



Research “Non formal education and sport in Europe” “Sport values for better Europe”

1. Resume of “Sport values for better Europe” project:

Main topic of the content: The main topic of this project is to use “sports as a way of improving active citizenship activities, cultural exchange and social inclusion of young people”. Sport activity has enormous potential of social inclusion thanks to its capacity to bring all the people together, regardless of age, gender or social origin.

Learning objectives:

- To raise knowledge and gain new experiences on Sport and outdoor activities as tools of recognition of non formal learning;
- To clarify the challenges of Sport as a tool for education regarding to content and methodology, non formal and informal learning process, intercultural learning and impact on local community;
- To create a network of professionals (youth leaders, social workers and Trainers) who work with people with fewer opportunities using those new methodologies and ready to develop new E+ projects raising awareness on personal, social and professional development during the work activity;
- To develop the potential for young people within education and employment;
- To straighten the ETS community in Europe and the world.

Working methodology: The working method proposed by the Trainers will start from a wider point of view, macro areas such as values, education and intercultural dialogue through Sport, to the specific activities such as tools and methods to be held during the daily working life in every NGOs or youth centres when you can make the difference for building a civic society (bottom-up process).



This research aims to find the cross point between non-formal education /NFE/ and sport as two different, but leading areas of the society. Sport from its part has been part of the concenteral human life since its beginning, while NFE is a recent approach to ensure the proper skills and knowledge acquirence. By this research we would like to focus our vision in the ways to combine this ancient and this current social activities and find the positive of their togetherness, and also analyze where exactly and how exactly they can cross up.

First of all, we will check up the NFE and its basis to see where it has started its origins and this way, we will find the ways they crossed and find the way to combine them in one good "product", working to combat the problems of the modern society.

Non-formal education /NFE/

There is a renewed interest in non-formal education (NFE) today. As the Council of Europe recently said, "The Assembly recognises that formal educational systems alone cannot respond to the challenges of modern society and therefore welcomes its reinforcement by non-formal educational practices. The Assembly recommends that governments and appropriate authorities of member states recognise non-formal education as a de facto partner in the lifelong process and make it accessible for all (CounEur 2000)."

Defining non-formal education

The original version of non-formal education emerged in 1968 (Coombs 1968). It arose in the context of the widespread feeling that education was failing (e.g. Ilich 1973), not just in developing countries but also in so-called Western (or Northern) societies as well (e.g. Bowles and Gintis 1976 among others). In the West, the reform movement took different forms, but in all planning and policy-making in relation to education in developing countries from 1968 until about 1986, non-formal education was seen as the panacea for all the ills of education in those societies (Freire 1972 and others). Most aid agencies included non-formal education in their portfolio of interventions, and the sums spent on it (much in Western countries especially USA for academics, research centres, consultants, publications and reports etc), were substantial. By much non-formal education was seen as the "ideal" form of education, far better in all respects than formal education. By others however, it came to be seen as a sub-system of education, certainly not superior and by some as considerably inferior to formal schooling. It could even be



described as a temporary "necessary evil" in situations of crisis until formal schooling could be restored (Pigozzi 1999).

The discourse of non-formal education divided the world of education into two, one of the many famous dichotomies of the period. On the one hand is formal education:

“Formal education as used here is, of course, the highly institutionalized, chronologically graded and hierarchically structured "education system", spanning lower primary school and the upper reaches of the university (Coombs and Ahmed 1974:8).”

But formal education was never closely defined – the use of the words "of course" in this quotation shows that it was assumed that everybody could recognise the formal system of education. On the other hand is non-formal education. Non-formal education was defined as every educational activity outside of formal:

“Non-formal education... is any organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children (Coombs and Ahmed 1974: 8).”

