



School of Sociology and Public Policy

# Sport, Physical Activity and Development: Perspectives and Challenges

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# Abstract

This dissertation is an inquiry into the perspectives and challenges that physical activity, sport and development entangle.

Firstly, the very idea of sport is difficult to grasp, and perhaps the idea of Sport for Development even more so. Therefore, chapter one will give a brief overview of the development consensus over the past sixty years. After that follows a description of aid for development. Sport for Development will be assessed as an example of aid and the initiative is debated in terms of its positive effects on one side and its hegemonic discourse of western values and soft power on the other. To understand how a Sport for Development initiative is practiced, chapter two provides a case study and experience of working in a Sport for Development program in Zambia. Finally, the third chapter discusses the complex idea of sport, and especially physical activity as an element in the sport arena. The final chapter looks at the statement «one day without physical activity is one day without purpose» and if it makes sense in the global community we are living in today. Further, the chapter suggests new paths of sport beyond its results and records. The dissertation concludes by providing some guidelines for future cross-disciplinary research to advance the understanding of how sport and physical activity can be a tool for teaching physical and mental life skills in a society that is becoming increasingly dependent on technology and sedentary.

Keywords: nature, gender, soft power, play.

# Resumo

Esta dissertação aborda determinadas perspectivas e desafios na relação entre actividade física, desporto e desenvolvimento.

Em primeiro lugar, porque as próprias ideias de desporto e, sobretudo, do desporto para o desenvolvimento, nem sempre são consensuais, esta dissertação começa por oferecer uma visão crítica acerca sobre o conceito de desenvolvimento internacional como aplicado desde a sua origem, assim como uma reflexão sobre a implementação de programas de ajuda que tais.

O “desporto para o desenvolvimento” será avaliado como uma forma de cooperação internacional, sendo que iniciativas afins serão debatidas quer em termos dos seus efeitos positivos, quer em termos do seu discurso hegemónico com base em valores ocidentais.

De forma a entender como são implementados programas de “desporto para o desenvolvimento”, é será abordado um estudo de caso na Zâmbia, em que participei entre 2016 e 2017.

Por fim, será discutida a complexidade das ideias de desporto e actividade física na arena desportiva actual. Este último momento analisa o sentido da actividade física no panorama global contemporâneo, e indaga as perspectivas sobre o fenómeno desportivo além dos seus resultados objectivos. Esta dissertação conclui com algumas linhas de abordagem em futuras pesquisas interdisciplinares, e com vista a um melhor entendimento de como o desporto e actividade física podem ser uma ferramenta no ensino de competências físicas e mentais, sobretudo num contexto em que a sociedade se torna gradualmente mais dependente da tecnologia e sedentária.

Palavras-chave: Natureza, Género, Poder indirecto, Jogar.

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# Glossary of Acronyms

AIDS	Acquired Immunodeficiency Syndrome
FIFA	Fédération Internationale de Football Association (International Federation of Association Football)
GBV	Gender Based Violence
GIA	Girls in Action
HDI	Human Development Index
HDR	Human Development Report
HIV	Human Immunodeficiency Virus
IOC	International Olympic Committee
MDG	Millennium Development Goals
NCD	Non-Communicable Disease
NGO	Non Governmental Organization
NIF	Norwegian Olympic and Paralympic Committee and Confederation of Sport
NORAD	Norwegian Agency for Development Cooperation ?
NOREC	Norwegian Agency for Exchange Cooperation
PE	Physical Education
SAP	Structural Adjustment Program
SDG	Sustainable Development Goals
SDP	Sport for Development and Peace
SIA	Sport in Action
SRHR	Sexual Reproductive Health and Rights
UN	United Nation
UNESCO	United Nation Education Scientific and Cultural Organization
UNFPA	United Nations Population Fund
UNICEF	United Nations International Children's Found
UNOSDP	United Nation Office on Sport for Development and Peace
WB	World Bank
WHO	World Health Organization
YSEP	Youth Sport Exchange Program



# Prologue

*June, 2013*

I was going to defend my bachelor degree with an oral exam. I had just written my bachelor dissertation about intrinsic and extrinsic motivation for young athletes in cross-country skiing, and then the professor asked me: What about the intrinsic value of physical activity? I did not understand the question. I could not answer it. I think the examiner saw the frustration in my eyes because she tried to guide me by rewording her questions in different ways and through various examples. Still, I didn't understand the term.

It was before I got myalgic encephalomyelitis (ME). It was before my grandfather taught me to listen to the birds and name the trees in our local forest. It was before I had to lie down in the mountain and collect blueberries because I was not strong enough to walk. I was the super girl. I was Vilde-machine. I thought I could do everything, I thought that I even could resist a flu. I wanted to take part of everything, I wanted to be loved by everyone and I wanted to be everyone else than myself. It amazed me that someone actually wanted to be with me, and I believed it was for the single reason that I acted as a person that people liked.

I believed I could do everything, and I did. For a very long time, I was the wonder woman dressed up as a normal girl. Actually, for several years I was the hero of the day, and the hero of the night. I was a hero 24/7. I worked extremely hard, but did not achieve good enough results. I was always disappointed with myself, I was never the number one and I thought I could always be better. I looked down on those people that, did not do sports or the ones who cried. They showed weakness.

I ignored my body, because it was not good enough. It was not the way I wished it to be, thus no point to listen to it. Every sign that the body could not cope, I pushed away. I shoved it under the carpet, under the chair, in the drawer, until there was no more space. Until everything fell apart, until everything fell over me and I could not get up again.

*February, 2014*

I was gone, everything was dark, and I could not move. I was not able to move one hand, not even a finger. Why me? I did not understand. I could not do anything. I cried, I cried like I had never cried before. I showed weakness, I was a weak person. How could this happen? Everything I had worked with, my experience, my education, my degree. Nothing mattered. I had a major in sport and a professional degree in general teacher. I had been a professional cross-country skier since the age of 12, and I had felt how the body, at the physical and mental level, responded to training. I had felt how my physical capacity gradually increased, goal achieved, record broken and a continuous craving for more.

When the theory I had been reading, the facts I had been taught stopped working, then I started doubting my own knowledge and resources. I started to doubt myself. The expected results didn't happen, what I had done so easily just few weeks ago, seemed impossible now. I thought that the training was not good enough, I had to «keep up the game». More exercise would help. An increase in training would give better results. It was still possible, just a little more, keep doing it a little longer.

Did my doctor offer me anti-depressive drugs? Yes, she did! Maybe I would be better off too. Sometimes I believe it would have been a lot easier. Maybe I didn't have to confront my own preconceived thoughts and beliefs. Maybe I could have just escaped.

*May 2015*

It took me precise one year and three months before I realized that I could not come back to the person I had been. First of all it was physical impossible. Another question was: did I really want to go back to that person? I know what happened to that girl who thought she could never have a flue, and could do everything in life. I know the story, but now I got a second chance to create new paths, stories and goals. It is different now, I preside expression of emotions as courage I see values and happiness in things I was blind to before.

*February, 2018*

It took me about four years to understand that physical activity doesn't have to be performed in 4x4 minutes intervals or an activity in which you have to shower after. Time after time I sent an email to my physiotherapist. I was telling him about my daily life and what I had been

doing, and in the end I often complained about the lack of energy to perform physical activities, in this case sports training. Every time he responded: “ But you are doing a lot of physical activity”.

Why do we have to push and pull our limits? Why do we have to be skinny or perfect? Is it not about finding pleasure in the things we do? Has physical activity become a burden? If that is the case, why? Is not washing the house, playing chess, doing yoga, dancing or walking in the forest physical activity? On 14th of February 2014, I was no longer able to do any of the so called physical activities. However, I could do one thing, I could breathe. So, it was with breathing I started my path out of the diagnoses ME.

At this point, I probably realized that sport was more than the results, it was more than getting to the finish line, reaching the highest peaks or standing at the top of the podium. That was when I realized that sport could give something more. Being in activity, experiencing the body at a calm pace with my breath as a starting point gave me new perspective. Having the good conversations with my grandfather in the woods while walking made a difference in my life too. Being active now gave me something more than fighting to be the best as it has always been before. It gave me an inner peace. It showed me intrinsic values of the activity in itself, which also became a great fascination. Just as it fascinated me that I could communicate with people from all over the world when I learned English. I realized that sport could also be a language, where people can communicate, get to know and understand each other across cultural, gender and geographic lines. This big fascination of sport as a vehicle gave me motivation to stay one year in Zambia. Also, it laid the foundation for this dissertation.

*August, 2016*

Two and a half years later I am looking out of the window of my room - in Zambia. It is 7 am, I hear the students getting ready for morning classes even though I can't see them. Our niece has already been up since 5 am sweeping the house and preparing to go to school. She is living here with us, or perhaps it is me who is living with them. It feels that this is my home. I feel this is my family despite of being far from the truly me, the place I came from and what I am used to.



# Introduction

Despite of sport's widely accepted benefits, namely in terms of its general positive impacts on physical and mental health, the fact is that sport boasts a myriad of different meanings and different agendas. Throughout time, sport has brought people together. Sport engages people while also being a powerful diplomatic tool on the international political and cultural arenas. Sport carries with it hegemonic and biopolitical discourses and its practices has increasingly been invoked in developmental endeavors. This dissertation aims at shedding light on these and other aspects related to the phenomenon of sport, its relationship with developmental approaches, and what is understood as physical activity.

Lack of physical activity is known as a worldwide universal challenge and the fourth leading cause of death globally (Khol, et.al, 2012). Sport plays an important role in the maintenance of physical activity, and international cooperation is essential for a universal and well-balanced promotion of physical education and sport (UNESCO, 1978).

According to the World Health Organization (WHO), non-communicable diseases (NCDs) are increasing rapidly. Today, NCDs are considered to be one of the major health challenges in the 21st century and the leading cause of death worldwide, with responsible for seven out of ten deaths (WHO, 2018b). Moreover, physical inactivity is pointed out as one of the leading risk factors of NCDs. Also, the previewed medical journal *The Lancet* launched a series of articles in 2012, which announced a global pandemic of physical inactivity. The series have been renewed and followed up with a new report, *The Lancet Global Health*, which shows that the pandemic is still crucial with twenty-eight percent of the worlds population physically inactive (Guthold et.al, 2018). With the slogan “let’s be active – everyone, everywhere, everyday” WHO is promoting a change in terms of physical activity levels. The goal is to encourage actions on national and sub-national level to increase peoples’ physical activity standards (World Health Organization, 2018b). *The Lancet Global Health* aims at a reduction of physical inactivity of ten percent by 2025 and fifteen percent by 2030. Notably, physical activity is accounted in the sustainable development goal number three, connected to good health and well being (UN, 2019b). Sport has been portrayed as one of the central tools to increase physical activity worldwide. However, whether in the form of sports holidays in the

eighteenth century; mobility games played by the working class in the nineteenth century; or the physical education in the school system in the twentieth century and today, sport has been a fundamental component in terms of governing and influencing the everyday life of people (Miller et.al, 2001). Moreover, sport has been a field of national myth making with the purpose of creating advanced routines among the population. Myths of sport, such as social mobility through sport have aimed to encourage physical activity and engage large parts of the population regardless of social gaps, race, gender or religion (ibid). Moreover, sport and physical activity can provide positive intrinsic values where individuals can experience equality, freedom and dignifying means of empowerment (Beutler, 2008). Sport has also been a tool to fight against governments and challenge political systems. One illustrative case was the organization of football at Robben Island during the apartheid regime in South African in the 20th century. Initially the prisoners spent four years to pursue the prison authorities to allow organized football at the island, and Makana Football Association was established. The island eventually became home to an impressive football league, and the prisoners fought to play league football with the same rules and regulations set by FIFA. The physical joy of playing sport and working as a team was a motivation, but it was also about self-respect and developing a sense of community. Football gave the prisoners a reason to live, and it gave them a passion (Korr and Close 2008:76-77). Nelson Mandela witnessed the impact sport had on men at Robben Island and used the influence it had to connect the South African people together after the end of Apartheid in 1995. In a speech at the Laureus World Sports Award in 2000, Nelson Mandela said:

*Sport has the power to change the world. It has the power to inspire. It has the power to unite people in a way that little else does. It speaks to youths in a language they understand. Sport can crate hope where once there was only despair. It is more powerful than government in breaking down racial barriers. (Nelson Mandela, 2000).*

In more recent years, the same perspective about sport is being used in fostering development consensus as illustrated by the declaration of the 2030 Agenda for Sustainable Development (UN, 2019b). Sport is included as an important enabler for sustainable development, highlighting its role in promoting tolerance and respect that in turn contributes to the empowerment of women, young people and communities (UNESCO, 2017). Human development has been defined by United Nation (UNHDR, 2016) as the process of expanding the individual freedom to live longer, healthier and creative lives; to advance towards other

goals; and to engage actively in shaping equitable and sustainable development on a shared planet. Just as important it is to expand peoples choices by building human capacities, and education provides an important means for developing fundamental knowledge, which again can empower people (ibid). In 2015, the seventeen Sustainable Development Goals (SDG) was established by several groups of actors from all United Nations member states. The goals reflect the guiding principle of leaving no one behind, and focus on eliminating extreme poverty. The United Nations put the SDGs in the center of the 2030 Agenda of Sustainable Development, and encourage «an urgent call for action by all countries - developed and developing - in a global partnership» (United Nation, 2019b). In the summer of 2017, ministers and senior officials responsible for physical education and sport gathered in Kazan, Russia, signaling the commitment to link sport policy with development and the 2030 Agenda (UNESCO, 2017). The authorities defined the term sport as a «generic term, comprising sport for all, physical play, recreation, dance, organized, casual, competitive, traditional and indigenous sports and games in their diverse forms» (UNESCO, 2017). According to this definition, sport seems to be perceived synonymous to play. But to which extent is this accurate, once transformed into policies? How do we know what sport really is when it is used as a generic term? Is it possible to measure whether sport, as a generic defined term, actually leads to social improvement? Advocators for sport, as a vehicle for development, argue that sport is an economically favorable tool that can contribute to high development and learning of social skills. As these posit, Sport for Development programs promote «participation, inclusion, human values, acceptance of rules, discipline, health promotion, non-violence, tolerance, gender equality, teamwork, among others» (Vengoechea, 2012). However, a conflicting viewpoint is that modern sport as we know it today can be seen as a result of development constructed from the Western societies through the last two centuries, which contrasts with the universal values of sport. Sports can be played by the same rules around the world, but they can also be interpreted differently depending on the people playing. Moreover, traditional non-western sports that have requested to be a part of the international sport system as an Olympic sport, have been challenged and denied (Besnier, et. al, 2018:43), while other traditional western sports such as surf, skating and curling have been accepted in the sport community. This line of thought raises a set of complex questions. Firstly, the very idea of sport is difficult to grasp and perhaps the idea of Sport for

Development even more so. How is it possible to measure results, design projects and, most of all, foster development in a given culture when sport is, in the first place, defined in very generic terms? One can ask; does the fact that Sport for Development stems from a hegemonic discourse make it problematic? In that case why is it problematic? Is it because sport is branded as development? Can sport really lead to development and if so, what kind of development and for whom? Does it mean that established games of play and traditional local games should be organized, institutionalized and put into a system?

James Ferguson (1994), whose work focused on developmental endeavors in Lesoto, posited that development goes beyond an act of improving a country's economical status. This means that development is a reflection of an existing definition of different countries being categorized as either developed or undeveloped. According to Ferguson (1994), less developed countries have less resources; less money; less health services and lower life expectancy among its residents, while the developed countries are those of higher status. Similar, Escobar (1991) looked into the phrasing 'to develop', which identifies people living in the undeveloped world as disadvantaged people and subjected to foreign interventions that in reality cannot take care of their problems. Escobar (1991) suggested that development must be seen as a historically specific, even an unusual experience. To change the worldview, development needs to be more disarranged so that its sincerity can be balanced in the eyes of theorists and practitioners. As the author further pointed out, resistance to development and the repeated failure of many development projects provide important elements for this task (ibid). «We» have to help «Them», has been a central line of thought in development aid throughout history. Rosling's (2018) visual data shows that the majority of people live neither in low-income countries nor in high-income countries, but in middle-income countries.

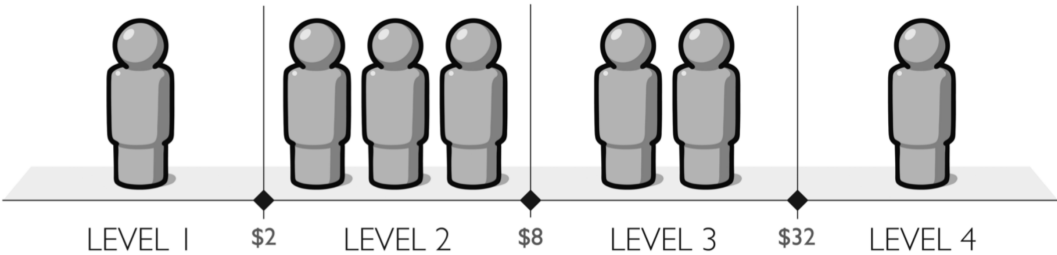


Figure 0.1: Income per person per day adjusted for price differences (Gapminder, 2018)



Combining the two middle- and high-income countries makes ninety-one percent of the population, most of which has integrated into the global market and made improvements. Moreover, Rosling (2018) also suggested that dividing countries into two groups, rich and poor, developed and underdeveloped, only lead to misunderstandings. Instead, he proposed to divide them into four levels of income. Despite being aware of the challenges and limitations carried by terms such as developed, and undeveloped, or rich and poor. I will nevertheless use them throughout the dissertation. It is not my aim to bring new terms to the discussion as I believe that these, like others in the past, only created more noise rather than helped finding solutions or actual new perspectives on structural inequalities. In this dissertation, I have also chosen to use the terminology of low, low-middle, middle-high and high income countries, similar to the 1-4 levels used by Rosling (2018) as it offers a more nuanced vision despite its limitations.

