



Sports Identity

BENCHMARK OF BEST PRACTICES IN SPORTS IN TERMS OF THE PREVENTION OF RADICALISATION



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There are always identity traits that refer to a history - individual, family, community - as well as territorial identifications - village, region, nation - or cultural affiliations - religious, social and symbolic - that each person seeks to evoke in order to express his or her identity. Some of them take on the appearance of "inevitable" identity traits. The surname, mother tongue, regional location of birth and ethnic or religious group may appear and be presented as "inevitable" identities, irrefutable traits and, in a way, as personal identifying objectives. As such, the sports environment is an opportunity for a youth to express his or her identity and his or her geographical, social and cultural membership	14
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The purpose of this benchmark of good practices allows us to identify ways of doing things that can be implemented by professionals that can enable the development of tools for professionals in social mediation and sport. The construction of these tools requires the various filters that fall within the fields of intervention of the various actors of sport, youth, popular education, social mediation and specialized prevention to develop an approach inclusive based on the framework of sport's reference values that fall within dimensions: community, culture, ethics and emotion, enabling through a "specific unique" socialization process to participate in the construction of social identity and develop their resilience. 39

The inclusive logic in sport in terms of preventing radicalization is an ecosystem that participates in the building of the young person's identity (self-assertion personal fulfillment) and the production of resilience (love of oneself, instinct of survival and attachment to the sports society)..... 39

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THANKS

To be done...

FORWARD

The rise of radicalisation in our society is a challenge for professionals who work in sports with youths. The **SPORTS IDENTITY** project brings together partners from both of these domains to identify effective ways to prevent the radicalisation of youths, especially as sports is a significant component in terms of the process of socialisation and identity building in young people. Socialization is an ongoing, unfinished, implicit process. Sociologists distinguish between socialisation and education. Socialisation and education address the issue of learning. Education involves planned content. It focuses on a limited set of skills and knowledge taught within a curriculum. Socialisation is what occurs every day of our lives. It is unplanned and involves learning about our identity, the nature of reality and how to get along with others. The skills and knowledge that are learned therefore have no defined outlines.

As for the **SPORTS IDENTITY** project, it is based on "sports citizenship". In order to develop this experiment and define the scope of the benchmark of best practices in the prevention of radicalisation in sports and through sports, our approach is structured around the following working hypotheses:¹

- ✚ Non-violent radicalisation is the Trojan horse of violent radicalisation; it targets the "younger generations" and poses a serious threat to social cohesion
- ✚ Sports and its values appear to be a credible response to prevent radicalisation, given the emergence and development of the radicalisation process, which undermines our social cohesion
- ✚ Young people have massively embraced sports as a major part of their lifestyle and as a cultural practice that contributes to their education and their socialisation
- ✚ The handling of this non-violent radicalisation², a complex phenomenon with multiple consequences, calls into question the traditional operating methods of our educational institutions
- ✚ Adhering to the values of sports citizenship makes it possible to move towards the adoption of national and European citizenship values
- ✚ Non-violent radicalization is a complex phenomenon with multiple effects, questions traditional modus operandi the actors of social prevention (school , sport, culture...) and "specialized" prevention
- ✚ The project's terms of reference in terms of the prevention of the radicalisation of youths and "vulnerable" youths are organised on the basis of sporting sociability, identity building and resilience.
- ✚ By developing their power of action and their sense of recognition through expression and listening, sport contributes to the building of identity and resilience of young people and in particular "vulnerable" young people and to protect them from radicalisation

¹ We will therefore mean, by "good practices" any intervention within a group with the primary purpose of taking greater account of the needs of the practitioners and the promotion of it and its projects from the observation and understanding of the concrete educational and/or pedagogical situations experienced from the different dimensions to which the framework of reference of the values of sport refers. This approach should allow for meaning and coherence in interventions while integrating the diversity of actors and differences of opinion. "Good practices" refer to realities that are defined in various ways on axes ranging from the personal to the professional, from the individual to the collective or from the experiential to the theoretical.

² Integration in the behavior of various and varied signs and manifestations in intensity, the "degrees of acceptance and justification" of religious and political radicalism Olivier Galland, Anne Muxel (ed.), *The Radical Temptation. Survey of high school students* Julien Giry - In *Quaderni* 2019/1 (No. 98), pages 135 to 144

This approach requires us to first analyse and understand the phenomena of radicalisation on which proactive - and not just reactive - policies are based, in particular through prevention strategies³. Indeed, our purpose is to identify how sports can be part of the implementation of general prevention activities that involve a process that rejects both radicalisation and introversion through the integration of individual, interpersonal, community, social and societal factors.

The dynamics of identity issues are naturally an important part of this approach⁴. At the secondary and tertiary prevention levels, resilience is often called for in terms of radicalisation at the international level. Resilience is one of the key factors to consider regarding the prevention of radicalisation and the mitigation of the risks of radicalisation worldwide⁵. In this essay, we will proceed with an analysis of the concepts of radicalisation and resilience. Social prevention strategies highlight the fact that in terms of preventing radicalisation in and through sports, the construction of the identity process is a structuring principle of sporting activities, regardless of the logic of the prevailing stakeholders (teachers, coaches, leaders, specialised educators).

³ It is a good idea to restate the different possible conceptions of prevention. A distinction is made between general prevention, which pursues this task through social, cultural and school policies, as in the case of "social" prevention, and Specialised Prevention, which is a specific intervention technique whose purpose is to respond to the risks and problems linked to maladjustment in children, teens and young adults in their everyday environments.

⁴ Muriel Darmon. She is a researcher at the CNRS who works in the socialisation research group - *Université Lumière Lyon 2* and ENS-LSH and author of *La Socialisation*. Socialisation and education address the issue of learning. Education is a matter of planned content. It focuses on a limited set of skills and knowledge taught within a curriculum. Socialisation is what happens every day of our lives. It is unplanned and involves learning about our identity, the nature of reality and how to get along with others. The skills and knowledge that have been learned therefore have no defined outlines.

⁵ The contribution of youth work to preventing marginalization and violent radicalization - *A practical toolbox for youth workers & Recommendations for policy makers - Results of the expert group set up under the European Union Work Plan for Youth for 2016-2018*

Summary of deliverable 1 (two pages)

A video document produced by CREPS IDF (following the symposium on radicalisation in sport, organized on 11 December 2017), established that a process of proselytizing radical ideologies can find expression through some sports associations (combat sport). This observation refers to "adults" exercising an associative mandate, acting within clubs to impose a new sports order (exclusion of women from certain sports, refusal of diversity...). Under the guise of legitimacy linked to the status, the association leaders maneuver to "communitize" the club and seek to indoctrinate practitioners. In addition, the video report evokes adult interventions with sports leaders (football) aimed at guiding the development of practices (pressure from outside the association to abandon the idea of creating a women's team). To these phenomena of radicalization of religious inspiration, the working group "SPORTS IDENTITY" set up by the representatives of each partner wishes to complete this observation by also recalling that the Europe of sport, notes the expression of many manifestations of ideological proselytism of the extreme right especially in the football world.

The highly organized nature of these manoeuvres is unquestionable and is based on a radical activism involving a diverse and determined network of actors. From the analysis developed, it has been hypothesized that throughout the world of sport, it is indeed youth that is targeted. Indeed, sport is a particularly significant area of the process of socialization and identity-building of young people.

All of these events are intended to challenge the development of the relationship to oneself, to others, to reality, to the rule. While our contemporary society is facing a context of waves of migration, attacks and instability due to the rapid changes and social and economic difficulties that many young people face with few prospects for the future, we are witnessing a revival and an over-bid of "radicalizations". We know that adolescent psychosocial development creates a particular sensitivity to extremist discourse and indoctrination processes.

Prevention is organized to prevent these phenomena driven by increased activism by extremist activists and propagandists who target young people. Located at the confluence of many sectors of intervention (prevention, health and social care, repression, education, training, communication, research, international cooperation) and carried by many actors, the prevention of radicalization involves creating and maintaining all the appropriate synergies.

SPORTS IDENTITY aims to promote prevention in and through sport, interrupting the process of engagement leading to violent radicalization with the ambition of shedding light on the springs of this seduction and questioning the possibility of an educational intervention ahead of these excesses. The extension of the concept of "good practice" in the field of prevention of radicalisation in sport and through sport which is the subject of intellectual production as part of the SPORTS IDENTITY project requiring a number of developments.

First of all, to undertake this process, we had to detach ourselves from the media context and move closer to radicalization as a process, which may or may not lead to violent action. The bias was not to question "radicalized" people in the sports world who are more of a "security" issue. However, it was essential to identify the scope of the "SPORTS IDENTITY" project.

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The report invites sports actors to direct their implementations in order to recreate the conditions for positive dialogue and to bring out through sport access to citizenship by giving meaning to the values of sport (sportsmanship /Fair play) and by developing the "Power of Action" of young people and the feeling of recognition through expression and listening. This approach allows dialogue with the populations furthest from these values and to protect them from the "radical" temptation.

In this context we did not find any link between sports and radicalization. On the other hand, it has become somewhat quick to establish a direct link between behaviours that break with the values and principles of democracy and the ideals of sport and adherence to a radical ideology. A closer analysis of these "break-up" behaviours reveals what many educators know; certain "transgressive" behaviours of young people are part of a logic specific to their psychic, emotional and intellectual development. They are more evidence of a desire to undermine the established framework and institutional order because of complex life stories, rather than a serious and definitive commitment to extremist causes. In a society that pushes for individualism and blurs the lines by accelerating change, some young people may seek to survive sometimes through negative means of recognition that lead straight to know through radicalization, wandering and marginality. This is particularly the case for "vulnerable" young people.

Vulnerability refers to two areas of "poverty" and "exclusion." "Vulnerable" young people are weakened in their identity-building process. These fragilities constitute a possible context for the emergence of radicalizations, including religious ones. There are phenomena of distancing or even rejecting these young people from institutions and more generally from the principles of democracy. It has been found that "vulnerable youth have sociological indicators similar to those of violent radicalized youth (see Gianni MARASA - William Nuytens studies). It is likely that most "jihadists" have experienced before "switching" life paths similar to those of "vulnerable youth".

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PART 1: DEFINITION OF THE REFERENCE FRAMEWORK

1 - ELEMENTS OF CONTEXT – OBSERVATION

1.1 - Radicalisation in sports and the European context

A preliminary analysis of the emergence of the socio-political process of radicalisation and the emergence of violence is a prerequisite for this process. Indeed, during the first meeting with the partners (kick-off meeting), the latter mentioned that the overall effort against the phenomena of violent radicalisation in sports and through sports in the European context must take into account all types of extremism. Although the resurgence of "Jihadism" in Europe has given a new impetus to militant radicalness and the fact that youths are turning to one of the most striking religious currents is alarming, it is hoped that the answers provided in the context of this experiment will allow them to adapt to the various national situations.

The document presented by the **CREPS (Centre de Ressources, d'Expertise et de Performance Sportive d'Île-de-France)** is based on the phenomena of religious radicalisation and their expressions in sports that have been observed in France. It does not claim that the expressions of the various forms of radicalisation in sports within Europe are the same as those in the French example. On the other hand, this phenomenon of religious radicalisation that France is experiencing due to its specific socio-demographic context⁶ and the strength of the activism of its extremely dense and branched networks provide information on the operating methods relevant to our topic here. This observation will serve as the foundation for the shared diagnosis on which the benchmark of best practices in the prevention of radicalisation in sports and through sports will be developed. It aims to identify how to build sports citizenship before building national and European citizenship.

This construction is a dynamic approach that must be based on knowledge of the phenomenon of violent and non-violent radicalisation⁷ and the complex mental processes that are involved, the strategies developed by all types of recruiters and manipulators, and also on knowledge of the factors that influence appeal among adolescents and youths. This approach must also identify the targets that are likely to be "seduced", as well as recognise the specific intervention capabilities of each sports professional and select proven operating methods.

These elements in this experiment will guide our approach. It will highlight the empirical practices of those working in the field. As far as we know, the handling of extremism in the field of sports does not currently include any specific training measures integrated in the initial training courses of socio-educational and socio-cultural professionals, sports trainers or sports educators. The ambition of the project is to support, in the territories, the development of skills of youth/sport stakeholders in the prevention of radicalisation processes by proposing an online toolkit.

The observation proposed by **CREPS IDF (video - see Chapter 1)** is the starting point for examining the above-mentioned elements in the context of this experiment, which defines the scope of the study on the prevention of radicalisation in sports. On the other hand, the shared diagnosis aims to address the issues of prevention of radicalisation in sports by considering the European reality and the various forms of radicalisation as broadly as possible.

Violent radicalisation aims to inflict material, psychological and symbolic damage on individuals and/or their property in order to obtain the support or opposition of various audiences in terms of political, social and/or cultural changes through attacks on people or property, the destruction of buildings with explosives, the use of firearms, the holding of individuals against their will, the hijacking of planes or ships and the murder of public figures or self-inflicted death (by immolation or explosion). Such radicalisation is tied to contexts specific to social and territorial histories that give rise to extremism and whose different "causes" are based on a shared logic. In terms of European society, the fear is not that one of these demonstrations of radicalness dominates, but that we will witness an escalation in these violent demonstrations that would ultimately threaten our social cohesion, our democracy and peace in Europe.