But that too was very imprecise, and every country interpreted non-formal education in their own way. For some, it meant every educational programme provided by the Ministry of Education apart from the schools and colleges (e.g. adult literacy classes). For others, it meant educational programmes like schooling provided by non-governmental organizations /NGOs/. For yet others, it comprised all the educational and training activities of other Ministries (Women's Affairs, Health, Labour and Employment, Youth and Sports and Culture etc etc). Others again included within non-formal education the individualised learning programmes for different and specific learning groups – women's discussion groups, for example, programmes which approximate closely to social work and specialist counselling, whether provided by the state, NGOs, commercial agencies or other civil society bodies (religious organisations, trade unions, new social movements etc). Some took it to mean every educational activity apart from schools and colleges, including radio and television programmes, the print media (newspapers and magazines etc). Whenever one reads any statement about non-formal education at that time, it is important to ask what definition of non-formal education is being used.



There was a third element – informal education. But when one looks carefully at what Coombs and Ahmed say about informal education, there is a major problem which many writers at the time pointed out. They are really speaking about "informal learning", not "informal education". Like everybody else, they define "education" as planned and purposeful learning; but they call "informal education" all that learning that goes on outside of any planned learning situation – such as cultural events.

Informal education as used here is the lifelong process by which every person acquires and accumulates knowledge, skills, attitudes and insights from daily experiences and exposure to the environment – at home, at work, at play; from the example and attitudes of family and friends; from travel, reading newspapers and books; or by listening to the radio or viewing films or television. Generally, informal education is unorganized and often unsystematic; yet it accounts for the great bulk of any person's total lifetime learning – including that of even a highly "schooled" person (Coombs and Ahmed 1974:8).

In other words, it is very close to what some people define as "experiential learning" (another term which carries wide divergences of meaning whenever it is used). Since it is unorganised, total lifetime learning, it is clear that we are talking here about informal learning, not informal education. This is a vital distinction to make; for it remains a fact that almost everyone who used the non-formal education discourse either omitted informal education altogether or they used the term in the sense of informal learning. Nobody at this time defined informal education except in terms of unstructured learning. The non-formal education discourse divides the world of education into two, formal and non-formal, all of which is set inside a wider context of informal learning.

Non-formal education in the field: from the 1980s to today

From 1986 the debate about non-formal education (one of the most extensive in education's history) declined. Today there is almost no discussion about the nature and role of non-formal education apart from a few articles which simply repeat the earlier debate. But during the 1980s and since then, programmes labelled non-formal education have spread enormously throughout Third World countries. And (as with the Education for All debate which began prior to the Jomtien Conference in 1990 and still informs much educational policy and planning in developing countries), the term has been hijacked by children's education. There was one strand of non-formal education from the start which included children's alternative schooling (for out-of-school-youth), but this normally concentrated on those



younger persons who were too old to go to school. Now large programmes of schooling for school-aged children are run under the title of non-formal education: BRAC in Bangladesh for example, runs over 34,000 Non-formal Primary Schools and other providers take that figure up to well over 50,000 such schools. Similar programmes are run in many countries in Asia and Africa: Mali has a large non-formal education primary school programme (community schools). In other countries such as the Philippines and Thailand, national non-formal education programmes of accreditation and equivalency for adults have been created, offering second-chance schooling to those who missed out or did not complete their primary schooling.

There are of course some exceptions to this trend of identifying non-formal education with alternative schools for children and adults. The Association for the Development of Education in Africa /ADEA/ has set up a non-formal education working group which sees non-formal education in a wider sense than this (but also including non-formal schools for children). They want to try to identify all parts of the non-formal education world (agricultural and health extension, for example, women's programmes, income-generation training, environmental enhancement activities etc) and seek to integrate them into one non-formal education system, so that all such activities can be co-opted by government to help with the development of the country. Ethiopia is a prime example of this approach, with its national Directory of non-formal education. Under structural adjustment, with a smaller role for the state, it is felt to be important that all agencies engaged in any form of education and training, especially civil society bodies such as trade unions and the churches and other religious bodies should contribute towards the national development goals.

But on the whole non-formal education in this context (education in developing countries) now seems to refer to more informal ways of providing schooling to children (and some adults who need it). When asked what is "non-formal" about such a national system of schooling leading to recognised certificates or equivalent qualifications, the answer comes back that they are more "flexible". They have less well qualified and trained teachers. They have a simplified form of curriculum. They often have different teaching-learning materials. They are frequently part-time and have more flexible dates of terms than the so-called formal schools. In some cases, they are viewed by educationalists and parents alike as a better form of schooling than the state schools; at other times, they are viewed as inferior, second-class.