Having said this, the questions and hypothesis I discuss in this dissertation include, but are not limited to: i) understand whether Sport for Development is a way to address some of the current social and societal challenges; or is it simply another hegemonic byproduct served in the guise of development related to philanthropic and moral grounds? ii) examine the political differences between notions such as sport and physical activity; iii) explore the phenomenon of sport with social mobility and gender related issues based on a Sport for Development case study from Zambia. For this purpose, the research builds on reports, statistics, existing knowledge from various disciplinary fields such as anthropology, sociology, human geography, health sciences and education. Insights drawn from scholarly literature are complemented with my own experiences while working as a teacher in a Sport for Development program in Zambia from August 2016 to June 2017. As a sport teacher in Livingstone, Zambia, I had the chance to participate in the daily lives of others, to engage with people, participate and document social events. During my stay, my observations and thoughts were often condensed in notebooks I carried with me. Arguably, the collected data and lived experiences did not constitute proper ethnographic fieldwork, but nevertheless offered a glimpse into a certain localized reality and the set of social phenomena it entangled. All these exchanges have given me invaluable empirical insights eventually fundamental for the inception of this studies program. Needless to say, by then, this dissertation was neither planned, nor had any research questions. It was the combination of my experience as an

athlete followed by teaching in Zambia that inspired me to pursue my studies and enroll in the present master course. What I have witnessed in Zambia was vital while going through the main academic literature, if not essential for the craft of this dissertation. In order to complement my memories and information from my notebooks, further informal, semi-structured phone interviews were conducted with three Zambian women that had been involved in the same Sport for Development initiative. The interlocutors have given me informative knowledge and perspectives on a Sport for Development program. Further, they have shared their experience of participating in sport activities as Zambian women (Wittel, 2000). Throughout the dissertation, the term Sport for Development will be used to refer to programs and initiatives based on sport activities as a mean to improve a society in sub-saharan Africa. The reader should bear in mind that the empirical component of this study is based on only one Sport for Development project in Zambia.

This dissertation begins by offering a brief history of sport and its relations with aid and developmental endeavors. It will then move to examine the initiatives presented as Sport for Development, which are discussed together with a critical perspective on the uses of sport as power at governmental, national and international level. Chapter two continues this discussion by zooming into a case study from Zambia, whose main insights arose while I was working in a Sport for Development project. Further on, chapter two also analyses the stories of three Zambian women who have participated in sport as athletes and coaches. Finally, chapter three tackles the human nature of sport and physical activity in light of international reports and recommendations. Moreover, this last chapter aims at bringing forth alternative paths, perspectives and values beyond mainstream ideas and prejudices. Girls in Action, a sport program vital of my work in Zambia, is illustrative about the sometimes ambiguous outcomes of similar Sport for Development initiatives. Indeed, Sport for Development projects as Girls in Action provides us insights on the human nature of sport, beyond its result and records. The dissertation concludes by discussing the findings and pointing out further areas of research.

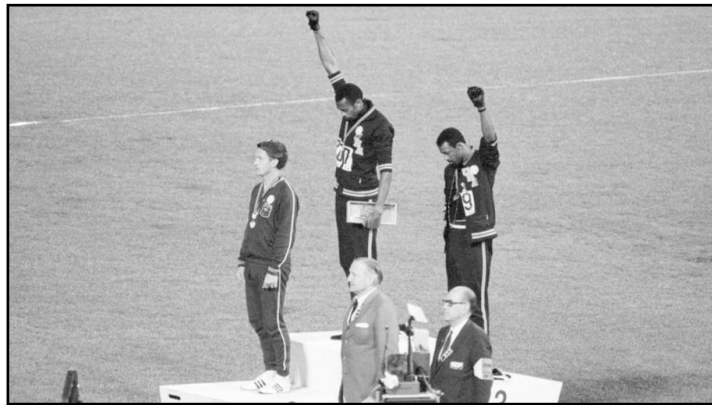


Figure 1.1: Black power salute. Summer Olympic Games, Mexico 1968

# 1. Chapter one

## 1.1 Development and sport in the international system

In the paragraphs that follow I will discuss some of the features present in the development discourse, the way it has been defined and its historical roots. I will then historically contextualize and examine the emergence of aid for development, in which initiatives such as Sport for Development are introduced. The last part of the chapter will tackle today's challenges of Sport for Development in the international system and address the current sport system in a biopolitical perspective.

According to the Cambridge Dictionary development is «the process in which someone or something grows or changes and becomes more advanced» (Cambridge, 2019a). This is an important definition as we look into the political, social and economic structures worldwide. In the last fifty years we have witnessed major changes in the world's political geography. Vast territories that integrated many of the western colonial empires «evolved» into more or less independent territorial units, most of which are now portrayed as less developed countries or as Third World countries. Indeed, how to label these and other set of countries – whether the Third world, Global South, Southern Countries, Developing countries, Undeveloped countries, etc. -- remain a controversial academic debate (cf. Asher and Wainwright, 2018). Ferguson (1994) suggests that the term development is referring to two independent things. One direction is that development is used to describe the process of transition towards a modern, capitalist, industrial economy. The second, is measured according to the quality of life and standards of living. Then, it refers to an improvement out of poverty, meaning that the usage of the word is not only or necessarily historical but moral. At the same time, development constitutes a system that connects forms of «knowledge about the third world with a distribution of power and intentions» (Escobar 2005:342). Consequently, the development discourse may have constructed the contemporary Third World. In spite of a growing awareness of the rhetoric used by the developmental discourse, words like developed, developing, or less developed, are terms that continue being used. Based on this, the people, the societies and the governments that are portrayed as undeveloped are also treated in that way, which is invariably problematic (Escobar, 2005).

In the same vein, Hans Rosling (2018), in his study of academics, suggests that world leaders and individuals moving in the international scenario have a clear wrong perspective of the world at the moment. Rosling has asked fact based questions about the world today, which have shown that the major part of the participants have misconceptions of the real facts, and still believes that the world is divided in two, poor and rich (Rosling, 2018). Moreover, to make already available scientific information more understandable through visual elements, Rosling and his colleagues established the database Gapminder in 2018. Gapminder aims to change the overdramatic, stressful and misleading worldview that exist among most of today's population (ibid). For instance, as illustrated in the two charts below, we can see the changes in life expectancy and income levels from 1945 to 2018.

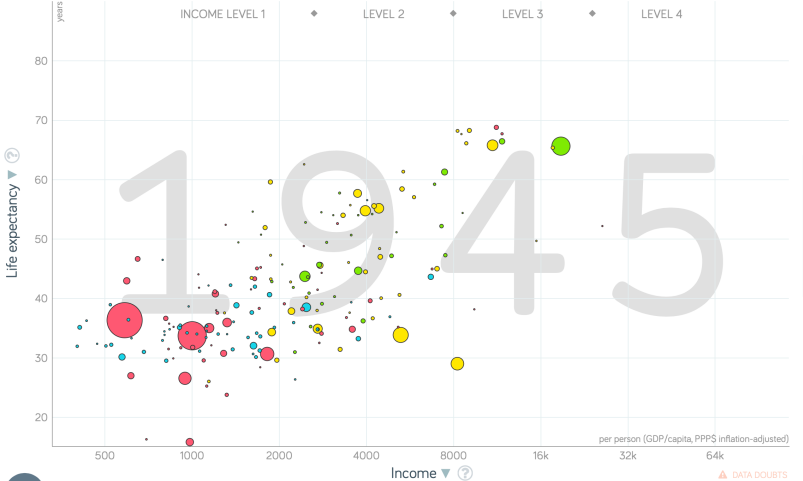


Figure 1.2: Life expectancy and income level of the world population in 1945 (Gapminder, 2019).

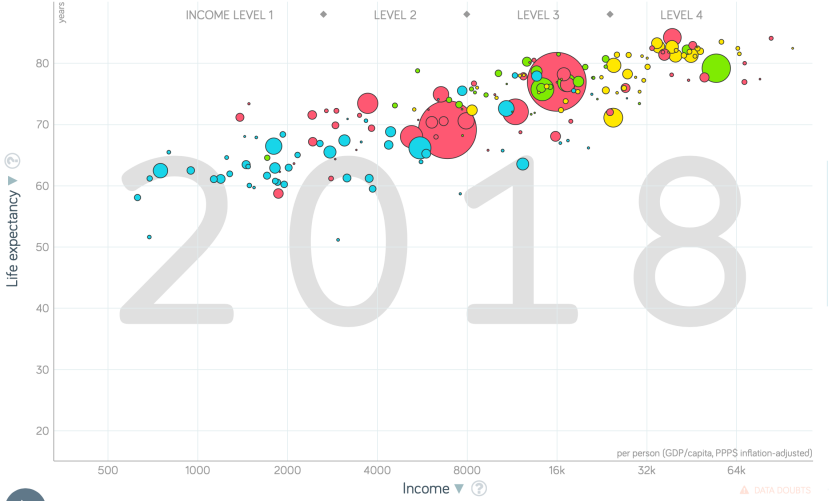


Figure 1.3: Life expectancy and income level of the world population in 2018 (Gapminder, 2019).

All countries in the world are represented in the bubbles, and the size of the bubbles shows the population per country. The charts show that people earn more, live longer and that the population has increased during the last seventy-three years. Furthermore, it also illustrates how the world's population is divided into four income levels and the majority do not live in extreme poverty, nor extreme wellness (Gapminder, 2019).

Foreign aid is often defined as «money that one country voluntarily transfers to another, which can take the form of a gift, a grant or a loan» (Kenton, 2019 page). Financial assistance has been a substantial instrument used to promote economic development and well-being, thus forming an important part of many governments foreign strategy (Myers, 2016). The idea of development originated from a shared community that arose after World War Two. Indeed, attention to relief of poverty appealed to governmental leaders in both developed and developing countries. It was a common belief that growth in economy and welfare depended on intervention from national governments, with a mutual effort from international aid and development organizations (Cooper and Packard, 2005). In the 1950-60s modernization theory dominated the field, with a top-down approach and aid was targeted to the population in low income countries. Support to balance payments and budgetary needs were given to low-income countries with the intention to secure investment projects, particularly in infrastructure and industry. Despite this little progress had been made in the reduction of poverty (Lancaster, 2007). In the 1970s, it was a vast opportunity for credit, which made it beneficial for national governments in high income countries and international agencies to increase aid to development programs (Cooper and Packard, 2005:133). As a consequence, a wide amount of experts were hired and the debt of low-income countries increased. Structural Adjustment Programs (SAP) became the 1980s strategy to improve economic growth in developing countries, whereas a more neo-liberal philosophy led to the grassroots development, which was centered in local communities. The SAP was initially perceived as more sustainable compared to previous interventions. Hence, free market led growth was expected to give a smaller role for the state and a greater one for civil society in governance and welfare (Pfeiffer and Chapman, 2010). Also, Amartya Sen (1999) criticized the welfare perspective and advocated for a view of recipient as active creative instead of receiving objects. As he emphasized:

*“what people can positively achieve is influenced by economic opportunities, political liberties, social power and the enabling condition of good health, basic education, and the encouragement and cultivation of the initiatives. The institutional arrangements of these opportunities are also influenced by the exercise of people’s freedom, through the liberty to participate in social choice and in the making of public decisions that impel the progress of these opportunities” (Sen, 1999:5).*

The history of development suggests that theories of dominating the world are part of a fluctuate pattern. There seems to be a repeated rotation between theories that are focused on laissez-faire and growth and those that are focused on political mediation and equity (Cooper and Packard, 2005:136). In such, can it be said that «development is an unstable term, an ideal and an imagined future towards which institutions and individuals strive? Or is it a destructive myth, and insidious failed chapter in the history of modernity?» (Edelman and Haugerud, 2005:1).

The United Nation (UN) has been one of the leading agents of development in the world. Since its establishment in 1945, the UN has been working toward international cooperation in order to address challenges in economic, social, cultural and humanitarian issues based on the Human Rights Declaration (United Nation, 2019a). The life expectancy and level of income has increased worldwide and the population living in extreme poverty has halved in the last twenty years (Rosling, 2018). With this in mind, it is understandable how and why the understanding of the concept development is in constant change. In 2015, UN published seventeen new Sustainable Development Goals (SDG), which were compiled of seventy working groups from all over the world and marks an improvement from the previous Millenniums Development Goals from 2000, created by a small group of experts. With the slogan «leaving no one behind» the SDGs strive to continue to work against poverty and also involve all humanity to build a more sustainable, safer and thriving planet (United Nation, 2019b). Generally, development has been a concept of capital, technology and education. Thus a combination of all three aspects would be suitable in the method of creating development policies and planning. However, these aspects have been blurred and as such mediation plays a key role (Escobar, 2005).

Amidst all these evolving perspectives on development, sport is an interesting feature in the related discourses. During the past two decades, the growing use of sport has been one of the recent shifts in the development discourse. As illustrated in 2004, by the then United Nations

Secretary-General, Kofi Annan, when he announced sport as a universal language that brings people together (United Nations, 2004). While the United Nations Education Scientific and Cultural Organization (UNESCO) recognized sport as a basic human right in 1978, it had not led to any explicit practice on the ground. In 1989, rest, leisure and free activity as play, were recognized in the Convention on the Rights of the Child (United Nation, 1989). Eleven years later the idea that sport could be used as a tool in development aid had a growing accept within the UN and the United Nation Office on Sport for Development and Peace (UNOSDP) was launched by Kofi Annan. The office aimed to promote sport as a tool in the contribution to development and peace. UN proclaimed 2005 as the International Year of physical education and sport (United Nation, 2004), and in 2013, 6th of April become the International Day of Sport for Development and Peace. This is now celebrated every year to recognize the power of sport in promoting peace and erasing cultural barriers worldwide (United Nation, 2013). In the beginning of the 21st Century there were few development programs that used sport as a strategic tool for positive change. The acknowledgement of sport in the international system led to a rapid increase of Sport for Development initiatives (Schulenkorf, 2016). Today, sport is considered as a key tool for development at all levels, from governmental agencies, international organization, non-governmental organizations, sporting bodies, development agencies and corporate foundations. The number of sport-based projects has been growing steadily with the aim of contributing to positive outcomes including economic development, social inclusion, cultural cohesion, healthy lifestyles, education, and gender equity (Sherry et al. 2014). Furthermore, sport and physical education can provide positive intrinsic values, where individuals can experience equality, freedom and a dignifying means of empowerment (Beutler, 2008). While sport alone does not stop or solve an acute conflict, it represents a flexible and cost effective medium for post-conflict relief work and peace building as well as conflict prevention (United Nation, 2005). Thus the popularity for Sport for Development projects emerge from its ability to motivate and use the power in and around sport as a strategic vehicle to achieve development goals in the society (Sherry et al. 2014).



## 1.2 Critical perspectives on development aid and Sport for Development

As explained earlier, sport as a tool for development has existed at least since the «rational recreation interventions of improving the middle and working class in the late nineteenth century» (Kidd, 2008). Further, as suggested previously, development initiatives might contribute to the differentiation between people when questions of who is suffering is being overlooked and who has the right to aid (Cooper and Packard, 2005:127). To that end, development aid has been a discourse of trial and error and several scholars have criticized development as a project of Eurocentric modernity, which imposed western rationality and diminished non-western systems of knowledge (Escobar 1991; Ferguson, 1990; Asher and Wainwright, 2018). It is an accepted perspective by both the development organizations and its critics that rural development projects do in fact - for better or worse - bring out some sort of development. Hence some sort of economic transformation towards a well-defined end point (Ferguson, 1994). However, this begs the question: to which extent do interventions automatically result in positive outcomes for local peoples? (cf. Escobar,1991). On the one hand, expertise on development is practical, evident in the creation of technologies that improve farming or by providing insights into governmental accounting systems. These are also elements that development institutions want to display (Escobar, 2005). Yet, development implies profound changes on how people live and think. Projects with a top-bottom approach disconnect the recipient with the provider of aid (Escobar, 1991). With this in mind, the development discourse might change the view of cultural knowledge and social factors. For instance, critics of Sport for Development have been concerned with the fact that similar initiatives simply impose western values on the disadvantage of low and middle income countries (Kidd, 2008:377).

