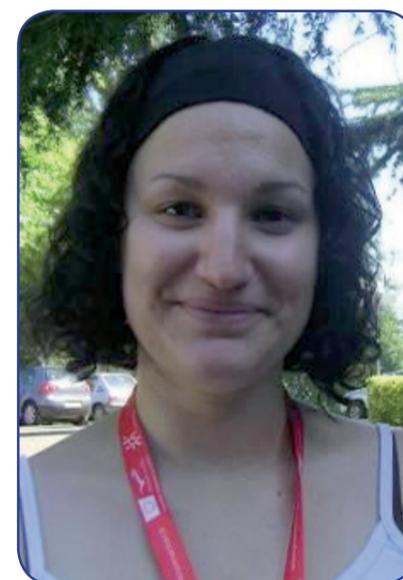
> **Adrian Gauci**,
from Malta (now living in London UK)



Adrian lived in New York City from 2004 to 2008. Immediately on his return to Malta he got involved in the Youth in Action Programme (YiA). When we asked him about his experience in this programme, he was very enthusiastic, explaining that “YiA made me proud to be European - to live in a union that supports democracy and cultural understanding through these programmes”. His latest experience was the Traditional Sports and Games - a tool for intercultural learning training course in Etcharry and he told us “It was a great intercultural exchange and helped us understand

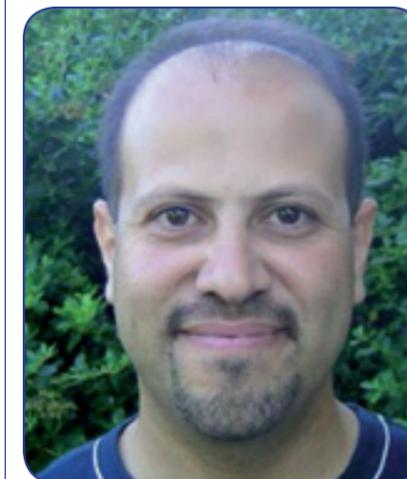
different cultures (including religions, traditions and youth work) and develop a tool to help cultural exchange”. He really appreciated the fact that so many cultures and religions were represented. He was particularly impressed by the level of maturity of the participants. “I learnt just how many traditional sports can be a sensitive issue and how sport can help give a nation and people their identity.”

> **Elodie Bras**,
from France



Elodie has been involved in the YiA program since 2007 and she has found it a great experience. In her opinion, it has been a real opportunity to experience real intercultural exchange through working with international partners, meeting new people and learning about different cultures. It has also provided a real opportunity to create a fantastic project and allow young people to learn about values such as being open-minded. “This LTTTC in Etcharry was really positive for me, because gave me an opportunity to meet new partners from different parts of the world and to discover new sports from different cultures and use them as a tool for international projects and developing projects together”. In fact, she has already advanced her ideas and applied them to the project “TEMPS-GO” with 4 countries, 3 regions, 2 tools about traditional sports and games with partners from Etcharry (Macedonia, Lebanon, Poland and France). This experience has been a very good test of her ability to work at an international level building an international team.

> **Muntaser Al Masri**,
from Jordan



Muntaser Al Masri is 34 years old. He comes from Jordan and lives in Amman. He represents the El Hassan Youth Award organisation that deals with youth empowerment in young people aged between 14 and 25. “I have been working with this programme for 5 years” Muntaser told us. In his opinion, the most interesting thing about the programme is that you meet a lot of people; you learn from them, share experiences with them and get to know a lot about their culture and backgrounds. “The traditional sport and games” training

course in Etcharry was such a great experience! We learnt a lot about traditional sports and games from other countries and various methods of intercultural learning and training. We shared a lot of positive things with each other and we also realised how many things we have in common in our different cultures”.

> **Slawomir Piotrowski**,
from Poland

His first contact with YiA program was on YE in July 2000. The opportunity to make new friends, learn about new cultures, share new ideas and points of view has been very interesting for him. “I always try to use every opportunity to learn and improve my personal skills, especially from much younger people. This training showed me how important is to be ready to see other people's points of view, to discuss and to understand. I tried to really understand my partners and not judge them. It also showed me a way to react and solve issues in moments of conflicts. My commitment was very high by the time of the TC. I felt very good in this area because of the friendly atmosphere generated by the trainers and other participants. I showed myself as a responsible and hard-working person with good experience sharing skills. The participants and trainers were the biggest “treasure” of this TC. Of course the place (Etcharry) was very nice, a little “away from it all” but in a positive sense”.