The various waves of terrorist attacks that occurred in Europe and in the world in recent years are characterised - beyond the youth of their perpetrator - by the significance of the influence of the peer group in the radicalisation process. Observation has shown that radicalised youths know each other and share a close

⁶ France is particularly open to the melting pot principle as it welcomes the three largest European diasporas: Jewish, Armenian and Muslim

⁷ Violent radicalization is intended to inflict material, psychological and symbolic damage on individuals and/or their property in order to gain the support or opposition of diverse audiences to political, social and/or cultural changes through the attack on property or persons, destruction of buildings with explosives, use of firearms, detention of individuals against their will, hijacking of planes or ships, assassination of public figures or self-inflicted death (by self-immolation or explosion), is rooted in contexts specific to the History of Territories and Men that gives rise to extremism whose various "causes" are the same logic.

relationship or kinship before joining small groups of friends supporting each other in a process of radical commitment. Thus, without denying the individual possibilities of radicalisation (via the Internet in particular), the willingness of these youths to radicalise themselves is also influenced and reinforced by the emotional and relational proximity of the people who seek them and the bonds of trust that unite them. Various examples of networks that included youths involved in the recent terrorist attacks testify to this manner of propagating radicalisation and violent commitment.

Such findings are nothing new. Since the beginning of criminological studies on juvenile delinquency, researchers have pointed to the role of peer groups and the social learning of transgression within a logic of differential associations. Whether we focus on those who are involved, via their thoughts, attitudes or behaviours, or whether we consider the factors underlying the processes of delinquent or radical abuse, there are many similarities between the phenomena. In both cases, there are relational needs to belong, to feel recognition, fraternity and be part of a shared community, particularly in the case of gang phenomena. Like a young delinquent, a radicalised individual regularly demonstrates the desire to test and transgress boundaries, to affirm a certain narcissism or to seek excitement and sensations by engaging in intense and extreme activities.

Throughout Europe, the war against violent extremism has now become a priority in terms of security. This manifests itself in the national and European policies that define a level of prevention that is tailored to the specific threats identified in each geographical area. The global strategy to combat terrorism is the responsibility of the United Nations World Organisation. At the European level, a high-level expert group on radicalisation was established in July 2017 to facilitate the formulation of new European Union policies in this area and in September 2017, a new special committee on terrorism was established within the European Parliament. Its mission is to address the practical and legislative gaps in the EU's war against terrorism. Currently, radicalisation that leads to violence can take on many forms, depending on the context and era, and be associated with various ideological causes or motivations.

- ✚ **Right-wing extremism:** This form of radicalisation is associated with fascist, racist/racist, supremacist and even ultra-nationalist motives. Characterised by the violent defence of a racial, ethnic or pseudo-national identity, this form of radicalisation is also associated with radical hostility towards state authorities, minorities, immigrants and/or left-wing political groups.
- ✚ **Political-religious extremism:** This is the form of radicalisation that is associated with a political interpretation of a religion and the defence - through violent action - of a religious identity perceived as being under attack (international conflicts, foreign policy, societal debates, etc.). This violent radicalisation can have its roots in all religions.
- ✚ **Left-wing extremism:** This is a form of radicalisation that is mainly articulated around claims linked to anti-capitalism and the transformation of a political system perceived as generating social inequalities - its claims culminate in violence.
- ✚ **Single-cause extremism:** This is a form of radicalisation that is mainly motivated by a single cause. This category includes: environmental or animal rights extremists, environmentalists, anti-abortionists, certain homophobic or anti-feminist movements, and even ultra-individualistic or autonomist extremists (Freeman on the Land or sovereign citizens) who use violence to defend their cause. Mass murderers whose motivations are partially or totally ideological can also be included in this category.

1.2 - The socio-political processes of radicalisation and the emergence of violence

Extreme thinking has always existed, especially through cults, terrorist organisations and extreme political movements. Our societies have always been marked by violent actions having extremist origins based on complex ways of thinking that govern them and that are perfectly identified. The emergence of violence is considered according to three levels of explanation: meso, macro and micro sociological:

- ✚ **At the meso level:** "violent" organisations arise from relational dynamics deployed at the level of political systems, opposition movements or at the crossroads of militants, repressive entities and counter-movements. Each emergence of political violence (terrorism), which is part of specific political and historical configurations, features unique characteristics. Indeed, the transition to violence can never be explained outside of this context, nor can it be isolated from other forms of protest or conflict. At least four triggering factors can be identified: changes in the political environment, state repression, competition between social movements and the existence of counter-movements. Two radically opposed approaches clarify the motivations of these violent groups: one defines armed groups as ideological cults which are alien to the political system and based on emotional commitments that obey their own logic. The other views armed groups as instrumentalist entities that rationally link means and ends in order to transform their environment.
- ✚ **At the macro level:** "root causes" that favour the outbreak of violence: the international system and the sequencing and changes in the international system, material deprivation or economic grievances, processes of modernisation or their interruption, and political culture (including the social legitimacy of violence). According to common explanations, modernisation processes would lead to a collapse - or a disqualification - of traditional norms and social routines, which would lead to an erosion of the State's legitimacy. Radical new ideologies could therefore appeal to frustrated segments of the population who are affected by the disappearance of old social ties... Modern societies also tend to provide supporters of violent action with significant resources in terms of targets, organisation and tactics through the development of faster transport and communication infrastructures and new technologies.
- ✚ **At the micro level:** individuals who opt for political violence generally (although not always) believe in the effectiveness of their recourse. Socialised within flexible activist networks or among armed groups (past experiences, primary socialisations, formal and informal networks of daily interaction), they develop expectations associated with their perceptions of the socio-political environment. However, even when the opportunity structure is unfavourable, some individuals may decide to join armed groups if they see it as a way to defend their views, to demand a dignified life and to refuse "subordinate" identities, either out of pride or in response to attacks they have suffered. In particular, violent radical commitment is characterised by the youth of its participants. It appears as an individual response to the questioning of one's identity, in which the socio-cognitive processes underlying the representation of the world combine the characteristic contents of these periods of life with the representations specific to certain adolescents or youths and attempt to build meaning through a reference to a cause.

1.3 - Non-violent radicalisation, the Trojan horse of violent radicalisation

Repressive systems are operational and can adapt themselves to best counter violent action. However, they remain ineffective and insufficiently dissuasive to deal with the steps leading up to a shift in behaviour (recruitment and mental manipulation). Generally speaking, the effort to combat radicalisation focuses on its handling rather than on its prevention and involves a detour from the ever-increasing war against terrorism. Public authorities are relatively helpless in the face of the rampant phenomenon of non-violent radicalisation, which is hard to identify - not everyone agrees on the definition of this term and, moreover, it has no legal constitution.

Indeed, non-violent radicalisation is the Trojan horse of violent radicalisation. We believe it is essential to understand the former one, which specialists call "forgotten" radicalisation, in order to understand the latter one. A radical individual does not act spontaneously but after a long period of maturation. The process of

identity building is necessarily a long-term process. In addition, non-violent radicalisation targets young people, first and foremost. It is a long process, one that includes several steps. There is an academic consensus that this is a process, not a sudden shift: one doesn't become radical over a period of a few days on the internet. The real challenge, ahead of a violent act, is to first search for meaning, for frameworks and for points of reference.

The process of radicalisation therefore involves several stages: the first is the isolation of the youth from his or her environment, whether this represents friends, family, school, sports or cultural activities; the second is the withdrawal of one's individuality for the benefit of the group, the focus of one's social space on "us", in opposition to "them"; and the adhesion to an ideology and a utopia, which can lead to one's dehumanisation and that of others: it is this dehumanisation that makes it possible to take action, by cutting off the person's emotions and considering that others are enemies that must be fought and eradicated.

1.4 – Youths, "vulnerable" youths and rupture risks

Social sciences and humanities shed light on the sources of young people's vulnerabilities. The identity of pre-teens and teens is a constant paradox between the need for self-reliance and the need for recognition. According to child psychiatrists, childhood is the age between 8 and 12 years old, pre-adolescence is between 12 and 14 years old and adolescence continues into adulthood. Although the search for identity has been associated with adolescence, the socio-structural changes in many countries - notably the lengthening of schooling - have led people to shift this developmental task to the "emerging adult" period. In our societies, adolescence is a more or less the time between childhood and social maturity, a period of academic or professional training. Adolescence marks the beginning of youth, a period that is becoming longer due to the increasingly delayed access of a certain number of youths to autonomy and independence... In the social field, the concept of youth replaces that of adolescence; it is the period of time from 14/15 years of age to 26 years and over. This is the period we are referring to. The resulting postures carry this ambivalence and constantly oscillate between dependence, affirmation and claims for various things.

Our Western societies are experiencing rapid changes and social and economic difficulties that many young people now have to face, along with fewer opportunities for the future. This represents a favourable breeding ground in which extremist recruiters and propagandists of all kinds thrive. We fear that radical proselytism will continue to develop without prevention that is as upstream as possible. It must aim to interrupt initial involvement in radicalisation with the aim of shedding light on the driving forces behind its appeal and of questioning the capacity - and the possibility - of social and educational intervention upstream of these deviations.

All young people should be considered as potentially "vulnerable". Vulnerability is said to be inherent during this period of life and this qualification refers to the fact that it is an age structured around both the construction of one's identity and one's quest for status. This is in reference to two social "worlds" that have their own norms and dynamics: the world of childhood and the adult world.



This period is first and foremost a time to resolve questions relating to the meaning and value of one's existence. A suspended period where the meanings of childhood are fading away while those to come are difficult to grasp. The formerly valued stages - the transition to manhood or womanhood - have lost their symbolic implications⁸. The variability of one's entry into and exit from adolescence is increasingly accentuated and is more dependent on bibliographic paths than these social rites. This lack of ritual gateways is in no way an obstacle for the majority of younger generations, who are finding their own way through a youth culture that is mainly market driven. In contrast, other youths are still suffering, damaged by the emotional conditions

⁸Entry into sexuality, romantic relationship, diplomas, work, military service, engagement or marriage

that surround them. Social and cultural references are multiplying and competing with each other, their importance is relative to each other. There are no longer any certain or shared foundations for existence. A society of individuals leads to the individualisation of meaning, and therefore the need to establish oneself first. Although a youth doesn't possess social authority, he or she becomes in charge of him or herself. We won't go as far as reducing the process of radicalisation to a crisis of adolescence, but our objective is to analyse the psychological and relational mechanisms that can contribute to a youth's involvement in this process.

This vulnerability of "youths" to radicalness is accentuated by the greater permeability of conspiracy theories and "scientific relativism", as well as by their enhanced appetite for finding their information on the Internet. Recent studies suggest that individuals are all potentially vulnerable, but those who do not have the resources to adapt to the rules of the game or respond to social injunctions are even more so. The web is an "incubator of extreme thinking", offering easy access to extremist content and ideologies, particularly in areas linked to non-violent radicalisation.


Youths are preferred targets, but those who do not have the resources to adapt to the rules of the game and respond to social injunctions are even more "vulnerable". Especially those "youths" that suffer, damaged by the emotional conditions surrounding them. Combined with poverty, the notion of environmental risk justifies the introduction of educational intervention actions that are more or less widely implemented in what are known as "socioeconomically disadvantaged environments". These actions are undertaken in response to a very high number of children with social and learning difficulties. A "poor" youth is automatically considered as being an "at risk" (vulnerable) youth. In general, a vulnerable child is considered a child whose personal characteristics (whether constitutional or otherwise) or environmental characteristics (in particular family characteristics) suggest a higher probability of being subject to a psychopathological development from an early age than the average child of his or her age in a given society (i.e. social and learning difficulties). The concept of risk or vulnerability refers to the type of socio-cultural and socio-economic system in which a child grows up. Whether or not difficulties arise depends on the nature of the interactions between his/her individual characteristics and the characteristics of the ecosystem in which he/she grows up. With reference to the following model:

-  The child without deficiencies growing up in a favourable or unfavourable environment
-  The child with deficiencies growing up in a favourable or unfavourable environment

"Vulnerable" youths are defined as those who are typically found in an unfavourable environment (and without deficiencies).

However, it has also been shown that a certain number of youths are socially well adapted despite living in environmental conditions that at first sight are highly unfavourable from a socio-economic point of view. These are therefore "atypical" youths in their environment, whose cases invalidate absolute sociological determinism: identifying the protective factors that can explain the apparent invulnerability of these young people to unfavourable environmental conditions, in other words, their "resilience" to these conditions.

The vulnerability of "youths" to extremist ideologies can be attributed in particular to a personal journey that is characterised by:

-  Instability in terms of cultural or religious identity reference points, linked to poor transmission within the family environment. We are not establishing a direct link between radicalisation and cultural or religious origins. The importance of family dysfunctions depends on conflict, separation and emotional or educational deprivation, and these different factors can be combined. We know that these unstable family environments contribute to a sense of insecurity and identity uncertainty during adolescence,

making youths more vulnerable to a leading figure or an ideology coming from outside the family circle. This is therefore the case regarding the "vulnerable" target that we have identified.

- ✚ The second phenomenon relates to a family's control over a young person, from which he or she will subconsciously seek to escape. However, at this age, a temporary disaffiliation from family values must occur so that the youth can then return to them on his or her own terms. This mechanism is achieved through temporary membership in a peer group. However, in the event of excessive family control, the difficulty of disaffiliation is sometimes such that it requires a clean break. This is indeed a very large "young" audience that is particularly at stake.

There is no typical profile - whether psychological or social - of a youth who is likely to drift into radicalisation. However, work in the sociology field clearly identifies two distinct trajectories:

- ✚ Minors who are subject to "**revolted radicalness**". In this group, "poor students" are common. They tend to be part of gang-like groups and generally only move on to terrorist violence after a lengthy evolution in the world of delinquency.
- ✚ Minors who are subject to "**committed radicalness**". However, young people in this second category are more likely to participate in violent actions (preparation of terrorist acts, departures abroad) and present a common trajectory that was not expected: they are mainly youths from "upper working class" families, with no criminal backgrounds and well protected and supported by their families, who have worked hard at school; they begin to experience school difficulties at the end of secondary school or at the beginning of high school.

