

**DEVELOPMENT, SHALOM, AND SPORT:
A BIBLICAL PERSPECTIVE**

By

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ABSTRACT:

This paper examines the following three concepts: development, shalom and sport.

It is the findings of this paper that a holistic understanding of the Biblical concept of shalom, provides an appropriate, Christian premise for examining existing development initiatives and for informing intended development praxis.

Furthermore the paper argues that sport is a morally neutral activity, which can have positive influences for society, and is a very effective tool that can be used to pursue a shalom-informed form of development. This is true, regardless of the fact that sport can often be corrupted with negative results.

Finally, sport can aid the church in many ways. In particular, sport is a constructive tool for the church to use with regard to friendship-building, cross-cultural relations and church unity. Furthermore, since the church is a major player in the field of development, when the church uses sport to accomplish the above, development is enhanced.

Also, the church can help be a moral voice to the areas of sport that are corrupt and it can support initiatives that provide preventative incentives to negative elements within society.

ACKNOWLEDGEMENT:

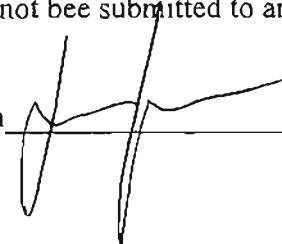
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DECLARATION:

I declare that, except where specifically indicated to the contrary in the text, this is my own work and has not been submitted to any other university or for any other degree.

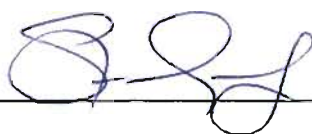
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Date: 18 Jan. 2006

As supervisor, I agree to the submission of the dissertation.

Dr. Steve de Gruchy



Date: 7-10-05

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CHAPTER 1: INTRODUCTION

Soccer Story -

I trotted away as casually as I could pretend to be, looking desperately for a friendly face in the crowd to protect me from the crazed mob of assegai waving, whistle blowing, yelling people now running in my direction. I knew I was the only white face to be seen so I couldn't very well 'blend in', and my complete lack of Zulu language skills prevented me from understanding a word of what was being shouted as the crowd kept storming closer. Finally I found Vusi, the foreman from the next-door farm and team captain, who was able to speak enough English to help me get by and had gotten me into this predicament in the first place. He slapped me on the back and by his antics I gathered how excited he was. Good, the local fan club was on my side!

It had all started some months before when I arrived from the USA to work at a local ministry in the Karkloof hills of the Natal Midlands. Gym was out of the question in that remote area so I joined the local farm soccer league. On practice afternoons I would jog on dirt roads and through the bush and 'veld' to a playing field roughly cut into the wild grass. There I would meet others who had jogged perhaps as far as ten kilometres to practice until the sun set, after which we would all make our weary way home again, having become friends. On game days I would wait on the side of the road at the T-junction until the tractor, laden heavily with local supporters and fellow team members on their way to the match, trundled by and picked me up. On one occasion I got onto the wrong tractor. When we passed my team on a tractor going in the opposite direction the people on the tractor I was on realized my mistake and called to the other one to stop. As I was all the way in the middle of the crowd they had to pass me hand-over-hand to the other tractor where my team members squashed me in beside them.

It had been some months now and we had played games and practiced on a fairly regular basis. Of course, as the only 'whitey' who had the gall to intrude, I had to prove myself; the guys on my team were great but those we

played against were often, understandably, less sure. Knowing this and the fact that I really wanted the opportunity to be a good witness for Christ in spite of my inability to speak much Zulu, I prayed that He would help me to score at least one goal in each match we played. This Christ did and in some of these matches I scored goals I can hardly take credit for. The goal I had scored moments before the crowd went wild and began to chase after me was one of those.

Earlier Vusi and I had misunderstood each other. He had asked if I would kick the penalty and I, thinking he was asking if I would prefer not to, said yes. Then to my surprise I found myself shuffled forward to do the kick! The ball went in on that occasion to equalized the score and then a little later, it deflected off my chest in a move that surprised both the goalie and me and won the game for us. That was when the crowd went wild and charged in my direction to congratulate me for the game-winning goal!

I learned after the fact that we had just won the semi finals of a tournament sponsored by the local taxi service. Later I moved from the area, but in those three months I got to know more people from the local community than some who have worked at the ministry have done in years (at least that is what my wife, who has lived there all her life, tells me). The local taxi owner knows me personally, and to this day I meet people in the city and at the farm who ask if I still play soccer.

In my life, sport has proven to be a universal language and a tool, giving me inroads into cultures and communities that would otherwise be closed to me. This soccer experience was special because of the friendships that I was blessed with. It is not an exact template, but an illustration of how sport can be used as a tool for communication and relationship building. This experience was also one of the things in my life that sparked my interest in the usefulness of sport in any field of work that requires inroads to cross-cultural communication, awareness and relationship building. Theology and development are such fields.

This story and others like it have been the motivating factors for researching and writing this dissertation. In my involvement in youth and development work, I have had many occasions to use sport. This mode of connecting with people of diverse ages, genders, cultures and languages has, in my experience, always given me an appropriate means of relating better with people. As a theologian and development worker I want to explore how sport can be used as a mode for pursuing a theologically sound form of development.

I will go about this in the following manner:

- Firstly, I will attempt to bring some understanding to this thing called ‘development’ by exploring common ideas and popular definitions. This will make it possible to pare the concept of development down to the bare bones.
- Secondly, I will explain and elaborate on the Hebrew and Judeo-Christian concept of shalom, with the contention that shalom provides an appropriate theological premise on which development can be built.
- Finally, I will examine the efficacy of sport as a positive tool for shalom-guided development action.

I hope that a reading of this paper will not only enlighten the reader as to the concepts of development and shalom, but also ignite just a little bit of inspiration with regard to the practical application that sport can have for development. God has given us many tools, which can be effective in bringing about development, and has gifted each person in a different way. In the symphony of life, each different gift that God has given is needed in order for development to be effective; I uphold that sport is one of the instruments in that orchestra. (I can’t play a violin - and nor would you want me to try - but I can play soccer).

CHAPTER 2: DISCUSSION ON DEVELOPMENT

DEFINING DEVELOPMENT:

Amartya Sen, economist and Nobel Prize winner, indicates that the 21st century is a time of unprecedented opulence that could hardly have been conceived of a century or two ago. He goes on to indicate that the 20th century established democratic and participatory governance as the pre-eminent model of political organizations. Furthermore, concepts of human rights and political liberty are at the forefront of contemporary thought. At the same time the regions of the globe are not only becoming more closely linked in fields of trade, commerce and communication, but also in terms of interactive ideas and ideals.¹

Ironically, as Sen strongly argues, we still live in a world with huge amounts of deprivation, destitution and oppression. He goes on to explain that:

There are many new problems as well as old ones, including persistence of poverty and unfulfilled elementary needs, occurrences of famines and widespread hunger, violation of elementary political freedoms as well as of basic liberties, extensive neglect of the interests and agency of women, and worsening threats to our environment and to the sustainability of our economic and social lives.²

According to Sen, it is in overcoming and finding solutions to the above problems that the primary underlining motivation for ‘development’ resides. But, what is this thing called ‘development,’ and is there a theological premise on which development can be grounded?

‘Development’, in its broadest sense, has been used to refer to any economic, socio-political, and/or cultural process of change within human societies.³ This being said, development itself is not a precisely defined term, but rather, it is an *intention* and can blanket a wide variety of actions and concepts. It could be argued that, at most,

¹ Amartya Sen, *Development as Freedom* (New York: Random House Inc., 1999), p. xi.

² Sen, *Development as Freedom*, p. xi.

³ Goetz Schreiber and Joke Schrijvers (eds), *The Violence of ‘Development’: a Choice for Intellectuals* (Inaugural speech delivered by Prof. Dr. Joke Schrijvers, Professor of Developmental Studies, University of Amsterdam, on Friday the 15th of May 1992). Translated by Lin Pugh, edited by Niala Maharai, (Utrecht and New Delhi: International Books and Kali for Women, 1993), p. 15.

“development [action] is a process, not a fixed, achievable goal.”⁴ Sachs aggressively asserts that:

Development has become a shapeless amoebae-like word. It cannot express anything because its outlines are blurred. But it remains in-eradicable because *it appears so benign*. They who pronounce the word denote nothing but claim the best of intentions. Development thus has no content but it does possess a function: it allows any intervention to be sanctified in the name of a higher evolutionary goal.⁵

‘Development’ has become the by-word of the past generations. Almost all social action is passed off in the name of development, laying the concept prone to criticism. As Sachs goes on to say:

The idea of development stands today, like a ruin in the intellectual landscape, its shadows obscuring our vision. It is high time we tackled the archaeology of this towering conceit, that we uncover its foundations to see it for what it is: the outdated monument to an immodest era.⁶

Perhaps the above is rather provocative. I think, though, that after a full generation of ‘development’, which, in many cases, can be said to have brought not greater equality amongst the peoples of the world, but rather greater inequality, we should be more critical of the notion of ‘development’.

To have more insight into the idea of development we must put it into context, but we must first recognize that the notions surrounding development are not new. Over the course of history many cultures and societies have recognized the need for progress and change, and the need to accomplish this change in ways that are in harmony with the environment, society and the economy.⁷ What is new is an “articulation of these ideas in the context of a global industrial and information society”⁸ from about the turn of the 20th century. To understand development theories of the 20th and 21st centuries,

⁴ ‘Global sustainability and grass roots development, gender & appropriate technology’, on *Associated Worldwatch Tables and Charts*, <<http://www.wistp.murdoch.edu.au/teaching/N212/n212content/topics/topic11/topic11.html>>, accessed August 2003.

⁵ Wolfgang Sachs, *Planet Dialectics: Explorations in Environment and Development* (Johannesburg: Witwatersrand University Press, 1999), p. 7.

⁶ Sachs, *Planet Dialectics*, p. 7.

⁷ *Sustainable Gateway*, <<http://www.sdgateway.net/introsd/defeintions.htm>> accessed September 2003.

⁸ *Sustainable Gateway*, accessed September 2003.

we must recognize that they have been “reaction[s] to problems, perspectives and arguments at the time”.⁹

After World War II the expectations were laid out and the standard was set when Harry S. Truman defined large parts of the world as “underdeveloped areas”¹⁰ in 1949. This remark articulates the 20th century notion of development and perhaps points to the beginning of the major thrust of developmental action by countries of the north. The idea that the entire world was on the same track, headed towards a goal thus far most perfectly emulated by the United States and countries of the north was the prevailing idea. Fifty years later, in 1999, Brian Murphy argued in reaction to this mindset:

The assumption that development is essentially a question of relative economic growth, a matter of production, employment and consumption (standard of living) measured in economic terms against a standard set relative to the most affluent and industrialized nations, is no longer universally accepted as a viable assumption.¹¹

The United Nations, as part of the independence and decolonisation movement in the late 1960s, persuaded governments of the more affluent nations of the West to launch the ‘War on Poverty’.¹² By the 1980s and 1990s, the impact of global restructuring confronted countries throughout the world¹³ and the idea of “development as capacitation” became predominant.¹⁴ More recently, the idea of *sustainable* development has become popular. The United Nations Millennium Declaration (New York, Sept. 1994)¹⁵ and the World Summit on Sustainable Development Forum held in Johannesburg 2002, demonstrate this trend.

⁹ Jo Marie Griesgraber (ed.), *Rethinking Bretton Woods: Conference Report and Recommendations* (Washington, DC: Centre of Concern, 1994), p. 7.

¹⁰ H. S. Truman, ‘Inaugural Address’, in *A Decade of American Foreign Policy* (Washington, DC: US Government Printing Office, 1950), p. 1366.

¹¹ Brian K. Murphy, *Transforming Ourselves Transforming the World: An Open Conspiracy for Social Change*, (New York: Zed Books Ltd., 1999), p. 126.

¹² The grand-scale relief programmes quickly proved to be counterproductive as whole nations became dependent on ‘welfare’ programmes.

¹³ Hubert Campfens (ed.), *Community Development Around the World: Practice, Theory, Research, Training*, (Toronto: University of Toronto Press Incorporated, 1997), pp. 3 – 4.

¹⁴ Nederveen Pieterse, *Development Theory: Deconstruction/Reconstructions* (London: Sage Publications Limited, 2002), p. 6.

¹⁵ *The United Nations Millennium Declaration*, (18 September 2000), <<http://www.un.org/millennium/sg/report/summ.htm>> accessed June 2004.

While conventional thinking considered development in terms of economic growth measured by the GDP (Gross Domestic Product) or GNP (Gross National Product), an alternative model is burgeoning which holds that:

Sustainable development is about creating: 1) sustainable economies that equitably meet people's needs without extracting resource inputs or expelling wastes in excess of the environment's regenerative capacity, and 2) sustainable human institutions that assure both security and opportunity for social, intellectual, and spiritual growth.¹⁶

Social science theorists are increasingly considering development as a process of increasing people's capacity to "realize their potential, build self-confidence, and lead lives of dignity and fulfilment"¹⁷ "while taking into account the effects of achieving that purpose on others and on the whole community."¹⁸ Furthermore, the notion of development is increasingly being measured "in terms of quality of life, self-reliance, cultural viability and vitality, human freedom, civil and social justice, and equality of opportunity for health, growth and creativity"¹⁹

A more in-depth definition of this thinking came out of the 1994 conference on Rethinking Bretton Woods:

The goal of development is to create conditions that will enable each human being to realize her/his potential for political, social, and economic fulfilment in a manner consistent with the common good. Individuals', rights, duties and participation are central to this process and to its goal. The first priority is the eradication of poverty, empowering people to gain a measure of control over their own lives and to obtain the resources to meet their basic needs in an ecologically sustainable manner. Genuine development is essentially a grassroots, bottom-up process, growing from the base with local communities being key players. Economic activity should be managed by human beings, within the bounds of the fragile and exhaustible environment. The market may be a means to achieving these goals, but it is not an end in itself.²⁰

Consistent with this thinking, David Korten, a distinguished contemporary critic and writer on development, harshly postulates that the science of "development has become big business, preoccupied more with its own growth and imperatives than with

¹⁶ David C. Korten, 'Sustainable development: conventional versus emergent alternative wisdom', originally prepared for the Office of Technology Assessment, United States Congress, Washington, DC, (New York: The People Centred Development Forum, Revised September 11, 1996), p. 1.

¹⁷ M. Sinder, *Transforming Development: Women, Poverty, and Politics* (London: IT Publications, 1995), p. 9.

¹⁸ Jo Marie Griesgraber, and Bernhard G. Gunter (eds), *Development: New Paradigms and Principles for the Twenty-first Century*, (East Haven: Pluto Press, 1996), p. 92.

¹⁹ Murphy, *Transforming Ourselves Transforming the World*, pp. 126, 127.

²⁰ Griesgraber, (ed.), *Rethinking Bretton Woods*, p. 1.

the people it was originally created to serve”.²¹ He goes on to point out that the development field has been dominated by professional financiers and technocrats who “seek to maintain [an] apolitical and value-free stance in dealing with what are, more than anything else, problems of power and values.”²² Korten goes further to make the claim that the global developmental crisis should not be in the hands of the developmental industry, but in the great social movements, which are driven by people who have strong social commitment rather than the budgetary imperatives of huge global bureaucracies. Korten also argues that the vital developmental issue is not growth but transformation, and this transformation must address three basic areas.²³

- **Justice** – Current developmental practice supports an extreme imbalance in the world’s resources. While one group over-consumes, the other struggles for mere existence. Justice does not require equality of income, but it does require that all people have the means and opportunity to produce a decent livelihood and it rejects the right of one person to self-enrichment at the expense of resources on which other’s survival depend.²⁴
- **Sustainability (well-being related)** – Current development practice supports growth, which is often based on unsustainable depletion of the earth’s resources. Sustainability does not require that nature is left untouched, but that each generation recognizes its obligation for stewardship of the earth’s natural resources and ecosystems.²⁵
- **Inclusiveness (related to dialogue)** – Recent developmental practice seems to deprive many segments of the population of the opportunity to recognize and contribute to their own development and well-being. This, in turn, breeds alienation and social conflict.²⁶

²¹ David Korten, *Getting to the 21st Century: Voluntary Action and the Global Agenda* (West Hartford: Kumarian Press Inc., 1990), p. viii.

²² Korten, *Getting to the 21st Century*, p. viii.

²³ Korten, *Getting to the 21st Century*, p. 4.

²⁴ Korten, *Getting to the 21st Century*, p. viii.

²⁵ Korten, *Getting to the 21st Century*, p. viii.

²⁶ Korten, *Getting to the 21st Century*, p. viii.

Korten makes the point that development is far more than simply enhancing the physical status and well-being of a person or community. It must be guided by a well thought out philosophy for social action, which takes into account all spheres of human activity: physical, social, spiritual and the environment they live in.

In general, two things all development agents through the ages have had in common is that, 1) development action is the identification of an area that is believed to need change, and 2) it is assume that this action towards change will bring an improvement on the status quo.

In this sense it could be argued that the church, whose theological belief is that people's lives will be improved through faith and involvement with the church, is daily in the 'business of development'. More than that, though, many of the agents involved specifically in social and community development are churches and faith based NGOs. This is perhaps because, as Christians, they have a strong sense of moral calling and are thus motivated by their faith and theological convictions. As such, I would like to propose shalom as a Biblically based, theological premise for any development action. The following chapter will expound on the concept of shalom and directly related ideas.

CHAPTER 3: SHALOM: A PREMISE FOR DEVELOPMENT

Shalom is an ancient concept, which expresses the epitome of the way of life and social structure of the Hebrews in the Biblical text. The principles of shalom predate and are consistent with the foundational thought of many contemporary social-science theories.

The concept of shalom describes a holistic peace with God, creation, ones self, society, country and world. Theologically, shalom presents itself as a formidable framework to build development on. Nevertheless, I believe the work of development will be able to be sustainable, effective, long lasting and have a positive effect on people and society if the notions of shalom are in place as a foundation on which to build. To demonstrate this we must look in depth at what Shalom means.

DEFINING AND DESCRIBING SHALOM:

Shalom is the human being dwelling at peace in all his or her relationships: with God, with self, with fellows [and] with nature... [but] the peace, which is shalom, is not merely the absence of hostility [nor is it] merely being in relationship. Shalom, at its highest is enjoyment in one's relationships.²⁷

The concepts of shalom are found about 250 times in the Old Testament.²⁸ Three scriptural references include:

*I will lie down and sleep in peace for you alone, O Lord
make me dwell in safety.*

Psalm 4:8

*If only you had paid attention to my commands, your
peace would have been like a river, your righteousness
like the waves of the seas.*

Isaiah 48:18

*"For I know the plans I have for you and fulfil my
gracious promise to bring to you", declares the Lord, "*

²⁷ Nicholas Wolterstoff, *Until Justice and Peace Embrace* (Grand Rapids: William B. Eerdmans Publication, 1983), pp. 69 - 70.

²⁸ Mike Rule, *Shalom* <<http://www.livingcovent.com/LivingReflections/Shalom.htm>>, p. 2, accessed June 2004.

plans to prosper you and not harm you, plans to give you hope and a future".

Jeremiah 29:11

These texts refer to shalom as peace, safety and well-being, as a result of doing what is right and just. Shalom indicates that the consequence of being righteous is that of peace and this peace brings forth an environment where prosperity, hope and well-being are possible.

David Bivin, editor of *Jerusalem Perspective* and director of the *Jerusalem School of Synoptic Research* acknowledges that the word shalom is generally translated and understood as peace, but he goes on to assert that simply translating shalom as peace does it gross injustice, as shalom more fundamentally means wholeness, or completeness of individuals and society.²⁹ Shalom, therefore, implies an active pursuit of friendship, well-being, safety, salvation,³⁰ soundness, prosperity, welfare, and wholeness, which results in contentment.³¹ Shalom is an environment of personal and communal well-being, right relations, justice and peace.³² Furthermore, shalom implies, 'to restore and to make good'.³³ This demands forms of social, and restorative justice. Shalom assumes great equality for all people to be able to participate in the wealth and benefits of their society.³⁴

As Nicholas Wolterstoff put it:

A nation may be at peace with all its neighbours and yet be miserable in its poverty... Justice, the enjoyment of one's rights, is indispensable to shalom... If individuals are not granted what is due them, if their claim on others is not acknowledged by those others, if others do not carry out their obligations to them, then shalom is wounded.³⁵

²⁹ David Bivin, 'Shalom' on *Christian Friends Of Israel - UK* <<http://www.cfi.org.uk/shalom.htm>>, pp. 1-3, accessed March 2004.

³⁰ Bivin, 'Shalom' pp. 1-3, accessed March 2004.

³¹ Peggy Cowan, 'Biblical Basis for Peacemaking' on *Presbyterian Peacemaking Programme* <<http://www.pcusa.org/peacemaking/basis.htm>> p. 1, accessed March 2004.

³² Mike Hogeterp, 'Towards Shalom: Living Standards and the Common Good', A submission to the TD Forum on Canada's Standard of Living, from *The committee for contact with the government of the Christian Reformed Church*, (Ontario: Burlington), p. 3.

³³ Peggy Cowan, 'Biblical Basis for Peacemaking', p. 3, accessed March 2004.

³⁴ SACC & Church Representatives of South Africa, in preparation for the World Summit on Sustainable Development (WSSD), *This Is God's Earth* (19 June 2002), p. 5.

³⁵ Wolterstoff, *Until Justice and Peace Embrace*, pp. 69-70.

Now that we have a working definition of shalom I want to examine more closely each individual concept encompassed by the overall concept of shalom. Firstly, there are four primary concepts within shalom, which I will consider.

- | | |
|-------------|-----------------------|
| 1. Peace, | 3. Well-being and |
| 2. Justice, | 4. Dialogical action. |

Then I will look at the secondary concepts we see in the working definition and which are in part encompassed by the four primary concepts. These are concepts of:

- | | |
|-----------------|--------------------|
| 1. Friendship, | 6. Prosperity, |
| 2. Restoration, | 7. Welfare, |
| 3. Safety, | 8. Contentment and |
| 4. Salvation, | 9. Wholeness. |
| 5. Soundness, | |

All of these concepts are interwoven and cannot stand alone when being considered in the context of an understanding of the idea of shalom. Finally, it must be understood that the psychological, physical, and spiritual dimensions of the individual and of society as a whole are integrally part of the reality of shalom.

DESCRIBING PEACE, PERTAINING TO SHALOM:

After the devastation of World War II, Albert Einstein said:

The problem of peace and security is indeed far more important than the conflict between socialism and capitalism. Man must first ensure his survival; only then can he ask himself what type of existence he prefers.^{36, 37}

The concepts of shalom would support Einstein's notion that peace is one of the most vital issues in the modern world.³⁸ In the Biblical text, shalom is generally translated as 'peace', and *holistic* peace is the best way of understanding shalom. Such a holistic

³⁶ Otto Nathan and Heinz Norden (eds), *Einstein On Peace*, (New York: Schocken Books, 1968), p. 468.