TRADITIONAL SPORTS AND GAMES - A TOOL FOR INTERCULTURAL LEARNING Etxarri (Etcharry), France, 28th June - 5th July 2009

	Day 1/28 th of June Warm up Sunday	Day 2/29 th of June Team building Monday	Day 3/30 th of June Training Session Tuesday	Day 4/1 st of July Choosing the discipline Wednesday	Day 5/2 nd of July Half time Thursday	Day 6/3 rd of July Relay Race Friday	Day 7/4 th of July Finish Line Saturday
7.30-8.30	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST	BREAKFAST
8.30-10.45	Arrival in PAU	Channel Sportgiser Official opening	Channel Sportgiser Introduction of the day	Channel Sportgiser Traditional Sports/Games from Mediterranean and Eastern European and Caucasus Countries	Channel Sportgiser Technicalities of project implementation	Channel Sportgiser Euromed game	Channel Sportgiser Working on projects
		Introduction TC Expectations/Fears	History and geography of sports and games / Identity / Culture			European Neighbourhood Policy	
10.45-11.15	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK
11.15-13.00		NGO exhibition	History and geography of sports and games / Identity / Culture	Traditional Sports/ Games from South European Countries	Time for participants to finish their tasks	Rotating workshops on Youth in Action and Euromed Youth Programme	Debriefing on projects
13.00-15.00	LUNCH	LUNCH	LUNCH	LUNCH	PICNIC	LUNCH	LUNCH
15.00-17.00	16.00 pm	Herri Kirolak Pelota	Intercultural Learning Baby Foot	Traditional Sports/ Games from Europe, Group 1 and Group 2	Getting in touch with the local reality	World Caté on Project matching	Debriefing on projects Project follow up
	Welcome Ice breaking Preparation of the NGO					Working on projects	Open space for final questions Final evaluation
17.00-17.30	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK	COFFEE BREAK		COFFEE BREAK	COFFEE BREAK
17.30-19.00	Practicalities	Herri Kirolak Pelota	Market of Traditional Games	Joko Garbi Exhibition in St. Palais		Working on projects	Closing
19.00-19.30		SAZUBERCAC	SAZUBERCAC	SAZUBERCAC		SAZUBERCAC	
	DINNER	DINNER	DINNER	DINNER	DINNER OUT	DINNER	TRADITIONAL DINNER
19.30	Get to know each other	Intercultural Evening	Preparation of the workshops run by participants	Free time in ST. PALAIS	Dinner at a traditional restaurant - BAYONNE	Working on projects	Farewell party

TRADITIONAL SPORTS AND GAMES - A TOOL FOR INTERCULTURAL LEARNING Etxarri (Etcharry), France, 20th September - 25th September - 25th September - Evaluation phase