This break with the path of success shatters the hopes of both the parents and the youths themselves. The youths experience great disappointment and dismay, which can lead them to turn to an extremist utopia.

Over the past 20 years, as "Jihad" theories have gradually emerged to explain violent action, the identity concerns of young immigrants (or those with a migrant background) have increased. Feelings of exclusion and discrimination were already strong despite the development of targeted public policies. Many of these youths feel that there is a growing gap between the principles of our democracies and their daily reality. This causes both disillusionment and rejection and increases their vulnerability. Some succumb to the appeal of the discourse on the construction of the "Ummah" as a global nation and rely on the identification of its members with a unity based on multiple affiliations (national, territorial, religious, linguistic), shared experiences (colonisation, exile or emigration) and references to a denationalised, de-territorialised "us" that is gaining a foothold in both so-called diasporic spaces and national spaces.

1.5 – Youth and social identity

It is worth restating that which involves the construction of an identity process. The formation of one's sense of belonging and the construction of one's social identity occur during childhood (categorising the social environment, particularly with respect to racial and ethnic groups). The formation of identity is closely linked to the process of socialisation that supports⁹, nourishes, enriches and guides it. The process is marked by a tension between the tendency to adapt oneself and the tendency to affirm oneself. It is also marked by differentiation (differential socialisation¹⁰).

⁹ For the record, socialisation is not the same for all individuals, it depends in particular on one's social background and gender.

¹⁰ "Differential socialization" describes the different ways in which individuals are socialised within their families. Men and women do not integrate the same standards and values in school and this is especially true within their families.

Thus, women must accept male domination and their assigned role in society (a refusal to satisfy natural needs that are initially shared by both girls and boys - all children share the same needs, the same tendencies, but boys can satisfy them while they are repressed among girls). Sometimes it's the teachers who do not treat girls and boys in the same way despite the statements of principle that lead to differential socialisation. The peer group takes the initiative of putting the teen who doesn't meet the behavioural standards of his or her gender back into his/her place, sometimes in an abrupt manner.

The *modus operandi* by which an individual becomes accomplished takes on an individual dimension when he or she performs a few exemplary actions or occupies a key role or social position. Identity is not exclusive. The individual is at the crossroads of different social and self-definition groups which - at times - will increase his or her identity uncertainty. This dynamic process oscillates between two contradictory poles: conformity with an institutional order and the more or less pronounced differentiation from such an order.

Our democratic societies are sociologically conflictual and structurally plural in terms of how we structure the relationships we have with oneself and with others. However, being an individual, forging an identity, becoming and possessing a significant self, in short, having an ego, is not just an individual matter. One doesn't simply forge an identity by simple introspection, it is forged through confrontation with others and, consequently, through the image of oneself that they reflect in return. To ensure that your identity is acknowledged, in the contemporary sense of the word, implies that other individuals recognise certain rights, rights that they grant themselves, including the right to be in possession of specific cultural traits. This recognition isn't simply validated by one's possession of a national ID card.

1.5.1 - An identity is a procedural construction

An individual's identity isn't established by simple impression or imitation. It doesn't just consist of similarities - it also allows for differentiation, up to and including the narrowest circles in which an individual is found: family, circle of friends, social community, etc. It consists of detours and returns, expulsions and the birth of the "expulsed". It imprints and differentiates itself. It imitates while transforming itself. In short, it is anything but a simple process (example: a sports collective structures an identity as it allows people to join a group in a more or less permanent way. The group and the individual can evolve together).

1.5.2 - Identity and the principle of coherence

An individual identity cannot be considered as a homogeneous whole - an eminently coherent ensemble - that is somewhat perfectly structured by a primary attribute or a set of primary attributes. Thus, if one's belonging (belonging to a group or social institution) or rather multiple belongings undeniably play a structuring role in an individual's identity, they are not exhaustive nor can they even, in any case, fully explain one's identity. The definition and understanding of an individual's identity cannot ignore the consideration of that individual's biographical journey, his or her unique experiences, his or her commitments and their personal consequences, in short, everything that "subjectively" brings together the previous affiliations in a particular arrangement (example: one's place within a group is built on the basis of a recognition of the reciprocal values between the individual and the collective and contributes to strengthening the bond of membership).

1.5.3 - Identity: claims of social attributes and change

There are always identity traits that refer to a history - individual, family, community - as well as territorial identifications - village, region, nation - or cultural affiliations - religious, social and symbolic - that each person seeks to evoke in order to express his or her identity. Some of them take on the appearance of "inevitable" identity traits. The surname, mother tongue, regional location of birth and ethnic or religious group may

appear and be presented as "inevitable" identities, irrefutable traits and, in a way, as personal identifying objectives. As such, the sports environment is an opportunity for a youth to express his or her identity and his or her geographical, social and cultural membership.

1.5.4 - Identity is built within a social relationship with others (who matter)

An individual's identity is not simply an individual matter. Identity building is a social issue, from beginning to end. It is therefore within a social relationship with others that an identity is perceived, in both senses of the word. For the individual himself, who, through this relationship, sees "proof" of the conformity or the gap between the image that he or she has of him or herself and that which is reflected by others (example: the gap between the perceived identity and the claimed identity is negotiated within a group).

1.5.5 – Managing the identity stigma

An "individual that has been stigmatised" (whether due to a physical or a social disability) is discredited or is socially "discreditable". The difference between a "normal" and a "stigmatised" dialogue is in fact a metaphor of social life. A difference (from one's skin colour to an accent) need only be treated unequally in order for the label attributed to others to become a stigma. This "identity attributed by others" may not match the "identity claimed by oneself" that one hopes is recognised. This gap between the two facets of an identity causes uncomfortable communication and suffering by the stigmatised individual. This leads to "stigma management" identity strategies, from confrontation to resignation, via escape and negotiation (example: the gap between one's perceived identity and one's claimed identity is the subject of negotiation within a group).

1.5.6 - Identity and otherness

As a matter of fact, being identified does not mean referring to all of one's identity traits. Instead, it means displaying one's distinction amidst a community background. But to be identified, it is necessary that one be identifiable. And, we are identifiable once we can be distinguished within a group that admits shared characteristics. It is indeed a shared feature that allows for distinction. Too much distinction, too much difference, a radical "otherness" will lead to one's non-recognition and relegation to non-being. Too much heterogeneity leads to denial and exclusion (example: within a sports group, members recognise and appreciate each other both due to their collective similarities and their individual differences, unless these differences are contrary to the interests of the group).

Thus, the sense of belonging to social groups is a concept that highlights the connection between the individual and collective aspects of the identity-building process. An athlete who affirms his or her quality helps define the collective identity of the "Sport". All "sports" practitioners, no matter the sport that is played, recognise themselves as sportsmen/sportswomen. The "social" aspect that constitutes the action of engaging in a physical activity is the identity's generating factor. The characteristics by which the athlete identifies with this group contribute both to identifying him or her as an individual and characterising the group's collective identity.

The construction of categories makes it possible to set guidelines that reduce the uncertainty associated with social interaction. These categories are established through human interaction and each individual helps give them a specific meaning, although they are generally perceived by the social participants who use them as having "objective" properties. The need to believe in an objective social reality to guide their actions according to certain predictability is a vital need for all of us. The sense of belonging and the construction of an anthropological identity are obtained during childhood (categorise the social universe, particularly with respect to racial and ethnic groups).

1.6 - Developing a shared culture of vigilance

With regard to the preceding section (1.4 and 1.5), which highlights in particular the risks faced by youths in their construction of an identity), it should be pointed out that the identity of rupture refers to the process by which a person acquires an identity shaped by specific values and laws that they consider to be above the democratic and European identity.

It is now the subject of the development of a shared culture of vigilance that aims to identify and interpret "weak signals" and manage youths that are likely to fall into a "negative spiral". Along with the families, the main educational stakeholder (the School) is mobilised in order to prevention and handle "identity ruptures" as upstream as possible. In this regard, the school doesn't always correctly assess the severity that academic failure can represent for struggling students, nor the humiliations that they suffer. This "cascade of contempt", and the disenchanting love for an institution in which families and youths had placed all of their hopes for social reclassification, are a breeding ground for any form of outside influence. Lastly, schools are confronted with three social demands at school that are sometimes contradictory:

- ✚ Integration through the transmission of a shared culture
- ✚ Training for the labour market
- ✚ Construction of a personal identity

Non-formal education players are also "stakeholders" in the "shared vigilance" framework as they have the ability to work with those who are experiencing failure at school.

The awareness and early detection of radicalisation, the collaboration between various parties and networks, and the reporting of at-risk minors are the cornerstones of this shared culture of vigilance. It develops various action programmes:

- the training of professionals to ensure they have a better understanding of the radicalisation process.
- providing them with the means to carry out their missions of detecting, evaluating and handling minors and accompanying their families; indeed, educational efforts must make it possible to prevent the risks of radicalisation, the dissemination of propaganda rhetoric (in particular via social networks) and to combat phenomena of influence;
- in the face of backlash or violent reactions, the idea is also to encourage each youth to reflect on his or her identity, his or her place in society and values of democracy; as such, various actions are proposed to generate citizenship awareness and to combat racism and all other forms of intolerance or discrimination.

Booklets and guides widely distributed across Europe describe various "weak signals" that must be detected: breaks with friends, entourages, family, ruptures with school (increasing number of absences, contesting the teachings), changes in eating habits, clothing, a sudden and obviously exclusive interest in a specific religion or ideology, etc. We can also mention high-dosage sporting activities, absent-minded and empty eyes, clothes with several layers of veils, etc.

Of course, the appearance of one of these signs isn't enough to characterise a risk of radicalisation, and not all of them carry the same importance. It is necessary to retain a rationale of evidence clusters. Many of these signs can be confused with classic manifestations of adolescent discomfort or rebellion against institutions.

Many critics question the validity of this "predictive logic of radicalisation"¹¹: "contrary to several fundamental principles of criminal law, behaviour cannot be a basis for criminal charges. Turning a set of signals into an indication of future behaviour is based on several questionable assumptions:

- ✚ Discrimination of individuals according to their appearance and behaviour,
- ✚ The construction of a cause-and-effect relationship where there is only correlation,
- ✚ The logic of condemning behaviour rather than acts.

According to the EUKN's¹² Policy Lab in Belgium, France and the Netherlands (report by the Policy Lab held on 20 September 2016 in Brussels): "An integrated approach that aims to combat radicalisation should include measures to prevent the radicalisation of vulnerable individuals and the enhanced radicalisation of people at risk and to reintegrate radicalised individuals by getting them to refrain from committing violent acts".

The "Benchmark of best practices in the prevention of radicalisation in sports and through sports" is based on a recommendation that promotes an articulation of "various preventions" in response to radicalisation. Prevention that aims to prevent the radicalisation of youths and that needs to rally all who are involved in social prevention (those who work in both formal and non-formal education: schools, cultural activities, sports, children/youth activities). We will try to determine ways of doing things and identifying the best practices of youth and sports professionals that can be applied to the war against radicalisation. These ways contribute to key "social" prevention that makes it possible to protect "vulnerable youths".

1.7- Initial observation of non-violent religious radicalisation in the field of sports

Everything related to Western culture and our lifestyles is targeted by extremists: arts, heritage, religion, media, sciences, education, gastronomy and youth. Sports are no exception. It must therefore protect itself against the dangers of ideological hijacking in order to continue to be a tool used for both education and prevention. At the heart of prevention measures in sports, as prescribed by the most threatened European states, is the development of "**a shared culture of vigilance**". It specifies what to do and how to do it in the event of suspicion. In the field of sports, club managers are asked to diagnose situations and report them.

In this regard, the starting point of the **SPORTS IDENTITY** project consisted in identifying how a "radical" logic of action is constructed, how it is integrated into the social network and how it organises the counter-culture movement of deviance. This observation is presented shortly hereafter (video link).

Extremism attacks the very foundation of democratic life by targeting the world of sports and by hindering the work of networks and professionals in the field. These attacks aim to block the social cohesion process which sports are a part of. The main demonstrations consist in:

- transforming the sports space into a radicalisation space. As in other areas, recruitment efforts targeting youths in the field of sport take advantage of conflicts of identity but also of vulnerabilities reinforced by ruptures (school, family, professional, etc.). They are characterised by a radical offer, such as a set of discourses, beliefs and worldviews which, when combined, form a "**stereotyped**" response proposed to a "vulnerable" person, and these processes where an individual becomes radicalised are often observed in places of socialisation, especially those dedicated to sports activities. The sports club is used for youth recruitment purposes. The operating method involves an adult trainer who adheres to radical ideologies (managers and/or educators), and who propagates these ideologies within the club. It is rather easy to identify signs of sports clubs that are ideologically or religiously "communitarised". There are many forms of

¹¹ Public policy to prevent radicalisation – statements articulated by national policies, local authorities and various associations – IAU - September 2017

¹² Report issued by the Policy Lab held on 20 September 2016 in Brussels

radicalness (far-right: a sports club openly claiming to be nationalist and making the shortcut between radicalisation and Islam; or religious: the exclusion of women in a combat sports club).

- using the sports space as a setting for proselytism through phenomena foreign to sports ethics and values: recruitment exclusively conducted within a specific community, a refusal of gender diversity, the sudden appearance of traditional clothing and prayers on the field or in the locker rooms.

- diverting sports from its educational and social functions in order to transform the sport into a "utilitarian" practice (the "radicalised" athlete uses sports training as preparation before committing a violent act). Some physical and sporting activities are particularly targeted: martial arts, MMA, combat sports, team sports, weight training and sports shooting. Moreover, these sports are traditionally practiced by youths whose families are in poorer socio-economic categories and who live in "working class" neighbourhoods. In France, the ministerial instruction on the monitoring of sports establishments now targets sports that present a risk of radicalisation.


