

The Inclusion of Sports Educational Activities in A Multicultural Educational Context. A Systematic Review of The Literature

Vouzoulias Konstantinos¹, Koufioti Georgia², Kounios Athanasios³, Vlachadi Maria⁴

¹Qualified Physical Education Teacher, MSc University of Nicosia, Nicosia, Cyprus

²Political Scientist, MSc International Hellenic University, Kavala, Greece

³Manager of Healthcare Organizations, MSc, International Hellenic University, Kavala, Greece

⁴Lecturer, PhD, University of Crete, Crete, Greece

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ABSTRACT

The correlation between inclusion, sport and physical activity can be understood by policy agendas, as they place sport and physical activity as a means of enhancing social cohesion and as a means of facilitating cultural and linguistic empowerment of migrants trying to successfully settle in a new country. In the context of the present study, an attempt is made to demonstrate that participation in sports and physical activity is involved in the production and negotiation of cultural capital in various ways related to processes and experiences of cultural integration and exclusion. The systematic review of publications between the years 2010-2021 is attempted through the use of the preferred reference framework for systematic reviews and meta-analyzes (PRISMA). Existing findings support the role that sport can contribute in promoting integration. Nevertheless, there are different views. On the one hand, there is evidence to suggest that sport can promote interaction between people from different cultures. On the other hand, there are also indications that participation in sports can exacerbate cultural differences, thus causing tensions. Greece is, among many other countries, a country of intense diversity due to increased immigration. A clear National Curriculum should set the goals of physical education, which is an important part of schools and a compulsory subject in basic education. Physical education is a school subject that aims to contribute to the holistic well-being of students by supporting their physical, social and psychological functional ability and positive body image.

Keywords: sports educational activities; inclusion; multicultural educational context;

INTRODUCTION

The correlation amongst inclusion, sport, and physical exercise is apparent in policy agendas that promote these activities as a way to improve social cohesion (Cortis, 2009; Donnelly & Coakley, 2002; Spaaij, 2013a) also as a means of assisting immigrants who are attempting to successfully emigrate to a new nation on a cultural and language level (Doherty & Taylor, 2007). As societies become increasingly varied, intercultural competency can be considered as a topic that is becoming more fundamental. Diversity is a complex phenomenon that includes cultural aspects including religion or ethnicity as well as gender, economic status, and disability. The diversity of cultural values must be addressed, and intercultural competency must be a priority in all public services, including education, in any society that values social justice and human rights. This study employs a dynamic, contextual, and hybrid understanding of culture to underpin the complicated idea of interculturality. Interculturality is defined as the relationships that exist between people or groups that are from various cultures, and it includes relationships between majority and minority groups as well as relationships based on race, language, religion, or country (Cushner, 2011; Dietz, 2018). The concept of cultural heterogeneity is not without controversy; it has been critiqued for