In the 1970s, aid was targeted at individuals, thus opening up for new actors and volunteer organizations, in contrast to the previously welfare perspectives where locals had been passive receivers. However, these post development ideas were broadly criticized in the late 1990s and early 2000s for their romanticized vision of the local, and an inadequate account of difference and lack of engagement with historical-materialistic critiques of capitalism and development strategies (Asher and Wainwright, 2018). To be specific, few of the Sport for Development programs have been able to address the call for such initiatives. Often when a successful program is launched, promoters are met with huge amount of request from the

region, which they accordingly are unable to meet (Kidd, 2008: 376). Further, there is positive intention with an ambitious program. However it has contributed to a number of competing NGOs, instead of strengthening the actual needs as for instance of health and education (ibid). While postmodern scholars find the power-knowledge leadership of development as an unclear definition of the West (Cooper and Packard, 2005), others see the development aid initiatives as a cooperation between mainstream development institutions. The outcomes are visible in the way scholars market themselves to new projects based on their previous experience and knowledge to government and industry (Escobar, 1991). Cooper and Packard (2005) call the specialists of the development industry as belonging to a new tribe, due to their cultured community of international organizations, NGOs and corporate institutions. Kidd (2008) share his own experience participating in global conferences with the Sport for Development community. Representatives from low- and middle income countries experienced Sport for Development initiatives as highly popular among designers, while made little sense in the local communities. For this reason Coalter (2010) criticizes the sport communities unity and biased perspectives and describe them as a common pool of experts who talk the same language, read the same reports and look for confirmation to their own belief. Consequently the sport community still have a romantic belief that Sport for Development can change the world. «Is it then possible to say that development is a historically necessity?» (Escobar, 1991:669). Indeed, development will only continue to remain a necessity if the vision of knowledge is what western and high income countries know. Not to mention the fact that growth is framed around what the dominant group in high income countries have achieved and, consequently, has defined as the only kind of life worth living (Escobar, 1991). Notably, the core of development as it has existed has ignored many questions that have been relevant to the area of power in poverty and change (Cooper and Packard, 2005:128). As far as the system of sport is concerned, it has also evolved from the traditional western point of view and continued as the right approach in Sport for Development (Eichberg, 1995). Sport, or better, physical activities, have most likely been practiced by cultures other than the Greeks or the Romans, but the lack of interest from academics have contributed to few scientific resources on the phenomenon in other geographies (Besnier et. al, 201816). An Eurocentric perspective have had a tendency to overlook changes inside the sport system, with sport for achievement, production of rules,

results, records, hierarchal patterns, bureaucratic organizations and universal ideology (Eichberg, 1995). In fact the western concept of sport differ from «traditional» sports of non-Western people and is one of a kind in the history of sport (Besnier, et. al. 2018:32). Emphasized, for instance, by sports academics that previously have looked at societies without modern sport as «societies that do not have *it* yet» (Besiner, et. al, 2018:17). When sport systems from Europe and North America were used in the development of other nations it implied a power-dynamic in which this system would be the right one and in sharp contrast with a benevolent perspective of inclusion and cultural diversity (Guest, 2009). Historically, sports have played an important function in the nineteenth century colonial time and the rise of capitalism in the West. Modern sport, as we know it today, was normalized as a means to discipline and strengthen the male population in Britain to military actions and to give a healthy picture of a strong nation (Besnier, et. al, 2018:45; Foucault, 1975). In colonial Africa, the French demonstrated this by deliberately using sport as part of their adjustment policy, much like the British, who used sport with means of growing athletic and Christian identity for the locals. In both cases, nonetheless, the local population averted sport to their own purposes and confronted the colonial intention (Guest, 2009). Furthermore, upon independence, sport evolved from being an exercise of anti-imperialistic resistance to a tool of building nationalism (Besnier, et. al, 2018:46) and sometimes serving controversial agendas. To give a brief example, the international sporting community, first represented by FIFA, imposed a ban on South Africa's whites only national team in 1961 (Korr and Close, 2008:79). IOC followed with not inviting South African team to participate in the 1964 Olympic Games in Tokyo, as the first country to be kicked out of the Games (ibid). The international boycott was fundamental to the anti-apartheid movement (Giulianotti, 2011). Also, the tradition of sport traveled across countries where students who studied in other countries, was thought sport and then brought it back home. Gutterman (1994) argues that this challenged the view of sport as an imperial dominance, due to the fact that people participated in the activity for instinct value and pleasure for the game on its own sake. Nevertheless, it happened in a time of imperialism and the sport they learned while studying abroad was probably part of an imperialistic philosophy (Besnier, et. al, 2018:49). Sport creates a space for multicultural interaction, where differences might be put aside and integration becomes possible. However, even today, the biggest governors of sport are Western dominated

organizations like the International Olympic Committee (IOC) or the Fédération Internationale de Football Association (FIFA). Therefore, Eichberg (1984) argues that Olympic sport is a result of social development in the frame of European and Western societies throughout the last two hundred years, and not a representation of universal values. Even though non-western nations have increasingly been recognized in the global sport scene and wished to implement their local sport universe into the mainstream practices, this has been challenged and denied by the international sport regime (Besnier, et. al, 2018:43).

### 1.3 Sport - apolitical and (bio)political?

As shown previously it is clear connection how sport and politics intertwine. Boycotts, state sponsored doping, bribery by states to receive major international sporting events, in which they can benefit and build a good reputation, are some examples (Hyde, 2017). Accordingly, the international sport regime differs from all other forms of international governance as it configures a constellation of stateless governmental bodies (Besnier, et.al, 2018:44). In fact, most of the international organizations and systems are based on treaties between sovereign states, but the sport system depends on agreements between nongovernmental international assembly. In truth, in this process sport is not exercised for its own intrinsic value, but quite the contrary. Sport is used in its strength to display values exterior to the sport activity itself, and handled as a tool for development and diplomacy (ibid). And yet, in spite of its political dimensions, it is strictly forbidden to convey political messages in sports' events today. This has compiled in the Olympic Charter under the fundamental principle of Olympism, number five: «sport that occurs within the framework of society, sport organizations within in the Olympic Movement shall apply political neutrality» (International Olympic Committee, 2018). The international Olympic Committee (IOC) was one of the several hundred international organizations founded between 1860 and 1910, which promoted universalistic ideals and described themselves as “movements” (Besnier, et.al, 2018:42). Moreover, the Olympic Games, a major international sporting event, which is built around supposedly universal human values that promote friendship, fair play and honesty. On the other hand, nations' flags, anthems, athletes competing, politicians involved in ceremonies alongside prominent guests, are another side of the event (Miller et.al. 2001).

Several events throughout history have advocated for human rights, race, identity and geopolitics issues. One of the legendary happenings is the Olympic Games in Germany, 1936. The Intention from the German dictator Adolf Hitler, was to show Aryan racial superiority. But against his expectations, the Afro-American athlete Jesse Owens' won four Gold medals, dominating the track and field competition while also breaking racial boundaries (Ashdown, 2011). Another example is the summer Olympic Games in 1968, which became a platform to tell the public how the Afro-American population was treated by society and especially in the United States of America. Tommie Smith and John Carlos found their own way of demonstrating through the 'black power salute' at the medal ceremony (figure 1.1). When the American National Anthem started, both of them raised their black-gloved fist up in the air. They were wearing a black glove representing social and black power, black socks and black scarf around the neck to symbolize the hanging of black people in the USA (BBC News, 1968). The demonstration offered to the audience a strong political image that symbolized equality and human rights. As a result of the demonstration they were sent directly home by the International Olympic Committee, eventually lost their jobs and were banned from competing for the USA again. Notably, sport have also been a tool to unite a nation after separation. Illustrated by Nelson Mandela's use of sport as a tool of reconciliation between the white Afrikaners and the black population in South Africa (Carlin, 2008). The South African rugby team represented apartheid and was a team with a majority of white players. Mandela believed if the Springbroks team were taken away, it would reinforce the circle of fair between the white and black population (ibid). Instead, he inspired the rugby captain Francois Pienaar to motivate the rest of the players to become a team of the nation and participate in the 1995 Rugby World Cup for the whole country and its 43 million people. They won the final game against team All Blacks from New Zealand. A symbol of an event that gave people a common interest and inspiration to be united. This brief set of examples is illustrative of the close relationship between sports and political struggles (Carlin, 2008). Many other issues concerning the International Olympic Committee could be brought to light and debated. However, this is beyond the scope of this dissertation. In turn, I will focus on the relation between politics, development and especially Sport for Development. Eichberg (1984) agrees that IOC is an independent organization governed by small groups which represent a hegemonic perspective on the world and lack «democratic structure,

legitimatization and control from below» (Eichberg 1984:1). Also, Sport for Development is complicit of institutional forms and relationships, in «closer partnership that have been forged between key forces within the sport system and the wider development sector» (Giulianotti, 2011). IOC has played a role in the humanitarian context before Sport for Development was officially recognized by international organizations. In the Winter Olympic Games of 1994, the movement ‘Olympic Aid’ was established and relief was given to the humanitarian catastrophe in Sarajevo (Guest, 2009). It is probably not a coincidence that this initiative happened when the Olympic Games were hosted by Norway, the country that was one of the first to fully support Sport for Development projects. The Norwegian speed skater and four times Olympic gold medalist, Johann Olav Koss, donated his winning price to Olympic Aid. He later became one of the CEO of the initiative, and a member of IOC. In Koss’s hands, Olympic Aid developed to become a Canadian NGO with unconstrained attachment to the Olympic movement. Today it is known as one of the most powerful NGOs in the field of Sport for Development. With the name ‘Right to Play’, Koss have created an organization that aims to «protect, educate and empower children to rise above adversity using the power of play» (Right to play, 2019). The organization is marketed by top-athletes and funded by international organizations, governments, companies and other society actors. Among others, they have a global partnership with Liverpool Football Club foundation and are ‘The Reds’ official charity (ibid).

Likewise, ‘soccer diplomacy’ is another example of how sport can influence political decision making and affect the life of people around the globe. Indeed, ‘soccer diplomacy’ has been put forth to describe, for instance, the countless football stadiums build in Africa and funded by China. In the past two decades fifty to sixty stadiums have emerged in countries all over Africa. All of them, paid with Chinese capital and labor, which are important elements of increased Chinese presence and influence in Africa (Villadsen, et. al, 2019). Zambia, is one of the countries that has been receiving investment from China, and is highlighted here as an example for several reasons. First, Zambia offers this dissertations’ case study, examined with detail in chapter two. Secondly, Zambia has been one of the first countries in which sport, as a vehicle for development, was implemented in the early 1990s (Hasselgård, 2015). Third, in recent years, Zambia has been receiving a lower amount of foreign aid from countries like Norway, Sweden and United Kingdom. Today the share of aid amounts only. 2.2 percent

compared to funding fifty-three percent of the Zambia's state budget in 2001 (Villadsen, et. al, 2019). In turn, Zambia's relationship with China has grown. With a soil rich in copper and cobalt, Zambia is a small but important chapter for China's plan for economic expansion in Africa. The country is among China's most important economic allies in the region, and the trade between both countries in 2016 was near \$20 billion compared to \$100 million in 2000 (Villadsen, et. al, 2019). For most people, the visible results are new infrastructure and many beautiful buildings, one of them is the National Heroes Stadium, an impressive stadium in the capital Lusaka, with the capacity to host 60 000 supporters (Villadsen, et. al, 2019). Having said that, rather than mere cooperation for friendship, these sort of investments have a rationale behind and are strategically motivated. The building of infrastructure is an important instrument for China in its quest for "soft power", access to the African market and political loyalty (ibid). Similarly, Zachrisen (2019) points out that football stadiums provide goodwill and influence. At the same time, since it is almost always about loans from China, the concern is whether African countries are able to pay back. Also, if they will be able to take care and maintain the facilities after they are completed. Like all gifts international aid sustains a debt in which the giver implicitly expect something in return. Thus the act of giving is a form of power (ibid).

The illustration above is an example of soft power, which is the capacity to make use of political influence in the global system, which is other than military force or economic sanction (Besnier et.al, 2018:232). Soft power can be recognized as a given power outside of governments. Hence sport tends to comply to capital, powerful people, institutions and social networks (Besnier et.al 2018:6-7). In Sport for Development the concept of power is complex. Indeed, power is inbuilt in the development discourse as well as the evident in the hegemony of sport as we know it.

As explained earlier in this chapter power in the context of development, has been mainly been a top-bottom approach. That is to say, the changes relied profoundly on research and knowledge produced in high-income countries, and low-middle income countries were recovers of the development (Escobar, 2005: 342). The underlying concept is that initiatives planned for social development in other cultures can end up as powerful pattern of control, which was never the intention. To that end, programs of development has a chance of being subjectiveness, and create more dependence (Foucault, 1975).

Traditionally, the relation between knowledge and power is believed that when someone have power they have knowledge. However, knowledge and power are integrated in each other:

«We should admit rather that power produces knowledge (and not simply by encouraging it because it serves power or by applying it because it is useful); that power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations» (Foucault, 1975:31).

Later the concept of power expanded to power of the body in such as control over life processes and reproduction through (Place, K. and Valdeman-Winter, J. 2013). Also, sport became a form of power over the body. According to Foucault (1980) «power reaches into the very grain of individuals, touches their bodies and insert itself into their action and attitudes, their discourses, learning process and everyday life» (Foucault, 1980:39). Foucault 's perspective of power over the body has shed light into the connection between sport and the state. In particular, it has been a clear connection between the implementation of physical education and the growth of the modern nation-state (Besnier et.al 2018:202). Moreover, power function through discipline and regulation of the human body. The body is transformed to 'docile' and integrated into an organization of effectiveness and regulation (Foucault, 1975). The term *Bio-power* by Foucault, is used to describe the complex nature of power that is represented in all aspect of society from class to gender differencing, and goes beyond the border of the state (Besnier et.al, 2018:6). Illustrated by the system of physical education in public schools, which perviously differentiated the activity for men and women. Also organized sport became an activity to gain status in the society. Hence, «the body becomes a useful force only if it is both a productive body and a subject body» (Foucault 1975:30-31). The philosophy of the government might have been to improve the efficiency of production to the limit of available recourses. In this respect sport played a key and was used as a method to turn leisure into practice and pleasure into fitness (Miller et. al., 2001). Thus, people who were fit, strong and with good health would perform better at the workplace, increase the production and rise the economic outcome for the business. Importantly, sport might be viewed as an effective symbol of power since it express ideas about free will, self-control, health, productivity and transcendence (Miller et.al, 2001:41). The logic, strategies and technologies of biopower changed across the 20th century as the control over common life and health became a key objective of governmental states (Rainbow and Rose, 2006).



On another hand, the concept of power in sport can also be on a personal level:

«mastery and awareness of one's own body can be acquired only through the effect of an investment of power in the body: gymnastics, excesses, muscle-building, nudism, glorification of the body beautiful. All of this belongs to the pathway leading to the desire of one's own body, by the way of the insistent, persistent, meticulous work of power on the bodies of children or soldiers, the healthy bodies. But once power produces this effect it emerge with the responding claims and affirmations, those of one's body against power, of health against the economic system of pleasure against the moral norms of sexuality, marriage, decency. Suddenly that had made power string becomes used to attack it. Power, after investing itself in the body, finds itself exposed to a counterattack in the same body» (Foucault, M 1980:56).

That is to say, sport policies, like most social policies in industrialized societies, have been combined with the governments investments of extending social rights of citizenship (Coalter, 2010). Also, wider individual and collective benefits is believed to be connected with participation in sport. In Sport for Development both the perspective of power in development and sport are present in several different areas. Given the limited space, some are beyond the scope of this dissertation. I will nevertheless discuss one of the areas in which power in Sport for Development is evident, which is related to gender. Exemplified in phrases such as «sport has the power to change life» (UNWomen, 2019), or «sport empowers girls and women» (UNWomen, 2019), power is used as a positive element in the development process. With this in mind, Sport for Development programs can be used as gender empowerment programs. Hence girls and women are responsible 'new agents' of social change (Collumbien et al, 2018). A construction that might ignore the inequalities and gender roles in the day to day life that marginalize girls and women in the first place. Also, language used in sport can strengthen the gender differences. For instance 'do not run like a girl' or 'man up', can indirectly maintain a certain power and establish social constructed gender identities (Connell, 2002). Upward social mobility through professional sport remains mainly in the realm of myth, but such is the power of this myth that aspirants will go to great lengths to succeed (Spaaij 2011). One of the paradox of social development through sport is that most sports programs aim to develop disadvantaged youth and their families, while they also tend to construct disadvantage young people as a social problem. Consequently the Sport for Development program implicitly gives a message to discipline and 'civilize' the target group rather than enhance their agency and autonomy (Guest, 2009). The social control perspective highlights the existence of a tension between the rights to participate in sport and concerns the

use of sport in an instrumental way. Sport is one sphere of life over which people are believed to exercise considerable autonomy and freedom, but this interpretation of sport as freedom is at odds with the notion of social control (Spaaij, 2011). Likewise, in an analyses of international development-through-sport programs working in Africa, for example, Darnell (2007) observes a version of 'universal humanism' that he equates to Neo-colonialism in the analyses of international Sport for Development programs. He argues that the assumption that North American volunteers, equipped with knowledge of sport but no knowledge about the local cultural communities, will facilitate development in Africa through the power of sport implicitly creates an unrealistic and unjust power dynamic (Darnell, 2007).