These phenomena have been observed by CREPS IDF and video documents are now available online.

 <https://vimeo.com/288153252/7f3cdbf0d5>

I. Observing 1. Sports as a "breeding ground for radicalisation": myth or reality?

 <https://vimeo.com/288152477/cc4ccbd786>


I. Observing 2. Key concepts and areas to consider

 <https://vimeo.com/288152560/f6b921d903>

II. Analyse 1. Social, historical, political context: the questioning of one's identity

 <https://vimeo.com/288152623/161eee0e69>

II. Analyse 2. Is the sports environment favourable for radicalisation?

 <https://vimeo.com/288152938/e1b00c37b3>

III. Preventing 1: How can we act against radicalisation?

 <https://vimeo.com/288153038/cb9cd1d29c>






III. Preventing 2. Sports as a means of action against radicalisation?

 <https://vimeo.com/288153132/22243283ce>

Conclusion

 <https://vimeo.com/288153586/9538bf5fda> (full report)

Sports are now an integral part of our lives. Moreover, sporting activities are key components of our social lives, both as ways to confront standards and as a source of education and community development leading to fundamental values such as well-being, or improved living linked to the pleasure of life. The European Commission has identified five specific functions of sport:

-  **An educational function:** physical activity is an excellent tool for people of all ages to balance both training and human development;
-  **A public health function:** physical activity provides an opportunity to improve the health of citizens and effectively combat certain diseases;
-  **A social function:** sports are an appropriate tool to promote a more integrated society, to combat intolerance and racism, violence, alcohol abuse and drug use. It can contribute to the integration of people excluded from the labour market, people with disabilities and it can help educate youths;
-  **A cultural function:** the practice of sports enables citizens to become more attached to their communities, to become more familiar with them and to integrate them better. Sports also helps people become more dedicated to the protection of the environment;
-  **A recreational function:** the practice of sports is an important component of free time and individual and collective leisure.

The "non-violent radicalisation" in sports described here is a worrying process that aims to challenge our lifestyles by attacking the foundations of our democracies and our community spirit, and it is not inconsequential that sports - which attract a considerable number of "youths" - are targeted by extremists. Within the world of sports, the war against manipulators who attempt to block the social prevention process is being developed.

2 – DEFINING THE SCOPE OF INTERVENTION TO PREVENT RADICALISATION IN SPORTS AND THROUGH SPORTS

2.1 - Analysis of partner projects related to Resilience

The actions carried out by the partners of "popular education, youth education" and/or "sports" in the context of the previous ERASMUS projects shed light on the operating methods of those who work in the field. These projects are part of a strategy based on sports inclusion (or integration through sports) and on the war against radicalisation. The European YARIM project - led by the "C – A – I" and co-funded by the Erasmus+ Youth programme, which aims to prevent youths from adhering to extremist ideologies - is coordinated by the IRTS (*Institut Régional du Travail Social* - Regional Institute of Social Work) Hauts-de-France (Upper France). This project brings together six partners that are complementary in terms of their field, their training or their research expertise: PLS POUR LA SOLIDARITE ASBL - Belgium, CEPS PROJECES SOCIALES - Spain, AFP PATRONATO SAN VINCENZO - Italy, IDEA NL - Netherlands, CAI - Portugal and IRTS Hauts-de-France - France. The thinking has shown that sports are considered to be a factor of protection and resilience against the phenomenon of radicalisation. In the field of social sciences, resilience is a process of positive adaptation, which influences the ability of an individual (or a group of people) to return to a normal developmental path after a situation marked by adversity.

At the development stage of the YARIM project, sports are evaluated as a protective factor (adult mentors and education by peers).

Youths who have demonstrated resilience in a context of adversity say that they felt they had control over their lives, which is a structuring element of resilience. At the individual level, the protective factors that were identified relate to self-esteem, youths' confidence in their ability to cope, their adaptation strategies and their perception of "control" over their lives. Individual protective factors are shaped while interacting with the environment. With this in mind, the youths placed particular emphasis on the rewarding experiences they had and which contributed to their self-esteem. The people who supported them along the way also contributed to this confidence in their ability to cope.

The life stories of people who have demonstrated resilience often report significant emotional ties with a person or with people who have provided support, in spite of otherwise difficult conditions. They say that these significant people, who they've met during pivotal times, allowed them to continue living or to change their life path in a radical manner. They can be embodied in very different ways: peers, trusted pals, an adult teacher or educator, and sometimes even the person that becomes the life companion. But very often, it is someone who is passing through the subject's life. Many coaches have had this role, sometimes without realising it, because oftentimes the people who will contribute to the development of a child or an individual who is building resilience are unaware of the role they are playing in their life path. Indeed, sports are activities that are open to everyone, including vulnerable people, and that encounter highly diverse forms of social life from one club to another.

2.1.1 – The resilience concept

Resilience is often called on by those involved in preventing radicalisation¹³. In Humanities (psychology, sociology, etc.), resilience¹⁴ can be considered as a dynamic process involving positive adaptation in the context of significant adversity. According to psychoanalysts, a "trauma"¹⁵ is a rupture in the thought process (a disruption in the psychic system), and resilience therefore provides one with the possibility of starting over, of resuming one's psychological development, which implies a transformation that guides one's existence in another direction. Life doesn't resume as before, but it does, and in a positive manner, despite the damage that was done and the suffering that was experienced. It is therefore possible to clearly distinguish between "post-traumatic resilience" and "adaptive resilience". "Adaptive" resilience implies the implementation of adaptation and regulation mechanisms. "Post-traumatic" resilience requires the implementation of transformation mechanisms.

Post-traumatic resilience is a process of psychological transformation that takes place in the presence of someone else. You cannot be resilient on your own. Mental disorders caused by "trauma" require interaction with others to regain the ability to regulate one's emotional states. External resources (others) make it possible to rally internal resources, making psychological transformations possible.

Emotions are key in the functioning of thought. The social sharing and processing of emotions in the construction of meaning is essential. The brain is a social organ, and the mind is formed within the circularity linking neural connections and human connections. A "motivational" climate predisposes one to the regulation and the cognitive treatment of emotions. Some of the main theoretical influences that have contributed to building the theoretical foundation of resilience¹⁶ include:

- ✚ Attachment theory¹⁷
- ✚ The many works on stress and coping (adjustment processes)
- ✚ The analysis of risk factors and the inter-individual differences in dealing with stress and trauma
- ✚ The analysis of individual and socio-environmental protection processes
- ✚ Life-cycle development studies...

Resilience can be referred to as:

- ✚ Normal development despite difficult conditions
- ✚ A process by which an individual interacts with his/her environment to produce a given evolution
- ✚ An ability to successfully integrate into society despite adversity that carries a serious risk of a negative outcome
- ✚ Exceptional adaptation despite exposure to significant stress factors.

These various definitions highlight how difficult it sometimes is to delimit resilience and to agree on what resilience means. A definition that is too broad tends to empty the concept of resilience of its substance by removing its relevance. Thus, for example, resilience defined as "normal development despite difficult

¹³ The contribution of youth work to preventing marginalization and violent radicalization - A practical toolbox for youth workers & Recommendations for policy makers - Results of the expert group set up under the European Union Work Plan for Youth for 2016-2018

¹⁴ M Delage, B Cyrulnik – *Résilience et famille* (Resilience and family), Odile Jacob (publisher) - 2010

¹⁵ A trauma can be caused by a single, massive event that disrupts the subject's defensive capabilities (for example, a disaster, accident, loss of a loved one). But similarly, an accumulation of aversive events, or repeated and serious shortcomings, can be traumatic (for example: family negligence, sexual abuse, mistreatment, etc.).

¹⁶ Among the associated concepts, we should mention the following notions: social, cognitive and behavioural skills, etc;; stress and coping (adjusting to aversive situations); risk factors/protective factors; vulnerability; self-esteem; attachment; trauma; defence mechanisms, etc.

¹⁷ John Bolwy

conditions" oversimplifies the concept of resilience and amounts to making resilience synonymous with a banal adaptation over the course of one's life, no matter the circumstances.

Lastly, resilience is not exclusive to some individuals and absent in others, but is potentially present in all subjects. This *latent resilient resources* hypothesis makes it possible to consider forms of support that are based on the resilience model. Thus, resilience mechanisms can either be activated spontaneously by individuals during particular circumstances (traumas, etc.) or be stimulated by assistance or support procedures (educational, etc.).

Therefore, we will define the field of resilience quite broadly as an adaptation concept that involves the body and is part of one's interaction with others. Three theoretical models facilitating the understanding and study of resilience are established and take into account all interactions between youths and the environment, and between risk factors and protective factors:

- ✚ **The "compensatory" model:** for example, a youth with a sense of skills, a perception of high performance and control could resist the devaluing attitudes and practices of an adult.
- ✚ **The "protection" model:** unlike the compensatory model, there is interaction between risk and protective factors and it is this interaction and not the factors themselves that affects one's adaptation. For example, when faced with adverse situations, the youth can call on his or her personal resources and also seek support from parents or other adults.
- ✚ **The "challenge" model:** in this model, the presence of risk factors generates stress that is considered to be a positive element, leading to a process of skill development within the youth that has positive effects on his or her adaptation (provided that the level of stress is not intolerable, which would have the opposite effect).

2.1.2 – Terms of reference for the study of resilience in sports and through sports

No human activity has a resilient "virtue" within itself. And despite the opportunities that are offered by it, sports are no exception to this rule. It is the individual who builds his or her own resilience and, in order to feel accomplished, engages his or her entire being through his or her chosen activity. Youths can demonstrate significant strengths in some areas (such as the skills needed to enter high school) and at the same time experience difficulties in other areas (such as their interaction with others). Similarly, at-risk individuals can excel at a given time, but when faced with continuous adversity - or without support to cope with it - they may stumble and demonstrate considerable decline.

An understanding of the role of these factors therefore requires a complex assessment of young individuals' life contexts. In the last few years, youths who succeed despite the blows of fate have been called "resilient" youths. In general, the factors that favour resilience are known. There are three types of them:

- ✚ **Individual:** social skills, self-esteem, perception of control, problem solving, empathy and hope
- ✚ **Family:** supportive emotional ties within the family, positive expectations for a child, a democratic parenting style, the parents' mental health and the relations with the extended family network
- ✚ **Environmental:** ties with "pro-social" adults and attendance at institutions that support young individuals' skills

The presence of a significant positive relationship with an adult or adults plays an important role in the resilience of youths. If this relationship hasn't been directly established with an immediate family member (mother, stepfather or sibling), an aunt, cousin, coach, teacher or other adult with whom the youth has

established a relationship of trust will be found. These adult "resilience mentors" thus play a key role in supporting and guiding youths so that they can resume their development:

- ✚ Sports can represent a haven of peace and a lifeline for a neglected youth living in a family environment that is highly deprived from an economic and emotional point of view.
- ✚ The coach, through the attention he or she pays and his or her significant remarks, can take on a distinctive importance for a youth, in particular as he or she can encourage the youth to reflect on the consequences of his or her actions and can replace the parental figure (to compensate for the initial family and social shortcomings).
- ✚ In particular through supportive relationships with friends.

However, we become "resilient" through the pursuit of a goal. In sports, the objective is to be the best... We don't believe that there can be "resilience" without there being prospects or a desirable future. When sports become highly significant for youths, they can become a powerful protective framework that can mitigate the impact of risk factors, especially those that are linked to the family. In the context of a family, the "Cinderella" effect can thus be transformed into a sporting success, an index of resilience (see the study on disabled athletes¹⁸).

2.2 – Sports as an object of integration and inclusion

The inclusive, integration and inclusion approaches of the various European "youth and sports" projects constitute, through their respective logics, a perimeter that enables us to analyse best practices in the prevention of radicalisation in youths.

The Sound of Sport (ASVOE Austria)¹⁹: this project aims to help youths who are at risk of exclusion and radicalisation, including young refugees (in two age groups: 7-12, 13-18), to obtain a sense of belonging to the Salzburg community by supporting their access to and participation in organised sporting activities. The project, which ran from January to December 2018, strengthened the abilities of individuals with sports experience to detect and respond to radicalisation and extremism, and enhanced intercultural skills in sports, as well as coaching and mentoring skills. The final Sound of Sport conference took place on 16 November 2018 on the occasion of Salzburg's International Tolerance Day. The conference brought together European and local stakeholders from the sports, political and social arenas and aimed to share conclusions and lessons learned from the ongoing Sound of Sport project and to raise awareness of the potential role of sports in preventing both exclusion and radicalisation. The target audiences were young migrants and youths with a refugee background.

The CEIPES (Italy) coordinated a sport inclusion project: "**I Sport-Inclusive Sport Project Opposed to Radicalization Tenets**"²⁰. The project aimed to tackle the phenomenon of radicalisation in Palermo-Italy, by bringing together young athletes at risk of radicalisation. A broad range of information sources confirms that prisons and poorer areas are the main channels of radical ideology among youths, who often see in them as the only reason to live. The project mobilised the Palermo detention centre for minors, centres for refugees and asylum seekers, as well as the university sports centre and the University of Palermo in a joint effort to integrate and promote cultural differences through sports activities.

CSI Roma (Italy) created and managed several projects, most of which aimed to promote sports activity among youths as part of an integration process:

¹⁸ Hubert Ripoll – *Sport et Résilience* (Sports and Resilience) – Edition Odile Jacob

¹⁹ <https://www.soundofsport.eu/de/#uebersicht>

²⁰ <https://ceipes.org/wp-content/uploads/manuale-isport-online-2.pdf>

"2 YOU, DUE VOLTE RAGAZZI": over three years: a project, implementation and management of activities in twenty youth activity centres and promotion of youth participation. The project aimed to:

- ✚ Promote the central role of youth during adolescence;
- ✚ Promote opportunities for socialisation and for the prevention of distress among youths, including substance abuse and dropping-out of school.