emphasizing categorical and permanent treatment of differences without accounting for how they are intertwined and the fluidity of cultural and social factors (Nieto, 2009). Situations involving different cultures present difficulties for common principles and methods of cooperation (Salo-Lee, 2007). Along with verbal communication, interaction skills also include the capacity for problem-solving and conflict resolution, as well as non-verbal and bodily communication (Byram, 2020; Friedman & Antal, 2005). According to Jokikokko (2010), intercultural competence can be regarded as more as a holistic approach to problems and an ethical orientation toward others, even though it is linked to specific abilities and knowledge (Byram, 2020; Lane, 2008). As a precondition for knowledge acquisition, the affect or attitude (described as respect, openness, and curiosity) in Deardorff's (2006) pyramid model of intercultural competence is posited (including cognitive dimensions such as cultural self-awareness, general and cultural knowledge, and skills such as listening, observing and interpreting). Before individuals can construct a more advanced set of behaviors with flexibility, empathy, adaptability, and more culturally competent communication and interaction, they must first integrate emotions and cognition (Deardorff, 2009). Sport and physical exercise are considered indicators of indoctrination into prevailing beliefs and practices (Gruneau & Hargreaves, 1987; Horne, 1988). Politics would like us to believe that the benefits of sport in the relocation process are ubiquitous and without difficulty. The notion that athletics may help integrate linguistically and culturally diverse groups has been refuted (Krouwel et al., 2006; Spaaij, 2012). In this area, the politics of sport appear to reflect more divisive ideologies. On the surface, policies and practices may seem to be inclusive, but participants are nevertheless expected to adhere to dominant structures (Agergaard, 2018; Taylor & Toohey, 1998). Sport organizations frequently hesitate to promote "ethno-specific" or "mono-national" physical activities out of concern that such actions will undermine the interdisciplinary nature of sport and exercise (Krouwel et al., 2006). Because it does not acknowledge or make an effort to govern the ethno-specific nature of "majority in terms of ethnicity" or "mainstream" sport, such "de-nationalization" is problematic (Hallinan et al., 2007). Participation in sports is seen as a key socializing component. In particular for young people, the sporting environment is thought to be conducive to the formation of social and moral ideals. Therefore, it may be argued that engaging in athletics can foster immigrants' integration and improve understanding and respect for cultural diversity. The contribution sport can make to fostering inclusivity is supported by existing research. Παρόλα αυτά, υπάρχει κάποια διαμάχη. There is considerable debate, though. On the one hand, there is proof that sports can foster cross-cultural connection while also assisting individuals in keeping ties to their own cultural groups, aiding in the preservation of cultural heritage. However, there is also proof that engaging in athletics can increase cultural disparities, resulting in conflict. Therefore, it would seem that sports involvement in and of itself might not have the ability to bring about the desired integration. Instead, sport would provide an opportunity for fostering inclusivity (Hatzigeorgiadis et al., 2013). Sport and physical activity are phenomena that are influencing millions of people's everyday lives worldwide due to their widespread adoption in the global population. Sport has a huge and worldwide following, which makes it a valuable component of educational processes. So according to Corsi (2011), pedagogy needs to reevaluate its connections to all other sciences and, most importantly, its status as a science. Therefore, athletics possesses all the necessary qualities to serve as a legitimate teaching instrument that can be effective even in challenging and socially excluded environments. This is especially true for team sports, where the cooperative nature of the activity promotes inclusion procedures and draws attention to the virtues associated with participating in sports. The desire for significance, culture, discipline, and learning the right ways of living are a few more beneficial aspects that participating in sports encourages. Regular engagement in sports also helps people better manage their time, regulate their character and impulses, and honor obligations. In a sense, it deals with the attainment of psychosomatic well-being, spiritual growth, and environmental sensitivity (Martiniello & Madonna, 2021). Sport is a learning process, according to Isidori (2015), and anyone may learn it, regardless of social or cultural background (Isidori, 2015). In this sense, sport is a universal phenomenon that is a part of human nature and has the wonderful benefit of being transmitted and taught in ways that transcend across cultural boundaries. It has been demonstrated that an ethnic sports environment can strengthen bonding social capital, or social connections with people from the same background or diaspora (Spaaij, 2012). The

systematic review's goal is to examine each program for immigrants that includes sports-related activities, as well as the impact on the immigrant and society in general.

METHODOLOGY

The aim of this systematic review as mentioned above concerns the systematic record of the programs that are related to sports and are addressed to immigrants and their inclusion to the society. The hypothesis of the systematic review is related to: WHETHER the sports-related activities are beneficial and efficient to the societal inclusion of immigrants.

This systematic review's two important research questions were indeed:

- Have programs for immigrants been created and implemented that incorporate sports and experiential learning opportunities?
- How have the aforementioned programs affected both society as a whole and the immigrants themselves?

Methodologically, an attempt is made to conduct a systematic review of articles from 2010 to 2021. A commonly used and reproducible process for gathering and evaluating scientific material is systematic review. The method aims to lessen the likelihood of bias in article selection and improve the openness of the researcher's choices and conclusions (Tranfield et al., 2003). According to Pawson (2002), systematic reviews seek to uncover model programs and interventions and develop a theory explaining why, for whom, under what circumstances, and in what ways a specific strategic policy objective will be accomplished (Pawson, 2002). By conducting a thorough literature search of both published and unpublished studies and giving a complete account of the decisions, processes, and findings of peer-reviewed journal articles, the systematic review approach seeks to eliminate bias (Tranfield et al., 2003). Researchers may follow specific procedures provided by systematic review systems at every stage of the procedure. The Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) framework was attempted to be used in the present research. An attempt is made to provide a brief overview of the literature search processes, inclusion and exclusion criteria, and eligibility stages. The PRISMA framework recommends applying specific inclusion and exclusion criteria. The scientific publications that were included in the systematic review were those that have been peer-reviewed, have English as their primary language, and were published in respectable journals between the years of 2010 and 2021. The time frame takes into account the fact that until 2010, there was not much published research in this field. Systematic literature studies have limitations, and this review is no exception (Mallett et al., 2012). This study's emphasis on peer-reviewed academic journals at the exclusion of academic books, book chapters, and dissertations poses a significant restriction. Despite the fact that this methodology is in line with the PRISMA framework and the widely accepted method for systematic literature reviews, it is noted that due to limited access, the proposed study may not capture the full spectrum of accessible high-quality research (Long & Hylton, 2014). A comparable restriction is the review's exclusion of publications written in languages other than English. This is, once more, a reasonable method for conducting systematic literature reviews, but it has the drawback of omitting valuable research that has been written in other languages. It is acknowledged that systematic literature reviews have the possibility of perpetuating both ethnocentric and disciplinary biases in scientific research, despite being an efficient method of synthesizing much of the current knowledge base. To get thorough coverage of the scientific literature, the keywords "sport," "physical activity," and "exercise" were coupled with the descriptive keywords "refugee," "asylum seeker," "immigrant," and "forced migration." Two databases, Google Scholar & Base (Bielefeld Academic Search Engine), were searched to assure the complete spectrum of international and multidisciplinary literature was covered in the review. The PRISMA framework was followed, and specific inclusion and exclusion criteria were used. English-language scientific articles published between 2010 and 2020 were evaluated for review eligibility. Although it was