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This chapter began by describing the concept of development and how it has been used as a tool to improve countries. It went on to analyze some critical perspective of the development consensus, with special focus on development aid and Sport for Development. The chapter ended with highlighting the use of sport as a soft power and addressing Foucault's concept of biopower. The next chapter will give an insight to a Sport for Development project. Also present findings from three semi-structured interviews combined with theoretical discussion.

«Because of sport I have a platform to speak»

(Hope, 25)

## 2. Chapter two

### 2.1 Sport for Development in practice

In order to better understand how a Sport for Development program unfolds in practice I have chosen to discuss some of the insights drawn from my experience working as a sport teacher in Zambia and especially in the program *Girls in Action*. Further I confront the case study with general social theory on sports and development. In examining the Zambian culture and the influence a Sport for Development program can have on people in the community, I am presenting the findings of semistructured interview with three Zambian women who are engaged in the program. All three of the interlocutors have been involved in Sport in Action and the Girls in Action program.

I worked as a volunteer commissioned by the *Norwegian Olympic and Paralympic Committee and Federation of Sport*, during a ten month period, from August 2016 to June 2017. My relation to the program allowed me to see how Sport for Development programs work in practical terms. I have seen the opportunities it provides, and I have also seen some of the challenges it entangles. I have conducted an individual conversation, based on pre-prepared semi-structured interviews with three women involved in the non-governmental organization I worked for. All three of the interlocutors had previously been participants of sport specific programs in *Sport in Action*. After they graduated secondary school they took part in the coaching and coordinator assignments in the organization. Subsequently they got more responsibility and also a closer relationship to the organization. The semi-structured interviews were conducted with video-call and three main topics were talked about. At the time of the interviews, one woman had moved to another part of Zambia and did not work for the organization. Another of the interlocutors was on an exchange to Germany, an opportunity given by the NGO and its partners abroad. The third woman, had been giving a coordinator position, focusing in advancing the already established *Girls in Action* program. My relation to all three interlocutors was that we worked closely together with the Girls in Action program during the ten months I lived in Zambia. As Campbell suggested «Unstructured interviews generally involve more open-ended conversations in which particular kind of knowledge are sought from specific interviews» (Campbell et.al, 2015:100). Pre-out the interviews I

considered it an advantage that the interlocutors and I share the same age, have participated in sport and working in the same program, In spite of having experienced the local culture and therefore could relate to some of their responses, I was nevertheless aware of the existing limitations. I would not be able to understand the challenges they have to live with on a daily basis. No matter how neutral I would like to be, it really does matter the place where I was born and the opportunities I have had. It makes a difference on my reflections, experiences and the set of questions I can ask (cf. Davies, 1999). The participation and critical analysis of the project *Girls in Action* have really made me aware of previously prejudices and pre-conceptions of both Sub-Saharan Africa, sport, development and physical activity. The new acquired knowledge has helped me to change my own perception on the field but also to foster changes in my personality, as I gradually could better understand social and political relations on a deeper level. As Foley says: «knowing yourself as you become to know others is a big part of ‘being an ethnographer’» (Campbell and Lassiter, 2015:3).

Furthermore, the field of the research have been wide and challenging to define. This means in addition to working with children and adolescents in sport sessions, the field of research have also been my host family, the local NGO, colleagues, friends and collaboration between actors. Indeed, my role as a participant in the Youth Sport Exchange Program has framed most of my insight for objective research. Also, my role as a facilitator in the sport activities might have played a role in how local volunteers perceived me. As a result my local colleagues and friends interacted with me in a certain way and included me in some of the activities and local traditions. Nevertheless, this might have provided a unique form of field-based knowledge that reports and scholar literature alone could not carry out (Campbell, et.al, 2015:56).

For the sake of privacy and respect, I have chosen to use different names in which the information from ‘Hope’, ‘Faith’ and ‘Truth’ will be presented and examined.

## 2.2 A journey back in time.

*Livingstone 15th March 2017*

The time has just passed 14:30 and the *Girls in Action* session is ending. The whole school yard probably understands that the session is ending or at least wondering what is going on in the class room four. The classroom which is located in the middle

of the light blue buildings has its windows broken and the sound becomes particularly loud from the echo of the brick walls. The girls are singing. They are singing loudly, filled with happiness and clapping with confidence and self satisfaction. This weeks session was about friendship and respect for each other. In order to introduce the topic the session started with traditional *Zambian* games as «*Kwaduz-Kwatay*» and «*lungo-lungo*», which includes physical activity, singing, rhythm, play and movements. Following a group of small exercises in which the girls gathered on a line after birthdays, personal height and local area of living. The exercise created communication and knowledge between each other on a deeper level. Further, all girls hugged each other one by one, and we started a conversation about how to respect each other despite our different perspectives and backgrounds. The aim of the class was to create a space where girls can be girls and an environment for discussion and honesty. The session ended with the creation of four groups with the task of making an instrument together. At last the groups had created four instruments (voice, table, hands, feet), all girls were dependent on each other and they had to cooperate to create music.

The story above describes one of the sessions of *Girls in Action* (GIA), a program aimed at empowering and educating girls in *Zambia*, having sports as the main foundation. *GIA* was a relatively new program in the non-governmental organization *Sport in Action* (SIA). First of all as a means to engage girls and woman in sport activities. Secondly to create a forum where girls can be girls and talk about challenges they experience when they involve in the sport activity and also sport community. Now, the *Girls in Action* project has been implemented to SIA's strategic plan in all areas where sport is organized. *GIA* aims to create an arena for girls between 12 and 20 years old, with «fun filled activities to make uncomfortable and difficult topics easier to talk about» (Sport in Action, 2019b). In line with the goal of Sport for Development programs and universal values of sport, where sport can create fairness, mutual understanding, integrity, responsibility, honesty, friendship, tolerance, fostering teamwork and community, which leads to respect, equality, inclusion in the society (UNESCO, 2016). Initially it may seem as evident that sport can create positive outcomes in a society, especially based on the story above. But, is it really the case that a program like *GIA* can make a

difference for girls and women in the community? Is it space in the community for girls to have a voice and be respected for their opinion? Is it the sport activity in itself or is it the physical activity, discussion and conversations afterward that appeal to the girls? Why have a program like *Girls in Action* if sport specific activities can create just as much «development»? In order to get a wider understanding of the program *Girls in Action* and which qualities it can provide to the sport community is debated in the following sections.

## 2.3 The program

A deeper understanding of the program requires an explanation of the relation between the Sport for Development programs and its collaborates. Illustrated here by the Norwegian Olympic and Paralympic Committee and Confederation of Sport (NIF) and the Zambian non-governmental Organization, *Sport in Action*. To put it briefly, NIF has been one of the first organizations to explore the field of Sport for Development and Peace, with establishing the project ‘Sport for All’ in Tanzania already in 1983. The same project was extended to other countries in Sub-Saharan Africa and Zambia was one of the countries that implemented the project in 1990. *NIF*’s development aid project was a part of the Norwegian development aid strategy and sport was considered to contribute to social development and building the welfare state, with focus on health benefits (Hasselgård, 2015). In addition, sport as tool of development was trusted to serve another perspective than violence, doping and elite competition. Twenty-nine years later Zambia is still one of the partner countries to *NIF*, and Youth Sport Exchange Program (YSEP) is a major part of the Norwegian Sport for Development work. Since 1998 over three hundred volunteers have been placed at various partner organizations in Sub-Saharan Africa (Norges Idrettsforbund, 2015).

The Youth Sport Exchange Program (YSEP) is a program funded by Norwegian Agency for Exchange Cooperation (NOREC) and is part of the Norwegian government foreign aid policy. NOREC initiated exchanges and contributes to give young people a wider perspective on other cultures, values and mutual learning between the countries of participation. YSEP is a program focused on the exchanges between Norway and countries in Sub-Saharan Africa. From August 2016 to June 2017 I was one of twenty-one youths who were on exchange between various sport organizations. The participant were from Tanzania, Uganda, Kenya, Zambia and Norway, either on exchange between south and north, north and south, south and

south. We were eight participants from Norway, from various field of study and connected through sport. I was assigned to work as a site coordinator and sport teacher at the non-governmental organization *Sport in Action* in Zambia. SIA was one of the first non-governmental organizations that focused on sport, and claim that they use sport and recreational activities to improve the life of Zambian people (Sport in Action, 2019a). Today *SIA* is located in five of Zambias ten provinces, with the head office in the capital Lusaka, and several district offices in different regions of Zambia. *SIA* work with public school, institutions and local community, where they facilitate sport activities and conduct life skill education.

My workday became centered in teaching life skills through activities, physical education and sport, in two public schools and SOS Children Village. Education for girls about sexual reproductive health and rights in the program *Girls in Action* was one of the main tasks. As noted earlier, *GIA* is a program that aims to empower girls in the local community with knowledge and resources of decision-making that is expected to create positive outcomes to the wider society. *GIA* is structured differently in various provinces in Zambia. In some



Figure 2.1: Participants in Girls in Action, Livingstone Zambia (May, 2017)

locations, the girls' participation in sport specific activities is a priority. For instance netball or handball, where the girls are part of a team, participate in practices and the life skill sessions are implemented in the trainings. Another way the session is conducted is through local



schools, where girls can voluntarily gather after school. In Livingstone, where I worked with *GIA*, this was the common way to engage the girls in the project. Also traditional games were used to make the program more accessible and easy to participate. *GIA* conducts forums with

Figure 2.1: Participants in Girls in Action, Livingstone Zambia (May, 2017)

topic related to HIV/AIDS, gender, puberty, and so forth. In addition it has also organized debates, quizzes and other social events. For instance, we arranged a netball tournament for girls in the local community. Schools were invited and sixty girls in total participated in playing netball, eating, interacting with each other and having fun. In addition, the local clinic and NGOs were present to share information about HIV/AIDS, sexual abuse and gender based violence. The *GIA* program originated from another Zambian NGO called EduSport. The program *GOsisters* initially provided teenage girls the opportunity to participate in sport, leadership and health education. The main focus was to develop peer leaders to conduct the sessions (Mwanga and Prince, 2016). Given this orientation, girls would feel more confident and it created a space to share common challenges faced on the sport field (ibid). Also the goal of peer leaders was implemented in the *GIA* program, with leadership workshops and coaching support for girls in the community. During the ten months in Zambia I became close friends with my colleagues, especially the girls. They cared for me and shared their daily life, routines, traditions, challenges and happiness. I went to Zambia with a motivation to learn from another culture, and local people. I was very conscious of a new culture and new perspectives of conducting sport.. In general, I knew that the issue of equipment was a challenge in conducting sport sessions, and this was something I was especially aware of. I didn't bring equipment for any type of sports, because I really wanted to learn how to conduct a session without anything. I thought it would really make me see how local volunteers and teachers reality.

## 2.4 Sport and gender

Throughout the last decade a key aspect of Sport for Development has been to include women and girls in the different programs. «Women in sport defy gender stereotypes and social norms, makes inspiring role models and show men and women as equal» (United Nation Women, 2019) Indeed, it is interesting that the same arguments used to engage women and

girls in sport activities today are roughly the same stereotypical gender norms that kept women out of sport before. Traditionally modern sport, which was mainstreamed in the mid-nineteenth century was subscribed to the male by the male, and displayed masculine values, strength and courage (Besnier et.al 2018: 143). Despite that women, in many societies have taken their position to participate and compete in sports women are still subordinated compared to men. Traditionally, women have not been allowed to enter sport due to mistaken belief of their natural predisposition (Cashmore, 2018). Consequently the natural participation, encouragement, facilities and games have not been available to girls and women. Also, Pierre de Coubertin, the father of the modern Olympic games was critical to women attending sport competitions. When he stated that the individual man is the true Olympic hero (Besnier, et. al, 2018:144) he was excluding women from the competition. Many things have certainly changed, and women have been included more in the sport community. Nevertheless most of the sport system is shaped by most of the global economy and market as a masculine event (Besnier et.al, 2018:129). Some notable examples show the unequal respect devoted to male and female competitions: the world football championship is divided between men and women, and in which the competition for men is named FIFA World Cup and the competition for women is called FIFA Women's World Cup (FIFA, 2019). Ice hockey rules are another example, differing along gender lines. In female ice hockey it is not allowed to do the same physical tackle as the men. The reason for denying women the freedom to participate in sports and follow the same terms as men are linked to a biased mix that involves biology, politics, common sense and irrationality. Traditionally, gender is viewed as an achieved status, which have been created through society, psychology and cultural ways. In contrast sex is raised from biological differences between men and women, like chromosomes, genitals and hormones (West and Zimmerman, 1987). The belief that it is possible to divide the human body into two different types becomes generally accepted only in the nineteenth century (Connell, 2002). The development of medical science in West was a big contribution when «sexuality became a fixed biological drive, classified by laws and diagnostic handbooks as either 'normal' (heterosexual) or 'deviant' (homosexual)» (Besnier et. al, 2018:123). In western societies, the accepted cultural perspectives on gender views women and men as naturally and unquestionable defined categories with different psychological and behavior accomplishments concluded only because of the reproductive functions (West and

Zimmerman, 1987). Likewise a definition of gender that includes sex categories adds a placement of power in all areas of the society, whether it is domestic, economic, political or interpersonal relations (ibid). Without doubt, sport allows the display of the body in public settings, which can approve or deny established gender norms. What is more, it has always a gender meaning, and in Western societies it has been contributing to burst the inequality of sex and gender.

Today men and women's role in the society is not biologically determinant, but rather influenced by social factors and thus changeable (United Nation Women, 2019). Nevertheless, women and men still do not share the same equality in power and influence, financial independence and education, empowerment of women looked upon as essential to achieve gender equality (United Nation Population Fund, 2018). Also, in terms of Sport for Development programs gender equality and empowerment is well-used terms. According to the United Nation Population Fund (2018) equality on gender is only possible when male and female experience similar opportunities, responsibility and rights in all aspects of life. Not to mention having the equal financial independence and education. Empowerment of women have in many cases be associated with a tool for gender equality (UNFPA, 2018).

Empowerment refers to the process that helps strengthen girls' and women's self-esteem, and in some relationships also applies to the information and skills these intend to improve in a given life situation (Meier, 2005). Cambridge Dictionary defines empowerment as the "process of gaining freedom and power to do what you want or to control what happens to you" (Cambridge, 2019b). Referring to academics presented in chapter one a focus on analyzing and naturalize the power inequality might give women more autonomy to dominate their own lives with positive repercussions to family and coming generations. It is nevertheless interesting to think about the push for empowerment when power, has not only been closely related to masculinity but also tied up with nefarious outcomes. Still, to achieve gender equality and empower all women and girls is central in United Nation Sustainable Development Goals. Goal number five, emphasis on creating gender equality on all levels in the society. What is more, sport is included as a tool to reach the goal and create sustainable development (United Nation, 2015). According to the United Nations sport does empower women and girls. Such as building confidence, increasing leadership skills, teaching teamwork, helping transcend differences and unite diversity are several positive outcomes

being linked with sport activities. (UN Women, 2019). In view of international organizations and development agencies, sport might also be a great arena to challenge established stereotypes and discrimination linked to gender equality. Notably because it can be looked at a patriarchal field, and an arena where it is possible to reconstruct the natural biological phenomenon that women have less power than men (Meier, 2005). In the case of Zambia, gender inequalities are still a major issue (UNHDR, 2016). Even though the Zambian economy has grown at an average of seven percent over the past decade, one of the fastest in Sub-Saharan Africa, Zambian women rarely hold political and decision making roles in the country (ibid). Another key thing to remember is that women are underprivileged workforce compared with men, combined with less education and health services they have few opportunities to empower themselves (UNHDR, 2016). So far this chapter has focused on the background for a Sport for Development project in Zambia, illustrating by the Girls in Action program and the focus on gender equality and girls empowerment.

The following section will present the perspectives of three Zambian women with experience in the field of Sport for Development as athletes, peer-leaders, coaches and coordinators. After each interview topic, reflection and thought of academics will be viewed.. Initially, Zambian cultural aspects were a natural topic to start the interview and to get an insight into some of its features in terms of social, economic and gender relations.

