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Sports Identity

PRODUCTION OF A METHODOLOGICAL GUIDE TO SUPPORT THE BUILDING OF CITIZENSHIP IN SPORTS




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FOREWARD

The two expected deliverables (O1 AND O2) which fall under the SPORTS IDENTITY project were the subject of close collaboration between the CAI and CREPS IDF teams due to the shared boundaries that the two productions maintain:

 It is not possible to mention the production of a METHODOLOGICAL GUIDE TO SUPPORT THE BUILDING OF ACTIVE CITIZENSHIP IN SPORTS (O2) without referring to the principles of intervention that appear in the initial report: fair play and sportsmanship (O1).

 Rallying a "young" target group is not subject to the same intervention methods when it comes to implementation that falls under primary prevention (CREPS IDF) or actions that fall under secondary or tertiary prevention (CAI street work).

Each partner often had to submit its thoughts and proposals for validation with the other partner in order to benefit from the experience gained in the field.

The production of a "Methodological Guide to support the co-construction of "sports citizenship" in sports and through sports" aims to explain to professionals the terms of intervention relating to the construction of citizenship through sports. This active citizenship is a means of preventing the radicalisation of youths in sports and through sports. The development of sportsmanship and "fair play" are resources for youths which help protect them from indoctrination attempts. These sport-related resources are easily accessible and understandable by those youths that demonstrate fragility (vulnerable youths) and reject democratic values, and who have a "vulnerable" profile that is closed to more traditional approaches.

Summary of deliverable 1 (two pages)

"I'm not from Athens or Corinth, I'm a citizen of the world: SOCRATES."

A video document produced by CREPS IDF (following the symposium on radicalisation in sports organised on 11 December 2017) concluded that a radical ideology proselytising process can be expressed through sports associations specialising in combat sports). This observation refers to "adults" carrying out an associative mandate, acting within clubs to impose a new sports order (exclusion of women from certain sports, rejection of diversity, etc.). Under the guise of legitimacy linked to their status, association leaders manoeuvre to instil "societal separation" within the club and seek to indoctrinate its practitioners. In addition, the video report describes adults who address sports leaders (football) with the aim to orient the development of practices (pressure from people outside the association to abandon the idea of creating a women's team). In addition to these phenomena of religiously inspired radicalisations, the "SPORTS IDENTITY" working group, which consists of representatives of each partner, would like to add to this observation by also reiterating the fact that the European world of sports is witnessing the emergence of numerous manifestations of extreme right-wing ideological proselytism, especially in football.

The highly organised nature of these manoeuvres is quite apparent and is based on radical militancy involving a diverse and determined network of players. Based on the analysis that has been developed, it was hypothesised that, throughout the world of sports, it is indeed youths that are being targeted. Indeed, sports are a particularly significant part of youths' socialisation and identity building processes. All of these events are intended to challenge the development of a relationship with oneself, with others, with reality and with rules.

At a time when our contemporary society is facing a context of increasing migration, terrorist attacks and instability due to the rapid changes and social and economic difficulties that many youths are facing, including few prospects for the future, we are witnessing a renewal and an increase in "radicalisation". We know that the psychosocial development of a teenager carries a particular receptiveness to extremist discourses and indoctrination processes.

Prevention efforts are organised in order to prevent these phenomena, which are driven by the increased activism of extremist militants and propagandists that target youths. Situated at the crossroads of many sectors of intervention (prevention, social and medical care, repression, education, training, communication, research, international cooperation) and carried out by many stakeholders, the prevention of radicalisation presupposes the creation and upkeep of all appropriate synergies.

SPORTS IDENTITY aims to promote prevention in sports and through sports, making it possible to interrupt the process of involvement leading to violent radicalisation, with the ambition of shedding light on the catalysts of this seduction and questioning the possibility of educational intervention upstream of these social deviations. The extension of the "best practices" concept in the scope of the prevention of radicalisation in sports and through sport, which is the subject of intellectual production within the framework of the SPORTS IDENTITY project, requires a certain number of adjustments.

First of all, in order to undertake this approach we had to detach ourselves from the media context and take a closer look at radicalisation as a process, which may or may not lead to violence. The idea was to not question "radicalised" sports practitioners, which is more of a "security" issue. However, it was crucial that this issue be raised in order to identify the scope of the "SPORTS IDENTITY" project.

In the presence of radicalisation, the challenge for the world of sports is indeed to preserve the universality of its values and to enable sports stakeholders to promote active citizenship. This active citizenship is expressed through sociability during sports (the ability of an individual or group of individuals to evolve in society and to be a part of new social networks), which conveys values that are in tune with the values shared by the Member States: Human dignity, Freedom, Democracy, Equality, the Rule of law and Human rights.

In this respect, sports are naturally a terrific educational tool for social blending, whose values are part of a reference framework built around four dimensions that are specific to each sporting activity: community, culture, ethics and emotion, and for which access depends on both training and learning about sportsmanship and fair play.

The report invites those who work in sports to steer their efforts in order to recreate the conditions for positive dialogue and to use sports to give access to citizenship by conveying meaning to the values of sports (sportsmanship/fair play) and by developing youths' "Power to Act" and the feeling of recognition through expression and listening. This approach enables dialogue to be established with the populations furthest away from these values and to protect them from "radical" temptations.

In this context we haven't observed a link between sports and radicalisation. Furthermore, it seemed somewhat hasty to establish a direct link between behaviour that breaks with the values and principles of democracy and the ideals of sports - and agreement with a radical ideology. A closer analysis of these "disruptive" behaviours reveals what many educators already know: the "transgressive" behaviours of certain youths are part of logic specific to their psychological, emotional and intellectual development. These are more likely a manifestation of the desire to undermine the established framework and institutional order because of complex life histories, rather than a serious and definitive commitment to extremist causes. In a society that encourages individualism and blurs the boundaries by accelerating change, some youths may sometimes seek to survive through negative means of recognition that lead right to radicalisation, vagrancy and marginality. This is particularly the case with "vulnerable" youths.

Vulnerability refers to two topics: "poverty" and "exclusion". "Vulnerable" youths have a weaker identity-building process. These vulnerabilities constitute a possible breeding ground for the emergence of radicalisation, including religious radicalisation. We have observed phenomena of social distancing and even rejection by youths in relation to institutions and, more generally, principles of democracy. It has been shown that "vulnerable youths" present sociological features similar to those of violent radicalised youths (see studies by Gianni Marasa - William Nuytens). It is likely that most "jihadists" experienced life paths similar to those of "vulnerable youths" before they went over the edge.

An analysis of the accounts of radicalisation (and its contributing factors) helps to identify the insufficient use of culture and sports as a means of creating social bonding and cohesion. This approach doesn't produce miracles, but it allows us to confront and respond to the sometimes difficult experiences of some "vulnerable" youths and to produce longer-term transformative processes.

Today, the world of sports should be attentive of all educational opportunities to encourage the increase in youths and vulnerable groups' resilience and to participate in the construction of the social identity of the youths it works with in order to enable as many of them as possible to feel a sense of belonging in our democratic society and thus be able to combat radical proselytism.

Summary of deliverable 2 (two pages)

The European world of sports has observed many manifestations of ideological proselytism of religious and political inspiration (far-right). In terms of sports, it is youths that are targeted. Indeed, sport is a particularly significant area in the process of socialisation and identity-building among youths.

SPORTS IDENTITY develops proposals to prevent radicalisation in sports and through sports. They aim to interrupt the youths' involvement process leading to violent radicalisation, with the ambition of shedding light on the catalysts of this seduction and questioning the possibility of upstream educational intervention.

Through the first intellectual production, it was explained that the analysis of the accounts of radicalisation and the factors at work makes it possible to identify the insufficient use of culture and sports as means to create social ties and unity. This approach doesn't produce miracles, but it allows us to confront and respond to the sometimes difficult experiences of some "vulnerable" youths and to produce longer-term transformation processes. This study shows that vulnerable youths display the same sociological indicators as jihadists. Consequently, we felt it was necessary to develop proposals in the field of primary prevention for this young target group.

In the presence of radicalisation, the challenge for the world of sports is indeed to preserve the universality of its values and to enable sports stakeholders to promote active citizenship. This active citizenship is expressed through sociability during sports (the ability of an individual or group of individuals to evolve in society and to be a part of new social networks), which conveys values that are in tune with the values shared by the Member States: Human dignity, Freedom, Democracy, Equality, the Rule of law and Human rights.

In the presence of radicalisation, the challenge for the world of sports is indeed to preserve the universality of its values and to enable sports stakeholders to promote active citizenship. This active citizenship is expressed through sociability during sports (the ability of an individual or group of individuals to evolve in society and to be a part of new social networks), which conveys values that are in tune with the values shared by the Member States: Human dignity; Freedom; Democracy; Equality; the Rule of law; Human rights...The purpose of the second intellectual production is to identify a protocol enabling the development of sports citizenship guide.

This guide is intended for sports and activity professionals, and aims to promote access to sports sociability and "active citizenship" in sports. Different topics were addressed by the partners, who made contributions via formal or informal exchanges to identify the issues and objectives of this document:

CAI: Modelling the concept of resilience and coeducation as a factor in protecting youths, as well as knowledge on "vulnerable youths".

CEIPES: The specificities of non-formal education and the modalities of social mediation for youths

ASVOE: Sports Educators and Mediation

CREPS IDF: Sports and socialisation. Sports sociability as a factor in the development of active citizenship – The contribution of sports to the construction of youths' social identity and field experiments in terms of civic sports.

The various transnational meetings made it possible to organise consideration of the "CIVIC SPORT" protocol proposed by Bernard Bronchart (CREPS IDF's referent for sports citizenship) and of which an experiment in "wrestling" was developed locally in Châtenay-Malabry on the occasion of a symposium on the prevention of radicalisation among youths in sports on 18 October 2019: "from detection to the prevention of radicalisation in sports". This event brought together the "sports citizenship experts" of the Ministry's three networks (DTN, DRJSCS and CREPS). This protocol in 20 reference situations, which the experts were subjected to, was adapted through activities organised in the form of workshops in the afternoon in order to allow for modelling of the intervention in different categories of sports practices (collective sports, outdoor sports, combat sports, etc.).

This "civic sport" protocol is an ecosystem that promotes the expression of social "sportsmanship" that generates "active" citizenship. This protocol is the subject of an "active" sports citizenship guide, as a means of preventing radicalisation, which is presented in this deliverable.

This guide is structured around five aspects that are based on 20 to 25 "benchmark situations", depending on the sport practised. Sports is naturally a great educational tool promoting social diversity, whose values are part of a reference framework made up of four components specific to each sport practice: community, culture, ethics and emotion, and for which access is a matter of training and learning about sportsmanship and fair play. We postulate that this path of access towards this sociability enables youths to build their social identity and is a factor in the development of their resilience.