challenging due to the fact that many articles lacked clear information on these criteria, an attempt was made to include research that reported on first-generation immigrants in the review. Book chapters, abstracts, conference proposals, dissertations, and comments that did not contain original data were also excluded from the sample based on publication type-specific exclusion criteria. The following were among the three eligibility levels: (1) Eliminating articles based solely on their titles; (2) Eliminating papers based solely on their abstracts; and (3) Eliminating publications after reading the entire document.

RESULTS

The systematic review’s findings are then reported. The PRISMA methodology and the analytical table of the chosen research give the reader the opportunity to obtain a wider context of the included studies.

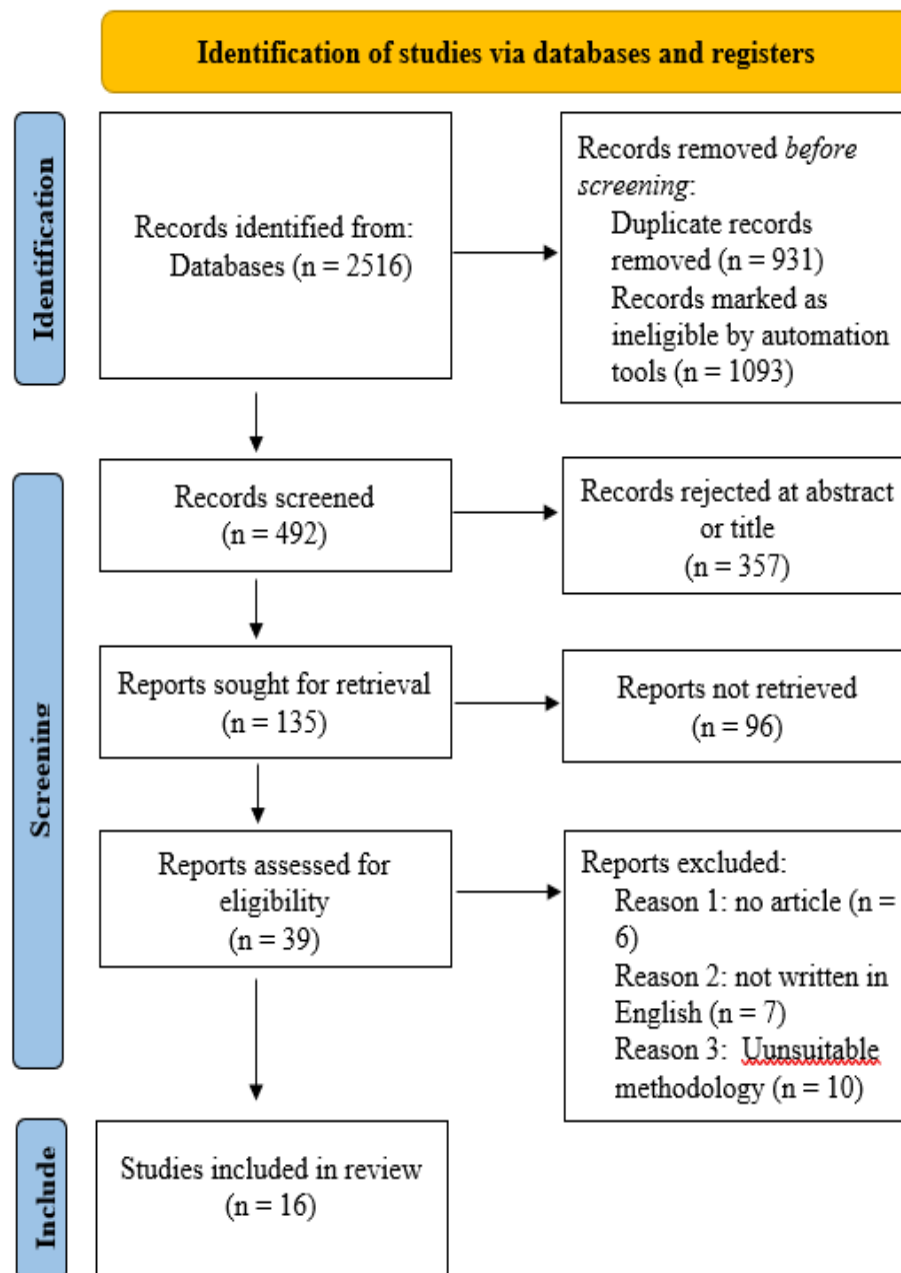


Figure 1: Presentation of PRISMA FLOW CHART results

Table 1. Summary of studies included in the systematic review

Authors	Aim	Country	Participants	Method	Data analysis	Type of sport
Block & Gibbs (2017)	Examining the various sports involvement models that are available to young people from refugee backgrounds. Additionally, a review of the advantages, difficulties, and drawbacks of the aforementioned is performed from the standpoint of people who deliver the programs.	Australia	10 participants: 3 women and 7 men.	Semi-structured interviews	NVivo 11 was utilized as the data management program for verbatim transcription and recording of the interviews. By examining for patterns in the data, the transcripts were evaluated using qualitative inductive and deductive methodologies.	All sports.
Borgogni & Digennaro (2015)	Evaluation of how sport affects immigrants' social integration. Determination on the precise factors that contribute to a program's effectiveness that includes sport as its primary intervention strategy. A qualitative methodological approach is suggested.	Italy	96 participants	Observation Semi-structured interviews In-depth interviews Focus groups	All data are analyzed using a deductive-inductive methodology. RQDA, a text management application, was additionally employed.	Not mentioned
Devlin, et al. (2012)	Identifying the behavioral factors that influence involvement in physical activity.	USA	30 female participants	Focus group interviews	Each and every focus group meeting was recorded on camera and later verbatim transcribed. Written edits were made when the transcripts were checked for accuracy. Transcripts from focus groups were added to ATLAS.	Not mentioned
Elbe, et al. (2016)	The analysis of the connections between environmental sports factors and ethnic identity.	Greece and Spain	120 teenage immigrant athletes.	Questionnaire	None to specify	Basketball and football
Forde, et al. (2014)	Examining the viewpoints of the director and employees on the responsibilities of their local department of sport and recreation, organizational procedures, and difficulties they have in creating and sustaining an immigrant wellness program.	Canada	10 female participants	Semi-structured interviews	Interviews were recorded, verbatim transcriptions were made, and ATLAS, a program for analyzing qualitative data, was used to code and analyze the data. After reviewing the transcripts initially, a thematic analysis was performed to seek for patterns in the information that might be related to the study topics.	Not mentioned