## 2.5 Interviews

### *About the Zambian family perspective on sport*

Hope, 26, refers to her mother as a traditional «African woman» who does not enjoy seeing women involved in sport. During her childhood, Hope recalls her mom preventing her from going out to play sport. In her mom's view, woman needs to be at home, cleaning and cooking, which according to Hope was at the same time as the sport activities. Consequently, few girls were able to take part in the sport activities compared with boys. Nowadays boys do more of the daily domestic work, but they are still more free to participate in other activities as well. In turn, Faith (23) explains that it was widely accepted in her family that she played basketball. However, people could be looking at her on the street and shouting: «Hey! Isn't it you that play basketball?». Further, she explains it was not a positive attention and she believes

it take courage to be different and not do the traditional activities expected of a Zambian girl. After marrying her husband and becoming a mother she started to notice how cultural traditions and perceptions saw women's participation in sport. As Faith said: «it is very difficult to do sport and be a married woman. I miss it so much. Sometimes I want to play basketball, but then again the time would not allow because when the practice ends I have to be home ready with the dinner for my husband». Even though she does not feel being denied doing sport, her cultural and social context make it challenging. She further explains that people would talk with each other and gossip, since it is not a supposedly behavior of a wife. Faith is concerned for the husband if he would experience such a conductive environment, where people in the local community would talk about her. Faith ends up saying that it would be very good if her husband could understand how much sport means for her and that she would not be here without it.

Truth, 26, tells me about the cultural challenges she faced when she was pregnant with her child, and played handball in the Zambian National team. As she mentioned: «Even though I had friends and family always telling me to deny sport, especially since would have a child to take care of, I believed sport was the best thing I could do to change my life. According to Truth, when you get pregnant in Zambia, without being married, most of the parents think that you need a man to provide for you. Therefor will they take you to a man who can provide for you. She elaborated: «I said no to my parents. In my experience, when women just sit at home and dependent on the man, he can easily mistreat and take advantage and there is nothing the women can say».

### *Reflection*

Overall these three stories suggest that it take courage and self confidence to step out of the traditional expectations and not do what the society anticipate for you. Coalter (2010) criticizes the Sport for Development initiatives for not understanding the cultural complexity. Further, policy rhetoric ignores the issue of cultural aspects (ibid). Consequently, complex social issues are broken down to individual behavior. Even so, as Faith remarked «it starts with my home, if my home can make it possible, then my neighbor have to make it possible». From my experience and throughout the conversations I have seen that the girls whom participated in sport activities were resourceful women, with high self-confidence. Hope explained that she would sweep the house, cook and take care of the mandatory duties and

then sneak out for the sport practice. Likewise, 'Faith' was playing basketball with the local boy team and approached them directly to be a part of the teaching team. Further, 'Truth' emphasized she did not want to accept that her sport dreams were shattered because she had a child. Sport was one of those things she found happiness in. Even though her family and friends disagreed and said negative things she told that it encouraged her even more. Even though Sport for Development programs are promoted as initiatives to empower and improve self-esteem to disadvantaged people in low- and middle-income countries, it is necessary to look at who the participants are. Coalter (2011) refers to an impact study on Sport for Development programs, which conclude that the sport activity in itself does not necessarily lead to better self-confidence. These sport programs that are established to create social change tend to attract young people who are confident in the first place (ibid). In the case of the western understanding of sport, where it is likely an individual presentation of self-discipline and moral values, Sport for Development programs often aim for a quick fix with focus on personal self-reliance, responsibility and empowerment in typical neoliberal fashion (Kidd, 2008). In other worlds, even if people living with poverty and marginalization take individual responsibilities, they can not take the initiative to control what is happening or gaining freedom because of barriers in their life conditions (Besnier, et. al, 2018:238). Escobar (1991) argues for a type of anthropological practice that distances itself from mainstream development institutions and conceptions and not threaten otherness or different but try to cover them in the displacement of its discourse. Due to the fact that development scholars is still resistant to include social movements, political struggles, and the reconstitution of identities through development technologies instead of the remaking of social analysis scholars are working towards. Moreover, it might be a practice that always has element of power dynamics at play and searches for a more self-aware communication among different, yet equal subjects (Escobar, 1991).

### *About Girls in Action*

*GIA* is a good illustration of meeting girls where they are and relate to their real everyday challenges. This was evident in one of the sessions conducted in Zambia about relationships in general. An open topic about the difference about relationships between, friends, wife and husband, girlfriend and boyfriend situated the session and further the discussion was brought into other concepts of relationships. Some of the girls started to talk about «blessers», «sugar

daddies» and «trophy wives». Some of the terms were familiar to the girls, others had just briefly heard rumors about it. A «blesser» is in this context a slang term of a man with financial resources who offers support younger female companion in exchange for sexual relationship or friendship (Urbandictionary, 2016). Throughout the session, information emerged from the girls, some had experienced it first hand themselves and other through family and friends. The challenge is based on, in general, that Zambian girls have financial resources to buy things addition to their daily need. For instance mobile phones, clothes, shoes and makeup, which is not a priority on the daily budget. When girls begin high school, elder men get interested and girls might see opportunities to receive material things that would be unachievable. Men might start giving things without any conditions. However, at a later point men can ask or take for granted a sexual relationship, and girls might not have anything to say, neither about sex, prevention nor sexual transmitted diseases. Jane Labous, a journalist and press officer in Plan International, interviewed Spiwe Chulie, an experienced volunteer from Zambia and Plan international. Spiwe explained that it is all about giving girls a voice and knowledge about the rights they have and may not know about (Labous, 2012). Further, she emphasize the importance of having programs that educate girls and give them knowledge about SRHR. Girls in Action is a program that can be that platform which creates awareness. The girls might experience or see their peers getting the material benefits, but learning about the consequences and knowing what to do in that certain situation is vital. Experiences from local volunteers who have lived through the same challenges is essential for the young girls to learn and relate too. As mentioned in the previous chapter, Darnell (2007) argues that volunteers from high income countries might know a lot about sport, but they lack knowledge about the local culture. As a result unequal power dynamic might be established. With this in mind, it is important to ask if programs like Girls in Action necessary in a Zambian community? Zambia, like other low-middle income countries in sub-Saharan Africa, has a very young population. To be specific, sixty-five percent of the population is under twenty-five years old, and still growing with a fertility rate of almost five births per woman (UNPF, 2018). Such figures are a key motivation for development organizations and NGOs to improve the situation for disadvantaged youth across the country. Sport has become an arena where topics that can lead to gender equality based on the biological power difference between men and women, which appear natural in sport, can then challenge the sociological

stereotypes (Meier, 2005). Women, as athletes and participators of the sports field can be symbol of what is possible. Thus, some Sport for Development programs are used as a tool to educate girls and women about Sexual and Reproductive Health and Rights (SRHR) and works towards giving them knowledge to take independent decisions when it comes to their own body and health. As explained earlier, *Girls in Action* is a program that aims at empowering and educating girls in SRHR, through physical activity, traditional games and



Figure 2.2: Picture from a Girls in Action session (March, 2017)

sport. Critiques of the Sport for Development movement have questioned whether it is the role of sport to talk and educate youths about sensitive topics. Scholars named this cluster of programs for Plus Sport programs (Coalter, 2010). The Plus Sport programs, focus on education and training, where the sports activity is used as a means to attract young people. The previously head of international department in NIF, Bjørn Omar Evju, amplify his concern, during the sport initiative *Kicking AIDS Out*, whether it is too much focus on AIDS life skill instead of maintaining the quality of sport (Kicking AIDS Out, 2011). In truth, concepts such as gender equality, empowerment and HIV/AIDS might be used to attract aid-agencies who have very specific development agendas (Coalter, 2010). In light of sports mythical character, illustrated by sport's power to change peoples lives when merging with the hegemonic of development. Notwithstanding, Sport for Development will neither be a main initiative for economic development, health promotion nor a leader of social development (Coalter, 2010). To put it in another way, it is not simply the participation in sport that creates development but the type of social organization that structure it. Hope expressed that her continues motivation for the *GIA* project was tied to the positive outcomes



she saw in the participants. She found it motivating to experience how the program create a place for girls to talk about various issues. Either it is with sport specific activities or with traditional games, as long as it relates to life skills and SHRH education. Similarly, Faith experienced the benefits of using traditional games and added that it made a difference in reaching out to children and teenagers. People already know the games and when a coach adds some content about life skills it makes an impact. Faith also experienced in the area she was now located, girls and women was in major need for programs like *GIA*. Faith said: «Many girls are doing ‘immoral’ activities, such as drinking alcohol, having various sexual partners and early marriages, and sport combined with education about SRHR would really help.»When I worked with *GIA*, I experienced that the girls who participated got information and knowledge that also contributed for them to take decisions for themselves». Likewise, Truth agreed that *GIA* as a combination of SRHR, physical activity and discussions are changing the girls. From her point of view, the involvement of sport really is a tool for development when it changes the girls’ mindset and doing sport is something constructive compared to finding a boyfriend or start drinking. Truth also believes that sport specific activities can open girls’ perspectives on the established norms and traditions. She favors sport compared to traditional games that might keep participants in the traditional culture. Truth have recently spent a year in Germany as part of another sport exchange program and was amazed to acknowledge how people did physical activity all their life. She shared her dream about starting a sport program for single mothers upon return to Zambia: «I would like them to learn from me and see what is possible».

### *About the organization*

Before proceeding to examine how *GIA* nurturing the human nature of sport beyond its result and records, it will be necessary to look at the overall structure of the SDP organization. Throughout the ten months I was working in Zambia I was in an organization almost exclusively contained by men in the leading positions. Women were present on the field, in direct participation with the girls, and from whom I experienced had an honest, trustworthy and clear leadership. I asked myself, why so few women were included in the organizations leading positions? I believe it would make a difference to engage women also in the leading administrative positions. A central issue addressed in Coalter (2011) suggest that the overall mindset about women and girls participation in sport and right to education is positive.

Despite this, it has not been converted to change in attitude, and women is still expected to do the most of the domestic work and the man as the main provider. One explanation might have been that the SDP programs were not directed to address those fundamental issues of gender equality (Coalter, 2011). Another thing to remember is sport programs that keep on the traditional gender stereotypes. Demonstrated out on the pitch, where girls and boys are divided with two different sports, netball and football. Hope refers to a recent conversation she had with one of the male coaches regarding girls participation in football. She had asked him how many girls that participated in the practice. The coach responded that it was few girls, but they hoped more would come. Inclusion starts within the organization and with the coaches that facilitate the practices. Having said that, having one sport for girls might open up for easier access, lower barriers and a safer environment for girls. . Ironically this might not lead to equality among genders, rather just widen the gender gap. In Zambia, one local school implemented the concept of *GIA* for both genders. Also boys were included in the sessions and learned about puberty, relationships, lifeskill and different games. In this view it is important to consider the benefits of SHRH in Sport for Development for both genders to create understanding and respect for each other. Respectively, if the main objective for women empowerment is gender equality, then men should also learn why women should be empowered. To have the opportunity to learn from Zambian women and girls, coaches and participates I see the potential of a program like *Girls in Action*. Throughout the ten months working with the program and also given the information from the semistructured interviews, I believe the program can make a difference for girls whom take part in it. Having said that local women with an open view and suitable training is essential for the continuation of the program. Even though it is a relatively new program and can benefit from improvements I believe they have managed to preserve the human nature of sport such as conflict resolution, cooperation and love of the activity itself.

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In this chapter, it has been presented a case study from my experience as a sports teacher in Zambia. Also, insights from three interlocutors have been discussed with the theoretical

perspectives from academics in the sport and development area. We have looked at some of the benefits and challenges a Sport for Development initiative can have when it is implemented in the Zambian culture. The following chapter will discuss the concept of sport and how by expanding the concept beyond result and records the sport community might learn something from a program like *Girls in Action*.

«Walking is not as sport. Putting one foot in front of the other is child's play».

(Gros, 2011:1)

# 3. Chapter three

## 3.1 Feeling the body - back to the nature of movements

The purpose of this chapter is to review some of the literature on physical activity as an element in the sport community and Sport for Development especially. It begins by describing Sport for Development as a vehicle to increase physical activity world wide. Further, It the goes on to question the recommendations of physical activity set by international policies and if it is actually beneficial for all people globally. Finally, the chapter provides an alternative to sport, with physical activity beyond the competitions and comparisons.

In Chapter one, the hegemony of sport as we know it today was assessed, and the means of using sport as a tool for development, but also for control of the population through Foucault's concept of 'biopower'(in Miller et.al, 2001; Besnier et.al. 2018; Foucault and Gordon, 1980). One of the vital goals of political power was the development of people's physical wellness and health (Miller et.al. 2001). Linked with the development of nation-state uprising and the modern capitalism, the athletic body, traditionally symbolized discipline through diet, training and technology. A healthy strong and trained workforce would strengthen the business, effectivity and profit (ibid). The picture of the body as a machine is idealized within the myriad of uses and possibilities it entangles. Nowadays, professional athletes are viewed as having developed the strength of a healthy body to extraordinary degree and beyond human nature (Besiner et.al. 2018). They are seen as idols of society, representing the nation in international competitions and fighting for honor.

*“Sport is a matter of techniques and rules, scores and competition, necessitating lengthly training: knowing the postures, learning the right movements” [...]* *“Sport keeps score: what's your ranking? your time? your place in the results? Always the same division between victor and vanquished that there is in war - there is a kingship between war and sport, one that honors war and dishonors sport: respect for the adversary; hatred for the enemy” (Gros, 2014).*

Strangely enough that is one of the intriguing elements of sport. Also, a big contribution to the amount of people who support, participate and get engaged. Nevertheless is it these values and ideals we wish to transmit when talking about sport as a tool for development? Actually it

is rather the opposite. According to UNESCO (2017), «sport is recognized as an instrument for promoting peace, as it disregards both geographic borders and social classes». Indeed, «Few activities in lives of common people around the world bring together physically, emotions, policies, money and morality as dramatically as sport» (Besnier et.al, 2018:1). Great sport events take you back in time. Maybe it was your nation playing against its rivals, or your favorite athlete that sat a new record. If you were a Portuguese or a French or a football enthusiast or just a tourist being in Lisbon on 10th of July 2016 you probably remember what happened. The streets were packed with people, the excitement, joy, celebration and cheers that lasted the whole night. Portugal won against France in the European Championship and Ronaldo, Quaresma, and the other stars were praised. Sport is a complex field, appealing and fascinating. It is more than playing a ball on the court, or winning or losing a game. So what is it with this activity that engages people, brings the best and worse out of people, as athletes, spectators and leaders? What is it with this activity that gives people a sense of belonging?

### 3.2 Sport for Development as a mean to increase physical activity

The medical journal *The Lancet* suggest scaled up interventions to increase the global level of physical activity (Reis et.al, 2016). The previous interventions in small scale community level have not shown the expected result and the level of physical inactivity is unchanged and high (Sallis, et.al, 2016). Sport for Development has been a good illustration of a successful scaling up intervention (Reis et.al, 2016). The reason being an expansion of Sport for Development projects, growth in agencies, great appeal for youth volunteering and the amount of financial support from powerful international organizations and government (Kidd, 2008). However, it is still few evidence that it actually increase physical activity among the target population and it has mostly benefited the ones who were already active (ibid). Still it is a steady decrease in physical activity level globally, and a fear of a double burden challenge in low-and -middle income countries. The recent research on the literature of Sport for Development is advocating for a more holistic model, where the health perspective in all structures of the society is taken into account. A sport-for-health model would provide a more general consensus between sport management, health promotion, sociocultural development, policy making and sustainable development (Schulenkorf and Siefken, 2018). This might be an answer to Kidd's (2008) critique of Sport for Development, which emphasizes on the

limitations of the programs. Most of the programs do little to bring the majority of people into physical activity. The ones that might have few opportunities to participate in sport are not taken into account, and most of the resources goes to improve the very best (ibid).

Alternatively to support national policies in sport, Kidd (2008) suggest that governments would be more successful in mainstreaming programs like sport and physical education to obtain good health. Economic inequality is still a challenge globally, and also on a local level between social groups in the society. The wealthy part of the population often remain the level of physical activity, provide in private schools and clubs, while public institution struggle to support and increase physical activity to the general public (Kidd, 2008). An often recommended solution for increasing physical activity is organized sport, which also have developed as a profit institution where professional coaches is hired to improve quality and results. Consequently the participants have to pay annual fees, and the threshold to participate in the activity might get higher. Another point made by Richard Louv (2008), is that the increase in obesity among children appear at the same time as the biggest increase in organized children's sport in the history. The case reported here illustrates the complexity and confusion between sport and physical activity. Thus raises the question what really is the positive outcome of a Sport for Development initiative? Is it the activity in itself? Is it the transmission of Western values to the third world? Or can it me another means that is beyond the sporting value of result and records?

