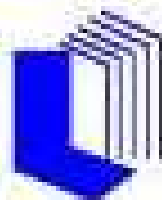




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Editorial

Esta tercera edición presenta cinco trabajos interesantes de diversas regiones del mundo. A propósito del 17° Congreso Bianual de la “Sociedad Internacional de Educación Física y Deporte Comparados” que se realizó en Nairobi – Kenia en junio 2010 recibimos la conferencia principal del Dr. Lateef Amusa, de la Universidad de Venda en Sudáfrica - académico de gran trayectoria en África - en donde hace una revisión de la situación de la educación física en África, debido a su importante contenido se colocó en este volumen su versión original en inglés y la traducción a castellano. Luego encontramos el trabajo de Lena Ntelia de la Universidad Autónoma de Barcelona (España) con un trabajo en donde combina la danza y el teatro para lograr la sensibilización al medio ambiente de los estudiantes. Posteriormente encontramos el trabajo que analiza la violencia en el fútbol brasilero presentado por los autores de la Universidad Federal de Panamá de Brasil, Ana Paula Cabral Bonin, Bárbara Schaustek de Almeida y Saulo Esteves de Camargo Prestes. El quinto escrito pertenece a Andanje Mwisukha, Elijah Gitonga, y Peter Mwangi Wanderi de la Universidad de Kenyatta (Kenia) en donde hace un interesante análisis de la participación de la mujer keniana en las posiciones de liderazgo en el deporte.

Como es tradicional en nuestros números, se presentan trabajos en castellano, portugués e inglés pero con su resumen inicial en castellano o portugués, además del que está en inglés. En este número el trabajo de Amusa se encuentra en inglés y castellano, el de Ntelia en castellano, el de Bonin, Schaustek y Esteves en portugués y el de Mwisukha, Gitonga y Wanderi en inglés. Los temas varían entre la educación física, género en deporte, gerencia deportiva, pedagogía-arte y ambiente y la sociología del deporte. La variedad es notoria en esta edición de nuestra revista.

Se hace mención especial al II congreso de la Asociación Latinoamericana de Estudios Socioculturales del Deporte (ALESDE 2010) realizado en el mes de septiembre en la ciudad de Maracay - Venezuela. Se presentaron un número significativo de trabajos de ponentes de Brasil, Colombia, México, Cuba, Chile, Estados Unidos de América, Inglaterra y Nueva Zelanda. Este estuvo organizado por el Instituto Regional de Deportes del Estado Aragua y el Centro de Investigación ‘Estudios en Educación Física, Salud, Deporte, Recreación y Danza – EDUFISADRED’, las actas científicas pueden ser ubicadas a través de la directiva de ALESDE o en el centro de investigación EDUFISADRED en la UPEL Maracay.

Para finalizar esta edición se anexa la información de dos congresos que se realizarán en el 2011. El primero es el 2do Congreso de la Asociación Latinoamericana de Gerencia Deportiva, que se llevará a cabo en la Universidad de Nueva León en Monterrey – México del 28 al 30 de Marzo de 2011. El segundo corresponde al congreso regional de la Sociedad Internacional de Educación Física y Deporte Comparado que se realizará en junio del 8 al 11, en la East China Normal University en Shanghai – China. En ambos estarán representantes del centro de investigación EDUFISADRED.

Seguimos trabajando para consolidar esta revista electrónica e invitamos a continuar enviando sus trabajos. Agradecemos a los autores por su paciencia y confianza en nuestra publicación.

Rosa López de D’Amico
Editora

The Changing Phases of Physical Education and Sport in Africa: Can a Uniquely African Model Emerge?¹

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Preamble

When I was approached to give a keynote address at this auspicious occasion of the 17th biennial conference of the International Society for Comparative Physical Education and Sport (ISCPES), a lot of topics came to my mind because there are lots of issues surrounding physical education and sport in Africa. After many considerations I decided to speak on the title “The Changing Phases of Physical Education and Sport in Africa: Can a Uniquely African Model Emerge?” This presentation will therefore follow the format below:

1. Introduction
2. The adoption of “westernized” models of Physical Education (PE) and Sport
3. Post Independent African Physical Education and Sport
4. What do all these mean?
5. The way forward (African renaissance)
6. Conclusion

Introduction

In 1994 at the inauguration of the African Association of Health, Physical Education, Recreation, Sport and Dance (AFAHPER-SD) in Gaborone, Botswana, Elizabeth Bressan (1994) took a swipe at the PE and Sport in Africa and concluded that it was impractical to “import” western models of PE and Sport and hope they will serve Africa needs. That was 16 years ago. Has the situation changed? And why? And how? Bressan summed up the situation regarding PE and Sport in Africa as follows:

¹ Keynote presentation at the 17th Biennial Conference of the International Society for Comparative Physical Education and Sport (ISCPES) at Kenyatta University, Nairobi Kenya, 03-09 June 2010

In general, there appears to be sliding backwards, not into a rich and proud indigenous past, but rather into some sort of chaotic abyss”- (Bressan, 1994, p. 101).

The same sentiment had earlier been expressed by an African author regarding developments in Africa”

Instead of greater experience leading to greater efficiency, Africa’s experience paradoxically seems to result in decreasing cooperation (Mazru, 1986, p. 201).

Physical Education and Sport in Africa do not appear to be exceptions to the two observations above. This presentation today, takes a far more critical view at PE and Sport in Africa hoping at the end to make some suggestions which Africa Union (AU) and indeed NEPAD (New Partnership for Africa’s Development) can consider and implement.

Physical Education and Sport are not new to Africa. Rather what is new is the western model. The practice of PE and Sport in Africa is deeply rooted in the cultural fabric of its diverse ethnic communities. This is evidenced from the seminal principles of the acquisitions and mastery of physical skills (Fafunwa, 1982) which are evident throughout the evolution of traditional societies (Wamukoya, 1994). In most African countries and communities physical culture forms an integral part of traditional processes associated with hunting, pastoral activities, food gathering, inter-tribal conflicts, survival and maintenance of good health. These are depicted in numerous indigenous games, dances, initiation rites and rituals.

Africa is not a single place and Africans are not a single group of people. Africa is a region of vast cultural diversity. To travel over 200 kilometers in Africa today is to encounter the multicultural fabric of the continent (Bressan, 1994; De Venter, 2002). The multiculturalism and diversity of the continent was influenced by the forces of the Western world and Islamic tradition which have produced a mixture of incompatible ideologies and practices. It is therefore not uncommon that two countries that share common boundaries could have different ideologies and practices of physical culture (education). Good examples are Nigeria and Benin Republic, South Africa, Botswana and Zimbabwe, to mention just a few. The different ideological practices are further exacerbated by four primary variables: class, race, religion and gender. Hunting as a sport is viewed and practised differently. From the western perspective, hunting is a sport that is pursued by the upper class; from the indigenous African perspective, it is a means of acquiring food and from the Islamic view point it can be either (Bressan, 1994). These ideological

differences and practices have serious and extra-ordinary practical problems when trying to design a workable PE and Sport programme. The present status of PE and Sport in Africa could then be understood in terms of these perspectives and African historical past.

Africa's past practices in PE and Sport are also influenced by the concept of holism. Holism in Africa is a lived experience, a way of life, a oneness with all things, living and non-living. It represents a reality, which western world finds extremely difficult to comprehend (Van De Venter, 2002). Holdstock (1997, p. 7) once recounted an experience with an African who said:

We are all flames of the same fire, which is God and we are all fingers of the same hand, indicating that in our belongingness, our separateness and individuality are incorporated

The holism concept transcends all cultures in the continent and its practices. Although it comes with different names, the meaning and practices are the same. Expressions like “**Ubuntu**”, “**Umuntu ngumuntu ngabantu**” (meaning a person is a person through other persons) are not uncommon and depict how differently a person is conceptualized in Africa, differently from the western world. Such concepts influence Africa's movement practices such as dances, rites and ritual practices. Dance in Africa, like many other forms of movement behaviours, is not an event in itself but a connectedness with others and the external world (Van De Venter, 2002), a practice which colonial administration and religions did not support.

In an effort to understand the subject of this presentation, it is necessary to first briefly discuss Africa's colonial past and post-independent era. This will then be followed by an examination of these eras (periods) and a discussion on how a uniquely African model of PE and Sport could evolve.

Africa's colonial past: Adoption of westernized models of physical education and sport

The history of PE and Sport in Africa is that of “progressive-retrogression”, that is to say, you take one step forward and two steps backwards, meaning the journey will never be completed. As a continent, Africa has not enjoyed peace and tranquility necessary to stabilize its development. This is largely attributed to the interruptions from the western world- the scramble for Africa resulting in several conflicts on the continent.

Africa has a rich tradition of culture, history, economic, sport and social institutions which are envied of the western world. Various tribes throughout the continent have demonstrated these

legacies. The Masai of East Africa, the Zulus of South Africa, the Yoruba of the West Africa sub-region, the Tuaregs and Bedouin Arabs of the North Africa are just a few examples (Amusa, 1999). These tribes evolved traditional games, sports, plays, dances and arts that were used for various purposes-socialization, initiation, ceremonies, recreation, etc. Unfortunately, there was little or no documentation on some of these legacies. The tendency therefore was to think that no formal PE and Sport existed in Africa before the advent of Europeans. Sport in African societies has been sighted as a powerful weapon that binds the societies together. Riordan (1986, p. 288) explains:

Sport in developing societies is a serious function to perform. It is....state controlled (with) specific utilitarian and ideological designs...associated with hygiene, health, defense, patriotism, integration, productivity, international recognition, even cultural identity and nation building. Sport therefore, often has the quiet revolutionary role of being an agent of social change, with the state as pilot

Based on available evidence, it is clear that traditional PE and Sport existed in African countries long before the advent of western education. Western forms of PE and Sport were introduced to African countries through colonization by Britain, France, Belgium, Portugal and Spain. With the exception of South Africa which gained independence in May 1910 and Egypt in February 1972 most of the African countries did not become independent until the late 50's and 60's (Ajisafe, 1997). It is not surprising therefore that western PE and Sport became prominent in most African countries, particularly in the curricula of institutions of learning. This accounts for the reason for the form of PE and Sport in these countries. For example the 1933 syllabus introduced to the former British Empire, emphasized drills, marching, gymnastics, stunts and calisthenics for PE and football, cricket, netball, athletics (mainly running) etc, in the areas of sport. These activities formed the core of many African PE and Sport for decades (Amusa, 1999). Ajisafe (1997, p. 24) described the status of PE as follows:

It was a very rigid programme conducted by whistle-blowing- and cane-carrying teachers wearing inappropriate dress

The British games and physical culture introduced to Africa permeated and polluted the traditional PE culture of the indigenous African countries by means of school, sports and clubs and imperial society (Ndee, 2000; De Venter, 2002). The “just for the fun of PE and Sport”

attitude in the British colonies marked the beginning of the non-chalant attitude towards PE and Sport by the people of those countries (Ajisafe, 1997, p. 24).

Apart from colonization, the second prominent avenue of introducing PE and Sport to Africa was through the missionary. It was the missionary who pioneered the establishment of rural hospitals and dispensaries and education (learning) centers (schools). They also took crucial steps in establishing health education in school curricula- a model or pattern aimed at producing a healthy, responsible and local colonial workforce (Wamukoya, 1994). The introduction of health education (called hygiene) into the school curriculum brought to the forefront the need for a healthy and sound body as well as the building and maintenance of a sound character that would eventually lead to the ideal colonial (British) citizen (Wamukoya, 1994; Amusa, 1994:1999)- a model that later translated to the cliché “mensana in corpora sane”, meaning “a sound mind in a healthy body”.

A pertinent question to ask at this stage is “how effective/efficient was this model of PE and Sport?”. There is no doubt that the model satisfied the aspiration of the colonial governments. This is evident in the training of PE teachers (for the school system) as well as sanitary inspectors (for hygiene and cleanliness). But we cannot say so for the citizens of the African countries. To the teachers (who were products of the model) emphasis was placed on military drills and formalized activities which were to be performed in precise-like movement. The model thus developed **Physical Training** (PT) as opposed to PE. Although activities like football (soccer), netball, golf, cricket, squash, field hockey were introduced to the school system, the contents of these activities still remained closely tied with physical training (Jones 1925; Wamukoya, 1994; Amusa, 1999; 2003).

The colonial western model of PE and Sport fulfilled the following objectives:

- Satisfied the colonial and missionary agenda
- Produced teachers and sports masters
- Focused on the 3C’s- Commerce, Christianity and Civilization

The western model has a lot of flaws and has been criticized in a lot of ways:

- It was largely westernized (carbon-copy of practices in western countries)
- It did not take cognizance of the endemic activities, traditional activities and games (Du Toit, 1980; Botha, 1983)

- As an alien of PE syllabus, it did not make provision for the personal, environmental and cultural habits of the native child (Erasmus, 1983; Ajisafe, 1997; Amusa, 1999)
- The syllabus provided little or no direction as it depended much on the enthusiasm and initiative of the PE/PT teacher
- The lesson content inevitably consisted of unimaginative drills, fitness exercises and games, with very little variation.
- The implementation of the model faced challenges of the absence and shortage of facilities and equipment

On a more serious note, the western model did not recognize/respect the African traditions of collective association, social interaction and group values, but rather focused on individual achievement (Burnett-van Tonder, 1985).

The general attitude of the colonial governments towards local indigenous games and sports was not favourable-the games and native activities were not fully contributing to physical and moral development of Africans; most of the activities were considered primitive, immoral and antichristian. The only way to correct these practices was through western education and through the medium of formalized PE. The most striking short-coming of the western model of PE therefore was the lack of **relevance** to the indigenous population.

Post independent African PE and sport

The attainment of independence by most African countries in the 50's through the 80's marked a significant phase in the practices of PE and Sport. Following the attainment of independence, most of the African countries began shifting the focus of education to meet the needs of the respective countries. The post independence governments viewed education as a means of restoring those elements which were repressed, maimed and destroyed during the colonial era. Several commissions were set up in various countries to re-address the focus of education. Two examples of these commissions were the Onosode Commission in Nigeria (Fafunwa, 1982) and the Ominde Commission Report of 1964-1965 in Kenya (Wamukoya, 1994). These two commissions are similar in the objectives of general education which among other things were:

- To further national unity
- To serve the needs of national development

- To prepare and empower the youth with necessary skills, knowledge, values and attitudes
- To promote social justice
- Foster positive attitudes and consciousness towards others

During this period, PE (although still largely based on the 1933 syllabus) was directed to achieve the following objectives:

- Contribute to the physical development of the child
- Increase the physical activity of the child
- To experience a sense of development through physical activity
- To develop a sense of cooperation
- Develop champions in aspects of PE
- Make a more positive use of leisure

The outcomes of these objectives were not significantly different from the situations before independence since the 1933 syllabus still formed the bedrock of PE. A significant development during this period was the emergence of PE professionals and professional associations. Many Africans who had the opportunity to study PE and Sport in Europe and USA returned to their countries. The professional preparation received by these individuals facilitated the “revolution” in African PE and Sport. Professional preparation curricula in colleges and universities within Africa also began and initially focused on preparing the individuals for the traditional careers in teaching and coaching. This later gave way to the emergence of non-traditional or alternative careers. Thus, increase in the knowledge in PE led to the gradual development of other sub-disciplines and new career opportunities like sport psychology, exercise physiology, kinesiology, motor learning to mention just a few (Amusa 1994, p. 1999) a situation very identical with situations in USA, Canada, Britain, etc- countries from where the professionals received their training. The situation was very prominent in Nigeria, Ghana, Kenya (not much was known about South Africa at that time due to the alienation of the country). The structure of PE in some post independent African countries from the 80s to the last decade of the 20th Century is shown in Table 1.

Table 1: Structure of Physical Education in some African Universities (from the 80's to 2000's)

	Scientific Aspects	Arts/ Humanities	Socio-cultural
1. Theory	<ul style="list-style-type: none"> • Exercise Physiology • Kinesiology • Biomechanics • Anatomy • Physiology • Psychology • Sports Medicine 	<ul style="list-style-type: none"> • Administration and Organization • Sociology • Adapted PE 	<ul style="list-style-type: none"> • Comparative PE • Historical Perspective • Sociological Perspective
2. Practicals	Using sports, games and other activities as a mode (mainly western forms of games and sports) Individual sports, team sports, ball games; racket sport, striking games; aquatic and water activities, combative and martial arts, dance (mainly western forms of activities).		
3. Health Education	Improvement of health habits, cleanliness, hygiene, preventable diseases (models of the western world).		

Adapted from: Amusa & Toriola, 2003(a)

Looked at very critically, there is no difference between PE in Africa and the western world. There is nothing uniquely African. The post-independence era also witnessed the emergence of professional associations in Physical Education, Sport, Dance and Recreation at sub-regional, regional and continental levels. These are the same professional association found in the western countries.

These illustrations are prominent in Nigeria, Ghana and Kenya (Amusa, 1994; 1999; Amusa & Toriola, 2003). The concept of PE and Sport curriculum during the period (not different from the European concept) is further illustrated in Figure 1, emphasizing four areas- development of motor anilities, moral values, psycho-social attitude and technical skills.

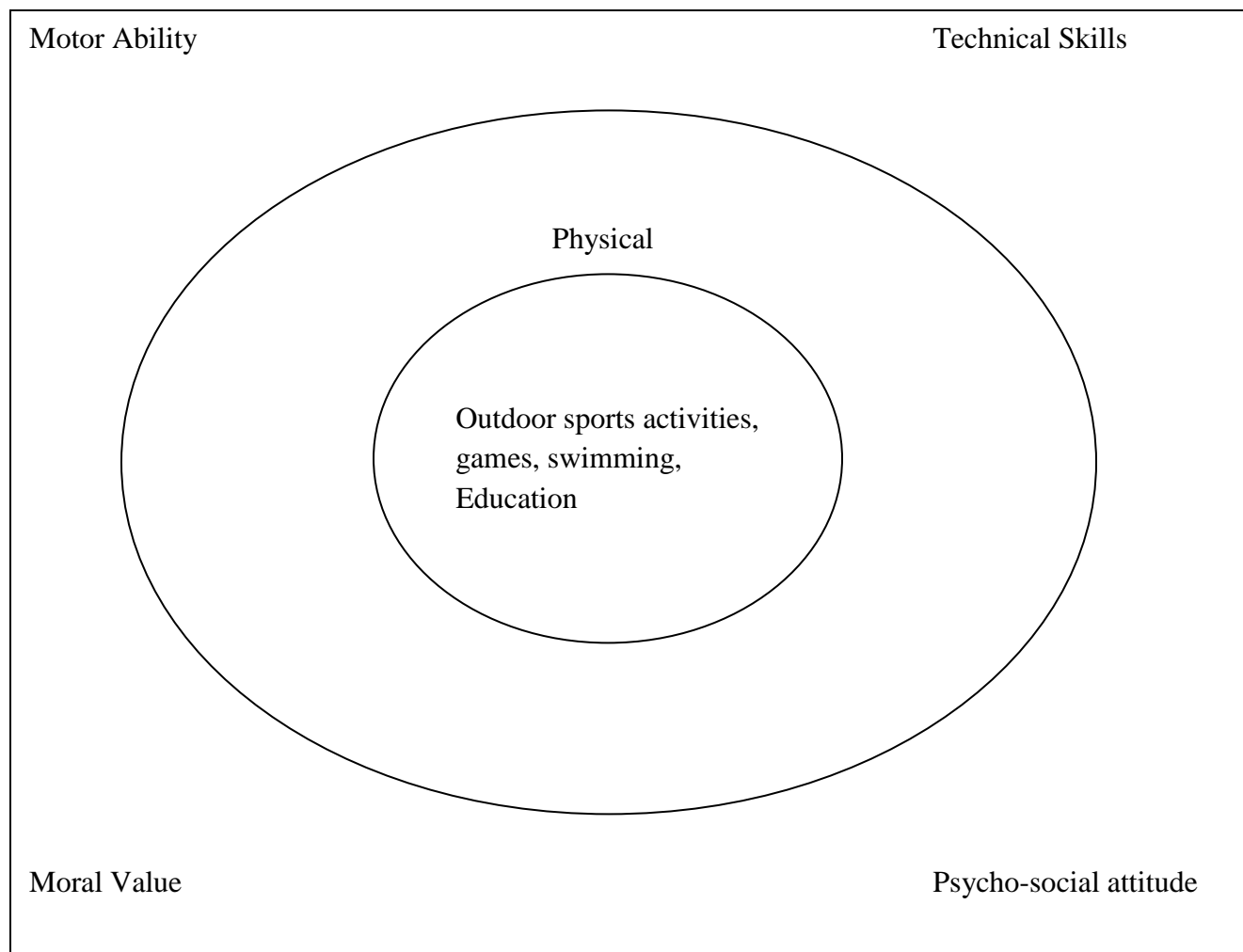


Figure 1: concept of PE in curricula of Tertiary institutions in some African Countries (Amusa, 1994; Amusa, 2003; Amusa & Toriola, 2003 (a), 2003 (b); Naul, 2003)

What are the significant gains of the decades? - Decades of transformation of PE and Sport curricula in most African Countries. A careful examination of these decades indicates no significant gain or particular shift in emphasis on PE and Sport. The disciplines still resemble how they are practised in the western world. African indigenous games and sports have no place in the curriculum. The decades in the western world marked a downward turn in PE- a cut in the budget, removal of PE from the curriculum of some schools, a decay of PE and sport facilities, etc. (Hardman, 2003). In some African countries, it was the decades of military intrusion in government administration highlighting budget cuts, high unemployment rates of PE teachers.

