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Management of Sports Development

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Butterworth-Heinemann is an imprint of Elsevier



Butterworth-Heinemann is an imprint of Elsevier
Linacre House, Jordan Hill, Oxford OX2 8DP, UK
30 Corporate Drive, Suite 400, Burlington, MA 01803, USA

First edition 2008

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British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging-in-Publication Data

A catalog record for this book is available from the Library of Congress

ISBN: 978-0-7506-8562-7

For information on all Butterworth-Heinemann publications
visit our web site at www.elsevierdirect.com

Printed and bound in Italy

08 09 10 10 9 8 7 6 5 4 3 2 1

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*For Rosi and Katerina for their love and support and for
reasons sometimes they don't understand*

Preface



Sports development has been enjoying a growing interest in academic, professional and policy circles worldwide. Recently, the social, political and economic importance of sport has been recognized by two major international declarations sponsored by the United Nations (FOSM, Magglingen, 2003 and 2005), whilst the 2006 World Economic Forum in Davos gave prominence to the theme 'The impact of sport in the world'. There is a burgeoning body of literature, academic and vocational courses, and many cities vying to host major events which would go out their way to demonstrate their commitment to sustainable sports development. All this would suggest that the field is undergoing a healthy process of invigoration. Upon closer scrutiny, however, we discover that a range of conceptual and practical uncertainties persist, which create a number of challenges for the management of sports development as an academic subject and a profession.

Writing a text on the management of sports development is a humbling process, yet such a text seems necessary for several reasons. First, most sport development texts have been written from a narrow sport perspective and little attention has been given to the nature of the development enterprise, at the heart of which are the people and not objects or targets. Less still has been said about the management of sports development. Second, a focus on management transcends the established dichotomy of development *through* sport with its emphasis on social objectives and as a tool for human development, and development *of* sport, where sport is valued as an experience for its own sake. It allows examining sports development as a social construct, a set of visions promoted through the policies of various agencies, locally, nationally and internationally; as a process of intended state practice; as a form of relationship between developers and developed; as a specific language with its meaning-generating capacity; and as a set of functions performed by managers. Third, twinning sports development with management helps promote similar studies beyond national boundaries as sports development is as much a local as it is a global issue. Finally, the management of sports development as an academic discipline implies an expressed concern with generating applied knowledge in the form of development policies and implementations. In pursuing those reasons then, the book interrogates the management of sports development as a process of simultaneous destruction of old forms of organization and

experiences and the creation of new conditions and opportunities for personal and social improvement. The underlying aim of this book is to extend our knowledge about a relatively under-conceptualized and complex field. It was not conceived as an alternative to existing sport management texts. The book builds on years of experience with the management of development both in the 'developed' North and 'underdeveloped' South, as well as authors' own experiences and intellectual endeavours. These have taught us that mainstream management techniques are not and may be cannot produce the desired developmental outcomes, partly because of the prescribed behavioural patterns they promote and their neglect of local cultures and indigenous knowledge production.

This book advances three key contemporary meanings of sports development as a *vision* (a desirable end state), process of *social change* and *delivery process* expressed in the deliberate efforts for improvement of human conditions. The book recognizes the conceptual and practical complexities of sports development, and in order to respond to its changing interpretations and their implications for management, the 14 original contributions as well as the book's dedicated website (www.sportsdevelopmentbook.com) critically interrogate the interplay between visions setting, social change and sports development practices and offer food for thought for further explorations of the topics. This is achieved with the help of a number of additional resources (e.g., case studies, conference presentations, web links, policy documents and reports and online forums) made available on the book website.

The authors would be grateful if they have succeeded in stimulating further discussions and would equally welcome any critical comments. Nothing could be more rewarding than the thought that this text could help students of sports development and practitioners advance their understanding and performance in the pursuit of enhancing peoples' lives. I hope you will enjoy turning the pages.

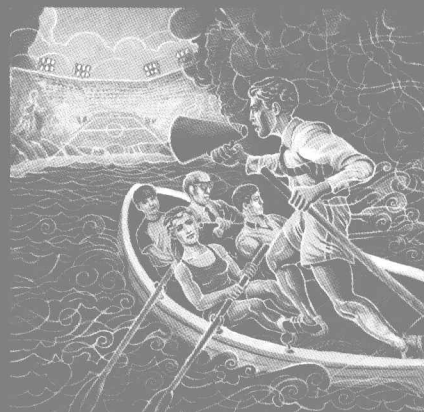
Vassil Girginov
4 December 2007

Acknowledgements



Writing and publishing a book involves a number of people and ideas. First, an acknowledgement is in order of a number of people who I never met but whose ideas and expertise have shaped this book. Secondly, and more importantly, however, is to acknowledge the contribution of those individuals without whom this book would not have been possible. I would like to thank Aaron, Andy, Barrie, Christine, Cora, Emma, Iain, Ian, Kevin, Laura, Mick, Milena, Mike, Nicola, Peter and Roger for their trust in this project and passion about sports development; Ian Campbell for ensuring the support of the School of Sport & Education at Brunel University. In particular, my appreciative thanks are extended to Francesca Ford, acquisitions editor, for her fantastic help and encouragement. Last but not least I would like to thank Rosi for her unpaid editorial assistance.