³⁷ In a post World War II world, the conflict between socialism and capitalism was the defining conflict of the time. Einstein suggests that peace was even more important than the conflict between these two political ideologies.

³⁸ Nathan and Norden (eds), *Einstein On Peace*, p. 468.

peace implies the inclusion and realisation of all of the other foundational concepts of shalom.

Two categories of peace can be distinguished in terms of the concept of shalom.

- External peace, which would involve individuals', societies' and nations' interaction with each other
- Internal peace, which is within one's self - body, mind, and soul

In the Old Testament³⁹ shalom is used to refer to 'peace' over a hundred times. Three examples of Biblical references to peace translated from shalom are:

- Internal peace,

A heart at peace gives life to the body, but envy rots the bones.

Proverbs 14:30

- External peace with neighbours

Turn from evil and do good: seek peace and pursue it.

Psalms 34: 14

- External peace- regarding nations, non-violence and war

I will take away the chariots from Ephraim and the war-horse from Jerusalem, and the battle bow will be broken.

He will proclaim peace to the nations.

*Zechariah
9: 10*

Peace can be seen in the negative sense as an absence of war, conflict, and violence, or in the positive sense, as the presence of certain positive characteristics, which enable people to experience a sense of security, cooperation, harmony, and dialogue. Both are clearly important here, but the moral values and commitments, which underpin and make possible such cooperation, harmony, and dialogue, are of even more validity and

³⁹ References from the *New International Version* of the Bible.

importance than simply the 'lack of conflict'.⁴⁰ As such justice, truthfulness, fairness, and sincerity, are some of the foundational principles to a full realisation of peace.⁴¹

We can defend peace through means of the state, rules, and laws. Notions of 'breaking the peace', 'disturbing the peace' and 'keeping the peace' are related to rules and regulations that keep society safe and secure, and which promote a peaceful environment for people to live in. This is a "normal freedom from civil commotion and violence of a community - public order and security".⁴²

Peace in this form can be portrayed as "well-being, interior and exterior calm, pleasant /satisfying relationships, access to desired goods and services, security, a minimum of trouble and misfortune, good health and long life to enjoy it all."⁴³ Moreover, peace can be seen as a mutual harmony or unity especially in relation with others.⁴⁴

Peace, on global terms, is emulated in "agreements or treaties between warring or antagonistic nations, group of nations, groups, etc. to end hostilities and abstain from further fighting or antagonism".⁴⁵ Issues of national security, amity, cease fire, armistice, and collective security, involve peace in the context of global peace but peace is more than just the absence of war, armed conflict or violence. Where there is no internal peace, external peace will have only small bearing on the quality of individuals' lives.

Shalom is a holistic peace, which includes health, healing transformations, well-being and relations.⁴⁶ The peace of shalom liberates (starting from within) from everything that enslaves and dehumanises. It implies hope and meaning in times of darkness,

⁴⁰ Nigel Dower, 'Peace Security: Some Conceptual Notes' in, Michael Salla, Walter Tonetto and Enrique Martinez, (eds), *Essays On Peace* (Queensland: Central Queensland University Press, 1995), p. 21.

⁴¹ Salla, Tonetto and Martinez, (eds), *Essays On Peace*, p. 22.

⁴² Salla, Tonetto and Martinez, (eds), *Essays On Peace*, pp. 21-23.

⁴³ Bernard Swan, 'Peace Search: From The Secular To The Christian' in, Michael Salla, Walter Tonetto and Enrique Martinez, (eds), *Essays On Peace* (Queensland: Central Queensland University Press, 1995), p. 40.

⁴⁴ *Webster's Encyclopedic Unabridged Dictionary*, (Gamercy Books, Avenel, NJ: 1994 ed.), p. 1060.

⁴⁵ *Webster's Encyclopedic Unabridged Dictionary*, p. 1060.

⁴⁶ B. Haring, *The Healing Power of Peace and Non-Violence* (Slough: St. Paul Publications, 1986), pp. 7-16.

bitterness, and despair. Furthermore, the peace of shalom replaces pain, suffering, privation, neglect, abandonment, failure and death. Instead it describes a promotion of vision, expectancy, strength, courage and endurance. The peace of shalom brings love - even unilateral love of an enemy - and forgiveness. Furthermore, through the action of forgiveness, healing, restoration, and healed relationships come about. The concomitants of such action are holiness, integrity and wholeness, which are found within the notions of well-being.⁴⁷

To conclude, Einstein, who in the latter years of his life increasingly and avidly dedicated his energies to the pursuit of world peace rather than scientific innovation, indicates that the greatest obstacles to peace are "Fear, hate [and] above all, personal cowardice."⁴⁸ I believe peace, internal and external, is the most important hope of true development. Moreover, without peace, development will not be able to be sustained nor to prosper a society.

It is not likely that peace can be maintained in the longer term without sustainable development. Similarly, it is unlikely that sustainable development can take place in a climate dominated by war and the preparations for war.⁴⁹

The International Network of Engineers and Scientist for Global Responsibility (INES) further corroborate this view:

Sustainable development is unthinkable without peace. Peace is a prerequisite of sustainable development, and for a sustainable society that solves fundamental global, social and ecological problems and strives for worldwide justice, peace is more than absence of structural force.⁵⁰

In order for peace to be established and maintained in any society, the other three primary notions of shalom, i.e. justice, well-being, and dialogue, must be actively in place.

⁴⁷ Bernard Swan, Salla, Tonetto and Martinez, (eds), *Essays On Peace*, p. 43.

⁴⁸ Nathan and Norden (eds), *Einstein On Peace*, p. 478.

⁴⁹ David Krieger, 'Peace and sustainable development will rise or fall together' on *Common Dreams News Centre*, <<http://www.commondreams.org/views02/0815-08.htm>>, accessed August 2004.

⁵⁰ International Network of Engineers and Scientists for Global Responsibility (INES), on *Peace & Sustainability: WASHINGTONPEACE.ORG*, <<http://www.wagingpeace.org/articles/2002/08/00ines-statement.htm>>, accessed August 2004.

DESCRIBING SOME NOTIONS OF JUSTICE, PERTAINING TO SHALOM:

Justice is primary to shalom because, without justice there can be no well-being and no lasting peace. Harmon Wray, Executive Director for Restorative Justice Ministries, states:

Shalom (from Hebrew) or *salaam* (from Arabic) [means] “peace with justice”.⁵¹

Justice is a fundamental theme of the prophets of the Bible. The *Strongs Concordance* lists over 150 incidents where the word ‘justice’ is used in the Bible. Justice is at the heart of righteousness and the act of being righteous is primarily that of imparting justice and combating injustices. In fact, the root of the word ‘righteous’ stems from the same root as that of ‘justice’ giving the picture that justice is an integral part of God’s character and also, all that He calls people to live out. Upholding justice then, must be seen both in the positive as well as the negative senses; i.e. defending justice itself as well as standing *against*, and proactively *fighting injustice*.⁵²

*He has shown you, O man, what is good and what the Lord
requires of you; to live justly, to love mercy and to walk
humbly with your God.*

Micah 6:8

Five further scripture references to justice are:

Do not deny justice to your poor people in their lawsuit.

Exodus 23: 6

The Sovereign Lord says:

“I will make justice the measuring plumb line...”

Isaiah 28:17

Hate evil, love good; maintain justice in the courts.

Amos 5:15

⁵¹ Wray Harmon and Peggy Hutchinson, ‘What Is Restorative Justice’ in *New World Outlook*, (July-August 1999), pp. 1-2.

⁵² Scripture references are from the NIV Bible.

Isaiah prophesies about Jesus:

*Here is My servant whom I have chosen...he will proclaim
justice to the nations...he leads justice to victory.*

Matthew 18-21

Jesus speaks to the Pharisees:

*Woe to you Pharisees because you give God a tenth of your
mint, rue and all other kinds of garden herb, but you
neglect justice and the love of God.*

Luke 11:42

Justice is one of the most essential objectives of all moral systems, which have reached a certain stage of maturity or development.⁵³ The great rabbi Simon Gamaliel indicates:

Justice is the first of three pillars (alongside truth and peace), which ensure the continuity of human society.⁵⁴

According to Albert Einstein:

In Judaism [and shalom] the concern to give to each person his or her due, the love of justice, comes close to fanaticism.⁵⁵

So we see that justice is vital to achieving shalom. Functionally, justice is a set of principles, which guide people to what is right and what is wrong. The justice of shalom is an active moral part of society.

The Encyclopedia of Biblical Ethics suggests that there are formal and substantial aspects of justice.⁵⁶ The 'formal aspect' can be regarded in terms of the phrase 'administration of justice' and this implies the general due process of law, which involves procedural fairness. The 'substantial aspect' of justice "demands that there be actual fairness and equity embedded in rules of law and that these be properly enforced."⁵⁷

⁵³ Leon Epsztein, *Social Justice in the Ancient Near East and the People of the Bible* (Paris: les Editions du Cerf, 1983), introduction.

⁵⁴ Epsztein, *Social Justice in the Ancient Near East and the People of the Bible*. Intro.

⁵⁵ Epsztein, *Social Justice in the Ancient Near East and the People of the Bible*. Intro.

⁵⁶ R. Harrison (ed.), *The Encyclopedia of Biblical Ethics* (Random House, New York, 2003), p. 217.

⁵⁷ Harrison ed., *The Encyclopedia of Biblical Ethics*, p. 217.

In principle, both of these concepts can be closely related to the notion of 'rights', and the securing and vindicating of rights is related to the aspects of justice suggested above; i.e. the formal and substantial aspects of justice respectively.⁵⁸ As noted in *The Encyclopedia of Biblical Ethics*:

Justice may therefore be described in terms of the maintenance of rights in a fair manner... In turn this involves such dimensions as distributive justice (the distribution of rewards and advantages), remedial justice (the setting right of wrongs) and punitive or retributive justice (the penalizing of wrong conduct and wrongdoers)."⁵⁹

This would correspond with Amartya Sen, when he expresses in his framework of Rawlsian philosophy that:⁶⁰

Fairness for a group of people involves arriving at rules and guiding principles of social organization, that pay similar attention to everyone's interest, concerns and liberties.⁶¹

The justice, which is encompassed by shalom, can be considered as a set of universal principles that guide society and individuals in judging what is right or wrong, regardless of the culture or society in which they live. For example, the concept of every individual's intrinsic value is a cornerstone to the universality of justice. Justice, in this light, is conventionally portrayed as blindfolded, with the standards of fairness and impartiality as the guides for rigorous application of universal and general rights, without regard to the particular status, gender, or context of the persons concerned.⁶² The impartiality of justice implies that people in society must not only look at issues from their point of view alone, but must engage in seeking a basis for agreement that is a consensus by all for the good of everyone equally.⁶³ One could say justice requires that you put yourself in the other person's shoes and/or 'love your neighbour as yourself'.

⁵⁸ Harrison ed., *The Encyclopedia of Biblical Ethics*, p. 217.

⁵⁹ Harrison ed., *The Encyclopedia of Biblical Ethics*, p. 217.

⁶⁰ More on John Rawls see Roger, Ben "Portrait: John Rawls" in *Prospect* (June 1999).

⁶¹ Sen, 'Global Justice; Beyond International Equity', p. 2.

⁶² Richard Bellamy, 'Justice in the Community', David Boucher, and Paul Kelly, (eds), in *Social Justice from Hume To Walzer*, (London: Routledge, 1998), p. 157.

⁶³ Brian Barry, *Theories of Justice*, (London: Harvester Wheatsheaf, 1989), pp. 8, 10.

In the Old Testament/Torah, justice could be viewed or considered as: a basis of law, the principle of individual's social existence, and a virtue.⁶⁴ These notions are fundamentally inter-related. The 'basis of the law' and the 'principle of social life' are influenced, enhanced, and conditioned by each other. Political action is their product.⁶⁵ The 'virtue' of justice, or in other words, righteous action, refers in general to a social responsibility and/or just social action. This is true even when such responsibility or action is taken on an individual basis. To achieve justice, shalom demands action from both the individual and society. This is why God not only gave 'His' people the law, but also charged them as individuals, saying "...live justly, love mercy and walk humbly with your God".⁶⁶

The justice, which shalom seeks out, is to solve problems of injustice and to find solutions, to make things right and look to the future for progress. Dr. Howard Zehr, a theologian and philosopher on biblical justice and shalom, indicates:

[With shalom in biblical times] when wrongs were done, ordinary people went to the city gates to seek justice in a 'legal assembly' in which citizens participated. The focus of this court, sometimes called an 'organization of reconciliation', was not to satisfy some abstract concept of justice but to find a solution...restitution and compensation were common outcomes...⁶⁷

Zehr goes on to point out:

'Punishment...was often aimed at restoration or a breaking the power of the oppressor (i.e. at 'vindicating' the oppressed)... likewise, 'punishment' was often understood to occur in the context of love and community. ... This meant that [it] kept open the possibility of eventual reconciliation and restoration rather than perpetual alienation. It was thus restorative rather than destructive.⁶⁸

Shalom indicates that justice seeks to bring liberation and in doing so 'make things right' for those who are oppressed materially, socially and emotionally.

*God stands in the congregation of the mighty;
He judges among the judges.
How long will you judge unjustly,
And show partiality to the wicked?*

⁶⁴ Bernhard Stoeckle, (ed.), *Concise Dictionary of Christian Ethics* (Burns & Oates: London, 1979), p. 146.

⁶⁵ Stoeckle, ed., *Concise Dictionary of Christian Ethics*, p. 146.

⁶⁶ Micah 6: 8, NIV Bible.

⁶⁷ Howard Zehr, *Changing Lenses: A New Focus for Crime and Justice* (Waterloo: Herald Press, 1990), p. 140-141.

⁶⁸ Zehr, *Changing Lenses*, pp. 75, 142, 153.

*Defend the poor and fatherless;
Do justice to the afflicted and needy.
Deliver the poor and needy;
Free them from the hand of the wicked.*

*Psalm 82: 1-4*⁶⁹

In this way, we see that the justice, which shalom upholds, is an act of liberation. The test of justice in shalom, therefore, is not only whether the proper rules or laws are regulated in the right way, but also whether the outcome makes things right.⁷⁰ To those who are oppressed and impoverished, the justice of shalom shows a clear partiality. Shalom shows that justice grows out of love and is actually an act of love, which seeks to make things right and fair.⁷¹ Shalom does not divorce questions of crime from questions of poverty and power. Thus shalom teaches that justice must be seen has a whole within society; it is not fragmented and is not separate from criminal acts, nor does it separate the perpetrators of crime from their social situation.⁷²

Central to shalom is the restorative form of justice. This is a systematic response to injustice. It emphasizes healing the wounds of victims, offenders and communities, which have been caused by criminal behaviour. Moreover, shalom implies that wrongdoing is not so much a contravention of rules, but a violation of right relationships. Shalom demands that offenders who breach justice be held responsible, that they acknowledge the harm they have inflicted and that they take steps to make that wrong right. By this token, offenders are obliged to give restitution.⁷³ As will be shown in a later section, this act of restitution is not only to guard the well-being of the person injured, but also to promote the personal dignity and humanity of the offender.

Social justice, and restorative justice are two concepts that I believe arise from a discussion of the form of justice promoted within shalom. In spite of the fact that these are modern concepts, I believe that they are encompassed by the principal values of shalom and thus should be considered here.

⁶⁹ From New King James Version of the Bible: emphasized word substituted from footnote.

⁷⁰ Zehr, *Changing Lenses*, pp. 140, 142, 153.

⁷¹ Zehr, *Changing Lenses*, p. 139.

⁷² Zehr, *Changing Lenses*, pp. 153-154.

⁷³ Zehr, *Changing Lenses*, p. 197.

Social justice -

Social justice is the virtue, which guides us in creating those organized human interactions we call institutions.⁷⁴

In 1840 a Sicilian priest, Luigi Taparelli d'Azeglio, was the first to use the term 'social justice'. In 1848 Antonio Rosmini-Serbati gave even more prominence to the term in *La Costituzione la Giustizia Sociale*.⁷⁵ Thirteen years later John Stuart Mills gave an anthropomorphic approach on social justice by stating:

Society should treat all equally well who have deserved equally well of it, that is, who have deserved equally well absolutely. This is the highest abstract standard of social and distributive justice, towards which all institutions, and the efforts of all virtuous citizens, should be made in the utmost degree to converge.⁷⁶

Many of the ideals of social justice have been part of shalom before the use of the term was created. In many ways the term can even be said to *stem from* the concepts of shalom, as a shalom-inspired understanding of justice and society predates these other articulations of social justice.

Social justice imposes on each individual in society the responsibility to continually work together to make our institutions effective tools for social development. When justly organized, social institutions provide us with access to what is good for each person, both individually and collectively.⁷⁷

David Boucher, a research Fellow and senior lecturer at the Australian National University, and now currently a Reader at the University of Wales and author on social and political thought, claims:

All individuals in society have a capacity for self-realisation, but they do not have it to the same degree. Different persons will attain different levels of self-realisation. The aim of social justice is to remove, as far as possible, the

⁷⁴ 'Defining Economic Justice and Social Justice' on *Centre For Economic And social Justice* (Washington, DC, 2003) <<http://www.cesj.org/thridway/economicjustice-defined.htm>>, accessed June 2003.

⁷⁵ Michal Novak, *Defining Social Justice*, essay adapted from a lecture delivered at the University of Chicago's Committee on Social Thought (11-13 December 2000). <<http://freepublic.com/focus/news/710848/posts>>, accessed June 2004.

⁷⁶ Novak, *Defining Social Justice*.

⁷⁷ 'Defining Economic Justice and Social Justice', accessed June 2004.

impediments to such attainment...[This] aim must empower people and not diminish individual responsibility.⁷⁸

Grounded, not in a concrete way of life, but on need and rationality, social justice is universal. This universalism is often formulated in terms of rights.⁷⁹ Social justices can be seen as an “ideal, a morality, a political project and a powerful movement engaging the passions and thoughts of many people”.⁸⁰

With globalisation and the trends of the world today, it is perhaps necessary to conclude this section on ‘social justice’ with Sen’s suggestion that social justice needs to be understood at the new level of ‘global justice’. He indicates that social justice primarily applies only within nations while global justice reaches beyond borders.⁸¹

Briefly, two focal conceptions are identified when Sen discusses ‘global justice’:

- **Grand universalism-**

The principle of justice is for all people ubiquitously equal in fairness and action, seen without distinction and bias of nationality and other classification⁸².

- **National particularism-**

The principle of justice and fairness applies to each nation as a whole and also in relation to other nations, particularly involving international equity.⁸³

It must be noted that Sen indicates ‘global justice’ as operating through inter-societal relations rather than person-to-person relation.⁸⁴ This I believe dovetails with the notions of shalom because shalom is holistic justice that seeks to make things right and bring fairness and partiality to humanity.

⁷⁸ Kenneth Mingogue, ‘Social Justice in Theory and Practice’ David Boucher and Paul Kelly (eds) in *Social Justice From Hume To Walzer*, (London: Routledge, 1998), p. 83.

⁷⁹ Boucher and Kelly (eds) in *Social Justice From Hume To Walzer*, p. 253.

⁸⁰ Mingogue, ‘Social Justice in Theory and Practice’ p. 253.

⁸¹ Sen, ‘Global Justice: Beyond International Equity’, pp. 2-3.

⁸² Sen, ‘Global Justice: Beyond International Equity’, p. 3.

⁸³ Sen, ‘Global Justice: Beyond International Equity’, p. 3.

⁸⁴ Sen, ‘Global Justice: Beyond International Equity’, p. 3.

Restorative Justice -

Restorative justice is a process to involve, to the extent possible, those who have a stake in a specific offence and to collectively identify and address harms, needs and obligations, in order to heal and put things right as possible.⁸⁵

H. Zehr

Restorative justice condemns criminal action and holds offenders accountable. Restorative justice encourages and even demands the repentance of offenders and requires them to repay the community or individual affected in order to earn their way back into the good graces of society. Moreover restorative justice focuses on repairing the harm done, restoring the community, and meeting victims' needs with an emphasis on the offender contributing to those repairs.⁸⁶

Restorative justice has a "future focus",⁸⁷ - a focus on actions and outcomes - and it promotes dialogue and resolution between individuals and groups that are in conflict with one another. This dialogue encourages people and communities to a problem-solving approach instead of an adversarial one. It does not just put blame and punishment on someone, but rather, promotes truth telling, repentance, reconciliation, and healing for all parties or people in a given situation.⁸⁸

Eric Gilman states:

At its heart, restorative justice is about 'encounter'.⁸⁹

Looking further into what Gilman is suggesting, it is for the sake of the offender's own humanity that the offender needs to encounter his or her personal obligation and responsibility to make amends for the wrong he or she has done, in order to become a

⁸⁵ Howard Zehr, *The Little Book of Restorative Justice* (Intercourse: Good Books, 2002), p. 37.

⁸⁶ 'An Interview with Former Visiting Fellow of NIJ, Thomas Quinn' in *The National Institute of Justice Journal* (March 1998)

⁸⁷ Eric Gilman, *What is Restorative Justice?* <<http://www.sfu.ca/cfrj/fulltext/gilman.pdf>>, p. 1, accessed June 2004.

⁸⁸ Harmon and Hutchinson, 'What Is Restorative Justice', pp. 1-2.

⁸⁹ Gilman, *What is Restorative Justice?*, p. 1, accessed June 2004.

valued citizen once again.⁹⁰ With this in mind, it would be good to look at how some inmates in Pennsylvania, USA define Restorative Justice:

- “Restorative justice looks at who has been hurt by crime and how their needs can be met.
- “Restorative justice is the attempt to replace what was taken. Be it concrete or abstract. Restorative justice is a healing balm for victim, offender, community and family.
- “Restorative justice means recognizing and accepting one’s responsibility for the destruction of human relationships and making concrete efforts to repair and promote healing.
- “A chance to try and repair the harm. A chance to improve upon one-self.
- “Restorative justice is healing broken relationships and abuses by people, for people.
- “The willingness to openly commit yourself to admitting your wrongs and facing those you wronged.
- “Restorative justice is the act or philosophy of bringing victim and offender together in order to humanize the process of justice and satisfy the hurts or violation experienced by the victim.
- “Building back our communities with those who made mistakes healing all those harmed - building instead of blaming.
- “The ability of the victims, offender and community to interact.”⁹¹

The above illustrates quite beautifully not only an elaboration on an understanding of what restorative justice really is, but it also shows the positive benefits of restorative justice in action. The criminals who articulated these ‘definitions’ are themselves demonstrating an increased sense of participation with society. I believe this is shalom in action as people are reconciled, living in peace with themselves and others and this in turn brings forth wholeness.

⁹⁰ Gilman, *What is Restorative Justice?*, p. 1, accessed June 2004.