This apprenticeship constitutes a shield enabling one to reject deadly ideologies and avoid falling into the trap of indoctrination.

A REMINDER OF THE INTELLECTUAL PRODUCTIONS

IO-1 (Intellectual output 1 – intellectual production 1 - deliverable 1): Benchmark of best practices in the development of active citizenship through sports and within sports. This output will make it possible to highlight the diversity of approaches and practices across 5 European countries with regard to:



The prevention of violent radicalisation among youths in sports settings



The promotion of sporting values and education favouring sports citizenship.

This study will constitute a useful pooling of best practices tested by the partners in the framework of other European projects directly related to the project's theme. It may also be of interest to relevant European institutions and national public authorities, as well as networks of European stakeholders.

IO-2: Methodological guide to support the co-construction of "sports citizenship" in sports and through sports. The ambition of this production is to help both youth and sports stakeholders to establish "sports citizenship" as a means of developing resilience in light of extremist ideological temptations. This tool should provide a simple and practical methodological framework enabling both sports clubs and youth organisations to co-construct internally (and in addition to their internal guidelines) a "charter of sports and civic values". Thanks to this method, sports and youth organisations should be able to:



More closely measure the degree to which young athletes adhere to their community and sports values.



Where appropriate, indirectly detect youths experiencing identity fragility.

This production should also enable the young participants to develop new skills and become the first ambassadors of the ambition linked to this production: critical thinking, empowerment, citizenship and agreement with fundamental values; and also project management.

IO-3: Toolkit and online training for youth leaders and sports educators regarding the prevention of radicalisation leading to violent extremism in sport. This production intends to help build the capacity of all youth leaders and sports educators in terms of the prevention of violent radicalisation in sports. Thanks to this tool, youth workers/educators will be more aware of the issues related to the prevention of violent radicalisation (and the potential contribution of sports to the construction of positive citizenship) and better equipped to transmit fundamental learning (self-knowledge and social skills) as well as sports techniques.

1 – ASSESSMENT AND SHARED DIAGNOSIS:

The rise of radicalisation in our society is a challenge for professionals who work in sports and with youths. "SPORTS IDENTITY" is an ERASMUS YOUTH project (KA2 - strategic partnership) whose ultimate goal is to develop a set of tools to help sports stakeholders promote "social sportsmanship" and thus prevent radicalisation phenomena in sports and through sports.

The working group has produced findings highlighting the various forms of radicalisation in sports and has sought to highlight the mechanisms that are involved. These manifestations of extremism in sports throughout Europe are the result of different forms of rhetoric:



Rhetoric associated with religious extremism



Rhetoric linked to far-right political views

It seemed necessary to highlight the seduction mechanisms developed by recruiters and manipulators of all sorts, those targeting "youths", and then to report on the various strategies of proactive policies developed in terms of radicalisation prevention.

In a second phase, the discussion focused on the reference framework for preventive actions in sports and through sports in favour of social sportsmanship. After analysis, we sought to identify a sports ecosystem that participates in the construction of youths' social identity and the development of resilience as a means of preventing radicalisation (deliverable 1). This ecosystem makes it possible to identify specific terms of intervention.

This analysis has made it possible to define the scope of the benchmark of best practices in sports (benchmark situations) in order to prevent radicalisation. This study is the prerequisite for the development of a set of tools for professionals.

1.1 - Elements of context:

1.1.1 - Indoctrination is part of a process: No matter the ideologies that are pursued, recruitment attempts by "extremist" proselytizers develop identical seductive catalysts with regard to youths. The differences lie in the role played by conspiracy thinking and the rhetorical terms specific to these discourses, i.e. the way in which the ideologies seize the language in order to spread at a large scale (a "willingness to speak" identified as a "willingness to think" that participates in ideological domination phenomena...).




1.1.2 - The psycho-social development of teenagers is particularly sensitive to extremist discourse and indoctrination processes: "Existential fragility" appears to be breeding ground for "dedication" or "commitment", providing a feeling of "power" to youths that share feelings of injustice or humiliation. For certain youths, being part of a shared cause gives a comforting sense of "searching for an ideal" and could be a predisposing factor for radical theses. External influences can lead a youth towards radicalisation.

1.1.3 - The negative role of an unstable environment and network: From the outset, criminological studies on juvenile delinquency have focused on the role of peer groups and the social learning of transgression. We observe relational needs for a sense of belonging, recognition, fraternity and shared community, particularly within gang situations. A "vulnerable" youth regularly manifests the desire to test and transgress limits, to assert a certain narcissism or to seek excitement and thrills by engaging in intense and extreme activities. This can lead to delinquency and/or radicalisation.

1.1.4 - The search for strong emotions and thrills: This phenomenon is easily identifiable in football. "Light supporterism" is structured through: associations whose members pay an annual subscription, a board of directors that governs the activities and spokespersons who debate with football managers and intervene in

the media. The "ultras" are present at several levels: although wanting to be recognised as respectable representatives they remain "rebellious", and therefore deeply ambivalent. While the "hooligans" assume their "bad boy" label. In search of thrills, this community embraces violence and right-wing extremism since they only form small groups around an identity-based "societal separation" accompanying an entry into radicalisation.

1.1.5 - The three stages of the radicalisation process: The radicalisation process leading to violent radicalisation consists of several stages:



-  The isolation of a youth from his or her environment, be it family, friends, school, sports or cultural activities
-  The erosion of an individual in favour of the group, the focus of social territory on "us", in opposition to "them"
-  Support for an ideology and a utopia, which can lead to a dehumanisation of oneself and others: it is this dehumanisation that makes it possible to commit acts, by cutting a person off from his emotions and by considering others as enemies that must be fought and eradicated.

There is an academic consensus that this is indeed a process, not a sudden shift: you don't become radical in a few days due to something you've seen on the internet.

1.1.6 - Manifestations of militant radicalism in Europe that are specific to each territory: Within the European Community's nations, it can be said that local specificities (history of the territories and populations that live there or intersect with each other, economic situations, etc.) define a context that provides information on the nature of the radicalisation that the territory must face as well as the prevention strategies that are deployed. The resurgence of "Jihadism" in Europe gives a renewed stimulus to militant radicalisms... Indeed, if youths turning to one of the most totalitarian religious currents is a cause for concern, we also observe the rise of other radicalisms in our societies that are based on "far-right", racial and anti-Semitic rhetoric but also: ultra-left, other religious, ecological or vegan fundamentalisms, anti-vaccine movements, etc.

1.1.7 - Observation of attempts to radicalise youths in sports: The document produced by CREPS IDF testifies to attempts to transform a sport. Sports are a particularly significant area in the process of socialising and identity building among youths. Through sports, it is indeed youths that are targeted. Indoctrination aims to question one's development of a relationship with oneself, with others, with reality and with rules. In France, in the presence of militant radicals, the prevention of radicalisation in the world of sports is currently being organised through the development of a "culture of shared vigilance and detection of signs of weakness". Generally speaking, and throughout Europe, the effort to combat radicalisation is focused on handling it rather than avoiding it, and involves a detour from the increasingly intense fight against terrorism.

1.1.8 - Observations of expressions of radicalisation in sports: In a video document produced by CREPS IDF, religiously inspired manifestations of radicalisation within French sports companies are shown. They take on three distinct forms:

-  The behaviour of "young practitioners" that is at odds with the values and principles of democracy and the ideals of sports, and leads to unprecedented crises (ranging from basic demands to incivilities) that challenge the professionals of "federal" sports structures, who bear the "values of Olympism" (refusal to greet women, refusal to greet in martial arts, etc.).
-  Attempts by individuals that are not part of an association to impose a new order in order to guide the development of sports practices (separating the activities of women from those of men whenever

possible, blocking the creation of a women's team in collective sports as it's considered a male sport, etc.).



Through "community-specific" sports associations, adults that are in charge seek to modify traditional practices and indoctrinate young people by depriving them of their free will, or by favouring "pressure" from individuals that are not part of the association.

The benchmark of best practices will focus on behaviours that break away from the values and principles of democracy and sports ideals. Other instances are more related to public security issues.

1.1.9 - The concept of "vulnerable youths" and transgressive behaviour: Many educators know that certain "transgressive" actions committed by youths, whether or not they are "troubled", are part of a logic that is specific to their psychological, emotional and intellectual development. Such behaviour is more a reflection of a desire to undermine the established framework and institutional order due to complicated personal backgrounds, rather than a serious and definitive commitment to extremist causes. Nevertheless, in a society that encourages individualism and blurs the markers by accelerating change, some youths may occasionally seek to survive through negative means of recognition that lead straight to vagrancy and exclusion.

1.1.10 - Sports and vulnerable youths: Sports (like school) help youths position themselves within a triple reality:



The passage from childhood to adolescence that is marked by greater autonomy,



The experience within the family and the novelty of finding a sense of belonging outside the family circle (friends, school and a political, cultural or sports community),



And for some, the experience in one's country of origin and the novelty that the host country offers them.

The act of having to position oneself between these various worlds (which are significant for youths) generates a certain instability, which in turn causes breakdowns. These breakdowns are instances when previous achievements no longer allow the youths to define their new world, so they have to develop a new way of interpretation to give meaning to it. Whether intense or subtle, imbalances lead to a questioning of one's sense of belonging.

1.1.11 - No "standard profile" but there are common markers: It was pointed out that "vulnerable youths" display sociological features similar to those of violent radicalised youths (Gianni Marasa - William Nuytens - portraits of "Jihadists"). Vulnerability refers to two areas: "poverty" and "exclusion". The concept of risk or vulnerability relates to the type of socio-cultural and socio-economic environment in which a child develops. Generally speaking, a vulnerable child is considered to be a child whose personal and environmental characteristics, particularly those of the family, make it more likely that he or she will develop psychopathologies from an early age than the average child of his or her age in a given society (and therefore have difficulties adapting and learning). Vulnerable youths are weakened in their identity-building process. These weaknesses constitute a possible context for the emergence of radicalisations, including religious ones. We observe phenomena of alienation and even rejection by these youths in terms of institutions and more generally the principles of democracy. It is likely that most "jihadists" have experienced life paths similar to those of "vulnerable youths". An analysis of accounts of radicalisation and the factors at work helps to identify the insufficient use of culture and sports as a means of creating social ties and unity. This approach doesn't produce any miracles, but it allows us to address the sometimes difficult experiences of some "vulnerable" youths, to react and to produce longer-term transformative processes.