Non-formal education and lifelong learning/education

Today, as we have seen, there is a new interest in the concept of non-formal education. It comes from a very different arena – Western post-industrial societies, and from a very different source – the discourse of lifelong learning/education. If one constructs education as a unitary activity which exists throughout life, then it becomes important to find new ways of breaking it into manageable units for handling the concept. The former divisions into primary, secondary and higher are precisely what lifelong learning/education wants to get rid of. Lifelong learning/education sees learning as taking place not simply in schools and colleges but throughout the whole of life, in many different locations and times. In order to embrace the totality of all forms of education under the rubric of lifelong education, the discourse of lifelong learning speaks of education “formal and non-formal” (sometimes with “informal” education or learning thrown in as well). Since lifelong learning/education has itself been co-opted by the states to two main aims, helping economic growth and promoting active citizenship, then the interest of the state and other agencies in non-formal education is with its contribution to these two ends (Aspin et al 2001; Field and Leicester 2000).

But there is great uncertainty in this context as to what constitutes non-formal education, what the term refers to, what is its meaning. There are at least two main reasons for this. First, with the increasing diversity of formal education, it is no longer clear what is and what is not included under the rubric of formal education. Is open and distance learning part of formal or non-formal education? Are private commercial educational programmes leading to officially recognised (often state-sponsored) qualifications part of the formal system or not? What about e-learning? What about the many different forms of schooling which are emerging? What about commercial “universities” or work-based degree programmes? Where does formal end and non-formal begin?

Secondly, the term non-formal education now covers a very wide continuum of educational programmes. At one extreme lies the flexible schooling model – national or regional sub-systems of schools for children, youth and adults. At the other extreme are the highly participatory educational programmes, hand-knitted education and training, tailor-made for each particular learning group, one-off teaching events to meet particular localised needs. Most educational programmes will of course lie somewhere between these two points. But to include both kinds of provision under the heading of non-formal education tends to lead to confusion, for they are very different in spirit and in form.



Towards a new paradigm

This distinction is sometimes conceptualised in terms of contextualisation. Some learning activities and teaching-learning materials are highly contextualised – chosen or created for this one learning group alone with considerable involvement of the learner group in the design of both curriculum and learning materials. This is sometimes called self-directed or participatory education (Mocker et al 1982; Campbell and Burnaby 1999). Adult education at one time was based on this principle – adults chose what they wanted to learn, so that the curriculum was built by each learning group and around their particular interests. The outcomes were not pre-set but chosen by the participants, and the evaluation was made by the participants in terms of their personal satisfaction with whether the programme met their individual needs at the time. Other learning programmes are however less highly contextualised, with pre-set outcomes, a pre-set curriculum (however adapted it might be to the group), brought-in materials (which may again be adapted or supplemented by each participant group), and standardised forms of evaluation.

One way of understanding this distinction is through group dynamics and organisational theory. Groups can be located on a continuum from very formal to very informal. A formal group is one which does not change as new members join it. The army is a clear example of a formal group. An informal group is one which is highly dependent on the individual members, so that if someone joins or leaves, the nature of the group and the activities it can undertake will also change. A drama group or a sports team are examples of this kind of group. If someone from a drama group leaves or a new person joins, the whole team is affected and the kind of plays which the group can perform will also be different. Most groups of course lie somewhere in the middle and groups often move along the continuum in both directions.