⁹¹ By Pennsylvania inmates, ‘Definitions for Restorative Justice’ on *Pennsylvania Prison Society*, <<http://www.prisonersociety.org/restorativerjustice/02.html>>, accessed June 2004.

Conclusion -

Justice, in the Old Testament texts, speaks in terms of relational concepts involving behaviours and structures. These are based on virtues such as solidarity, trust, protection, and mutuality, versus those relying on oppression, betrayal and exploitation.⁹² When a society is just in their relations with God, their fellow neighbour, and creation, shalom prevails. According to the Biblical record, when injustice is perpetuated, civilizations, even those that are considered advanced, are in danger of being destroyed.⁹³ In this situation God's judgment means the restoration of justice, which brings shalom, as God, in His mercy, hears the cries of the oppressed and liberates them.⁹⁴

*Tolerance of injustice is as bad and harmful as doing injustice.*⁹⁵

Amartya Sen

Sen's statement is in agreement with shalom's Biblical concept of justice as pro-active, not passive. It is not just the government and law enforcement that must uphold justice, but it is the responsibility of every citizen in society to uphold justice. Justice is vital to achieving shalom. Notions of social justice, and restorative justice are central to the understanding of what shalom suggest as justice. Furthermore, without justice the other key aspects of shalom, (specifically peace and well-being) cannot be fulfilled. With respects to shalom as a foundation for development, we can say that justice is paramount to the implementation of development processes, which are sustainable and in society's best interests. The fruits of justice will be the well-being of society and an environment in which it is possible to have a lasting peace.

DESCRIBING WELL-BEING, PERTAINING TO SHALOM:

Dr. Reagon Wilson, theologian and scholar on Biblical history, reflects that Paul, the radical rabbi, turned Christ's ambassador, might give the best linkage between theology and well-being when he asserts in the following texts:⁹⁶

⁹² Richards Lawrence (ed.), *New International Encyclopedia of Bible Words* (Grand Rapids: Zondervan Publishing House, 1991), p. 627.

⁹³ Lawrence (ed.), *New International Encyclopedia of Bible Words*, p. 627.

⁹⁴ Lawrence (ed.), *New International Encyclopedia of Bible Words*, p. 627.

⁹⁵ Amartya Sen, 'Amartya Sen returns to repay his debt to Alma Mater' on *Arup Chanda* (Shantiniken, 1 December 1998) <<http://www.rediff.com/business/1998/dec/21sen.htm>>, accessed June 2003.

May God himself, the God of [Shalom], sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ, the one who calls you faithful and, He will do it.

1 Thessalonians 5:23-24

Dr. Wilson further reflects that in the Biblical texts of Mark 12: 29-31, where Jesus was asked what the most important of the Torah's commandments were, he did not waver at all in differentiating an integrated holistic love of God as humankind's utmost obligation. Heart, soul, mind, and strength constitute the biblical perception of wholeness.⁹⁷ Well-being is the healthy balance of the heart, soul, mind and body; this brings forth shalom. Moreover, our personal, God-given well-being enables and empowers us to be God's agents of shalom; if our personal well-being is not in healthy balance we will be hampered, and thus shalom will be impaired.⁹⁸ In fact, the prevailing underlining premise of the Old Testament laws was that people's well-being would be insured and therefore wholeness of shalom could be fulfilled.

When shalom talks about 'well-being' it encompasses both societal and individual wellness and, as such, is a multi-faceted concept. To define 'well-being' it would be helpful to consider some contemporary constructions of the English concept 'well-being'. In order to do so it would help to compartmentalize 'well-being' into four main concepts. The four primary areas of well-being are:

- | | |
|------------------------------------|------------------------|
| 1. Psychological/mental well-being | 3. Physical well-being |
| 2. Spiritual well-being | 4. Social well-being |



Before we look at these areas it must first be understood that well-being involves the integration of the physical, intellectual, emotional, spiritual and social dimensions of human living and wellness.⁹⁹ Thus, all these concepts are interwoven, overlapping with each other, and cannot function separate from one another.

⁹⁶ Reagon Wilson, Dr, an unpublished Essay, 'Reflections On Wholeness and Well-being' (Rockford: November 2004), p. 1.

⁹⁷ Wilson, 'Reflections On Wholeness and Well-being', p.1.

⁹⁸ Wilson, 'Reflections On Wholeness and Well-being', pp. 1-2.

⁹⁹ R. J. Bensley, 'Defining spiritual health: A review of the literature', in *Journal of Health Education*, 22(5)(1991), pp. 287-290.

Psychological / mental well-being -

Psychological / mental well-being and/or mental health defined by the USA Surgeon General's report on *Mental Health* "refers to the successful performance of mental function, resulting in productive activities, fulfilling relationships with other people, and the ability to adapt to change and cope with adversity."¹⁰⁰ Furthermore, psychological well-being can be seen as; self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth.¹⁰¹ It is also interesting to note that a central component, of mental well-being is the ability to love.¹⁰² Psychological/ mental well-being also refers to how people think, feel and act when faced with life's challenges. Finally, psychological/mental well-being assumes the capacity to be introspective with regard to one's personal relationships challenges, stresses, problems, choices and decision-making processes in life.¹⁰³

Spiritual well-being -

"Spiritual wellness represents the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, thus maximizing the potential for growth and self-actualisation".¹⁰⁴ Spiritual well-being encompasses:

- Meaning and purpose in life,
- Intrinsic values,
- Transcendent beliefs/experiences and
- Community relationships.

➤ *Meaning and purpose* in life is a sense of, or the action of searching for individual meaning and personal purpose/vocation in one's own life.¹⁰⁵

¹⁰⁰ Grace Tsai, Dr, 'Discovery Health: What is Health',
<<http://discovery.com/centers/mental/whatis/whatis3.html>>, accessed June 2004.

¹⁰¹ 'Explorations on the meaning of psychological well-being', in *Journal of Personality and Social Psychology*, (57) (1989), pp. 1069 - 1081.

¹⁰² D. C. Ryff, 'Happiness is everything, or is it? p. 1071.

¹⁰³ Definitions of Mental Health on the Web:
<<http://www.google.com/search?hl=en&ie=UTF8&oi=define:Mental>>, accessed June 2004.

¹⁰⁴ E. Westgate, 'Spiritual wellness and depression', in *Journal of Counseling and Development* (September/October 1996), p. 27.

¹⁰⁵ Paul Heintzman, 'Spiritual wellness: Theoretical links with leisure' in *Journal of Leisureability*, Vol.26 (Spring 1999), p. 2.

➤ *Intrinsic values* are one's own personal belief system. They are the principles that people choose to live by. An intrinsic value system is the foundation for one's character and is a necessary component to achieving a fuller sense of one's humanness.¹⁰⁶

➤ *Transcendent beliefs/experiences* start with an awareness and appreciation of the earthly environment all the way to the utmost cosmos. Furthermore it is an acceptance of mystery and faith and would include an awareness of, or belief in, a force greater than oneself. Moreover, transcendent beliefs imply not only a belief in but also a relationship with a creator being and/or God.¹⁰⁷ In the context of an understanding of shalom, transcendent beliefs would have implied a belief in, and relationship with the one God of the Torah/Bible. Mr. A. Maslow describes transcendence in his book *Farther Reaches of Human Nature* as:

... an end rather than a means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos.¹⁰⁸

Transcendence is also the ability to see and acknowledge the sacredness of life and the truth, beauty, and unity that life needs in order to be sustained. Furthermore, it is an individual understanding of purpose, providence and of personal importance in the larger scheme of life.¹⁰⁹

➤ *Community* includes a willingness to help others and a sense of selflessness, which consequently involves relationships with self, God, and others. Working together for the common good and acceptance of different cultures and ideas amongst peoples, is included in this notion of community. The spiritual community clarifies values and offers mutual support, providing avenues for ministry or service.¹¹⁰

In summary, spiritual well-being is when individuals experience meaning and purpose in life and have an intrinsic value system, which informs both their character and decisions. Spiritual well-being necessitates a transcendent perspective, which creates

¹⁰⁶ Heintzman, 'Spiritual wellness: Theoretical links with leisure', p. 2.

¹⁰⁷ Heintzman, 'Spiritual wellness: Theoretical links with leisure', p. 2.

¹⁰⁸ A. Maslow, *Farther Reaches of Human Nature*, (New York: Viking, 1971), p. 275.

¹⁰⁹ Heintzman, 'Spiritual wellness: Theoretical links with leisure', p. 3.

¹¹⁰ Heintzman, 'Spiritual wellness: Theoretical links with leisure', p. 3.

a recognition of the sacredness of life and the mysteries of the universe and God. It is an environment for people to express and exercise their faith and have a feeling of identity and shared values with mutual support and community outreach.¹¹¹

Physical well-being -

Physical well-being primarily relates to people's expectations and perceptions of their physical health,¹¹² but it is interwoven with both psychological and spiritual well-being. If one or both of these concepts of well-being are neglected or injured, then one's physical well-being will begin to reflect that state. An example of this would be stress and/or mental anxiety leading to headaches, back-pain, stomach aches, chronic fatigue, etc. and even cases of cancer. In support of this the World Health Organization has said that;

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.¹¹³

Physical well-being encompasses the welfare and needs of people. Contemporary economic science closely identifies well-being with welfare, which they more clearly define as the satisfaction of informed desires and needs.¹¹⁴ An 'informed desire', meets the condition that a person, before deciding to satisfy his or her desire, took into consideration all available information about consequences of satisfying such a desire.¹¹⁵ 'Welfare' can be defined as something that aids, benefits and enhances happiness or promotes well-being, for the common good of society and/or can simply be an indicator of well-being.¹¹⁶

Today's modern or contemporary social science theories often consider the notion of 'needs', as with welfare, either politically, socially, morally, educationally and/or

¹¹¹ Heintzman, 'Spiritual wellness: Theoretical links with leisure', p. 2-3.

¹¹² EAW: Wellness Model, <<http://www4.nau.edu/eaw/aboutus/eaw.asp>>, p. 1, accessed June 2004.

¹¹³ EAW: Wellness Model, p. 1, accessed June 2004.

¹¹⁴ Daniel M. Hausman, and M. S. McPherson, *Economic Analysis and Moral Philosophy* (Cambridge: Cambridge University Press, 1996), pp. 71-83.

¹¹⁵ Norkus Zenonas, Dr., 'The ideas of well-being: Wellfarism and its alternatives', on *Institute of Socio-Cultural Research* <http://www.vukhf.lt/konferencija/Popkultura2003/norkus_eng.htm>, p. 1, accessed June 2004.

¹¹⁶ Definitions of Welfare on the Web <<http://www.google.com/search?>>, accessed June 2004.

psychologically.¹¹⁷ The same is true for shalom but shalom does not compartmentalize these areas, as do many social science theories.

The reality of ‘need’ can often provide a direct and simplistic way of evaluating aims, objectives, and ideals, where people in society are concerned. In fact, it has been argued that the notion of ‘need’ is ideally suited for the evaluation of most human concerns.¹¹⁸

Dr. Garrett Thomson, a Tutor and Course Writer in Philosophy for Wolsey Hall, Oxford, suggests three rudimentary characterizations of the concept of ‘need’. They are:

1. “Needs are objective in the sense that it is a discoverable matter of fact what needs people have and this fact has an intrinsic bearing on what we ought to do. Need allows us to pass from an ‘is’ statement to an ‘ought’.
2. “Needs are unimpeachable values. We cannot say truly that people ought to have different needs, and hence needs provide a bed-rock for evaluation.
3. “Needs are matters of priority. What we need is something which we cannot do without, and hence is an overriding reason.”¹¹⁹

The basic needs of physical well-being are simply the fundamental requirements for people’s survival such as adequate supply of: safe drinking water, nutritious food, clothing, health services and shelter. Thus, abject poverty (i.e. having no means to attain reasonable access to the above) is an obvious indicator of a lack of physical well-being.

Many social scientist theorists agree that ‘quality of life’ is a fundamental part of physical well-being. Most directly, the “quality of life is an individual’s satisfaction of

¹¹⁷ Thomson, *Needs*, (New York: Routledge & Kegan Inc., 1987), p. intro.

¹¹⁸ Thomson, *Needs*, intro.

¹¹⁹ Thomson, *Needs*, intro.

happiness within domains he or she considers important.”¹²⁰ Hence, quality of life may be defined as a subjective well-being. It can also be seen as a degree of contentment that people have in the enjoyment and fulfilment that they derive from their life, which they live within an economic, cultural, social, and environmental context. Quality of life, furthermore, is the achieving and maintaining of the intellectual, spiritual, economic, social and health pursuits of the individual.¹²¹ It also refers to people’s perception of the function or position they have within the context of their culture and the value systems they believe to be important. This is in relation to people’s goals, expectations, standards and concerns. The extent of people’s perception of their own quality of life - physically, psychologically, and socially - is directly proportionate to their perception of their own well-being.¹²²

Social well-being -

Social well-being is effective interaction with others. This would include the interrelation, respect, and a mutual involvement with family, friends, and community. Social well-being is having a perception of strong support and affirmation from family, friends, and community in times of need.¹²³ It involves people having a constructive voice or say in their circumstances and future, and a choice, i.e. being empowered, to define their own lives in the context/environment of belonging and importance that affirms their dignity and identity.¹²⁴

Bishop David Moxon says Social well-being encompasses:

1. “Dignity and determination
2. “Participation and belonging
3. “Development of potential
4. “Fair distribution of wealth and resources, and
5. “Tolerance and respect for cultural diversity.”¹²⁵

¹²⁰ American Thoracic Society - Quality of Life Resource <<http://www.atsqol.org/key.asp>> accessed June 2004.

¹²¹ ‘Definitions of Quality of Life on Google’ <<http://google.com/search?hl=en&edition=defmor&q=def>>, accessed June 2004.

¹²² ‘Definitions of Quality of Life on Google’, accessed June 2004.

¹²³ *EAW: Wellness Model*, p. 1, accessed June 2004.

¹²⁴ David Moxon, Bishop, ‘Sustainable Development: Poverty and Well-being’, (Waikato: Sustainable Forum, 15 July 2003), p. 4.

¹²⁵ Moxon, ‘Sustainable Development: Poverty and Well-being’, p. 4.

In many cases where people suffer from handicaps, diseases, mental disorders and etc., they will also suffer from social exclusion, and have little or no social well-being. Therefore, in order to pursue 'development' i.e. improvement of social well-being for such persons, either;

1. the person who is suffering should be helped to become well in order that they can participate in society,
2. society should be educated to be more inclusive of such people, or
3. preferably, a combination of both.

So basically, social well-being is the individual person having a feeling of acceptance, which in turn breeds a sense of responsibility and productivity towards the society in which he or she lives. Cumulatively, this would create a society where people are at some ease with one another and their circumstances.

Conclusion -

As we look at a theological premise for development in terms of shalom we see that the concepts of well-being are paramount. I believe that the notion of well-being that shalom presents, dovetails with Amartya Sen, a vanguard expert on developmental issues, when he defines "well-being as the development of human capabilities, which themselves are conceived as capabilities to achieve some specific functionings bringing to expression human flourishing."¹²⁶ This, as he indicates widely in his books *Development as Freedom* and *Commodities and Capabilities*, is central to any development policy or action.¹²⁷

The well-being of Shalom is a holistic concept that involves the social, physical, spiritual, and psychological realities of people and society. Well-being is proactive not stagnant and is a process of wholeness. All the areas of well-being are interrelated and when they are reasonably in balance with each other, a sense of wholeness within one's self and society can be aimed for.

¹²⁶ Amartya Sen, referred to by Dr. Norkus Zenonas, on 'The ideas of well-being: welfarism and its alternatives', on *Institute of Socio-Cultural Research*, <http://www.vukhf.lt/konferencija/Popkultura2003/norkus_eng.htm>, p.1, accessed June 2004.

¹²⁷ Sen, *Development as Freedom*, pp. 1-20.

DESCRIBING DIALOGICAL ACTION, PERTAINING TO SHALOM:

Dialogical action is not one of the words/phrases given in the definition of shalom, but I believe it is the glue that makes peace, justice, and well-being all hold together. In essence, they are all enhanced, promoted, and in part sustained through the process of dialogical action.

In his analysis of the prophetic Old Testament book of Malachi, Dr Frank Charles Thompson indicates that God wants to have dialogue with humanity. Dr Thompson illustrates this notion by pointing out that through the first three chapters, “but you ask”, is contrasted with, “says the Lord Almighty”.¹²⁸ The Lord is dialoguing with people in the hopes of winning them back into right relations with God and thus to a place where God can bless them again. Another reference to God’s desire to dialogue with people, in order to bless them and bring them to a place of ‘shalom’, is given in Isaiah. It states:

*...learn to do right!
Seek justice,
Encouraged the oppressed.
Defend the cause of the fatherless,
Plead the case of the widow.
“Come now, let us reason together”
Says the Lord.*

Isaiah 1: 17-18

Dialogue is a process incorporating skilful exchange/interaction for the purpose of sharing with and learning about another individual or group. It comprises open, honest discussions with the intention being to understand the other side’s feelings, beliefs, interest and needs. Dialogue facilitates a genuine process of negotiation. It helps to enable an environment of creative problem solving and a sense of ownership of the agreed solution. The primary goal of dialogue is to improve interpersonal understanding and trust.¹²⁹

As we are attempting to demonstrate shalom as an appropriate theological premise for development, it is important to understand dialogical action in terms of shalom. To

¹²⁸ Frank Charles Thomson, D.D., Ph.D. (ed.) *The Thompson Chain-Reference Bible (NIV)* (Grand Rapids: Zondervan Bible Publishers, 1983), p. 4262.

¹²⁹ ‘Defining Dialogue on Google’ <<http://google.com/search?hl=en&edition=defmor&q=def>>, accessed June 2004.

understand dialogue, therefore, it is good to examine Paulo Freire's notion of dialogical action, because he explains the outworking of dialogue and its relevance to the field of social science, and particularly to development.

Freire suggests that dialogue cannot exist without a profound dedication to love in all its forms.¹³⁰ We get a Biblical picture of love that is consistent with the concept of shalom in I Corinthians:

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.

I Corinthians 13: 4-8

This love is the foundation of dialogue and cannot exist in relation to domination, which is the foundation of anti-dialogical thinking.¹³¹ "Domination reveals the pathology of love; sadism in the dominator and masochism in the dominated."¹³² Without love for the world, people and life, dialogical action cannot exist; on the contrary anti-dialogical action only exists through domination and the lust for power. As such, dialogue cannot exist without humility.¹³³ Humility, cultivated by the knowledge of our own mortality, helps humanity realize the need to form and have partnerships of consensus. This is of utmost importance to a free society. Freire asks: "how can I dialogue if I always project ignorance onto others and never perceive my own?"¹³⁴

Dialogue requires a faith in people. This is not naïve faith, but a critical thinking faith that helps motivate and bring forth inspiration and creativity. "Without faith in people, dialogue is a farce which inevitably degenerates into paternalistic manipulation."¹³⁵ Such active faith brings forth unity and trust based on a strong love, which is not easily broken. All of these virtues bring forth hope. Hope is not idle, but is actively

¹³⁰ Paulo Freire, *Pedagogy of the Oppressed*, Revised ed. (London: Penguin, 1996), p. 70.

¹³¹ Freire, *Pedagogy of the Oppressed*, p. 70.

¹³² Freire, *Pedagogy of the Oppressed*, p. 70.

¹³³ Freire, *Pedagogy of the Oppressed*, pp. 70-71.

¹³⁴ Freire, *Pedagogy of the Oppressed*, p. 70.

¹³⁵ Freire, *Pedagogy of the Oppressed*, p. 72.

backed by virtue. This virtue translates into good character, which is consistent with the idea of 'soundness' given in the descriptive definition of shalom.

Freire goes on to show more clearly what a process of dialogue entails. He indicates that dialogical action has a number of characteristics. These are:

- | | |
|-------------------|------------------------|
| 1. Collaboration, | 3. Organisations and |
| 2. Union, | 4. Cultural synthesis. |

By contrast, Freire indicates that anti-dialogical action is an opposing theoretical framework of cultural action. The characteristics of anti-dialogical action are:

- | | |
|---------------------|-----------------------|
| 1. Conquest, | 3. Manipulation and, |
| 2. Divide and rule, | 4. Cultural invasion. |

➤ The first dialogical characteristic of *collaboration* is achieved by multilateral communication. "Dialogue does not impose, does not, manipulate, does not domesticate, does not 'sloganize'."¹³⁶ The characterization of collaboration is communication, which engenders true cooperation of humanity. By contrast, *conquest* is a central characteristic of anti-dialogical thinking and action. "The desire for conquest is at all times present in anti-dialogical action."¹³⁷ The methods and ways by which conquest has historically been carried out vary, but what does not vary is the necrophilic passion to oppress, manipulate, and control.¹³⁸

➤ The second characteristic of dialogical action, which Freire describes, is *unity for liberation*. This is the untiring effort to unify people. By contrast, because it makes it easier to create or preserve a state of oppression, anti-dialogical action seeks to *divide and rule*. Unity is the most profound threat to anti-dialogical dominance.

➤ The third characteristic of dialogical action is that of *organization*. Organization is a huge part of unity.¹³⁹ When leaders, using dialogical methods, start to bring forth organization in society through communication and understanding, unity is resultant.

¹³⁶ Freire, *Pedagogy of the Oppressed*, p. 149.

¹³⁷ Freire, *Pedagogy of the Oppressed*, p. 120.

¹³⁸ Freire, *Pedagogy of the Oppressed*, p. 122.

¹³⁹ Freire, *Pedagogy of the Oppressed*, p. 157.

By contrast, anti-dialogical action uses the tool of *manipulation*, which is a distorted form of organizing society.¹⁴⁰ Like the strategies of division, manipulation is an instrument of conquest, which tries to conform the masses to the dominant elite.¹⁴¹

➤ *Cultural Synthesis* is the forth characteristic of dialogical action that Freire speaks of. Cultural synthesis brings together all the other characteristics and actions, and goes on to address the strengths and creativity of cultures providing a sense of unity. This results in a vision of the world, which can be explored and examined.¹⁴² By contrast, anti-dialogical action creates a *cultural invasion*. This ‘invasion’ is oppressive and forces its own worldview. It inhibits the creativity of the subservient culture by curbing cultural expression.¹⁴³ Anti-dialogical leaders are convinced, in their own mind, that they are intrinsically superior to those they lead. This superiority is the breeding ground for cultural invasion.

We have said, in ‘defining and describing shalom’, that ‘shalom is an environment of personal and communal well-being, *right relations*, justice and peace’¹⁴⁴ and that it ‘assumes great equality for all people’. By implication, unity, communication, understanding, and true cooperation, which Freire suggests are fundamental aspects of dialogical action, promote and enhance the principles of shalom.

To conclude, Freire would seem to argue that no attempt at development without the use of dialogical action would bear healthy fruit. I have shown that dialogical action is equally consistent with the values up-held within the concept of shalom. As such, dialogical action is, by extension, a means to accomplishing the institution of shalom-based virtues. This is consistent with the theological premise for development that this paper seeks to promote.