Haith-Cooper, et al. (2018)	examining the factors affecting asylum seekers' adoption and maintenance of physical activity in the UK	UK	36 participants: 20 female and 16 male.	Semi-structured interviews	The domain's theoretical framework was used as the coding framework for a framework analysis of the interview data.	Participation in physical activity

Hertting & Karlefors (2013)	The examination of first-generation immigrant children's perceptions of and experiences with sport in their home countries as well as potential obstacles to integration through sport.	Sweden	20 underage participants	Qualitative study through painting	Qualitative analysis through observation	Painting
Ley, et al. (2017)	investigating whether and how it's feasible for torture and war survivors to feel while physical activity.	Austria	4 participants	Observation, field notes	Using ATLAS software, participant observation data were coded and subjected to categorical analysis for the intervention groups.	Exercise therapy program for survivors of war and torture
Rich, et al. (2015)	Discussion about the Community Cup program, a participatory sporting competition that aims to bring together newcomers to Canada (recent immigrants and refugees) in order to develop capacity, connect communities, and facilitate further opportunities to participate in community life	Canada & UK	11 participants	Multiple methods	All information was gathered and then analyzed thematically.	Not mentioned
Spaij & Broerse (2019)	Investigating the sporting experiences of Australian and Somali people.	Australia	49 participants	Semi-structured interviews, field notes	Thematic analysis methods were applied to field notes and interview transcripts.	Football
Spaij (2011)	Examining the ways and reasons why sports engagement helps to unite, connect, and bridge the social capital between Somalis and Australians	Australia	16 participants	Ethnographic study	None to specify	Football
Spaij (2013)	Identifying the major elements affecting the experiences of Somali Australians who participate in sport	Australia	39 participants	Ethnographic study	None to specify	Football
Stone (2018)	Examining how football affects refugees and asylum seekers in the UK.	UK	Male participants	Observation, fieldwork interview	None to specify	Football
Waardenburg, et al. (2019)	Recognizing the idea of sporting events for refugees housed in facilities.	Netherlands	18 participants: 4 female and 14 male.	Semi-structured interviews, photo interviews	Includes interview transcripts and field notes, as well as transcription of audio-recorded interviews. The results from both halves of the survey were analysed using the same methodology, which included open coding, axial coding, and selective coding.	Not mentioned
Whitley, et al. (2016)	Evaluating the perspectives and experiences of the participants in a sport-based refugee youth development programme.	USA	16 underage participants	Semi-structured interviews	Content analysis	Refugee Sports Club
Woodhouse & Conricode (2017)	Addressing how playing football might reduce stresses experienced by asylum seekers and foster a sense of belonging in the host nation.	UK	5 male participants	Semi-structured interviews	Thematic analysis	Football