“Teachers leave your kids alone” became a noticeable practice in some countries and characterized the change to **de-schooling, de-education, de-sporting** activities, demoralization in PE and devaluation of former standards in PE and Sport. Mazrui’s (1986:201) observation perfectly describes the happenings during these decades:

Instead of greater experience leading to greater efficiency, Africa’s experience paradoxically seems to result in decreasing competence

Paradoxically, developments within PE and Sport during these decades can be described as “progressive-retrogression”- you take one step forward and two steps backward. “When PE and Sport in the western world coughed, African PE and Sport sneezed”. For example when PE was called upon to justify its existence in the western world, PE in African countries reacted the same way. An effort to justify the existence of PE world-wide led many countries to evolve new names for PE. Names like Kinesiology, Biokinetics, Human movement etc. replaced PE in some countries. But has anything changed despite the changes in the names of the discipline?

What do all these mean to us as professionals?

The signal is clear. In a nutshell, PE and Sport curricula in Africa are still towing the lines of the past practices. Most African countries still implement the PE and Sport curricula similar to those in the western world. There is really nothing new.

It is astonishing, that with the attainment of independence, one would have expected a radical change in PE and Sport curricula. The former President of South Africa, Thabo Mbeki, called for African Renaissance- a rebirth of African lost glories, doing things in truly and uniquely African ways. Our cultures and traditions need to be brought to light. Our PE and Sport curricula should help to popularize these rich cultures, traditions and practices. The traditional and indigenous African games and sports do not still feature in All African Games. The first decade of the 21st Century is almost gone. When will Africa wake up to these clarion calls?

The way forward

As professionals, the relevant question to ask ourselves now is “Wither way Africa?” The time has come to evolve a truly, uniquely African PE and Sport based on:

- The needs of Africans
- The heritages of African continent

- The materials and infrastructures that are Africans.
- Culture, traditions and practices of African societies
- African customs and practices

If PE and Sports programmes are to succeed in Africa, they must be developed, designed and nurtured on the African continent. Because of the cultural diversity of the continent, it is “impractical” to import models of programmes from overseas. The imported models were designed to serve the specific situations of the past colonial powers. Present conditions in Africa are dissimilar to those of the colonial era. “It is therefore unlikely that any African situation will find its equivalent in a western or eastern culture” (Bressan, 1994).

The practical road to successful PE and Sport programmes is proposed through deliberate efforts of curriculum developers, educators, administrators, etc. who are committed to change and who will harness the technical and scientific principles within a context of political, aesthetic and ethnical realities (Bressan, 1994). Individuals with innovative skills and ideas and with charismatic leadership at the national, regional and continent wide levels are called upon to show concern in this direction. Curriculum developers, educationists and administrators should ensure that African indigenous games and sports are marketed through All African Games. Some of these games cut across several cultures. The education wing of the New Partnership for African Development (NEPAD) also has an important role to play here, to ensure the games and sports become part of the school PE curriculum. The Supra Council for Sports in Africa (SCSA) is requested to implement the featuring of the games and sports as components of All Africa games. It is far from an easy task, but it can be done.

Conclusion

I have attempted in this short presentation a description of African PE and Sport from the pre-colonial to colonial and post colonial eras. It is clear from the presentation that to date there is nothing uniquely African in PE and Sport as presently practised. This is quite worrisome. In conclusion, I will like to leave this audience with two vital questions:

- (i) Can we make PE and Sport in Africa in the 21st Century more relevant to the indigenous African population?
- (ii) Can we evolve competitiveness out of African games and sports such that they will feature in All African Games?

I thank you for your attention

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Las Fases de Cambio de la Educación Física y el Deporte en África: ¿Puede Emerger un Único Modelo Africano?¹

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Preámbulo

Cuando se me propuso realizar una presentación de apertura para esta propicia ocasión, la 17^{ma} Conferencia Bianual de la Sociedad Internacional para la Educación Física y el Deporte Comparados (ISCPES), muchos temas vinieron a mi mente, porque existen muchos temas relacionados con la Educación Física y el Deporte en África. Después de considerarlo muchas veces, decidí hablar del título: “Las Fases de Cambio de la Educación Física y el Deporte en África: ¿Puede Emerger un Único Modelo Africano?” Por lo tanto, esta presentación seguirá el siguiente esquema:

1. Introducción
2. La adopción de modelos “occidentalizados” de Educación Física (EF) y Deporte.
3. Educación Física y Deporte Africanos Post Independientes.
4. ¿Qué significa todo esto?
5. El camino hacia adelante
6. Conclusión

Introducción

En 1994 durante la inauguración de Asociación Africana para la Salud, Educación Física, Recreación, Deporte y Danza (AFAHPER-SD, por sus siglas en inglés), en Gaborone, Botswana, Elizabeth Bressan (1994) tocó el tema de la EF y el Deporte en África, y concluyó que no era práctico “importar” modelos occidentales de EF y Deporte y esperar que estos sirvieran a las

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necesidades africanas. Eso fue hace 16 años ¿Ha cambiado la situación? y ¿Por qué? y ¿Cómo? Bressan resumió la situación en cuanto a la EF y el Deporte en África, de la siguiente manera:

En general, parece que nos movemos hacia atrás, no hacia nuestro rico y orgulloso pasado indígena, sino más bien a una especie de abismo caótico” – (Bressan, 1994, p. 101).

El mismo sentimiento fue expresado más recientemente por un autor africano en cuanto al desarrollo en África:

A pesar de las más grandes experiencias que nos guían a una mayor eficiencia, la experiencia africana paradójicamente parece ir a una cooperación en decaimiento (Mazru, 1986, p. 201).

La Educación Física (EF) y el Deporte no parecen ser la excepción de las observaciones presentadas. Hoy, esta presentación lleva una visión mucho más crítica de la Educación Física y el deporte en África, esperando que al final se puedan lograr algunas sugerencias que la Unión Africana (AF, en inglés) y la Nueva Sociedad para el Desarrollo Africano (NEPAD) puedan considerar e implementar.

En tal sentido, esta disciplina no es nueva en África. Lo que sí es nuevo es el modelo occidental. La práctica de la EF y el Deporte en África tiene raíces profundas en el tejido de sus diversas comunidades étnicas. Esto se evidencia en los principios seminales de la adquisición y especialización de habilidades físicas (Fafunwa, 1982) las cuales son evidentes a través de la evolución de sociedades tradicionales (Wamukoya, 1994). En la mayoría de países y comunidades africanas, la cultura física forma una parte integral de los procesos tradicionales asociados con la cacería, actividades pastorales, alimentación, conflictos inter-tribales, sobrevivencia y buena salud. Esto se evidencia en numerosos juegos indígenas, ritos de iniciación y rituales.

África no es un solo lugar y los africanos no son un grupo singular de gente. África es una región de una vasta diversidad cultural. Recorrer 200 kilómetros de África hoy es descubrir el tejido multicultural del continente (Bressan, 1994; De Venter, 2002). Las fuerzas del mundo occidental y las tradiciones islámicas, que han producido una mezcla de ideologías y prácticas incompatibles, han influenciado el multiculturalismo y la diversidad del continente. Por ello, no es extraño que dos países que compartan fronteras, pudieran tener diferentes ideologías y prácticas de la cultura física (educación). Buenos ejemplos son Nigeria y República de Benín,

Sudáfrica, Botswana y Zimbabwe, para mencionar sólo algunos. Las diferentes prácticas ideológicas se han visto afectadas negativamente por cuatro variables principales: clase, raza, religión y género. La cacería como deporte es visto y practicado de formas diferentes. Desde la perspectiva occidental, la cacería es un deporte de las clases altas; desde la perspectiva indígena africana, es un recurso de adquisición de alimento y desde el punto de vista islámico, puede ser ambos (Bressan, 1994). Estas diferencias ideológicas y prácticas tienen problemas prácticos serios y extraordinarios al tratar de diseñar un programa de EF y Deporte que funcione. La situación actual de la misma podría entenderse entonces en términos de estas perspectivas y el pasado histórico africano.

Las prácticas pasadas de EF y Deporte también han sido influenciadas por el concepto de holismo. El Holismo en África es una experiencia vivida, una forma de vida, una particularidad de todas las cosas, vivientes y no vivientes. Representa una realidad que es extremadamente difícil de entender para el mundo occidental (Van De Venter, 2002). Holdstock (1997, p.7) relató una experiencia con un africano que dijo:

Todos somos llamas del mismo fuego, que es Dios, y somos dedos de la misma mano, lo que indica que todos somos incorporados en nuestras pertenencias, nuestras separaciones y nuestras individualidades

El concepto de Holismo trasciende todas las culturas en el continente, así como sus prácticas. A pesar de que tiene diferentes nombres, el significado y las prácticas son los mismos. Expresiones como “**Ubuntu**”, “**Umntu ngumuntu ngabantu**” (lo que quiere decir: una persona es una persona a través de otras personas) ya no están fuera de lo común y retratan cuán diferente es la conceptualización de una persona en África, a diferencia del mundo occidental. Tales conceptos ejercen influencia en las prácticas del movimiento africano tales como la danza, ritos y prácticas rituales. La danza en África, así como otras formas de manifestación de los movimientos, no es un evento como tal, sino una conexión con los otros y con el mundo exterior (Van De Venter, 2002), una práctica que la administración colonial y las religiones no soportaron.

En un intento de entender el objetivo de esta presentación, es necesario primero discutir brevemente el pasado colonial y la era post-independencia de África. Luego seguirá una exanimación de estas eras (períodos) y una discusión de cómo podría surgir un único modelo africano para la EF y el Deporte

Pasado colonial de África: Adopción de modelos occidentalizados de la educación física y el deporte

La historia de la EF y el Deporte en África es una historia de “retrogresión-progresiva”, es decir, das un paso adelante y retrocedes dos, lo que significa que el viaje nunca se completará. Como continente, África no ha disfrutado de la paz y la tranquilidad necesarias para su desarrollo estable. Esto se le atribuye ampliamente a las interrupciones del mundo occidental- la lucha por África da como resultado varios conflictos para el continente.

África tiene una rica tradición de cultura, historia, economía, deporte e instituciones sociales que son envidia del mundo occidental. Varias culturas a lo amplio del continente han demostrado este legado. Los Masai de África Oriental, los Zulus de Sudáfrica, los Yoruba de la sub-región de África Occidental, los Tuaregs y Árabes Beduinos de África del Norte, son sólo algunos ejemplos (Amusa, 1999). Estas tribus desarrollaron juegos tradicionales, deportes, actos, bailes y artes que fueron usados para varios propósitos de socialización, iniciación, ceremonias, recreación, etc. Desafortunadamente, hay muy poca, o no existe documentación de algunos de estos legados. Sin embargo la tendencia fue pensar que no existía la EF o el Deporte antes de la llegada de los europeos. El Deporte en la sociedad africana ha sido visto como un arma poderosa para unir a las sociedades. Riordan (1986, p. 288) señala que:

El Deporte en las sociedades desarrolladas es una función seria para el desarrollo. Este... es controlado por el estado (con) diseños específicos de utilidad e ideología... asociados con la higiene, la salud, la defensa, el patriotismo, la integración, la productividad, el reconocimiento internacional, e incluso la identidad cultural y la construcción de una nación. Por lo tanto, el Deporte con frecuencia tiene el rol pasivo revolucionario de ser un agente de cambio social, con el estado como piloto

Basado en evidencia disponible, queda claro que la EF y el Deporte tradicional existían en los países africanos antes de la llegada de la educación Europea. Las formas europeas de la EF y el Deporte fueron insertadas en los países africanos a través de la colonización por Bretaña, Francia, Bélgica, Portugal y España. Con la excepción de Sudáfrica que obtuvo la independencia en Mayo de 1910 y Egipto en Febrero de 1972, la mayoría de los países africanos no alcanzaron la independencia hasta finales de los 50's y los 60's (Ajisafe, 1997). Por ello no sorprende que la EF y el Deporte occidentales tuviesen prominencia en la mayoría de los países africanos, particularmente en los currículos de instituciones de aprendizaje. Esto manifiesta la razón por la que la EF y el Deporte en estos países son como son. Por ejemplo, el programa de estudios de

1993 presentado al entonces Imperio Británico, enfatizó los ejercicios de repetición, la marcha, la gimnasia, las acrobacias y la calistenia para la EF, y el fútbol, cricket, netbol, atletismo (principalmente carrera), etc., en el área del deporte. Estas actividades formaron el núcleo de la EF y el Deporte durante décadas (Amusa, 1999). Ajisafe (1997, p. 24) describió el estatus de la EF de la siguiente forma:

Era un programa muy rígido conducido por profesores que silbaban y cargaban caña con vestimenta inapropiada

Los juegos británicos y la cultura física introducidos en África impregnaron y contaminaron la EF cultural de los países indígenas africanos por medio de la escuela, los deportes y clubs y la sociedad imperial (Ndee, 2000; De Venter, 2002). La actitud de “sólo por la diversión de la EF y el Deporte” de las colonias británicas marcó el inicio de las actitudes despreocupadas hacia la EF y el Deporte por la gente de esos países (Ajisafe, 1997, p. 24).

Además de la colonización, la segunda forma prominente de presentar la EF y el Deporte a los africanos fue a través de los misioneros. Los misioneros fueron los pioneros en establecer hospitales rurales y dispensarios, y centros de educación-aprendizaje (escuelas). También tuvieron una intervención crucial en el establecimiento de la educación para la salud en los currículos- un modelo o patrón para la producción de una fuerza colonial saludable, responsable y local (Wamukoya, 1994). La introducción de la educación para la salud (llamada higiene) en el currículo escolar, condujo a la necesidad de un cuerpo sano y fuerte así como la construcción y el mantenimiento de un carácter fuerte que eventualmente llevarían al ciudadano colonial (británico) ideal (Wamukoya, 1994; Amusa, 1994; 1999) - un modelo que luego se tradujo en el cliché “mensana in corpora sane” que se traduce como “Una mente sana en un cuerpo sano”.

Una pregunta pertinente a estas alturas es “¿Cuán efectivo/eficiente fue este modelo para la EF y el Deporte?”. No hay dudas de que este modelo satisfizo la aspiración de los gobiernos coloniales. Esto se hace evidente en el entrenamiento de los profesores de EF (para el sistema escolar), así como los inspectores de sanidad (para la higiene y la limpieza). Pero no podemos decir lo mismo para los ciudadanos de los países africanos. Para los profesores (productos del modelo) el énfasis estaba en un entrenamiento militar y actividades formalizadas que debían ser realizadas con movimientos precisos. De esta forma el modelo desarrolló la **Actividad Física** (AF) en oposición a la Educación Física. A pesar de que se introdujeron el fútbol (soccer), nétbol, golf, cricket, squash, jockey de campo al sistema escolar, los contenidos de estas

actividades aún estaban estrechamente relacionados con el entrenamiento físico (Jones, 1925; Wakumoya, 1994; Amusa, 1999; 2003)

El modelo colonial occidental para la EF y el Deporte cubría los siguientes objetivos:

- Satisfacía la agenda colonial y misionera.
- Producía profesores y maestros deportivos
- Se enfocaba en las 3 C's – Comercio, Cristiandad y Civilización.

El modelo occidental tiene muchas fallas y ha sido criticado de muchas formas:

- Fue bastante occidentalizado (una copia a carbón de los países occidentales)
- No tomó en consideración las actividades endémicas, las tradicionales, y los juegos (Du Toit, 1980; Botha, 1983).
- Como un alien al programa de EF, no se informó de los hábitos personales, ambientales y culturales del niño nativo (Erasmus, 1983; Ajisafe, 1997; Amusa, 1999).
- El programa proveyó muy poco o nada de dirección, ya que dependía mucho del entusiasmo y la iniciativa del profesor de EF o AF.
- El contenido de las lecciones contenía inevitablemente entrenamientos inimaginables, ejercicios para estar en forma y juegos, con muy poca variación.
- La implementación del modelo enfrentó los retos de la ausencia y la escasez de instalaciones y equipos.

En una observación más seria, el modelo occidental no reconoció/respetó las tradiciones africanas de la asociación colectiva, la interacción social y los valores grupales, sino que se enfocó en el éxito individual (Burnett-van Tonder, 1985).

La actitud general de los gobiernos coloniales hacia los juegos y deportes locales indígenas no fue favorable – los juegos y actividades de los nativos no contribuían del todo al desarrollo físico y moral de los africanos; la mayoría de las actividades se consideraban primitivas, inmorales y anticristianas. La única forma de corregir estas prácticas era a través de la educación occidental y por medio de la EF formalizada. La deficiencia más deslumbrante del modelo occidental de EF era la falta de **relevancia** para la población indígena.

EF y Deporte Africano Post Independencia

El logro de la independencia para la mayoría de los países entre los 50's y los 80's marcó una fase significativa en las prácticas de la EF y el Deporte. Continuando el logro de la

independencia, la mayoría de estos países comenzaron a cambiar el enfoque de la educación para relacionarse con las necesidades de los respectivos países. Los gobiernos post-independentistas vieron en la educación como un medio para restaurar aquellos elementos que fueron reprimidos, mutilados y destruidos durante la era colonial. Se organizaron varias comisiones en varios países a re-direccionar el enfoque de la educación. Dos ejemplos de estas comisiones, fueron la Comisión Onosode en Nigeria (Fafunwa, 1982) y el Reporte de la Comisión Ominde de 1965-1965 en Kenya (Wamukoya, 1994). Estas dos comisiones son similares en los objetivos para la educación general que, entre otras cosas, fueron:

- Promover la unidad nacional.
- Servir a las necesidades del desarrollo nacional.
- Preparar y fortalecer a la juventud con las habilidades, el conocimiento, los valores y las actitudes necesarias.
- Promover la justicia social.
- Fomentar actitudes y conciencia positivas hacia los otros.

Durante este periodo, la EF (a pesar de aún estar basada en el programa de 1933) fue dirigida para alcanzar los siguientes objetivos:

- Contribuir al desarrollo físico del niño
- Incrementar la actividad física del niño
- Experimentar un sentido de desarrollo a través de la actividad física.
- Desarrollar el sentido de cooperación
- Desarrollar campeones en los aspectos de la EF
- Hacer un uso más positivo del tiempo libre

Los resultados de estos objetivos no fueron significativamente diferentes de las situaciones antes de la independencia, ya que el programa de 1933 continuaba siendo el fundamento de la EF. Lo que fue un avance significativo durante este periodo, fue el surgimiento de los profesionales y las asociaciones profesionales de la EF. Muchos africanos que tuvieron la oportunidad de estudiar EF y Deporte en Europa y Estados Unidos retornaron a sus países. La preparación profesional recibida por estos individuos facilitó la “revolución” en la EF y el Deporte africano. Los currículos de preparación profesional en las preparatorias e universidades en África también comenzaron e inicialmente se enfocaron en preparar a los individuos para las carreras tradicionales de enseñanza y entrenamiento. Esto luego dio pie al surgimiento de carreras no

tradicionales o alternativas. Así, el incremento en el conocimiento de la EF guió al desarrollo gradual de otras sub-disciplinas y nuevas oportunidades de carreras, así como psicología del deporte, fisiología del ejercicio, kinesiología, aprendizaje motor, para mencionar solo algunas (Amusa 1994, p. 1999) una situación muy parecida a las de EE.UU., Canadá, Bretaña, etc.-países en los que los profesionales recibieron el entrenamiento. La situación fue prominente en Nigeria, Ghana, Kenya (no se supo mucho de Sudáfrica en ese tiempo debido a la alienación del país). La Tabla 1 muestra la estructura de la EF en algunos países africanos post-independentistas desde los 80's hasta la última década del Siglo XX

Tabla 1: Estructura de la Educación Física en algunas Universidades africanas (desde los 80's hasta los 2000's

	Aspectos Científicos	Artes / Humanidades	Socio-cultural
1. Teoría	<ul style="list-style-type: none"> • Fisiología del Ejercicio • Kinesiología • Biomecánica • Anatomía • Fisiología • Psicología • Medicina deportiva 	<ul style="list-style-type: none"> • Administración y organización • Sociología • EF adaptada 	<ul style="list-style-type: none"> • EF comparada • Perspectiva histórica • Perspectiva sociológica
2. Práctica	Uso del deporte, juegos y otras actividades como un modelo (principalmente las formas occidentales de juegos y deportes). Deportes individuales, deportes de equipo, juegos de pelota; juegos de raquetas, juegos para impresionar; actividades acuáticas y de agua, artes marciales y de combate, danza (principalmente las formas occidentales de las actividades).		
3. Educación para la salud	Mejoría de los hábitos de salud, limpieza, higiene, enfermedades prevenibles (modelos del mundo occidental).		

Adaptado de: Amusa & Toriola, 2003(a)

Visto de una forma muy crítica, no hay diferencia entre la EF en África y el mundo occidental. No hay nada únicamente africano. La era de la post-independencia también fue testigo del surgimiento de asociaciones profesionales en la Educación Física, el Deporte, la Danza y la Recreación a niveles sub-regionales, regionales y continentales. Estas son las mismas asociaciones profesionales encontradas en los países occidentales.