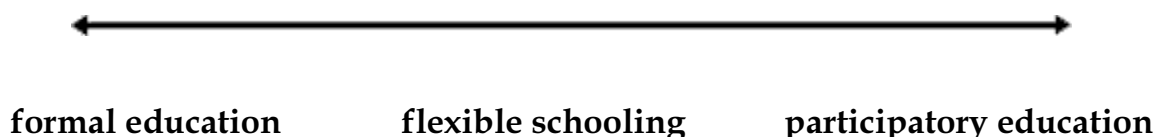
If we could apply this to education, such a concept would help us to define formal as well as non-formal education. We could say that at one extreme of this continuum lies formal education – education which does not change when new participants join. A university chemistry course will not change according to the participants. It may well change for other reasons but these are determined by the provider, not in consultation with the student-learners. A school history curriculum is set by the educational agencies – it rarely varies very much according to the interests of the class being taught. If you visit several such learning programmes, you will be able to identify the common elements. At the other extreme lies the educational programme or activity which is made up by the

facilitator/ teacher in association with the participants – a creative writing course or a reading circle, for example. The most extreme form of this kind of education and training is the single-learner provision to meet an individual need. If you visit several such programmes, each will be doing different things with different aims and purposes, and it will be harder to identify the common elements.

Most educational programmes of course lie somewhere between these two extremes. A women's assertiveness group for example will have some common elements as well as highly individualised or participatory activities. Some forms of schooling find ways of including the particular interests of the different classes within the learning programme. Most programmes will be partly formal and partly informal. Some parts of the programme will be determined by the participants, others are given by the providing agency. And most programmes will move along this continuum in both directions from time to time – going from formal to informal and from informal to formal. Both forms of education are important elements in the total learning experience.

But we need to identify what kind of areas of the programme are in fact devolved to the learning group and what parts are retained by the providing agency. For example, in many forms of non-formal schooling, issues of the time and location of meetings, the dates of "holidays", and such logistical issues are often left to the local community to determine. But matters of the curriculum and teaching-learning materials, the length of the learning programme, the form and timing of the evaluation process are all matters reserved to the providing agency. There is an assumption (often shared on both sides) that the participants are not capable of determining such matters. This is what I would call flexible schooling – the standardised elements common to all such learning groups are clearly schooling but the participatory elements mean that it is schooling made flexible to the local group concerned.

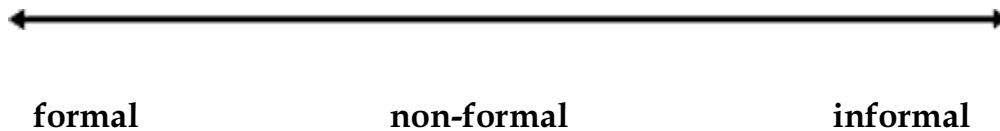
We have then an educational continuum as follows:



But unfortunately at the moment the term "non-formal education" (that is everything that is not formal) is used to cover *both* flexible schooling and highly

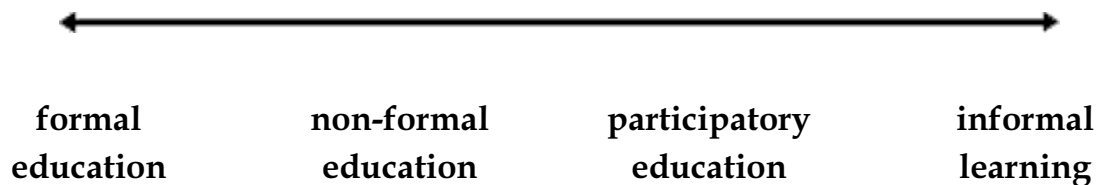
participatory education. And that is the cause of the confusion which the term arouses in the minds of the listener.

I wonder whether a more useful set of descriptors might not be as follows:



Non-formal then covers flexible schooling and informal education highly contextualised, highly participatory educational activities.

And to make sure that we do not fall into the problems created by Coombs and Ahmed in their classic studies, we could draw a distinction between education and learning and extend the continuum in this way:



Informal learning here is being that entire incidental learning, unstructured, unpurposeful but the most extensive and most important part of all the learning that all of us do everyday of our lives, as I have shown elsewhere (Rogers 2003).

These are not of course categories. The boundaries between each of these "sectors" are very fuzzy indeed. But the distinctions are very real. Learning is the keystone; it is the original matter out of which all education is created. Somewhere along the learning continuum, we come to purposeful and assisted learning (education in its widest sense). When we control this and individualise it, learn what we want for as long as we want and stop when we want, we are engaging in informal education. When we step into a pre-existing learning programme but mould it to our own circumstances, we are engaged in non-formal education. When we surrender our autonomy and join a programme and accept its externally imposed discipline, we are immersed in formal education.