1.1.12 - "Sensitive adolescents": As a reminder, there is no standard psychological or social profile of a youth that is likely to be receptive to radicalisation. However, an academic study clearly identifies two distinct paths that youths take. Those that fall under "rebellious radicalness" and the others, which fall under "committed radicalness". In the first case, we find "bad students" who experience delinquency and gradually move on to terrorist violence. Youths in the second category are more likely to shift to violent action (preparation of terrorist acts, departures abroad) and present a common trajectory that was not expected: they are mostly from "upper middle-class" backgrounds, unknown by local justice authorities and supported by their families. They have pinned all their hopes on academic success and have invested a great deal in school; academic difficulties cause a break with the pattern of success that shatters the hopes of both parents and youths. This causes great disappointment and dismay among the latter, which has led them to turn to the jihadist utopia. In this respect, schools don't always understand the violence that failure at school can represent for students experiencing difficulties, or the humiliations that they suffer. This "cascade of contempt", and the disappointment in an institution in which families and youths had placed all their hopes for advancement, are a breeding ground for any form of domination.

1.1.13 - The three forms of prevention: Initially, this vague word covers all means that aim to reduce delinquency. It is useful to recall the various possible approaches to prevention. A distinction is made between general prevention policies (also called "primary", "generic" or "social") and those based on specialised prevention. General prevention is carried out by those who work in education (formal or non-formal) and who pursue this task through social, cultural, school and sports policies. It is prevention that will prevent radicalisation and as well as severed relationships. "Specialised" prevention is a "specific" intervention technique whose aim is to respond to the risks and problems of maladjustment experienced by children, teens and young adults in their living environment. For the time being, "specialised" prevention in terms of radicalisation is a reaction to deviant behaviour by youths under the influence of these extremist phenomena.


1.1.14 - "Sports and social adaptation": Certain behaviours contrary to the ideals and values of sport and democracy do not necessarily constitute adherence to an extreme ideology. They may reveal a lack of integration within our western society.


1.1.15 - "Sports and the protection of youths": When sports become highly important for youths, they can become a powerful protective framework capable of mitigating the impact of risk factors, particularly those originating within the family. Resilience can refer to: normal development under difficult circumstances, a process by which an individual interacts with his or her environment to produce a given development, an ability to successfully integrate into society despite adversity that carries a genuine risk of a negative outcome, or exceptional adaptation despite exposure to significant stress factors. At the origin of these actions is a very high number of children with adaptation or learning difficulties. Lastly, resilience isn't the prerogative of some individuals and absent in others, but is potentially present in everyone. This hypothesis of latent resilient resources makes it possible to consider support based on the resilience model. We don't believe that there can be "resilience" without offering genuine prospects or a desirable future.


1.2 - Recommendations: Identify specific methods of intervention for each young target group to define the scope of the Benchmark

1.2.1 - The scope of three radicalisation prevention measures: The working group took up a working hypothesis detailed in Deliverable 1: "sports and its values appear to be a credible response in terms of the

prevention of marginalisation and radicalisation among youths", to define the scope of intervention specific to each prevention measure in terms of radicalisation prevention:


 **Primary prevention:** It targets the whole of the "young" population and aims to prevent breakdowns (isolation from family circles, friends, etc.). In particular, it must take into account "vulnerable" youths (those with sociological signs close to those of jihadists). It was stressed that, in order to maintain open and inclusive societies, radicalisation leading to violent extremism must be prevented at an early stage.


 **Secondary prevention:** It targets youths who have been "reported" and seeks to prevent them from going over the edge (acting out).

 **Tertiary prevention:** It focuses on preventing youths from reoffending

This breakdown makes it possible to intervene by profession (sports instructors or educators, socio-cultural or socio-educational instructors or mediators, and social workers).

1.2.2 - Sports and cohesion - sports and belonging: In terms of "primary" prevention, practicing a sport is most often seen as a means, i.e. a "general and collective" tool whose objective is to strengthen social unity. Unity is the result of socialisation, i.e. the process by which individuals learn and internalise the values, standards, representations and practices of the society to which they belong. "Citizens" consist of a group of individuals who share a set of "traits" (tastes, activities, ideas, opinions, values, convictions, social status, spoken language, etc.) and thus develop a sense of belonging¹. This sense of belonging is a fundamental need that allows people to recognise each other and be recognised, to accept others and feel accepted. It is fundamental for an individual to experience a state of "well-being". In order for an individual to socially adapt to his or her environment:

 First, it is important that an individual's opinions and attitudes do not contradict the opinions and attitudes that allow him or her to confirm his or her belonging to a given social environment.

 Secondly, it is necessary that the opinions and attitudes expressed in this environment do not contradict the deep-rooted attitudes of the individual, calling into question a value system linked to his or her personality.

1.2.3 - Specifics of sports language - universal language: This process can be active in sports. Adopting the universal language of sports means sharing a set of "unique characteristics". Like any language, sports is a vehicle, a tool for sharing ideas and messages. Access to this language requires learning. Access to this language requires learning. It is a condition for access to what we call "social sportsmanship". However, everyone, regardless of their own culture, has the necessary prerequisites to grasp this language.

1.2.4 - Sports and democratic values: Violent radicalisation is above all a threat to the future and well-being of youths. The "Sports Identity" project is based on a paradox: although sports and their associated values are activities conducive to the development of active citizenship, it nevertheless appears that it can be a potential breeding ground for manipulators whose aim is to recruit youths for violent radicalisation. Sports are above all a great tool to educate, to encourage social diversity and promoting values of fraternity and respect. They resonate with the values shared by the Member States: human dignity, freedom, democracy, equality, the





¹In 1994, Breton considers a sense of belonging as "the perception of an affinity between an individual (and his/her situation) and that of a community" (pg. 59). In 2005, Guilbert defines it as the result of an individual's social and cultural interactions with and in his environment. According to him, this feeling is determined by "symbolic and emotionally strong aspects" (pg. 11). Mucchielli (1980, cited by Guilbert, 2005), who states that one's sense of belonging is "a process that involves personal identification by reference to a group (social identity), emotional attachments, the adoption of its values, standards, habits, a feeling of solidarity with those who are also part of it (etc.)" (pg. 99).

rule of law and human rights. These objectives and values form the basis of the European Union and are included in the Lisbon Treaty and the EU Charter of Fundamental Rights.

1.2.5 - Sports and the transmission of values: Social sportsmanship (the ability of an individual or a group of individuals to evolve within society and join new social networks) leads to the adoption of democratic values and principles. The values of sports are learned through training and the learning of both sportsmanship and fair play within a frame of reference based on four areas specific to each sport: community, culture, ethics and emotion.



1.2.6 - Sports and the construction of one's social identity (quest for identity): Identity building must be conceived as a practice in which a youth participates in a continuous effort in order to establish harmony between his social and personal structure. In sports, this depends on the individual's level of commitment to an activity as well as its duration.

1.2.7 - The quest for identity and the process of affiliation and disaffiliation: The practice of a sport is education for the body with a definition of explicit expectations allowing the youth to:


-  Find a principle of coherence in his/her various circles of belonging and of self-definition by identifying the driving force of one's identity construction
-  Assert himself/herself and to support his/her claim within the group
-  Not prioritise the various circles of belonging and self-definitions in which the driving force of identity construction is based (dual belonging, gender, etc.)
-  Build social ties and unity to enable a distinction to be made in relation to a community background.


Finding one's place in sports means forging a "social identity", a "secondary identity" or a "refuge".

1.2.8 - Sports and resilience: Interpersonal relationships and the nature of required activities can favour the emergence of resilience. Sports have an effect on the protective factors that are specific to each individual. Traditionally, sports have been considered to have a pro-social orientation that is favoured by coeducation. It is an interactive and collective process of socialisation of children and youths (presence of peers and adults). When this process favours interactions between the sports environment, the individual and his family environment within a stable and temperate relational framework, it contributes to building "resilience" (in young athletes, as well, whose family values are not completely in line with those of the host structure). The sports practitioner is influenced by the use of his/her body, by confronting himself/herself as well others and his/her physical environment. This confrontation allows him/her to:

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



1.2.9 - Sports as a protective factor and a factor in the development of resilience: Numerous studies on resilience as a means of resolving deviant behaviour have shown that protective factors can mitigate the negative influence of risk factors that can trigger delinquency if the protective force is high. In contrast to risk factors, protective factors potentially reduce the likelihood of engaging in deviant behaviour. Resilience occurs "when protective factors overpower vulnerability factors and are able to both reduce the danger of psychological disorganisation and mitigate the impact of trauma". Using specific content, the practice of a sport can contribute to:

 Reinforce the protective factors specific to each individual: tolerance towards ambiguity² or the unusual, empathy, a critical sense or thoughtfulness, while other factors come from one's environment. These factors are reinforced when the relational environment is stable and the social network is tempered.



 Limit the effects of vulnerability factors for people with characteristics that make them more fragile: intolerance towards that which is ambiguous or unusual, a weak critical sense, difficult periods in one's life, or living in an environment characterised by a radical social network and precarious social or emotional ties.

Protective factors reduce the effects of adversity and help people adapt better. These factors are dynamic, and as long as there is balance between protective and vulnerability factors, there is no crisis. Vulnerability and protective factors are as much the responsibility of an individual as they are of one's family and the environment surrounding them. Protective factors are necessary for the resilience process to work.

1.2.10 - Recommendations in terms of specific intervention methods – An observation of "vulnerable" youths has shown that they demonstrate:

-  Weaknesses that constitute a possible context for the emergence of radicalisation, including religious radicalisation.
-  Phenomena of alienation and even rejection by these youths in terms of institutions and, more generally, principles of democracy.




The implementation of measures to prevent radicalisation in sports must be based on the following guidelines:

-  Recreation of the conditions for positive dialogue, using sports to promote access to citizenship by lending meaning to the values of sports (sportsmanship/fair play)
-  Development of youths' "Power to Act" and their impressions of recognition through expression and listening

As it stands, primary prevention with an educational aim is intended to strengthen the whole system. The CREPS *Ile de France* is currently working on the development of a set of tools relating to this preventive phase, which can be used by those involved in the fields of education or training.

1.3 - A shared diagnosis

It shows three biases in terms of implementation:

-  The limits of a traditional approach to the citizenship aspect of sports in the context of "vulnerable youths"
-  The close relationship between sports values (fair play and sportsmanship) and democratic values and principles
-  Inclusion of the creation of a methodological guide to support the construction of active citizenship in sports based on the recommendations listed in the previous chapter (see point 2.8 - Recommendations on specific intervention methods - part 2 of the document)

² This strong tolerance in relation to ambiguity is a real asset since it allows us to face the unknown more easily by reducing the anxiety we feel.