¹⁴⁰ Anti-dialogical action can be extremely organized as policies of ‘domination through division’ take huge administrative skills to perpetuate. An example of this is the British of ‘divide and rule’ in the colonies.

¹⁴¹ Freire, *Pedagogy of the Oppressed*, p. 128.

¹⁴² Vicente Flores, *An Analysis of Paulo Freire’s Pedagogy of the Oppressed* <<http://www.comminit.com/ctheories/sld-7077.htm>>, accessed June 2003.

¹⁴³ Freire, *Pedagogy of the Oppressed*, p. 133.

¹⁴⁴ Mike Hogeterp, *Towards Shalom: Living Standards and the Common Good*, a submission to the TD Forum on Canada’s Standard of living, from the committee for contact with the government of the Christian Reformed Church (Ontario: Burlington, June 1999), p. 3.

Finally, and of theological significance, Jesus is the 'prince of shalom'¹⁴⁵ who came to earth and who heeds all humanity.¹⁴⁶ Jesus came to establish a kingdom of shalom and taught shalom to his disciples.¹⁴⁷ I deem, Jesus was and is the very personification of dialogical action for humankind, because Jesus became "flesh and dwelt among us",¹⁴⁸ and that form of 'dialogue' was "full of grace, truth and love".¹⁴⁹ Jesus made it possible to have 'dialogue' with God and through this we can experience the fullness of shalom.

DESCRIBING OTHER NOTIONS OF SHALOM:

The other individual components of shalom - friendship, restitution, safety, salvation, soundness, prosperity, welfare, and wholeness - significantly enhance an understanding of shalom. It is important to see how they interrelate with the four primary notions and each other and thus promote a wider grasp on the concept of shalom. The following is a very brief exploration of each.

Friendship -

A friend loves at all times...

Proverbs 17:17

Do not forsake your friend...

Proverbs 27: 10

*A man of many companions may come to ruin,
but there is a friend who sticks closer than a brother.*

Proverbs 18: 24

Friendship is being on good terms with others while giving assistance and support in return. The implication is of intimacy, understanding and helping in times of emotional, physical and/or spiritual need.¹⁵⁰

¹⁴⁵ Isaiah 9:6, *NIV Bible*.

¹⁴⁶ Luke 2:14, *NIV Bible*.

¹⁴⁷ John 14:27 *NIV Bible*.

¹⁴⁸ John 1:4 *NIV Bible*.

¹⁴⁹ John 1:4 *NIV Bible*.

¹⁵⁰ *Webster's Encyclopedic Unabridged Dictionary*, p. 569.

Friendship is vital to a community's and an individual's *well-being*. It brings stability and a sense of security, as people support each other physically, psychologically and even spiritually. Friendship sees to it that *justice* is done and is supportive in times of injustice. Conversely, where there is injustice between peoples, friendship is unlikely to be sustained. To have lasting *peace* in communities and nations, friendship is an important ingredient as it is a comfortable space in which dialogue can happen fluidly. Friendship, therefore, can be a good basis for justice to be realised and conflict to be resolved. It is a vehicle for the natural outworking of the Golden Rule: love your neighbour as yourself.

Restitution –

A thief must certainly make restitution...

Exodus 22: 3

*A person that steals or swears falsely must make
restitution in full, add a fifth of the value...*

Leviticus. 6:5

As mentioned in the section on 'restorative justice', restitution is an enactment of restorative justice. As with restorative justice, restitution is to make right when wrong is done. It is a reparation made by giving an equivalent or compensation for damage, loss, or injury caused, and/or indemnification. It implies recompense, amends, compensation, repayment and redress to the person or persons that were harmed and/or mistreated.¹⁵¹

The *well-being* of people and society is enhanced when there is restitution for the wrongs inflicted, as people are at least restored to their original state of well-being.¹⁵² Restitution is therefore a fundamental part of *justice*. It could even be said that if restitution is not made to rectify wrongdoing, then justice has not been served. As a necessary aspect of justice, restitution is, by implication, a necessary aspect of *peace*.

¹⁵¹ Webster's Encyclopedic Unabridged Dictionary, p 1222.

¹⁵² Note: Under the Mosaic law restitution was not simply a direct exchange of value but a return of more than the original violation. I.e. a person who stole something would in many cases need to return four times the value of that original object. It becomes clear that such a form of restitution would not only compensate for the direct injuries but also for other related harms done. This is a more holistic way of viewing the well-being of individuals and society than a straight exchange in terms of monetary value would be.

Restitution both promotes and necessitates *dialogue*, as people both acknowledge and seek a just solution to wrongs done.

In cases where restitution is impossible or unlikely, the only way to accomplish lasting peace is to seek/give forgiveness. This is a Biblical model demonstrated by Jesus when he forgave our sins. Forgiveness does not, however, negate the *need* for restitution. On the contrary, it acknowledges that need as well as acknowledging the inability on the part of the perpetrator to make right the wrong.

In some cases such as the 1994 genocide in Burundi and Rwanda, it becomes clear that restitution, (especially in the Mosaic sense) is utterly humanly impossible. Does that mean that peace cannot be realised? No. But it does mean that the only route to real peace (i.e. not simply a static cease-fire) is through forgiveness. As Alan Paton said, “when a deep injury is done us, we never recover until we forgive.”¹⁵³

Safety –

I will lie down and sleep in peace (shalom)...
make me dwell in safety.

Psalms 4: 8

Safety is the “freedom from the occurrence of the risk of injury, violence, danger or loss”.¹⁵⁴ It is a sense of being secure, which implies dependability and a firm notion of establishment. Safety prompts the precautions that take guard against theft and sabotage.¹⁵⁵

Safety from “injury, violence danger or loss” is self-evidently vital for an environment of *well-being*. The knowledge that *justice* will be served promotes safety and a sense of security to those who are violated. As such inner *peace* (sense of security) and outer *peace* (trust and friendship between people) is promoted when safety is secured. Finally, *dialogue* is helpful as neighbours and authorities are in open communication with one another in the common pursuit of each other’s safety.

¹⁵³ Alan Paton, quoted in ‘Quotable Quotes’, in *Readers Digest* (June 1975, Vol. 106 No. 638), p. 90.

¹⁵⁴ *Webster's Encyclopedic Unabridged Dictionary*, p 12907.

¹⁵⁵ *Webster's Encyclopedic Unabridged Dictionary*, p 1290.

Salvation –

*Consider the blameless observe the upright;
there is a future for the man of peace...
the salvation of the righteous comes from the Lord;
He is their stronghold in time of trouble.*

Psalm 37: 37, 39

*Sing to the Lord, praise his name;
proclaim his salvation day after day.*

Psalm 96: 2

The act of saving or protection from destruction, harm, risk and/or loss, can be seen as salvation. This in turn promotes a state of peace of mind through being saved or protected from harm or risk.¹⁵⁶ Theologically, salvation is deliverance/ being saved from the debt of sin and eternal damnation. It is a state of being set free to be able to love and serve God and have further hope and guidance in life.¹⁵⁷

Salvation, namely being set free from bondage - physical and/or spiritual - has obvious and direct implication for a person's *well-being*. By extension, salvation promotes peace; people in bondage will not experience peace in that area of their lives where they are in bondage. In the spiritual instance, salvation is only through forgiveness, which, as we demonstrated earlier, is not a suspension of *justice* but the only means to a just solution for our bondage through sin.

In the physical sense, *justice* demands that all those wrongfully held captive would be freed; this could be understood as a form of salvation.

Finally, while it is not necessarily always imperative for *dialogue* to occur in the process of salvation, dialogue is most often a means to salvation as 'captives' are brought to an understanding of what they are being set free from, by virtue of the dialogue process. Of course, in the case of physical salvation, dialogue is often necessary in order to make the plight of those held in bondage known to those with the power to change it.

¹⁵⁶ Webster's Encyclopedic Unabridged Dictionary, p. 1264.

¹⁵⁷ 'Definitions of Salvation on Google'

<<http://www.google.com/search?hl=en&edition=us&q=define%3A+sal...>>, accessed July 2004.

Soundness –

*...preserve sound judgment and discernment,
do not let them out of your sight;
they will be life for you,
an ornament to grace your neck.
Then you will go on your way safely...*

Proverbs 21: 21-23

Soundness is a state or condition of being prudent and sensible and free from decay or damage of the body, mind and spirit. Soundness relates to strength of character, mind and body (healthy body).¹⁵⁸ Truth and or true premises are the bases for soundness in all spheres of life.

The view of the Torah/Bible demonstrates a perspective of *well-being* through soundness as opposed to the worldly, secular view that ‘happiness’ can be achieved through a conscienceless pursuit of every human passion. The implication of soundness is that soundness of body and mind (physical) will be by-products of soundness of character (spiritual); i.e. a character built on truth and principles of truth. *Peace*, then, is built and sustained within a society, on the sound characters of the people within that society, who in turn experience soundness of body and mind. Finally, such a society of people would *dialogue* together to find *just* solutions, built on true precepts, to dilemmas that arise within that society.

Prosperity –

*Misfortune pursues the sinner,
but prosperity is the reward of the righteous.*

Proverbs 13:21

*Who pursues righteousness and love finds life,
prosperity and honour.*

Proverb 21:21

Prosperity is both for individual people and for society, as a whole, to have the freedom and the ability to make wealth and to have affluence. This is evident in the state of a thriving society and thriving economic developments. On the other hand

¹⁵⁸ ‘Definitions of Soundness on Google’

<<http://www.google.com/search?hl=en&edition=us&q=define%3A+pr...>>, accessed July 2004.

prosperity does not only refer to economic growth, but also and more so, to social and cultural upliftment, in which the greater parts of the community can share.¹⁵⁹

Prosperity can, in many ways, be the absence of poverty, but ironically in prosperous places large degrees of poverty are also evident. Prosperity then, is a means to *well-being* for those who are enjoying it, but it is not in and of itself an end to *well-being*. Prosperity is largely made possible by *peace* but in order for prosperity to benefit the community as a whole, *justice* must be upheld. *Dialogue* between people, who enjoy friendship and respect soundness of character, will encourage a prosperity that enriches all.

Welfare –

Shalom upholds that the basic concept of welfare is to...

*Defend the cause of the weak and fatherless
Maintain the rights of the poor and oppressed.
Rescue the weak and needy...*

Psalms 82: 3-4

Most of the time welfare pertains to organisational provision of economic assistance and aid to people that are in need. Furthermore, it is a state of being content, prosperous, healthy, and happy.¹⁶⁰

We have already spoken briefly about welfare pertaining to *well-being*. We can therefore say that welfare aids and promotes *well-being* for the common good of all in society, in particular, the most needy. Welfare in itself - its administration, the need for it, and its long term implications - is a topic of much discussion and debate. Nevertheless, all camps would agree that there are times when welfare is needed in order to promote *peace* and that it should be administered in a *just* and *fair* way. In all cases, *dialogue* is an imperative and integral part of the process if the parties involved are to be content with the end result of welfare.

¹⁵⁹ 'Definitions of Prosperity on Google'

<<http://www.google.com/search?hl=en&edition=us&q=define%3A+pr...>>, accessed July 2004.

¹⁶⁰ 'Definitions of Welfare on Google' <<http://www.google.com/search?hl=en&lr=&ie=UTF-8&edition=us&oi=defmore&q=def>>, accessed July 2004.

Wholeness –

*Now all as been heard;
Here is the conclusion of the matter:
Fear God and keep his commandments
For this is the whole duty of man.*

Ecclesiastes 12: 13-14

Wholeness is an understanding that all of the other criteria of shalom must be present and interrelated in order for a complete sense of shalom to be experienced. It is the active and ongoing participatory *completion* of all of the preceding notions. The deliberate absence, or negligence of any area would jeopardize the effective outworking of shalom. Finally, it must be remembered that shalom encompasses all spheres of life: body mind and spirit.

Conclusion -

These other concepts of shalom are important because they are like the mortar between the main building blocks. Without mortar a building would have a hard time standing straight and soundly. Friendship, restitution, safety, salvation, soundness, prosperity, welfare, contentment, and wholeness, fill in the cracks and strengthen the primary concepts of peace, justice, well-being and dialogue. They flesh out a holistic understanding of shalom and enrich a shalom-informed view of development.

CONCLUSION:

An understanding of the concept of shalom is as relevant today as in any age. It describes a state of being which is no less needed/desired today than it was 6000 years ago. As such, it provides a theological premise for any theory or method of development.

As we conclude our discussion on shalom, it is necessary to re-engage the notions of shalom in a Biblical context.¹⁶¹ Perhaps, from a theological perspective, it is more important that shalom itself is God's *gift* to humanity than a mere consideration of the notions of shalom. This can be seen in the Old Testament.¹⁶²

¹⁶¹ All scripture references in this section are all taken from the New King James Version.

¹⁶² Cowan, 'Biblical Basis for Peacemaking' p. 1, accessed March 2004.

*I will give peace in the land, and you shall lie down,
and none will make you afraid.*

Leviticus 26: 6

*The Lord lifts up His countenance upon you,
and give you peace.*

Numbers 6: 26

*But upon David and his descendants ... there shall be peace
forever from the Lord.*

1 Kings 2: 33

*The Lord will give strength to His people;
the Lord will bless His people with peace.*

Psalms 29: 11

*I will hear what God the Lord will speak,
for He will speak peace to his people and to his saints;
but let them not turn back to folly.*

Psalms 85: 8

*The Lord makes peace in your borders and
fills you with the finest wheat.*

Psalms 147: 14

Shalom is even described as a covenant for the fulfilment of God's purpose for creation as a whole. Shalom describes a peace in which humanity lives in community where people and nature flourish with each other. Moreover, the full meaning of shalom can only be realised when human well-being is balanced within the welfare of all creation.¹⁶³

In Genesis, man and woman were in a relation with each other, nature, and God, to the fullness of shalom. God's intention was for all humanity to live at harmony and with soundness of being, thus, the wholeness of shalom. It was sin that broke shalom and is still the prime force against the outworking of shalom today. However, God did not give up on humanity and creation, but continues to promise renewal and restoration, culminating in the vision of shalom. The prophetic visions of the prophets of old are

¹⁶³ Cowan, 'Biblical Basis for Peacemaking' p. 1, accessed March 2004.

fulfilled with the coming of Jesus. Considered the Prince of Peace, He embodies shalom, heals, reconciles, and empowers.¹⁶⁴

Jesus referred to himself, quoting from Isaiah:

The Spirit of the Lord God is upon me, because the Lord has anointed me to preach good tidings to the poor; He has sent me to heal the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound...to comfort all who mourn...

Isaiah 61: 1-3

The theological interpretation of Jesus being the fulfilment of shalom, is a relevant and weighty subject that needs considerable discussion, but it is beyond the specifically 'development' oriented scope of this paper.

When there are positive relationships in society, the needs of all people are being met and there is material, social, and spiritual well-being, shalom is being upheld. For this to occur, all the prophets of the Old Testament would testify and even demand, that righteousness and justice must be upheld both individually and collectively, for shalom to be achieved.

The work of righteousness will be peace (shalom), and the effect of righteousness, quietness and assurance forever. My people will dwell in a peaceful habitation (shalom), in secure dwellings and in quiet resting peace (shalom).

Isaiah 32:17-18

The way of peace (shalom) they have not known and there is no justice in their ways; they have made themselves crooked paths; whoever takes that way shall not know peace (shalom).

Isaiah 59: 8

*He will judge your people in righteousness,
your afflicted ones with justice.*

*The mountains will bring prosperity to the people,
the hills fruit of righteousness.*

*He will defend the afflicted among the people
and save the children of the needy;
he will crush the oppressor.*

*In his days the righteous shall flourish;
prosperity will abound till the moon is no more.*

Psalms 72: 2-4, 7

¹⁶⁴ Cowan, 'Biblical Basis for Peacemaking' p. 1, accessed March 2004.

*Defend the poor and fatherless;
Do justice to the afflicted and needy.
Deliver the poor and needy;
Free them from the hand of the wicked.*

Psalms 82: 3-4

The Old Testament is adamant that there can be no true peace without true justice, and thus there can be no shalom. This notion is fully supported by many modern social science theorists. It can be seen that peace, justice, and well-being, aided by dialogical action, need to be in place in order for a form of development, which is consistent with the concept of shalom, to be sustained. It seems logical to rationalize that these notions must be in place for development to be ethical.

Internal and external peace is the primary goal and meaning of shalom and is vital for development to be sustained. Furthermore, to have a lasting peace, justice must be in place. The evidence suggests that all moral systems, which have reached a certain stage of maturity, rank justice as one of the most essential objectives to have in place in society.¹⁶⁵ Hence we see that shalom means “peace with justice”.¹⁶⁶

The justice that shalom speaks of is a foundation to development. Regardless of what culture or society people are part of, justice is a set universal principles that guide that society and the individuals within it, in judging what is right or wrong. Shalom speaks of a form of social justice, which imposes on each individual in society the responsibility to continually work together to make institutions effective tools for social development. Social institutions, when justly organized, provide people with access to what is good for each person, both individually and collectively.¹⁶⁷

Economic justice is key to a shalom-informed understanding of justice because it encompasses, interacts and engages in moral principles. These principles guide and impact individual people and society in the process of designing economic institutions that determines contracts and the exchanging of goods and services. Well-being and purpose is the primary goal of economic justice. Restorative justice is equally crucial to understanding the execution of justice as consistent with the concept of shalom.

¹⁶⁵ Epsztein, *Social Justice in the Ancient Near East and the People of the Bible.*, intro.

¹⁶⁶ Harmon and Hutchinson, *What Is Restorative Justice?*, pp. 1-2.

¹⁶⁷ ‘Defining Economic Justice and Social Justice’, accessed June 2004.

Restitution is the action that requires the repentance of offenders who have perpetrated injustices, and requires them to repay the community or individual affected in order to earn their way back into the good graces of society. Restorative justice makes lasting peace in society possible.

When peace and justice are working together in society a sort of synergy will happen. The fruits of this will be evident in the well-being of the community and it's individuals. Conversely, where the well-being of people is neglected it can often be deduced that peace and justice are not upheld in that society.

The well-being of people and society encompasses the physical, mental, social and spiritual dimensions of life. Well-being is having good health, peace of mind, a sense belonging and it involves the integration of the physical, intellectual, emotional, spiritual and social dimensions of human living.¹⁶⁸ Moreover, self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth¹⁶⁹ are part of well-being. Shalom also emphasizes that well-being is an acceptance of mystery and faith and would include an awareness of, or belief in, a force greater than oneself and not only a belief in but also a relationship with a creator being and/or God.¹⁷⁰ All these concepts of well-being are interrelated and cannot function separate from one another. Thus, dialogue is important and vital.

Dialogical action, as we have indicated, is not in the primary definition of shalom but it is essentially the mortar between the primary building blocks of shalom, that of peace justice and well-being. This is because, by its nature, dialogical action helps to clarify the meaning and purpose of the notions of shalom without imposing them. Individuals and communities embrace the implications of justice, peace and well-being for all more readily when introduced through a process of dialogical action.

Improved interpersonal understanding and trust are the primary goals of dialogical action. Freire shows that love, faith, and hope are foundational aspect for dialogical

¹⁶⁸ R. J. Bensley, 'Defining spiritual health: A review of the literature', in *Journal of Health Education*, 22(5)(1991), pp. 287-290.

¹⁶⁹ C. D. Ryff, 'Happiness is Everything, or is it? Explorations on the Meaning of Psychological Well-being' in *Journal of Personality and Social Psychology*, (57) (1989), pp. 1069-108.

¹⁷⁰ Ryff, 'Happiness is Everything, or is it?', pp. 1069-108.

action. He further enlightens us explaining that dialogical action encompasses characteristics of collaboration, union, organization, and cultural synthesis. By contrast, Freire indicates that anti-dialogical action is an opposing theoretical framework of cultural action, with characteristics of: conquest, divide and rule, manipulation, and cultural invasion. The principles that uphold shalom, backed by Freire, would seem to contend that no attempt at development without the use of dialogical action would bear healthy fruit. Thus, dialogical action, and by extension, a means to accomplishing and enhancing the concepts of shalom based virtues, is a foundation for a Biblical notion of development.

Briefly, the other nine individual concepts of shalom - friendship, restitution, safety, salvation, soundness, prosperity, welfare, and wholeness - are vital in supporting the four primary concepts. They are all-important in the playing-out of justice, peace, and well-being and are by-products of dialogical action.

Finally, I contend that shalom provides not only an appropriate but also a necessary premise for any theological approach to development. As well as being a Biblically sound notion, it is consistent with the more lofty development theories of today. In the following chapter I will illustrate how sport is a practical and feasible tool for pursuing and even implementing a shalom-inspired form of development.

CHAPTER 4: SPORT, A TOOL FOR FACILITATING SHALOM;

HENCE A TOOL FOR DEVELOPMENT

INTRODUCTION:

The way I will go about this chapter is simple. I will define what I mean by sport and then show how sport can help enhance and/or be a tool to the four primary concepts of shalom.

Before I start, it is important to note that sport is a neutral medium of activity; it can equally have a negative or positive effect depending on how it is used and practiced. As we can see all over the media, greed, dishonesty, and abuse are often associated with sport. In this chapter I will, however, explore the positive potential sport does have for society and look at how it can really benefit the promotion of the defining concepts of shalom and thus development.

DESCRIBING SPORT -

Anthropologists have long noted that the quest for understanding, appeasing or venerating unseen deities is a cultural universal. While there is perhaps less at stake where sport is concerned, it might be noted that there is a near universal norm as every culture has its place for sport.¹⁷¹ Allowing for possible exceptions, it is not too bold an assertion to suggest that the act of testing one's skills and prowess against oneself and others is an unlearned human behaviour. How that manifests varies widely. That it is done is amazingly uniform.¹⁷²

The ancient Greeks bequeathed to future generations a legacy of enduring stories that beg retelling. For twenty-five hundred years they have proved to be a compass for pinpointing oneself on the map of the human condition. Those stories whether of Narcissus, Sisyphus, Oedipus, Electra, Odysseus, Prometheus, and Achilles express an imaginative theology deduced from the passionate and intelligent observation of the

¹⁷¹ Reagon Wilson, Ph.D. in New Testament and ancient Greek history, interview conducted by Jason Wilson on 15 July 2004 in Rockford, IL.

¹⁷² Reagon Wilson, same interview.

world as they experienced it. To the Greeks, humanity was not alone in this morass called life. No, all of life is lived in the interplay between mortal human beings and a panoply of immortal gods.

The Gods usually aloof, capricious and even tyrannical were sometimes capable of mounting a display of compassion towards the plight of frustrated humanity. Such is the case in the story of Prometheus a god who took pity on the mortals and sought to better their condition. His 'development' agenda included liberating mortals from an impending sense of doom, giving them ambition through blind hope, and stealing fire from the gods and giving it to humans - thus opening up the door to technological advances. Zeus cruelly punishes the compassionately bold Prometheus who dared to raise the standard of human existence, capacity and expectation.