DISCUSSION

Sport participation is viewed as a means of fostering acculturation, inclusion, integration, and a sense of belonging as well as establishing connections between young refugees and those who have undergone similar experiences and are from similar cultural backgrounds (Spaaij, 2015). Belonging to a sports team can promote a sense of community or belonging (Stone, 2018; Whitley et al., 2016) or co-ethnic diaspora events (Spaaij & Broerse, 2019). Different cultural meanings are attached to sport, according to Hertting and Karlefors (2013), which highlights the variety of possible results of sport participation (Hertting & Karlefors, 2013). In other words, there is no “one size fits all” method for comprehending how sport and inclusion are related. Refugees and displaced persons frequently encounter obstacles while trying to engage in sport and physical activity, particularly when it comes to organized club sports. The literature reveals that obstacles exist on a number of levels, including structural, social, interpersonal, and personal (Spaaij, 2013b). Policy gaps, transportation restrictions, a lack of financial resources, a shortfall of resources, and a lack of communication and cooperation between sport and support organizations are examples of structural impediments. For refugees and forced migrants, a major barrier to sport and physical activity is the lack of (or discrepancies in) government policy and funding, notably the lack of welfare support. Lack of inclusive sports practices, societal or community norms that restrict participation options (for girls and women, for example), and the lack of family or parental support are aspects of sociocultural barriers to participation (Spaaij, 2013b). Language obstacles, a lack of free time or family commitments, ignorance of the sports infrastructure or opportunities available in the target nation, and lack of prior experience or skill in sports participation are examples of personal restrictions (Spaaij, 2013b). While using a similar socio-ecological paradigm, Spaaij (2013) emphasizes the actual experiences of participants as opposed to the aforementioned articles, which mostly address the obstacles experienced by participants (Spaaij, 2013b). Discrimination, which operates on all of the aforementioned levels, is a significant element that might serve as a barrier to participation in sport and physical activity. Sport involvement has the potential to promote inclusiveness and social inclusion, but it also has the potential to do the opposite by exposing individuals to racial or religious discrimination. Similar experiences among Somali Australians are documented by (Spaaij, 2013b). Although mostly from a psychological and trauma-focused standpoint, Ley et al. (2017) nevertheless offer some insight into both physical and emotional experiences. They found that for some participants, sport and exercise facilitated the experience of pleasure, distraction from illness-related thoughts and worries, and respite from being in the present in ways that were therapeutic for this population. Their study of flow in sport and exercise therapy with survivors of war and torture is reported (Ley et al., 2017). In instance, the UK research of asylum seekers by Woodhouse and Conricode (2016) examined at how football might be utilized to foster a sense of belonging in the host nation. In other words, it investigates how the participants feel about football and how it might help them cope with the stresses associated with their “asylum seeker” status. Examined in regard to both one’s own identity and others’ perceptions are the ways in which football may influence asylum seekers’ sense of who they are. The results of this exploratory study imply that various football-related interactions can provide participants a sense of agency, identity, and belonging (Woodhouse & Conricode, 2017). The qualitative two-stage study by Haith-Cooper et al. (2018) was based on semi-structured interviews. Four communities in the North of England had voluntary groups conduct interviews. A targeted sample of 36 asylum seekers from 18 different nations was used. Interviews were recorded, verbatim transcribed, and contextually analyzed. In the second step, five important stakeholders, including asylum seekers and others who assist them, participated in a focus group technique. They used a four-step approach to rank and decide on the main obstacle to starting an exercise or physical activity regimen that may be locally addressed by a future intervention. Uncertainty about what is meant by “physical activity” and a lack of awareness of the health advantages of exercise were among the barriers and facilitators that were noted. Stress, poverty, and the transient aspect of living in an unfamiliar country were all considered barriers to living as an asylum seeker. According to the study’s findings, the main barrier that could be overcome was not being aware of the local services (Haith-Cooper et al., 2018).