### 3.3 Physical activity and wellness

Besnier et.al (2018:72) use the label 'biomedicine' to explain the western medical tradition since the late eighteenth century. The focus in 'biomedicine' was on treating the sick body compared to a more holistic approach that focus on prevention and wellness. Thus the focus on physical activity for preventing sickness and maintain wellbeing was left out. Another contribution to the minimal focus on public health was the implementation of physical education in the school system. Based on Foucault's philosophy of the power-knowledge concept, physical education was established in the education system in the middle of the nineteenth century, with a combined belief that physical activity contributed to development advancement and modern medical belief of human bodies qualities (Miller et.al. 2001). Still, the study on medicine and treatment of disease is at the heart of western medical practitioners,

but in current years it has been a wider focus on wellness (Besnier et.al, 2018:90). Similar to the ancient perspective from eastern medical tradition where a holistic perspective of medicine, which combined food, physical activity, and the environment with the changes in the body. Such as Ayurvedic medical tradition from India, combines the compositions of the body, changes in seasons with different patterns of diet. From the 1960s the number of chronic diseases passed infection diseases in the leading cause of death in high-income countries (Besnier, et.al, 2018:89). A development in harvest and food production have contributed to reduction in hunger and improved life expectancy. However diet patterns have shifted toward high in calories and heavily processed, animal sourced food (Willet, et.al, 2019). Change in diet combined with a more sedentary lifestyle have increased the burden of obesity and non-communicable diseases (NCDs). Today NCDs are one of the biggest health challenges in the twenty-first century. A generic term of diseases that all can be prevented before medical treatment is necessary (Guthold et. al, 2018). The four major NCDs, cardiovascular disease, cancer, chronic respiratory disease and diabetes, are creating inequalities of opportunity within health and power worldwide (World Health Organization, 2018b). As previewed in the introduction of this dissertation, the global health series was published by the medical journal *The Lancet*, which announced a global pandemic on physical inactivity (Khol, et.al, 2012). Still, seven years later the number have not changed and World Health Organization (WHO) announce that globally more than eighty percent of adolescents and twenty-eight percent of adult do not reach the target of WHO on recommended physical activity (World Health Organization, 2018b). In 2018, WHO (ibid) launched a scientific kit, as a vehicle to increase physical activity. *The Global Action Plan on Physical Activity* stress that all forms of physical activity done regularly and with sufficient intensity, might lead to better health, whereas its walking, sport, yoga, dance combined with adequate length and force. Further they advocate for establishing a structure to create «active people, systems, environments and societies», which again can contribute to physical activity as a form of transport and daily routines (World Health Organization, 2018b).

Given this orientation, which type of physical activity is the right one? WHO defines sufficient activity as 150 minutes moderate physical activity or 75 minutes high- intensity physical activity per week or a combination of the two (ibid). The recommendations show us 'guidelines' in numbers, measurements, intensity, rules, and a goal of achieving better health.





Figure 3.1: Recommendations of physical activity (WHO, 2018b)

Generally, information and recommendations can be very positive and might give people a wider understanding of benefits by being physical active. Having said this, can the recommendation of physical activity just another way of introducing the hegemonic discourse of sport? Is this recommendation suited for everyone? In this context it is worthwhile to consider that the measurement of time and and pressure of doing physical activity the right way, might be counter productive and create unnecessary stress. Although its still uncertain whether stress is the actual cause, research shows that long-term stress weakens the immune system, leads to chronic inflammation and may increase the risk of developing autoimmune conditions. Physical activity is also about connecting with yourself, knowing your own body, escaping the daily routines of duties and being in the single moment of here and now. Stress is only mentioned briefly when it comes to non-communicable diseases and I believe it has gotten too little attention in global health research. Nowadays, tools that modernize the society and contribute to development and inclusion of people and cultures affect humans way of being active. «Humans have a mind-body conflict; we have a body build for performance, but a brain that is always looking for efficiency» (McDougall, 2010:242). The underlying concept is that within the last century people have been more and more dependent on technology. Electric stairs, automatic doors, elevators, automobiles and GPS' that shows us

direction and make life more comfortable. Technology can be an amazing instrument to connect the people around the world. Being able to have a video call with people from Zambia, USA and Portugal at the same time, and instantly see photos or post on social media is educative, creates understanding, acknowledgment and inclusion. New ways of creating technologies that might simplify and streamline the daily life, while little attention has been devoted to the impact of the human nature of the body. These result would seem to suggest that a wider perspective of physical activity and sport beyond its result and records might be necessary. «To be fair our brain knew what it was talking about for 99% of our history; sitting around was a luxury so when you had the change to rest and recover you grabbed it» (McDougall, 2010:24). Not only is our body made to be functional, enduring and powerful in order to survive, but we have also taken away the tasks our bodies were intended to do. This section has analyzed the cause of physical inactivity and has argued that the current recommendations might not increase physical activity among the global population.

### **3.4 Moving beyond sport**

The next part of this paper will display new path of sport, with physical activity beyond the competitions and comparisons. Starting with a description of time, space and place in the context of sport, the chapter will end with a suggestion for another path. As mentioned earlier in the context of modernization and productivity in the society is also displayed in the culture of the body (Eichberg, 2009:87). Especially in sport, the achievements and results rank athletes as winners on the top and losers at the bottom. The conversion of movement into results might have created our life to be more effective, but less inventive. Richard Louv (2008:116) argues that the organization of time is not making room for time to dream. Similarly, in the book *Philosophy of Walking*, Frederic Gros give an interesting reflection of time and space: “Whatever liberates you from time and space alienates you from speed” (Gros, 2011:4). Also, Louv (2008) critiques the hour-to-hour physical activity and stress the importance of unorganized play, which can improve both physical and mental health. Study has demonstrated that the focus on strictly ruled activity and record breaking in sport have contributed to higher level of stress (Eichberg, 1995). A study of Norwegian adolescents on the relation of physical fitness, mindfulness qualities, pain and BMI relate to stress in adolescents (Østerås et.al 2017). According to the main findings, physical fitness cannot

explain any variation in stress among the adolescents; nevertheless there were some negative associations between one stress factor (lack of joy) and components of physical fitness (strength and endurance) at a group level. The study revealed that physical fitness did not explain any of the variation in stress (lack of joy). Thus there is no support that physical fitness will protect against stress in adolescents. Accordingly, it is not equivalent that organized sport lead to obesity «but over organized childhood may» (Louv, 2008:117). As well as NCDs and other consequences of physical inactivity might take years to develop, depression is another outcome of sedentary lifestyle.. Mental health issues is of equally importance. It might be necessary to create a better balance between organized activities and free activities in a nature setting (Louv, 2008). Likewise physical activity have throughout history varied between indoors and outdoors environments, from non-specialized to specialized facilities to the existing standardized sport areas (Eichberg, 2009). A few studies have shown that runners who exercise in natural green setting fell more restored and less anxious, angry and depressed than people who burn the same amount of calories in indoors fineness centers or gymnastics (Louv, 2008). Similar is illustrated by McDougall (2010) referring to an ultra runner:

«Ann had run track in high school but got sick to death of hamstring around and around the artificial oval as she put it [...] I love to run just to feel the wind in my hair. She couldn't care less about races; she was just hooked of the joy of bastion out of prison. But yeah Ann insisted that running was romantic; and no, of course her friends didn't get it because they'd never broken through. For they running was miserable two miles motivated solely by size 6 jeans: get to the scale, get depressed, get your headphones on and get it over with. But you cant muscle through a five-hour run that way; you have to relax into it like easing your body into a hot bath, until it no longer resist the shock and begins to enjoy it [...] You have to listen closely to the sound of your own breathing; be aware of how much sweat is beading on your back; make sure to treat yourself to cold water and a salty snack and ask yourself, honestly and often, exactly how you feel» (McDougall, 2010:68-69).

Ann's story is a good example of understanding the nature of body culture. The nature of body culture in this context associated to the outdoor life, naturism and green movements, which again can be identified with liberation (Eichberg, 2009). Nowadays, the international tendency of investment of public funds in sport arenas rather than spaces for alternative free play. Also, the commercial indoor sport centers are developing and replacing the nature (Louv, 2008). Consequently the lack of free space to be physical active without following some rules are increasing. Even though many of the sport arenas and centers have well-meaning agendas it creates regulation and a message that free play is not welcome. Richard

Louv (2008) use the term *Nature Deficit Disorder*, which illustrate human alienation from nature were use of senses, attention and physical movement is reduced. Further «more time in nature combined with less television and more stimulating play and educational settings may go a long way towards reducing attention deficits in children, and just as important, increasing their joy in life» (Louv, 2008:108). The underlying concept is that time and space added together creates movement (Creswell, 2006). People unites through social movements and people moves by bodily activities and emotions. In examining the three movements: bodily, emotional and social they all have a kinship with sport and physical activity (Eichberg, 2009). The movement is essential to the nature of being human, and creates an area where stories and ideologies can and have been constructed (Creswell, 2006). In this context it is worthwhile to consider other pathways to increase physical activity. Henning Eichberg (1995) takes the philosophy of dialogue by Martin Buber and relates it to the body culture. First stage is the modern sport and the way its been displayed with focus on result and as a up-to-date pattern

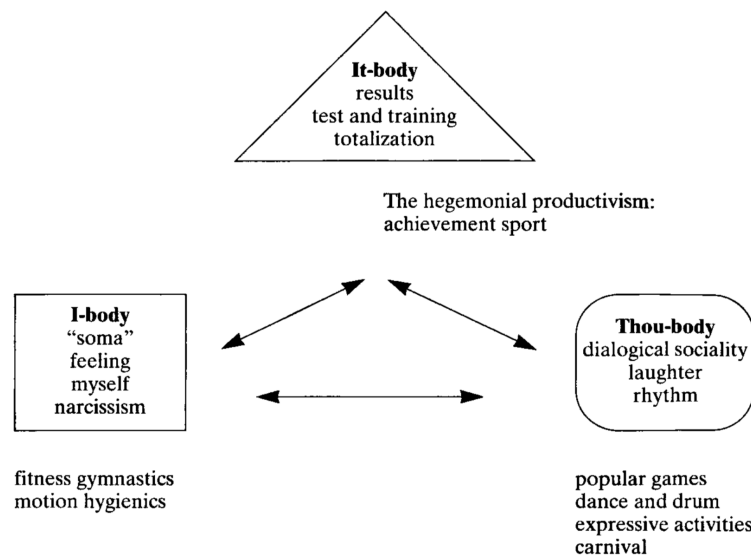


Figure 3.2: A triad approach to body culture (Eichberg, 1995).

of technologies as speed, testing, stopwatches, and records, the *It-body*. Also indoor spaces for sport and physical activity is a part of this standardized performance perspective. With the aim of pushing the limits to the maximum, gymnasiums, swimming halls and stadiums emerged in the mid-nineteenth century, and the artificial grass that is to find in many football pitches globally, arise in 1964. The new technologies contributed to a bigger focus on beating records rather than the nature in movements and wellness (Besnier et.al, 2018:91). The second

concept of the body culture is the *I-body*, which focus on appearance and the way a person also would like to identify himself or herself (Eichberg, 1995). Whether it is bodybuilding, fitness or yoga the activity might display your identity in the society or the identity you want to be associated with. The cultural context might play a significant role in the approach of ‘I-body’, were the concept of health differs cross-culturally. Take for example the cross country skiing culture in Norway. One of the most traditional cross country skiing competitions is called *Birkebeinerrennet*, which attracts more than 16000 participant every year, most of whom with higher education and from the Norwegian business world (Skaare, 2011). A certain study showed that ninety percent of the respondents with a high income reported that the competition were a topic at work. Also the participants associated the competition with something exclusive, displaying a healthy lifestyle and managed organizing the life, with training, family and work (ibid). The last approach is what Eichberg (1995) calls the *Thou-body*, which contribute to a potential new perspective in sport. The *Thou-body* seek to find activities that might foster emotional movements based on the uncontrollable dialogue between bodies (Eichberg, 1995). Through this last concept of body culture, sport relink itself to body therapies and doing an activity for its intrinsic value and for the activity’s own sake. Eichberg connects it to dance, music and theater (ibid). The last model displayed with festivity, dance and party as a central element might give growth to both the ‘It-body’ and ‘I-body’ approach, but the «bodily experience of popular festivity, dance and play and game is a-productive in itself - it celebrates relation in movement» (Eichberg, 2009). Throughout history, sport and games in a body cultural context have in practice changed one or two generations before the industrial revolution, and turned the festivities, tournament and popular games to what became today’s modern sport focused on result, measuring and record breaking show (ibid). In fact, body cultural studies have shown a certain relation between the body and the people. Throughout the *Girls in Action* sessions, we used the local element of music, songs, local traditions and games to convey the topic of the day. Studies show that it is a meaningful connection between local games and the societies’ social structure (Eichberg, 1984). Massera et al. (2018) challenge the universal view of sport by demonstrating the effects of local cultural specificities and demonstrate that sporting values differ along national lines, which is a challenge when sport is applied to a international development context. One thing is the sport specific activities with rules and regulation, while another aspect is the

instinct value beyond the result. Eichberg (1995) emphasizes that the concepts of body culture are visible in the international system as well. The thou-body is related to dialogues between various national body cultures, from East, West, North and South. The pervious one-way-communication, with the model of modernization strategy from the West, and a hegemonic perspective of sport might change with dialogue and «the west would have to learn something from the change of the east, the north would have to pay attention to the transformation of the south» (Eichberg, 1995:9). The love and happiness of doing the activity for its own sake have been evident in the case study, the interviews and the dissertation itself. I strongly believe that the sport community have something to learn from *Girls in Action*, other Sport for Development programs and traditional cultures. Referring to the Tarahumara culture and the ultra running culture, Christopher McDougall (2010) describes it well:

«After opening nearly fifty years researching performance, physiology, Virgil had reached the uncomfortable conclusion that all the easy questions had to be answered; he was now learning more and more about less and less. How do you flip the internal switch that changes us all back into the Natural born runners we once were? That was the secret about Tarahumara, they never forgotten what it was like to love running. They remembered that running was mankind first art our original act of inspired creation [...] Getting into character: not the character other coaches uses, Virgil wasn't talking about grit or hunger or the size of the fight in the fog. In fact, he meant the exact opposite. It was compassion, kindness and love» (McDougall, 2010:92).

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This chapter began by describing Sport for Development as a means to increase physical activity and arguing that the initiatives already existing mostly target the population who already is active and not the once who need it the most. It went on to present the international recommendations to increase physical activity and discuss if they are easy to follow and understand for the global population or do they more harm than good. The chapter ends by describing some alternatives of the concept of sport beyond its rules and records.

# Conclusion

New trends of physical activity have developed from western industrial modernity to a wider relation between sport and non-sport activities, such as a myriad of dances, games and festivities. Hence a broader field of body-culture has been developed (ibid). From my experience and perspectives on how sport activities are conducted in other cultures, physical activity eventually got another meaning. The reflection drawn from the selected case study of Girls in Action, in Zambia, has allowed me to identify motivations based on what Eighberg (1995) calls a *thou-body* perspective rather than an *I-body* perspective, which I am familiar with from Scandinavia and Europe. With this I mean the social and cultural contexts and its workings beyond the common perspective as something centered on oneself and with a clear competitive purpose.

In truth, sport is much more than objective results or beating records.

Moreover, it also allowed me to think that regardless of the initial goal of Sports for Development programs, the outcome and the meanings it entangles from the recipients' point of view might be surprisingly different from those that were institutionally put forth. In this sense, I believe that sharing experiences across borders and countries is probably the greatest value of Sport for Development programs. In other words, Sport for Development programs' results might end up being different from what was initially expected, and yet, still feature positive results. Critical studies on this area are still emerging and this dissertation sought to shed light on the different perspectives and challenges Sport for Development programs entail beyond Manichean dichotomies.

Throughout history, games and festivities' competitions arranged by ordinary people have challenged the ruling bodies. Yet, these have also tried to manage the lives of ordinary people through similar events and dispositions. These events have been certainly at the core of popular culture, and movement of the body have been a clear identity marker (Eichberg, 2009).

I have set out to analyze how Sport for Development projects might contribute to the sport community by invoking the human nature of sport — or simply movement —, beyond results and records. Chapter one began by describing the concept of development and how it has been used as a tool to purportedly «develop» countries. It went on to analyze some critical perspective on the development consensus, with special focus on development aid and Sport for Development. The chapter highlighted the use of sport as «soft power» drawn on Foucault's concept of biopower. This idea, which permeates the whole dissertation, has been further developed in chapter two, which provided some insights into a Sport for Development project — Girls in Action from Zambia. The findings arising from three semi-structured interviews were duly discussed from a theoretical standpoint. Finally, the last chapter discussed Sport for Development as a means to increase physical activity. Further arguing that most of the existing initiatives already target the ones who are active and, perhaps, leaving aside those who would need it the most. This last section also presented some possible recommendations to increase physical activity. It discussed whether these recommendations are easy to be grasped by populations or whether they actually do more harm than good. In this vein, the chapter concluded with potential alternative perspectives on sport beyond its rules and records.

Evidence from this study suggests the need for a wider perspective on physical activity, including other forms of movements rather than a single focus on breaking records and advancing the technology to perform better in the sport arena. It further extends our knowledge in the relationship between sport, international studies and development. The dissertation has thrown up many questions in need for further investigation. A potentially interesting aspect to explore would have been to apply the concept of projects like Girls in Action, albeit with due cultural adaptations, in a high - income country and understand whether it could actually foster social development for youths. Yet, this and other questions have been inevitably left for future endeavors.