There were other ways that mortals could ascend to the ranks of the gods. One such way was being the victorious athlete of sport. The sports champion was one of the most prestigious ways to ascending to the immortality of the gods!

This is by no means a Christian theology but the Christian New Testament was written in the Greek language to a first audience of readers, deeply saturated with a Greek world-view. The New Testament writer of Hebrews used the common popular knowledge of Greek sport as an adept metaphor for the Christian life. For example:

Therefore, ...let us throw off everything that hinders, and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

Hebrews 12: 1

And again, Paul, the author of Corinthians, uses the analogy of sport:

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone that competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that lasts forever. Therefore, I do not run like a man running aimlessly; I do not fight like a man beating the air. No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified from the prize.

I Corinthians 9: 24 - 27

These writers use the language of sport to exhort Christians to seek after eternal life, not via the pagan pursuit of the gods through sport, but with the same commitment and absolute dedication of an athlete. It is quite remarkable that within the space of a few centuries, a Greek term used to describe the disciplined lifestyle of an athlete in training, had metamorphosed to be used almost exclusively of the rigorous lifestyle of the monastic order of Christianity. Such is the reshaping of the word, ascetic.¹⁷³

What do I mean by Sport?

The White Paper from the National Department of Sports and Recreation of South Africa defines sport as:

... any activity that requires a significant level of physical involvement and in which participants engage in either a structured or unstructured environment, for the purpose of declaring a winner, though not solely so; or purely for relaxation, personal satisfaction, physical health, emotional growth and development.¹⁷⁴

Sport is not limited to the idea of competition towards medal-winning performances; it has a much broader scope than that. More important than the competitive aspect, sport includes physical activity, active living and participation in recreational activity. Sport invites a large realm of participation by the general population.¹⁷⁵

Opportunities to participate in sport and physical activity are recognized as a basic human right for all people. Particularly highlighted are those groups that are typically under-served, such as, women, children and youth, older adults, people with a disability, and the economically disadvantaged.¹⁷⁶

Robert R. Sands, editor and author of *Anthropology, Sport, And Culture* goes on to say:

Sport is cultural and universal, having the following features: a human activity that is a formal and rule-directed contest ranging from a game-like activity to a highly institutionalised structure; competition between individuals or teams

¹⁷³ Reagon Wilson, same interview.

¹⁷⁴ 'White Paper by National Department of Sports and Recreation' (Pretoria: 1998), p. 2.

¹⁷⁵ 'Development through sport - a vehicle for change: a concept paper' by Commonwealth Sports Development Programme (CSDP) <<http://www.commonwealthgames.c/eng/sportdev/vehicle.htm>>, p. 3, accessed September 2002.

¹⁷⁶ 'Development through sport - a vehicle for change; a concept paper', p. 3, accessed September 2002.

can result in internal competition within individuals; a basis in physical skills, and strategy, chance or a combination of all three; and potential tangible rewards for the participants, monetary, material and/or status.¹⁷⁷

Sport is not only universal but, because sport reflects culture, it may also perhaps be one of the best indicators or expressions of culture.¹⁷⁸ All societies have played sport in some form or another.¹⁷⁹

At the 6th *World Leisure Congress on Leisure and Human Development* in Bilbao, Spain 2000, Dr. G. Walker states:

Sport is the single most popular activity of the world. Going to church is the next.¹⁸⁰

Sport's popularity transcends the limitations of social class, race, religion, gender and/or educational level and is a great vehicle for economic and social development.¹⁸¹

As humankind approaches the third millennium it is impossible to overlook the pervasive influences of modern sport on the lives of people from different parts of the world.¹⁸²

From the small hut in rural Africa to the village in Asia to the towns of Europe and the major cities of the world you will find sport. I contend that, aside from eating and sex, sport is one of the most universal activities across the globe. Moreover, because it commands the attention of cultures, nations and even the world, it can also be said that sport is a type of ready-made laboratory through which many social sciences, like psychology, sociology and history, can study pressing issues of this changing globe.¹⁸³

¹⁷⁷ R. R. Sands, *Anthropology, Sport, and Culture* (Westport: Bergin and Garvey Publishing, 1999), p. 2.

¹⁷⁸ Sands, *Anthropology, Sport, and Culture*, p. 2.

¹⁷⁹ Mike Cronin and David Mayall, 'Sport and ethnicities: some introductory remarks' Mike Cronin, and David Mayall, (eds) in *Sports Nationalism*, (Oregon: Frank Case Publishers, 1998), p. 5.

¹⁸⁰ G. Walker, Dr, 'The challenges facing managers: a European perspective', Lecture presented at the 6th World Leisure Congress on Leisure and Human Development, Bilbao, Spain (2000).

¹⁸¹ 'Economic and social development through sport' on *Inter-American Development Bank*, press release (March 2001) <<http://www.iadb.org/exr/am2001/press/backgrounders/SPORTSE.htm>>, accessed May 2002.

¹⁸² J. Maguire, *Global Sport: Identities, Societies and Civilizations* (Malden: Blackwell Publisher Inc., 1999), p. 1.

¹⁸³ Sands, *Anthropology, Sport, and Culture*, p. 2.

SPORT, A TOOL FOR PEACE AND JUSTICE:

When we looked at peace/shalom in chapter three, I referred to the notion of peace as a state of mutual harmony between people or groups in society. Furthermore, as noted in the chapter, in the broader sense, peace is a non-warring condition within a nation, groups of nations, or the world. Long-term peace has to be an action directed at creating constructive ways to confront injustice while respecting human dignity and focusing on issues that might escalate violent conflict. Peace is a process that needs to have stability and a long-term effect on people, societies, and nations.¹⁸⁴

The United Nations sees the value of sport as a tool for world peace, reconciliation, development, and health. It recognizes that sport can play an important role in the lives of individuals, in the community and the whole world, uniting people and being a tool for peace.¹⁸⁵ This is because sport creates a bond linking people and nations through common enthusiasm and shared experiences, as sport can transcend culture and race differences.

Sport is a tool that has a bond linking nations across national boundaries providing common enthusiasm, shared empathic experiences, the transcendence of national allegiances and opportunities for association understanding and goodwill.¹⁸⁶

Sport, peace and nation building -

Nation building, which really means state building, has over the years signified an effort to construct a government that may not be democratic, but preferably is stable... Today's nation building normally implies the attempt to create democratic and secure states. Thus democratisation efforts are part of the larger and more comprehensive nation-building campaign, but democratisation can also occur in places where the state is secure and does not need to be rebuilt such as with electoral reform.¹⁸⁷

Nearly sixty new states have been established during the twentieth century, many as a result of the process of decolonisation.¹⁸⁸ The acute problem of establishing a sense of

¹⁸⁴ 'Peace-building Principles' on *Catholic Relief Service (CRS)*

<http://www.catholicrelief.org/what_we_do_overseas/peace/index.cfm>, accessed December 2002.

¹⁸⁵ 'Unic/press release' from the *UN Secretary-General*, opening remarks to the Olympic Aid Forum (Salt lake City, 9 January 2002), <<http://www.unic.org.in/News/2002/pr/pr111Jan2002.htm>>, accessed June 2003.

¹⁸⁶ A. J. Mangan, 'Introduction' in *Tribal Identities: Nationalism, Europe, Sport*, (London: Frank Cass & Co. Ltd., 1996), p. 6.

¹⁸⁷ K. Von Hippel, 'Democracy by force: A renewed commitment to nation building' in *The Washington Quarterly*, (23)(1)(2000), p. 94 - 112.

¹⁸⁸ Houlihan, *Sport and International Politics* (New York: Harvester Wheatsheaf, 1994), p. 16.

national identity and peace has been a dilemma in many emerging states. Modern borders were often defined externally - not by the citizens of the resultant countries - and seldom paid any attention to historic identities and territories. Different ethnic groups, who had not historically identified with each other, found themselves within the same borders, having to work toward a common national goal, while at the same time many ethnic groups found themselves on either side of these new borders.

Sport has been a tool for displacement of stress and tension that arises and it is recognized as a powerful way in which a sense of national identification and unity can be fostered.¹⁸⁹ Having a common culture is an invaluable ingredient of nationhood and this translates into the 'psychological phenomenon of nationalism'.¹⁹⁰ Sport, both domestic and international, is a tool that brings people and cultures together and can be part of a platform for nation building to take place peacefully and constructively.

Sport, peace and public policy -

Sport has a major political impact in terms of national prestige and peace.¹⁹¹ Countries of the world are increasingly using sport to help promote their foreign policy.¹⁹² For many governments the development of international sport over the last seventy years has provided a high-profile resource for publicizing their policy on international issues or toward a specific state.

The Olympic boycotts of the late 1980's between USSR and USA is an example, or the global sanction on South African interaction in international sporting events during the apartheid years. Another example could be the recent episode, in the 2003 Cricket World Cup, where England refused to play against Zimbabwe for political reasons. All these examples demonstrate the importance and power of sport, as governments could send diplomatic signals to each other on a very public stage without the threat of more hostile action being necessary.¹⁹³

¹⁸⁹ Houlihan, *Sport and International Politics*, p. 17.

¹⁹⁰ Houlihan, *Sport and International Politics*, p. 37.

¹⁹¹ Maguire, *Global Sport: Identities, Societies and Civilizations*, p. 3.

¹⁹² 'White Paper by National Department of Sports and Recreation', p 3.

¹⁹³ Houlihan, *Sport and International Politics*, pp. 10-12.

Sport, reconciliation and justice -

Sport is a very effect tool in peaceful reconciliation. It is through such reconciliation of restoring right relationships between people societies and nations, that sport has a positive effect on the outcome of justice. Nelson Mandela is a very strong vocal supporter of sport as a positive tool of reconciliation.¹⁹⁴

Since sport can facilitate a neutral meeting place, issues of reconciliation can be played out and from this starting point action can be taken in a peaceful manner. In this neutral space principles of justice can be demonstrated, exemplified and understood. The idea of fair play and obeying rules of the game in a peaceful manner are good examples of this. Character qualities such as respect, dedication, and teamwork are all positive aspects on which the elementary aspects of justice and peace can be built.

Conclusion -

It must be said that sports often does encompass or could be seen to encourage violence and other negative spin-offs, but as Pope John Paul II reflects, sport has many praiseworthy characteristics. In 2002 Pope John Paul II asserted:

In recent years [sport] has continued to grow as one of the characteristic phenomena of the modern era, almost a “sign of the times” capable of interpreting humanity’s new needs and new exceptions... Sport, in fact, can make an effective contribution to peaceful understanding between peoples and to establishing the new civilization of love.¹⁹⁵

As we see, sport can have a positive impact on building peace and can provide an appropriate metaphor for understand some concepts of justice. Sport is unique in that it can enhance peace and justice from a grass-roots level all the way to international and even global levels. Thus, it can be and is a very positive and practical tool that can enhance a shalom-informed development initiative.

¹⁹⁴ Nelson Mandela, speech (Pretoria: 15 August 1997).

¹⁹⁵ Pope John Paul II, a homily, ‘Jubilee of sports people’ on *Catholic Information Networking (CIN)* <<http://www.cin.org/pope/jubilee-sports.html>>, p. 2, accessed 14 May 2002.

SPORT, ENHANCING WELL-BEING:

As I have already indicated in chapter three, 'well-being' encompasses both societal and individual wellness and is a multifaceted concept. It involves the integration of the physical, intellectual, emotional, spiritual and social dimensions of human living and wellness¹⁹⁶. Again, the four primary areas of well-being are:

- Physical well-being
- Psychological/mental well-being
- Social well-being
- Spiritual well-being

We must remember that all these areas of well-being are inter-related. Moreover, it is important to restate that the different aspects of well-being cannot function separately from one another. The evidence to suggest that sport is beneficial and promotes the well-being of individuals and the community is overwhelming.

Physical well-being -

Sport is a valuable tool and means of maintaining good health, which is a primary part of physical well-being. Good health is a vital ingredient to the alleviation of poverty. A society of healthy people is more able to take care of their families and themselves and thus better able to contribute to the development, economic, social and political lives of their community and nation. Furthermore, sport can, directly or indirectly, also provide a range of employment opportunities.¹⁹⁷

⇒ Some health benefits -

Sport can be a vehicle to help raise awareness of health related issues and leads to healthier lifelong practices. Sport gathers people together for the purpose of playing sport or being physically active, as well as mobilizing people for discussing health and social issues such as AIDS, nutrition and family planning.¹⁹⁸

¹⁹⁶ Bensley, 'Defining spiritual health: A review of the literature', pp. 287-290.

¹⁹⁷ 'Development through sport: a vehicle for change', p. 5, accessed September 2004.

¹⁹⁸ 'Development through sport: a vehicle for change', p. 5, accessed September 2004.

Research shows evidence of the benefits of sport on the human body and physical wellness. Some areas include:

- “The reduced risk of coronary heart disease,
- “The management of mild to moderate obesity,
- “The reduced risk of strokes and
- “Possible prevention of certain cancers”,¹⁹⁹ specifically colon cancer.²⁰⁰

It is the physical activity associated with most sport participation that is the main benefit to health. Physical activity prevents, or delays, the onset of certain diseases and it is also invaluable in the treatment and rehabilitation of such ailments.²⁰¹

Physical activity is very much a form of preventative medicine. Regular physical activity reduces a person’s risk of life-threatening diseases, such as cardiovascular disease, cancer, diabetes, osteoporosis, obesity and mental health disorders.²⁰² The major benefits of physical activity are to the heart, circulation, bones, joints and tendons.²⁰³ Although more physiological, sport also has a very positive effect on the metabolism and hormones of the human body.²⁰⁴

⇒ *Some economic benefits -*

For every increase of people in the population, even just 1%, who become active enough to derive health benefits from sporting activities, the health care systems would save exponentially. Some studies seem to indicate that in developing countries for every Rand spent on getting people involved in sport and recreation, the health bill is lowered by one hundred Rands.²⁰⁵

¹⁹⁹ ‘Best value through sport: the value of sport to local authorities’ in *Sports England*, (June 1999) SE/901/4M/6/99 (London: Keldia Printing Company, 1999), p. 10.

²⁰⁰ ‘2002 World conference on women and sport’

<<http://www.canada2002.org/e/toolkit/advocating/building.htm>>, accessed June 2003.

²⁰¹ S. N. Blair, et al, ‘Physical fitness and all-cause mortality: A prospective study of healthy men and women’, in *JAMA* (Vol.262, No.17 1989).

²⁰² Heart Health Coalition. B. C., ‘Setting the pace: A plan to improve the health of British Colombians through physical activity’, *Discussion paper* (Canada, British Colombia: 1997)

²⁰³ Royal College of Physicians, *Medical Aspects of Exercise: Benefits and Risks* (The College, London: 1991), p. 13.

²⁰⁴ F. Coater, M. Allison and J. Taylor, *The Role Of Sport In Regenerating Deprived Areas*, (University of Edinburgh: The Scottish Executive Central Research Unit, Edinburgh: 2000), p. 34.

²⁰⁵ ‘White Paper by National Department of Sports and Recreation’, p. 3.

The positive impact that sport and physical activity have on health has a favourable effect on productivity levels. A minimum reduction in absenteeism of 23% associated with healthy lifestyles, results in a saving of 1.5 days per worker year. Economically speaking, sport's contribution to the GDP is estimated at 1.7% in the United Kingdom and 1.9% in South Africa.²⁰⁶

The evidence to show that economic benefits are derived from the benefits of sport - nationally, regionally and locally - is mounting. As a result of research such as this, sport is increasingly seen as a tool to enhance the physical well-being and fabric of communities, to stimulate the local economy, and to improve the image of the community to outside investors and tourists.²⁰⁷ Nelson Mandela, in his speech at the 15 August 1997 Presidential Sport Awards, enthusiastically stated:

Sport can make a significant contribution to economic development.²⁰⁸

Sports are big business and the economic impact on a nation can be huge. For example the Olympic games and Soccer World Cup brings billions of dollars/Rands for hosting countries both in investments and in prestige. This is one of the primary reasons why South Africa winning the bid for the Soccer World Cup has so much potential for huge positive impact on the country.

Psychological/Mental and Social well-being -

The links between physical and mental health benefits are less well established than those with physical health. Nevertheless, the strength of the associative evidence is consistent enough to justify the conclusion that participation in physical activity, contributes positively to mental health.²⁰⁹

The social and psychological benefits of sport and physical activity are a reduction of anxiety and depression and a promotion of socialization, inter-group relations, community integration, educational attainment, social status and social mobility.²¹⁰ Sports and physical activity can also have positive effects on a person's self-esteem

²⁰⁶ 'White Paper by National Department of Sports and Recreation', p. 3.

²⁰⁷ 'Best value through sport: The value of sport to local authorities', p. 12.

²⁰⁸ Nelson Mandela, (1997) <<http://www.polity.org.za/govdocs/speeches/1997/sp0815.ht,1>>, accessed May 2004.

²⁰⁹ Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, p. 34.

²¹⁰ L. M. Wankel and J. M. Sefton, *Physical Activity, Fitness and Health*, (Champaign: Human Kinetics Publishers, Inc., 1994), pp. 530-554.

and perceived physical competence. Furthermore, sport is an excellent antidote to stress.²¹¹ When a person's self esteem is improved that person becomes more productive and socially inclusive in society and thus their well-being is enhanced.

⇒ *Sports enhances the well-being of people with disabilities -*

A United Nations Report stated the following:

More than half a billion persons are disabled, as a result of mental, physical or sensory impairment, and no matter which part of the world they are in, their lives are often limited by physical or social barriers. **Approximately 80 percent of the world's disabled population lives in developing countries.** Disabled persons often suffer from discrimination, because of prejudice or ignorance, and also may lack access to essential services. This is a "silent crisis" which affects not only disabled persons themselves and their families, but also the economic and social development of entire societies, where a significant reservoir of human potential often goes untapped. Considering that disabilities are frequently caused by human activities, or simply by lack of care, assistance from the entire international community is needed to put this "silent emergency" to an end.²¹²

⇒ Disability in general

The attention given to the well-being of disabled people within society reflects the well-being of that society as a whole. Sport is an effective tool for eliminating social stigmas and unjust stereotypes relating to individuals with disabilities.²¹³

Rafael Elvia, president of the National Sports Council and Secretary of State for Spain states:

Sporting activities for the disabled is one of the most important means of getting across to the public the feelings of comprehension and solidarity, and thus achieving the normal development and integration [of disabled people].²¹⁴

⇒ Disability and women

Disabilities are yet another area where women are disproportionately affected because women are often most entrusted with the responsibilities of caring for disabled persons

²¹¹ 'Development through sport: a vehicle for change', p. 3, accessed September 2004.

²¹² B. Lindquist, 'United Nations commitment to advancements of the status of persons with disabilities' on *The UN and Persons with Disabilities* <<http://www.un.org/esa/socdev/disun.htm>>, accessed November 2002. Emphasis added.

²¹³ 'Development through sport: a vehicle for change', p. 3, accessed September 2004.

²¹⁴ R. Elvira, 'Sports and Disability', speech at the *Closing Ceremony of International Blind Sports Federation (IBSA)* <<http://www.ibsa.es/rules/doc/ico.txt>>, accessed December 2002.

in the community. Disabilities are affecting women more in many developing countries due to neglect and certain forms of abuse and harmful traditional practices directed against women in particular.²¹⁵

⇒ Disability and social sensitivity

Sport is an excellent indicator of the degree of sensitivity within a society. Furthermore, sport provides a good parameter for measuring a society's health, particularly in the Welfare State. Sport is a natural vehicle in this day and age to achieve the integration of the disabled into the majority of the community.²¹⁶ This enhances the well-being of both the community and the disabled person.

⇒ Disability and war

I would like to propose that, in war-torn countries, sport could be an invaluable instrument in the rehabilitation of the physical, psychological, social and even spiritual well-being of people with severe handicaps. For example, in Angola much of the population lives with the harsh reality of handicaps such as artificial limbs due to land-mines and constant war.

Across the globe landmines kill or maim more than 70 people a day and more than 26 000 per year.²¹⁷ Most of those are in underdeveloped counties particularly across the African landscape. A United Nations report states:

Africa is the most [land] mined region in the world, with 18 million to 30 million mines laid in 18 countries. Of the 17 countries around the world most severely affected by land mines, seven are in Africa.²¹⁸

With estimates ranging from 9 million to as many as 20 million mines, Angola is by far the most seriously affected country. Next is Mozambique, with an estimated count of over a million mines. Four other countries in the Horn of Africa (Somalia, Ethiopia, Eritrea, and Sudan) all have approximately half a million to a million mines

²¹⁵ Elvira, 'Sports and Disability', same speech, accessed December 2002.

²¹⁶ E. Ferads, 'Sports and Disability' speech given at the *Closing Ceremony of International Blind Sports Federation (IBSA)*, SEE< <http://www.ibsa.es/rules/doc/icon.txt>> accessed December 2003.

²¹⁷ *Land-mine Survivors Network* <<http://www.pcs.mb.ca/~ccd/1sn.html>>, accessed December 2003.

²¹⁸ 'General Assembly' on *Montana Model: United Nations*, (University of Montana, 2001) <<http://www.cas.umt.edu/mun/2001/ga1.htm>>, accessed December 2003.

each. As a result of landmines, an estimated 70 000 people in Angola alone have become amputees.²¹⁹

Again, imagine how sport could be used to help these disabled people. Apart from the purely physical aspect of rehabilitation and strengthening, it could bring a sense of hope and belonging and give a motivation and kindred spirit to those who might otherwise have lost hope.

⇒ Disability and technology

It is interesting to note that in developed countries, it is largely thanks to sport that technology for handicapped people, such as prosthetic limbs and wheelchairs etc., has significantly improved. Also, the technological advancements surrounding handicapped athletics have revolutionized the well-being for many handicapped people, even those not involved in sport directly. Thanks to many of these innovations the well-being/quality of life that handicapped people can hope for has improved.

⇒ *Sport and technological advance -*

There have been many technological advances due to sport. The high profile nature of professional athletes has meant mobilization of large amounts of money into medical and performance related research. The rehabilitation of athletes and improving their performance has prompted much advancement for the human body. To name a few;

- Ligament construction,
- Asthma and other breathing treatments,
- Rapid healing surgeries and non surgical alternatives,
- Eye care (i.e. sunglasses and contact lenses),
- Wheelchairs and
- Versatile prosthetic limbs.

Even though initial advance is focused on high-profile, extremely wealthy sports figures, a certain amount of that research does eventually reach the rest of the populace in much the same way that NASA's developments eventually gave us such technology as Velcro, microwave ovens and special alloys etc.

²¹⁹ 'General Assembly' accessed December 2003.