Would such a reconceptualization of formal and non-formal (and informal) education help to sort out the confusion which undoubtedly exists?

Sport and NFE cross point

The European Union highly values the positive role that sport can play in the field of education. Already in 2004 the EU sent a strong political signal to this effect with The European Year of Education through Sport. Sport is a key tool to promote social and personal values such as team spirit, discipline, perseverance and fair play. Sport can also boost knowledge, motivation and skills: "mens sana in corpore sano". Of course, for a sport activity to have real and concrete value, the work of the trainers, coaches and teachers plays an essential role, and providing them with the theoretical framework, the skills and the evidence base to do their work effectively is vitally important.

Historical aspect of the use of sport - a scientific approach from a sociological point of view.

Sport occupies a primary place in today's society that promotes the pursuit of wellbeing and body worship. Sociology, which studies the social facts as a whole, is only interested in the highest point of the "sports system" and we can not call it a total social fact. This is to encourage the reader to watch sport with a critical eye and to provide references which allow him or her to deepen their knowledge. Sport is a generic term covering a range of activities (leisure, entertainment, competition, education) and various representations. These activities have historical roots. Many sociologists define sport as a total social fact. According to Norbert Elias, a German Sociologist, sport is a privileged laboratory for reflecting on social relations and evolution. Georges Hebert, a French sociologist, explains that "Sport is all kinds of exercises and physical activities designed for the execution of performance and whose execution is essentially based on the idea of the fight against a defined element such as a distance, a duration, an obstacle, a practical difficulty, a danger, an animal, an opponent, an by extension against oneself."

Sport for all organisations (local sport clubs, sport associations) already involve millions of young people in sport communities all around Europe. By default most of these young people will not become professional sportspersons, but will gain the implicit benefits of sport. Beyond the enjoyment of sport and all its implicit benefits these communities offer the possibility of learning more. The sport groups can



easily become learning communities for the above fields of life, develop several life competencies and broaden the perspectives of young people. Sport coaches who train young people in different sports can easily turn sport activities into experiential learning programmes for young people in different fields creating several added values NFE in sport aims to provide an approach through which learning projects can be complemented with sport and physical activities and sport for all communities can be complemented with a more conscious learning for life skills dimension.

The combination of sport and learning provides an excellent opportunity to learn through activities that are very enjoyable, highly emotional and based on active participation and involvement. It brings people very close and it is a very natural way of learning. It is full of passion and fun, and with a little more preparation and planning it results in powerful learning outcomes that participants of youth work or sport for all activities can integrate into the rest of their lives.

United Nations states that, "By its very nature sport is about participation. It is about inclusion and citizenship. Sport brings individuals and communities together, highlighting commonalities and bridging cultural or ethnic divides. Sport provides a forum to learn skills such as discipline, confidence, and leadership and teaches core principles such as tolerance, cooperation, and respect. Sport teaches the value of effort and how to manage victory as well as defeat. When these positive aspects of sport are emphasized, sport becomes a powerful vehicle through which the United Nations can work towards achieving its goals"

Many non-formal educational practitioners consider sport and physical activity as powerful learning tools and know NFE in sport could bring strong added value to the sport sector within the non-formal learning context. The sport practice may have a structural impact in terms of education and socialization. Thus it's quite natural that the main actors involved in NFE practice analyse sport beyond its borders in order to build projects in which sport and physical activity become tools for social transformation.