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*I knew a girl who loved to be out in the nature. She loved to climb, run, play explore the local forest and test the limits by doing outdoor activities. She participated in organized sport activities like swimming, football and skiing from the age of ten. She liked to be in constant activity, to feel the cold air in her nose when skiing, sometimes at -10 degrees, she liked to feel the body sliding in the water when learning how to crawl and she liked to be with her friends at the football pitch. Even though sport gave her joy and happiness she started to get nervous before competitions. She compared herself to others measuring her satisfaction with the achievements obtained in the sport field. The years went by and she continued focusing on one sport, she got more nervous and started to vomit before competitions. Her focus was on the list of opponents: Who to beat? Who to watch out for? Who to follow? From one day to the next, the joy of sport which had been a source of happiness had vanished. It took a long quest to find where that very joy had been lost. It took studies on sport, motivation, psychology and pedagogy. And one day, at a primary school in Zambia she saw it again.*

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# Annexes

## A. Interview with Hope

Date: 28th of February 2019

me: wow, Can you here me

**H: yes yes I can, how is Portugal?**

me: it is good it is nice, I mixed a little bit up about the time zone because it is two hours different, so i am sorry i am a little late here

**H: no, it is ok,**

me: You look beautiful

**H: Ahh thank you, you look too**

Me: so, How are everything?

**H: everything is going well, I liking the job here. yeah.....**

Me: You are back in sport in Action or?

**H: yes yes i am back with SIA, so i am like working with coordination all the girls in action in the districts**

me: wow

**H: so, I have like 5 districts and ... you should be my partner**

me: yeah I should... I should have been there so cool.. so you are there at the office now?

**H: yes, yes I am here at the head office, but power is bad... so**

Me: ahhh i see as usual , hahah

**H: as usual... hahah ... Zambia.. [Laughter from us both]**

Me: is good to be back in Lusaka then?

**H: yes i like it here , i think i am more free yeah**

me: yes, good decision

**H: mmmm... tell me about you assignment**

me: ehhh so, I am going to write about physical activity and like..or...the difference about sport and physical activity.. and then i want to do an example of the girls in action that we used a lot of traditional activities,

**H: yes**

Me: not only sport activities... and i wish to write.. like Sport for development might be not on the terms of the locals or which kind of terms is the sport for development projects for.... so I am going to mix all of that into something.....

**H: ok...ahh that is a lot of work**

me: yes, a lot of work

**H: hahah**

me: so, I wanted to ask you like.. maybe...ehhh...how you got into sport in action, what was the reason for you to participate or in the beginning how did things started how did you hear about sport in action?

**H: so..ok.. I heard about sport in action, I stayed very close to SIA, I was about 10 or 11 years, so then I just joined the volleyball team, so I started playing sport as a volleyball player and then one of my coordinators from the clinic...**

me: yeah... because you went to the clinic and then you heard about SIA from there?

**H: yeah. so they brought me to the sport center to be free, interact with people and that is how i joined the sports team**

me: oh nice....

**H: but before I never knew about SIA because I stayed very close , very close but the clinic had to bring me down.**

me: yeah ok... and how did you, like.. who did you family react when you were starting volleyball?

**H: My mom, HEY... She is a African Woman, ehey... [laughing] she doesn't like women playing sport, so she was al little tough, and sometimes she would stop me but I would always hide or sneak out and play volleyball.. and for me i did not only play volleyball, I played volleyball, I played badminton, I played almost all the sports like baseball.. and I was very active, yeah....**

Me: so, can you tell me a little about the Zambian culture, with women in sport... you say that your mom is like an African women... how is the tradition?

**H:** yeah, so when it comes to my mom, most mothers now are different but my mom is like...she thinks of the women as not a sport person... you know... or you need to be in the house, cleaning or cooking and you know the timing of sport activities are right about lunch hour.. so you need to cook, you need to sweep and do all of that.. and by the time you are done your sport activities are done, so for me I would always sneak out, but in the end she got supported because I never let go of the....

Me: but you still had to do house work and activity in the house?

**H:** Yes, yes... all the time, i think it is mandatory that a women should do all the house course, so now certain thing have change that both boys and girls can sweep and clean but mostly it is the women...

Me: yes

**H:** so, and that is how you find that even in a lot of sports activities or groups there are few girls and more boys because the boys are let go to play but the girls is very hard to find them because they are either at home cleaning or cooking or doing something.. yeah so that is kinda tradition that has become....

me: and how it that for Girls in Action then.. when you are trying to find the girls or trying to engage girls in the activity how do you make that happen?

**H:** So I think for SIA, we have tried to get the girls at schools, and it has shown to be the best way to capture the girls. But in the community we found it, even up to now, that is been a little difficult but we are still trying to capture the girls from the community to the campus or outside activities. but all in all....

[A lot of noise due to a motorbike crossing the road close by [...] both are laughing] .....it is still a little difficult but we are managing.

Me: Yes, because.....

**H:** I was recently talking to one of the coaches in football and I was asking them how many girls they have. And they were saying, “oh we have quite few, but we hope we can get more”.. so it is all about trying to recruit more.

me: mmm....are you still working towards clinics? Like when you entered SIA?

**H:** Sport clinics?

me: yeah like you said.. it was a teacher.. not teacher.. but a person in the clinic...

**H:** yeah, like a counsellor... you know because of the condition that I have, I used to go to the clinic almost all the time, so because I was very young at the time I found out about the situation that i am in, so people recommended that instead of me being depressed and all that ... the best is to be involved in something that is more active and ....that is how I came here, but most of the coaches that coach me at that time never knew.. that I was positive.. yeah....

Me: but I think that is amazing for the clinic to say that because that is the thing with sport it makes you think about other things and it makes you have a life except from the the disease in that sense of way.

**H:** I agree, and you know long ago there used to be so much discrimination against people living with HIV so we were always advised to never speak about your condition even if you were in a big group, but nowadays I think people can talk more about it, freely like I can talk about it freely and also because i have matured and I want to talk about it...

Me: of course, and you have been through, like you have gone through a lot of things so you know how to talk about it. ... but I can imagine that it is still a little bit for other people, it might be very difficult to talk about.

**H:** yes that is true, it is difficult to talk about

me: would you say that sport have helped you to be able to be more confident and to talk about it or?

**H:** that is true, i think for me SIA has given me a platform to talk about it more freely and more comfortably sometimes you know most people would get upset about my jokes without knowing that I am as well, so then they come to me and say “why are you talking about it like that?”i am like, “I am”, and that is why I am perfectly ok to talk about it, that it becomes a normal thing for people to accept and that it is actually there and people who are, are also human beings you know..

Me: yes, of course... wow

**H:** so that is how it is

Me: it sounds great...

**H:** but how are you? how is school?

Me: yes, school is.. now i am going to write this thesis so i am reading a lot and.. so it is a lot of thinking but it

**H: write nice things about me.....**

Me: yes, I will for sure.. and what we did together in Zambia it is amazing and that is what I want to.. well my point is that I think Norway or other countries

[ the a car again...]

**H: sorry say that again??**

Me: no I think that, for instance Norway can learn a lot about the culture in Zambia, that is kind of my read tread through the whole thesis, that is not only about the sport or that you need help or anything i think you can help Norway as much as... it should be like a both way thing

**H: Yeah that is true**

Me: it should be an exchange.. so ... I am trying to...

**H: for me I think that is the reason why I am stuck with this project Girls in Action because it is really I see so much goodness coming out of it.. the education part, the advocacy, the talking freely about a lot of things so it is really going to be nice**

Me: yeah because it is a little different from regular sport activities, can you explain why you use traditional activities more than maybe sport activities ?

**H: I think it is because**

Me: or... sorry is it different in some places, do you do GIA in sport activities or... because when we did it in Livingstone it was a lot of traditional activities and less sport activities

**H: ok, so we do it both ways with the sport activities and then we conduct life skills and the traditional games... our traditional games have a message are already in them so it is easier to talk to people with the traditional games. because the traditional game itself got a message already and people understand it especially Zambian children and adults understand the traditional games and its meanings so that the best way.. and also.. bring in the component of life skills so that is how I think we manage to do that..**

Me: yeah because I like the concept so much, the concept of having traditional games and then doing life skills after it is.. and I don't know.. did you do it in Norway?

**H: yes, I did it I think in different schools, like in three different schools and they liked it...**

me: which kind of topic did you talk about?

**H: I talked about HIV and AIDS, which a lot of Norwegians didn't understand what it was but after we talked about it they came to me and said this is really important for us to know, mostly people they understand that people travel from Africa to Norway and Norwegians to Africa and how they contract it.. yes.. so it was really fun to talk about it...**

Me: wow...yeah because i think it is could be used everywhere it is such a good project... so nice

**H: so good seeing you**

me: yes it is very good seeing you too, so that is pretty much what my project will be about it is good things.. about Zambia....and about you too and the project and everything

**H: ok... Any other questions?**

Me: yeah, i just wanted to ask... it was in 2013 you started, and it was you that came up with the project with the girls?

**H: eh, we were about three people but I was the one leading it in 2014, until I moved to livingstone in late 2015, so then i left it for Nalu, but I continued in Livingstone and now I am back again but this time is not just in a district but the whole 5 districts, so i am hoping i can get partners onboard to just help with this project, specifically and see how best we can manage. i already have like maybe two people helping out like two from the UK and one from Zambia,**

Me: oh ok nice so it is growing

**H: yes, yes it is growing but it is this little things we are doing that will help it grow. The other once want to help with the creation of manuals so I am trying to create the manual that GIA and then see how it works out.**

Me: wow, it is exiting work..

**H: yes, you should be a part of it, you should be like a friend of GIA, you will be far but you will be part of everything...**

Me: yes it would be fun, lets see maybe one day...

**H: yeah maybe one day [small laughter]**

Me: I was just curious because when you started was it a reason why you started with the girls did you see that it was a need or was it just a coincidence that it became a project?

**H: I think the project started way before me. It was called something different but we ... it became a little dormant.. and then when we came in we tried to change the name it was called women empowerment, and we just tried to change the name to a more funky name that people can relate with and the girls can relate with... yeah.. so after we changed the name that is when i was in charge and when we started forums I traveled to different districts to train people in becoming coordinators for the girls program.. it was really nice... and then we came up with activities like the quiz, the debate and it became more fun**

Me: nice....I am just impressed

**H: You should come back and be part of it Vilde**

Me: yes I should... lets see if I can..

Me: ok, it was so good to see you

**H: See you**

## **B. Interview with Faith**

Date: 28th of February 2019

**F: hello**

me: heey

**F: Hey**

Me: wow, so good to see you

**F: I have been missing you**

me: i miss you too ..... do you hear me? do you see me? [some bad connection]

**F: yes,**

me: how are you?

**F: i am fine, how are you?**

me: i am fine too.. you are in Solwezi?

**F: yes i am in Solwezi,**

me: yes and everything is ok with your litte [name of son] too

**F: he is ok, everyone is fine.**

me: i miss you

**F: i miss you so so much**

me: it is too far hm

**F: yes it is too...**

me: so I just wanted to ask you a little bit about how you.. because I never heard your story of Sport in Action (SIA), how you got to SIA.

**F: heah**

Me [repeating the question] I never heard your story about SIA, how you got into the organization ?

**F: oh ok. ehm...I don't , what sport in action was.. in 2013. you know where the basketball court is, I went there to watch people while they were playing basketball. they told me they were a part of sport in action, they guys, so they invited me to join them if i was interested as then the following day it was on a Sunday... on a Monday i went to the office they told me if I can be able to talk to children, what I have done, similar to that, so I was a member of EduSport.**

Me: ok, so you where first a member of EduSport before you joined SIA?

**F: yes, also a member of grassroots soccer, so they told me..” ah ok that is nice” because that is partners, with do similar thing... we can give you a school Shungu”..... was it Namatama of Shungu?? Shungu [laughing] to see if you can facilitate to them. Shungu and in the evenings I go for basketball. and after they saw me there they gave me another school Zambezi, so sometimes i could have three schools. three schools !!!!**

me: ahh shit...

**F: Zambezi, Shungu, SOS and basketball sessions.**

me: it is a lot

**F: mmm, so sometimes i just stayed in all three to fix the faults, putting things together**

me: but how was it like..was it accepted with your family that you were doing sport?

**F: yes very much, but sometimes you know few girls involve themselves in sport.. you see how Zambia is, so every time you are going for basketball everybody will be looking at you in the road and say “hey its you that do soccer” and I’m just “YES”. you should think that people have better things to do you know....**

Me: but you were paying with the boys ? or was it like a girls team?

**F: at first I was playing with the boys and then I started asking some girls who were interested they joined it started happening as girls team but sometimes we play against our guys team (SIA) and in Livingstone, one team Lives they had a girls team but just lasted for some months.... it died.. we also played against them but their team eventually died was [... bad connection ]**

me: yes I understand, do you think that was the reason why it died, because of the competition? can you hear me?[video freezing...reconnecting] can you hear me, can you hear me?

**F: hae....yes i can hear you.. bought grapes in the supermarket and put them in the fridge [reconnecting, bad connection]... hello**

Me: hello, i am hearing you... you bought grapes in the market?

**F: yes, and [name of husband] asking me where i got them**

me: ahh ok, [reconnecting.... ]

**F: money to buy them**

me: tell him that it is sponsored grapes from me....

**F: so Sport in action really helped, it is just that here in Solwezi they do not have any office otherwise I would have continued with the work.**

me: yes, would you think it would be good in Solwezi as well? [repeating the question due to bad connection ]

**F: it is not looking promising**

me: no, is it people doing sport there?

**F: yes, a few people are doing sport, but it is a larger population than Livingstone me: oh ok, yes**

**F: the girls that we look at, here you find out that they are doing immoral activities were we need to do the facilitation to them.**

me: maybe girls in action could come there

**F: yeah, maybe... I wish they could**

me: what do you think about girls in action, how it is been doing with traditional games and some life skills?

**F: oh, I think it is doing a very good job.. and that it really helps the kids out there, cuz you see after talking to the girls in schools mostly they grow up to know the importance of why we talk to them and the once that did not know.. the once that does not have any information will end up doing immoral activities and the girls that were always involved in SIA grow up to be, let me say 50% grow up to be responsible girls in the society they involve themselves in sports, most of them do sports a lot.**

me: yeah i think so too.. it is funny to see how you are doing....

**F: i am glad to see you too**

me: how is your daily life now? what are you doing?

**F: a part from school, nothing much ..... job hunting here is hard cuz i can't work and have school**

me: nono.. it is not possible....

**F: and I have to go for teaching practice in May... so if i look for a job here i will eventually stop in May....**

me: yeah...and that is not good ether

**F: no, it is not good either it is hard to find a job again, going back to the same place they will say no..**

me: that is true...it is very good to see you

**F: yes very good to see you.. aren't you doing some girls in action there in Portugal** me: no, I'm trying to.. that is actually what i am trying to write about in my thesis because i think it is a very good project, so I think it could work here too

**F: yes it would be very nice, working with the girls, doing some go go chipaliwe [name of a game]**

me: how do you feel doing traditional games instead of doing sport activities, because GiA is a lot about traditional games?

**F: yeah, you know traditional games.. i feel more towards traditional games because when you grow up from a time you are a kid you do the traditional games but we start girls in action and doing the traditional games the children get to understand.. and saying "oh this what we play around got a meaning..so if i do this when I am playing with my friends, or if life skills mean that I have to share, i have to be generous i have to be helpful.. yes cuz sometimes when you just do the sport without knowing the importance of sport, importance of teamwork ..**

me: it is very true.... I agree.. because here it is a lot of sport activities but if er did more traditional games it would be much better. you can talk about different things....

**F: mm even here in Solwezi is a lot of sport when you come with a traditional game you become different than the others and the traditional games are helpful because the children will know them already, and you are the first adult adding a content to that games**

me: just of curiosity, how is with... in the Zambian culture.. how do you look at women who do sport.

**F: do you want [husbands name] to come answer that**

me. maybe yeah

*[we both are laughing]*

**F: [she is asking the husband to come, but he dont want to.. laughing... ] I think.. you know it is very difficult to do sport and be a married women. trust me I miss , i miss it with all my heart.. just at some times i'd want to go, but look at.. knocking of 17... training starts at 16, by the time**

you knocking of during the process of come back home to cook for him, but i wouldn't say that i am denied ti do sport, I just have more conscious.. you know a few married women in Zambia do sports but i would like to do basketball, that is not stopping me..... [telling something in tonga to her husband ]... so i have told my self ok.. i have three days to do my basketball he has to understand that he can come home and at least the food will already be ready before i go for training so i will continue going, but it is very difficult even the surroundings.. you know how it is .. my friends would say “ahh your wife plays basketball”, it is a very conducive environment to get for him but it would be very good if he understood how i really feel for sports. cuz if it hadn't been for sport i wouldn't be here

me: no that is the thing i has though you a lot [can you hear me ..[bad connection..]

**F: yes it taught me a lot, for me to travel outside the country because of it .....**

me: yes , but i think it is not every women could do what you are doing because you know how much it means to you .

**F: yes and it would be very good if the society can accept that a women can do sport as long as the men can do sport .**

me: you think it is possible ?

**F: it starts with my home, if my home can make it possible, then my neighbour have to make it possible**

me: yeah... it is true.. wow... yeah .. i admire you, you know that ?

**F: yeah yeah yeah...**

[laugh]

**F: so you are alone home. Your boyfriend is in the USA**

me: yes, he is traveling

**F: he is doing good with his dancing , trust me he is doing good**

me: yes, I was dancing yesterday too..