"ANCHE TU! PAR SPORT ...": thanks to a broad range of sports proposals for high school students, the project aimed to provide them with the basic knowledge needed to become a sports organiser and promoter. The project objectives were:

- ✚ Compile the best practices in terms of the management and promotion of sports associations;
- ✚ Promote healthy lifestyles and active citizenship;
- ✚ Strengthen individual and collective sports culture.

"PRONTI, PARTENZA, VIA!": The project aimed to regain control of and redevelop sports areas in order to establish a genuine point of interest in certain identified neighbourhoods.

As part of an "inclusive sports" approach, projects focused on the development of the self-sufficiency of youths and their need for recognition took into account the heterogeneous needs of groups. The educational practices favoured by professionals give meaning to the actions that were pursued. These are not formalised in the final project summaries. However, they are the main purpose of these sporting experiments, especially in terms of the uniqueness of the various projects: **ASVOE** and **CEIPES** are based on a topical theme relating to the social integration process in Europe of young African immigrants or youths with African origins and the supposedly opposite, conflictual and incompatible nature of cultures from Islam and the West. Without formalising the situations proposed to the various youths and due to their quite brief life experiences, it is hard to identify forms of social adaptation in sports beyond "oppositions" and to come to any conclusions:

1. Thus the activity and its organisation adapt themselves in order to take care of the needs/expectations of the various users and to participate in an egalitarian community.
2. The tools and practices that strengthen critical and reflective thinking are at the heart of pedagogical engineering.
3. How is benevolence and authority within the coach/trainee relationship expressed as the foundation of resilience and empathy, from which a "motivational" climate is generated that favours interaction within the collective.
4. How sports operate as a vehicle for intercultural dialogue and social cohesion.

However, we know that the activities that were proposed worked well. **ASVOE** and **CEIPES** indicated that communication difficulties between the structures and between the youths were a problem, but that this was overcome after a few sessions. However, we know that:

- ✚ Sports times were occasions when the sports instructors accompanied the youths both benevolently (allowing everyone to find their place in the activity) and authoritatively (strictly ensuring that the rules of the game were followed)
- ✚ In the context of the sports project, the adults worked with the youths on their more personal project, or life project (during other times)
- ✚ Social issues were mainly related to issues of integration into European society and of access to citizenship

Within the two **CEIPES** and **ASVOE** projects, the primary objective was to prevent radicalisation. If interaction refers to the basic phenomenon of an inter-human encounter, it can be said that it leads to a chain of

phenomena and processes that are of great interest to social workers, such as: contact, communication, identity building and socialisation. The initiatives that are developed are part of an inclusive sport that is notably characterised by:

- ✚ The assertion that inclusion is designed to be transitional. It is also an affirmation that each youth is capable of learning, and of acquiring the same skills as everyone else.
- ✚ Athletes learn to live together and the purpose pursued through physical activities and sports is to build a genuine society that is open to others.
- ✚ Lastly, and this is undoubtedly its main challenge, inclusive sports allow teens who live different lives to build their identity within the norm, and within the norm of their age group. It is a key factor in developing self-confidence and personal development.

CSI Roma and **CREPS IDF** collaborated on the ERASMUS + SPORT project as part of a small partnership with **SCA (Scotland)** on the mental development of strategic skills for young athletes with high potential "**MENSKIL project**²¹". This project highlighted the coaches' practices in building mental skills, which are resources that athletes also use to effectively deal with situations in their social and academic lives - as sports training becomes a platform of experience to prepare for competition. These mental constructs are: self-esteem, confidence, concentration, goal setting, stress management, etc. These resources help youths to adapt and to perform in sports (development of mental resources) and were highlighted, along with psychological drivers, at the seminar held on 27 June 2018 in Châtenay-Malabry (France). They are outlined in order to clarify the key role of emotional processes in the field of sports performance. These elements make it possible to establish a benchmark of what sports - under certain conditions - can contribute in terms of building resilience.

2.3 – Frame of reference for sports citizenship

According to the conceptualisations of the most influential theorists in the field of identity²², one's identity is considered to be a synthesis based on elements of the past (personal history), characteristics of the present (needs, personality traits, etc.) and expectations for the future. This synthesis work is synonymous with a "crisis", in the sense of a crucial moment in pre-teen and post-teen development. It results from a process of questioning and integration in fundamental areas of life, whereas the "achieved" identity is linked with a flexible but lasting commitment in these areas that guarantees - at a psychosocial level - the integration of the individual into society and - at an individual level - a feeling of well-being and trust. This structuring intervention in sports and through sport is based on several interdependent logics:

- ✚ The individual logic of the youth, since he/she - as the cornerstone of this system - is not an empty shell at the disposal of the rules because he/she constantly carries his/her own identity baggage. He/she has a degree of autonomy and is not entirely predetermined by the family or the logics of the learning institutions, and his/her power of initiative remains predominant.
- ✚ The sports logic, which includes the internal functioning and mechanisms of sports practices (their internal logic - see previous chapter) and organisational logic (degree of institutionalisation, competitive or non-competitive framework, education, inclusion, etc.)

Perseverance in a "sporting" activity leads to convergence towards the same values, norms and shared representations. "Impregnation" emanating from the implicit mechanisms at work through prolonged investment. The group (peers-agents and players of a single culture) produces the norms, the athlete adopts this universe, taking ownership of it while transforming and shaping it, and expressing his/her identity. This appropriation of implicit codes is notably conducted through the image of the body, which is shaped by and

²¹ <https://www.facebook.com/Menskil>

²² Erikson and De Marcia

for the practice of sports. The collective development of an "ideal" body that defines the standard is an example of an implicit mechanism of identity development. The tall, the short, the strong, the thin, the feminine and the masculine, determine themselves in different ways and internalise themselves individually and in a specific way within each discipline by the body in movement. Athletes testify to the deep roots of their activity within a "Basketball" or a "Judo" culture: specialised press, preferences for the same places to hang out at, clothes, iconic figures (Michael Jordan, Zinedine Zidane) which even becomes a "way of life".

The strength of the federal sports model is that "Sports Performance" can give youths an enticing vision of public affairs, as it offers an egalitarian version that is specific to youths' idealism and it is indeed body "culture" that a majority of teens are most receptive to. The training and events calendar sets the pace for social activities. Through competitive practice and carefully regulated rituals, incidents are kept under control and relations between participants are disciplined by rules and codes that promote sporting sociability²³.

The establishment of categories is important because it allows us to set boundaries that reduce the uncertainty associated with social interaction. These categories (social groups) are constructed through human interaction and each individual helps give them a specific meaning, although they are generally perceived by the social stakeholders who use them as having "objective" properties. The need to believe in an objective social reality to guide their actions according to a certain degree of predictability is a vital need for each of us. This is why, little by little, the athlete feels he/she is a: "football player", "rugby player", "swimmer", "gymnast" or more generally a "sportsman/sportswoman".

Some of these categories acquire legitimacy over time, but this does not mean that they are unalterable. An individual won't just draw from an inventory of identities that are available according to his or her personal path, but the identity categories to which he or she has access (and their meaning) are also in motion. We must therefore avoid seeing identity construction as a process of labelling pre-constructed identities, but rather as a dynamic process based on social relationships. The social institutions that encourage or discourage specific types of behaviour, that distribute material and symbolic rewards, that enclose every individual within a set of supervisory procedures, formal notices and even sanctions, are powerful tools that shape individual identities (schools, sports clubs, etc.). In a way, they define the "social expectations" of an individual.

In fact, the sports activity that is practiced turns out to provide more structure than the time that is spent on the field, and it models a certain way of participating in the world, which the subject has been initiated to and which he or she incorporates within his or her movements. This is what we're interested in. Any affirmation of belonging to a community is a first step towards accessing one's identity. Access to a proper and solidly constructed identity allows the youth to find his or her place in society and therefore obtain consideration from others. It also provides him or her with an opportunity to cease deviant or criminal behaviour. The transmission of the game charter is consistent with a culture where sports are actively practiced.

In the field of federal sports, the required degree of commitment is high, and is characterised by the development of strong subcultures²⁴ that can prevent radicalisation... The strength of this subculture can mitigate the various affiliations within a group that can collide and generate tensions. The sense of belonging to a social group makes it possible to highlight the relationship between the individual and collective dimensions of the "sports citizen" identity building process. The "social" fact that constitutes the action of engaging in a bodily activity is the source of this "sporting" identity. The characteristics by which an athlete identifies with a group contribute both to identifying him or her as an individual and to characterising the group's collective identity. In the federal sports world, the occasional practitioner can - as with a champion -

²³ The topic of sports socialisation is developed in the next chapter.

²⁴ in sociology, a group's own culture in relation to the culture of a dominant group - examples: sports as a means of combating the reinvestment of one's identity by populations tempted by communitarianism

feel genuinely "athletic". The factors that generate this sense of belonging are diverse: a sporting practice that occupies a large part of one's free time and is shared with others engaged in the same activity, dressing in sports clothing, exerting physical effort, complying with the rules, etc.

In most sports disciplines that are open to practice at an early age, it is observed that when the values of the sport are in line with the family's values, a child's commitment remains high at least until adolescence. Family tradition has a positive influence on youths' choices, which take the form of a minimal level of involvement as of early adolescence, thanks to childhood identifications. In a first stage of identity formation, the teen will question his or her commitments by reconsidering them.

Such reconsideration refers to the process of comparing one's commitments with other possible alternatives. In a second step of identity maintenance, a teen will explore his or her commitments in depth, which allows him or her to consolidate them. It seems that during the formation of one's identity, teens begin by reconsidering and refuting childhood identifications: young teens' commitments weaken over time, as these changes are induced by an increased reassessment of their commitments.

2.4 - Summary of part 1

While our initial aim was to deal with the prevention of radicalisation in sports and through sports based on CREPS IDF's findings, our analysis of radicalisation phenomena within the European area led us to identify several possible forms of radicalisation in Europe (religious, political, etc.). This observation was supposed to help us value the diversity of the approaches and practices across European countries aimed at preventing violent radicalisation among youths in sports.

In order to have an understanding of the phenomena of radicalisation among youths, we examined the phenomenon of religious radicalisation in France. This allowed us to highlight the continuous process between non-violent and violent radicalness. This doesn't necessarily induce an "automatic shift" of the individual from the first to the second. Nevertheless, we know that the committing of an act always involves individuals whose history attests of an adherence to radical theses.

The initial observation states that non-violent radicalisation is the Trojan horse of violent radicalisation. The former clearly aims to challenge everything that constitutes the uniqueness of living together in our democratic societies. It follows a rationale that including the drivers of seduction that develop while a youth is in search of his or her identity. It cancels out the social prevention process carried out by sports workers, etc.

The starting point of our approach was also to examine the relationship between the codes governing the athlete's sporting practice and a consideration of the protean nature of the notion of identity and to highlight the socialisation mechanisms²⁵ operating within groups of youths seeking affiliation (see ERASMUS project which is part of an inclusive or integrative logic). When the socialisation process is in effect, the athlete develops a sense of belonging, which is the driving force behind his or her "sporting" identity. He or she adopts the values and standards present within his or her sports group. This process is the result of learning (imitation, adult instruction and integration) from which the individual can communicate, exchange, share preferences or aspirations. Moreover, and under certain conditions, sports can be a vector of resilience. It seems useful to

²⁵ By primary socialisation, we mean that which takes place within the family, and by secondary socialisation, we mean that which is carried out by all other institutions. School and sports are significant partners of primary socialisation, but their roles differ from those of the family. Registration in a sporting activity is a source of identity, just like a political commitment is, or the practice of a religion.

us to expand upon the "specific" ways to produce this resilience and to identify how it can be transposed to the field of radicalisation prevention.

The benchmark of best practices that we present is part of a social prevention approach and specialised prevention (primary and secondary prevention). It questions the socialisation process that sports promotes by analysing "expert" practices that can be replicated by those who work with youths in order to prevent the phenomenon of radicalisation²⁶.

By "best practices", we therefore mean any intervention within a group whose primary purpose is to take greater account of the needs of the athletes and to promote the group and its projects by observing and understanding the concrete educational and/or pedagogical situations experienced within the various dimensions which the reference framework of the sport's values refers to. This approach must make it possible to provide both meaning and coherence to the interventions while integrating the diversity of those involved and different points of view. "Best practices" refer to realities and are defined in different areas, from personal to professional ones, from individual to collective ones, and from experiential to theoretical ones.

²⁶ The document entitled "*La contribution du travail de jeunesse prévenir la marginalisation et radicalisation violente - une boîte à outils pratique pour les animateurs de jeunesse et recommandations pour les décideurs*" (The contribution of youth work to prevent marginalisation and violent radicalisation - a practical toolbox for youth workers and recommendations for decision-makers), Results of the expert group set up under the European Union's work plan in favour of youths for 2016-2018, develops several possible directions (activities to promote education, social, professional, political and economic inclusion, as well as participation in egalitarian community life; tools and practices that help strengthen critical and reflective thinking; strategies to strengthen empathy and resilience; various awareness-raising activities (racism, immigration, media, extremism in geopolitics, interreligious dialogue, etc.)