⇒ *Sport, a tool for the well-being and development of youth -*

The adage, 'today's youth is the leadership of tomorrow', has perhaps been rather over-used in recent times, but it is no less true for that use. Thus it can be argued that the well-being of today's youth has everything to do with the well-being of tomorrow's society.

Kofi Anan, the UN secretary-general, remarked to the Olympic Aid Forum in Salt Lake City, on 9 February 2002:

Over the past few years, there has been a growing understanding of the role sports can play in changing people's lives for the better - and those of young people in particular... I am convinced that the time is right to encourage governments, developmental agencies and communities to think how sport can be included more systematically in their plans to help children - particularly those who live in the midst of poverty, disease or conflict.²²⁰

Sport is a very constructive tool for the well-being of youth. It provides a positive outlet that invites participation and reduces idleness. This helps reducing anti-social behaviour, such as vandalism, crime, boredom, alienation and substance abuse, all of which often stem from low self-esteem.²²¹ Sport can help teach valuable lessons in life, such as teamwork and dedication.

Studies show that youth who are regularly active (which sports provides), are more likely to stay in school,²²² and students involved in regular physical education, intramural and school athletic programs, tend to achieve academically as well.²²³

Sport can be a prime contributor to youth's health development and can have long-term benefits extending into adult life. Sport also contributes highly in the development of the fundamental motor skills for young children, such as hand-eye coordination, balance, muscle strengthening and bone and ligament development.

²²⁰ 'Unic/press release' from the *UN Secretary-General, opening remarks to the Olympic Aid Forum*, (Salt Lake City, 9 January 2003), SEE<<http://www.un.org.in/News/2002/pr/pr111Jan20002.htm>> accessed June 2003

²²¹ J. Fadre and A. Hilmer, 'Social and community development through sport', paper presented at the *1998 International Olympic Forum for Development*, (Kuala, Malaysia: 9 - 10 September 1998).

²²² M. S. Termblay, J. W. Inman and J. D. Williams, 'The relationship between physical activity, self-esteem and academic achievement: ammunition for preserving and enhancing physical education', lecture presented at *CAHPERD Conference* (Saskatoon, SK: 1998).

²²³ 'Newsletter' on *Sports Matters*, <http://www.sportsmatters.ca/SMNewsletter_EN.pdf>, June 2003.

Some of these motor skills have been shown to be directly related to a child's aptitude to learn to read and write.

The official policy of the National Department of Sport and Recreation of South Africa reports:

Studies show that sport present the child with life skills in a way that is unsurpassed by any other activity. There is also evidence that demonstrates that increased physical education leads to improved scholastic performance.²²⁴

Sport can help teach youth invaluable character traits such as teamwork, responsibility, leadership, dedication, and commitment. In 'A Homily of Pope Paul II', at the Jubilee of Sports People, Pope John Paul II explained how sport could be an effective tool with regard to the development of youth:

Playing sports has become very important, since it can encourage young people to develop important values such as loyalty, perseverance, friendship, sharing and solidarity.²²⁵

Sport can be a positive influence on young people's social integration.²²⁶ Sport and recreation can be a place where young people meet and, regardless of background, play together having the game of sport in common. Sport has strong connections with wider aspects of youth culture, music and fashion, and offers the opportunity to connect with other young people.

Sport's potential as an educational tool and as a tool for the social integration of young people might well be thanks to the fact that sport is one of the few settings in which adults and young people engage in relationships with each other on a voluntary basis (unlike the contexts of school and the family).²²⁷ This is very valuable for youth workers to note. As a youth worker myself, playing sport with youth has opened many doors in a relaxed non-confrontational manner and quickly allows a bond of trust to be built up. Due to such bonds, playing sport is an area where one can discuss and inform youth about issues regarding their well-being.

²²⁴ White Paper by National Department of Sports and Recreation, p. 3.

²²⁵ Pope John Paul II, 'Jubilee of sports people', accessed May 2002.

²²⁶ B. Gert, G. Stam, E. Dirk, E. Rutten, W. Veugelers and C. Schuengel, 'Does sport make a difference? An exploration of the impact of sport on social integration of young people' in J. Steengergen, P. De Knop and A. H. F. Elling, (eds), *Values and Norms in Sport* (Meyers Sport, Aachen: 2001), p. 111.

²²⁷ Steengergen, De Knop and Elling, (eds), *Values and Norms in Sport* p. 111.

On this note, sports figures, from national heroes, to the local club coach, often become role models for impressionable young people and can have a positive effect on their lives.

⇒ Sport and youth 'at risk'

There is much evidence that sport can have an indirect impact on reducing juvenile crime. Practiced in a sound, ethical environment, sport is one of the best tools in helping 'at risk youth'; it can promote and encourage self-respect, self-esteem and confidence, and enhance leadership abilities.²²⁸

The term 'youth at risk' is defined as:

Youth who live in a negative environment and/or lack the skills values that help them become responsible members of society.²²⁹

Sport can be a positive and effective vehicle to help facilitate intervention with youth who are 'at risk'. It can offer alternatives to, drug use, vandalism, crime and other anti-social behaviour. Sport can help address these problems that stem from a lack of self-esteem, boredom, idleness, and/or alienation. Additionally, sport has a positive impact on the psychological health, physical health, family interaction, peer influences, and academic performance of youth at risk. Sport can be an arena that influences behavioural standards and goals, which enable youth to form positive social relations and develop a motivation to succeed. Many times, for youth at risk, sport provides a route back into school or some other type of informal education.²³⁰ Sport is also a very effective intervention tool when dealing with youth in gang-related activities.

Whether measured by social or economic indicators, sport is an essential investment for governments and agencies to address 'youth at risk' issues. In the short term, it offers an alternative to the streets. In the medium term, it reclaims lives that might be lost spent in prison, hospitals or rehabilitation. In the longer term, it helps to form the basis of a healthy productive society.²³¹

²²⁸ 'Best Value Through Sport: The Value Of Sport To Local Authorities' p. 12.

²²⁹ 'Development through sport: a vehicle for change', p. 6, accessed September 2004.

²³⁰ 'Development through sport: a vehicle for change', p. 6, accessed September 2004.

²³¹ 'Development through sport: a vehicle for change', p. 6, accessed September 2004.

In order to demonstrate how sport is a positive tool enhancing well-being of youth and youth at risk, I want to show briefly three examples of successful sport initiatives and then, in a little more depth, show a sport development programme that I ran here in Pietermaritzburg, South Africa.

1. **Midnight Hoops**²³² is a basketball programme in the inner cities of the USA. As the name suggests, it is run in the middle of the night when juvenile crime is statistically at its peak. Basketball gyms in the city centres are opened for youth to play basketball with supervision. Admittance to play is free and league-type competition is set up for those who want to participate. By nature, the programme attracts youth who would otherwise be bored on the streets and so attracted to gangs.

Often times law enforcement personnel come and join the games providing supervision. In this way 'at risk' youth get to know law enforcement personnel and other people they would otherwise not have naturally come into contact with. In fact, other than programmes such as this, these youths' only contact with authority is often limited and negative. This non-threatening environment, where *everybody* is an equal competing against each other, cultivates relationships and promotes social cohesion.

In Kansas City the programme has produced an overall of 25% decrease in juvenile crime and has been one of the best tools in taking youth off the streets. In Cleveland an estimated 20,000 youth come off the streets at night, thanks to this programme. Similar results are reported in other cities that have started running night hoops programmes. These basketball programmes are increasingly being used to 'take children off the streets', partly because they are low cost, require a minimum infrastructure, are family-orientated, provide access for all, have a low injury rate and, perhaps most important of all, have strong connections with wider aspects of youth culture, music and fashion and offer the opportunity to connect street culture with notions of fair play.²³³

²³² Midnight Hoops, SEE Appendix 1.

²³³ Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, pp. 72 - 73

Basketball is a key tool in making contact with at-risk youth; the most urgent objective is education components that seek to develop employment skills, personal development, self-esteem, conflict resolution, health awareness and substance abuse prevention.²³⁴

I have personally been involved with a very similar programme in the inner city in New Jersey. As the director of sports and recreation for Aslan Youth Ministry²³⁵ I can say from first-hand experience that sport is a very good, perhaps even one of the best tools to make contact with at risk youth and in particular in the inner cities.

2. **National Playing Fields Association** has started a UK programme based on the American model of Midnight Hoops. It is aimed at 13-18 year olds and combines basketball with compulsory 'lifestyle' workshop discussions on communications skills, citizenship, employment training, and health awareness. Once again, sport is used as a medium for reaching youth at risk.²³⁶ The same rationale is part of their *Playing for Success* and *Learning Through Football* programmes, which are programmes that link schools to learning centres within football clubs. These programmes, in the North East of England, claim outcomes of 40% reduction in crime, a 30% reduction in 'trouble', an estimated £200,000 reduction in vandalism and a 70% reduction in calls to the police.²³⁷
3. **Soccer for Peace**²³⁸ is a group that aims to teach peace and conflict resolution through sport to gangs in Medellin, Colombia. Once home to a world cocaine cartel and still the murder capital of Colombia, *Soccer for Peace* is having a great impact amongst the youth in that city.

There are about 300 teams across Medellin's gang-ridden slums and every Sunday they play in unity. *Soccer for Peace* is one of the most, if not the most, successful

²³⁴ Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, p. 74.

²³⁵ ASLAN is a youth development NGO in the inner cities of New Jersey. It works with 'at risk' youth providing programmes in sports and recreation and educational programmes.

²³⁶ Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, pp. 73 - 74.

²³⁷ Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, p 74.

²³⁸ SEE Appendix 2.

anti-violence organizations in the war-torn city of over 1.5 million people. In one part of Medellin, Colombia, there are over 5,000 murders each year in gang related activities. In one case alone, two gangs had logged some 500 casualties in a dispute about the control of the streets. In the summer of 1998 *Soccer for Peace* arranged negotiations for the two rival gangs. Through sport as a neutral medium, the gangs stopped killing each other and there had not been another murder logged during the six months following those negotiations and up until the date of the article referred to here. Each game is a workshop on getting along peacefully and is a place where people are meeting to discuss what needs to be done in the communities.²³⁹

4. Here in South Africa, the **Brooklyn Bridge Project**²⁴⁰ was a basketball project by the *Brooklyn* basketball team, which I was privileged to be part of here in Pietermaritzburg, South Africa.

Brooklyn constituted a group of young men (ages 16-23) who came from the greater Pietermaritzburg area. They were part of the YMCA basketball league and asked me to coach them after I started playing with them casually during practice sessions.

I made a bargain with them that I would coach them for free but that they needed to 'give something back'. From there our relationship evolved and the team's playing skills developed significantly, making it all the way to the finals of the YMCA tournament (the biggest league in Pietermaritzburg at the time) by the end of the season. Most rewarding though, were the basketball clinics for street children and children in the townships that the team ran during my time and even continued to run after I had to return to the United States at the end of the year, during which they not only ran clinics but also continued to thrive, winning a number of tournaments.

²³⁹ Lawrence, D., 'Kicking Violence Through Soccer' on *The Christian Science Monitor: International* <<http://csmonitor.com/durable/1998/03/03intl.6.html>>, accessed July 2002.

²⁴⁰ ~~SEE Appendix 3.~~

One of the dreams *Brooklyn* and I shared was that of arranging for them to go to the USA on a cross-cultural exchange in order to be able to help the troubled inner city youth who I worked with in New Jersey. The dream was to turn the tables in some small way by going *to* the USA to *give* into a place of such apparent wealth. This dream gave the team members a sense of dignity.

The dream to go to the USA did not come to fruition due to a lack of funds but the project, I believe, was nevertheless a success in a number of ways:

- *Brooklyn* was an ethnically integrated team from all over the greater Pietermaritzburg area who learned physical discipline as well as the discipline of truly working together as a team.
- The team members, some of whom came from disadvantaged backgrounds themselves, learned that they had something of value to give to society, not only to people 'poorer' than themselves, but also they believed they had something to give to those supposedly better off than themselves. This, I deem one of the fundamental elements of having dignity and being able to be a constructive member of society.
- As young men, they were actively involved in volunteer work, a necessary part of civil society and therefore a step toward the democratisation process in South Africa.
- Finally, the relationship we built meant that I learned as much from them as they did from me. Five years later, I still have contact with some of the team members and although I don't believe the experience made any of them perfect members of society, I do believe it was a constructive part of their development into healthy men with good relationships that will stand them in good stead into the future.

Sport and spiritual well-being -

For many people sport is an almost spiritual experience, whether as participants or spectators. Jim Star, the current president of Youth with a Mission, was a missionary

in Brazil for many years. He told this story of the Soccer World Cup 1994 finals at a missions training workshop that I attended in Texas. I have recounted it here as I remember it and with the help of Internet resources to refresh my memory of the details.

Many people say the 1994 Soccer World Cup final was the most competitive final ever. The showdown between Brazil and Italy would prove to be riveting. The game ended in a tie for the first and only time to date in the history of the Soccer World Cup. Due to the tie the game had to be decided by penalty shoot-out, which Star contends had spiritual implications.

*"The shoot-out started with two successive misses by Franco Baresi (Italy) and Marcio Santos (Brazil). Demetrio Albertini (Italy), Romario (Brazil), Alberigo Evani (Italy) and Branco (Brazil) converted their kicks before Taffarel (Brazil's goalkeeper) dived to his left to save Daniele Massaro's (Italy) shot."*²⁴¹

Dunga (Brazil's captain) converted his kick as Baggio (Italy's captain, considered the best player in the world at the time) stood waiting to take his kick at goal. If he scored the goal, an event that seemed almost inevitable, the score would be even. If he did not score, Brazil would win and become the most winning team in World Cup history.

Baggio was an outspoken Buddhist while the Brazilian goalkeeper, Taffarel, was well known as being a Christian. Star went on to say that this shot was not just about winning the world cup but many, especially in Brazil, saw it as a spiritual battle between two faiths.

Baggio, the world's best, kicked and the world held its breath as the ball inconceivably flew straight over the goal, missing by a long shot. Brazil won the World Cup in heart-stopping fashion.

²⁴¹ 'Brazil Wins 3-2 in a penalty Shoot-out: The Story'
<<http://www.goecities.com/ashamir2/94final.htm>>, accessed December 2003.

Star went on to say that on that day Christian faith in Brazil was more widely listened to than any other time in his experiences as a missionary in that country. People listened to the church and many believed in Christ.

I am not saying there is a predestined theology for winners in sport, I am just wanting to show that sport, for many, has a spiritual side and has the ability to move people and even influence their beliefs and outlook on life. This story indicates an acceptance of mystery and faith and would include an awareness of, or belief in, a force greater than oneself, as spiritual well-being indicates. Furthermore, you could say that in this story sport helped individuals' understanding of propose, providence and of personal importance in the larger scheme of life.²⁴² This is important for the spiritual wellness of people and the community.

Benefits of sports specifically pertaining to the well-being of women and girls -

Perhaps one area of concern that needs to be questioned is the fact that for the most part, sport development initiatives address men's and boy's issues and well-being, but they are less effective in meeting the particular needs of women and girls. This is not necessarily a problem as long as sport is not pursued to the exclusion of women or in such a way that women's roles are seen simply as somewhat unnecessary appendages. In this regard, it must also be taken into account that young men and boys commit a higher percentage of juvenile crime than girls and young women do.

Dr Robert Everhart, Professor of the School of Education at Portland State University, and Dr. Cynthia Pemberton, Professor of Sport Science at Idaho State University indicate:

Historically and traditionally, sport has evolved as a male domain, and it is clear that women and girls as well as men and boys, have different sport participation roots.²⁴³

²⁴² Paul Heintzman, 'Spiritual Wellness: Theoretical Links with Leisure' in *Journal of Leisurability* (Vol. 26) (Spring 1999), p. 3.

²⁴³ Robert Everhart and Cynthia Pemberton, 'The Institutionalization of a Gender Biased Sport Value System' in *Advancing Women In Leadership Journal*, (Winter 2001) < www.advancingwomen.com>, p. 1, accessed November 2004.

Further, Everhart and Pemberton show that sports provides many positive outcomes for both sexes. Moreover the mental, emotional, physical, and social outcomes of sport benefit men and boys as well as women and girls. Thus the benefits of sports, in many positive ways, are gender neutral. However, the way girls and women value their sporting experience is often very gender specific. The difference in value is often not considered within the generally male dominated domain of sport.²⁴⁴ This discrepancy in value is meat for further study considering the role of sport and gender; suffice to say that in this paper I will only briefly consider some specific benefits of sport for women and girls.

The Women's Sports Foundation indicate five benefits of sport especially for females:

- 1) "Teenage female athletes are less than half as likely to get pregnant as female non-athletes (5% and 11% respectively).
- 2) "Teenage female athletes are likely to experience their first sexual intercourse later than female non-athletes.
- 3) "Research supports that regular physical activity can reduce hyperlipidemia (high levels of fat in blood).
- 4) "Recreational physical activity may decrease a woman's chance of developing breast cancer.
- 5) "Women who exercise have lower levels of blood sugar, cholesterol, triglycerides and have lower blood pressure than non-exercising women."²⁴⁵

Two other benefits of physical activity for females are:

- 1) Physical activity/sport helps prevent and delay the effects of osteoporosis.
- 2) Physical activity of sport (done in moderation and in controlled environments) benefits pregnant women (with normal pregnancies) in terms of maternal weight gain, maternal fitness, gestational diabetes and the effects of exercise on gestational age, labour and birth weight.²⁴⁶

²⁴⁴ Everhart and Pemberton, 'The Institutionalization of a Gender Biased Sport Value System', p. 1, accessed November 2004.

²⁴⁵ 'Benefits of Girls Playing Sports' on *Women's Sports Foundation: SPORT & FITNESS* <<http://www.womenssportsfoundation.org>>, accessed November 2004.

²⁴⁶ Wendy Brown, 'The Benefits of Sport for the Pregnant Woman' <<http://www.sma.org.au/pdfdocuments/brown.pdf>>, accessed November 2004.

Issues of gender are important with any social and/or developmental studies and initiatives. Until relatively recently (1960's), the physical, psychological, emotional and socio-cultural benefits of sport have largely been denied to women and girls in 'first world' countries. In developing and underdeveloped countries the benefits of sport for women and girls are, by and large, grossly unbalanced. There is much discussion, research and action that is needed with regard to gender, sport and development. Nevertheless sport does, in the long run, benefit women, and can in turn be a positive benefit to an overall picture of development.

Conclusion -

Again, it must be said that sport, just like any neutral medium of activity, can attract negative aspects such as bribes, cheating and drug taking. In the final analysis of this chapter though, we can see that sport is useful in the development of people, and thus enhances the well-being of individuals and consequentially the well-being of society.

Statistics show that, when youth are participating in some sort of constructive sporting activity, crime and juvenile delinquency rates drop significantly. Sport is an invaluable tool to youth and social workers as an avenue to build relationships, and is an effective arena to gather people together in order to teach and discuss relevant issues impacting the community.

The health and well-being of a society is vital to development. Sport is unparalleled in maintaining good health, both physically and, to some degree, psychologically. The platform sport has, can be used as a mode for communicating health issues and is especially helpful in development issues relating to the handicapped.

Directly, through improving the productivity of people, and indirectly, through the technological advancements and the growth of sport related industries, sport is a generative force in the economy and so can alleviate poverty and promote the well-being of individuals and society.

Finally, sport and physical activity provide specific benefits for women and girls' health and social issues. In fact this area of information could significantly be improved upon through greater study and promotion.

Well-being, which sport helps provide and promote, supports an outworking of shalom, and as such, is a good practical tool to enhance shalom-informed development initiatives. Moreover, sports can bring a sense of contemporary culture and relationship to the principles of shalom, pertaining to development.

SPORT, A MODE FOR DIALOGUE:

A substantial and primary part of dialogue is encompassed by principles of communication, understanding, trust and bettering relationships. These actions engage and bring people together, bringing forth openness, interaction, and transparency in society.

Sport is a powerful mode for facilitating communication and/or dialogue between people participating in sporting activities and/or events. Moreover, it can provide an arena for the delivery messages about social issues²⁴⁷ and is an effective tool in mobilizing people for a common responsibility.²⁴⁸

Sport, a mode for promoting social cohesion -

Sports are a very good mode for promoting social cohesion, which is a goal of dialogical action. Social cohesion is evident where people in a society share values, which enable them to identify common objectives and goals, and to share a common set of moral principles and codes of behaviour, through which to conduct their relations with one another. Social cohesion, within a trans-national community such as the European Union, refers to the unification of societies and its constituent groups towards common economic, social and/or environmental standards.²⁴⁹

²⁴⁷ 'Global leaders spread message of development through sport', *Olympic AID: The Games* (9 February 2002) <http://www.olmpicaid.org/news_rtfover.asp>, accessed June 2002.

²⁴⁸ U. Yakubu, 'Sport as a Local Development Factor' (Vigsted: Sports Intelligence Unit, 2001), <<http://www.play-the-game.org>>, accessed June 2003.

²⁴⁹ Caroline Beauvais and Jane Jenson, 'Social Cohesion: Updating the State of the Research' CPRN Discussion Paper No. F/22 (Ottawa: Canadian Policy Research Networks, 2002), p. 16.

A socially cohesive community displays a strong sense of belonging: to a family, social group, neighbourhood, work place, and/or country. Increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable.²⁵⁰ Social cohesion should be understood as well-being coming about through a process of dialogue. Both on the 'playing field' between team-mates and opponents and to the spectators, sport stimulates a sense of unity, and common goal and creates a space for getting people 'on the same page'. Thus, sport, as a tool for promoting both dialogue and well-being, is an ideal vehicle for pursuing both simultaneously and so accomplishing social cohesion.

Sport can be a means of dialogue by facilitating the building of social networks, increasing a general sense of satisfaction with the community and providing opportunities for cooperation and participation.²⁵¹

Sport, providing a platform for addressing social issues -

In terms of contributing to the solution of particular social problems, sports can be regarded as a series of social relationships and social processes in which different types of learning, or 'socialization', can occur. From this perspective, the dialogical action that sports can provide can contribute positively to issues of community development and social inclusion.²⁵²

It is good to look at some further practical examples where sport has been proven to enhance dialogical action. Because of its visibility, sport can contribute toward addressing the following contemporary social issues on a broad scale:

- Social mobilization, treatment for and in preventing and removing the stigma surrounding HIV/AIDS²⁵³
- The promotion of a sense of community and encouragement of respect for the environment.²⁵⁴

²⁵⁰ Beauvais and Jenson, 'Social Cohesion: Updating the State of the Research', pp. 17 - 18.

²⁵¹ Hillary Commission, *The Growing Business of Sport and Leisure*, (Wellington, NZ 1998).

²⁵² Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, pp. 19 - 20.

²⁵³ 'Unic/press release' accessed 20 June 2002.

²⁵⁴ 'Unic/press release' accessed 20 June 2002.