1.3.1 - The limits of a traditional approach to the citizenship component in sports with regard to the "vulnerable youth" target group

1.3.1.1 - Sports and citizenship - Citizenship isn't defined solely by legal terms (possession of a nationality and its civic and political rights). It is also defined today as participation in the life of a city. Outside of elections, citizens can also play an important role in society on a daily basis. For example, they can join an association, a trade union or a political party and thus try to change the society in which they live, to help others or to influence national policy. Similarly, citizens' individual attitudes are important. Civic behaviour (politeness, respect for public goods, etc.) is an important part of the peaceful nature of a society. Sports can be a source of training for a citizen in these three areas of citizenship, and in particular at the heart of what forms the basis of citizenship: the learning of social rules.

1.3.1.2 - Learning social rules - Social rules are guiding principles that build relationships between people. We formulate the hypothesis that different terms of cooperation define these links. They are part of a specific affective and relational phenomenon that describes the link between the different members of a sports community. In sports, they especially generate "lasting" friendships in the life of an individual (peers/adults). Without seeking to model them further, sports and competitive activities generate relationships within a single sports community that range from "mutual loyalty" (one for all and all for one) and "exclusive loyalty" (we protect each other) to "reciprocal loyalty" (we are good friends).

1.3.1.3 - Sports and active citizenship - Active citizenship is a broad concept, not easily defined, yet essential to the well-being of society and its members. When asked to define it, many will reply that it is about "giving something back", recognising that we all depend on each other and that by making a positive contribution to the development of society, we help ourselves as much as we help others. Active citizenship can take many forms. Active citizenship means demonstrating solidarity with others, trying to give back to society some of what it has given us and breaking down barriers. The very nature of sports activities, when steered in this direction, awakens each individual to social sensitivity (see the previous point).

1.3.1.4 - Reaffirming the values of citizenship in sports - By reaffirming the strength and relevance of the principles and values of "citizenship" in sports, the foundations of our society that establish "shared living" are transmitted. Indeed, education focusing on values is often thought in terms of rationality. As if it were enough to explain the foundations, and that it is up to each youth to choose his or her own commitments. We thus hope to see the emergence of a citizen's mindset, enlightened by explicit knowledge, as if it were self-evident that the practice of sports activities is in itself a "bearer" of values and that it is enough to be "immersed in them" to "emerge" as a citizen.

1.3.1.5 - Citizenship is meaningless for vulnerable youths - This reasoning doesn't hold up when dealing with "vulnerable" youths. We have found that some youths have a completely "heteronomous"³ conception of rules and the sense of justice. They perceive rules as being intangible and unalterable. As they are imposed by a transcendent or external authority, they don't grasp their scope or the possibility of adapting them. Cognitively, there is no anticipation on their part, an inability to shift their focus. These youths therefore cannot consider a point of view other than their own or put themselves in the place of others. They think, for example, that the submission expected by their school is a sign of weakness and they are very sensitive to what they may feel is injustice or a desire for humiliation. The acquisition of moral and intellectual autonomy is one of the prerequisites for harmonious integration into a democracy.

³As opposed to autonomy, heteronomy is the inability to establish one's own laws and govern oneself. Heteronomy is the state of not being autonomous, of being influenced by external factors or by the surrounding environment. It is the state of a group or an individual that is subject to external rules or laws.

1.3.1.6 - Vulnerable youths should not be left in limbo - Sports activities are particularly revealing of the lack of autonomy which some youths may suffer from and their inability to use all of their skills (an ability to understand the collective benefit of the rules, responsibility for one's own efforts, etc.), but they also offer areas for improvement when the actions and teaching methods are adapted to this objective. The Universality of the Language of Sports thus provides "vulnerable youths" with opportunities to emancipate themselves and become citizens. This citizenship through sports is a prerequisite for the construction of one's social identity and the development of a sense of attachment to one's country and the European area.

1.3.1.7 - In sports, everyone can establish one's rules of conduct to build their social life – We already know that teens must shape themselves by comparing themselves with adult role models. The adult (leader or educator) cannot simply be a bearer of knowledge that explains things, he/she must also be a bearer of values, capable of confronting and reacting. Thus, being in charge of a group requires the identification of the dominant cognitive and social skills of certain youths in order to adopt an appropriate posture that allows them to take advantage of the benefits associated with the values and virtues of sports and popular education. Identical "expert" practices in the field of "generic" prevention can be found in the field of sports or social workers, as the latter are social inclusion professionals who work with "young" individuals. This approach makes it possible to create shared common cultures (sports, popular youth education, social workers, coaches) while recognising its benefit and its limits. Discourse and actions must constantly be able to adapt to the evolutions of highly diverse participants.

1.3.1.8 - Professionals who "pass on" the values of sports - At a time when radicalisation is testing Europe's values, professionals working in the social and sports fields, who are on the front line when dealing with youths, are questioning their roles and their ability to transmit democratic values. They are often faced with individuals who lack points of reference, namely "role models". Sports and recreation professionals must therefore be able to conceive and build their actions in spirit with what unites Western societies, thus actively contributing (together with other educational players) to the education in civic values of the youths they are in charge of. They must therefore identify, support and anticipate the challenges facing society, and develop their professional techniques according to these challenges.

In this regard, the documents presented by Mr. Karim Abed Abbas (ASVOE) shed light on this analysis (non-translated German document):

 <https://youtu.be/swcwV5EePDA>

 <https://youtu.be/O11tKaSHEpk>

 <https://youtu.be/b3zM1JDzjI0>

While we observe that in the field of Physical Activity & Sports, the main concern of many is to provide consistent sessions with respect to skills development, made up of a series of skilfully constructed "situations" aimed at constructing a specific motor skill and mastering bodily techniques, while restoring the "logic" in a declarative form, relying on the supposed willingness of an audience won over in advance to do the rest... The "experts" don't just disseminate information to bring the values of sports to life, they also aim to ensure the full involvement of youths through the development of a tightly knit "community of interests" and more authentic and tangible challenges in the field of "citizenship" (sportsmanship and fair play). Therefore, the scope of the BENCHMARK of best practices in the field of prevention in sports and through sports, which constitutes the second part of DELIVERABLE 1, aims to define the reference framework for the interventions of sports and youth professionals (sports educators or leaders and socio-cultural or socio-educational leaders or mediators, specialised educators) in the fields of social and specialised prevention.

1.3.2 - The close relationship between the values of sports (fair play and sportsmanship) and democratic values and principles

1.3.2.1 - Socialisation in sports through Values and Culture - The term "value" refers to "that which is true, beautiful and good", according to a personal judgement more or less in tune with that of our current society. Values are specific to a given culture and are at the root of our behaviour. Culture can be defined as: "The body of knowledge acquired through the study and practice of sports according to the defined principles and values and the resulting behaviour...". This "collective culture" in sports is open, lively and shared. We can all agree that culture is a unifying factor. It is a unifying factor when it takes the form of a quest for a common identity between distinct subsets of a single family, but also as reciprocal dialogues and influences between different groups. "Culture" guides our way of thinking, acting, being and communicating, offering its stakeholders a capacity for reciprocal dialogues and influences. We can all agree that it is a unifying factor, since it takes the form of a quest for a shared identity.

1.3.2.2 - For a specific approach to democratic values through sports – The appropriation of democratic values and principles implies detours, tricks and challenges. Our approach consisted in establishing a reference framework to identify the foundations of "unifying" values. They can be found in the concepts of sportsmanship and fair play. Shared values give a sense of consistency to actions and ensure the cohesion of those involved. Working on our values therefore provides meaning and guides our behaviour. When this is the case, a system of values is able to unify all the aspects of a group. The result has been achieved when we see that the behaviour of the practitioners is inspired by the values of the collective to which they belong.

1.3.2.3 - Learning to act well during a sport means learning to act well outside of the sport - Sports have the ambition to provide youths with the opportunity to distinguish between the right and wrong way of acting and therefore aim to enable them to reach a wisdom of action (Sportsmanship and Fair Play). The relative notions of good and bad are formed according to the players' value systems and attitudes. At the organisational level, ethics is a set of principles, beliefs, values and rules intended to guide the conduct of individuals.

1.3.2.4 - Values are needed to unite and culture is needed to act - Global and European sports activism (through the sports movement), plays a crucial role in shaping thinking about sports that is prevalent and gaining ground in Europe. The traditional federal model reveals a direct link with the Olympic movement. Firstly, because it is the Olympic system that gradually established this mode of organisation, notably thanks to the efforts of those who created modern Olympism. Secondly, because the values defended by the federal system are consistent with those advocated by Olympism. For these reasons, and in the context of our considerations, we call upon the federal sports framework and the values carried by it in order to have a stable model that is in line with the cultural matrix of modern Olympism.

1.3.2.5 - The learning of social rules - Social rules are guiding principles that establish relationships between people. We formulate the hypothesis that different types of cooperation define these relationships. They are part of a specific emotional and relational phenomenon that describes the bond between different members of a sports community. In sports, they generate "lasting" friendships in the life of an individual (peers/adults). Without seeking to model these further, sports and competitive activities generate relationships within the same sports community that range from "mutual loyalty" (one for all and all for one) and "exclusive loyalty" (we protect each other) to "reciprocal loyalty" (we are good friends).

1.3.2.6 - Social sportsmanship - This sociability is based on the relationship balance between an individual and the group and conveys a set of values based on the responsibilities of citizens. This sociability is updated through a body of rules, officialised in terms of rights and duties. The archetype of this sociability is defined by the world of sports. What is at stake and deployed within this model of creation of interpersonal relations:






democracy and civility, a morality of duty and freely consented responsibility. This sociability proves to be a vehicle for interpersonal exchanges and acts as a moral in action. The physical location of action, the sports space, is mapped out and marked. The rules of conduct are communicated in order to be followed: democratic rules that govern sports rules, codes of civility with a sports equivalent: sportsmanship and fair play.

1.3.2.7 - The basis of citizenship through the learning of sportsmanship and fair play - Sportsmanship reveals an attitude: respect for the rules of the game and respect for others. Sportsmanship remains an ambiguous term that is often compared with "fair play". Moreover, there is no universally accepted definition of sportsmanship. Sportsmanship behaviours need to be defined according to the sport, the level and one's age. This learning of sportsmanship is important in terms of pedagogical action and its ultimate goal is not performance at all costs but also solidarity, respect for the weaker players of a team, opponents, officials, etc. According to the AFSVFP, fair play is: "adopting a code of moral conduct during competitions (and then outside) that allows one to govern both the strict rules of a sport (with an interpretation favourable to the spirit of the game) and the human and fundamental ones of respect for others and oneself". Fair Play means preserving the fairness of a competition, even beyond the rules. It means refusing to have an unfair advantage during a competition. It means preferring to lose rather than win an unfair victory that doesn't carry all the honours of egalitarian sportsmanship. Fair play means far more than simply following the rules. It includes notions 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 encompasses issues relating to the elimination of cheating, the art of trickery while playing by the rules, performance-enhancing drugs, violence (both physical and verbal), sexual harassment and abuse of children/youths/women, exploitation, unequal opportunities, excessive commercialisation and corruption.