Estas ilustraciones son prominentes en Nigeria, Ghana y Kenya (Amusa, 10994; 1999; Amusa y Toriola, 2003). El concepto del currículo de la EF y el Deporte durante el período (sin diferencias del concepto europeo) se muestra a continuación en la Figura 1, enfatizando las cuatro áreas – desarrollo de habilidades motoras, valores morales, actitud psicosocial y habilidades técnicas.

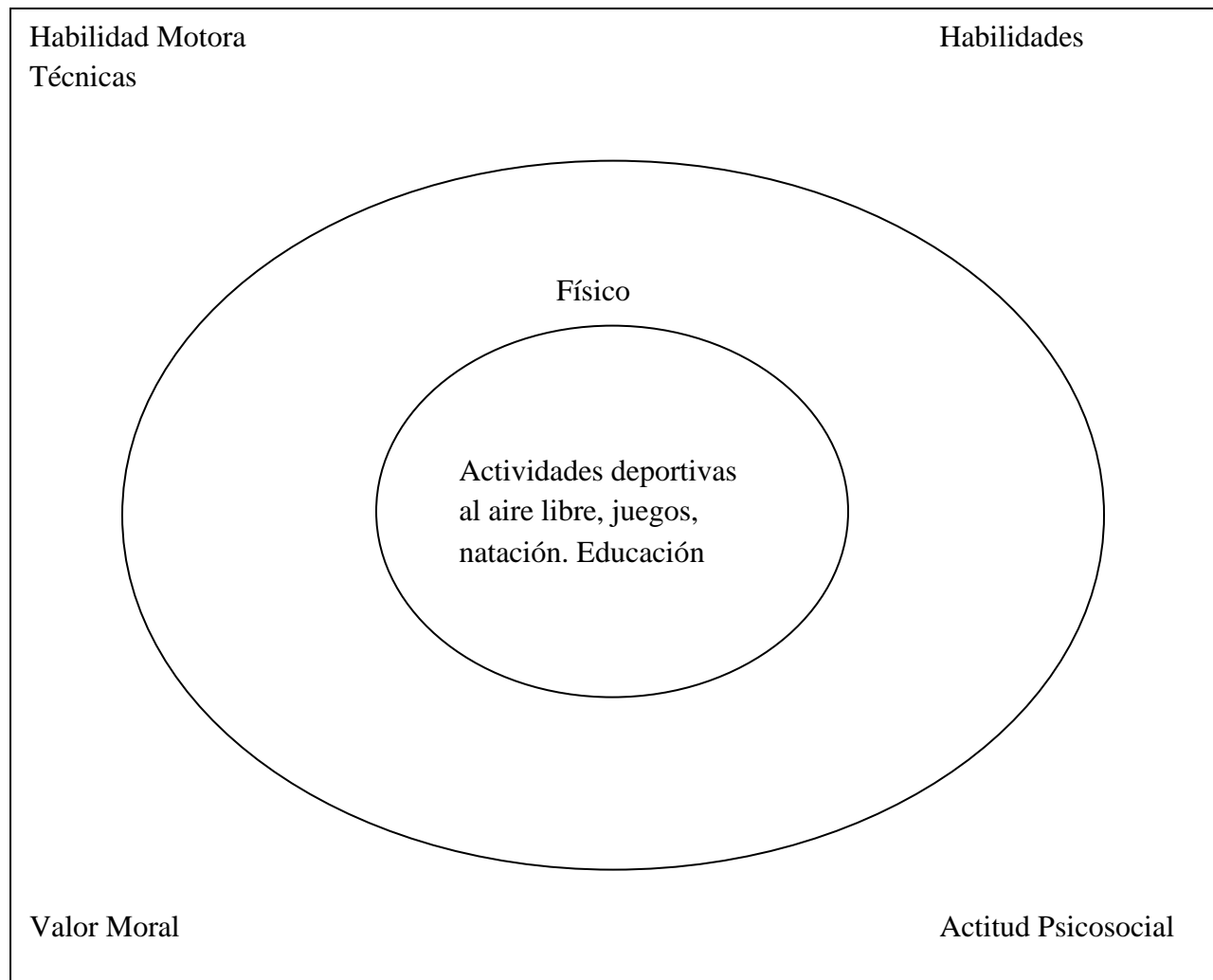


Figura 1: Concepto de la EF en los currículos de instituciones Terciarias en algunos países africanos (Amusa, 1994; Amusa, 2003; Amusa & Toriola, 2003 (a), 2003 (b); Naul, 2003)

¿Cuáles son las ganancias significativas de las décadas? – Décadas de transformación de los currículos de EF y Deporte en la mayoría de los países africanos. Una mirada exhaustiva a estas décadas no demuestra un cambio significativo o un giro particular en el énfasis de la EF y el Deporte. La práctica de las disciplinas aún se asemejan a como se practican en el mundo occidental. Los juegos y deportes de los indígenas africanos no tienen lugar en el currículo. Las décadas en el mundo occidental marcaron un cambio degenerativo en la EF- un corte en el presupuesto, remoción de la EF del currículo de algunas escuelas, un decaimiento en las instalaciones de EF y deporte, etc. (Hardman, 2003). En algunos países africanos, las décadas de la intrusión militar en la administración gubernamental enfatizaron los cortes de presupuestos, altos niveles de desempleo de maestros de EF. “Los maestros dejan solos a sus niños”, esto se convirtió en una práctica notable en algunos países y fue la característica de la **desescolarización, deseducación**, las actividades **no deportivas**, la desmoralización de la EF y la devaluación de los estándares del momento en la EF y el Deporte. La observación de Mazrui (1986, p. 201) describe perfectamente lo que ocurría durante esas décadas:

En vez de que las grandes experiencias conlleven a una gran eficiencia, la experiencia en África paradójicamente parece dar como resultado una decadencia en sus competencias

Paradójicamente, los avances en la EF y el Deporte durante estas décadas pueden describirse como una “retrogresión progresiva” – das un paso adelante y dos pasos atrás. “Cuando la EF y el deporte en el mundo occidental **tosía**, la EF y el Deporte africano estornudaba”. Por ejemplo, cuando en el mundo occidental se llamó a la EF para que justificara su existencia, en los países africanos la EF reaccionó de la misma forma. En un esfuerzo para justificar la existencia de la EF a lo largo y ancho del mundo, muchos países fueron persuadidos de crear nuevos nombres para la EF. Nombres como Kinesiología, **Biokinética**, Movimiento Humano, etc., los cuales

reemplazaron la EF en algunos países. Pero ¿Ha cambiado algo además de los nombres de la disciplina?

¿Qué significa todo esto para nosotros como profesionales?

La señal está clara. En pocas palabras, los currículos de la EF y el Deporte aún llevan consigo los lineamientos de las prácticas pasadas. La mayoría de los países africanos aún implementan los mismos currículos para la EF y el Deporte similares a aquellos del mundo occidental. Realmente no hay nada nuevo.

Es sorprendente que con la obtención de la independencia, uno hubiese esperado un cambio radical en los currículos de EF y Deporte. El entonces Presidente de Sudáfrica, Thabo Mbeki, llamó al renacimiento africano – un renacimiento de las glorias africanas perdidas, haciendo esto en formas verdadera y únicamente africanas. Nuestras culturas y tradiciones deben ser traídas a la luz. Nuestros currículos de EF y Deporte deberían ayudar a que estas ricas culturas, tradiciones y prácticas, se hagan populares. Los juegos africanos tradicionales e indígenas aun no se observan en los Juegos Africanos. Ya está por terminar la 1^{ra} década del Siglo XXI ¿Cuándo va a despertar África a este sonoro llamado?

El camino a seguir

Como profesionales, la pregunta relevante que nos debemos hacer es “¿Hacia dónde África?” Ha llegado el momento de que surja una EF y Deporte verdadera, única, basada en:

- Las necesidades de los africanos
- Las herencias del continente africano
- Los materiales y las infraestructuras que sean africanas
- Cultura, tradiciones y prácticas de las sociedades africanas
- Costumbres y prácticas africanas

Si se desea que los programas de EF y Deporte tengan éxito en África, deben ser desarrollados, diseñados y formados para el continente africano. Debido a la diversidad cultural de continente, “no es práctico” importar modelos o programas del extranjero. Los modelos importados fueron diseñados para servir a situaciones específicas de los poderes coloniales pasados. Las condiciones actuales en África son muy diferentes a las de la era colonial. “Por ello es poco

probable que cualquier situación africana encuentre su equivalente en alguna cultura oriental y occidental” (Bressan, 1994).

El camino práctico para el éxito de los programas de EF y Deporte, es que estos sean propuestos por el esfuerzo deliberado de conocedores de currículos, educadores, administradores, etc., que estén comprometidos con el cambio y que manejen los principios técnicos y científicos en un contexto de realidades políticas, estéticas y étnicas (Bressan, 1994). Se debe contar con la participación de individuos con habilidades innovadoras e ideas y con liderazgo carismático a nivel nacional, regional y continental, para mostrar interés en esto. Los conocedores del currículo, educacionistas y administradores deben asegurar la promoción de los juegos y deportes indígenas africanos a través de Los Juegos Africanos. Algunos de estos juegos cruzan varias culturas. El ala educativa de la Nueva Sociedad para el Desarrollo Africano (NEPAD) también tiene un rol importante que jugar aquí, para asegurar que los juegos y deportes se hagan parte del currículo de EF. Se requiere que el Consejo Supremo para Deportes en África (SCSA) implemente las características de los juegos y deportes como componentes de los Juegos Africanos. Está lejos de ser una meta fácil, pero puede hacerse.

Conclusión

He intentado hacer una descripción de la EF y el Deporte en África desde la era pre-colonial a las eras colonial y post-colonial en esta pequeña presentación. Esta presentación dejó claro que hasta ahora no hay nada únicamente africano en la EF y el Deporte como se practican actualmente. Esto es un tanto preocupante. Para concluir, quisiera dejar esta audiencia con dos preguntas vitales:

- (i) ¿Podemos hacer que la EF y el Deporte en la África del Siglo XXI sea más relevante para la población indígena africana?
- (ii) ¿Podemos desarrollar la competencia fuera de los juegos y deportes africanos tal como la presentarán en los Juegos Africanos?

Agradezco su atención

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Comparando dos métodos didácticos para la sensibilización medioambiental.

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Resumen

La presente investigación es la continuación de la investigación 'Sensibilización hacia el medio ambiente mediante la danza' (Ntelia, 2008). El proyecto tiene la finalidad de comparar los resultados y las conclusiones del trabajo anterior con los resultados y las conclusiones del presente trabajo para conocer cual método lleva a una mayor retención de la información. La investigación anterior trata sobre la didáctica de ciencias ambientales mediante artes escénicas en la enseñanza infantil y evalúa un método de enseñanza-aprendizaje sobre el reciclaje basado en una presentación de danza-teatro. El presente proyecto trata sobre la misma temática pero ésta vez utilizando como método didáctico el método convencional de la narración de un cuento. La metodología escogida por este proyecto está basada en la triangulación de los datos. El tipo de la triangulación es *triangulación dentro de métodos (between-method)*. Los datos de la conversación y de los dibujos se analizan separadamente, y luego se comparan. Los dibujos y los datos de la conversación se validaron en relación con la edad de los niños y la teoría de Piaget sobre las etapas del desarrollo cognitivo. Comparando los resultados de la investigación se concluyó que ambos métodos son eficaces en la transmisión de la información, despertar el interés de los niños y entretener. Pero es notable que la danza gane el interés de los niños con más facilidad. La otra diferencia es que mediante una actividad de danza se puede transmitir información de diferentes sectores desarrollando el gusto por el arte e influyendo el desarrollo de la creatividad y expresividad.

Palabras claves: Educación ambiental, enseñanza primaria, narración, danza, sensibilización.

Comparing Two Didactic Methods for Environmental Sensitizing.

Abstract

This research continues Ntelia (2008) 'Sensitizing towards environment through dance' research. The purpose of this project is to compare the results and conclusions from the previous research with the present one in order to know which method leads to a better retention of information. Early research is about environmental sciences through scenic arts in child's teaching and it evaluates a teaching-learning method about recycling based on a theatre-dance presentation. The actual project deals with the same theme, but this time using narrative of a tale, a conventional method, as a didactic method. The methodology works with the triangulation of data. The triangulation style is between-method; conversation and draws data are analyzed separately, and then they are compared. Draws and conversation data were validated in comparison with children's age and Piaget's cognitive development phases theory. Comparing research results, it's been concluded that both methods are efficient on transmitting information, awaking the children's interest and entertaining. But it is remarkable that dance wins children's attention easier. The other difference is that through dance activities it can be transmitted different kinds of information developing the likes for arts and influencing on the development of creativity and expressions.

Keywords: Environmental education, Primary teaching, narrative, dance, sensitizing.

Introducción

El presente artículo está basado en el trabajo de la investigación 'Sensibilización hacia el medio ambiente mediante la danza' publicado por el Ministerio de Medio Ambiente y Medio Rural y Marino de España (Ntelia, 2008). La investigación demostró que es posible realizar educación ambiental (sensibilizar y enseñar) sobre el tema del reciclaje utilizando la danza-teatro y el lenguaje corporal y que es posible evaluar las aportaciones de una actividad de este tipo a la educación ambiental.

Basándose en estos datos, pero ésta vez utilizando como método didáctico el método convencional de la narración de un cuento, la cuestión inicial que se puede formular en el presente trabajo es:

¿Qué método lleva a una mayor retención de la información, el método convencional de enseñanza-aprendizaje basado en la narración de un cuento o el método de enseñanza-aprendizaje basado en una presentación de danza-teatro?

¿Cuál de los dos métodos didácticos permitirá que los niños adquirieran más información medioambiental?

Objetivos de la investigación

A partir de las preguntas anteriores se plantea una serie de objetivos asociados a la pregunta de investigación.

1. Comparar el método de enseñanza-aprendizaje basado en la narración con el método de enseñanza-aprendizaje basado en una presentación de danza-teatro.
2. Evaluar el aprendizaje y el enriquecimiento del conocimiento de los estudiantes. Establecer una comparación entre el aprendizaje adquirido mediante la narración con el aprendizaje adquirido mediante la presentación del espectáculo de danza-teatro.
3. Realizar una comparación inicial entre los métodos que permita establecer bases para mejorar la calidad de la enseñanza.

I. Marco de referencia

Justificación

La investigadora, a partir de un trabajo anterior (Ntelia, 2008), analiza y evalúa las aportaciones de una actividad didáctica a la educación de los niños y específicamente a la sensibilización y al enriquecimiento de su conocimiento sobre temas ambientales.

Esta vez la actividad que se analiza no es un espectáculo de danza- teatro si no el método convencional de la narración de un cuento, en donde la maestra narra a los niños un cuento sobre el reciclaje.

La investigación tiene por finalidad comparar los resultados y las conclusiones del método danza-teatro con los resultados y las conclusiones del método de la narración.

El estudio anterior demostró que la danza es un método afectivo y efectivo de aprendizaje sobre temas ambientales (en concreto sobre el reciclaje), que logra sensibilizar al niño sobre el medio ambiente y sobre la danza, y transmite información mientras entretiene a los estudiantes y los hace trabajar en la expresión verbal y corporal.

Aparte de esto, la investigadora considera la danza y la expresión corporal como principios fundamentales del equilibrio emocional y de la protección de la salud y bienestar del individuo. Sin embargo, nuestra sociedad no nos deja desarrollar la parte emocional y a veces necesita muchas pruebas y demasiado tiempo para poder aceptar cambios o extensiones en los sistemas educativos (Goleman, 1996).

Por eso, la investigadora decidió seguir demostrando los beneficios de la incorporación de la danza como método educativo en la educación formal, o no formal, pero esta vez trabajando desde el otro lado. Analizando un método convencional que transmite conocimiento e información narrando un cuento en la clase.

Objetivos de narración del cuento

1. Sensibilización sobre el reciclaje
2. Investigar si mediante la narración de un cuento es posible hacer comprender a los niños que pueden realizar actividades que tiene como objetivo la protección del medio ambiente.
3. Disfrutar la narración de un cuento

El concepto de la educación en el marco de la didáctica de las ciencias

En el aprendizaje de las ciencias, se considera que la interacción con otros es esencial, pero también el ajuste personal que cada individuo realiza entre sus modelos iniciales de partida y las nuevas aportaciones introducidas. Es necesario por tanto un proceso de síntesis que permita reconocer los nuevos modelos que se han elaborado y que posibilite comunicar los demás coherentemente esquematizados y estructurados. Es por ello que

en la organización de actividades de enseñanza y aprendizaje no se puede obviar a aquellas que ayudan a estructurar y formalizar los aprendizajes realizados y que facilitarán la interpretación de fenómenos similares en contextos diferentes.

Para conseguir que un aprendizaje sea significativo, hay que ofrecer oportunidades a los alumnos para que apliquen los nuevos modelos que han ido construyendo, a situaciones o contextos diferentes, para que puedan enriquecerse y afianzarlos. De aquí la importancia de propiciar en la organización de una secuencia didáctica, actividades de aplicación que planteen nuevas preguntas sobre la temática estudiada que utilicen diferentes lenguajes para explicitar las representaciones construidas, que posibiliten encontrar nuevas aplicaciones al modelo construido para reforzar y simultáneamente ampliar su significado (Calafell, 2003).

Aparte de los factores internos del aprendizaje (como la madurez del alumno, la formación, los modelos con que cuenta, etc.), existen los externos (el grupo en que está el alumno, el tiempo, el programa, etc.). Algunas de las condiciones que pueden favorecer el aprendizaje son las siguientes:

- La exploración de los puntos de la partida de los participantes, de sus ideas, sus valores, sus actitudes y la comunicación de los objetivos y motivos de las actividades para realizar.
- La realización de la situación estudiada con otras y la aplicación de nuevos puntos de vista.
- Tomar conciencia de los posibles cambios de puntos de vista y estructurar nuevos conocimientos
- La introducción de nuevas informaciones y nuevas variables, promueve experiencias y observaciones distintas o diferentes maneras de ver la misma experiencia (Calafell, 2003; Maragoudakis y Melas 1991; Zahreddine, 2007).

Sin embargo, para aprender a enseñar ciencias no es suficiente promover que el profesor se apropie de las nuevas propuestas teóricas de enseñar ciencias en base a criterios de racionalidad, sino que también tiene que tenerse en cuenta el campo emocional de manera que se interrelacionen factores racionales y emocionales. Que los estudiantes cambien sus concepciones depende tanto de que las nuevas ideas sean más racionales que las anteriores y expliquen mejor y más fenómenos, como de que el profesor o los compañeros que plantean los nuevos puntos de vista generen ellos emociones positivas hacia las nuevas ideas y en los que aprenden. Si quien proclama un argumento es una

persona con la que se tienen buenas relaciones afectivas, es muy probable que convenza más que otra con la que no haya una buena conexión emocional (Hugo, 2008).

El discurso narrativo para la educación

Bruner (1996) hace una consideración del valor del discurso narrativo en educación desde el punto de vista de un psicólogo cultural y opina que las narraciones son vitales para que los humanos ‘tomen conciencia’ de ellos mismos y de sus culturas. Argumenta que existen ambas aproximaciones narrativas y lógico-deductivas para la educación, y que nuestro sistema favorece el último. Enfatiza que el discurso narrativo es primordial para nuestras vidas como individuos, para nuestras culturas como un todo y para nuestros sistemas de educación.

Schank y Abelson (1994) reflexionan que las narraciones pueden ser el modo en que la mente sitúa y recupera la información porque forman la base de casi todo el conocimiento, la memoria y la comprensión.

También, consideran que logramos la comprensión al asociar nuestras historias – nuestras experiencias directas e indirectas – con las historias de otras personas. A través de los actos de contar nuestras propias historias y escuchar las historias de otras personas, adquirimos el entendimiento. Esto es compatible con el trabajo educativo de Schank, ‘escenarios basados en objetivos’, que aboga fuertemente por el uso del aprendizaje situado o contextualizado, en particular, utilizando casos específicos – incluso historias- para ilustrar los conceptos. Tomar juntos ambos trabajos sugiere que el entendimiento, las historias y la experiencia real están todos ellos estrechamente interrelacionados.

Existen estudios empíricos que muestran claramente el papel vital que la narración juega durante la comprensión, el recuerdo y la organización de sucesos, incluso hasta las afirmaciones más controvertidas de que todo el conocimiento y la memoria están encuadrados por historias, pero no se discute la cuestión de si el discurso narrativo es importante para los seres humanos (Mikeleiz, 2000).

La consideración de la educación ambiental en este trabajo

El presente trabajo considera la Educación Ambiental como un proceso de reconocer valores y clarificar conceptos, a fin de desarrollar las capacidades y actitudes necesarias para comprender y apreciar la conexión entre los hombres, su cultura y su entorno

biofísico y su finalidad es despertar la conciencia ecológica y la responsabilidad de tomar decisiones que tengan que ver con los problemas medioambientales actuales y futuros.

La educación ambiental conlleva una modificación de actitudes y comportamientos hacia el entorno construido sobre una comprensión de la complejidad de los problemas ambientales. En realidad consideramos la educación ambiental como una educación en valores comprendidos.

Por lo tanto los educadores ambientales deben construir conocimientos para los problemas ambientales, cambiar las ideas y hábitos de los alumnos, transformar actitudes en el caso de los contenidos ambientales y cambiar la cosmovisión de los participantes (Corraliza & Berenguer, 1998; Martín, Corraliza y Berenguer, 2001).