Herting and Karlefors' (2013) study aimed to investigate how newly arrived immigrant youth in Sweden perceived sport in their home country and the difficulties that could occur during integration processes through sport. Twenty kids between the ages of 10 and 13 participated in a qualitative study about their international sporting experiences using the medium of painting. There were three main themes that emerged: sport as a happy experience, where activities were performed with friends during leisure; sport as a formal activity, where activities were performed in clubs; and sport as a spectator, where children did not participate. The writers underlined that cultural learning and sport development should be mutually beneficial two-way processes. When implementing and creating sports programmes, the experiences of immigrant children should be prioritized (Herting & Karlefors, 2013). The purpose of the study by Ley et al. (2017) was to determine if and how circulation occurred during a sport and exercise treatment programme for torture and war survivors. Using the Atlas.ti software, participant observation data for the intervention groups (2013–2015) were classified and analyzed using a category system. The completion of an event-centered analysis with a focus on the person recognizing the occurrence of flow and potential influencing factors. The findings indicate that four individuals frequently experienced circulation, especially while engaging in team sports, games, improvisational movement, and dance tasks. Work-related and environmental aspects of the trauma, sudden changes in emotional experience, and temporary well-being were all interfering factors. In this study, it was found that feeling safe was a requirement for circulation to occur. In this demographic, experiencing pleasure, disengaging from illness-associated thoughts, being in the “now and now,” feeling a sense of mastery and achievement, and being activated and motivated to exercise proved to be therapeutically significant outcomes related to with the movement. Therefore, it is advised that in sport and exercise treatment, potential deterrents be reduced and that sufficient tasks and a suitable environment be provided in order for flow to arise (Ley et al., 2017). The Community Cup programme, a participatory sporting event that aims to connect newcomers to Canada (recent immigrants and refugees), was the subject of a study by Rich et al. (2015). The program's goal is to build capacity, connect communities, and facilitate additional opportunities for community participation. In order to perform an endogenous case study for this study, the authors collaborated with the programme and used participant observation, document analysis, focus groups, and semi-structured interviews. They examined into how the structure and planning of the event impacted the participants' experiences and, in turn, how this impacted the processes of adaptation and acculturation. They critically examine the ways in which the participatory athletic event might provide a setting for the inclusion of newcomers using Donnelly and Coakley's (2002) foundations of social inclusion and Berry's (1992) framework for understanding culture. The study, which is exploratory in character, attempts to disclose the intricate process of how inclusion may or may not be aided by sport while also talking about the function of management of various athletic practices (Rich et al., 2015). In their 2018 study, Spaaij and Broerse regarded sport as an embodied aesthetic practice that diasporas use to enact, with significant implications for identity and belonging. The article examines how articulations of the Somali diaspora are materialized and embodied in people taking part in the Amsterdam Futsal Tournament, a transnational community-based sporting event. The authors come to the conclusion that various implementation strategies might simultaneously evoke a variety of forms and levels of belonging that also promote a feeling of integration and national belonging (Spaaij & Broerse, 2019). The Teaching Personal and Social Responsibility (TPSR) model-based sport and physical recreation programme for refugee youth was the subject of the study by Whitley et al. (2016). The goal was to evaluate participants' perceptions and experiences while using the theoretical underpinnings of the cultural conceptual framework. Semi-structured interviews with 16 adolescent refugees were conducted, and the data were analyzed using hierarchical content analysis and consensus validation techniques. According to participant interviews, the programme was generally enjoyable, participants learned and experienced new sports, and they experienced a feeling of community. Participants also discussed how to use the TPSR concepts of leadership, teamwork, and respect in their everyday lives. This demonstrates the need for such initiatives to assist with refugee resettlement and integration into new societies (Whitley et al., 2016). The concept of sporting activities for refugees residing in a reception centre is the main topic of the article by Waardenburg