EXCHANGES BETWEEN THE DELEGATIONS FROM OI-1 ONWARDS

2– PRODUCTION OF A METHODOLOGICAL GUIDE TO SUPPORT THE BUILDING OF CITIZENSHIP IN SPORTS

The partners gathered in LISBON (17 to 22 June 2019) in the presence of youths (2) and a coordinator (1) to reflect on the tools to be developed in relation to the establishment of social sportsmanship in the context of the prevention of radicalisation in sports. They took up the above summary of the document proposed by CREPS IDF for the transmission of sports and citizenship values to youths, whether or not they were considered "vulnerable". The technical and pedagogical teams that were present were:

-  Bernard Bronchart (CREPS IDF) – Civic sports
-  Karim Abed Abas (ASVOE): ARTE documentary – combat sports and radicalisation
-  Helder Luiz Santos (CAI) – Theory on social control in professional situations
-  Mariella Xavier (CEIPES) – Group unity
-  Mattia Hellio Federico

These elements made it possible to define:

-  Shared elements of language (youth coordinators and sports trainers)
-  Areas for work to create a guide focusing on "active" citizenship in sports and proposals to design a set of tools

Regarding the elements that fall within the design of the guide on active citizenship in sports, emphasis was placed on the fact that they had to be different from traditional approaches in order to include "vulnerable youths". The approach should therefore be based on the four aspects of the reference framework (on the values of sports) and it should be able to identify the educational principles that will be used.

The community aspect is determined by membership in a club or federation and involves participation in a regulated sport. More than a basic gathering of people interested in the same activities, an associative group is motivated by the will to act as a "united and reassuring influence in the face of established powers" whether political, administrative or economic, and it is above all a force, a means of support. Through an association, one can seek an alliance, and even help, which explains why many clubs and associations are perceived - but also conceived - as genuine families, with all the protective and benevolent aspects that this notion implies. Notions of camaraderie and solidarity are at the centre of associative development.

Sports culture: Culture is perceived as a historical and social product of human activity. It is the legacy of past and present generations bequeathed to future generations. In the same way as artistic culture, it of course involves "productions", and in this particular case, it involves the most widely disseminated, publicised and recognised technical and physical performances. Its appropriation is linked to the acquisition of know-how and an internalisation of attitudes similar to those valued by this system, i.e. training and competitive events. There is no doubt that one can speak of "Culture" within a same discipline (judo for example), as soon as one is led to meet judokas of different nationalities, religions, social strata: all respond to the same signals in the same way.

The ethical perspective: In philosophy, normative ethics is the branch of ethics that forms theories to morally evaluate people and their actions according to criteria of justice and goodness. Ethics accompanies youths in their vision of the world, in their ability to make free and informed choices, to be responsible in relation to others, to engage in public participation and to show solidarity and openness. Fundamental ethics in sports occupy a major role in the European world of sports. Its orthodoxy and its legitimacy are carried by the sports movement in its perennial structures: clubs, federations and the sports movement as a whole. The ethical question is linked to social sportsmanship. Located at its point of origin, this social sportsmanship was built on codes and practices whose universal nature, slowly developed during the 20th century, makes it an ethical model.

Emotion: It is shared by all practitioners (as well as spectators and managers) and is amplified because there are similar feelings felt towards sports (particularly with regard to performance, rankings and the idea of records) but they now include emotions linked to new practices (freedom, services). Emotions are at the basis of individuals' development. Emotions are at the basis of individual development. They mobilise our emotional capacities and influence our feelings (the more stable nature of emotions). Pleasant emotions refer to very deep needs that are satisfied and unpleasant emotions refer to very deep unmet needs. Emotions connect us with ourselves. They allow us to know ourselves and to become aware of who we are.

2.1 - The concept of active citizenship in sports

Promoting the acquisition of skills promoting both active citizenship and civic-mindedness is an integral part of the new education and training priorities of the European cooperation, with emphasis placed on the role of education in promoting equality and non-discrimination, and in instilling fundamental values, intercultural competences and active citizenship.

Being a good citizen isn't an innate skill - but it can be learned. As we've mentioned, the ambition to educate youths in active citizenship as a means of preventing their radicalisation - in sports and through sports - implies

two principles that make it possible to demonstrate solidarity with others and to be prepared to give something in return. This dimension of citizenship on which we focus goes beyond a purely legal approach (belonging to the group of those who can vote) and/or a social approach (being able to claim one's rights and duties) because we postulate that it is a preliminary step for "vulnerable" youths.

Indeed, if citizenship can be learned, it is necessary for the "transmitters", i.e. adults, to know how to identify reference points to help them transmit this knowledge. The dependence of learning on teachers' educational intentions has been highlighted, for example, by Gibbons and Ebbeck (1997). These authors show that the nature of learning, particularly in the area of values and attitudes, is linked to the specific teaching strategies that are used.

In this work, two groups of pupils were given instruction during their PES sessions that was specifically designed to enhance their moral development, particularly with regard to fair play. A first group received teaching based on social learning, i.e. mainly the demonstration and reinforcement of adapted behaviours. A second group received instruction based on conflict verbalisation and problem solving. A third group followed "traditional" PES courses. The results clearly show that the students in the first two groups made progress in terms of values and attitudes, while those in the third group made significant progress in terms of motor skills. What can we conclude from this? First of all, it can be argued that fair play can be "taught." But more importantly, the coach cannot pursue all goals at once. Some learning is done at the expense of other learning. The coach is therefore "forced" to make choices. This tool provides a simple and practical methodological framework that will also enable sports clubs and youth organisations to eventually develop a "charter of sports and civic values".

The previous section (Part 1 of this document) sheds light on the concepts that we will use to produce this guide. It sheds light on the concept of an "active citizen" in sports through the values of civic-mindedness, civility and solidarity, which are based on the two principles mentioned above (demonstrating solidarity with others and being ready to give something back to one's community).

In sports situations, sporting values expressed through fair play and sportsmanship transcend values of civic-mindedness, civility and solidarity. Indeed, it is observed that successful sports behaviour allows one to surpass oneself in terms of self-sacrifice and solidarity with others. This state of mind is the basis for deeper civic commitments. The community sports space is in fact an "atypical" cultural space insofar as each individual aspires to be recognised by his or her equality and indifference of how he or she is treated, ultimately like any other citizen. Here, he or she is opposed to individuals who belong to cultural sub-groups that boast their own uniqueness... However, sports are indeed made up of a community of individuals who share a culture of their own.

This guide is a production that aims to raise awareness among youth and sports workers about how to handle vulnerable youths and how to establish "active citizenship" proposals for these youths as a means of developing resilience in the presence of extremist ideological temptations. This guide also aims to enable professionals to situate themselves in the process of establishing "global" citizenship.

The Maastricht Declaration on Global Education (2002) states that education for "global" citizenship is education that opens people's eyes to the realities of the world and inspires them to work for greater justice, equity and human rights for all people in the world. Global citizenship education encompasses education on human development, education on human rights, education on sustainability, education on peace and conflict prevention and intercultural education, all of which constitute the global aspect of citizenship education.

Indeed, education focusing on "active" citizenship in sports is part of a commitment that highlights ways of thinking and acting through sports that overlap with those of "global" citizenship. Thus, sports is a reflection of our globalised and interconnected society, and sports sessions can provide an opportunity to address,

understand and discuss the complex links between shared social and ecological issues, while regularly generating dilemmas, tensions, doubts and divergent perceptions during key situations. Sports offer the ability to think and to share views on one's role within a social group of sports practitioners.

2.2 - The main guidelines of the guide on active citizenship in sports

We also mentioned that each sport discipline can claim its own cultural field in which it is possible to instil civic values. This affects the classification of the main categories of physical activities and sports into families or groups.

2.2.1 - The notion of benchmark situations - Proposal developed by Bernard Bronchart - IJS, training project manager / citizenship referent, CREPS Ile de France:

The approach is part of a pedagogical progression and is a factor in the development of behavioural components useful for enhancing social unity⁴. The sessions are organised according to **reference situations** that encourage the emergence of a feeling of commitment to democratic values and principles. **The principle of a game of sports**, which is a voluntary and playful human activity, is a facilitating introduction⁵ that also makes it possible to consent to the rules of the game and, if necessary, to agree among peers to the need to change the rules of the game, depending on the context.

The first benchmark situation is part of the systematisation of the organisation of civic sports practices within the framework of a **male/female mix of participants**, in order to eliminate any gendered divide. This aspect is essential for the acceptance of others in light of gender differences. Thus, citizenship through action is in effect⁶. Similarly, the organisation⁷ of a game in a **4-person structure** consisting of a pair of players and 2 referees (2x2) is based on the basic democratic postulate in terms of organisation and validation/peer voting in order to prevent problem situations.

Differentiated pedagogy also constitutes an essential reference point which, through progressive handicaps granted by the leaders of the different games, makes it possible to bring a level of equal treatment for players in inferior positions, beyond the essentially physical or technical qualities of each individual. The question of regulation sports dress or the traditional codified salute in certain sports such as martial arts or certain team sports also constitute "benchmark situations" favourable to privileged access to this sporting citizenship. The social codes of the sports community lead the individual to join the collective. Beyond these illustrations, dozens of other reference situations constitute as many effective means for the entry into citizenship through sport, through an inclusive educational system.

Differentiated pedagogy also constitutes a key reference point which - through progressive handicaps agreed to by the leaders of the various games - makes it possible to provide a level of equal treatment for players in inferior positions, beyond each individual's basic physical or technical abilities. The question of **regulation sports outfits** or the **traditional codified salute** in certain sports such as martial arts or certain team sports also constitute "benchmark situations" favourable to privileged access to this sports citizenship. The social codes of the sports community lead an individual to join a collective. Beyond these descriptions, dozens of other benchmark situations constitute equally effective ways to obtain citizenship through sports, through an inclusive educational system.

⁴ Bronchart Bernard, Transfers in education, physical education and sports, doctoral thesis, 416 pgs., 1994






⁵ Huizinga Johan, Homo ludens Gallimard Ed. 1988

⁶ Wallon Henri, *De l'acte à la pensée* (From acts to thoughts), Flammarion Ed. 2002

⁷ Bronchart Bernard, *L'enseignement des sports de combat* (Teaching combat sports), Amphora Ed. 1989

The outcome of this pedagogical method makes it possible to consider the switch from "living together" to "doing things together" (borrowing from Philippe Merieux's expression) - which implies a much more qualitative degree of sociability in one's relationship with others. The idea of tackling complex relational situations without taboo, sometimes physically, beyond one's own cultural and ideological representations, is the distinguishing feature of a sporting activity that must first be conceived of in its civic dimension.