La Implementación de la danza en la educación convencional

Se reconoce que la enseñanza de las artes en niños y jóvenes permite desarrollar su personalidad, su cultura y su capacidad de concentración y memoria.

En los sistemas educativos convencionales no solo se prioriza la educación intelectual frente a la educación física, sino también se le divorcia de ella. El cuerpo está disociado del intelecto. Son modelos de educación convencionales que siguen en vigencia hoy en día (Goleman, 1996).

Desde los inicios del niño a la educación formal, la danza es una actividad física mediante la cual el niño utiliza su cuerpo como medio de expresión y comunicación. Se integra cuerpo e intelecto, colaborando con una formación integral tan anhelada por la teoría. La memoria corporal practicada en danza estimula la memoria intelectual. Se generan también espacios de intercambios, trabajos en grupo, existe un constante incentivo del rol activo del estudiante. Mediante la danza se pueden integrar otras disciplinas como la música, la historia, la literatura, la física, etc.

Se busca desarrollar el espíritu crítico desde una temprana edad. Se busca formar un futuro público para la danza. Los objetivos principales no son formar bailarines profesionales sino sensibilizar los niños y jóvenes a la danza.

Según los resultados de investigación en la que está basada este trabajo y según la revisión bibliográfica la danza no sólo sensibiliza sobre la danza sino, facilita el aprendizaje y enriquece el conocimiento de los estudiantes, desarrolla en los estudiantes el gusto por las creaciones estético-artísticas, entretiene, informa, motiva y muestra una

visión creativa y activa que integra nuevas formas de sentir, pensar y actuar (Goleman, 1996; Ntelia, 2008).

Metodología de la investigación

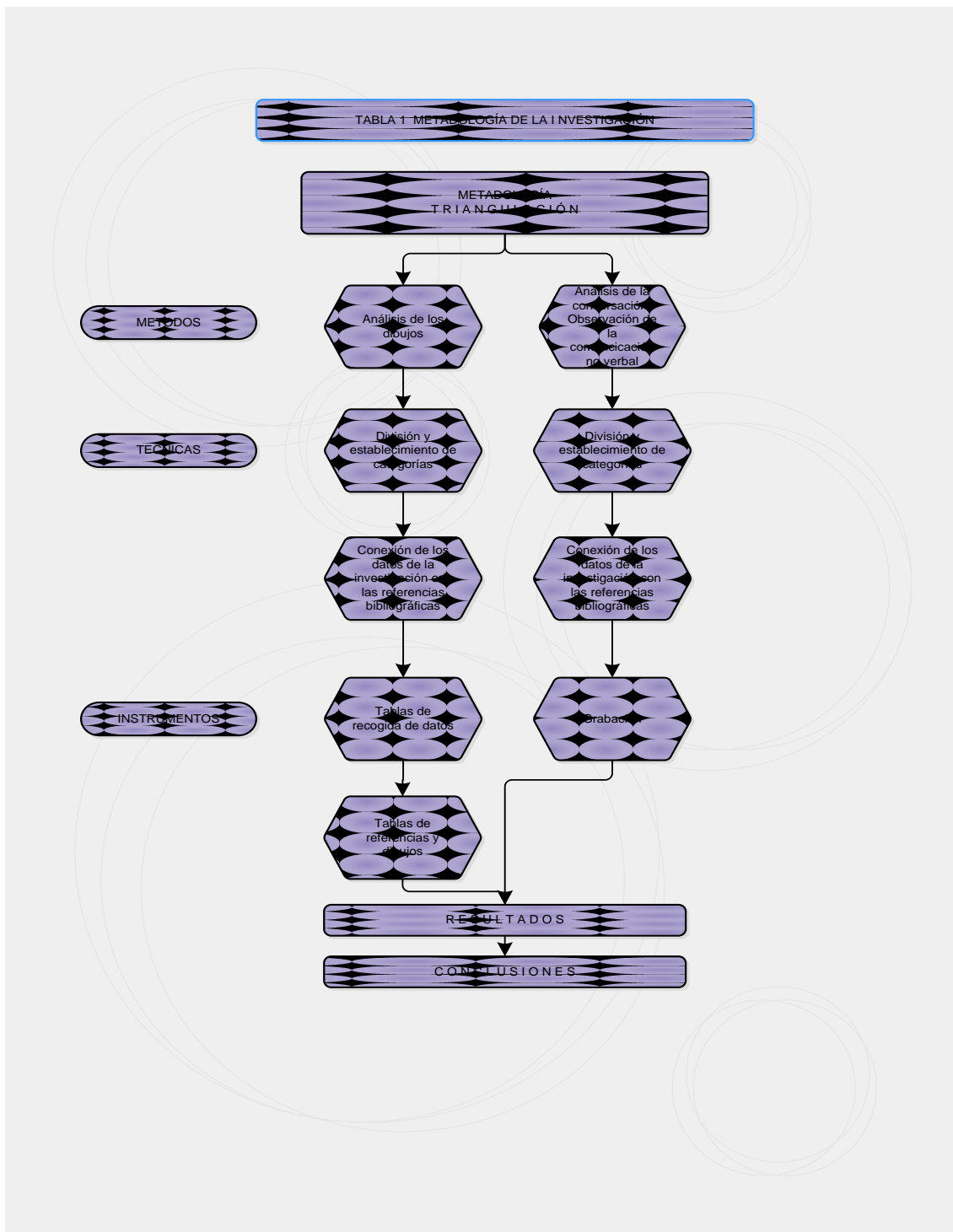
La metodología escogida está basada en *la triangulación de los datos*. La triangulación es el uso de múltiples métodos en el estudio de un mismo objeto. Es la combinación de dos o más teorías, fuentes de datos, métodos de investigación, en el estudio de un fenómeno singular. Existen dos tipos, triangulación dentro de métodos (within-method) y entre métodos (between-method o across-method).

La *triangulación dentro de métodos* es la metodología elegida para esta investigación. Es la combinación de dos o más recolecciones de datos, con similares aproximaciones en el mismo estudio para medir una misma variable. En el presente trabajo se utiliza la combinación de aproximaciones cualitativas como la conversación dirigida, la observación y el análisis de los dibujos para evaluar el mismo fenómeno: el aprendizaje y la sensibilización de los niños sobre el reciclaje. (Denzin, 1988; Kimchi, 1991)

Los datos de la conversación y de los dibujos, adquiridos del método didáctico de la narración se analizan separadamente, y luego se comparan. Lo mismo se hace con el método didáctico de la danza. (Tabla1)

Al final los resultados y las conclusiones de los dos métodos se comparan.

Tabla 1 Metodología de la investigación.



II. Descripción y metodología de la investigación

Descripción breve del desarrollo de la investigación anterior ‘Sensibilización hacia el medio ambiente mediante la danza’ y de la presente.

La investigación se inicia con una de las actividades del grupo de danza y teatro infantil de la escuela de danza “Proyecto Experimental”¹ de Barcelona; un espectáculo interactivo sobre el reciclaje. En la segunda parte del proyecto (presente trabajo) se presenta la narración de un cuento. La actividad se desarrolla en una escuela de educación infantil y primaria de Barcelona y está dirigida a niños de edades entre 4 y 6 años.

En ambos casos el tema educativo es el reciclaje. El primer caso se desarrolla de la siguiente manera:

Las maestras traen los niños a la sala para ver un espectáculo de danza.

Cuando los estudiantes entran en el aula, una de las bailarinas les saluda y les dice que van a ver un espectáculo que no tiene título. Para provocar el interés de los niños les pide su ayuda y sus sugerencias, las que pueden expresar al final del espectáculo.

Después de la actuación hay una conversación entre las bailarinas y los niños. La conversación es abierta al principio y más dirigida al final. Las bailarinas no formulan preguntas cerradas que limitan la respuesta sino que dejan que los niños dominen el diálogo para poder evaluar el conocimiento que han adquirido, concebir sus intereses y observar aquellas cosas que más les ilusionaron. Durante la conversación se realiza también el registro de otros elementos (gestos, expresiones, sentimientos).

El día siguiente después de la actuación las maestras pidieron a los niños dibujar algo basado en la presentación que vieron. A los 20 alumnos de la escuela primaria se les pasó papeles blancos y marcadores de todos los colores. Todos los alumnos dibujaron algo relacionado de la obra observada.

En el segundo caso (presente investigación) no hay un espectáculo de danza sino la narración de un cuento que habla sobre el reciclaje. Antes de la narración la maestra prepara a los niños sobre el tema del cuento que va a narrar. La conversación después de la narración es dirigida y no abierta o semi-dirigida como en el primer caso. Los dibujos se realizaron el mismo día y no el siguiente.

Merece la pena comentar que el reciclaje se enseña en la educación infantil y primaria pero, en ambos casos, según la información que nos dio la maestra, los niños no estaban informados aún sobre el reciclaje en la clase. Por supuesto esto no garantiza que los estudiantes no sabían nada sobre el tema.

¹ Los nombres con que aparecen la escuela de danza y la escuela pública han sido modificados para proteger su identidad.

Diseño de la actividad de narración del cuento

Tema: ¿Y ahora que estoy vacío que harán conmigo?

(El cuento es una historia que no está publicada)

Finalidad: La sensibilización sobre el reciclaje

Objetivos Generales

1. Sensibilización sobre el medio ambiente

Objetivos Primarios

1. La comprensión del reciclaje
2. Centrar su atención en el cuento
3. El desarrollo del pensamiento y de la comunicación
5. El intercambio de opiniones
6. Representación del conocimiento al sobre el papel

Objetivos Secundarios

1. Desarrollo de comunicación verbal de los niños
2. Animación/Disfrutar la narración del cuento
3. Mejora de la sociabilidad
4. Mejora del dibujo

Métodos-Técnicas:

1. Narración de un cuento
2. Observación

Observación y registro de elementos concretos y no verbales. La observación como medio de recogida de datos se caracteriza de su subjetividad. Las grabaciones se utilizaron para la obtención de datos pero se mantiene su confidencialidad.

3. Conversación

Justo después de la narración hay una conversación entre la maestra y los niños. Durante la conversación se realiza también el registro de otros elementos (gestos, expresiones, sentimientos). La conversación es dirigida. Análisis de la conversación.

Los medios utilizados en la actividad:

- El libro que explica la historia (el cuento)
- Las imágenes que acompañan el texto

Desarrollo de la actividad**Etapa 1 – Introducción**

Objetivo: Creación y probación del interés

Duración: 3min

Cuando los estudiantes entran en el aula, la maestra, para provocar el interés de los niños, después de haber visto que un estudiante tras beber su zumo tiró la botella al contenedor, les dice que tiene un cuento sobre esta botella y que se lo va a contar.

Etapa 2 – Narración del cuento

Objetivo: Animación y sensibilización sobre el reciclaje

Duración: 6 minutos

La maestra esta narrando el cuento.

Etapa 3 – Análisis del contexto/ Contestaciones de los niños a las preguntas de la maestra.

Objetivo: Mejorar la comprensión de la información

Duración: 8min

La maestra muestra a los niños las imágenes relacionadas con el cuento y les pide que narren partes del cuento mediante las preguntas que les hace.

Etapa 4 - Conversación

Objetivos:

1. La integración de la información a la vida diaria del niño. Transformar la información en conocimiento. Aprender a utilizar esta información (la que da el cuento) en la vida diaria. Capacidad de aplicar el conocimiento para resolver problemas en la vida diaria.

2. Desarrollo de la comunicación verbal y del dialogo de los niños

Duración: 10min

Después de la narración y del análisis del contexto hay una conversación entre la maestra y los niños. La conversación es dirigida. La maestra formula preguntas cerradas intentando a dominar ella el dialogo para poder evaluar el conocimiento que han

adquirido sobre el reciclaje y para poder relacionar información con conocimiento. Durante la conversación se realiza también el registro de otros elementos (gestos, expresiones, sentimientos).

Etapa 5 – Transferencia del conocimiento al papel

Objetivos:

1. Consolidación del conocimiento mediante su transferencia al papel
2. Experimentación de la alegría mediante la pintura
3. Desarrollo de las habilidades del diseño

Duración: 15 minutos

El mismo día, después de la narración, la maestra pidió a los niños dibujar algo basado en el texto que habían escuchado. A los 20 alumnos de la escuela primaria se les pasó papeles blancos y marcadores de todos los colores. Todos los alumnos dibujaron algo relacionado con el cuento que les contó la maestra.

Diseño de la Investigación

Tema de la investigación: ¿Podemos aprender bailando? ¿Se aprende más así?

Preguntas de la investigación:

¿Qué método lleva a una mayor retención de la información, el método convencional de enseñanza-aprendizaje basado en la narración de un cuento o el método de enseñanza-aprendizaje basado en una presentación de danza-teatro?

¿Cuál de los dos métodos didácticos permitirá que los niños adquirieran más información medioambiental?

Validación de los resultados: Triangulación

Métodos de la investigación

1. Análisis de dibujos
2. Análisis de conversación

Técnicas de la investigación

1. -División y establecimiento de categorías
-Conexión de los datos de la investigación con las referencias bibliográficas
2. -Transcripción

Instrumentos

1. -Tablas de recogida de datos
 - Tabla de dibujos

2. -Grabación

Medios de recogida de datos

1. Dibujos

El mismo día después de la narración y la conversación a los 20 alumnos de la escuela primaria se les pasó papeles blancos y marcadores de todos los colores. Todos los alumnos dibujaron algo relacionado con la presentación que vieron.

2. Conversación

3. Observación de la comunicación no verbal

Instrumentos

1. La camera de video
2. Los papeles blancos y los marcadores (para los dibujos)
3. El micrófono
4. El cuento

Revisión de la cuestión ⇒Referencias bibliográficas/Investigaciones anteriores

Varias investigaciones se han realizado sobre la educación medioambiental en la educación infantil y primaria. Algunas se refieren a la polución acuática, algunas a la contaminación del aire, otras al reciclaje, etc. Además, en la educación formal se utilizan programas que promocionan la narración de un cuento como método didáctico. Sin embargo, según las referencias bibliográficas y las últimas publicaciones, no existen muchos datos sobre la comparación de la expresión corporal como recurso para la sensibilización hacía el medio ambiente.

Criterios para la búsqueda de la bibliografía

- Las referencias se limitan en la cuestión de la investigación o en cuestiones relacionadas
- Se eligen textos que contienen no sólo datos de investigaciones sino una problemática referente
- Se eligen textos con aproximaciones diferentes y textos corrientes

Búsqueda en:

- Revistas
- Textos de congresos
- Referencias y exhibiciones
- Monografías
- Publicaciones

Modelo del análisis

Los conceptos que debe analizar son: El reciclaje

- ¿Qué es un residuo? ¿De dónde salen los residuos?
- ¿Todos los residuos son iguales?
- ¿Una vez que hemos lanzado la basura en el contenedor, a dónde va? ¿La basura desaparece? ¿Qué hacemos con los residuos?

III. Implementación e interpretación de los resultados

A continuación se presentan los resultados del análisis en general. Una explicación más detallada se desarrolla en el documento original.

Resultados del análisis del contexto y de la conversación

Mientras la profesora analiza el contexto del cuento mostrando imágenes y haciendo preguntas para poder revisar el cuento con ellos se mejora la comprensión de la información. Un 60% (12 niños) contesta y el otro 30% (6 niños) no sabe contestar pero describen la imagen sin tener más información sobre ella. De este 30% que no puede contestar escuchan las contestaciones de sus compañeros y las explicaciones de la maestra y mirando a las imágenes también, al final logra a coger la información tratada. El otro 10% está distraído.

En general, los estudiantes participan en la conversación. El 80% está atento durante la conversación, el otro 20% se distrae (hablan con sus compañeros, juegan con sus marcadores, etc.) pero según la observación de la investigadora parece que los niños contestan no porque tienen ganas de conversar si no porque quieren escuchar la felicitación de la maestra o para mostrar a sus compañeros que son capaces de contestar. Su entusiasmo sobre la conversación no es tan evidente.

Durante la conversación la maestra hace preguntas cerradas y así el tema no cambia y los niños siguen recibiendo información sobre el reciclaje. El proceso de la discusión en donde los dos (niños y maestra) preguntan y contestan, genera un ambiente adecuado

para trabajar de manera cooperativa. A menudo la maestra expone ideas, emociones e intereses que los participantes van reflexionando.

Pero a veces aunque la maestra intenta dirigir la conversación los niños en vez de contestar a las preguntas de la maestra cuentan sus historias (e.j. Cuando la maestra pregunta si encuentran en la playa un trozo de vidrio qué van a hacer con él, un niño empieza a contar qué le paso un día que estaba en la playa con sus padres). Esto suele ser característico de su edad.

Según las contestaciones de los niños se nota que el 80% (16 niños) lograron mantener una parte de la información del cuento. De estos 16 niños los 5 consiguieron a mantener toda la información. Un 35% (7 niños) demostró que comprendió el concepto del reciclaje. (Ej. Un niño preguntó a la maestra si su libro es de los que se hacen con basura. Otros en la pregunta de la maestra donde va la basura contestaron que va a una maquina y de allá salen cosas o que van a encontrar su familia y por eso hay que poner cada uno a sitio correcto).

La maestra intenta integrar la información en la vida diaria del niño haciendo comentarios adecuados. Según las contestaciones 1 niño demuestra capacidad de integrar la información y aplicarla a la vida diaria [ej. El cuento trataba sobre una botella de vidrio que la ha tirado al contenedor del papel y se sentía mal y triste por no poder estar con su familia. La maestra preguntó a los niños qué harían si encuentran en la playa un trozo de vidrio para poder relacionar la información del cuento en la vida diaria. Los niños contestaron que tirarían el vidrio en el contenedor (cualquiera, sin identificar). La maestra sigue preguntando si el protagonista del cuento estaría contento si la tiráramos a cualquier contenedor y los estudiantes contestan que sí. Solamente el 15% (3 niños) muestra capacidad de transformar la información en conocimiento diciendo que la tirarían al contenedor verde del vidrio. De estos 3 niños que contestaron correctamente los 2 dijeron que su mamá también tira el vidrio al contenedor verde. Esto muestra que los niños contestaron porque ya tenían el conocimiento y la experiencia de su casa].

Resultados de los dibujos

Todos los dibujos de los niños daban una sensación de alegría y euforia.

El 50% (10 niños) dibujó una de la imágenes del cuento. Esto confirma que los niños eran capaces de reflejar en el papel un estímulo visual y que los niños se dieron cuenta

del tema central de la actuación pero aquí no se ve la comprensión del significado del reciclaje. El otro 50% dibujó imágenes fuera del contexto pero con una mirada más profunda se ve que el 35% de estos dibujos eran relacionados con las historias personales que contaban los niños cuando se distraían del contenido adecuado de la pregunta.

Un niño dibujó el símbolo del reciclaje (una flecha verde) aunque no había en ninguna de las imágenes del cuento. Esto muestra que el niño no quedó solamente en la información que le dio el cuento si no que pudo relacionarla con otra información. Cuando un niño relaciona su propio conocimiento con la nueva información lo más posible es que esta nueva información se convertirá en conocimiento y el niño no se la olvidará fácilmente. Este modo de pensar es la estrategia más desarrollada que puede tener un niño de esta edad (Xrusafidis, 1998).

El 80% de los dibujos tenía letras sueltas o sus nombres escritos. El 20% intentó a escribir el título del cuento. (La maestra dejó el cuento en un sitio al alcance de los niños). No había dibujo con palabra relacionada con el reciclaje. Aquí hay que tomar en cuenta que los niños eran estudiantes de infantil y casi no sabían escribir. El esfuerzo que hicieron para escribir la palabra (con la ayuda de la maestra como ella declaró) es muy importante porque en el limitado vocabulario que ellos tenían han añadido una o dos palabras más aunque estas palabras no estaban relacionadas con el reciclaje (Tafa, 2001).

Comentarios de la observación de la comunicación no verbal

Observando las expresiones corporales y las expresiones faciales de los niños durante la narración del cuento, se nota un profundo interés al principio de la narración hasta la mitad del texto. Los estudiantes miran a la profesora con ojos expresivos mostrando ganas de escuchar, no hacen ruido y están tranquilos. Después de 3 min. de la narración un 60% de los niños empiezan a mostrar aburrimiento pero siguen escuchando (apoyan su cabeza en la mesa, juegan con sus marcadores y pocos hablan con sus compañeros). El 30% sigue escuchando con interés y el otro 10% esta distraído.

Cuando la profesora hace énfasis en una acción cambiando su voz, los niños empiezan a mostrar interés de nuevo pero en seguida lo pierden.

Un niño hace preguntas mientras la maestra cuenta, otros levantan la mano para pedir permiso y preguntar algo pero como que no les responde uno de ellos empieza a hablar

y molestar a su compañero al lado, los otros se dedican a jugar con diversos objetos que tienen encima de sus mesas.

Mientras, la profesora narra hace gestos para provocar la atención de los niños pero no consigue que presten total atención. Antes de que el cuento acabe la mayoría de los niños están hablando entre ellos, se levantan de sus sillas y están inquietos.

Hay que comentar que el aula donde se realizó la narración estaba lejos del patio y no había ruido para distraer su atención.

Discusión

Primero se ve que los niños se han entretenido sobre todo al principio del cuento y al final (sonríen con el feliz final) y que la maestra logra a acabar la actividad (narración, conversación, dibujos) pero encuentra dificultades. En la primera etapa de la narración los niños muestran aburrimiento y el cuento y los medios que la maestra utiliza mientras narra la historia (e.j. hace énfasis a una acción cambiando su voz, muestra imágenes) no son capaces de poner a los niños atentos.