- “Sport can play an enormous part in redressing gender inequalities and discrimination.”²⁵⁵ Sports can contribute to the empowerment of women, revealing and challenging gender inequalities and culturally determined male stereotypes.²⁵⁶ A further benefit that sport can offer to women is its potential for giving them control over their own bodies.²⁵⁷

Sport can help break racial barriers -

Dialogical action has a paramount role in breaking racial barriers and overcoming racial exclusion. Sport has become an effective means of helping to break racial barriers. At the Olympic Roundtable Forum in 2002, Archbishop Desmond Tutu spoke about the role of sport in the dismantling of apartheid in South Africa and went on to talk about the role it now plays in continuing to break down racial barriers and promote ongoing dialogue between people. He is quoted as saying,

We overcame apartheid with sport: hopefully, we can overcome hunger, fear and ignorance as well.²⁵⁸

A good example of racial barriers being melted through the dialogical power of sport to create a sense of social cohesion, came about in the 2000 Olympic Games in Sydney Australia when Cathy Freeman won the 400m women's gold medal and went on to run the victory lap waving both the Australian and Aboriginal flags. This represented a bridging in Australian society across a cultural gap created by a long history of marginalisation of the Aboriginal people in Australian society. She has become not only a national heroine, but also an icon of the Olympic games. This status can hardly be due to the gold medal she won, which is no small feat but has been accomplished by others. No, it is due to the cultural victory she accomplished.²⁵⁹

Sport can be a tool that transcends the limits of social class, race and religion; therefore it has the power to be a rallying point for communal solidarity. There is evidence that sport can build community leadership skills, community spirit and

²⁵⁵ 'White Paper by National Department of Sports and Recreation', p. 3.

²⁵⁶ 'Development through sport: a vehicle for change', p. 6, accessed September 2004.

²⁵⁷ T. Lovell, 'Sports, Racism and Young Women' in Jarvie Grant (ed.), *Sport Racism and Ethnicity*, (London: The Falmer Press, 1991), p. 59.

²⁵⁸ 'Global leaders spread message of development through sport', accessed June 2002.

²⁵⁹ SABC 2 'Olympic Moments' advertisement, aired during the 2004 Olympic Games, (Aug./Sept. 2004).

bridge across ethnic or communal divides.²⁶⁰ All of these are important for a true expression of democracy, which by definition requires the active participation and dialogical action of people in the community.

Sport, a tool for social participation, reconciliation and democratic action -

To the extent that it is a tool to facilitate voluntary community participation, sport can help foster dialogical action that promotes ethical and democratic practices.²⁶¹

Community participation is fundamental to dialogical action, which is a foundation for the development of a democratic, socially inclusive society.²⁶²

Modern Democratic life requires an active role from the population [and] from members of the community... Participation transforms the democratic system, energized by creating a permanent connection between the government and those governed.²⁶³

Sport is a neutral arena where people from all over are united, and as such sport can be a catalyst for community participation and inclusion. The latter being key aspects of accomplishing a strong democracy. Sport can be a powerful force in uniting diverse sections of communities, whether the divisions are ethnic, social or racial.²⁶⁴ Given the right time and place, sport is capable of starting a process of national unity in a society.²⁶⁵ It has historically had and continues to have a profound role in nation building and reconciliation.²⁶⁶

Nelson Mandela and the ANC-led government view sports as one of the key areas of dialogue and reconciliation in the 'New South Africa'. They recognized sport as perhaps one of the best cultural activities through which to promote or generate a new national identity.²⁶⁷ The South African minister of Sport, Steve Tshwete, further

²⁶⁰ 'Unic/press release', accessed June 2002.

²⁶¹ Fabre, and Hilmer, 'Social and Community Development through Sport', paper.

²⁶² 'Best Value Through Sport: the Value Of Sport To Local Authorities', p. 8.

²⁶³ 'Public Participation - General Introduction' on *Function Ambiete Recursos Nutralles* (FARN) <http://www.farmorg.ar/docs/pp/en_intro.html>, accessed May 2002.

²⁶⁴ R. Thompson, *Race and Sport* (London: Oxford University Press, 1964), p. 9.

²⁶⁵ E. M. Swift, 'Bock to the Future' in *Sports Illustrated* (Vol.83)(no. 1)(1995), p. 33.

²⁶⁶ Nelson Mandela, speech by President Nelson Mandela at the Sport Awards (Pretoria, 15 August 1997) <<http://www.polity.org.za/fovdocs/speeches/1997/sp0815/sp081.html>>, accessed May 2002.

²⁶⁷ J. Nauright, *Sport, Cultures and Identities in South Africa* (Claremont: David Philip Publisher, 1998), p. 1.

illustrated this when he commented on South Africa's victory in the 1995 Rugby World Cup:

Our young democracy witnessed the ability of sport to act as a catalyst to bring people together, share excitement and build a nation.²⁶⁸

Participation, an important ingredient in the dialogical process, in sport can contribute to the development of 'active citizenship' that will in turn promote the motivation to have an active role in the community in other ways.²⁶⁹ Keller et al. give the following list of positive aspects of sport and the sport's participation/dialogue processes (although these will vary between different types of sports):

- "Provides a meeting place
- "Provides an opportunity for acquisition of fitness and life skills
- "Can give 'meaning' to life
- "Allows one to test and affirm oneself in new ways
- "Tests strengths and aptitudes and enables participants to better know their body
- "Provides an opportunity to search for adventure and strong emotions in risky (yet controlled) situations
- "Stimulates aesthetic perception and the pleasure of taking part in a physical activity
- "Can become part of the personal 'set of habits' and (healthy) lifestyle
- "Allows one to take responsibility for one's own health
- "Can be the subject of unlimited conversation"²⁷⁰

From a slightly more sociological perspective, participation in sport provides an opportunity to meet and communicate with other people, to take different social roles, to learn particular social skill (i.e. tolerance and respect for others), and to adjust to team/collective objectives (i.e. cooperation and cohesion). It contributes to personality

²⁶⁸ Nauright, *Sport, Cultures and Identities in South Africa*, p. 157.

²⁶⁹ Coater, Allison and Taylor, *The Role Of Sport In Regenerating Deprived Areas*, p. 17-19.

²⁷⁰ H. Keller, M. Lamprocht and H. Stamm, H., *Social Cohesion Through Sport*, Committee for the Development, Council of Europe (Strasbourg, 1998).

development provides experience of emotions that are not available in the rest of life, and improves aspects of lifestyle.²⁷¹

To close, I would like to take a look at two sports development programs here in South Africa. They demonstrate how sport can be a valuable vehicle for dialogue and thus the development of society.

1. **Protea Sports Development Programme**²⁷² is a project run by the National Sports Council of South Africa. It has three areas of focus in which sport can be a tool for healthy dialogue in the community.
 - They see sport as a tool to unite sportsmen and women across racial divides in the community.
 - Particular attention is given to those previously disadvantaged, with the express intention of redressing past imbalances.
 - Athletes are prepared for international participation in order to compete and interact amongst the family of nations.²⁷³
2. **SCORE; Sport Coaches' Outreach**²⁷⁴ is a non-profit organization that gives thousands of South African youth opportunities to learn leadership and life skills through sport. It links international and South African coaches and volunteers to teach physical education and sports' skills to youth and to train instructors in underprivileged communities. SCORE believes that sport is a powerful tool for building bridges and breaking down barriers between peoples.

²⁷¹ B. Svoboda, *Sport and Physical Activity as a Socialization Environment: Scientific Review Part I*, Council of Europe, Committee for the Development of sport (CDDS)(1994).

²⁷² SEE Appendix 4.

²⁷³ PROTEA SPORT <<http://www.isisa.co.za/isisa/nsc/default.htm>>, also see Appendix 1: Sports Coaches' Outreach (SCORE) <<http://www.ssisa.com/bodies/score.html>>.

²⁷⁴ SEE Appendix 5.

Three of SCORE's main objectives are:

- Promoting friendship through sport -

SCORE uses sport as a tool to bring people across South Africa together. This is to promote equality and reach across barriers of ethnicity, language, class and gender.

- Train trainers -

SCORE believes in training and empowering local teachers and community leaders in sports development programs to ensure sustainability.

- Give children a chance to play -

SCORE is using sport in the crowded townships and isolated rural villages as a healthy alternative to boredom, drugs and crime. This enhances the communication and constructive participation of the youth in society.²⁷⁵

Both of these organizations are demonstrating how sport can be a tool that benefits dialogue within society. The programs demonstrate a conviction that sport can be a vehicle for communication, achieving social cohesion and inclusion, overcoming racial barriers, and promoting social involvement. All are very important ingredients for achieving ongoing dialogical action, which is encompassed by shalom and is vital for sustaining development.

CONCLUSION:

As we have shown, the four primary pillars of shalom - peace, justice, well-being and dialogue - can all be greatly enhanced by sport. This is not to deny that the high-profile and/or competitive nature of sport has at times bred negative by-products.

Nevertheless, I believe that the positive side of sport is capable of, to a great extent, outweighing the negatives.

²⁷⁵ SCORE: *Sport Coaches Outreach* <<http://www.ssisa.com/bodies/score.html>> See Appendix 2.

Sport involves participants that engage in either a structured or unstructured environment of activity. It requires a level of physical involvement for the purpose of declaring a winner, or purely for relaxation, personal satisfaction, physical health, emotional growth and development.²⁷⁶ In this light we see sport is a universal medium. It can be one of the best indicators or expressions of culture.²⁷⁷ This is, perhaps, because all societies have played sport in some form or another.²⁷⁸

Sport and physical activity are recognized as a basic human right for all people.²⁷⁹ Moreover, the United Nations sees the value of sport as a tool for world peace, reconciliation, health, and development. They also recognize the important role that sport can play in the lives of individuals, in the community and to the whole world, uniting people and nations, thus being a tool for peace.²⁸⁰ On this note, sport has a major political impact in terms of national prestige and peace.²⁸¹

Sport can have a further positive impact on the well-being of people and society. Physical well-being, psychological/mental well-being, social well-being and spiritual well-being can all be enhanced by sport. Sport can promote the well-being of socially marginalized people and particularly disabled people. Finally, sport can provide multiple benefits for the well-being of youth and youth 'at risk'.

Sport is a powerful mode for facilitating communication and/or dialogue between people participating in sporting activities and/or events. Moreover, it can provide an arena for the delivery of messages about social issues²⁸² and is an effective tool in mobilizing people for a common responsibility.²⁸³

Finally, the links between sport and the four pillars of shalom illustrate how sport can practically and directly enhance shalom, which can be a theological perspective of

²⁷⁶ White Paper by National Department of Sports and Recreation, p. 2.

²⁷⁷ White Paper by National Department of Sports and Recreation, p. 2.

²⁷⁸ Cronin and Mayall (eds), *Sports Nationalism*, p. 5.

²⁷⁹ 'Development through sport: a vehicle for change', p. 3, accessed September 2004.

²⁸⁰ 'Unic/press release', accessed June 2002.

²⁸¹ Maguire, *Global Sport; Identities, Societies and Civilizations*, p. 3.

²⁸² 'Global leaders spread message of development through sport', accessed 13 June 2002.

²⁸³ Yakubu, 'Sport as a Local Development Factor', accessed 13 June 2003.

development. Theologically, we must see sport as a neutral medium like music or art; it can either have a positive or negative impact depending on how it is implemented. The fact is, sport moves people and through their active involvement it affects individuals, communities and whole nations. Sport is a powerful medium for change!

CHAPTER 5: CONCLUSION

In an era when there is widespread commitment to promote global sustainable development, we can't afford to overlook an extremely effective tool for the job. Sport is just such a practical, invaluable tool and it is the job of all of us to ensure that we gather the facts and evidence to make the case for the power of sports for development purposes.²⁸⁴

The above statement by the International Olympic Forum for Development strikes a chord with the central theme of this thesis. As a theologian and development worker, 'shalom' has given me a Biblically based criterion, from which I can engage with the issues of development. It provides a plumb-line according to which I am able to measure the efficacy and morality of a given plan of development action and an understanding of the holistic nature of shalom has brought clarity to me in a field that often poses ambiguous questions.

As a sportsman, I have long believed in the value of sport in the field of human development. Now, with an added understanding of the notion of shalom, combined with the desire to have all development initiatives motivated by my Christian faith, I see how valuable sport can be in enhancing a shalom informed form of development.

I have argued that shalom provides an appropriate framework for a theological premise for development. Furthermore, shalom would demand peace, justice, well-being and, by implication, dialogical action, as fundamental elements of such development. They must all be in place and/or pursued for there to be a lasting, sustainable development and for that development to be ethical and beneficial to society. There are many things that can be and need to be done to achieve this. Here I have focused on sport, which is one mode that has often been overlooked.

Sport is a vehicle that has major influence in society. It helps people live healthy productive lives and promotes social cohesion and inclusion. Sport is an extremely effective tool in the development of youth and, in particular, has a huge positive impact on youth at risk. Sports can help foster a spirit of participation in society,

²⁸⁴ Sheila Copps, The Honourable, Speaking Notes, at the Third International Olympic Forum for Development (Kuala Lumpur, Malaysia: 9 September 1998).

which is vital to a strong democracy, and can help communicate positive messages that are relevant to social issues. Sport's ability to reach and unite people is universal and can extend to a global scale. It helps foster peace and can be a motivation for unity at a local level all the way through to an international level. All of the above are consistent with the notion of shalom and thus it is possible that sport can be a part of bringing forth a shalom-informed form of development.

I believe that a combination of a theological understanding of shalom and a recognition of the developmental power of sport, can bring forth a synergy of development effort, producing a practical, ethical, effective and sustainable development outcome. Such development would be able to truly benefit society, and thus the Church should seriously consider how it could get involved.

CHURCH AND SPORT:

Before I close, it is necessary, as a theologian, to momentarily look at why and how the church can be involved in sport, and briefly give a projected outline of how a 'sport ministry' could be played out.

The church is called to be a dynamic organism that is sent into the world to be a witness for Jesus Christ, and thereby glorify God. In partnership with God the church carries out her redemptive work by equipping, mobilizing and sending out saints to proclaim the Good News. Because of this critical call on the church, this dynamic body of believers must be strategic...must be expedient...must be prudent in carrying out that call. With that in mind, the church would be wise to understand the phenomenon of sports and recreation since it has such a pivotal and pervasive place in societies of the world.²⁸⁵

Sports have a global audience and are participated in by people all over. In some countries up to seventy-five percent of people watch, read about, or participate in sport at least once a week.²⁸⁶ Since sport is what people are highly involved in, it seems prudent for the church to get involved. The church could and should utilize this cultural interest for the sake of the gospel. Sport is culturally relevant, for young and old, male and female, and thus is a way to introduce people to the church and the gospel.

²⁸⁵ 'Mission And Purpose of CSI' on *Church Sport International*
<<http://www.churchsportss.org/aboutmission.htm>>, accessed December 2003.

²⁸⁶ 'Mission And Purpose of CSI', accessed December 2003.

Pope John Paul II gave his endorsement and praise of sport at the winter Olympics in Salt Lake City, by saying:

It is a fitting occasion to give thanks to God for the gift of sport, in which the human person exercises his [or her] body, intellect and will, recognizing these abilities as so many gifts of his [or her] creator.²⁸⁷

He went on to say:

In recent years [sport] has continued to grow as one of the characteristic phenomena of the modern era, almost a “sign of the time” capable of interpreting humanity’s new needs and new exceptions... Sports in fact, can make an effective contribution to peaceful understanding between peoples and to establishing the new civilization of love.²⁸⁸

In all the areas where we have seen sport enhancing a shalom-informed development, the church is already very much involved and engaged. From global unity, peace, and justice to community well-being, friendship, trust, etc., the church is often a leading advocate. Thus, sport can be a tool that the church itself can use. Moreover, the church has many of the components needed to use sport effectively in its task of assisting the process of development.

The people in the church can help contribute by being volunteer coaches and organizers of grass root community sports functions. The church can provide a venue for announcements and organization for the community’s involvement in sport. Church land and parking lots can provide playing courts and fields for leagues and practices.

One area that the church can contribute to sport in general is that of giving some moral direction regarding ethical issues facing athletes in sport. While sport is a very positive tool for development, we have already noted that it can also be corrupted and have equally negative effects if not monitored closely. This is where the church can support government ethically monitoring and sponsoring sport. Also, in places such as South Africa, the church can support and come alongside sport integration and transformation programmes. The church has the moral voice that society needs to keep sport ethical and positive. Pope John Paul II even suggests that the church can identify

²⁸⁷ Pope John Paul II, a homily, ‘Jubilee of Sports People’, p. 2, accessed May 2002.

²⁸⁸ Pope John Paul II, a homily, ‘Jubilee of Sports People’, p. 2, accessed May 2002.

and promote the positive aspects of sport, but it also has to recognize the various transgressions to which sport can succumb.²⁸⁹ This is where the church can make great contributions to sport. If the church were able to help keep sportsmanship on a moral high ground by contributing toward the ethics surrounding sport, I would argue, this would make sport even more effective in development.

The above is a fairly broad based idea of the value of sport to the church and vice-versa. It is necessary to understand, though, that many of the people in need of development are already serviced in one way or another through the church.

Therefore I believe that if the local congregation started using sport programmes to service their community they could, in essence, be using sport as an effective grass-roots, shalom informed, development tool. The following are some ideas for the local congregation, categorized into four different spheres of influence:

- Congregational life
- Inter-congregational relations
- Community outreach and relationship building
- Missions and intercultural relations

Congregational life –

- ⇒ Sports functions provide an opportunity for church fellowship amongst members.
- ⇒ Sports can help foster members' friendships and is a place outside of the 'church service' environment where people can get to know each other better in a different light.
- ⇒ Sport can enhance the health of its own members.
- ⇒ Sport provides an opportunity for the clergy to relate to their members on a more casual, friendship based, level.
- ⇒ Sport in itself can be a tool for discipleship, especially in the areas of character and leadership development, and can enhance church unity.
- ⇒ Sports can provide positive active recreation for the youth and adults in the church.
- ⇒ Sport can provide mentoring opportunities between younger and older generations.

²⁸⁹ Pope John Paul II, a homily, 'Jubilee of Sports People', p. 3, accessed May 2002.

Practically: The above could be accomplished fairly simply through providing the structure for sporting events to congregation members. Also, physical fitness programmes (I.e. walking together, jogging, diets, aerobics, and camping) provide an arena for fellowship between church members to be fostered. Moreover, a fitness or diet programme could be the conduit for information regarding health issues, which face the community, such as HIV/AIDS awareness and healthy lifestyle treatments.

Inter-congregational relations – unity for social action

- ⇒ Sporting events can provide an opportunity to foster unity and friendship across denominational and church lines
- ⇒ Such events provide a place where announcements for collective church interests can be made.
- ⇒ Sport can help provide a junction across church and denominational lines, where they unify together for social issues. Amongst other things, this can become a platform for an ethical voice for sport, which could positively impact the development process in the community as a whole. Also, this could be an arena through which the church can support and even influence government sport efforts.
- ⇒ Sport can provide a neutral ground for conflict resolution, inter-racial contact and reconciliation, and peaceful recreation amongst churches.

Practically: While many of the points made in the previous section on benefits to the congregation are true at an inter-congregational level, such as friendship building and unity, sport at this level would necessitate somewhat more organization.

Congregations could set up leagues and pool resources. Such events could provide the platform for experts in different fields to reach a broader audience.

Community outreach and relationship building -

- ⇒ Sports may facilitate life-style and proclamation evangelism.
- ⇒ Sporting events and leagues provide a neutral arena where youth can relate with people in authority. For many 'youth at risk' their only contact with adults in authority is negative, but sport provides a neutral ground where they have an opportunity literally to 'bump into' and build relationships with such adults.

Furthermore, for youth with anti-societal behaviour, sport gives them a chance to *win* positively or *lose* neutrally.

- ⇒ Sport can provide the space where church members can get involved with and become friends through community outreach such as is described above.
- ⇒ Sport can create a bridge to the community and vice-versa. If un-churched people from the community are coming to the church facilities for social events those facilities become less imposing in their own minds and they are more likely to come to other church events. Furthermore, such people will have begun to relate to church members as 'normal' people and there will be a basis for Christian fellowship to grow.
- ⇒ Sport is a neutral means of building 'stepping stones' from the gym/fields to the worship centre.
- ⇒ The above can provide the platform for the church to address social issues in a morally appropriate manner. I.e. it gives the church the opportunity to be a socially relevant force within the community thus, in turn, also conscientising the church members to be social issues in their community.

Practically: Once again, using sport for community outreach would necessitate organization. Also, a number of the points mentioned in previous sections would be relevant in the context of community outreach with one difference possibly being: depending on the target 'audience' one would perhaps need to time events differently, as we have seen suggested in *Midnight Hoops*.

Missions and intercultural relations -

All of the benefits I have stated before are relevant as mission tools. This is especially true when attempting cross-cultural missions efforts, whether they are evangelism or development focused. This is because, as I have previously mentioned, sport is a multi-cultural, multi-lingual, international phenomenon.

- ⇒ Sport provides any person with sporting skills, whether ordained or lay, with an appropriate friendship-building tool, which can provide a natural 'in' for the message of the gospel.

- ⇒ Sporting events can provide an attraction to which people will come and where they could be exposed to evangelistic outreach.
- ⇒ While missions are primarily focused on those being reached, mission outreach is also a tool for developing maturity in church members. If sport provides a conduit for lay church members to get involved in missions, then the church is accomplishing discipleship in the lives of those members who get involved.

In closing, sport is more than just a game to many people, and as such it can be a very useful tool to help the Church to be relevant in society. The Church has much to offer society in terms of both the spiritual and physical development of people and communities; sport can be a very positive aid in achieving this end. Sport provides a mechanism for the church to get more involved in social development, and in using this mechanism the church can creatively develop both the spiritual and social spheres of congregants as well as community members and/or mission recipients.

In many cases the church is well equipped to use sport as a tool for pursuing development both within and beyond the congregation. As we have seen, sport is an appropriate tool for pursuing shalom-driven development and such development is consistent with the purposes of the church, if and when the church is involved in development efforts. In fact, as I pointed out in chapter two on defining development, the whole of the church's purpose is a form of development – development, improving people's lives as their relationships with God and others are enhanced.

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APPENDIX 1: MIDNIGHT HOOPS

<http://www.lockjaw.net/project/mbasketball/> ACCESSED 12 DECEMBER 2002

Crime in America has been a topic of much discussion between philosophers and everyday people of life. It seems everywhere you turn, you see a marker of the seemingly endless decline of morals and social progress. In 1994, President Clinton approved legislation that included a bill that advocated the use of public tax money to use recreation activities, in sum with anti-drug and education programs as a tool of combating the rising rates of crime amongst youth. By enforcing discipline with stringent rules regarding academic and social responsibility, and by giving troubled youth a sense of involvement, social programs such as Midnight Basketball are succeeding in the cities across America.