et al. (2018). The receiving centre is seen by the authors as a liminal site, and they examine how this liminal zone influences how sports activities are perceived by refugees. Based on interviews with refugees residing in a reception centre, they demonstrated how sport in this transitional environment is primarily experienced as a means of overcoming boredom and forgetting one's daily struggles, but it also serves an important social function by providing an effortless way to meet new people. They contend that the organization of sporting events and their potential to reap the benefits of sport, such as enhancing a sense of community, are constrained by boundary regions (Waardenburg et al., 2018). In Stone's (2017) study, which was based on a three-year research project investigating the impact of football on refugees and asylum seekers in the UK, the idea of belonging is examined, evidence for the benefits of community-based sport to social development is offered, and professionals' belief in particular utopian ideals is increased while maintaining the inherent skepticism necessary for the growth of the sector in which they work is preserved (Stone, 2018). In the 2013 study, Spaaij examined the important variables impacting Somali Australians' experiences of sport involvement based on multi-site ethnographic research he had undertaken in community sports groups in the multicultural metropolis of Melbourne. It has been demonstrated that there are numerous interpersonal and structural barriers to sport participation, and that the significance of these barriers changes with age, gender, and period of residence in Australia. The paper concludes that refugee settlement needs to be understood as a two-way process of mutual accommodation that requires adaptation on the part of both the immigrant society and the host society in order to promote inclusive sporting environments in which people from refugee backgrounds can participate in a safe, comfortable, and culturally appropriate way (Spaaij, 2013b). In the 2012 study, Spaaij analyses the sport-related lived experiences of Somalis from refugee backgrounds in order to examine the function of recreational sport as a tool and a measure of social inclusion. The research explores the degree and methods in which engagement in sport contributes to the bridging and bonding of Somali Australians' social capital, drawing on a three-year multimodal ethnography. It demonstrates how the ties and connections made via athletics aid in the (re)construction of neighborhood networks destroyed by conflict and emigration. However, neither an overstatement nor a generalization should be made about how important sport is to social capital. Between Somalis and the host community, few bridges are built in terms of social capital through athletics. Aggressive behavior and other unfavorable social interactions can emphasize and reinforce group boundaries. Additionally, there are disparities in access to and usage of connected social capital based on gender, age, ethnicity, and socioeconomic level (Spaaij, 2012). The case study by Forde et al. (2014) searched at how the local sport and recreation department is perceived by its director and staff, organizational practices, and difficulties in creating and sustaining a wellness programme for immigrants who won a programme excellence award from a provincial recreation association in Canada. Interviews with all 10 of the employees and managers engaged in the creation and implementation of the programme as well as document analysis were used to gather data. The ramifications of the findings, which showed that the recreation department had essentially taken on an assimilation function where newcomers were expected to fit into current programmes, are examined. The use of staff, a consultative approach to leisure access, community connections and outreach, and culturally aware marketing were the four primary organizational activities that managers and employees recognized as encouraging immigrant inclusion. Reduced participation hurdles, intercultural ambiguity, managing collaborations, and reliance on short-term funding that jeopardized programme viability were among the difficulties encountered (Forde et al., 2015). The study by Elbe et al. (2016) set out to investigate at the connection between sport environmental elements and ethno-cultural identity. Young immigrant athletes from two distinct social and sports contexts were studied: those from Latin American immigrants residing in Spain ($n = 60$) and those from Eastern European immigrants living in Greece ($n = 60$). Measures of work- focused motivational climate, ethnic and cultural identification, and coaching behavior that supports autonomy were completed by participants. When compared to Spanish residents from Latin America, Greek inhabitants from Eastern Europe scored lower on lack of interaction and higher on marginalization and assimilation. Additionally, a mastery motivation and autonomy direction for the first group indicated an integrated identity, whereas the motivating environment for the second group

did not predict acculturation patterns. The findings imply that sport can serve a variety of acculturation goals, which helps to explain why there have been inconsistent findings about the unifying function of sport (Elbe et al., 2018). The behavioural predictors of physical activity (theory of planned behavior, self-efficacy) among Somali women (N = 30) were examined in focus groups as part of the Devlin et al. (2012) study. The findings revealed that most of the individuals (two-thirds) were sedentary, however women who had lived in the US for 10 years or more tended to be more active. Somali women are aware of the dangers of physical inactivity, such as high obesity rates. Due to restrictions on exercising in public or wearing Western-style attire, ethical values appear to be the main obstacle to physical activity. Designing culturally appropriate fitness regimens that can address a serious health issue in this vulnerable demographic should be made possible by taking ethical values into account (Devlin et al., 2012). The study by Borgogni and Digennaro (2015) aimed to assess the effects of immigrants' social integration, identify specific factors that contribute to a program's success that uses sport as its primary mode of intervention, and suggest a qualitative methodological approach in the field of Italian immigrant studies. The research methodology was based on the case study paradigm and integrated a number of tools, including in-depth interviews, focus groups, semi-structured observations, and documentary analysis. Based on the study's key findings, four basic organizational variables and eight particular success factors were highlighted (Borgogni & Digennaro, 2015). The article by Block and Gibbs (2017) presents the results of a qualitative exploratory study that was carried out in a variety of contexts to look at the advantages, difficulties, and drawbacks of various participation models. The interviewees represented non-governmental organizations, regional governments, educational institutions, and athletic associations. Three potential involvement models were discovered, including integration into mainstream clubs, long-term programmes for refugee adolescents, and short-term programmes for children. These strategies' relative merits, drawbacks, and capacity to foster long-term involvement and social inclusion for this population group are explored (Block & Gibbs, 2017).