También su participación en el proceso del aprendizaje es eficaz. Los estudiantes colaboran en la conversación, y al final expresan artísticamente los resultados de todo lo que han visto (en los dibujos). Se nota que han recibido información (en los dibujos solo el 50% muestra la nueva información pero en la conversación el porcentaje es mayor) y eso es muy importante porque en la edad entre 4 y 6 el niño empieza a construir conocimiento.

Después, los alumnos trabajaron en la expresión verbal (conversación) y en la expresión no verbal (dibujos). Ambos tipos de expresión son muy importantes en esta edad. Se utilizan en el proceso de conversar. Eso manifiesta que la conversación sobre el cuento les ayudo a aprender a conversar y a superar la fase del egocentrismo que les caracteriza en esta edad.

Según Piaget (citado por Atherton, 2005), la comunicación verbal de los niños se divide en la comunicación de egocéntrica y la comunicación sociable. Los niños en edades entre los 3 y 6 años están en la fase donde su pensamiento se enfoca sobre sí mismos (egocentrismo) y también empieza funcionar su fantasía y pensamiento simbólico. Por el contrario, en edades entre los 7 y 11 años, los niños dejan de concentrarse en sí mismos y tienen un pensamiento más orientado y lógico.

Según las preguntas de los niños en la conversación se nota que los niños tienen la capacidad de participar, comunicar y pasar de la fase de egocentrismo a la fase de la comunicación sociable.

Comparación de los resultados de los dos métodos didácticos

(Narración/Presentación de un espectáculo de danza)

Ambos métodos transmiten información. La narración la transmite inmediatamente.

En la conversación después de la narración los niños contestan a las preguntas de la maestra y a las que no saben contestar (porque no pudieron entender el contexto o porque estaban distraídos en aquel momento) con la ayuda y las explicaciones de la maestra durante la conversación logran recibir el conocimiento que el cuento facilitaba.

En el caso de la danza en la conversación después del espectáculo cuando las bailarinas piden a los niños que pongan un título al espectáculo se ve que los niños han entendido el mensaje del espectáculo y el contexto también (hay títulos bastante complejos e inteligentes) pero el interés de los niños no está enfocado al reciclaje sino a la danza y la profesión del bailarín. Sin embargo, el día siguiente sus dibujos muestran que no solo han recibido información, sino que además han comprendido el proceso y el concepto del reciclaje y han podido mostrarlo con sus dibujos. (70% de los dibujos tenían un contexto medioambiental).

Ambos métodos entretienen pero en el caso de la narración es más difícil lograrlo.

En la conversación después de la narración los niños participan pero su entusiasmo no es tan evidente. (Solo un 20% levanta su mano para hacer preguntas y el 10% pregunta cosas fuera del contexto, no se expresan todos juntos, etc.)

En la conversación después de la actuación de las bailarinas los niños son animados (ríen, aplauden, levantan la mano para participar, se expresan todos juntos diciendo “sí”, “no”, “bravo”, etc) y muestran muchas ganas de conversar con las bailarinas. Además, los niños no muestran aburrimiento ni siquiera al final del espectáculo y aquí es importante mencionar que todo el espectáculo duró treinta minutos y la conversación veinticinco minutos más.

Según el marco teórico de la investigación, si un alumno tiene interés o necesidad para aprender, es más fácil construir conocimiento, adquirir, elaborar e inventar el propio saber.

Ambos métodos trabajan sobre la expresión verbal (conversación) y generan un ambiente adecuado para trabajar de manera cooperativa. La maestra o las bailarinas exponen ideas, emociones e intereses que los participantes van reflexionando.

La diferencia es que después de ver el espectáculo los niños están animados y tienen ganas de participar en la conversación. En el otro caso, después de la narración los estudiantes están inquietos y es difícil montar una conversación con ellos. Aquí valga comentar que la narración duró solamente 6 min. y el espectáculo 30 min. Sin embargo es importante decir que la conversación en el caso de la narración es dirigida y no deja los niños expresarse y esto a veces limita el entusiasmo de los estudiantes pero transmite más información coherente con el tema tratado.

La danza gana el interés de los niños con más facilidad.

El aula donde se realizó la narración estaba lejos del patio y no había ruido para distraer su atención. Por otro lado la sala donde se realizó el espectáculo de danza no estaba aislada, tenía ventanas grandes con vista a un espacio donde se realizaron actividades deportivas pero la actividad de la danza ganó el interés de los niños aunque duró 30min. Según investigaciones anteriores un niño puede estar atento durante solo 15-20 minutos (Laloumi-Bidali, 1996).

Aquí es importante comentar que las narraciones mantienen dirigido el proceso de aprendizaje y eso puede ser beneficioso pero al mismo tiempo ponen en lista el interés del estudiante y reducen los grados de libertad de la tarea. Por eso los expertos parecen centrarse más en la 'adecuación' de su respuesta (y del material que componen los tutoriales) que en el conjunto de la misma historia.

La danza sensibiliza no solo sobre el tema tratado (el reciclaje en este caso) sino sobre la danza también.

Según los resultados de la investigación anterior, los niños después de ver el espectáculo muestran interés sobre la vida y la formación de un bailarín (preguntan cuántos años hace que bailan, por qué bailan, si es difícil bailar, si cobran para bailar, si lo que hacen es un trabajo o un hobby, cuánto tiempo habían necesitaron para preparar el espectáculo, que harían si no pudieran bailar etc). También hacen preguntas personales como por ejemplo si han estudiado algo además de la danza.

Mediante la danza los estudiantes imitan las bailarinas, observan, escuchan y reflejan experiencias. Las habilidades relacionadas con la imaginación, la empatía, la simulación

o la repetición son fundamentales y facilitan el aprendizaje y la obtención de nuevo conocimiento.

La danza trabaja en la expresión corporal y los estudiantes tienen la oportunidad de participar en el aprendizaje bailando. Así se ejercitan y se relajan pero también de esta manera se cambia el énfasis de la enseñanza-aprendizaje, requiriendo que los alumnos sean activos e independientes. Enriqueciendo la enseñanza con música, danza y animación, se estimulan en los participantes el interés sobre las creaciones estético-acústicas. También se motiva a los alumnos a disfrutar estimulando su creatividad y desarrollar la intención artística del movimiento

La expresión verbal (conversación) y la expresión no verbal (expresión corporal/danza) son dos tipos de expresión muy importantes en niños de edades entre 4 y 6 años porque les ayuda a aprender a comunicar, participar y pasar de la fase de egocentrismo a la fase de la comunicación sociable.

Cuando en la didáctica de las ciencias se utilizan ambas expresiones (verbales y no-verbales) el estudiante muestra facilidad a la comprensión de la información.

Conclusión

Comparando las conclusiones de los dos diferentes métodos de enseñanza aprendizaje y reflejando el marco teórico de la investigación se pueden hacer los siguientes comentarios.

Los dos métodos son eficaces para transmitir información, entretener y despertar el interés de los niños. Los dos generan un ambiente adecuado para trabajar de manera cooperativa y son adecuados para niños de primaria. Pero es notable que la danza gane el interés de los niños con más facilidad.

La otra diferencia es que mediante una actividad de danza (valga subrayar que la actividad debe ser bien construida y por personas con experiencia) se puede transmitir información de diferente sectores y se puede sensibilizar no solamente del tema tratado si no de las artes escénicas también desarrollando el gusto por el arte ayudándonos del desarrollo de la creatividad y expresividad.

De eso se deduce que la danza y la expresión corporal no sólo se ejercita y relaja sino que además se puede enseñar, facilita el aprendizaje y enriquece el conocimiento de los estudiantes, muestra una visión creativa y activa que integra nuevas formas de sentir pensar y actuar y también puede sensibilizar e informa.

Sobre el discurso narrativo debemos considerarlo como una opción viable y valorable, pero quizás considerando que a veces puede restringir las elecciones disponibles por parte del aprendiz. El discurso narrativo puede ser válido como andamiaje para el novato, pero lo que es andamiaje en una situación, puede ser restrictivo en otra.

También es posible que los discursos narrativos sean más apropiados para algunos estilos de aprendizaje que otros, así como a diferentes grupos de edad. Mientras que la teoría sugiere que las historias son fundamentales para el aprendizaje, existe poca evidencia empírica en el área del aprendizaje adulto (Mikeleiz, 2000).

Finalmente, a la investigadora le gustaría comentar que en este mundo lleno de estrés, de enfermedades por falta de ejercicio (obesidad, osteoporosis, etc.) y de ambientes contaminados, la integración de la expresión corporal y la danza como método didáctico en la educación formal funcionaría como alivio para los estudiantes. El hecho de aprender escuchar el cuerpo, libera el cuerpo y el movimiento, suaviza los sentimientos fuertes y mejora la salud integral.

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Ensaio Sobre a Violência no Futebol Brasileiro

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Resumo

As diferentes formas de manifestação da violência no futebol brasileiro são decorrentes de aspectos diversos que vem sendo mapeados por autores influenciados por estudos das Ciências Sociais. Assim, buscamos nesse ensaio recuperar algumas das colaborações teóricas desses autores contemporâneos, principalmente Eric Dunning e Norbert Elias, e comparar com as ações que visam o controle da violência no futebol. Pudemos evidenciar que as ações violentas não são exclusivas do universo emotivo gerado e objetivado no futebol, mas também decorrentes de mudanças macro-sociais. Isso nos dá indícios que o controle desses atos só é possível com medidas que vão além dos limites do estádio e de seu entorno.

Palavras-chave: Brasil. Futebol. Violência. Processo Civilizador.

Essay about violence in Brazilian football

Abstract

Different forms of violence manifestation are consequences of many aspects that are being studied by Social Sciences influenced authors. In this sense, we aim to map some theoretical conceptions from these authors, especially Eric Dunning and Norbert Elias, and compare with violence control actions in football. This research has showed that violence actions are not exclusive of the emotional universe around in football, but they are also consequence of macro-social changes. These evidences support the perspective that the violence control is only possible through providences that go over the limit of sportive stadiums and their neighborhood.

Key-words: Brazil. Football. Violence. Civilization Process.

Introdução

O futebol talvez seja uma das temáticas mais discutidas cotidianamente no Brasil e em outros países do mundo. Ainda que haja uma ampla discussão em torno dessa modalidade, perspectivas desprovidas de embasamento teórico minimamente consistente são predominantes nos noticiários midiáticos, nas conversas informais ou nos depoimentos apaixonados de torcedores.

Sem destituir a importância desses meios de discussão, entendemos que estudos embasados em conhecimentos das Ciências Sociais, como Sociologia, Antropologia e Ciência Política, possibilitam incrementar a discussão de temáticas relevantes que rodeiam o futebol, como a violência.

A violência no futebol tornou-se uma problemática social que ultrapassa os limites de ação dos clubes privados e tem se mostrado de difícil solução em todo o mundo. Podemos entender que a violência no futebol pode adquirir diversas formas.

Indicamos primeiramente a violência em campo, entre os jogadores. Apesar de constantemente presente nas partidas, esse tipo de violência é mediada pelos árbitros com base nas regras do futebol. Entre as razões para sua existência apesar dessa mediação, podemos destacar, em consonância com Boschilia (2008, p. 17) os seguintes fatores:

[...] as elevadas cifras investidas, a necessidade de retorno para os investidores, as exigências físicas colocadas aos atletas, a influência gerada pelos meios midiáticos, a exacerbação dos níveis de competição, entre outros aspectos que poderiam interferir nos limites de agressividade dos atletas (Boschilia, 2008, p. 17).

Assim, tanto causas intrínsecas ao campo de jogo como extrínsecas, se considerarmos o universo formado em torno do futebol atualmente, podem ser fatores intervenientes para a violência em campo.

Outro tipo de violência que circunda o futebol é a violência entre seu público. Reis (1998) entende que esse público pode ser dividido em: espectadores, torcedores, torcedores uniformizados e torcedores organizados.

Esse público pode externar manifestações violentas sob a forma afetiva ou simbólica e racional. Trazemos as colaborações teóricas de Reis (1998) formuladas com base nos estudos de Dunning e Elias (1992) para melhor explicá-las.

A violência afetiva ou simbólica é aquela em que os indivíduos manifestam-se com o intuito de demonstrar seus sentimentos, que em estádios de futebol pode ser observada a partir dos gestos e de algumas canções e hinos cantados por torcedores de futebol. Normalmente é emocionalmente satisfatória e agradável.

A violência racional é aquela em que os indivíduos, ou um determinado grupo, têm a intenção, premeditada ou não, de gerar confrontos violentos, sendo que quem a utiliza tem um objetivo a atingir (Reis, 1998, p. 57-58)

Ainda que aparentemente torcedores uniformizados e organizados sejam aqueles que estão mais envolvidos com manifestações de violência racional, a violência afetiva ou simbólica também deve ser considerada. Dessa forma, quando nos referimos aos torcedores consideraremos todos os espectadores do futebol.

Apresentadas as necessárias considerações, propomos um exercício teórico-prático de incorporação de referenciais teóricos e argumentos a partir dos estudos de Dunning e Elias e comentaristas sobre a violência dos torcedores de futebol. Assim, indicamos como principais objetivos nesse estudo: (1) identificar alguns conceitos teóricos na obra de Dunning e Elias, além de comentaristas, que podem ser úteis para a compreensão da violência de torcedores de futebol; e (2) compreender e discutir algumas formas de punição e combate à violência que são observadas na realidade do futebol brasileiro.

Reflexões teóricas com base em Dunning e Elias sobre a violência dos torcedores de futebol

No futebol, a manifestação de uma excitação agradável desrotinizadora tratada pelos autores Dunning e Elias (1992) é um de seus traços mais marcantes. Talvez o futebol no Brasil seja a modalidade que melhor traduza essa concepção teórica proposta pelos autores: a tensão produzida por uma partida de futebol é singular, a linha divisória entre a vitória e a derrota é muito tênue, a imprevisibilidade do resultado final é excitante ao ponto de manter os espectadores concentrados nas partidas durante noventa minutos, os baixos placares

propiciam um acúmulo de tensão que, quando liberada, traduzem com propriedade o que vem a ser a catarse¹.

Aliado a essa excitação agradável proporcionada pelos esportes, e enfatizamos o futebol nesse entendimento, temos o significado social que essas práticas apresentam na atualidade. Os esportes também são considerados um “teatro”, um “simulacro”, tendo como características a ausência de um roteiro previamente desenvolvido, que se contrapõe as atividades cotidianas extremamente mecânicas e reprodutivistas; as emoções afloram ao se presenciar um grande espetáculo, com jogadas bem desempenhadas e pela disputa acirrada entre os atletas ou equipes.

Somente será possível ao indivíduo vivenciar as emoções do esporte se este estiver envolvido de alguma maneira com o mesmo; terá de apresentar um dos três sentidos expostos por Dunning (1999) no livro *Sports Matters*: capacidade de movimento [motilidade], sociabilidade, capacidade de imitação ou alguma combinação dos três. É fundamental que se esteja preocupado com seu próprio desempenho, dos atletas participantes ou que seja aficionado por uma das equipes envolvidas na disputa.

Outro ponto a ser destacado diz respeito à tamanha devoção que muitas vezes os “fanáticos espectadores” nutrem por algum atleta, pelo seu clube do coração ou seleção de seu país. O sentimento de pertencimento a uma coletividade identificada com o indivíduo é tamanho que se estabelece uma relação de caráter religioso entre espectador e o clube ou seleção nacional.

Tratando do caráter religioso que recai sobre o futebol no mundo contemporâneo, Dunning e Elias (1992) apresentam um exemplo caricato dessa dimensão manifestado no futebol inglês:

¹ Nada define melhor a catarse do que uma situação prática: “Ouviram-se alguns gritos daqui e dali, tornando-se cada vez mais altos com o aumento de tensão do jogo. A posse da bola alternava e deslocava-se rapidamente de um limite do campo até o outro. A tensão cresceu, tornou-se quase insuportável. As pessoas esqueciam-se do lugar onde se encontravam. Eram empurradas e empurravam para trás e para diante, para cima e para baixo das bancadas. Existia um confronto no lado esquerdo da baliza da equipa visitante, um centro rápido (cruzamento) e um golpe de cabeça. De repente, a bola estava na baliza e a alegria, o júbilo dos adeptos da equipa da casa subiu num estrondo enorme que se podia ouvir em metade da cidade, um sinal para todos: Ganhamos!” (Dunning; Elias, 1992, p. 133).

De facto não seria ir longe de mais sugerir que, pelo menos para alguns grupos na sociedade actual, o desporto se tornou uma atividade quase religiosa e que, encarado numa perspectiva da sociedade, o desporto veio, em certa medida, preencher a lacuna aberta na vida social pelo declínio da religião. Um exemplo extremo, mas não menos comprovativo deste carácter quase religioso do desporto moderno, é fornecido pelo facto de se ter tornado, aparentemente, uma tradição em Liverpool o lançamento das cinzas dos adeptos falecidos do FC Liverpool sobre o campo de Anfield; assim, parecem ter o desejo de permanecer, mesmo para além da morte, identificados com o “altar” ou “templo” onde “adoraram” durante a sua vida. [...] Em resumo, não é de modo algum irreal sugerir que o desporto se está a tornar cada vez mais a religião secular da nossa época, também cada vez mais secular. (Dunning; Elias, 1992, p. 324)

Essa passagem traduz o que os autores a postulam em relação ao esporte moderno, afirmando que o fenômeno se constitui como um dos principais espaços de manifestação das identidades coletivas nas sociedades atuais, tornando-se fonte de significado na vida de muitos indivíduos.

Moraes (2007) apresenta algumas indagações sobre a relação entre identidade coletiva, futebol e violência que, em nosso entendimento, pensando especificamente no caso do futebol, podem ser colocadas como afirmativas.

Corroborando a análise do autor entendemos que o forte vínculo afetivo e identitário que se estabelece entre torcedores e os clubes ou selecionados nacionais de futebol é uma “válvula de escape” para os indivíduos que vivem em meio a um turbilhão de angústias, incertezas, desigualdades e crises identitárias.

As sociedades contemporâneas apresentam uma característica que as distinguem das sociedades mais antigas: a identidade-eu prevalece sobre a identidade-nós². Ou seja, na atualidade os seres humanos apresentam uma autonomia nunca antes vista, os laços que na era pré-industrial eram mantidos através das relações familiares quase que única e exclusivamente, agora dependem de relações funcionais. As chamadas relações segmentares que se estabeleciam entre os indivíduos deram lugar a relações funcionais (Dunning; Elias, 1992, p. 340-341). Dessa forma os seres humanos passaram a ter maior independência, num processo contínuo de “individualização”, no estabelecimento de suas relações inter-pessoais.

² A esse respeito ver: Elias, Norbert. *A Sociedade dos Indivíduos*. Rio de Janeiro: Jorge Zahar Editor, 1994.

Nas sociedades contemporâneas se tornou efêmero o vínculo vitalício que se tinha com a família e em alguns casos até com a própria pátria; o “viver em grupo” enquanto necessidade de sobrevivência foi superado. Basta observarmos os movimentos integradores que se manifestam na constituição de comunidades continentais (Mercosul, União Européia etc) e nas organizações supra-nacionais como a ONU (Organização das Nações Unidas).

Nas palavras de Franco Júnior (2007, p. 319):

Mais do que no caso de nações, onde existem outros fatores de integração (história, idioma, costumes, sistema político etc.), o futebol moderno é poderoso criador de microssociedades. Esse papel é fundamental nas sociedades ocidentais, que ao se democratizarem, industrializarem, massificarem, uniformizarem, diluíram em certa medida os tradicionais grupos sociais, econômicos, culturais, religiosos, sexuais, etários. O futebol permitiu a formação de identidades grupais em torno de clubes, pelos quais se têm dois sentimentos: ou simpatia, literalmente “afinidade natural”, isto é, solidarização do indivíduo com alguém sem que se coloque no lugar dele; ou empatia, “mesma paixão”, ou seja, identificação pela qual o indivíduo se coloca no lugar do outro. Mas os dois convergem para o amor. (Franco Júnior, 2007, p. 319)

O fato é que existe uma balança Nós-Eu que demanda certo equilíbrio. Os esportes se colocam como um mecanismo capaz de buscar estabelecer o equilíbrio desta balança, de tal forma que permitem aos indivíduos manifestarem sua identidade-nós através do clube que representa sua cidade e do atleta ou selecionado que representa o seu país.

Este espectro que emana dos esportes modernos gera a oportunidade de se estabelecer uma relação hostil entre esses grupos e subgrupos que se constituem a partir da manifestação da identidade-nós dos indivíduos nos esportes. É costume que um destes grupos se organize e se manifeste no intuito de enaltecer seus “valores” e “virtudes” e de estigmatizar os outros como sendo “inferiores”, “piores” e “mais fracos”. Estes conflitos, em muitos casos, resultam em fenômenos violentos relacionados ao esporte sobre perspectivas simbólicas, como os cantos das torcidas contra os adversários, mas também

pela violência racional, que pode ser vista no *hooliganismo*³ na Inglaterra e em outros países.