PART 2: BENCHMARK OF BEST PRACTICES IN THE FIGHT AGAINST RADICALISATION IN SPORTS AND THROUGH SPORTS

3– THE DRIVERS OF SOCIAL PREVENTION IN SPORTS AND THROUGH SPORTS

3.1 – Sports as a "complete" social phenomenon

Sports are an omnipresent reality in the history of our contemporary societies. The emergence of sports and the emergence of the parliamentary regime coincide because they are the manifestations of the same social and political process of pacifying morals. The process of "civilisation" specific to our Western societies is part of a centuries-old process of controlling human instincts or impulses, with the nation-state now exercising a monopoly on legitimate physical violence. In sports, this process is characterised by the shift from violence in a free fight to the codification of confrontation. Sports, a constantly evolving "complete" social phenomenon, have spread to most of the world and are shared by a large number of individuals. Sports have generated a wealth of images, reference stories and have penetrated the economy, international relations, medicine, security, human rights, leisure time and politics.

The phenomenon of sports is inseparable from the industrialisation and the rationalisation of social practices that have developed in our democratic states, according to the dynamics specific to structural differences and chronologies specific to each nation state, as reflected in the relations between public authorities and the sports bodies that define the orientations of public sports policies.

The values of sports are based on a myth that is expressed through the sporting ideology promoted by the founding fathers of modern sports. Hence, the existence of a "pure" sport that would possess both educational and humanistic virtues. Popular discourse describes sports as being an educational activity by nature. The benefits of practicing sports are based on various aspects: improving interpersonal relationships, channelling aggressiveness and exceeding limits. These three aspects allow people to learn the sports rules that should lead to the internalisation of social rules.

Through the **Lisbon Treaty**, sports have been recognised as an instrument for the development of "European citizenship". The European Sports Charter²⁷ already provided a framework for sports policies that involved all European nations. The Charter invites public authorities to get involved by "being essentially complementary to the efforts of sports movements". Close cooperation with non-governmental sports organisations is essential to achieve the goals of the Charter and the Code of Sports Ethics, which acts as a complement to the Charter. This common European framework for the development of sports in Europe, based on the concepts of pluralist democracy, the rule of law and human rights, and ethical principles (as set out in Recommendation no. R (92)14 of the Code of Sports Ethics), aims to develop bonds between nations and develop their awareness of a European cultural identity in accordance with the aim of the Council of Europe.

²⁷ Revised 16 May 2001

UNESCO's Charter²⁸ introduces the recognition of the importance of sports in terms of development and peace. Inspired by the universal spirit of the original Charter adopted in 1978, the text highlights the health benefits of physical activity, the inclusion of people with disabilities, the protection of children, the role of sport in terms of development and peace, and the need to protect the integrity of sports against drug-based performance enhancement, violence, manipulation and corruption, and it identifies development stakes: pluralist democracies, ties between nations, cultural identity, freedom, ethical values, the development of peace, etc.


3.2 – The framework of sport values, the federal sports logic between values, culture, ethics and emotions

European sports are a competence shared by the various administrations (E.U., States and other authorities) and whose relationships vary among the multiple institutions that organise them: national education, public or private structures (commercial or non-profit). There are various ways to practice a physical activity: in a club or freely, in competition or recreationally, and each athlete defines him or herself according to his or her own specific purposes and values. Indeed, the multitude of "sports" stakeholders: Education department, school sports, military sports, sports federations and movements, local authorities and their fields of intervention: competitive practices, high-level sports, compulsory Physical and Sports Education, voluntary practice within the schools, children's or youth activities, specialised prevention, have all defined their own values.

The evolution of sports practices is not new to the world of sports, but it has been reaffirmed and reinforced in recent years. Changes are being observed, in particular a decline in competitive sports compared to recreational sports, a decline in team sports in favour of individual disciplines and the development of outdoor sports. These developments are especially noticeable among youths, who have a growing tendency to engage in sports. In total, there are more people practicing but less time is devoted to sports. Nevertheless, territorial studies show that collective practices, local sociabilities, commitments in educational and non-profit sports still clearly dominate today.

Here, we are interested in a sports modality based on practice that is organised in clubs. This privileged approach makes it possible to characterise the transmission of the code's of the game, the specific social representations of sport stakeholders - athletes, coaches, referees and managers - as well as the management of the sporting norms - spaces, durations, game rules - by its referring institutions.

All sports practice relies on a system of rules that simultaneously prescribe and prohibit. This federal model is built on reference values that are based on four dimensions: community, culture, ethics and emotion. These various dimensions are expressed around the values of *Olympism*. *Olympism* goes far beyond the scope of the Games. **The Olympic Charter** summarises this in its preamble: "*Olympism* is a philosophy of life, exalting and combining the qualities of the body, the will and the spirit within a balanced whole. Combining sports with culture and education, *Olympism* aims to create a lifestyle that is based on joy through effort, the educational value of a good example, social responsibility and compliance with universal fundamental ethical principles. Today, *Olympism* is expressed through three fundamental values:

-  **Excellence** is about giving the best of yourself, on the field or in life. It's not just about winning, it's about participating, progressing towards objectives that we've set and striving to surpass ourselves on a daily basis. The Games' motto, "*Citius, Altius, Fortius*", expresses excellence.

²⁸ International Charter of Physical Education, Physical Activity and Sports - amended at the 38th session of UNESCO's General Conference, 3-18 November 2015

- ✚ **Friendship** must help us build a better and more peaceful world through sports, solidarity, team spirit, joy and optimism. Sports should be considered as a tool that aims for an improved mutual understanding between individuals and peoples around the world, despite their differences.
- ✚ **Respect** is characterised by the willingness to respect oneself, to respect one's body, to respect others and the rules as well as the environment. In sports, respect goes hand in hand with fair play and the fight against drug-based performance enhancement or any other unethical behaviour.

Knowledge of federal sports logic enables the various stakeholders working in the field of education to understand more specific mechanisms, thereby enabling all sports professionals and socio-educational and socio-cultural professionals to work together better to design possible responses to this radicalisation phenomenon. Global and European sports activism (through the sports movement) plays a crucial role in shaping the perception of sports that circulates and prevails throughout Europe. The traditional federal model reveals a direct link with the Olympic movement. First of all, because it is the Olympic system that has gradually introduced this mode of organisation through the efforts of modern *Olympism's* creators. Second of all, because the values defended by the federal system are in line with those promoted by *Olympism*. For these reasons, we are using the federal sport framework as part of our thinking to have a stable model that suitably fits into the cultural matrix of modern *Olympism*. We identify four areas in the frame of reference of the sports values:

- ✚ **The community dimension** is determined by membership in a club or federation and involves participation in a regulated sport
- ✚ **Sports culture** refers to the acquisition of skills and the internalisation of attitudes similar to those valued by this system, i.e. training and periods of competition
- ✚ **The ethical perspective** is reflected in the principles developed by the Olympic movement. It is updated in the speeches on practices that are given during major ceremonies or in the media. Ethics is the Art of directing conduct, and the ability to know what to do and what not to do.
- ✚ **The emotional aspect** is shared by all practitioners (and spectators and managers as well) and is amplified because there is a similarity in the feelings felt towards sport (especially with regard to performance, rankings and the concept of setting records) but it now includes the emotions linked to new practices (freedom, services).

It should also be pointed out that the approach, which falls within the scope of the analysis of the reference framework of sport values to identify the central elements that make it possible to develop implementations in the field of the radicalisation prevention through sports and in sports, is intentionally critical with regard to the sporting phenomenon. The idea is not to join the cohort of lauders who show a tendency to attribute all virtues to sports. This is the very paradox of sports from an ethical point of view, which on the one hand embodies universal values such as sportsmanship and fair play, but on the other hand displays behaviours that are totally contrary to its values (such as violence, racism, which are simply referred to as sports abuses, as well as drug-based performance enhancement, fraud, corruption, money laundering, etc.).

Nevertheless, although the ethics of sports cannot escape criticism of sports, we don't believe that it's necessary to define the ethics of sports as a passive morality whose function would be a moral normalisation of behaviours, but rather something that participates in the emergence of an ethical value system (in philosophy, normative ethics is the branch of ethics that forms theories that allow people and their actions to

be morally evaluated according to criteria based on justice and good behaviour). This approach allows us to remain vigilant in the presence of a certain ideological Manichaeism that would tend to univocally reduce sports to an intrinsic force that produces specific effects. However, it is not a question of preventing ourselves from seeing the recurrence of certain characteristics or major trends that empirically shape the sports phenomenon and that we identify as: sports logic.

Through the following table relating to the framework of judo's reference values, it is possible to formalise the complex set of principles that make up a socialisation process specific to this discipline. Each sports discipline has its own "values frame of reference" that defines a unique "socialisation system". In fact, sports disciplines are made up of a system of "shared" ways of thinking, feeling and acting for its members and this distinguishes them.

Table: example of the judo reference value framework

	Objects	Organisational principles
COMMUNITY	<ul style="list-style-type: none"> - Rules and Regulations - Standards - Statutes 	<ul style="list-style-type: none"> - Identification - Membership (events) - Sports clothing (Judogi, Zoories) - Lifestyle (press, hangouts, reading, <i>ikébana</i>, tea art, etc.) - Ranking pyramid - Refereeing, voluntarism, volunteering,
CULTURE	<ul style="list-style-type: none"> - Technical rationality; functional, rational and technical logic - Intelligence and motor skills - Technical specialisation of body skills - Competence of know-how, doing and doing well - Competition, combat, confrontation - Effort to distinguish between things - Hierarchies, Ranking based on efforts made (everyone is equal) - Transmission 	<ul style="list-style-type: none"> - Making the best use of the opponent's energy - Mutual assistance and prosperity - Voice of flexibility (JUDO) - Supervision of the less experienced by the more experienced - Self-control - Self-recognition (rank) - Egalitarian cooperation (<i>randori</i>: to match the lowest level) - <i>Shin, gi, Tai</i> (balance of functions) - Mastering projection techniques, mastering checks in ground combat
ETHICS	<ul style="list-style-type: none"> - Sportsmanship and fair play - Ideal of progress and peace - Heroic moral (borrowed from <i>Taoism</i>) - Valuing effort, work and collaboration (learning to fall) - Equity 	<ul style="list-style-type: none"> - Moral code - Non-violence - Safety - <i>Katas</i> (respect of shapes) - <i>Dojo</i> (respect of the house)
EMOTION	<ul style="list-style-type: none"> - Pleasure - Commitment - Progress 	<ul style="list-style-type: none"> - Exploring the body's possibilities - Asceticism and stoicism - Change of status (black belt)

3.2.1- The sports community

Beyond being a basic gathering of people aspiring to enjoy the same activities, an associative group is motivated by the desire to exercise a "united and reassuring force when facing established powers" whether

they are political, administrative or economic, and above all, this group represents a force, a pillar of support. Through the association we seek an alliance, and even help, which explains why many clubs and associations are perceived as and also conceived to be like real families, with all of the protective and caring aspects that this notion implies. The concepts of camaraderie and solidarity are at the heart of associative development. Belonging to a sports club that is part of the federal network entails acceptance of a set of constraints based on a key concept: that of rules that must be respected. This is what we call "the great sports family".

Sports life is characterised by a "rich and highly structured" social network in which one can distinguish social relationships that are structured by the family, by a person's usual entourage (other structures of the social network, for example youths' peer networks) and by all of the individuals which the person is in contact with.

- ✚ Formal rules, "endorsed by an authority", include legislation, regulations, policies, guidelines and frameworks.
- ✚ Informal rules, on the other hand, have an influence on conduct without being endorsed by an authority.

Social rules²⁹ are guiding principles that establish relationships between people. They generate "lasting" friendships in the life of an individual (peers/adults). They are part of a specific emotional and relational phenomenon that characterises the connection between the various members of a sports community. We hypothesise that different modalities of cooperation define these connections. Without seeking to further develop these models, the practice of sports and competitive sports generate relationships within the same sports community that take the form of "mutual loyalty" (one for all and all for one) and "exclusive loyalty" (we protect each other) as well as "mutual loyalty" (we are good friends).

Within the sports community, there are rituals to understand and forgive each other, a kind of private code that guides relationships. The harmony of the group is more important than an individual benefit. Nobody loses his or her composure. In our opinion, these points seem to constitute the main specificity in relationships within the same sports community even if other components (such as involuntary ones) also occur: love - hatred, competition - solidarity, proximity - distance, rivalry - solicitude, power - submission, consideration - selfishness, consoling - hurting, dependence - self-sufficiency, warmth - coldness.

3.2.2– Sports culture: three forms of experience: events, performances and competitions

There is no doubt that we can speak of "Culture" within a single discipline (judo for example), as soon as we frequent judokas of different nationalities, religions and social classes: all respond to the same signals in the same way. Sports culture is based on the experience of rough contact with others and with the objects that are used for the event (apparatus, obstacles): intense physical effort, shortness of breath, sweating, muscle pain, as well as a high degree of attention paid to the progress of the game, anguish felt "in the guts" in light of the uncertain outcome.



Sports culture therefore represents a world of thrills, spikes of enthusiasm or "adrenaline rushes", jostling and shocks; this despite the fact that there are sports marked by skill and finesse, and "distinguished" ways of practicing all disciplines. It is the foundation of the relationship between the practitioner and Physical and Sports Activity based on motor skill development.

According to UNESCO: "Culture, in its broadest sense, is considered to be the set of distinctive spiritual and material, intellectual and emotional features that characterise a society or a social group. In addition to the

²⁹ Social rules refer to "the habits, customs, conventions or norms that manage the relationship between individual beliefs and behaviours on the one hand, and the social expectations and imperatives that justify a social order, on the other hand".

arts and literature, it encompasses lifestyles, fundamental human rights, value systems, traditions and beliefs, etc.". The sports culture that is conveyed is specific to each Physical and Sports Activity. The three forms of bodily experience complement each other. Some sports activities do not lead to competitions but rather to demonstration-type events (Aikido, fitness). Nevertheless, the teaching of these activities can definitely be part of a radicalisation prevention project.