CONCLUSION

Participation in sports is considered to be a key socializing component. In particular for young people, the sporting environment is deemed to be conducive to the formation of social and moral ideals. Therefore, it may be argued that engaging in athletics can foster immigrants' integration and improve understanding and respect for cultural diversity. The contribution that sport can make to fostering inclusivity is supported by existing research. Different viewpoints are noted, nevertheless. On the one hand, there is proof that sports can foster cross-cultural connection while also assisting individuals in keeping ties to their own cultural groups, aiding in the preservation of cultural heritage. However, there is also evidence that engaging in athletics can increase cultural disparities, resulting in conflict. Therefore, it would seem that sports involvement in and of itself might not have the ability to accomplish the desired integration. Instead, participation in athletics would create a setting where inclusiveness might flourish. According to Jeanes et al. (2015), recently arrived refugees chose to associate with those who shared their heritage outside of the typical sports clubs in order to feel more at home and encouraged by their peers (Jeanes et al., 2015). Long et al. (2014) further mentioned, noting that for immigrants, building social capital and continually attempting to fit in can be exhausting (Long et al., 2014). Sport participation can aid immigrants in organizing a sense of resistance, defending themselves against discrimination, and fostering cultural preservation when it occurs within the participants' ethno-cultural community. According to Bradbury (2011), football teams have historically served as symbolic and useful centers for civic engagement and the creation of cultural identities within certain communities (Bradbury, 2011). Numerous studies have examined the role that sport and physical activity can have in preserving participants' cultural ties to their country of origin (Stodolska, 1998). South Asian participants in Tirone and Pedlar's (2000) study stated that physical activity within their own ethno-cultural community allowed for the maintenance of cultural customs including speaking the mother tongue and wearing traditional attire (Tirone & Pedlar, 2000). It is commonly acknowledged that future teachers will work in educational settings that are more diverse than

ever before, including in terms of gender, linguistic diversity, and culture. Due to rising immigration, Greece is one of many nations with a very diverse population. The goals of physical education, a crucial component of schools and a topic that is required in the fundamentals of education, should be clearly outlined in the National Curriculum. Physical education is a subject taught in schools with the goal of enhancing students' physical, social, and psychological well-being as well as their positive body image. The major goals of inclusion in sport are to increase the participation of immigrants (or other underrepresented groups) and to facilitate the ability of individuals to participate in sports. These objectives serve as a prerequisite for opening up additional integration opportunities and are a requirement for integration through sport. It advocates for consistent, sustained athletic activity as well as the development of athletic prowess and accomplishments. It is predicated on the idea that participating part in sports already serves as an illustration of inclusion. Because sports associations are characterized by the fact that training occurs frequently and almost always in groups and that sports activities frequently take place within the context of other social activities that provide additional opportunities for intercultural interaction, membership in a sports club can thus help to create particularly favorable conditions for further integration processes. Sports clubs can therefore be considered sites for civic engagement and social interaction where people can learn new skills and gain experience that they can then use in other social contexts including businesses, schools, and communities (Camino, 2012). Physical education instructors must be conscious of their privileged positions and comprehend the intricacies of interculturality in the classroom and in society in general (Barker, 2019; Ijaz, 1995). However, seeing each student as a distinct individual risks omitting the existence of hidden structural inequities. Furthermore, a teacher's ignorance of privilege can cause him to be "blind" to disparities that are deeper in societal power structures and are not based on race or any other observable characteristic. Understanding how privilege can be crucial in intercultural education requires approaching it from the standpoint of social institutions, as an issue of power and human rights (Barker, 2019). The goal to treat all students equally and to avoid using affirmative action or any other mechanism that would make immigrant students' disadvantage appear predetermined is a complicated topic. The relationship between conceptual understanding and practical experience appears to be crucial in the process of fostering future teachers' intercultural competence. It becomes apparent that embedded learning in this context means more than just being a pedagogical strategy for teaching physical education in classrooms with a variety of cultural backgrounds. The intellectual, reflective, and emotive levels are connected via embedded learning. It is linked to an increase in body awareness, and having this capacity can help people identify and manage so-called peak emotions in both academic and real-world contexts. The development of teachers' intercultural competence and understanding may be facilitated by using a holistic approach of this nature. Every form of review has its own set of restrictions, and this review is no different. The review's inability to adequately represent how this area of study's boundaries are changing in connection to migration studies more generally is one of its weaknesses. As previously said, it's likely that some studies in the broader field of "sport and migration" address parts of the experience of refugees and forced migration (e.g., in their sample of participants) without specifically using the terms "refugee," "immigrant," or "asylum seeker." It was difficult to identify every study using a thorough literature search technique and related inclusion criteria.

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