	Day 1/ Monday 20 of September Reconnection and project evaluation	Day 2/ Tuesday 21 September Intercultural dialogue	Day 3/ Wednesday 22 September	Day 4 / Thursday 23 September	Day 5 / Friday 24 September
	Breakfast 7.30 /8.30	Breakfast 7.30 /8.30	Breakfast 7.30 /8.30	Breakfast 7.30 /8.30	Breakfast 7.30 /8.30
Trainers arrive	8.30 to 9 Channel/Sportgizer Contribution from the participants	8.30 to 9 Channel/Sportgizer Contribution from the participants	8.30 to 9 Channel/Sportgizer Contribution from the participants	8.30 to 9 Channel/Sportgizer Contribution from the participants	Departure of participants
	(1.30 session) Evaluation of group projects Phase 1: reflection on each group project Evaluation of group projects Phase 2: presentation of the project to the others in a creative way	1.30 session European Neighbourhood Policy/ YOUTH in Action Euromed Program IV Providing documentation Launching for new deadlines YOUTH PASS	1.30 session GENERAL assembly of Nise Nise people invited for "official general assembly" net work with NISE future project special focus on fundraising, Nise international network or fundraising , communication in the network	1.30 session GENERAL assembly of Nise Nise people invited for "official general assembly" net work with NISE future project special focus on fundraising, Nise international network or fundraising , communication in the network	Departure of the participants Team evaluation
10h30 to 11	Intercultural coffee break	Intercultural coffee break	Intercultural coffee break	Intercultural coffee break	
Arrival of the participants (except 2)	1.30 session Phase 3: sharing questions and answers Phase 4: editorial + reaction (done to promote the visibility, good practices) (already a tool)	1h30 session Final questions Discussion in plenary on policies and projects What is a tool?	General Assembly of Nise Communication in the network New projects in the group NISE association: how to use it General assembly to launch the active work after one year of existence Working on future projects (included or not in NISE)	General Assembly of Nise Communication in the network New projects in the group NISE association: how to use it General assembly to launch the active work after one year of existence Working on future projects (included or not in NISE)	Departure day
Lunch 12.30 to 14.30	Lunch time	Lunch time	Lunch time	lunch	
Reconnection of the group	2 hour session Pelota: a tool in Arroue or Charritte le Bas	2 hour session Launching the creation of tools: reflect on how to use tools, creations, the experience in our local environment? Publications? Etc Creation or collection of project tools and how to use them	Final questions Follow up	Final questions Follow up	
International CB16.30 to 17	International CB16.30 to 17	International CB16.30 to 17	International CB16.30 to 17	International CB16.30 to 17	
Official opening Introduction to TC Expectations/Fears	Creation of a tool and how to transfer it to our local environment	New projects	Evaluation of the 3 days and LTTC	Evaluation of the 3 days and LTTC	
19, Daily Sazubercac	19, Daily Sazubercac	19, Daily Sazubercac	19, Daily Sazubercac	19, Daily Sazubercac	
Diner 19.30	Diner 19.30	Diner 19.30	Diner 19.30	Diner 19.30	
	Sharing projects and other news	Meeting with NISE people	Last evening	Last evening	

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SALTO-YOUTH

stands for “Support and Advanced Learning & Training Opportunities within the YOUTH IN ACTION programme”. It is a network of eight Resource Centres to enhance the implementation of the YOUTH IN ACTION Programme by providing support, information and training to National Agencies and Euromed Youth Units. In particular SALTO-YOUTH EuroMed Resource Centre aims at enhancing cooperation in youth work between the two sides of the Mediterranean area. Accordingly we run specific international and national training courses, produce educational materials as well as disseminate good practices in youth work. We operate in close partnership with several European and Mediterranean institutions.

Traditional sports and Games, a tool for Intercultural Learning

Traditional sports and games are part of intangible heritage and a symbol of the cultural diversity of our societies. They are also an efficient means to convey values of solidarity, diversity, inclusiveness and cultural awareness.

Moreover, traditional games and sports reflect on different cultural expressions, and create a bridge between cultures for a better mutual comprehension.

What is the typical, traditional sport or the more practiced in your country or your region? What is it for you? Is there a traditional sport? Is it still practiced? What are the rules? We have tried all along this adventure to answer to these questions and to many others.

Salto-Youth EuroMed with the French National Agency for the Youth in Action European programme, have decided to co-organise and to host this long term process with the Traditional games and Sports, as well as culinary art, architecture or local languages for example demonstrate a culture unique to a particular geographical area and say a regional identity. They belong to the popular culture and from the historical heritage of humanity. Because of many authors, Elias (1973), Mauss (1966), Wamier (1999), we accept the hypothesis that the games are witnesses and agents of the company that hosts: because on the one hand they reflect the essence of the standards and the social values of the society disseminates; and on the other hand, they are a fundamental element of the construction of cultural identity

This training course was willing to help participants to reflect on the use of such a mean in international youth activities. Moreover, actives methods were used to let participants experience and create activities.

A Long Term Training Course focuses on two year learning process based on development of a specific topic and on partnership building strategy...

The structure of long term training is based on 3 phases:

1st Phase: training on thematic inputs and creation of partnerships;

2nd Phase: Coaching;

3rd Phase: Evaluation of coaching and partnership building strategy.

And try to ensure that within EuroMed area the question of intercultural dialogue as a tool to support and facilitate developing networking and partnership strategy of non-formal education between people of the two sides of the Mediterranean is a very sensitive, challenging and very important issue.



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