Considering first the sport component, we refer to many pieces of research which have already been done. It is proven that sport and physical exercise have a variety of positive effects on health. They help people to stay physically fit, to reduce body fat, to control weight, to increase stamina, to strengthen bones and improve balance and flexibility. Engaging in regular physical activity reduces coronary mortality. It



also reduces the likelihood of Type 2 Diabetes and Alzheimer's disease in older age. Sport and physical exercises could also help to prevent other chronic diseases including cardiovascular disease, cancer, hypertension and osteoporosis. Regular physical activity could also be helpful when addressing a number of psychological disorders. Studies have shown that moderate intensity exercise can have a positive influence on depression, anxiety, self-worth, self-esteem and body image. Physical activity reduces stress, improves our mood and helps to form general wellbeing. On the other hand, non-formal education focuses on the learning needs of every learner, allowing individuals to identify their own needs and to propose solutions. The non-formal educational approach sees learners as a resource and respects their values and contributions. The learners share their experiences so they are able to learn from each other. The approach combines relevant activities which are adapted to the needs of the learners and are aimed at achieving practical outcomes

According to Hartmann and Kwauk's research, besides the visible physical and psychological effects, participation in sport activities could also have positive social and economic effects. Sport is considered as a way to combat poverty, unemployment, to prevent crime and segregation. It is also believed that it can help to enhance empowerment and social connection of young people, especially the ones living in underprivileged environment. Hartmann and Kwauk say that participation in sport and physical exercise improves social behaviour and helps social relationships to be consolidated. It can serve as a vehicle to improve social and professional skills and also as a tool to increase educational attainment. According to the same article, sport is considered as a strong and very effective tool for development, education and learning. It is believed that it confers life skills, social knowledge, values and leadership qualities. In fact, research in this field shows that there are some key elements required in order to make the sport-based interventions more efficient. Hartmann and Kwauk say in their article that "The success of any sport-based social intervention program is largely determined by the strength of its non-sport components – of what it does within participants once they are brought into the program through sport.

So the components, such as education, mentorship, skills, training, reflection and intervention, not directly related to sport remain very important and have to be taken into consideration when sport is used for an educational purpose. All of these elements play a significant role in the learning process. They actually become the central focus which stimulates development and social transformation rather than the sport program itself. In other words, if we would like to use sport for an educational purpose, it is essential to make good use of the mentioned non-sport



components. This should be done in a structured, reflective and well-planned way. In that context of non-formal education and its methodology provide this insight in planning and designing of a learning process while using sport. This could be beneficial to all practitioners who on a daily basis in their practice use sport as an educational tool and are aware of the positive effects that it could bring to their communities.

The formalisation of learning intentions is not enough to ensure the educational and social function of sport. The education act must be continuous in time. This continuity aims to construct and implement reflections enabling the achievement of the main educational goal. This is the second and third stage of the Kolb's learning cycle. The specific objectives of each stage must serve the main aim of the planned learning process and be realistic to evaluate. It is the coherence of the different stages or phases of this process and their relationship with its overall aim, which will ensure the continuity of the educational aspect in it. On the other hand, the continuity and also sustainability of the educational process using sport and physical activity, consists also in time, in order to observe changes in the behaviour and the attitude of people. The anchor of a draft educational process through sport is that actions undertaken are performed in line with other activities, beyond the simple sport itself. The educational and social function of sport is also to act within the framework of overall social and educational policies which is also a long term lasting process.

This aspect/approach takes into account the entire dimension of the human being and its environment. Development of mutual respect, solidarity and tolerance are educational objectives that sport could address by a specific sport or physical activity task. Motor performance must not be prioritised exclusively in this case. It should be placed in a mixed system in order to allow the evaluation of the social and behavioural performance indicators, prior to the ones of the motor performance. It is in fact necessary to measure all aspects in order to perceive the indicators for the level of solidarity and mutual aid.

Fair play is the first implicit value you can connect to sport. In all types of sport you have to accept the rules and play by them. If you do not accept them you may either be disqualified or not be able to enter the game in the first place. In the frame of sport and fair play there is an ethical value which allows every player to be sure he/she knows what is allowed to happen. This makes the player not only the player feels safe, but it also gives the spectators a frame of reference to enjoy the game and know what is allowed or not. This sense of security makes the actual



sport enjoyable to both the players and spectators. But fair play furthermore creates a code of conduct which exceeds the general rules. It is not only official and legal, but more important it is a social behaviour and attitude you develop and perform. Within sports fair play is normally not explicitly communicated as a social skill you need to learn, but it is implicitly expected in the development of every sports person.