Ao contrário das organizações sociais mais antigas e menos desenvolvidas, as quais se constituíam em grupos principalmente para a garantia de segurança, nas altamente complexas sociedades atuais a idéia de grupo se diluiu. As sensações de conforto, segurança e pertencimento foram suprimidas pelas amplas unidades de sobrevivência que hoje estão constituídas (grandes Estados nacionais, megalópoles etc.). Considerando que nunca a identidade-nós será completamente suprimida ou extinta, os indivíduos buscam subterfúgios para a expressão dessa interioridade. O problema que se coloca é que, em alguns casos, essa expressão se dá através de organizações extremistas (racistas, xenófobas, ultranacionalistas, etc.) e dentre elas se apresentam as torcidas de futebol.

[...] a formação de clãs futebolísticos e o poder de atração que eles exercem são soluções espontâneas contra o isolamento. Fazer parte de um desses grupos é dotar-se de nova personalidade, é conseguir nova inserção social, que por se tornar estruturante para o indivíduo pode levá-lo a exageros em nome dela. (Franco Júnior, 2007, p. 194)

Essas organizações, dada a fragilidade da personalidade de muitos indivíduos, propiciam um momento de despersonalização, ou seja, quando se está aglomerado em grupos no interior dos estádios, se suprime a real identidade, o próprio indivíduo não reconhece a si mesmo e se deixa levar pela exacerbação de sua identidade-nós, podendo potencializar atitudes violentas entre os espectadores do espetáculo esportivo.

Damo (2006), se valendo dos estudos de Émile Durkheim e de Dunning e Elias, desenvolve um conceito que vem traduzir a manifestação de identidades coletivas em torno dos clubes de futebol, ao qual ele se refere como “clubismo”:

[...] sistema complexo caracterizado pela adesão afetiva dos torcedores aos clubes de futebol, tendo como desdobramento a constituição de comunidades de sentimento. Essas, por seu turno, são responsáveis por desenvolver nos indivíduos uma dada percepção estética do jogo, caracterizada pelo engajamento, **de um modo**

³ “O *hooliganismo* é um termo conhecido em muitos países para referirmo-nos a indivíduos que se utilizam da força física e de ações violentas premeditadas relacionadas a eventos futebolísticos.” (Reis, 2005, p. 115).

que já não se pode dizer que quem vai ao estádio o faz como se estivesse indo ao teatro ou ao cinema, pois a um estádio não se vai para ver um jogo, mas para torcer pelo time que representa o clube do coração [grifo nosso]. (Damo, 2006)

O envolvimento que o torcedor nutre em relação ao seu clube do coração é algo muito maior que a pura e simples predileção por uma equipe de futebol, essa é uma “escolha” que se estende durante toda a vida do indivíduo. Naquele clube do coração e nas suas partidas são depositadas todas as aspirações e angústias do torcedor apaixonado, que vivencia ali, naqueles noventa minutos, uma dramatização de sua vida que lhe proporciona o externar suas mais profundas emoções. Como diria Franco Júnior (2007), o futebol se caracteriza como a “metáfora do mundo contemporâneo”.

Outro aspecto que torna a relação entre os clubes de futebol e seus torcedores tão singular é a questão da continuidade histórica e da manutenção dos patrimônios do clube (estádio, cidade local, cores, mascote etc.). Em outros esportes é comum que as equipes estejam associadas aos seus respectivos patrocinadores, o que as torna entidades itinerantes. Em suma, quando as empresas patrocinadoras atingem seus objetivos, sejam eles quais forem, a equipe se desloca para outra cidade ou estado.

No futebol isso é diferente, o patrimônio que liga o clube ao torcedor é permanente (Morato, 2005) e qualquer tentativa de descaracterizá-lo é motivo de revolta por parte de seus torcedores, que então se colocam como protetores desse patrimônio exacerbando o sentimento de pertencimento ao seu clube do coração.

Portanto, ao se “associar” de corpo e alma a um clube ou a um selecionado nacional de futebol, se está “cerrando fileiras” contra o processo de individualização. O futebol se ressignifica para além de uma manifestação físico-desportiva, ganhando características religiosas, proporcionando o fortalecimento de identidades coletivas alicerçadas nos preceitos de lealdade e unicidade, potencializando um extremismo identitário que pode desencadear atos violentos.

A identificação simbólica que existe na cultura esportiva pode ser um fator determinante nas ações potencialmente agressivas dos espectadores e torcedores de futebol. Essa identificação em indivíduos que não têm uma identidade própria pode levá-los a não perceber os limites entre a sua vida e a sua equipe, ou entre a sua vida

e a vida de um ídolo, e, desta forma, passar a viver suas emoções basicamente por meio dos acontecimentos esportivos, do sucesso e da derrota de seu clube predileto. (Reis, 2006, p. 40)

Dado esse turbilhão de emoções e conformações sociais que podem desencadear os atos violentos dos torcedores de futebol, quem são os responsáveis por contê-los? Nesse ponto, surge o Estado no papel de controle, já que a ele é dado o chamado “monopólio da violência”.

Já em meados do século XIX o Brasil já se consolidara enquanto uma Nação-Estado moderna, detendo de forma sólida o monopólio da força física e tributário (Lucena, 2001). A sociedade em geral já apresentava alto grau de diferenciação das funções e os esportes estavam extremamente difundidos em decorrência das cada vez mais extensas redes de interdependência que se estabeleciam.

A complexidade das sociedades modernas é crescente. Alguns fatores que colaboram com essa situação são a interdependência funcional entre as pessoas e, paradoxalmente, o processo de individualização. Com a necessidade de um controle social e de um autocontrole cada vez maiores no que se refere às emoções, o Estado se coloca como um possível regulador dessas sociedades. Isso se dá através da elaboração de um escopo de coações externas, que podem vir a serem internalizadas (na forma de auto-coações), quanto no sentido de punir aqueles que tomam atitudes “descivilizadas” pondo em risco a ordem social estabelecida.

Ora, é nesse sentido do controle mais firme, mais geral e mais uniforme das emoções, como característica da mudança civilizadora, que podemos pensar, portanto, na prática do esporte como uma ação só possível a partir do exercício dos controles, elaborados como uma maneira de expressão necessária, característica das sociedades individualizadas e reguladas, e no monopólio da força física centralizada, como papel exercido pelo Estado. Esses elementos estão cada vez mais presentes no Brasil do século XIX. Uma prática do esporte que permita um descontrole controlado e que caracteriza um processo de individualização crescente. (Lucena, 2001, p. 53)

A violência pode ser desencadeada num desporto através de uma participação demasiada séria em determinada disputa; em conseqüência de pressões sociais, na busca

por recompensas financeiras ou pelo prestígio que a vitória na disputa pode oferecer (Dunning; Elias, 1992). Essas possibilidades podem resultar em um nível de tensão que transforme o equilíbrio entre rivalidade amigável e hostilidade violenta pendente para esta última.

Nestas circunstâncias, as regras e as convenções destinadas a limitar a violência e a orientá-la para caminhos socialmente aceitáveis são suspensas e, então, pode surgir a luta a sério. Deste modo, no futebol e no rãguebi pode jogar-se com o objetivo de impor danos físicos e dor. (Dunning; Elias, 1992, p. 331)

Para sustentar suas reflexões no que se refere aos tipos de violência manifestados no desporto e nas manifestações de jogos em períodos anteriores da história, Dunning e Elias se apóiam na teoria do Processo Civilizador de Norbert Elias para afirmar que, em relação a este tema, se tem o fato de que o controle da violência física varia nas diferentes sociedades em diferentes períodos históricos. Seguindo o rumo do Processo Civilizador na Europa ocidental, vemos uma tendência em direção a uma sociedade “mais civilizada”, uma sociedade que no decorrer de um processo de longa duração passou a apresentar um limiar cada vez menor em relação ao aceite à violência e apresentou uma alteração no equilíbrio entre a violência “afetiva” e a violência “racional”. Os indivíduos, cada vez menos, deixaram de sentir prazer em se envolver diretamente em atos violentos e em testemunhá-los.

Enquanto na violência afetiva e simbólica as atitudes violentas se referem a agressões verbais e não verbais, no intuito de proporcionar ao agressor uma satisfação emocional, na violência racional e real os atos violentos dizem respeito a agressões físicas diretas e que asseguram ao agressor atingir um dado objetivo. Nas palavras de Reis (2005: 114):

A violência racional é aquela em que os indivíduos, ou um determinado grupo, têm a intenção premeditada de provocar conflitos e gerar confrontos violentos através do uso da mesma, ou seja, quem a utiliza tem um objetivo a atingir. O que ocorre nos confrontos violentos relacionados ao espetáculo futebolístico é um desequilíbrio entre a violência racional e afetiva; ou seja, a violência racional passa a predominar diante da violência simbólica e afetiva. O aumento da violência racional caracteriza

a perda do controle por parte dos espectadores, desencadeando atos de violência física. (Reis, 2005, p. 114)

Nos desportos, manifestações que refletem o Processo Civilizador, a violência afetiva dos jogos medievais e da antiguidade, nos quais os ferimentos graves e as mortes não eram eventos tão raros, deu lugar a uma prática mais organizada, com regras e condutas institucionalizadas, com controle da violência exercido por um agente externo à disputa. Ou seja, tornou-se uma prática mais civilizada.

Porém, se vê nos desportos modernos evidentes traços de uma violência instrumental: uma forma de violência utilizada não visando o prazer como ocorria nos jogos medievais e da antiguidade com a violência afetiva, mas sim, uma violência legítima (ex: o *scrum* no rugby) ou até ilegítima (ex: cotoveladas, arranhões e pontapés fora das vistas do árbitro). Tais “artifícios” visam atingir objetivos relacionados ao um importante valor do esporte moderno: a vitória a qualquer custo. Entretanto, a existência dessa forma de violência não tem um fim em si, mas sim uma razão funcional: “Não se obtêm satisfação agradável dessa violência per se. Não se empenham nisso como um fim em si mesmo, mas como um meio de alcançar um objectivo a longo prazo, o de vencer a liga ou a taça.” (Dunning; Elias, 1992, p. 338).

A violência que se manifesta no futebol apresenta suas características particulares, porém também devemos pensá-la como a manifestação de um problema macro-social, algo que abarca a sociedade em âmbito geral.

Em uma perspectiva macro, precisamos denunciar, como geradores da violência, a influência que o crescente empobrecimento da grande maioria da população mundial vem sofrendo, principalmente em países do hemisfério sul, e o aumento acelerado das desigualdades sociais nesses mesmos países. (Reis, 2005, p. 106)

Enganam-se aqueles que pensam ser a violência nos esportes, principalmente entre os aficionados, um fenômeno exclusivo dos países tidos como sub-desenvolvidos ou em desenvolvimento. Inclusive na Europa, a grande referência atual quando se trata de futebol, muitos atos de violência são registrados: ações dos *hooligans* ingleses, casos de conflitos

entre torcedores na Espanha, racismo etc. Sobre este assunto, Franco Júnior (2007, p. 190) afirma:

Que os problemas sociais tanto no Primeiro Mundo (forte desemprego para seus padrões, falta de perspectivas para os jovens) quanto do Terceiro (enorme desigualdade social, corrupção crônica da elite política, baixa consciência de cidadania) estimulam essa violência é inegável. Porém ela é extravasada por outros canais, além do futebol. (Júnior, 2007, p. 190)

Nesse ponto, vários Estados buscam soluções para as situações de violência entre os torcedores que muitas vezes são baseadas em casos de sucesso com adaptação às realidades locais, conforme veremos a seguir.

Formas de combate a violência no futebol europeu e brasileiro

As autoridades europeias passaram a combater de maneira mais incisiva a questão da violência no futebol após o incidente ocorrido em maio de 1985, na partida decisiva da Copa dos Campeões da Europa entre Juventus (Itália) e Liverpool (Inglaterra), no estádio Heysel em Bruxelas, Bélgica, quando 42 pessoas morreram.

A União Europeia aprovou em seu parlamento um *dictamen*⁴, em 1985, sobre as medidas a serem tomadas para a repressão ao vandalismo e para o combate à violência em eventos esportivos. Esse tratado foi quase totalmente incorporado à legislação esportiva espanhola de 1990 (Reis, 2006).

No caso brasileiro⁵, o que temos de concreto, são apenas propostas punitivas e paliativas, que não abordam o cerne do problema e, em algumas situações, acabam por gerar mais violência.

Em muitos dos casos, é possível analisar que as próprias ações institucionais são realizadas utilizando-se de atitudes violentas e repressivas, principalmente as ações

⁴ “*Dictamen* é um estudo teórico geral ou sobre um caso específico que não tem eficácia, é de caráter opinativo e será o Tribunal de Justiça que irá resolver sobre o assunto: não é portanto uma resolução.” (Reis, 2006)

⁵ “[...] o Estado brasileiro historicamente tem mantido um aparato penal-policial-militar que sistemática e continuamente utiliza níveis muito elevados de violências física e simbólica para a manutenção dos atuais níveis de desigualdade e injustiça social.” (Moraes, 2007, p. 160).

desempenhadas pela Polícia Militar. Percebe-se que os resultados não são satisfatórios, pois a população reage à violência dos policiais também com violência e revolta, através de agressões físicas, quando conseguem, e, e outros casos, com ações organizadas. Parece-me que os meios utilizados pelo Estado não têm sido eficazes para coibir ou minimizar o problema da violência em nosso país, nem mesmo em eventos esportivos. (Reis, 2005, p. 122)

Muito se fala e se faz em relação ao banimento torcedores violentos dos estádios, porém, essa medida não se coloca com a solução definitiva dos problemas. Em primeiro lugar, ainda que esse mecanismo seja previsto em lei, não tem se efetivado na prática, em nosso entendimento, devido à falta de uma ação conjunta mais concisa entre clubes, federações, policiamento e ministério público. Em segundo lugar, acreditamos que o puro e simples banimento dos torcedores dos estádios é mais uma medida emergencial que apresenta sua pertinência, entretanto não resolve efetivamente o problema da violência em âmbito geral, pelo fato de se tratar de um mal que se evidencia em várias outras esferas sociais. Assim como afirma Dunning, citado por Franco Júnior (2007, p. 192)

[...] é evidente que o problema deve ser tratado fora dos estádios. É um problema social simples e terrivelmente complexo: é preciso dar aos hooligans perspectivas tão excitantes quanto uma boa briga, porém socialmente aceitas. Caso se limite a expulsá-los do futebol, sua violência procurará sem dúvida se exprimir em outro lugar. Talvez de forma pior [...]. (Franco Júnior, 2007, p. 192)

Pelo fato de a violência não ser inerente ao futebol, as ações no sentido de coibi-las no espetáculo futebolístico são muito mais complexas e vão muito além de uma ferrenha e cada vez maior repressão policial nos estádios e nos seus arredores nos dias de jogos. Alguns estudos apontam que a violência do torcedor nada mais é do que uma resposta à maneira como ele é tratado; às condições que se apresentam para que se contemple o espetáculo futebolístico. Portanto, somente medidas paliativas principalmente desenvolvidas através da repressão policial não bastam para o combate efetivo contra a violência no futebol. Seguindo essa mesma linha de raciocínio, Betti (2004) contribui:

O esporte incorpora as tendências sociais mais amplas. Quer-se combater a criminalidade apenas construindo mais cadeias, acabar com a delinquência infanto-

juvenil diminuindo-se a maioria, e assim por diante. A mídia também quer nos fazer acreditar que uma maior severidade nas punições será suficiente para resolver o problema da violência no esporte. Enquanto isso não for questionado, a luta contra a violência será apenas um tratamento dos sintomas, sem atingir suas causas. (Betti, 2004, p. 143)

Na Inglaterra, país onde surgiram os *hooligans*, foi patente a diminuição da violência a partir do momento em que os estádios passaram por profundas reformas em sua infra-estrutura, gerando mais conforto aos torcedores espectadores e, principalmente, retirando-se as grades separavam os setores do estádio, fazendo com que os torcedores deixassem de se sentirem perigosos, algo que estimulava a violência. O sargento Graham Naughton, especialista em *hooliganismo* da *Football Intelligence Unit*, é taxativo ao tratar desse assunto: “quando se tratam os torcedores como animais, eles acabam por se comportar como animais.” (Franco Júnior, 2007, p. 194).

Em outras palavras, esportes modernos são mais do que uma disputa para ver quem corre mais depressa, salta mais alto ou tem maior número de corridas, pontos ou gols; eles também envolvem formas de testar identidade as quais, por causa das pessoas envolvidas, têm aprendido o valor agregado ao esporte, são cruciais para o autoconceito desses indivíduos e sua ordenação de classes como membros de um grupo. (Dunning, 1999)

Todo o processo de investigação e elucidação de algumas denúncias feitas sobre fatos depreciativos ou violentos em relação ao futebol brasileiro mostram que em certos pontos a lei vem sendo cumprida com maior rigor, revelando traços do Processo Civilizador que recai sobre o futebol brasileiro e visa reforçar um impulso moralizador contra atitudes corruptas e fraudulentas relacionadas à modalidade.

Observamos como medida brasileira concreta de combate à violência, por parte governamental, a criação do Estatuto de Defesa do Torcedor (EDT). Acreditamos que o EDT pode ser entendido como uma resposta a esses impulsos “descivilizadores” (que não necessariamente se referem somente à violência física), pois disposições que preconizam a idoneidade, a transparência, a organização, o respeito para com aqueles que vivem o futebol no seu dia-a-dia, e a segurança daquele que investe tempo e dinheiro para se dirigir ao

estádio de futebol todos os fins de semana, tratam de beneficiar a modalidade em âmbito geral.

Atualmente temos um campeonato nacional razoavelmente bem organizado, que atrai investidores com a garantia de retorno. Escândalos no futebol brasileiro que eram evidentes, porém não apurados, passaram a ser investigados e discutidos. A segurança, pelo menos dentro dos estádios, está cada vez mais efetiva. A média de público do campeonato nacional, após baixo valor no ano de 2004, vem subindo ano a ano de maneira sólida, atingindo a marca de 17.807 torcedores em 2009 (CBF, 2010). A fórmula de pontos corridos veio privilegiar o clube que se organiza, que tem um planejamento efetivo para lograr conquistas, obter êxitos e dividendos relacionados a elas. A incerteza do “mata-mata”, no sistema de eliminação a partir das oitavas-de-final, sai de cena no intuito de premiar aquele clube que formulou um planejamento eficiente e que foi constante (obteve maior número de vitórias) durante toda a competição.

Considerações Finais

Buscamos expor nesse artigo algumas considerações sobre a emotividade que vincula fortemente o torcedor ao futebol. Para isso, retomamos algumas contribuições teóricas de Dunning e Elias, assim como de autores brasileiros que dão subsídios teóricos para a abordagem da violência no futebol.

Ainda que as atitudes “descivilizadas” permanecem impregnadas no ambiente futebolístico, desde as ações de violência simbólica ou racional por parte de torcedores como artifícios violentos dentro do campo de jogo, existem indícios que mostram pequenas mudanças nesse quadro. Recentemente, clubes são punidos com a perda de mando de jogos e multa em decorrência de incidentes ocorridos em seu estádio nos dias de jogos. A possibilidade de afastar a torcida na realização das partidas trouxe a repreensão entre os torcedores de uma mesma equipe quando às atitudes que podem acarretar punições ao próprio clube. A incorporação dessas coações externas por parte dos indivíduos passa a se internalizar e fazer parte de sua segunda natureza, se incorporam ao que Elias chama de *habitus*.

Entendemos a trajetória do futebol brasileiro enquanto um processo social de longa duração, caracterizado como algo não planejado, como um processo cego no qual várias intencionalidades, individuais ou de grupo, se entrelaçam, culminando em um resultado inesperado, não intencional e não linear.

Fato que corrobora essa afirmação e atesta a pertinência desse modelo de análise são os avanços e retrocessos que se referem ao grau de “civilização” manifesto na modalidade. Inicialmente, assim como se deu na Inglaterra, o futebol no Brasil se desenvolveu em uma elite aristocrática que lhe significava uma marca distintiva em relação às camadas populares brasileiras e lhe garantia uma característica que a colocava numa posição ascendente em referência ao seu nível de civilização. Porém, desde algumas décadas atrás, percebemos que uma modalidade que significava alto nível de civilização aos seus adeptos (praticantes e apreciadores) passou a ser permeada por constantes impulsos “descivilizadores” e atitudes depreciativas.

Esse aparato legal, salvo algumas exceções, tem se tornando eficiente no sentido de regulamentar e organizar o esporte, além de tipificar punições a atitudes “descivilizadas” de dirigentes e torcedores que adotam condutas violentas e depreciativas em relação ao espetáculo esportivo. Já o controle da violência fora dos estádios parece de mais difícil solução, quando as influências macro-sociais são mais evidentes e de intervenção mais complexa.

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Towards Gender Equity in Sports: Insights into the Under-Representation of Women in Sports Leadership in Kenya

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Abstract

The question of under-representation of women in various fields of sport, including leadership is a historical phenomenon that has received attention in the contemporary world. Consequently, measures to address this imbalance are continuously being explored. This includes determining the root causes of the phenomenon and possible intervention measures. This study therefore, investigated the social, economic, political and cultural factors that influence women's participation in sports leadership in Kenya on the basis of the perceptions of key stakeholders in sports in the country (n=180). Findings revealed that there was interplay of social, economic, political and cultural factors in determining either the under-representation or enhancement of women's representation in sports leadership which need to be addressed by policy-makers.