These "benchmark situations" are specific to the various sports disciplines. These benchmark situations are grouped around several themes:

-  Programming/progression/project: Cycles, objectives, means, internal logic of the activity
-  Training and competition rituals and protocols: Collective/individual greetings - celebrations - greeting of the referee - songs and national anthems - sportswear and personal equipment
-  Commitment: (Differentiated pedagogy, collaborations and diversity) - Being a partner, Grouping: to assume different responsibility structures (2 and 4 people) - Being an association member, being associated with the organisation of an event
-  Physical, moral and emotional safety (one's own safety and that of others): Rules of silence, not hurting others, respect for the moral integrity of partners: gender and intergenerational diversity
-  Active listening and introspection: Feedback, debriefing sessions and interactions between people and nature

The table of educational materials and reference situations generating civic behaviour in hand-to-hand combat sports (wrestling, judo, Sambo...document in Appendix 1).



2.2.1.1 - Programming/Progression/Project

2.2.1.1.A - Part of a sports cycle: There is nothing univocal about "cycles". The notion of a cycle was introduced into learning processes and the construction of knowledge and the acquisition of related knowledge. Laws and principles of learning are to be credited with the conception of cycle organisation. The benefit of timing the duration of training is to be able to control in a relevant way the articulation of objectives and means, and to manage a progression or changes in activity durations to take into account the constraints and contingencies of life. The cycle is based on two concepts:

-  That of a logical, coherent and orderly series of teaching or learning acts
-  That which is determined by a clearly defined overall goal that describes its purpose

The cycle determines an overall goal that describes its purpose. More than a unit of time, it's a unit of ownership. Learning, reinforcing learned knowledge, furthering elaborated knowledge, all of this leads to the implementation of processes and procedures that "take time".

2.2.1.1.B - Pursue the goals of the cycle: It's the search for intra-cycle coherence and the interactive coherence of cycles. For there to be lasting memorisation, a close link with knowledge and the cultural object that characterises knowledge, the teaching processes must have been fully completed and not interrupted at the first signs of understanding. The following should therefore be planned and established:

-  A longitudinal coherence of guided progress from the very first lesson to the last one
-  Close coherence from one session to the next, consisting of monitored adjustments and interlocked learning

We avoid mixing objectives and contents, the various cycles have to maintain logical relationships of complementarity, finality, inclusions, from the whole to its parts, etc. It is up to the adult to lead mediation with this link to knowledge so that the "youths" can establish relationships, summaries between the segments of teaching (the cycles...) that seem to be forgotten over the course of weeks, months and years.

2.2.1.1.C - Understanding the internal logic of an activity: consists of identifying the invariants of a discipline, or motor actions (i.e. what one does). In order to participate in a triathlon, no matter the level, everyone must get into the water, swim, find their way, get on their bike, etc. All of these motor actions make up the "progress" of a triathlon. Subsequently, observing participants in situ allows one to understand their strategies and to identify their motor behaviour (i.e. how they do it). At the heart of the internal logic of a sports discipline are two essential principles: the filter of relationships with one's body and the filter of resources.

The relationship with the body immediately immerses us in the specificity of the discipline, through the athlete's ability to know and understand certain bodily phenomena such as breathing, heart rate, sensations (muscular, respiratory, etc.) and the pain of an effort. This capability allows the athlete to know himself/herself better and to act in an appropriate way (interception, or even proprioception).

But the most rewarding relationship is likely a relationship with others. Including in individual sports and for which the educational stakes are real: learning how to communicate during a race and how to interpret the meaning of the motor actions of opponents to determine tactical intentions and act accordingly.

With regard to the filter of resources, and depending on the sport and one's experience, a practitioner mobilises his or her cognitive, affective and psychomotor resources.

2.2.1.1.D - Relates to civic certification of a sport: The proposed educational itinerary must be clearly planned out and aims to convey democratic values.

2.2.1.2 - Rituals during training and competition and protocols

Combat sports traditionally offer a standard greeting that is encountered in two situations. Have men always greeted each other before engaging in one-on-one combat? And if so, what is the function of this greeting? Is it a reference to the divine, a conjuration of fate and death, or simply a reminder of the ethics of regular combat?

The greeting ritual is found in one form or another in all combat sports and all martial arts. The greeting in itself is a normalised social interaction within a ritualised practice that aims to establish social ties between individuals: "A reference point for memory, everyday mini-rituals perpetuate an identity insofar as their practice reveals identification with a specific and differentiated group⁸. In combat disciplines, such as boxing, the greeting gesture is the bumping of the two fists. The contact is physical and it is through this affirmation of their bodies, of their power, that the boxers are able to confront each other.

Crossing weapons, the iron in fencing, the "boken" in kendo, also allows one to test the willingness of the opponent to enter into combat. The greeting inspires respect because it calls for respect. It thus contributes to the incorporation of a moral and social order as an essential component of the sporting order. The most experienced teachers have understood this well, accepting no concessions regarding the greeting, which novice competitors and a few teachers might tend to neglect.




⁸Sports and culture: Salvation in judo: a ritualised medium of communication - Gilles Bui-Xuân and Sébastien Ruffié

The greeting ritual in combat sports is a true medium of communication, whose basic meaning shared by all allows entry into combat. Thus, sports are developed by and through the rites and rituals that they consist of. However, the object here doesn't lie in the knowledge of this already well identified phenomenon, but rather in the construction of the meaning that the participants feel in their progressive confrontation with the rite.

2.2.1.2.A - Participation in the collective salute: The collective salute has a function in sports – it's the moment when the announcer takes over the proceedings and where each individual - through the greeting - accepts the moral rules of the game. When a salute is not part of a sport's tradition, it is recommended that the players be given the opportunity to adopt a collective ritual (a handshake is accepted).

2.2.1.2.B - Participation in the individual salute: This ritual simultaneously marks the taboos linked to both the person and the combat. The redundancy of this gesture, its "routine" aspect, like codified reminders for the memory, comes to signify that the practice of this sport cannot proceed outside of this cultural context.

2.2.1.2.C - Singing of a collective anthem: Above all, singing allows us to express our deepest feelings. We can better express what we feel deep inside through singing rather than just words. It is no wonder that we often sing at wedding ceremonies and during funerals. Feelings of joy or sadness are such that sometimes we can only express them through singing. Three steps are involved:

-  Select a place in your premises or facility where a singing session can be held. The location should be pleasant, comfortable and quiet.
-  Find a repertoire to sing according to the age of the youths and learn a few songs by heart.
-  Choose an appropriate time to hold the singing session, according to your occupations and preferences, and always try to keep the same schedule.

2.2.1.2.D - Sportswear and personal equipment:

As Jean Baudrillard once wrote, "it is certain that objects carry indexed social meanings, bearing a cultural and social hierarchy - and this is true down to the smallest of details: shape, material, colour, duration, storage in space, etc. - in short, they constitute a code". Sportswear is technical equipment (tracksuit, shorts, jerseys, *judogi*, swimming suits, running shoes, etc.) that is necessary to practice one's sport. And the use of these different materials induces motor behaviours that are connected with the skill level specific to each discipline. Wearing this sportswear confers different responsibilities on the athlete: representing a community, expressing unity with one's partners, respecting the principles and rules of the sports discipline, ensuring the cleanliness of the outfit, etc.

2.2.1.2.E - Sports facilities and shared equipment:

The expensive sports equipment of certain disciplines and the conditions in which they are practiced engage the players in relationships that are specific to the equipment they share. Also, there are principles which enable one to extend the life of this equipment as well as the properties which allow it to be used. These elements are catalysts for an education in citizenship.

2.2.1.3 - Commitment: (Differentiated pedagogy, collaboration and gender diversity)

Altruism and Commitment : Altruism is a person's selfless dedication to others. An altruistic is a devoted and charitable being who never expects anything in return for his or her kindness. COMMITMENT is a notion that has become an enduring part of the public policy landscape. Indeed, in the presence of changes in European society, the ways in which people live together are undergoing significant developments. Citizens are gradually taking responsibility for a significant part of social unity. And because they are building tomorrow's society, youths are therefore a prime target for awareness-raising and commitment promotion activities. Sports is an excellent arena for intense commitment - through the various responsibilities that the practitioner takes on in

relation to himself and others. Each session is an opportunity to reinforce this commitment and to demonstrate altruism.

2.2.1.3.A - Differentiated pedagogy: Not all individuals have the same abilities. To ensure that a majority succeed, it is necessary to establish specific learning methods that take this heterogeneity into account. Depending on the talent potentials that are present, it is possible to vary the groupings (by level, by group of needs) or to modulate the activities for each one and thus level the playing field (a handicap for the strongest).

2.2.1.3.B - Exchange of techniques:

Whereas during childhood body changes were progressive, in adolescence a youth is suddenly confronted with a rapid metamorphosis that destabilises his or her frame of reference and his or her previous body image. Sports can help a youth develop a positive self-image through the exploration of athletic techniques. Interactive sports are a form of transaction that is similar to giving. It is a central element of citizenship. As such, different forms of joint effort can allow the gift of one's self: collectively or individually, a reasoned opposition based on a distribution of roles or a balanced opposition between different levels with a handicap (to be defined) for the one with more athletic resources. In addition, this approach allows him or her access to the sport culture specific to the discipline he or she practices.

2.2.1.3.C - Being a partner: There are two definitions for this term. Becoming a training partner means helping the other person to progress. In team sports, it is an autonomous individual who makes up the team. Within a group, each person must know where he or she fits and be willing to take on a task.

2.2.1.3.D - Assuming various responsibilities within a structure of 2 or more people (duo and/or training group): In sports, many interactions within a collective are proposed to enable learning. Practitioners must very quickly acquire the necessary autonomy to know how to modulate their action according to the level of each and to referee himself/herself, co-referee or referee the others. By self-evaluating, co-evaluating or evaluating others. These interactions are often an opportunity for lively exchanges of views on the decisions that are made, but they also provide an opportunity to demonstrate modesty and moderation with regard to refereeing. These responsibilities and deliberations, and respect for the decision and the referee, are the foundation of active citizenship.

2.2.1.3.E - Membership in an association: Being an associative member means being part of the General Assembly and deciding on the associative project. It is therefore participating in a citizen-based decision. This status confers many responsibilities, including complying with internal regulations.

2.2.1.3.F - Participating in the organisation of an event: Being associated with the organisation of an event is also a donation of one's time to others.

2.2.1.4 - Physical, moral and emotional security (one's own security and that of others):

2.2.1.4.A - The rule of silence:

2.2.1.4 B - Not hurting others:

2.2.1.4. C - Respect for the moral integrity of partners:





This means not shocking and respecting your partner's uniqueness. This includes one's right to privacy. Everyone has the right to respect for one's own moral integrity. The Universal Declaration of Human Rights states it very clearly in article 12: "No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks".