Despite the proven success of the program, opponents to the 1994 initiative contend that providing federal funds for Midnight Basketball is wasteful spending. On the contrary, the government should continue its support for Midnight Basketball because it is an investment in our future. The program not only assists the inner-city players, but it benefits the surrounding community as well. However, many Conservative politicians and essayists are strongly opposed to the idea of using public money to fund such social programs; I hope in my presentation to effectively show the overwhelming positive effects of Midnight Basketball, and I will address the objections, and offer an argument against each.

Crime prevention programs such as Midnight Basketball are justified to receive Government subsidies from public tax monies.

1. midnight basketball is more than "just basketball"

top

The most common opposition to Midnight Basketball comes from the eyes of the Conservative general public, who view such social programs as meaningless. In a poll done by Bay Area, FL recreation department (a department which sponsors Midnight Basketball), an overwhelming majority of citizens who are against Midnight Basketball were unaware that the program included workshops as well as community activity and involvement. The program is more than just basketball - it is mandatory that players attend a one-hour workshop preceding each game, with focuses varying from the dangers of drug abuse to the epidemic of AIDS. In addition, players are subject to stringent rules regarding attendance and performance in school (in leagues that accept participants still in high school), as well as service in the community. If either a participant missed a workshop, or has any problems with the law, he is immediately expelled from the program. Essentially, the program is open to all whom are interested, but one is immediately dismissed for failing to comply with the firm rules. The goal of the program is to take young males off the streets at the hours where crime and drug abuse are most likely to occur, and place them in structured, disciplined environment, thereby giving them a sense of involvement, pride, and teaching them essential social and life skills. Although basketball is the medium, the main thrust of the program is to help those who are willing to continue their education and become productive members of society.

APPENDIX 1: MIDNIGHT HOOPS (CONTINUED)

In drawing a relationship between Midnight Basketball and social programs involving the environment, Kay Kastel states:

We often assume that what we provide (programs that endorse conservation) is inherently good, but if it is not structured to directly address the social issues, we are not solving the problem. An example of this could be a late-night basketball program for gang members or at-risk youth. If the only goal of the program is to keep participants off the streets, then the old way of programming works. But if we want to help solve a societal problem and make a difference in the lives of the participants, the basketball program must have other components. For example, some communities that offer midnight basketball also require players to attend a GED program if they don't have a high school degree. Some offer highly structured basketball programs that teach sportsmanship and social skills. Other programs may bring in businesses to discuss employment opportunities for the participants. Thus, the second component of Benefits Programming is that *programs need to be structured to directly address stated goals that relate to the social issues and concerns of the community.*



2. midnight basketball is proven to lower crime rate amongst youth

[top](#)

In Atlanta, where Midnight Basketball has been instituted since 1986, police records have noted a decrease in crime rate by an average of 40% during the hours that Midnight Basketball offers an alternative to street life. In Miami, students who are involved with Midnight Basketball are 31% more likely to complete their GED, or graduate from high school than students who are not involved with the program. Nearly every city that operates a Midnight Basketball program reports not only a lower crime rate, but a higher rate of high school graduation and vocational placement as well. One of the more glowing successes of the program comes from Anthony Carter, a professional basketball player with the Miami Heat franchise of the National Basketball Association (NBA). A juvenile in his youth, Anthony became involved in the Jonesboro Midnight Basketball program, where he spent three years. As a result, he graduated from high school, received a scholarship from the University of Hawaii.

3. midnight basketball simply works

[top](#)

As noted in #2, an overwhelming majority of programs are successful in terms of lowering crime rate, as well as improving education statistic. However, it is important to note that programs would show even more success with a stronger Government subsidy. In cases where marginal success is shown, the reasons fall into two categories: a lack of funding, and a lack of dedication and structure within the program. The former results from the cost of motivational speakers and experts for the workshop programs, as well as various other operating costs, such as uniforms and equipment. In the majority of the cases where the latter is apparent, it is imperative to note that in a lot of cases, crime is such an extensive problem that no solution offered by the community can effectively prevent it from occurring.

THE CHRISTIAN SCIENCE MONITOR

International

Tuesday March 3, 1998 Edition

Kicking Violence Through Soccer

David Aquila Lawrence, Special to The Christian Science Monitor

MEDELLIN, COLOMBIA -- It's a hot Sunday afternoon in Medellin, once home to a world cocaine cartel and still the murder capital of Colombia.

A group of young people gather in a dusty soccer field on a hillside slum. In this neighborhood, that used to mean trouble. But there are no threats, no trash-talking in the huddle. "Let's stress sportsmanship, fair play," says coach Jon Jairo Baus. Laughter erupts as he adds, "On and off the field."

The young players are holding a pregame dialogue, as they do each Sunday. Their uniforms identify them as part of Soccer for Peace, a group that aims to teach peace and conflict resolution through sports. Across Medellin's gang-ridden slums, there are 300 teams who wear Soccer for Peace uniforms. On any weekend there are 60 games. There hasn't been a violent incident during game since the program began in 1996.



"This idea will go all over the world," founder Jürgen Griesbeck says. "There's potential [for this to work] in any urban setting."

"Soccer for Peace changed my life 100 percent," says Mr. Baus, who plays for and coaches a team in San Blas. Before he started playing, he spent most of his time with a group of young toughs, hanging out on street corners and pulling off small-time robberies.

SOCCER IN THE SLUMS:
Soccer for Peace uses sports to teach residents of Medellin's dangerous slums, like these boys, how to get along. Hundreds of people turn out each week for the group's games.

(MIKE KING)

"I'd probably still be with them, living off crime," says Baus.

Soccer for Peace is one of the most successful of many antiviolence organizations in this war-torn city of 1.5 million, which has between 4,000 and 5,000 murders each year.

When he first came to Colombia, Mr. Griesbeck, a German graduate student, observed that in Medellin, where gang rivalries pushed people apart, one thing brought them all together: soccer.

"Before getting here I'd never thought of soccer as a tool for peace. In Medellin, it's obvious," he says.

Despite the fact that the infamous Medellin drug cartel is for the most part defunct, turf wars between gangs still take a high toll on the city's young men. In 1996, for example 1,300 males between the ages of 9 and 19 were killed.

In some of the hillsides, young men know to the inch the boundaries of their territory and fear to

APPENDIX 2: SOCCER FOR PEACE (CONTINUED)

cross the street into another gang's area. Soccer for Peace works to change that.

"We have kids who haven't left their barrios for 10 years - we're getting them out," says Oscar Gomez, one of the program's directors.

Mr. Gomez mentions one case of a 10-year feud in the barrio known as Castillo - the hometown Colombia's famous long-haired goalie Rene Higuita. Over a decade, two gangs had logged some 500 casualties in a war to control Castillo.

Last summer, Soccer for Peace managed to arrange a parley of the gangs in a neutral barrio. After three months of negotiation, the gangs who had been shooting bullets at one another for years tried shooting balls at soccer nets instead. There hasn't been a gang murder for the last six months in Castillo, Gomez reports with a smile.

People interviewed in the neighborhoods were unanimous in their approval for the organization. Also, Francisco Maturano, the father of modern Colombian soccer, was so impressed he agreed to be honorary director of the program.

Each game is a workshop on getting along peacefully. Before each game the players huddle to agree on the rules. During play, all disputes must be settled between the players. There are no referees, so any disagreement unsolved after two minutes is dealt with by a discussion through an arbitrator.

At the end of the game there is another huddle to discuss what lessons have been learned. The teams get three points for winning the game, two points for a tie, and one point for a loss. Up to an additional three points are awarded to each side for good sportsmanship and attitude. "There's no trophy [for winning]," Griesbeck says. "The prize is peace in the city."

It isn't only the young getting into the game - Griesbeck says the oldest player is a woman of 75. Each team has a requisite number of female players, and the first goal in a game must be scored by a girl. In fact, girls score about 60 percent of all goals. This teaches cooperation, and Griesbeck believes it's an important experience for the boys.

Medellin holds a sad place in world soccer history. In 1994, Colombia's promising national team was knocked out of the World Cup competition when a player from Medellin, Andres Escobar - no relation to the drug lord - accidentally scored on his own net. On his return, he was shot to death in a barroom argument.

While investigation suggests Mr. Escobar was simply another victim of Medellin's constant violence, headlines across the world announced that he had been killed for the mistake he made.

"We want to counteract the legend of Andres Escobar," says Griesbeck. He hopes to persuade the Colombian national team to allow a Soccer for Peace team to enter the stadium with them in this summer's World Cup games in France.



SCORE ONE FOR PEACE: In Medellin where gang rivalries push people apart, one thing brings them together: soccer. Soccer for Peace has been able to halt gang turf wars using the sport.
(MIKE KING)

APPENDIX 3: BROOKLYN BRIDGE PROJECT

TO WHOM IT MAY CONCERN

Please allow me to introduce to you a South African basketball team called *Brooklyn Team* and a community project called *Brooklyn Bridge Project*.

Brooklyn constitutes a bunch of young guys (ages 16 – 23) who come from Pietermaritzburg, South Africa and the surrounding townships. They have been playing together for almost a year now and with self-discipline and willingness to learn they recently came first and second in Pietermaritzburg league tournaments.

Besides playing basketball, the team also performs coaching clinics for homeless children and schools within the city, and this is *Brooklyn's* major objective, "*To give back to the community*".

The *Brooklyn Bridge Project* is a project to 'bridge' the Atlantic and get *Brooklyn Team* from South Africa over to the USA for a series of basketball games and inter cultural exchanges with inner city youths in the greater New York area with some time in Texas and Washington states.

Our goals for this project are,

- a) Training and transferring of skills to the team and to the community through basketball clinics,
- b) To have opportunities for maturing the young players
- c) To give the team an opportunity to broaden their own worldview and that of the youth they meet on their trip, but most especially,
- d) Their impact on locals after the trip.

Stateside the team is working alongside ASLAN YOUTH MINISTRIES - a New Jersey based non-profit inner city organisation. ASLAN is arranging their New Jersey itinerary. The local project is working alongside Youth for Christ on YFC's inner city sports program and the long-term continuation of the local project in Pietermaritzburg, South Africa will be through YFC.

Attached is information explaining everything your company may need to know concerning *Brooklyn Team* and *The Brooklyn Bridge Project*. If you have any further questions please feel free to contact either Jay or Melani Wilson at the attached address, e-mail, or phone #.

Thank you very much for your time and consideration of the *Brooklyn Bridge Project*. We greatly appreciate your support.

Yours truly

Jabulani Myeza, Jay and Melani Wilson

APPENDIX 3: BROOKLYN BRIDGE PROJECT (CONTINUED)

BASKETBALL CLINICS

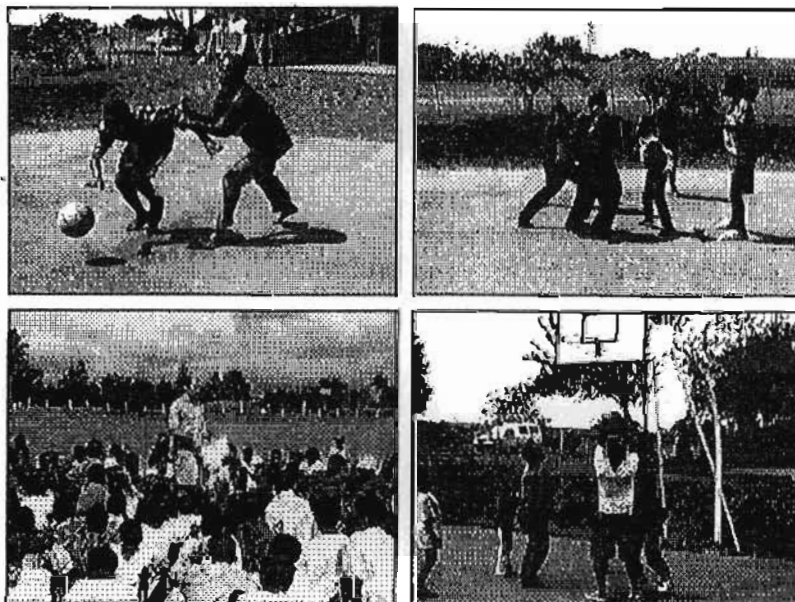
Brooklyn's theme is "*to give back to the community*," and that is their aim with the basketball clinics. The clinics, which grew out of the suggestions of the team, are a requirement for Brooklyn team members and all the players are involved in hosting basketball clinics for the children of Pietermaritzburg.

The team proposes to host a clinic at least once every month and has already targeted groups such as YFC's Kayaletu Street Children's Project and Hope Study project. They will also be offering to do coaching clinics in Pmb schools, at SOS villages, with the Thandanani Abandoned Children's project and any other group of interested children/ youth.

Beyond increasing the awareness of basketball in Pmb, giving eager children good coaching and "*giving back to the community*," our aim for the clinics is to transfer skills to the team themselves and encourage a mature sense of responsibility for their own community and city.

The team is learning skills in the very best possible way - They are learning to coach as they coach. They are learning to be organisers as they organise. They are learning to lead as they are put in positions of leadership. And they are learning to take responsibility as they are given room within which to develop.

Finally, the clinics are the primary kick-start for a long-term local project. Even though the team members themselves may move on in the new year, the project will remain and the children of Pietermaritzburg who have had opportunity to be coached by these guys may one day aspire to "*give back to their community*."



APPENDIX 3: BROOKLYN BRIDGE PROJECT (CONTINUED)



NAME; Setseka Seledane
AGE; 22
WEIGHT; 76kgs
HEIGHT; 6'1"
FROM; Sweet Waters, Pmb. - Varsity College
POSITION; Forward



NAME; Thukozani Mngone
AGE; 21
WEIGHT; 76kgs
HEIGHT; 5'9"
FROM; Lincoln Mead, Pmb. - employed MAC's Café
POSITION; Shooting Guard



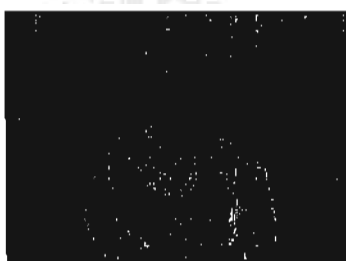
NAME; Andile Mareti
AGE; 19
WEIGHT; 74kgs
HEIGHT; 6'1"
FROM; Wembley, Pmb. - Alexandra High School
POSITION; Forward



NAME; Mdu Khumalo
AGE; 18
WEIGHT; 70kgs
HEIGHT; 6'2"
FROM; Grange, Pmb. - Alexander High School
POSITION; Forward

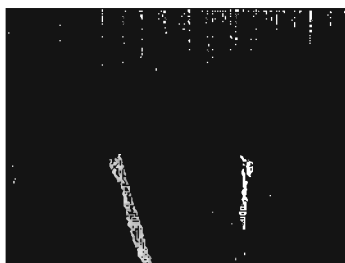


NAME; Duwat Pierre
AGE; 18
WEIGHT; 84kgs
HEIGHT; 6'4"
FROM; Wembley, Pmb. - Varsity College
POSITION; Centre



NAME; Thulani Mabatha
AGE; 20
WEIGHT; 76kgs
HEIGHT; 6'3"
FROM; Imbali, Pmb. - Plessilear Tech. College
POSITION; Centre

APPENDIX 3: BROOKLYN BRIDGE PROJECT (CONTINUED)



NAME; Cyril Nkabinde
AGE; 17
WEIGHT; 65kgs
HEIGHT; 5'9"
FROM; Imbali, Pmb.
POSITION; Point guard



NAME; Bongani Mtolo
AGE; 18
WEIGHT; 64kgs
HEIGHT; 5'8"
FROM; Bisley, Pmb. - Maritzburg College
POSITION; Point guard



NAME; Sphelele Ntuli
AGE; 18
WEIGHT; 67kgs
HEIGHT; 6'3"
FROM; Imbali, Pmb
POSITION; Forward



NAME; Marvin O'Brien
AGE; 18
WEIGHT; 75kgs
HEIGHT; 6'3"
FROM; Northdale, Pmb. - Maritzburg College
POSITION; Forward



NAME; Alex Shange
AGE; 21
WEIGHT; 76kgs
HEIGHT; 5'11"
FROM; Westgate, Pmb. - Varsity College
POSITION;

APPENDIX 4: PROTEA SPORTS DEVELOPMENT PROGRAMME

Support the programmes of Protea Sport



Sport Pioneers

Sport Pioneers is the junior sport component of Protea Sport and is committed to developing young people through quality sporting experiences.

1. Super Kidz

This programme has been developed in recognition of the importance of play and movement experiences for young children up to 7 years of age. Super Kidz promotes the idea that participation in enjoyable physical activity at an early age encourages learning, social integration and enhances self-image.

2. Playsport

Playsport is a fundamental motor skill development programme for primary school children. It focuses on the acquisition of basic skills, providing teachers with the resources and strategies to address the motor skills of throwing, kicking, striking, locomotion, ball control and trapping/tracking.

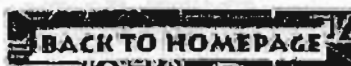
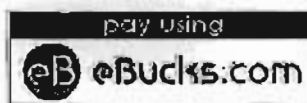
3. Modified Sport

Modified Sport is a co-ordinated way of adapting adult sport for children, so that they can develop skill experience success and enjoy their introduction to the sport. This generally means changing playing conditions, equipment and rules to suit the needs of younger people.

4. Leadership

International research indicates that young people - even current non-players - are keen to be involved programmes that improve their sports skills while giving them training in leadership. Sport leadership programmes encourage and develop confidence, self-esteem and the organisational skills of participants.

Sport Pioneers is committed to providing programmes, services and resources to individuals and agencies to enable them to create an environment that both recognises and is supportive of young people's needs.





PROTEA SPORT

development programme for sport in South Africa.
A project of the National Sports Council of South Africa



[click on image to donate](#)

The NSC brings together all sports disciplines for the mutual benefit of all South Africans. Its responsibilities include planning for sport, developing policies, preparing South Africa's teams for international participation and lobbying for the general good of sport in the country.

Our aim is to enrich the lives of South Africans and facilitate the development of the individual as a sportsperson and as a member of society. The NSC seeks to form strong partnerships with government and sports federations, to develop and execute joint programmes for the benefit of South Africans.

The visionaries within the non-racial sports movement, whose idea it was to form the NSC, in anticipation of a Free South Africa accepted by the family of nations, went further by developing a broad strategy to deal with this individuality. Thus, by 1989 when the NSC was launched, it had developed three areas of focus:

- To unite South African sportsmen and women across the racial divide to form single controlling Federations in each sport, serving the needs of all who wished to be part thereof without hindrance.
- To develop South African sportspeople, paying particular attention to those previously disadvantaged, with the express intention of redressing past imbalances.
- To prepare South African sportspeople for international participation, in order for the country to be competitive amongst the family of Nations.

Facility provision

The NSC conducted a needs-analysis throughout South Africa to establish what are, and where the needs are for facility provision. The government has committed itself to providing basic facilities throughout the country. The NSC, through the Victor Awards and the Sports Trust plays an important role in facilitating the provision of facilities. Through these initiatives we hope to broaden access to sport.

Funding

In order to achieve its objectives and create development programmes such as Protea Sport, the NSC relies on public funding.

APPENDIX 5: SCORE: SPORTS COACHES' OUTREACH

By organising sports activities and providing school physical education classes Sports Coaches' OutReach (SCORE) gives thousands of South African children and youth opportunities to learn life and leadership skills. SCORE is a non-profit, non-governmental South African sports development organisation which uses international and South African volunteers to teach physical education and sports skills to children and to train instructors in underprivileged communities. For SCORE and its volunteers, sport is a powerful tool for building bridges between people and breaking down barriers.



The SCORE Team: Teaching, Training, Coaching, Playing

Volunteers are assigned to either an urban or a rural placement. Urban volunteers live together in Cape Town and commute to work in the nearby townships, where each volunteer is based at a school. Rural volunteers live with host families or in accommodation shared with colleagues and work with several area schools. Rural placements range from small towns to remote villages.

All volunteers spend their mornings teaching physical education, most in mainstream schools and some in schools for children with special needs. During afternoons and on some weekends volunteers coordinate afterschool workshops, coaching sessions, leagues, tournaments and community sports activities. Working together with local teachers and coaches is key both to immediate success and to sustainability. SCORE volunteers are presently active in aerobics, athletics, basketball, cricket, gymnastics, handball, hockey, netball, rugby, soccer, softball, swimming, tennis, and volleyball.

SCORE's Objectives

Provide New Sports Opportunities

Apartheid denied many South Africans the opportunity to participate in physical education and sports. SCORE provides children, teachers and community members with access to instruction, equipment, basic facilities, and the support network to set up their own sports activities. Many of the sports SCORE teaches have never before been played in the communities in which volunteers work.

Train Trainers

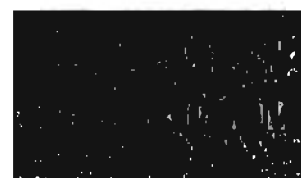
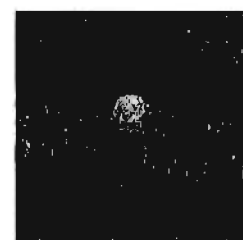
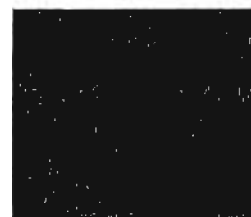
SCORE trains and empowers local teachers and community-based instructors to ensure that sports programs continue after volunteers leave.

Develop Sports Partnerships

SCORE works in partnership with national, provincial and local sports organisations to implement programs. By coordinating activities and sharing resources, SCORE and partner organisations seek to increase participation and develop sports infrastructure.

Promote Friendship through Sports

South Africa has a long history of extreme racial and social division. SCORE uses sport to bring people together to promote equality and



APPENDIX 5: SCORE: SPORTS COACHES' OUTREACH (CONTINUED)

reach across barriers of ethnicity, language, class and gender.

Give Children a Chance to Play

Amidst the tin shacks of crowded townships and the isolation of rural villages, SCORE provides children and youth with the opportunity to play sports, have fun and learn life skills—a healthy alternative to boredom, drugs, and crime.

Qualifications

- third- or fourth-year university students or graduates
- experience playing and coaching sports
- experience or interest in teaching
- interest in learning about another culture

Physical education students or graduates, teachers or professionals are particularly encouraged to apply, as are candidates with experience in this and related fields.

Program length

Volunteers commit to a minimum of one six-month term, either from January-June or July-December, and are encouraged to stay for two terms. Volunteers take part in a three-week orientation program which includes language instruction, cross-cultural awareness, and teaching and coaching instruction.

Application process

Prospective volunteers must submit a completed application form and resumé. Applications for the January-June term are due September 30th; applications for the July-December term are due March 31st.

Financial considerations

The participation fee for international volunteers for one 6-month term is US\$1200. This covers the cost of health insurance, room and board, work-related travel within South Africa, orientation and volunteer support throughout the program but not the cost of airfare to and from South Africa. Volunteers also receive a nominal monthly stipend. Need-based financial assistance is available.

For more information about SCORE or to receive an application, please contact us at the following address:

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