Hacia la Igualdad de Género en los Deportes: Una Visión Interna de la Baja Representación de las Mujeres en el Liderazgo Deportivo en Kenya

Resumen

El asunto de la baja representación de las mujeres en varias áreas del deporte, incluyendo el liderazgo, es un fenómeno histórico al que se le ha prestando atención en el mundo contemporáneo. En consecuencia, continuamente se estudian medidas para tratar este desbalance. Esto incluyen la determinación de las causas raíces del fenómeno y las posibles medidas de intervención. Por lo tanto, este estudio investigó los factores sociales, económicos, políticos y culturales que influyen la participación de las mujeres en el liderazgo deportivo en Kenia, basado en la percepción de participantes en las actividades deportivas del país (n= 180). Los resultados revelaron que había una conjunción de factores sociales, económicos, políticos y culturales en la determinación tanto de la baja representación como de la mejora de la representación de las mujeres en el liderazgo de los deportes, el cual debe ser tratado por quienes crean las políticas.

Introduction

Sport is one of the most popular activities across the modern world. It is appreciated and embraced among people of all ages, gender, abilities and races. The popularity of sport stems from its benefits, not only at an individual's level but also at national or societal level. Numerous scientific findings have shown that sport enhances physical fitness and health of participants. It is an important tool of bringing people together, providing opportunities for socialization, enhancing self-image and leadership training (Payne & Hahn, 2000). It is appreciated as a "crowd-puller", and hence, helps to enhance social integration and unity. The fact that sport is also one of the biggest economic industries in many countries of the world is without doubt (Mwisukha, Njororai & Onywera, 2003). In view of these benefits, there has been emphasis on 'Mass Sport' in many countries (Nyaga et al., 1998). Indeed, the United Nations International Charter on Physical Education and Sport which was proclaimed by UNESCO conference on 21st November 1978 emphasizes on access to sport and physical education as a fundamental human right (UNESCO, 1980). Any form of discrimination in sport on the basis of gender, ability, age or race is therefore unacceptable.

Controversy about the involvement of women in sport dates back to antiquity. Although the code of Hammurabi specifies that "all the people shall participate in exercise", there was no organized sport activities for women until the ancient Greek era. According to the great Greek Philosopher, Plato, "men and women should have the same sport of gymnastic training", but this has never been the case over the years (Wahome, 2000). Indeed, history has shown that women have continued to be discriminated and under-represented in matters of sport. The development of sport in Britain, for instance, hardly involved women at all before the First World War (Beashel & Taylor, 1992). During the revival of the Olympic Games, women were not represented in the inaugural Paris congress that organized the first modern Olympic Games of 1896, and were not given a chance to compete in the games. It was not until the 1920 Antwerp Olympic Games that women were officially allowed to participate only in a limited number of sports activities that included tennis, archery, figure skating and yachting. However, they were still excluded from participation in athletics and many other sports disciplines until they were formally allowed during the 1928 Olympics. It was also not until 1990 and 1991 that women's triple jump and

hammer were introduced respectively. In addition to the long time taken to officially allow women's participation in the Olympic Games, the number of female participants in the Games over the years has been miserably low compared to their male counterparts (Hargreaves, 1994).

It is also worth noting that women were denied administrative positions in the International Olympic Committee (IOC) for a long time. The first woman was appointed to the IOC in 1981, almost a century after the inaugural Modern Olympic Games in 1896. The sports scene in Africa is bedeviled with imbalance between male and female participants. Mazrui (1986) points out that man has dominated sport in Africa over the years. In Kenya, for instance, there are more male sports administrators than females in the various national sports organizations (See table 1 below).

Table 1: Number of Male and Female Sports Administrators in National Sports Organizations in Kenya:

Name of Sport Organization	Males		Females	
Soccer (KFF)	9	(90%)	1	(10%)
Athletics Kenya	10	(90.9%)	1	(9.1%)
N. Olympic Committee	10	(90.9%)	1	(9.1%)
Sports Council	10	(90.9%)	1	(9.1%)
Rugby Union	11	(100%)	0	(0%)
Handball Association	11	(84.6%)	2	(15.4%)
Basketball Federation	9	(100%)	0	(0%)
Volleyball Federation	10	(90.9%)	1	(9.1%)

Source: Njororai, Achola and Mwisukha (2003)

Statement of the Problem:

The under-representation of women in sport participation and leadership positions is an issue of major concern across the world. Mazrui (1986), however, highlights it as being most prevalent in African countries. The under-representation is reflected in their lower participation in sports, spectatorship and sports leadership (Njororai et al, 2003). Njororai et al (2003) reveals that Kenyan women are under-represented in sport administration at the national sports federations, universities and in the contingents of officials that accompany athletes to the World Sports Championships. It is, therefore, in the light of this situation that this study was designed to investigate the root causes of women's under-representation in sports leadership Kenya.

The Scope of the Study

The study addressed the extent to which socio-economic, political and cultural factors contributed to gender inequity in sports leadership. The economic variables that were investigated included financing of women for further training in sports and financial empowerment of women to enable them participate in sports politics and electioneering. The political factors included women's use of their own networks to help female friends and associates to get leadership positions, men's use of efficient "old boy" network to get jobs in sports, and sports policies that favor men over women. The social factors that were investigated centered on the extent of women's participation in sporting activities, availability of women role models in sports, availability of qualified women applicants in sports and women's interest in providing leadership in sports. The cultural factors that were studied included the influence of traditional beliefs that women cannot lead men, the belief that women are an inferior sex, belief that sports leadership is for men, women being denied leadership by men, women's lack of leadership skills and the influence of Western education and practices that favors men to women. The study also explored ways by which gender equity in sports leadership could be enhanced by addressing the four main factors of the study, that is, economic, social, cultural and political factors.

Review of Related Studies in Africa

History reveals that women are under-represented in all facets of sport as highlighted in a number of studies that have been conducted in Africa. For instance, Akinsanmi (1997) studied the barriers to female sports management and participation to selected Nigerian Colleges of education. The results of the study showed that inadequate funds, personnel, facilities, equipment, supplies and management of sport's supervision and coaching were some of the barriers to female sports management and participation. Although the above study does not directly tackle the issue of under-representation of women in sports leadership, it points out categorically that woman sporting activities are accorded meager financial allocations in comparison to the walloping financial resources allocated to men sporting programmes.

In another related study by Oloyede (1997) investigated on the psychological and social variables that militate against female participation in physical activity. A questionnaire was administered to a total of 150 randomly selected female students of colleges in Nigeria. On the basis of the findings, socio-economic status, religion, and culture and sex role orientation were some of the factors notably militating against female participation in physical activities. This study illuminates on factors that militate against female participation in physical activities at college level.

Eboh (1999) investigated the nature of institutional support or motivation provided for female students participating in university sports. A total of 355 university female student athletes from nine universities in Nigeria took part in the study. Incidentally, against the conventional expectations, the findings of the study revealed that both moral and material support was offered by higher institutions to promote female sport participation. Secondly, there was no significant difference revealed with respect to the opinion expressed among the respondents in the nature of institutional support provided for female students' participation in university sports. Although this study does not directly address the issue of women under-representation in sport leadership, it points out that for female participation in sport to continue unabated, then strategic measures have to be put in place.

Morakinyo and Olufolake (2005) studied the social factors that influence women's participation in sports in Ondo and Ekiti States of Nigeria. The five factors that were considered included educational systems, mass media, peer group influence, economic values and medical care. Results of the study revealed that the five factors had significant influence on female participation in sports in Ondo and Ekiti States of Nigeria. The study therefore, recommended that more athletic programmes should be designed specifically for women and also ensure that the responsibilities of administration and organization be taken up by women.

Kavuma (1995) studied the profiles and role performance of athletics coaches in Uganda. It was found that men were over-represented with a big percentage of 77.8% as opposed to the female coaches who constituted only 22.8% of the total coaches in Uganda. Two years later

Nsengiyunva (1997) surveyed coach education programs in selected sports associations in Uganda. It was not surprising that more men took part in the courses than women. However, the above two studies do not indicate the causes of the above state of affairs though they shed some light on under-representation of women in coaching.

Still in Uganda, the socio-cultural factors that affect the development of women's football in Uganda were studied by Ananura (2005). The study established that most of the women who played football had to overcome socio-cultural beliefs and negative attitudes, which militated against their participation in sports. It was therefore recommended that there is a need to encourage more participation of women in soccer and allow more women to participate in the management of the sport.

On the other hand, Munayi (2003) studied the coverage of women in sports by the Daily and Sunday Nation newspapers in Kenya. The study was done six months prior to the 2000 Olympic Games in Sydney. Findings showed that of the pages allocated to sports, women sports occupied only 20% of the space. Equally, only 20% of the pictures appear on these sport papers had women. However, the study did not take stock as what women were doing as they appeared in the photos. He attributed this sad situation to the fact that the number of women editors and reporters for the newspapers covered to be less than 10%. However, the study failed to show why women are under-represented in the media activities and the sporting sector at large.

Njororai *et al* (2003) reported that women are under-represented as participants in competitive and recreation sports, sports leadership and sport related academic fields. Indeed, staff teaching physical education and sport in Kenyan universities showed that men dominate with 80.4% compared to the women 19.6%. Similarly, the composition of the national sport organizations executive committees indicate that more men 91.9% than women 9.1% sit in those committees. Records of contingents of athletes and officials to the world athletic championships show a wider margin between men athletes (85.9%) in comparison to the female athletes (14.1%). For the officials, the marginalization of women is equally pathetic with 86.7% of the officials being men while women are 13.3%. Lastly, taking stock of the athletes who have taken part in Olympic

Games since 1956 to 1992 showed that 87.6% were men and 12.4% were women. Thus, the above study was an epitome of gender inequality in sports in Kenya. However, the study did not illuminate on the actual causes of women under-representation, more particularly in sports leadership.

It is apparent from the literature that gender imbalance in sport is quite pronounced. However, the studies reviewed only point out the causes in a casual and speculative manner. It is therefore imperative to investigate the causes of women under-representation in sports. Thus, this study was conducted to establish the social, cultural and political factors that militate against equal representation of women in the sport circles.

Methodology of the Study

The survey research design was used in this study. Women and men at various levels of sport leadership in Kenya were randomly selected as respondents. These included female and male sports officers, national teams' coaches, officials of national sports federations, officials of Kenya National Sports Council, National Olympic Committee of Kenya, games tutors at the universities, players of national teams and sports science students from universities (Refer to table 2. below).

Table 2: The Sample of Respondents

STRATA	MALE	FEMALE	TOTAL
National Team Player	16	28	44
Sports Federation Officials	24	6	30
Sports Science Students	17	9	26
Government Sports Officers	16	6	22
National Coaches	12	9	21
Games Tutors	10	10	20
Officials of Sports Council	7	4	11
Officials of National	6	--	6

Olympic Committee of Kenya			
TOTAL	108 (60%)	72 (40%)	180 (100%)

The instrument for data collection was direct contact questionnaire. The questionnaire composed of closed-ended items. The 5-point Likert scale questionnaire items were designed and validated by a team of experts in research methodology and sport sociology. The instrument had three sections, which sought to gather information on demographic data of the subjects (such as age, positional status and gender); the extent to which social, political, economic and cultural factors have led to gender inequity in sports leadership. The results after the test-retest method of establishing reliability yielded a correlation coefficient of 0.80, which was considered adequate for the study.

The Statistical Package for Social Sciences (SPSS) programme for data processing was used to organize the data. Frequencies, percentages and means were used to describe the data along conceptual indexes. The t-test was used to measure whether there was a significant difference in the hypotheses relating to gender. On the other hand, the one-way ANOVA was used to measure the degree of significance difference in hypotheses relating to age and positional status of the respondents. The resulting significant differences after the one-way ANOVA were subjected to Post Hoc tests of Turkey Honestly Significant Difference (HSD) at 0.05 level of significance.

Findings and Discussion

Demographic Information of Respondents

The total number of respondents for the study was 180. These included 72 (40%) females and 108 (60%) males. The sample comprised of personnel in the sports organizations whose categories are shown in table 3 below.

Table 3: Distribution of Respondents based on their Positional Status

POSITIONAL STATUS	MALE		FEMALE		TOTAL	
	N	%	N	%	N	%
National Team Player	16	36.4	27	63.6	43	23.9

Sports Federation Officials	24	80	6	20	30	16.7
Sports Science Students	17	65.4	9	34.6	26	14.4
Government Sports Officers	16	72.7	6	23.7	22	12.2
National Coaches	12	57.1	9	42.9	21	11.7
Games Tutors	10	50	10	50	20	11.1
Officials of Sports Council	7	63.6	4	36.4	12	6.7
Officials of National Olympic Committee of Kenya	6	100	00	00	6	3.3
TOTAL	108	60	72	40	180	100

It is evident from table 3 above that in most of the various categories of the respondents, males outnumbered females. There were more National Players, 43 (24%), followed by Sports Federation Officials, 30 (17%) and the Sports Science Students, 26 (14%). The least in number were the National Officials of the National Olympic Committee of Kenya, 6 (3%), followed by officials of the Kenya National Sports Council, 12 (7%) and Games Tutors, 20 (11%). This distribution is not surprising because it reflects the normal sports scenario in Kenya. For example, the National Sports Council and the National Olympic Committee have only 13 and 11 members respectively. The low representation by women is consistent with their participation in national sports leadership where men dominate (Njororai et al, 2003) The age categories of the subjects are presented in Table 4 below.

Table 4: Age of the Respondents

AGE CATEGORY	MALE		FEMALE		TOTAL	
	N	%	N	%	N	%
20-25	29	48.3	31	51.7	60	33
26-30	11	61.1	7	38.9	18	10
31-35	11	55	9	45	20	11

36-40	14	53.8	12	46.2	26	14
41-45	24	68.6	11	31.4	35	19
46-50	8	88.9	1	11.1	9	5
Over 50	11	84.6	2	15.4	13	7
TOTAL	73	40.3	108	59.7	180	100

As shown in table 4 the respondents in the age bracket of 20-25 years were the majority, 60 (33%), followed by 35 (19%) in the age bracket of 41-45 and 26 (14%) in the 36 – 40 age. The least respondents were in the age category of 46-50 (5%), followed by the over 50-age category (13%) and then those in the 26-30 age category 18 (10%). Since the majority of the respondents were players as shown in table 4.1 above, it is likely that they constituted a majority of those who belonged to the age bracket of 20-25. This age bracket also is likely to have consisted of the majority of sports science students most of whom are young. The observation that the respondents over the age of 46 are the least compared to those under 46 years of age is a reflection that there are more Sports leaders in the older age brackets than in the lower ones. Indeed, McPherson et al (1989) observed that leadership positions in sport were generally given to individuals considerably older participants. This was probably the result of a normative belief that chronological age is equivalent to experience, wisdom and leadership ability.

Factors Influencing Gender Inequity in Sports Leadership

Economic Factors

The responses received with regard to the economic factors showed that inadequate financing of women to further training in sports was rated the highest (mean = 3.90) contributor to the under-representation of women in sports leadership, compared to lack of financial empowerment to enable them to participate in sports politics and electioneering (mean = 3.72). These responses on the basis of the respondents' gender showed that women had a higher mean of 4.09 than men with regard to their responses on economic factors that have led to the under-representation of women in sports leadership. This implied that women perceive themselves to be economically disadvantaged than men in meeting expenses involved in sports politics and electioneering.

The respondents' views on the economic factors contributing to the under-representation of women in sports leadership on the basis of their age categories show that respondents in the age category of 36-40 recorded the highest mean (4.25), followed by those in age category 31-35 (3.92) and then those in age category 41-45 (3.82). Respondents in the age group of 46-50 had the lowest mean (3.27), and those in the above 50 category followed with a mean of 3.53. This implies that the respondents in the age category of 36-40 attributed the under-representation of women in sport leadership to economic factors more than the rest in other age categories. This could be the reason probably because people in this age category are more politically aware of economic implications involved in sports leadership. This implies that respondents in all the age categories unanimously agreed that economic factor was among the main contributors of women's under-representation in sports leadership. This is consistent with the observations of Akinsanmi (1997) that women sporting activities, inclusive of leadership, is accorded inadequate funds. Similar findings were found by Morakinyo and Olufolaki (2005) among women in Ondo and Ekiti states of Nigeria.

The extent to which economic factors have led to the under-representation of women in sports leadership based on respondents' positional status indicated that the Coaches', Federation Officials' and Government Sports Officers' responses had the highest means than the rest. This implies that their views put a remarkable emphasis on the contribution of economic factors to the under-representation of women in sports leadership than the players, officials of NOCK, games tutors, officials of sports council and sports science students. In fact, the ANOVA test showed a significant difference between the means of the subjects' responses on the basis of their positional status. The Turkey HSD showed that the views of the sports officers, coaches and federation officials differed significantly from those of the NOCK officials, games tutors, officials of sports council and players. This state of affairs may be due to the fact that Government Sports Officers, Coaches and Federation Officials deal with issues relating to sports activities, events funding and recruitment of sports personnel. They are therefore, well placed to gauge the magnitude of the impact of economic factors on women's participation in sports leadership. Indeed, Coakley and Pacey (1997) opined that some of the economic disadvantages

of women participation in sports is replete with lower budgets as reflected in lower prize structure, fewer athletic scholarships and less access to commercial endorsements.

Cultural Factors

The responses on the extent that cultural factors adversely affect women's participation in sports leadership showed that the traditional belief that women cannot lead men recorded the highest mean of 3.61, followed by the belief that sports leadership is only for men (mean = 3.26), belief that women are inferior sex (mean = 3.11) and the perception that women are denied leadership positions by men (mean = 3.02). The lowest rated was the idea of the influence of Western education and practices that favors men against women (mean = 2.44) and lack of leadership skills in women (mean = 1.70). Consequently they all perceived the cultural factor from a common angle because they embraced the same cultural values. These results are congruent with the findings of Oloyede (1997) and Ananura (2005) that cultural factors are a major deterrent to women participation in sports either at active levels or leadership. Therefore, it can be argued that cultural factors play a dominant role in women under-representation in sports leadership, especially in Africa, and Kenya, in particular. That is why Mazrui (1986) opined that women have always been under-privileged in sports participation in both the pre-colonial and post-colonial period. This implies that the officials of sports council do perceive cultural factors as contributing less to the under-representation of women in sports leadership. Since the Kenya National Sports Council is the umbrella management body of all sports federations and associations, it is surprising that they rated cultural factors as not being significant. This may be due to lack of gender issues awareness. It is therefore not surprising that all members of the KNSC executive are men, except for only one woman (Njororai et al, 2003).

According to Brown (1982) and Therberge (1985) women under-representation in sports leadership is attributed to cultural factors such as continued prejudices, taboos and stereotypes that lead to sport being viewed as a male preserve, and low standard gender role socialization processes that discourage females from sports. Mazrui (1986) avers that the demilitarization. This is due to the fact that most traditional sports in Africa had a warrior tradition where females

played a passive role. This was extended to the Western games where boys were more involved than girls.

Social Factors

The views of the respondents on social factors that influence women’s under-representation in sport leadership showed that low participation of women in sporting activities and lack of women role models in sports leadership were rated the highest (means = 3.88 and 3.75, respectively). On the other hand, the factor on lack of qualified women applicants was least rated (mean = 2.63), followed by women’s lack of interest in providing sports leadership (mean = 3.40). In order to determine whether the views of men and women respondents differed significantly, a t-test was computed as shown in table 5 below.

Table 5: t-Test on Social Factors in Women’s Under-representation of Women in Sports Leadership on the basis of Respondents’ Gender

GENDER	N	MEAN	SD	df	t	Sig.
Women	72	3.44	0.89	178	1.99	0.04
Men	108	3.70	0.83			

p<.05

Table 6 shows that there was a significant difference in the means of responses on social factors influencing the under-representation of women in sports leadership on the basis of the respondents’ gender. This implies that men perceive social factors as contributing to women’s under-representation in sports leadership than women themselves. This is supported by Coakley (1996) who asserts that more men than women perceive social factors as contributors to the phenomenon of women under-representation in sports leadership.

This difference in perception between the men and women respondents can be attributed to the fact that there are more men in leadership positions, which strategically places them in a better position to understand the social impediments to women’s representation in sports leadership. In fact, Coakley (1996) further asserts “because men are in positions of power than most women in

sports programs, their perceptions shapes whom they recruit, interview, hire and promote” (p. 219). However, the respondents, irrespective of their age were in agreement that social factors influenced the under-representation of women in sports leadership.

Equally the extent to which social factors contribute to women under-representation in sports leadership on the basis of respondents’ positional status , were categorical that social factors contribute to the under-representation of women in sports leadership. Due to the fact that all these respondents are actively involved in sporting activities, then they agree unanimously that social factors contribute to under-representation of women in sports leadership. This is buttressed by the findings of Oloyede (1997) that both psychological and sociological factors hinder women from occupying leadership positions in Nigeria. Thus, the African culture still bars women from attaining positions in sporting activities.

Political Factors

The views of the respondents on political issues that contribute to women’s under-representation in sports leadership showed that women’s failure to use their own network to help female friends and associates to get jobs and men's use of an efficient "old boy" network to get jobs rated equally highest (i.e. both had a mean of 3.45). However, the factor on sports policies favoring men than women was rated lowest (mean = 3.37). This implies that women view political factors as contributing to women’s under-representation in sports leadership than men. Indeed, even in theory and practice fewer women involve themselves in politics, a reason as to why they viewed political issues to be outstanding in their under-representation in sports leadership. There is a lot of politics in sports circles that tend to keep them away. Indeed, Coakley (1996) was categorical that women under-representation in sports is caused by the lack of power in gender relations and the strength of “old boy” networks, failure of women to apply for job vacancies in athletics and lack of female personnel to coach and administrate athletics.