The body culture mobilised through Physical and Sports Activities is based on two aspects:

-  Sports technique and tactics
-  The transmission of skills

Technique is human experience that is capitalised and passed down. The learning of sports techniques requires learning techniques that are developed during training. These are gradually internalised, allowing the practitioner to progress in the activity and move towards expertise. The repetition of training sessions leads to the necessary adaptations. It is through successive adaptation that the osteotendinous system (the muscle) adapts itself, and that sensory and mental capabilities develop.

Peer relationships during training are cooperative and moderate oppositions that are part of learning situations are sources of sociability (you help me succeed and I'll help you succeed). Competition is a collective adventure (even in individual sports) that helps strengthen the group's solidarity and reinforce one's sense of belonging. The competitive dimension makes it possible to appreciate one's technical and physical capabilities and the level of control over one's emotions and mental resources.

Sports culture is an area that develops significant potentialities of bodily experiences enabling one to assign meaning to the practice of sports and in which everyone can learn something that contributes to the forging of their personal identity. The implementations lead to multiple interactions between youths and adults in areas that are similar to the questions that arise at school or in one's personal life, for example: managing my successes and failures, difficulties in dealing with individual and collective learning, the group's expectations of me, my relationship with the group and the adult (parental figure), knowledge and internalisation of rules, the judging of others, my objectives and motivation, etc.

The type of relationship one has with others (solidarity/antagonism) ensures that specific socialisation solidarity occurs. The internalisation of these relationships with partners and opponents generates a constraint system that forces the practitioner to control the physical and human environment in order to better overcome it. In other words, you have to be able to control yourself in order to dominate others. The athlete builds on his or her ability to win, to be dominant and to perform well in order to achieve his or her goal.

3.2.3– Ethics: sporting sociability at the core of personal development

Ethics accompany youths in their worldview, their ability to make free and informed choices, to be accountable to others, to engage in public participation and to demonstrate solidarity and openness.

The founding ethic in sports occupies a major place in the European sports world. Its orthodoxy and legitimacy are conveyed by the sports movement throughout its perennial structures: clubs, federations and other sports entities. The effects of internal competition (between disciplines) and external competition in terms of social practices (socio-educational, socio-cultural, etc.) cause a sense of unease that worries the sports movement as a whole. Indeed, the various "social" stakeholders often compromise in terms of founding ethics when they carry out implementations in the field of sports. The lack of empathy between athletes can lead to major

misunderstandings. The modern sports ethic that is based on a sociability of liberated desire is similar to a counter-cultural movement. This liberation of desire was expressed through the culture revealed by Californian sports and, more generally, the culture that claims to belong to the fun movement - notions marked by fragile boundaries. Here, risk and adventure are the main targets of desire, which in turn triggers behaviours, codes and values. This culture in motion is forged via the appropriation of new values in which the individual is recognised and individualism is sought as a principle of life.

Paradoxically, by becoming institutionalised, the strength of this culture has weakened, having been claimed by the "sportivisation" of these practices and trivialised by their spread amongst the masses. By building their sporting legitimacy, the practices of the fun movement carried by a modern ethic tend to adopt the principles of the founding sports ethic to form a representative group. The example of sliding activities in snow sports shows how the characteristics of modernity's ethics hybridise themselves in order to fit into the world of sports. Space, codes and time are linked with sports symbolism to better assert their identity and their differences. This characteristic highlights the paradox of modern sports ethics, which in order to be publicised and recognised, socialises and secularises itself, two mechanisms that contribute to its dilution.

Lastly, post-modern sports ethics describe a shift in the sporting transaction from an immaterial world to a material one: sociability based on an exchange of services. Materialism and economism, which support and relay this exchange, trivialise to the rank of service that which would constitute, in another version, the specificity of sports ethics: an exchange based on a humanist mode. The sports transaction is no longer exclusively based on the exchange of values alone, it has acquired a materiality and can be assessed in the context of this materiality. The costs, the services provided and the excellence of the organisational criteria (the welcome, atmosphere, diversity, etc.) take precedence over any other consideration. We are more interested in the consumer than in the activist or member. The project is not based on the same foundations. Form and aesthetics were the first receptive areas of this ethic. The extension to all sports that use specific areas continues: racquet sports, "connected trail-running", water sports, golf, etc.

Ethics conditions the aspects required by any human conduct in the general pursuit of values. With this in mind, ethics intervenes in the regulation of behaviours at a high level compared to the more elementary levels: morality, value, culture, and it exerts a transcendental action. Sports ethics is defined as the set of principles and codes that generate meaning and are established as both a normative and regulatory reference in the world of sports. Sports ethics based on a model of inter-personal relationships and exchange (sports sociability) is promoted by a form of institution that ensures an original cultural self-sufficiency: the association.

The ethical issue involves sports sociability. This sports sociability, which was initially local, was built on codes and practices whose universality - slowly conquered in the 20th century - makes it an ethical model.

This sociability is based on a balance of relationships between the individual and the group and promotes a constellation of values that are based on the citizen's responsibility. This sociability is reflected in a body of rules, formulated in terms of rights and duties. The archetype of this sociability is provided by the sports society. What is at stake and at work in this model of creating interpersonal relationships is democracy and civic-mindedness, a morality that focuses on duty and voluntary responsibility. This sociability is a vector for interpersonal exchanges and acts as a moral in action. The physical location of the action, the sports space, is placed in a grid and marked. Usage rules are disseminated in order to be respected: democratic rules to which sporting rules respond, codes of civility with their sporting counterpart: the fair-play spirit. Sports sociability is based on a division of time where the calendar is the cornerstone: training, competitions and meetings are scheduled. Sports logic doesn't just carry the logic of "performance", even though this dimension nowadays gives rise to a representation that refers to various present "woes". Sports logic also integrates the mission

that is part of sports via the Olympic message and whose implementation is part of public sports policies. Sports logic fits well in an education marked by sportsmanship and fair play.

Sportsmanship reveals an attitude: respect for the rules of the game and respect for others. Any novice athlete, champion, educator and manager who has signed a federal licence undertakes to comply with it³⁰.

According to the AFSVFP³¹, fair play is: "to adopt a moral code of conduct during (and outside of) competitions that makes it possible to govern both the strict rules of a sport (with an interpretation that is favourable to the spirit of the game) and the fundamental human rules of respect for others and oneself". Fair play means preserving the fairness of the competition, even beyond the rules. This means refusing to have an unfair advantage in the competition. It means preferring to lose than to win an unfair victory that does not confer all the honours of egalitarian sports combat. Fair play means far more than just obeying the rules. It encompasses concepts of friendship, respect for others and sportsmanship. Fair play is defined as a way of thinking and not just behaviour that should be adopted. The concept covers issues relating to the elimination of cheating, the art of deceiving while obeying the rules, drug-based performance enhancement, violence (both physical and verbal), sexual harassment and the abuse of children, youths and women, exploitation, unequal opportunities, excessive commercialisation and corruption.

The development of fair play involves all stakeholders of the world of sports, especially: parents, teachers, coaches, referees, executives, managers, administrators, journalists, doctors and pharmacists, top athletes who serve as role models, and people who act on a voluntary or professional basis. As spectators, individuals can take on additional responsibilities.

Weiss and Bredemeier (1991) propose five steps in the formation of a child's "sports" morality:

- ✚ **External control:** the value of an act is in its result, not in terms of personal gain but rather in reference to the penalisation of others. This would be close to reasoning such as: If we don't get found out, we don't get caught. "I played using my brother's licence, I didn't know it was serious."
- ✚ **Mutually beneficial orientation:** moral value is established, in comparison with the actions of others. The child engages in an action, and since others are doing it, it's normal to be able to do it oneself. "I cheat because everyone does it."
- ✚ **Altruism:** The underlying idea at this stage is that you treat others as you would like to be treated yourself. Self-interest is no longer the only concern. "I won't kick others because I wouldn't like to be kicked myself."
- ✚ **Obeying external rules:** respecting rules makes it possible to satisfy everyone's needs or the common good. The rules are satisfactory for everyone. "I don't tackle from behind, because if everyone did it, football would no longer exist." The rule allows for the continuity of the sport, so it must be followed.
- ✚ **General interest:** beyond the rules, the individual builds values that he considers good for everyone. He or she thinks alone about what he or she considers to be right. Giving two balls back in tennis is not in the rules, but I can do it (if I am "fair play", that is, if I want my victory to be achieved on equal terms).

³⁰ Observing the rules of the game, respecting the referee's decisions, respecting the opponent and partners, refusing all forms of violence and cheating, retaining self-control under all circumstances, being loyal in sports and in life, setting the right example, being both generous and tolerant.

³¹ French Association for Fair Play Sports without Violence

Sportsmanship remains an ambiguous term that is often compared with "fair play". There is ultimately no universally accepted definition of fair play. Sportsmanship behaviours must be defined according to the sport, the level and the age group. This learning of sportsmanship is a major challenge of educational action and its ultimate goal is not performance at all costs but also solidarity, respect for weaker players, opponents and game officials, etc.

3.2.4– Emotions and the development of the individual by sports and in sports

Emotions are at the root of people's development. They engage our emotional capacities and influence our feelings (more stable emotions). Pleasant emotions refer to very profound needs that are satisfied and unpleasant emotions refer to very profound unmet needs. Emotions connect us to ourselves. They allow us to know ourselves and to become aware of who we are. They are the source of our inner wealth. This inner richness is a guide to the path our lives must take (being happy, invigorated, relaxed, fulfilled or prepared, full of energy and fulfilled, as opposed to being lost, gloomy, confused, which develops a feeling of resentment). Many adults are disconnected from their emotions in order not to suffer (childhood marked by humiliations, punishments or perhaps in childhood it was forbidden to express emotions, worry, sadness, anger, etc). When asked how they feel, they cannot express their emotions.

The cerebral role of emotions is now known. It is thus observed that people whose circuit is damaged (stroke) but have retained their rational intelligence, no longer know how to live, no longer feel anything and no longer make the choices that serve their interests. These people no longer know how to make the key decisions that affect their work, their spouse or their place of residence. The orbital-frontal cortex houses the area that includes vital emotional brain functions (the ability to love and empathise, experience and regulate emotions, make decisions and a sense of ethics). It is the last structure that develops in humans (in late adolescence) and its proper functioning in adulthood allows one to take the time to examine a situation that is faced, to try to understand what is happening - what triggers emotion and feeling, and having an objective view of one's emotions. We regulate the cerebral tonsil (the centre of fear and of the assessment of emotional impacts) through our ability to identify things. Brain maturation is a long process and the key part of it is completed during the third decade of life. The plasticity of the child's brain is highly significant. The emotional experiences of a child or youth modify the brain's development (physiological development, behaviour, emotional expression and physical health). The social and emotional environment directly affects the child's brain (secretion of brain molecules, neural development, myelination, synapses, neural circuits, brain structures, the neuroendocrine axis that regulates stress and the expression of certain genes). In children, the brain is immature, malleable, fragile and vulnerable. The brain evolves throughout our lives.

The prefrontal cortex works with the cerebral tonsil (which triggers stress) by allowing it to calm down and make the right decisions (avoiding aggressive or evasive behaviour, not falling into awe). It helps regulate intense emotions. It allows one to evaluate one's behaviour and to become aware that a situation is manageable; or, if a reaction is excessive, it enables one to reassess it by decreasing what could be an inappropriate stress factor (via a progressive decrease of the feeling of anger or panic). Sports is a field that allows you to experience and express your full range of emotions, provided that the conditions are right.

The framework of sports values in relation to emotions reveals the functions that they perform and what connects the individual to him or herself and to others. Emotions creates social cohesion.

Through one's use of the body, sensory experiences make it possible to take risks, to know one's limits, to dare to face others, to deceive and to forge social bonds. It encourages the search for specific emotions. It allows the individual to build a sense of belonging to a group. The quality of the relationships we maintain with our environment determines how we develop. Harmonious adult/child relationships stimulate the development

of a child's brain. Every culture has its codes regarding the circumstances and situations that are appropriate to express an emotion. Individual variations in the register of one's emotional life are probably greater than those observed between cultures.

4 – POSSIBLE AVENUES TO PREVENT RADICALISATION IN SPORTS AND THROUGH SPORTS

4.1 - New challenges for federal sport: an integrated approach

The federal sports world has taken an interest in the factors that lead children to abandon sports. During childhood, the abandonment of a sport can be linked to various factors, but it is when he or she no longer feels he or she fits in with the group that he or she drops out. In general, during childhood, a parental injunction is sufficient to provoke a return to the practice of sports (either the same sport in another club, or another sport altogether).

Two relational logics prevail in a sports club:

- ✚ A logic of sporting success
- ✚ A logic of personal development

The first capitalises on capabilities in order to objectively produce a measurable performance. Self-affirmation and the recognition of others are based on sports utility criteria and presuppose the achievement of performance. Adults play a central role in providing recognition based on the level of sports performance that is achieved. In this process, the youth adopts this logic on his or her own. It is therefore advisable - at the very least - that one compete with others in order to not fall into a downward spiral of growing incompetence that can lead to abandonment. Indeed, as with school, sports can also be the source of one's own "cascade of humiliation":

- ✚ Collective sports: the child is always a substitute on the team during sports competitions
- ✚ Individual sports: the requirements of the sporting event are higher than the child's available individual resources

In a second perspective, relationships are based on camaraderie. Roles and tasks are regulated by an expressive logic: having a good time. The more the youth is encouraged by parents, the stronger the stimulation that is felt. The desire for individual affirmation and social recognition then leads to the search for an emotional fusion with others. This "friendly" sociability, which is not indexed to sporting values, is a source of commitment for some youths in sports but can also be a source of withdrawal when the group's dynamics falls outside the traditional framework, thereby generating conflicts. Undoubtedly, psychological factors also interact with other socio-economic and cultural factors (the monotony of training, the departure of close friends, poor organisation, lack of equipment, expenses, etc.).