**F: laughing... send a video to me so I can be laughing.....**

me: i will take a video and send it

**F: you can't dance the Zambian way but kizomba you are doing it...**

me: yes, but I wish I could dance the Zambian way too you know....

**F: [laughing] I am coming to dance on your wedding like that...**

*bad connection, jumping out...*

**F: dont you miss some zambian food?**

*bad connection....*

me: I remember so so so bi....,

**F: you can also do the show me the window...**

*bad connection...falling out all the time.....*

**F: you can do the traditional games with the Portuguese,**

me: yes i will see what i can do..... *conversation ending due to bad connection.....*



## C. Interview with Truth

Date: 10th of April 2019

Me: How are you?

**T: I am fine, thank you, how are you?**

Me: I am fine too, so good to see you

**T: yeah good to see you too.**

Me: mmm.. and you are in German?

**T: yeah**

Me: that is amazing

**T: yeah**

me: how..how did you get there?

**T: like when I... you remember on your farewell party when I met Susan...**

me: yes

**T: yeah.. that is how we talked about handball and introducing handball at Zambezi Primary school**

me: wow

**T: yeah... that is how we started handball.. and we had this pro team and the following year I had someone again from Germany and we continued that is how I manage to find an exchange program to Germany**

me: wow

**[laughter]**

**T: yeah...**

Me: Are you enjoying?

**T: yeah it is, I am living the dream but the weather was really not friendly like the winter was so cold [laughter]**

Me: mhmhm

**T: yeah...**

Me: I can really imagine

**T: yeah it was unbelievable when I was working, looking at myself like winter was really too much for me**

Me: yeah I really understand, cuz when you are used to hot weather and when you are used to like not having like five jackets on you

**[laughter]**

**T: yeah...**

Me: But how is your daily... what are you doing in the day now?

**T: Right now I am on holiday, but most of the time I work with Children and old people as well in sport**

Me: ok..yeah...

**T: yeah..**

Me: and it is in that organisation that Susan was too or?

**T: sorry?**

Me: is it lik through the organisation that Susan and Conney, and those girls....

**T: Yeah, yes it is the organization, is the one I came through with**

Me: oh, ok... ah wow... and now you are staying till June

**T: sorry?**

Me: are you staying till june.. or july? or ?

**T: till july... mmmm**

Me: yes.. so cool

**T: And how is Portugal?**

Me: yeah portugal is nice, it is warmer than Germany [laughter]

**T: yeah but Germany is also warmer from now, this month is a bit warm now.. we are approaching summer now.**

Me: it is not so much snow now

**T: no, we had snow from january to march**

Me: oh ok.....

**T: yeah...**

Me: so, thank you so much for having time and that you could /we could talk like this.

**T: yeah**

Me: Because I am, like I said in the message, I am writing my thesis about sport, and a little bit about sport in action but more about like sport, what can we do with sport and then I am using the experience from Zambia as one example.

**T: yeah**

Me: and I find it very interesting to have different perspectives so I can like see from different... like I am not from Zambia, so I am.. it is kinda difficult for me to know how the culture is working or I just got a little bit of an impression when I was living there but I dont know for sure.

**T: yeah**

Me: so that is why I wanted to talk a little bit with you.

**T: Yeah**

Me: so it is just a few questions, but... yeah.. I am starting with “what is your story with sport in Action?” How did you get into the organization?

**T: yeah, it was like, I was ... you know I was born and grew up in Lusaka, when I located to livingstone I went there for school. Like I wanted to study....**

Me: and then you studied...was it nursing ??

**T: no, I wanted to study like teaching.**

Me: yeah, teaching, yes....

**T: yeah but the organization of the school I was with it was really disorganised.. it was like it was just starting, they didn't have material..or somethings...**

Me: oh ok...

**T: yeah.. so because I grew up like in sport club... I always loved sport...**

Me: yeah...

**T: yeah, that is how I joined sport in Action**

Me: so did you start in Lusaka or you started when you came to Livingstone.

**T: when I started in Livingstone that is when I joined SIA, In Lusaka I was just playing handball but I was not connected to any sports organisation.**

Me: but you already knew Maria [*another previous Norwegian volunteer that worked with the Zambian handball national team*].

**T: yes, because she was our coach in Lusaka**

Me: okey so she worked with other teams than Sport in Action.

**T: mmm, she worked with Zambian National team 2 and also a club called Lusaka tigers in Lusaka**

Me: ahh so you played for the National team or for the....?

**T: Yeah**

Me: wow... and then how old where you when you came to Livingstone,

**T: ehhhh I was 24 (in 2016)**

Me: oh ok in 2016.. yeah because you came when I was there ?

**T: yes, I was 24 in 2017**

Me: -2016 maybe or 2017?

**T: yeah 2016**

Me: yeah, did you come in the....I think maybe you came in the... almost when I left..

**T: yeah, but.. yeah I attended in terms of Sport in Action when I was still 23...**

Me: yeah...

**T: yeah...**

Me: and did you work anything with Girls in Action?

**T: yes**

Me: Because I remember we worked a little bit together with sport in action, but after I left, did you continued with the same work.

**T: yes, I continued with the same group, and that is how we introduced handball, like boys could also join but we still had the topics of Girls in Action.. the same topics we discussed when we were with you .**

Me: yes

**T: yeah we continued with Girls in Action too**

Me: ahh that is great.. and the you did more sport specific lika handball and not like traditional games

or did you continue with some traditional games as well?

**T: yeah we continued with some traditional games, and the handball and also the lifeskill sessions**

Me: yeah

**T: yeah.. and we continued just like that from that time.. Conney, joined me.. the other girl from germany.. she was like joined me in girls in action and in.. when they went back there was a new girl, also from Germany that joined me for GIA and also handball** Me: ah ok, so you always had a volunteer with you there

**T: sorry??**

Me: you always had a volunteer with you almost..

**T: Yeah mmm**

Me: and what do you think about girls in action? do you think about the program or the why we approach the girls in the schools?

**T: yeah I think,... it is really...you know how Livingstone is, it is every bit of safety for every child think so, like finding a boyfriend and drinking and... But i think Girls in Action, like the topic we discuss and talk about I think it is changing girls , like especially involving themselves in sport.. yeah and I think Sport is really a tool to change life like children.. their mindset, like I think being just after school they will find a boyfriend and drinking. I think when they are doing sport is something nice, they make themselves busy and be at least openminded. Yeah.. and think what they can do in future even without school and when they finish school. I think when they are doing sport. sport is something you can do even when you finish school. it is something you ca do and change your life for sure**

Me: and how do you think it is when a girl is doing sport in Zambia? is it like.. how is, for instance for you...yourself.. what did you family say when you were playing handball,

**T: yeah for me, you know I am a single mother**

Me: ah I did not know...

**T: yeah but i told you I had a child**

Me:yeah you told me, but does she, te child stay in Lusaka

**T: yeah, my child is in Lusaka with my parents... so like when.. because like i act like a mother and a father to my child. Like the father is not even responsible to my child and like I asked a lot of question.. what.. like I asked my myself a lot of questions.. like what can i do... I found like sport is the best thing I can do to change my life so like i had friends and my family who always told me to say no, you are a grown up, you have to say no. you have a child. you just have to stay home look after the child.. but I thought.. i really convinced myself to say that I think sport is the only thing who an change my life. You see like, you stayed in Zambia Vilde like girls have a child they always think of finding a man to marry them look after the child but for me it was a very different opinion. after having a child i thought I need to work hard for this child i shouldn't find a man like to help me with the child but I should find something for myself to help the child.**

Me: wow

**T: and I found that happiness in sport, I believed in that when i do sport, sport would change my life. and my family said a lot of negative things. My friends, but the more they said negative things, the more I pushed myself , the more they encouraged me. Like they thought they were pulling me down, but they didn't know that.. I wanted to make them.. few are shamed when saying they have been talking negative about her but look were she is right now.**

Me: but that is, I think that is just.. tells how strong you are as a person. I think not everybody could do what you are doing.

**T: yeah not everyone is like that so I feel for single mothers like young girls when they have a child mostly in Zambia they think life is done for them right now they should like now because I have a child maybe they should find a man to merry me. they think they are old enough to.. they can't do anything. yah.. it is really different like I've seen them so very different from me like the way my opinion and their opinion most of them are very different.**

Me:mmm

**T: cuz they think when they have a child it is done and now the life has ended for them**

Me: yeah and maybe they need some financial support from a man or another person they don't think they can do it by themselves.

**T: yeah, they always think they can't do it on their own unless they find someone else to help them .. a man or someone else.. yeah...**

Me: but how did you, you just decided that I want to do this alone,

**T: yeah, because it was already in my mind even before I got a child.. I knew what I wanted in life so like when I had a child i didn't want to say okay because I have a child now all my dreams are shattered. I said now i have a child but i have a goal in my life of which i need to achieve.**

Me: and you have also your life to live

**T: yeah that the thing. and when we dont sit at home mostly the child need something from you and Zambian men most of the time you dont do anything you just depend on them they really take an advantage on you they really mistreat you do whatever they can to you because they know you are depending on them and can never do anything...** Me: that is not good

**T: yah**

Me: and this is like a tradition for most of the people

**T: yeah this is like a tradition, even most of the parents when you have a child they think now you need to go to a man and stay with the man and get married because you have a child now. it is something like tradition.. yeah because it is a tradition like in Zambia when you are pregnant they take you to a man and stay with him... but I told ... me when I was pregnant my parents said yeah we need to take you there.. but I said no i dont want. I still want to finish my education and do something for myself**

Me: and I just find that.. it just shows how strong you are and how amazing it is what you are doing.

**T: yeah thank you Vilde**

Me: no, but it is from my heart I am really find it impressive.

**T: yeah even the people I met like I met you Vilde I saw how strong you are I really earned from you and from people when I see them how strong they are . Like they dont.. you dont have a child but you really work hard.. and what more like me that has a child to look after I really have to work hard as well.. so I just had to convince myself that someone who doesn't have a child can either work hard like that and for me that has a responsibility to look after I need to work more hard as well.. I also learned something from you like you are a hard worker, you are focused, you know what you want in your life..**

Me: [small laughter] sometimes it is not easy to know what you want in life but still you have to work hard

**P3: yeah it is really not easy to know what you want in life, but the more you meet people, talk to people you see people what they are doing I think it really help us..and also when you just sit at home, and sit at home look after your child you can't learn anything but when you move and see what people are doing and how folk are steady. I am sure you can always as me you can say if this one can do it then i can also do it as well.**

Me: yeah I learned so much too to talk with people and to see different things, different cultures. like you are experience now, I guess, too.. in another countryHow is it to be away from your family?

**T: yeah it is not that easy, Vilde , yeah it is really not that easy but in january I really had a serious home sickness. Like missing home, missing my daughter but it just made myself to say when I go back home right know I will have nothing to.. I learned this experience and i hope I find something to do when I go back home.**

Me: yeah I think so too, just stay there, stay in that mindset and it is tough it is you miss the family, you miss the things that is known or the things that you usually do but at the same time it will be worth it in the end,

**T: yeah that is the thing.**

Me: And know it is only three months left

**T: yeah only three months left [laughter] it is like a dream like**

Me: that is just amazing...

**T: I think joining sport in action made that I found a very great opportunity too because if i didn't join sport in action I would not have met you guys and i would not have met the german volunteers..**

Me: yeah that is the truth

**T: yeah because of joining sport in action I really found a lot of things that really opened doors to Germany yeah**

Me: and do you feel that your experience, your life experience, like your say you have been pregnant and you have a child , does that help you in teaching in Girls in Action for instance **T: yeah it has really helping me because I am not just talking from the books but I am talking from experience. it really helped me, even sometimes when i am blank i have nothing to tell them but sometimes I just sit down and i think what i have been through like they are talking just come on its own and**

**maybe today I can talk about this and according to my experience I can talk about what i have been through.**

Me: yeah and I think for the girls that is much more real too that for instance someone like me standing there talking about something I may be not know so much about.

**T: yeah so most like me I always talked to girls according to my experience like telling them when you have a child and when it is not the right time it is really hard to raise a child alone, and when you are still at school your parents are still looking after you and you have a child, you bring another child, you bring another parent to the family and your friends most of the time they will be like criticising and telling things about you so it is been. this thing of having a child has really like.. its been easy for me to talk to girls because I know what I am talking about .....**

Me: yeah you have a very important experience there

**T: yeah because I just dont say like something that I wrote down but I tell them “me here i am a living experience I have been through this what I am telling you is this thing that happened to me..**

Me: mmm absolutely.. so I was wondering a little bit about what do you feel is the different about traditional games and sport activities, like when you do handball? is it like.... do you see any different about the activities, is it easier either way or?

**T: yeah mostly like traditional games, children remains in the culture but when you do sport mostly you make them like open minded and things to say when I do sport I think everything ... and I have seen like mostly people who does sport is really open minded and they only..not even for traditional games they would be so busy in sport and reduce all other things that they can do and think it is nice because all they can be thinking is that oh I have to be going for sport. I need to go for sport. Yeah so I think sport is also something which , I think sport is like an international language which everyone can speak, everyone can speak Vilde, like because I am doing sport i didn't find life hard in Germany like even when they talked about racism and what i have never met a racist in Germany because doing sport.. because sports people have the same character .. yeah Me: yeah you are there on the field to do a task and if you do that task good it doesn't matter**

where you are from..... Yeah i agree, that is the good thing about sport

**T: Sport is really a nice thing it is a language on its own. everyone can speak sport . and I really like it, like European Countries is. you see in Zambia when someone is just frothy they think they are old enough for sport but I was so inspired when i came to Germany like I work with people from 2 yrs-95yrs old. So it is really amazing.. it is really different from mye country.. like in my country they are worthy - worthy -five ... they think okey.. i am old now i can..but I like how they take sport in Europe so seriously**

Me: and yeah I think it gives you an extra.... no I just think....

**T: I think especially important to to for older people as for kids, like it important for all ages to be in movement and to be in activity...**

Me: Yeah it is really important to be active all the time.. no matter how... you know you are old, but it is nice to be active .. [...] mmm so I just.. I write a little bit about body image and and how it is common to do sport for fitness in Europe it is a little bit different you do it to look nice or... but so I was just curious how you see the body image in Zambia for Women.

**T: yeah like women in Zambia mostly the rights are hindered because mostly the ones who are married.. like I have seen in Europe whenever you are married or not if you love sport you can still do sport but in Zambia when someone is married they think they have to stay home and look after the children and look after the house and I can never do sport anymore - so it is very different from Europe . In Zambia mostly mothers .. when women have a marriage. and you saw it.. like in Zambia people are still in that culture thing we need to follow culture... even when it doesn't make sense they say ok because it is our culture we look for it.... so it is really different from what it is like in Europe and they think when they are married they just have to stay home look after the husband and the children and they can never do sport anymore.**

Me: yeah.. well that is what you are going to tell them when you are back.. no it is possible to do sport ...

**T: yeah yea so when I go back home I want to start a program with single mothers, Me: hah yeah [..] I want to make them a part of me like they should learn from me.. like I have a child when i was young but I managed to come over that and to be somewhere else in life .**

Me: that is an amazing idea

**T: so when I go back home I really want to involve single mothers into sport and traditional**

**activities and games as well.**

Me: yeah that sounds like an amazing project.

**T: yeah no matter how hard it is, but I really want to do it**

Me: when you are going back now, are you going back to Livingstone or are you going back to Lusaka

**T: no I will be in Livingstone because like i will be just in Lusaka from July to September cuz I am going to play African Games in Morocco..**

Me: ahh you get to travel to Morocco too

**T: yeah because Zambian Handball qualified to go to Morocco for African Games..** Me: that is amazing

**T: yeah so from there I will go back to Livingstone ... and help my fellow single mothers to**

Me: I hope that sport in action is taking this serious - you ideas and your project because it sounds very amazing ..

**T: Yeah I just hope they will support me in everything but i have met different people in Germany like i have been collecting like sport shirts, sport shoes and handball to start my program in Zambia.**

Me: ah ok.. it is perfect then you have a start. OK i dont think i have any more questions. But it was very nice to talk with you and hear your experience

**T: yeah it was really nice to talk to you too after a long time..**

Me: too long time

**T: i am very happy to see you**

Me: i am very happy to see you too [...] and lets stay in touch so I can hear how you last months in Germany will be and how it is to come back

**T: it is a little bit sad but it is like a 50/50 situation now. I dont know how to say goodbye to people I am used to and I am also looking forward to see my family - so I am just in between**

Me: yea it is a very strange feeling because you want to go home, but still part of your heart is in the other country. so it is not easy but at the same time it is you are going home and that is nice too.

**T: yeah.. mm**

Me: so can I just ask where in Germany are you?

**T: I am close to Hannover...**

Me: I was just thinking in case i am coming to germany but I dont think I can

**T: but you should... [laughter]**

Me: yeah if I knew a little bit before then maybe but yeah lets see..... Ok thank you so much

**T: ah thank you Vide I have liked talking with you..**

Me: very nice to see you

**T: ok Bye**

Me : bye