2.2.1.4.D - Gender diversity:

The concept of "sex" refers to the biological characteristics that differentiate men and women, including differences related to their reproductive systems. The notion of "gender" refers to the social differences between men and women, the set of implicit and explicit rules governing relations between men and women by assigning distinct tasks, values, responsibilities and obligations to them. As boys and girls become teenagers, they gradually change their behaviour and evolve towards their first mixed-gender relations. Gender diversity is not synonymous with equality. Thus, on certain occasions, non-mixed sports may be preferable in order to make it easier for women or men to speak out or act. Parity is often a necessary but insufficient condition. For example, a group may have equal representation, but if one sex or the other occupies all decision-making positions or is locked into tasks linked to gender stereotypes (men have authority, women are intuitive), things won't be equal. Gender diversity is an educational, and therefore constructive element... which requires "leadership efforts" in order to achieve - and this is the ultimate goal - a desired and liberating gender mix.

2.2.1.4.E - Intergenerational practice: Beyond the obvious obligation for solidarity, intergenerational exchanges are sources of important reciprocal enrichment in sports. They can also make it possible to entrust a less experienced group to an expert.

2.2.1.4.F - The safety of others: In sports, we play in a variety of environments, with various types of equipment, carrying out various tasks that sometimes lead to risk-taking (running, jumping, throwing, climbing, sliding, catching, avoiding, sending, grabbing, falling, tackling, turning, etc.). Each participant faces responsibilities: responsibility towards himself/herself and responsibility towards others. It is necessary to acquire technical skills and learn to identify risk factors in order to be able to adjust one's action at any time according to one's abilities, the environment, and other external factors (partners, equipment, etc.). The aim is to help youths become autonomous and responsible in the presence of risks:

-  Identifying a danger to oneself and to others
-  Daring and taking reasonable risks
-  Respecting oneself and one's peers by avoiding putting oneself or others in a dangerous position
-  Understanding that rules are made to protect us.

The instructor or activity leader guarantees the safety of his or her youths by providing adapted instruction and organisation. It's not a question of eliminating all dangers, because it is through a confrontation with danger that one learns how to react and how to protect oneself and others. It is about placing youths in situations where they can take reasonable risks. The activity leader will have identified the risks and the points of concern (equipment, group organisation, instruction, locations, travel, etc.).

2.2.1.5 - Active listening and self-examination:

2.2.1.5.A - Feedback: The end of a training session is a good time to talk in a non-formal way and take stock of participants' feelings.

2.2.1.5.B - Feedback and debriefing: The activity leader's remarks are important for youths. They aim to reinforce motivation even after a poor athletic performance. These discussion times can occur right after an activity or later. Right after a setback, a disappointed youth is probably not receptive enough.

2.2.1.5.C - Interaction between Humans and Nature: The synergy between sports, nature and environmental protection lies in the idea of protection and what it implies in terms of thoughtful and accepted constraints marked by both respect and the preservation of what should be considered as a shared heritage. Outdoor sports are an entry point for education on sustainable development.

APPENDIX 1

EDUCATIONAL TOOLS & REFERENCE SITUATIONS FAVOURING SOCIAL SPORTSMANSHIP IN OPPOSITION SPORTS (WRESTLING, JUDO, SAMBO)						
EDUCATIONAL TOOL	Sports rule	Education	Ethics	Culture	Emotion	Sports community
REFERENCE SITUATION						
1) Is part of a sports cycle						
2) Follows the cycle's objectives						
3) Sings the collective anthem						
4) Participates in the collective greeting						
5) Participates in the individual greeting						
6) <i>Wears a specific sports uniform or regulation sportswear</i>						
7) <i>Adapts to differentiated pedagogy</i>						
8) <i>Applies the golden rule of not harming others</i>						
9) <i>Applies the rule of silence inherent in safety</i>						
10) <i>Understands the internal logic of the sport</i>						
11) Relates to sports citizenship certification						
12) <i>Allows for gender balance</i>						
13) <i>Takes on responsibilities and role-playing within a 4-person structure</i>						
14) <i>Shares sports techniques</i>						
15) Is a member of the association						

16) Puts things away and keeps activity areas in order						
17) Is involved in the organisation of a sports event						
18)						
19)						

*Ref: Bernard Bronchart, IJS, training project manager / citizenship referent, CREPS Ile de France

APPENDIX 2: AVENUES FOR THE "TOOLBOX"

TOOL 1: Inclusive sports charter

The proposed work has a twofold objective. First of all, it aims to explore the mentioned elements to define the sense of belonging (sport). Next, it will seek to highlight which identity strategies are applied by youths in order to build (or not) a sports identity and then a European identity through their practice of a sports. In this quest, the youth isn't considered an inactive subject. He or she is perceived as an active, conscious person with decision-making capacities that have influenced his/her past and still influence his/her present. The youth's active role in the construction of his or her affiliations and thus of his or her identity in relation to the social system should be valued.

Objectives: To build an inclusive sports charter based on youths' expressions of their aspirations. This charter can be established during a sports activity. The adult refers to the youths' aspirations and democratic values in order to convey meaning to the sport (sportsmanship, fair play, referee's decision). These humanistic values allow each person to situate himself/herself within a group (identity). It is thanks to these principles that relationships of trust between individuals within a same group are based. This trust strengthens the group's unity and serves as a basis in the fight against exclusion and fanaticism.

Methodology: Through individual interviews, the youths present were asked to define values from a list of pilot values, which were themselves grouped into eight families of values. Organisations (companies, associations, administrations, etc.) mobilise more diversified values, suggesting that they wish to project a better identity through their values. The ethical approach doesn't enable one to sufficiently convey the values which sports activities nevertheless point to. It is desirable to highlight other types of values: societal values, behavioural values, which normally impose themselves within organisations' cultures and values. A group that defines itself solely by limiting itself to moral values could appear to lack openness and sensitivity to its environment's social issues, lacking a spirit of conquest or team spirit. We can also claim these values in order to assign meaning to the various issues related to citizenship and to guarantee the global consistency of behaviours.

Guide of the values enabling the charter to be applied: the table of values is given for information purposes only. The values are classified by category but are by no means exhaustive. One or two values per category should be retained.

Types of values	Area
"Conquering values"	Performance, Competitiveness, Ambition, Excellence, Innovation, Combatant, Succeeding, Effort...
"Professional values"	Professionalism, Quality, Work, Competition, Technique, Creativity, Risk, Personal Improvement and Development, Unique, Connected, Perfection, Virtuosity, Community, Ethics...
"Conduct values"	Adaptability, Responsibility, Ethics, Openness, Tradition, Sharing, Conformism, Open, Determination...
"Societal values"	Environment, Sustainable Development, Citizenship, Duty, Unity, Togetherness, Team spirit...
Relational values	Proximity, Respect, Confidence, Communication, Friendliness, Love, Fraternity, ...
Moral values	Honour, Friendship, Sincerity, Respect, Courage, Modesty, Politeness, Self-control but also: Loyalty, Integrity, Ethics...

Fulfilment values	Humanism, Personal commitment, Self-respect, Creativity, Education, Sustainability, Independence, Freedom, Prosperity, Fun, Emotion...
Social values	Social responsibility, Fairness, Pluralism, Mutual aid, Equality, Peace, Tolerance, Diversity, Sharing, Solidarity...

3 - Survey conception:

1st step: Putting together the survey questionnaire. Steps to be respected:

- From the structure to the final version
- Articulation of the Concept/dimensions/questions

Everybody has beliefs that are established over the course of one's life, based on certain experiences which, when generalised, subsequently act as reference points. Beliefs produce values and criteria and affect behaviours through complex equivalents. The identification of beliefs and values within a group is a key factor in getting individuals to initiate a collaborative project. They indeed play a crucial role in motivation, in the development of negative anchors, in failures and in other obstacles.

4 - Work on panels and sampling: clusters... Using two or more stages and with several phases (a preliminary sample for certain questions, followed by sub-samples for additional information).

CONCEPT	DIMENSION	COMPONENT	QUESTIONS?
CREATING A QUESTIONNAIRE TO IDENTIFY THE VALUES OF SPORTS	BELIEF EXPERIENCE BEHAVIOUR	Health - Fitness - Youth - Pleasure - Sharing - Improvement - Physical quality - Well- being - Fulfilment -	
	<i>The practice of sports generates benefits: can you name them?</i>		What sport or physical activity do you practice? What do you find in sports that you don't find elsewhere? What sport is likely to allow you to achieve your full potential? What do you get out of sports? What ingredients are key to practice sports? How does one succeed in sports? Do sports generate deviations and how does one combat them?
	<i>Sport is above all a family affair.</i>		Do you consider sports to be a family affair and why? What is the origin of this expression? What do you think about it? How can we succeed together? How can we work together? In a family, does everyone support each other? Is everyone in a family similar to each other? Does everyone on a team do the exact same thing?
	<i>Sports are an individual and collective adventure</i>		Is everything in sports decided in advance? What can we master to succeed in sports? Can we decide things on our own? Can we take control of our destiny? What are the ingredients for success and for succeeding together? Is it important for my partner to succeed and why? Are we all equal in sports? Why do we have to support each other/demonstrate solidarity?

Sports bring people together	Commitment - Sharing/Being with others - Relaxing - Support - Solidarity - Team - Relationships -	<p>What major sporting events made an impression on you?</p> <p>How do you feel after your favourite team/champion has won?</p> <p>Are we alone when we win or lose?</p> <p>What ingredients allow us to succeed together?</p> <p>Which sporting events made an impression on you and why?</p>
Sports allow one to experience sensations and emotions...	Diversity - Getting together with others, communicating in ways other than words - Spending time with oneself - Reconnecting with oneself - Relying on each other - Solidarity -	<p>In what areas would you like to improve?</p> <p>How do you feel when you play sports?</p> <p>What should we master to succeed in sports?</p> <p>What do you dislike about sports?</p> <p>How do you feel when your favourite team wins?</p>
Sports allow one to surpass himself/herself	Collaboration - Shared goals - Shows - Achievements - Connected - Ecology - Efforts, speed, heat, sweat, pleasure, challenges, winning and losing,	<p>Have you ever witnessed a sporting achievement?</p> <p>How would you describe it?</p> <p>How would you describe the athlete's attitude?</p> <p>Is this behaviour common outside of sports?</p> <p>Do you like to surpass yourself?</p> <p>What do you get out of it?</p>
In sports, others help us improve ourselves	surpassing oneself, acknowledging that one isn't the best, fighting to win, appeasement - pride - To be better - to overcome, to surpass one's limits, to continue, for one's team - to challenge oneself/to	<p>Do you think that sports make you a better person?</p> <p>In what way and why?</p> <p>Can you identify the values that you stand for in sports and outside of sports?</p> <p>What is fair play?</p> <p>Is it hard to demonstrate "sportsmanship" and fair play outside of sports?</p> <p>Are you capable of fair play?</p>
Sports is the school of life		<p>What are the key values of sports?</p> <p>What do we learn in sports?</p> <p>What have you learned in sports that is useful to you when you are going through tough times?</p> <p>What great champions do you admire and why?</p>

	Is losing such a bad thing?	respect oneself - Pride in oneself - Increasing one's success - achieving together - winning together - respect - free - Fun - Fighting for one's ideas - perfection - virtuosity - Joy - Pain	<p>We don't judge a person by the number of times he or she falls but by the number of times that he or she gets up again. What do you think about this?</p> <p>Is there a virtue in defeat?</p> <p>Does this stimulate you or does it block you?</p> <p>Do you need encouragement when you take on something complex?</p> <p>Has this happened to you and how did you react?</p> <p>Do you have to be stubborn to succeed?</p> <p>Is failure a sign of weakness?</p>
	...		