Teamwork as the second important implicit value of sport is naturally connected to team sport. The team's performance always has a priority to the individual's. Not only can you hear e.g. footballers say that the team did well and not the one who scored the goal, but trainers and coaches explicitly demand all players to perform as a team. Results are always team results. Individual needs are not important. This claim fosters a social behaviour which is based on solidarity and empathy as well. Even though teamwork is clearly demanded, the actual behaviour and social skills you need for it are not always explicitly mentioned or taught. By reflecting on it through an NFE exercise you not only make what teamwork means to the individual transparent, but also what the social skills required are.

Responsibility, the third implicit value of sport is closely connected to the first two. When participating in sports, it is absolutely necessary to take over responsibility for yourself and for others as well. Taking care of yourself is firstly to be aware of what you can contribute and where your physical and psychological borders lie in order to perform at your best. It also includes the knowledge of how your body responds to physical strain or stress and to handle it effectively. Furthermore, you need to be responsible for your team members as well. Depending on what role you have in the team you need to be aware of others needs and their limits as well. Taking over responsibility is a social skill that is closely connected to the development of any sportsman or woman. NFE can make this skill visible by showing how fundamentally important it is within sports and make the "ownership" conscious to participants.

Youth work aims at developing citizenship skills that are relevant for living in and with a democratic society. The above three implicit values of sport are actually the essential values of democratic and active citizenship as well. As non-formal education tackles specific topics itself it can happen that participation, inclusion and taking initiative are not reflected explicitly.

Active participation has three dimensions. First, it is a basic condition to deliver a true and successful non-formal education activity, second it is a value you want



participants to internalise and apply in their everyday lives as well, third it is a social skill that supports people to be active citizens and shape their lives to their needs. It is therefore helpful to reflect on it explicitly within an ETS exercise, because you can show all three dimensions of it. Furthermore you have the possibility to make your educational intentions transparent by reflecting on the consumer behaviour of the participants.

Taking initiative is closely connected to active participation, because within non-formal education settings you can clearly see the impact of this type of behaviour. It is often the turning point of an activity, because participants use the flow of, for example, a discussion to push it into a new direction and generate new ideas by it. This is actually the momentum of true learning, which is the fundamental intention of all non-formal education. NFE might deliver this experience easier than usual formal education activities, because we believe the matching of several values triggers initiative behaviour. Inclusion is as much a value as it is a topic itself. Therefore it is the most visible value of non-formal education and is reflected the most. Combined with NFE it will simply be much more visible. We believe that the match of the two sets of values not only merges the two, but creates a new way of individual learning opportunities that exceeds the two separate ones.

NFE in sports creates a new dimension of developing social skills because it combines the learning experience with a conscious personal reflection process. NFE practices fills a gap between these two perspectives, but that does not mean that it is a fix point which can be defined as such. The link between sport/physical activity and non-formal education of youth has to be seen as something you have to experience and evolve together with your group in the given situation. The matching gives the possibility to find an individual understanding what NFE can add to the work of sport specialists.

Good practices

There are still too small amount of practices, using NFE and sport combined in mutual program to improve the quality of sport product or for renewing the NFE methods and varies them with new possibilities that sport can bring on board. Some of the good examples that we have find in the last years are created from ETS community - a informal group, focused in promoting and improving the innovative methodology "Education through sport". This methodology is combining the NFE methods, together with sport practices and it is focused on delivering educational product thought moving. Inside this community, that already have more than 60



active members, there are many projects in the last two years that has spreader the idea of "active" learning on the most active way possible - learning through sport. Various countries are partnering, working together and building the visibility of this innovative combination that moves your body and brain at the same time. This project, launched by ISCA /International sports development association/ has reached beyond first project borders and now it is used as a official Salto tool, and also in the daily work of multiple sport and youth organizations across Europe.

There are also few examples of university courses in Europe, where the NFE and sport are combined in some kind of way, but it is still far away of its full potential as a educational methodology. What it is needed on our point of view for the future will be to promote more and more the different way of education what is combating both physical and educational problems and focus on its development and implementation. As we have shown - the lack of positive examples in this field only shows the enormous gap that should be filled in the coming years.

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