The respondents’ views on the extent to which political factors contribute to under-representation of women in sports leadership on the basis of their age categories are analyzed using the ANOVA as shown in table 6 below.

Table 6: ANOVA on Political Factors and Under-representation of Women in Sports Leadership on the Basis of the Respondents' Age Categories

ANOVA Descriptive

AGE CATEGORY	N	Mean	Std. Deviation
20-25	59	3.36	0.96
26-30	18	2.97	0.86
31-35	20	3.35	0.68
36-40	26	3.47	0.90
41-45	35	3.62	0.97
46-50	9	3.51	0.89
Over 50	13	3.79	0.75
TOTAL	180		

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Political	Between Groups	7.36	6	1.22	1.50	0.18
	Within Groups	141.51	173	0.81		
	Total	148.88	179			

p>.05

Table 7 shows that respondents in the age category of over 50 years had the highest rating (mean = 3.79), followed by those in age category 41-45 (mean = 3.62) and then age category 46-50 (3.51). Conversely, respondents in the age category 26-30 had the least rating (mean = 2.97), followed by the ones in age group 31-35 (3.35). This implies that the older one is, the more

likely to embrace politics because he/she understands political machinery involved in sports. However, the ANOVA test showed that there is no significant difference in the means of the responses based on the age categories of the respondents. Although there were variations in the means of the responses, the respondents irrespective of their age were in agreement that political factor contributes to the under-representation of women in sports leadership. According to McPherson *et al* (1989) political considerations influence policy making, the recruitment of new members, promotion to executive positions and evaluation of performances in sports organizations. This emphasizes the need for more female representation in leadership so as to influence decisions.

The respondents' views on the extent to which political factors contribute to the under-representation of women in sports leadership on the basis of their positional status are analyzed using the ANOVA as shown in table 7 below.

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Political	Between Groups	10.79	7	1.54	1.91	0.07
	Within Groups	137.18	170	0.80		
	Total	147.97	177			

p>.5

Table 7 above shows that the rating of the extent to which political factors have contributed to under-representation of women in sports leadership was high among games tutors with a mean of 3.88, followed by government sports officers (mean = 3.75). The least rating came from the officials of NOCK (2.86). However, the ANOVA showed no significant difference in the means of the responses. Therefore, the respondents based on their positional status are in agreement that political factors contribute to the under-representation of women in sports leadership. These findings bring out the need for more gender sensitization among the sports political leadership. It is surprising that National Olympic-Kenya (NOCK), which is a national umbrella body, has

members who feel that politics do not play a significant role with regard to women participation. The irony is that NOCK has only one woman on its executive of 11 people (Njororai et al, 2003). This situation is similar to Nigeria where Ikulayo (2003) asserts that Nigerian sports organizations at best have only two or one woman member serving in the national executive comprising 11 to 18 board members.

Summary of Descriptive on Economic, Cultural, Social and Political Factors in the Under-representation of Women in Sports Leadership

Table 8: Descriptive for Economic, Cultural, Social and Political Factors

Factors	N	Mean	Std. Deviation
Economic	180	3.80	1.05
Social	180	3.59	0.86
Political	180	3.43	0.91
Cultural	180	2.85	0.77
Valid N (list wise)	180		

In consideration of the four main factors and the extent to which they contribute to under-representation of women in sports leadership, it is apparent from table 8, above that the economic factors received higher rating (mean = 3.80), followed by social factors (3.59), then political factors (3.43), and last, the cultural factors (2.85). Hence, based on these means it is evident that the economic factors stand out to be the main impediment to women's representation in sport leadership. Cultural influences in this case have the least but significant effect. This is in agreement with the findings of Akinsanmi (1997) that inadequate provision of funds is a barrier to female sports management and participation.

Enhancement of Gender Equity in Sports Leadership

The responses on what measures should be taken to enhance gender equity in sports leadership was analyzed under this section. The factors that were addressed were economic, cultural, social and political.

Responses on Economic Factors

Economic factors to which the respondents provided their views included equal financing of women and men, to further opportunities in sports training and financial empowerment of women during sports electioneering. The responses from the subjects indicated that equal financing of women and men to further opportunities in sports training ranked the highest (mean = 4.44), compared to financial empowerment of women during sports electioneering, which had a mean of 3.92. These findings suggest that women are not accorded adequate opportunities for further training that is necessary for them to take up leadership positions. Further scrutiny shows that the women's responses had a higher mean (4.34) than men's (mean = 4.06) with regard to the extent to which economic factors can help in enhancing gender equity in sports leadership. Indeed, the t-test showed a significant difference in the means of the responses of women and men respondents.. This implies that women are more concerned with the need for economic empowerment so as to enable them secure more leadership positions in sports (Coakley, 1996). In this case, they need equal financing to enable them to further their opportunities in sports training, and to meet expenses of the electioneering process in sports. The extent to which economic factors would enhance gender equity in sports leadership based on the respondents' age categories is showed that ,the respondents in the age category of 36-40 had the highest mean (4.34), followed by 31-35 and 41-45 who both had the mean of 4.22. On the other hand, respondents in the age category of 50 and above had the lowest mean of 3.80, followed by 46-50 with a mean of 4.00. This implies that by age 50, most people have accumulated wealth and may not perceive financial factors to be a serious problem, among other aspects, in the enhancement of gender equity in sports leadership. This could be the possible reason for the low mean of the responses received from the older age bracket than those from the relatively younger age brackets.. Thus, the respondents irrespective of their age were in agreement that economic empowerment of women would enhance gender equity in sports leadership. Indeed, irrespective of the respondents' positional status; they were in agreement that economic empowerment of

women would enhance gender equity in sports leadership. Indeed, Lopiano (1991) opined that in order to empower women, there is need to package and promote women's sport as revenue producers so that more financial incentives are provided to increase participation opportunities for them.

Responses on Cultural Factors

The responses received on cultural activities and the extent to which they can promote gender equity in sports leadership showed that the traditional beliefs, myths and stereotypes, which militate against women participation in sport, do not play a significant role in women sports socialization. The responses on this had a very high mean of 4.37. To find out whether the means of the responses differed between men and women respondents, the t-test did not show any significant differences. However women respondents recorded a higher mean (4.50) than men (4.28). This implies that women respondents felt that if cultural factors are addressed, then this could lead to enhancement of gender balance in sports leadership. Therefore, both men and women are in agreement that cultural factors need to be addressed to promote gender balance in sports leadership. This is also supported by Lopiano (1991). In order to promote gender equity, confronting discriminatory practices in organizations and advocacy for women athletes, coaches and administrators should be a priority in all sports organizations.

The respondents' views on the extent to which cultural factors can bring about gender balance in sports leadership based on their age categories indicated that respondents from age category of 36-40 recorded a relatively high mean (4.57), followed by those in age category of 20-25 (mean = 4.47), and then respondents from the age bracket of 31-35 who recorded a mean of 4.45. However, the ANOVA test showed that there was no significant difference in the means of the respondents regarding cultural factors and gender equity in sports leadership on the basis of their age differences. It then follows that, respondents, despite their age differences almost equally agreed that cultural factors need to be addressed in order to bring about gender balance in sports leadership. In a similar version, Lopiano (1991) insisted that there is need to create a supportive work climate for women and establish policies to eliminate sexual harassment if women have to be leaders in sports.

Responses on Social Factors

The views of respondents regarding social factors and their contribution towards gender equity in sports leadership indicated that adequate media coverage for outstanding female performances and early exposure of girls to sporting activities by significant others should be encouraged (the means were 4.48 and 4.46, respectively). The responses on the factor of effective use of "old girl" networks to recruit female coaches and leaders had a lower mean of 3.55. In order to establish whether the means of the responses differed significantly between men and women, the t-test was calculated as shown in table 9 below.

Table 9: t-Test on Social Factors and Enhancement of Gender Equity in Sports Leadership on the Basis of the Respondents' Gender

GENDER	N	MEAN	SD	df	t	Sig.
Women	72	4.20	0.72	179	0.66	0.50
Men	108	4.13	0.61			

p>.05

From table 9 above it is clear that women respondents recorded a slightly higher mean (4.20) than men (4.13). This implies that women feel that if the social factors are addressed, then this could lead to enhancement of gender equity in sports leadership. Despite these slight differences in the views on social factors between men and women, there was no significant difference between the means as indicated by the t-test. Thus both men and women agree that social factors need to be addressed so as to bring about gender equity in sports leadership.

Morakinyo and Olufolake (2005) emphasize on the role of the mass media in influencing women's participation in sports; their findings seem to agree with those of the current study that adequate media coverage of women and their sports activities is necessary in enhancing their participation in sports. However, Lopiano (1991) was equivocal that organizations should use women's hiring networks when looking for coaches and administrators, be an advocate and a watchdog and insist on fair and open employment practices. Beyond that, Coakley (1996)

suggested that for gender equity to surface, it is important to recruit women athletes into coaching and establish internships and other programs to recruit and train women to enter jobs at all levels of sports management and participation.

The extent to which social factors can enhance gender equity in sports leadership as per the respondents' age categories showed that respondents from age group 41-45 recorded the highest mean (4.31), followed by those in age category 20-25 (4.23). On the other hand, those in age category of 50 and above recorded lowest mean of 3.84, followed by those in age category of 26-30 (3.88) and 46-50 (3.88). Nevertheless, there was no significant difference in the means of the responses with regard to the extent to which social factors would contribute to gender balance in sports leadership on the basis of respondents' age categories. This implies that across the age categories of the respondents, they agreed that social factors need to be addressed so as to enhance gender equity in sports leadership. The extent to which social factors will enhance gender equity in sports leadership as per respondents' positional status did not elicit any significant differences. This implies that across all the positional status, the respondents unanimously agreed that the social factors need to be addressed in order to enhance gender equity in sports leadership.

Responses on Political Factors

The respondents identified two most important political factors to be addressed in promoting gender equity in sports leadership. These were elimination of corruption, favoritism in appointments and elections of sports leaders, and having legislative policies that support women participation in sports. These factors had means of 4.35 and 4.31, respectively. Likewise, the political factor on the use of women sport hiring networks to look for coaches and administrators to sport organizations was also rated relatively high.

Table 10: t-Test on Political Factors and Enhancement of Gender Equity in Sports Leadership on the Basis of the Respondents' Gender

GENDER	N	MEAN	SD	df	t	Sig.
Women	72	4.26	0.57	179	2.51	0.01

Men	108	4.01	0.69			
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p<.05

From table 10 above, it can be seen that women had a slightly higher mean (4.26) than men (4.01) with regard to the extent to which political factors can contribute to gender equity in sports leadership. In fact, the t-test indicated that this difference is significant. This implies that women are more critical to the need for political empowerment so as to be able to secure more leadership positions in sports. That is why Lopiano (1991) argued that gender equity in sports could be achieved through strategic political organization and pressure. She called for the development of grassroots organizations to systematically support and publicize girls and women's sports programs. According to Ikulayo (2003), deliberate efforts must be made to increase the number of women in advisory policy and decision-making levels. This has to be taken up by the political establishment at national, regional and institutional levels if gender equity has to be realized in sports.

The extent to which political factors would enhance gender equity in sports leadership based on respondents' age categories did not differ significantly. Therefore, despite age differences, the respondents were of the view that political factors need to be addressed if gender equity in sports leadership has to be attained. Some of these political factors border on objecting to policies that would result in a decrease in women's sports participation or participation opportunities. This has to be a combination of public relations, political lobbying, pressure, education and advocacy (Coakley, 1996).

Respondents' views regarding political factors in addressing gender equity in sports leadership on the basis of their positional status showed that both the games tutors and federation officials recorded the highest means of 4.31 and 4.24, respectively regarding the extent to which political factors should be addressed so as to enhance gender equity in sports leadership. The relatively lower means were recorded by officials of sports council (3.90) and the coaches (3.91). This implies that across all the positional status studied the respondents were of the view that political factors need to be considered in order to bring about gender equity in sports leadership. Lopiano

(1991) was categorical that in order for equity to be prevalent, sports organizations should publicly recognize the achievements of female athletes and their sponsors. Other people will then begin to see value of women's sports and join efforts to achieve equity.

Summary of Descriptive on Economic, Cultural, Social and Political Factors in the Enhancement of Gender Equity in Sports Leadership

Table 11: Descriptive for Economic, Cultural, Social and Political Factors

	N	Mean	Std. Deviation
Cultural	180	4.37	0.97
Economic	180	4.18	0.84
Social	180	4.16	0.66
Political	180	4.11	0.65
Valid N (list wise)	180		

From table 11 above, it is evident that out of the four main factors (i.e. Cultural, Economic, Social and Political), the cultural factors were rated highest (mean = 4.37) in terms of the extent to which, if well addressed, they will contribute to gender equity in sports leadership. The least rated under this case were the political factors (mean = 4.11). Therefore, if cultural factors are addressed, this may enhance gender equity in sports. This is supported by assertions of Mazrui (1986), Oloyede (1997) and Eboh (1999) that women under-representation in sports is as a result of cultural factors that are repugnant to sports development in Africa.

Summary of Findings, Conclusions and Recommendations

Economic Impediments to Women's Participation in Sports Leadership

Inadequate financing of women to further training in sports rated the highest economic factor that contributes to the under-representation of women in sports leadership. This was followed by lack of financial empowerment of women to enable them participate in sports politics and electioneering. However the responses on economic factors varied significantly based on gender

and positional status of the respondents. Women were more candid that economic factors hinder their participation in sports leadership.

Cultural Factors that have Contributed to the Under-representation of Women in Sports Leadership

The belief that women cannot lead men was rated as the highest cultural factor contributing to the under-representation of women in sports leadership. However, the idea that the influence of Western education and practices favors men than women was not considered a serious cultural factor contributing to the low participation of women in sports leadership. The influence of cultural factors on the under-representation of women in sports leadership did not differ based on the gender and positional status of the respondents. However the responses differed due to age of the respondents. Respondents belonging to the age category of 41-45 years rated highly the influence of cultural factors on women under-representation in sports leadership.

Social Factors and the Under-representation of Women in Sports Leadership

Low participation of women in sporting activities and lack of women role models in sports leadership were rated as the highest social factors that are an impediment to women's involvement in sports leadership. On the other hand, the least rated social factor was women's lack of interest in providing sports leadership. However the rating of the response did not differ based on the respondents age and positional status. There was significant difference in the means of responses on the extent to which social factors prevent women from securing leadership positions in sports on the basis of the respondents' gender. The men's rating on the influence of social factors on women's under-representation in sports leadership was higher than those of the women respondents.

Political Factors and the Under-representation of Women in Sports Leadership

The political factor on women's failure to use their own networks to help their fellow women friends and associates to get jobs ranked the highest in contributing to the under-representation of women in sports leadership. Equally ranked high was the men's use of efficient "Old boy" networks to get jobs as being one of the political factors that overtake the chances of women

participation in sports leadership. However, the political factor that was least rated was on the sports policies that favors men against women.

There was significant difference in the means of the responses of the respondents based on their gender on the role of political factors in denying women leadership positions in sports. The women respondents put more emphasis on the negative effects that political factors have contributed to the under-representation of women in sports leadership than the male respondents..

Summary of Findings on the Extent to which Economic, Social, Political and Cultural Factors can Enhance Gender Equity in Sports Leadership

1. Economic Factors and Enhancement of Gender Equity in Sports

Equal financing of women and men to further opportunities in sports training ranked the highest economic factor that will help enhance the involvement of women in sports leadership. However, financial empowerment of women during sports electioneering ranked the least. There was significant difference in responses of the men and women respondents with regard to the extent to which economic factors would enhance gender equity in sports leadership. The rating of women was higher than that of men with regard to the role of economic factors in enhancing women's leadership in sports but the ratings did not differ based on the respondents' age and positional status.

2. Cultural Factors and Enhancement of Gender Equity in Sports Leadership

- (i) There was no significant difference in the responses of men and women respondents with regard to the extent to which cultural factors will enhance women's involvement in sports leadership. In this case both men and women indicated support to the fact that addressing cultural factors would enhance gender equity in sports leadership.
- (ii) There was no significant difference in the responses on the basis of age categories of the respondents regarding the extent to which cultural factors would promote gender equity in sports leadership. Based on the high means recorded across the age categories, it is evident that the respondents were in agreement that cultural factors had a lot of bearing in enhancing gender equity in sports leadership

(iii) There was no significant difference in the responses on the basis of the positional status of the respondents to the extent to which cultural factors would enhance gender equity in sports leadership. Owing to the high mean of responses across the positional status, the respondents indicated that cultural factors are supposed to be addressed in order to enhance women's representation in sports leadership.

3. Social Factors and Enhancement of Gender Equity in Sports Leadership

(i) Out of the various social factors that were important in promoting women's opportunities for sports leadership, the need for adequate media coverage for outstanding female athletes rated highest. However, the one that rated least was the use of "old girl" network to recruit female sports leaders. These social factors did not attract any differences between respondents' age, gender and positional status. The consensus was that there was need for addressing social factors as the way of promoting women's representation in sports leadership.

4. Political Factors and Enhancement of Gender Equity in Sports Leadership

The need to eliminate corruption, favoritism in appointments and elections of sports leaders was rated the highest political factor that should be addressed so as to enhance women's representation in sports leadership. The political factor that was rated least is the use of women's sport hiring networks to look for coaches and administrators in sports organizations. There was a significant difference in the responses of the men and women respondents with regard to the extent to which the political factors would promote women's leadership in sports. The rating of women on this factor was higher than that of men. However respondents concurred on the need to address political factors so as to enhance women's participation in sports leadership.

Out of all the four factors, the cultural factors rated high in terms of enhancing the representation of women in sports leadership. The least rated were the political factors. This suggests that if all cultural factors that prevent women from getting involved in sports leadership are addressed, then the rest of the economic, political and social factors would also be sorted out.

Conclusions of the Study

- (i) Inadequate financing of women to further training in sports is the key economic factor that contributes to the under-representation of women in sports leadership
- (ii) More women than men were in agreement with Government Sports Officers, National team Coaches and Officials of Federations that economic factors played a big role in denying women leadership positions in sports.
- (iii) The belief that women cannot lead men was singled out as the main cultural factor that denied women leadership positions in sport.
- (iv) Age is a significant factor in the sports personnel's perception of the extent to which cultural factors undermine women's participation in sports. Whereas the older ones blame the under-representation on cultural factors, the younger ones perceive it otherwise.
- (v) Low women participation in sports and lack of role models are the major social factors that lead to women under-representation in sports leadership.
- (vi) Gender is a determinant in the way sports personnel view social factors as impediments to women participation in sports leadership. More men perceive social factors as the key to the under-representation of women in sports leadership than women.
- (vii) Women's failure to use their own networks to help their fellow friends and associates stands out as a political factor that leads to the under-representation of women in sports leadership
- (viii) Women emphasized so much on the political factors than men as impediments to their leadership in sports.
- (ix) Of all the four main factors investigated, economic factors stood out as the main cause of women under-representation in sports leadership

In terms of enhancement of women's participation in sports leadership:

- (i) Equal financing of men and women to further opportunities of training in sports is a crucial economic factor that will help to enhance women leadership positions in sports.
- (ii) Gender is also a significant factor with regard to how economic factors can enhance women leadership in sports. In this case, more women were categorical that they needed financial support than men.
- (iii) Regardless of gender, age and positional status, cultural factor is pointed out as the main significant factor that if addressed will contribute to gender equity in sports leadership.

- (iv) The need for adequate media coverage of outstanding female athletes is a key social factor that can enhance women's participation in sports leadership. This social factor is agreed upon across gender, age and positional status
- (v) The need to eliminate corruption, favoritism in appointments and in the elections of sports leaders is the key political factor that needs to be addressed in order to enhance women representation in sports leadership. Women emphasized more on the political factors than men.
- (vi) Of the four main factors investigated, cultural factors are the key to being addressed so as to enhance the participation of women in sports leadership.
- (vii)

The following recommendations for policy implementation are suggested:

- (i) The Ministry of Sports and Gender, commercial organizations and sponsors of sports activities should adequately finance further training of Kenyan women in sports
- (ii) The Kenya Institute of Education (KIE) should come up with a curriculum that dispenses the cultural stereotypes that militate against women's leadership opportunities in sports
- (iii) Institutions of learning, including universities and other tertiary institutions should embrace the teaching of Physical Education (PE) and Sports to all young people irrespective of gender. This includes socializing the girl-child into sports from an early age.
- (iv) The Ministry of Sports and Gender should come up with affirmative action that guarantees women access to sports activities, selection to international competitions and provision of leadership.
- (v) Various sports federations and organizations should review their constitutions to give higher percentage representation of women in their ranks
- (vi) The media should be used as a valuable tool of educating the public of the importance of sports to all irrespective of gender and giving more coverage and exposure of female athletes to attract more women to sports
- (vii) Sound financial management practices should be formulated and enforced by the various sports organizations to ensure equal allocation of funds to both women and men's sports activities. The Kenya Anti-Corruption Unit should monitor and investigate any cases of corruption and misappropriation of funds in sports organizations.

- (viii) Educational and gender organizations should take the lead in creating awareness on the need for gender equity in sports participation and leadership.

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