4 - Construction of a charter of values for sports issued by youths gathered in LISBON

1. We are the world, we are the world's diversity: DIVERSITY - WE ARE ONE NATION/ONE PEOPLE (Ann Anthony - France)
2. We are proud of who we are (Rosa - Italy)
3. We want to remain "open": OPEN MIND AND CONNECTED (Helga - Austria)
4. We want liberty: FREEDOM (All)
5. We want a FUN sport (Rayad)
6. We want to live and grow without compromising the development of future generations SUSTAINABLE DEVELOPMENT (All)
7. We want a unique and united world: UNIC/UNIT (Mariella)
8. We want to share: TO SHARE (All)
9. We are determined (Ismael - France)
10. We like to do things together (Davide - Italy)
11. We like to fight for our ideas (Mattia - Italy)
12. We like to surpass ourselves (Riyadh)
13. We love perfection and virtuosity (All)
14. We like to succeed for ourselves and for our loved ones (All)
15. We have a appetite for effort (All)

TOOL 2: Understanding social sportsmanship

13/18 years of age - ME, A CITIZEN IN THE WORLD OF SPORTS

By making it possible to address the themes of "Active citizenship in sports" that are within the reach of teenagers, the 13-18 exhibit is part of a concrete policy focusing on information and the prevention of radicalisation in sports:

-  The Olympic Games: the Olympic Charter explained, the Olympic truce, sporting ideals, sports and humanism - The values of sport
-  The champions who made history: Through the story of a few champions, a review of various "human, social and scientific" advances - Jesse Owens/Nazism - Justin Fashanu (football) - Kathrine Switzer (Boston marathon) - The great sports feats: Through a selection of great sports feats, highlights of gestures and behaviours
-  Fair play and sportsmanship
-  Sports and the environment
-  The referee and the spirit of the game: From the analysis of the referee's activity (team sport) during a game, it is possible to distinguish different manifestations of the game's rules. Indeed, an examination of what the referee is doing when he or she is refereeing demonstrates that the relationship between his or her activity and the rules of the game is more complex than it seems.

Under each of the first three panels, three series of 10 to 30 cards ask questions related to the represented theme. These questions are answered under the fourth panel, where a computerised sound device provides parents, a friend, a champion, an official, a coach and a referee the opportunity to speak in turn. The fifth panel (representing the National Assembly) displays the legislative and regulatory texts associated with the questions chosen by the children.

1 - Fair play and sportsmanship! (Education for social sportsmanship). Starting with a sporting activity, development of what is *ad-hoc* behaviour with regard to the sport's values (citizenship = sportsmanship and fair play).

1 - Fair play and sportsmanship! (Education for social sportsmanship).

Sportsmanship is a state of mind that reveals an attitude: respect for the game and respect for others. All beginning sportsmen, champions, coaches and leader undertake to observe this. For the AFSVFP (French Association for Fair Play Sports without Violence), fair play is: "adopting a moral code of conduct during competitions (and outside of them) that allows one to observe both the strict rules of a sport (with an interpretation favourable to the spirit of the game) and the basic and human rules of respect for others and for oneself". Observing fair play means preserving the fairness of the competition even beyond the rules. It means refusing to have an unfair advantage during a competition. It means preferring to lose rather than win an unfair victory that doesn't earn the honours of egalitarian sportsmanship. Fair play means much more than simply following the rules. It includes notions 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 encompasses issues relating to the elimination of cheating, the art of trickery while playing by the rules, performance-enhancing drugs, violence (both physical and verbal), sexual harassment and abuse of children/youths/women, exploitation, unequal opportunities, excessive commercialisation and corruption.

Distinguishing between Sportsmanship and Fair Play

- CASE 1: In judo, during a time-out: helping an opponent get off the ground.

- CASE 2: At a competition, greeting your opponent before the encounter.
- CASE 3: In tennis, when the referee awards you the point, but you saw that your opponent's shot was good and you give back the point to him or her.
- CASE 4: At a kayak competition, your direct opponent breaks his or her boat during practice. As he or she can't find a replacement, you lend him or her your spare boat.
- CASE 5: You coach a youth volleyball team. During a match point, you indicate to the referee that one of your players' attacks was outside.

Answers:

- CASE 1: Sportsmanship
- CASE 2: Sportsmanship
- CASE 3: Fair play
- CASE 4: Fair play
- CASE 5: Fair play

There are five stages in the formation of morality in children¹. Social sportsmanship: evolution of behaviour in sports:

1st) External check: the value of an action lies in its result, not in terms of personal gain but rather in reference to the penalisation of others. This seems close to reasoning such as: "I played using my brother's licence, I didn't think it was that serious". If we don't get found out, we don't get caught.

Other examples: I cheat on my age to compete with weaker opponents...

2nd) Give-and-take orientation: Moral value is formed in relation to the actions of others. A child proceeds to act a certain way because, if others are doing it, it's normal to be able to do the same. "I cheat because everyone else is doing it".

Other examples: I refuse to participate in the presence of partners of the opposite sex, I don't pass the ball to a teammate that my partners disrespect...

3rd) Altruism: The underlying idea at this stage is that we should treat others the way we want to be treated ourselves. Self-interest is no longer the only concern. "I don't kick others because I don't want others to kick me".

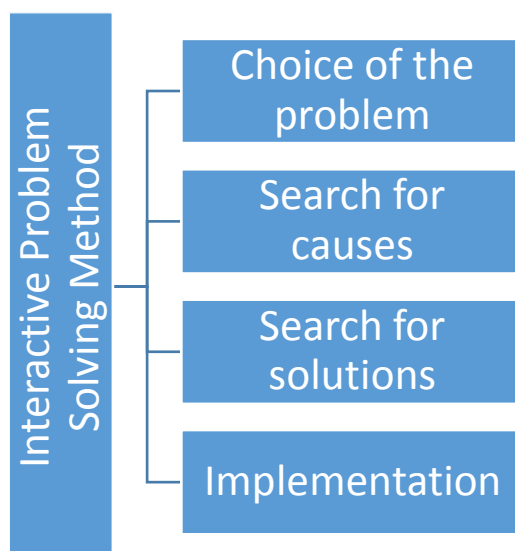
4th) Compliance with external rules: Following rules makes it possible to satisfy everyone's needs as well as the common good. Rules are satisfactory for everyone. "I don't tackle from behind, because if everyone did that, football would no longer exist." Rules allow a sport to exist in the long term, so they must be respected.

5th) Common interest: Beyond the rules, individuals establish values that they consider to be good for everyone. They think alone about what they consider to be right. Giving back two points in tennis isn't in the rules, but I can do it (if I adhere to fair play, that is to say if I want my victory to be obtained with equal chances).

For Weiss, not everyone can reach the 5th stage. There are many examples of this in sports. Drug-enhanced performance is gaining ground to the extent that "everyone is doing it". Moreover, we can use several levels at the same time. There is therefore no reference point for a given specific age.

TOOL 3: Group dynamics

3.1 - Group problem solving situation (HELDER LUIZ SANTOS - CAI)



Objectives: Problem solving activities are an excellent way to get to know how a group or a team works (both its individual members and the team as a whole). Through this workshop, the activities allow everyone to find strategies that will help them to react quickly when faced with an obstacle preventing them from achieving their goals.

Methodology: All problem solving methods suggest that one start by identifying the problem. Once the problem has been clearly identified, the team must evaluate the various possible ways to proceed and, from there, determine the best way to address the problem. But for this to happen, much familiarity with your team and its key strengths is essential. The purpose of a problem solving exercise is to identify these strengths and to develop skills and strategies focused on the complexity of problem solving, while having a good time with your team!

1 – WHAT'S THE MATTER/PROBLEM (To be solved by several people): Following a sports session, a time of reflection (debriefing) is carried out to formalise the positive and negative aspects of the sports session - What do we remember from what happened (individually or as a team)? The participants discuss the actions that took place.

2 - WHAT CAN WE DO?: It is suggested that the sports practitioners (youths) come up with responses to the negative actions that were identified. How can they improve (erase) the negative? Identification of a solution...

3 - WHAT CAN YOU DO?: Integrate the solution(s) that you feel is/are right for you. Repeat them in order to fully master the proper execution. Propose learning situations that allow each person to develop an appropriate response...

Each group formulates answers by thinking for 15 minutes and then submits its proposals to the others for 30 seconds (by mime only).

3.2 – The cooperative game (MARIELLA XAVIER - CEIPES)

Objectives: Above all, a cooperative game has a different attitude towards the game. It is basically a participatory activity where competitive elements are limited. It focuses on interaction and allows participants to develop a sense of unity and belonging to a group. Here, the dimension of failure is low and even non-existent. Indeed, cooperative games provide the experience of helping and supporting rather than confronting or beating. The issue is no longer "you or me" but "you and me", and the goal is shared. The idea here is to play together, for everyone's benefit.

Game times and/or overtime periods: everyone wins or loses together. The players must therefore demonstrate unity and help each other to reach a common goal. Cooperative board games offer the experience of winning along with others rather than against others. It's about developing relationships based on mutual help, where each person allows others (and therefore oneself) to thrive. They make it possible to question our relationships with others and our integration within a group. Is winning important to me? Is the time that we spend together important? What is the degree of listening in the group? How are disagreements handled? At the discretion of the parties, both children and adults can reflect on their position within the group, how they communicate and take into account the opinions of others, how decisions were made and how everyone felt about what happened within the group. Here we can see that a game can transport us far beyond mere recreational enjoyment.

Methodology: the youths walk around a row of chairs balanced on the 2 rear legs. Each person holds one chair in balance before moving and grabbing the next chair (without it falling to the ground on its 4 legs). The aim of the game is not elimination but cooperation. The aim is to succeed together in keeping the chairs balanced on their rear legs...