Changes are being observed, especially in terms of the decline of competitive sports relative to recreational sports, of team sports in favour of individual disciplines and the development of outdoor sports. These changes are particularly marked in the practices of youths who aren't following the same patterns of sports consumption as those who preceded them. Overall, there are more people engaging in sports but less time is devoted to the actual practice.

The practice of a sport often triggers the sharing of everyone's interests and values, while keeping in mind that some youths, in their confrontation with the world of sports, may find themselves (due to their identity and cultural origin - to a varying degree) in a logic of permanent rupture or in a sort of "in-between" situation at the crossroads of a sporting society that is thought out, organised and led by "sports educators". It should also be noted that women are less active than boys in sports, as parental education encourages boys to be more competitive than women (differentiated socialisation) and that the sports offer - when it is endured - can be a source of negative emotions³². Before assigning any blame, a youth's non-participation in a sporting activity is not necessarily related to a particular cultural contingency.

In a Europe whose economic and social situation favours the development of leisure activities, we can wonder about the factors that reduce the prevalence of federal sports and its permanence within our societies. The sports world must undoubtedly do a better job of welcoming and retaining increasingly diverse players. This approach is at the heart of social prevention. Such "early"³³ prevention is based on an inclusive perspective and involves the establishment of a link with the environment and with youths' life circumstances, i.e. the difficulties and experienced tensions which are embodied in the notion of social exclusion, in order to better support them in their projects (affiliation, identity construction and resilience).

As we know, youths find meaning in their cultural roots and they are marked by people of different (ethnic-cultural) origins as an essential marker of their identity. This is followed by other influences: religion, school, sports and leisure, in general. The sports educator - through the structuring identification model or the projective model (surrogate parental figure) that he or she constitutes - contributes to the minor's identity construction. This allows youths to question themselves regarding the functioning of the sports structure that attracted them (rules of the game, rules of life, sports apprenticeship), in order to draw a parallel with the functioning of society and to start establishing a plan for their future. The practice of a sport is an education of the body with a formulation of explicit expectations allowing the youth to:

- ✚ Find a principle of coherence in the various circles of belonging and self-definition by identifying the driving force behind one's identity construction
- ✚ Enable the subject to assert him or herself and to stake his or her claim within the group
- ✚ Do not prioritise the various circles of belonging and self-definitions on which the driver of identity construction is based (double belonging, gender, etc.)
- ✚ Build social ties and cohesion in order to enable a distinction to be made on the basis of a community.

The world of sports must adapt and consider committing itself to new challenges in order to understand young people's motivations. This will incite them to act and fulfil their desire to move without compromising their sense of competence. The motivation of youths to participate in sports is based on two principles:

- ✚ The quest for self-development, accomplishment, fulfilment
- ✚ The quest to surpass oneself, social comparison through the experience of competition

Based on these two principles, it is possible to propose an "integrative" perspective of sports as a means of socially preventing radicalisation from occurring.

³² Thus, when it is the result of an internal conflict relating to self-esteem and body image, which many "youths" can develop.

³³ By definition, when initiatives are implemented before a problem is identified

The purpose of this benchmark of good practices allows us to identify ways of doing things that can be implemented by professionals that can enable the development of tools for professionals in social mediation and sport. The construction of these tools requires the various filters that fall within the fields of intervention of the various actors of sport, youth, popular education, social mediation and specialized prevention to develop an approach inclusive based on the framework of sport's reference values that fall within dimensions: community, culture, ethics and emotion, enabling through a "specific unique" socialization process to participate in the construction of social identity and develop their resilience.

The inclusive logic in sport in terms of preventing radicalization is an ecosystem that participates in the building of the young person's identity (self-assertion personal fulfillment) and the production of resilience (love of oneself, instinct of survival and attachment to the sports society).

4.1.1 - The community dimension:

- ✚ Integrating a stable network and participation in sports life (commitment - enrolment - rules and regulations)
- ✚ Protecting oneself (sports mutual insurance, medical certificate)
- ✚ Safety of practices, health and hygiene

Sports socialisation/Affiliation

- ✚ Emotional security: finding one's place in the club/group - situating oneself in relation to others - being acknowledged and valued
- ✚ Supporting each other (Being tolerant, respecting different identities, principle of non-discrimination)
- ✚ Representing the club (wearing the club's colours, participating in the club's life, participating in the association's democratic life, meals, refereeing, etc.)

Participating in the construction of the youth's social identity

- ✚ Creating a positive experience out of exchanges with others (club/group)
- ✚ Providing benchmarks and codes (without excluding anyone)
- ✚ Reaffirming the Principles of non-discrimination (Gender, sexism, social, ethnic, physical disability, etc.)

Develop the resilience of the youth

- ✚ Assigning non-sporting responsibilities (project management, event organisation) and sporting responsibilities (entrusting the management of a group of youths, refereeing): Problem-solving skills, confidence, self-assertion, etc.
- ✚ Perceived social support

4.1.2 - The cultural dimension:

- ✚ Technical rationality and functional logic (mastering one or more physical and sports activities)

- ✚ Intelligence and motor skills (familiarity with age-specific motor skills - physical, cognitive and emotional)
- ✚ Technical specialisation of body skills
- ✚ Transmission of skills: Pole of action, know-how and doing things well
- ✚ Competition, combat, confrontation and effort of distinction
- ✚ Hierarchy and sports ranking

Sports socialisation/Affiliation

- ✚ Committing oneself to pedagogical situations, exploring, building motor skills
- ✚ Varying the sessions, using different means of training, enhancing one's effectiveness
- ✚ Feeling competent in one's sport
- ✚ Getting involved in a group in order to progress and help one's partners progress
- ✚ Modifying one's level of opposition (partner, reasoned opponent opposition)
- ✚ Leading and structuring learning by using didactic variables (instructions, times, space and materials)
- ✚ Individualisation/diversity: taking into account different needs and suggesting situations to allow everyone to progress (differentiated education)
- ✚ Customising the training load
- ✚ Motivational climate: focus on the time required to warm-up motor skills
- ✚ Define shared goals
- ✚ Develop positive feedback, debrief at the end of the session (review and follow-up that needs to be done)
- ✚ Make the sporting event a means of verifying self-control and technical mastery

Participate in the construction of the youth's social identity

- ✚ Consider the biographical background of youths, their unique experiences, their commitments and the personal consequences
- ✚ Enable everyone to assert themselves in a community setting
- ✚ Enable everyone to construct themselves through others

Develop the resilience of youths

- ✚ Self-awareness
- ✚ Self-esteem
- ✚ Self-affirmation
- ✚ Self-confidence
- ✚ Problem-solving skills
- ✚ Concentration and concentration endurance
- ✚ Mental abilities (stress management, goal setting, etc.)
- ✚ Relational skills (dealing with others)
- ✚ Committing oneself and getting involved
- ✚ The quest for improvement
- ✚ Optimism
- ✚ Hope
- ✚ Stimulation of protection methods based on individual characteristics that already exist or that need to be developed: intellectual efficiency, self-sufficiency and effectiveness in one's relationship with the environment, a sense of self-worth, the ability to adapt to others and feel empathy, anticipating and planning, a sense of humour

4.1.3 - The ethical perspective:

- ✚ Sportsmanship and fair playing
- ✚ Humanistic Values and Olympic game values - The ideal of progress and peace
- ✚ Heroic morals and a genuine appreciation of effort
- ✚ Democracy and equality

Sports socialisation/Affiliation

- ✚ Refusal of discrimination
- ✚ The building of a "normalised" body

Participation in the construction of the youth's social identity

- ✚ Principle of coherence and belonging
- ✚ Otherness (and identity stigma management)

Development of the youth's resilience

- ✚ Adopting behaviour that respects both oneself and others
- ✚ Acting freely

4.1.4 - The emotional aspect:

- ✚ Pleasure, progress, involvement

Sports socialisation/Affiliation

- ✚ A sense of belonging to a group
- ✚ Connecting with each other

Participation in the construction of the youth's social identity

- ✚ Principle of coherence and belonging
- ✚ Enabling everyone to assert themselves within a community setting
- ✚ Enabling everyone to construct themselves through others
- ✚ Otherness (and identity stigma management)

Development of the youth's resilience

- ✚ The sensory experience obtained through one's use of the body enables one to take risks, to know one's limits, to dare to face others, to use strategy and to forge social bonds. It promotes the search for specific emotions (sensations).
- ✚ Establishing social cohesion
- ✚ Guaranteeing the quality of the relationship we maintain with our environment

4.2 - Pleasure as an anchor point for a strategy of body involvement

Professional commitment to youths, especially "vulnerable" youths, requires rigour in the construction of frames of reference so as to not to suffer from the "educational relationship", the very relationship that also allows them to "move forward": to develop their potential and to value them, to provide them with (or restore) confidence. The founding principle that guides the practice of every educator: **the principle of educability**. This principle makes it possible to recognise others as being "valid" individuals that are "capable" of things. Capable of cooperating, capable of understanding that sports is the best place to learn.

The educator and the teacher play a very important role in this regard when dealing with an individual that may at one point or another be prevented from learning or progressing. This aspect is the same whether it falls within the scope of federal sports or outside of it. There is a need to identify what is holding him or her back and to help him or her analyse how he or she sees life. It is a search for *modifiable catalysts*. In other words, it is a matter of asking: how are we going to invent possible paths, paths that are favourable and that allow us to fight? The identity alliance is characterised by three aspects:

- ✚ Individuation: it revitalises the youth by providing him or her with a right to exist. Individuation also involves the exercise of regulation to, on the one hand, occasionally combat misdeeds backed by power, a lack of control or a disregard for others, and, on the other hand, to alleviate excessive fears or problems of timidity, sensitivity or a lack of self-confidence. In both cases, the youth needs to feel the presence of a third party who understands that these behaviours are the effects of anguish that comes from elsewhere...
- ✚ De-cluttering: The consideration of "suffering" includes an uneven dimension that acts like a foreign body within one's own body. A reactionary organisation will then intervene and push the child to add another uneven dimension to the first one. He or she will thus add to it, until he or she becomes even more of a victim. The third aspect of de-cluttering involves the modification that adults make to their representation of children when they listen to them, and the fact that this listening takes into account the children's logic, while retaining a minimum amount of reciprocal acknowledgement.
- ✚ A link with the future: we likely find resilience here. "Futurisation" makes it possible to transmit the future to someone who lacks a vision of it or has given up on it. We shift from a still and imprisoning photograph to a cinematic vision that inspires another way of seeing things. This new view shows a child that, despite everything that's happening to him or her, life can go on. It also raises the question: although you're living through this, if we look at it together, how do you think we can see things?

The sports practitioner shapes him or herself through body involvement, by confronting himself, others and the physical environment. This confrontation allows one to:

- ✚ Increase one's success (self-esteem, confidence, etc.)
- ✚ Develop one's personal identity and establish a place within the group (identity - affiliation)

A basic child and youth resilience model lies within the "triple foundation" of resilience. It is when one or more adults demonstrate sensitivity (the Link) and impose rules (the Law) that a youth can find significance and direction for his or her existence (the Meaning). Those who are resilient are ordinary men and women (trainers), but they have seized the available hands that have presented themselves to them. Some characteristics are specific to "resilience tutors". Through their behaviours, they show empathy and affection,

focus on positive elements, allow speeches or silence, do not become discouraged when faced with apparent failures, help reinforce self-esteem, don't use hurtful words, and are demanding towards themselves and towards others in terms of the projects that they lead.

A memory stimulant, a protector against cognitive decline, an antidepressant, an anxiolytic, etc., the effects of physical activity on the brain are the subject of abundant scientific publications. Various studies show that when confronted with illness or injury, "sports" practitioners recover better and faster and often more completely than "sedentary" individuals.

Sports are an extraordinary field of resilience because of the important potential that human capital represents when mobilised and the types of activities that can be offered. Social recognition occurs when a person who has experienced stigmatisation steps onto a podium and becomes a leader for their community, savouring revenge both against fate and against that of others' opinions. These champions have gained pride, self-esteem and self-confidence. It should be understood that a career in sports is always a life journey. Victory makes it possible to make amends for oneself and for those one loves. It isn't sporting and social success that is a source of resilience, but the way in which a person invests and fulfils himself/herself in sports and through sports.

It therefore seems appropriate to identify the mechanisms of this investment and achievement even if top-level sports may not be the best means of promoting integration for a majority of people, because the practicing of sports leading to excellence is, by definition, selective. Indeed, it is based on a competitive logic that is sometimes overdone. The main categories of psychological factors that lead athletes to surpass themselves are: a positive personality, motivation, self-confidence, concentration and perceived social support.

When sports become a highly significant activity for youths, they can become a powerful protective framework that can mitigate the impact of risk factors, especially family-based ones. In the family context, the "Cinderella syndrome" can thus turn into sporting success, an indicator of resilience³⁴.

If there is one thing that is specific to athletes, it is that most pressure is automatically inflicted. In some situations, the mental strength they have allows them to resist whereas others will fail. This stress helps to build their resilience. This product of one's "sporting" experience can be applied elsewhere when the situation experienced in the sport is similar to situations experienced in one's personal or professional life.

³⁴ "Post-traumatic" resilience requires the implementation of transformation mechanisms. "Adaptive" resilience implies the implementation of adaptive and regulation mechanisms. Thus, when we consider the notion of stress, we refer to the behaviour of a living organism in terms of adaptation, and we describe a set of mechanisms that allow it to keep functioning. Resilience isn't just a simple reaction to stress. It's a process triggered by trauma.