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PART ONE

Management of Sports Development: Visions, Change, Delivery



Management of Sports Development as an Emerging Field and Profession

Vassil Girginov



This chapter begins by first establishing the meaning of development as a generic concept, and its relevance for the study of sport, followed by an understanding of sports development, and finally it brings management and sports development together, before providing an outline of the structure of the book.

Development: Origins, Meaning and Paradoxes

Definitions of development abound in the literature, and it is customary for any text on the subject to offer one. However, most writers tend to agree that it is impossible to pin down this concept in a neat definition. It is not the intent of this text to contribute to the existing list of definitions, but rather to conceptualize the meaning of development that would later help establish an understanding of the related concept of sports development.

Development, as Esteva's (1997) elegant analysis demonstrated, is a concept whose historical-political meaning has evolved in the course of 250 years. Various perceptions, events and power relations have shaped it, and as the *Encyclopedia of All Systems of Teaching and Education* published in Germany in 1860 indicated about development 'this concept is applied to almost all that man has and knows' (Esteva, 1997, p. 9). As early as 1878 Eucken noted that the word 'has become almost useless for science, except in certain areas' (cited in Esteva, 1997, p. 9). Eucken's remark is informative here as it expressed a realization that intellectuals', economists' and politicians' preoccupations with development had created conceptual and practical confusion. But what caused the 'uselessness' of this word at the end of the nineteenth century? The answer to this question is critical for understanding the meaning of development.

The first half of the nineteenth century saw the growth of industrial capitalism originally in Great Britain, which then spread throughout Europe, the USA and the rest of the world. This was a process of capitalist expansion and accumulation of wealth and natural resources. It was also a process of social change on a mass scale which built on itself and which was largely responsible for creating new forms of livelihood and aspirations. This social change, which

Cowen and Shenton (1996) termed *immanent* progress, 'implied continual improvement reaching higher and higher levels perhaps without limit' (Thomas, 2000a, p. 25). Immanent progress is spontaneous and associated with development from within – 'a society tendency to change its form' (Barnett, 1988, p. 8), and also entails destruction of old forms of livelihood in order to achieve the new ones.

Industrial progress and growth became a subject of the theory of economic development which established itself in Britain around 1650 and was hugely influenced by the works of Hume (1748), Steuart (1767) and Adam Smith's *The Wealth of Nations* (1776). The main purpose of these writings, as Lewis (2002, p. 28) pointed out, was 'to reconcile modern economic life and institutions (especially trading, interests, profit-making, and the right to hold private property) with ethics and religion, and their method was to quote from the Bible and the writings of the early Church'. Indeed, religious teachings were amongst the first precursors of the doctrine of development, which was the opposite of the idea of progress epitomized by the drive for capital accumulation.

From a materialist and theological point of view, development, as Cowen and Shenton (1995, p. 29) eloquently put it, 'emerged to ameliorate the perceived chaos caused by progress'. Development was shaped as a problem 'grounded in the European experience of governability, disorder and disjuncture' (Crush, 1995, p. 8). It was in the European context that development was first conceived as a state practice and as 'one means to construct the positive alternative to the disorder and underdevelopment of capitalism' (Cowen and Shenton, 1996, p. 57). The nineteenth century marked the beginning of *intentional* development concerned with the deliberate policy and actions of the state and other agencies, which were expressed in various developmental doctrines. The visions promoted by these doctrines were rooted in the normalizing practices of the modern state and its efforts to produce disciplined citizens, soldiers, leaders and governable subjects. History reveals that sport has played and continues to play a major part in those state-building activities, not only in Europe but throughout the world (Black and Nauright, 1998; Mangan, 2000, 2002).

A cultural perspective on development locates it within the broader notion of modernity. This is a world view representing a break from the bonds of the traditional social order, and which challenged the main pillars of the old regime including the authority of the Church and the absolute power of kings. Modernity challenged deeply rooted cultural values and beliefs. Inglehart (1997, p. 24) noted that 'the essential core of Modernization is a syndrome of changes closely linked with industrialization: this syndrome includes urbanization, the application of science and technology, rapid increasing occupational specialization, rising bureaucratization, and rising educational levels. It also includes one more thing, which was the motivating force behind the whole process: industrialization was a way to get rich.' The eighteenth-century Enlightenment movement gave rise to the belief in human progress and that the social conditions of people can be improved through application of reason and science. The philosophers of Enlightenment, as Perry (1992, p. 161) wrote in *An Intellectual History of Modern Europe*, 'sought to emancipate the mind from

the bonds of ignorance and superstition and to rescue people from intolerance, cruelty and oppression'. Indeed, the motto of the Enlightenment, *sapere aude!* (dare to know!), deeply permeates our modern way of thinking. The Enlightenment, however, should not be seen only as an intellectual triumph, but as an ideology and particular policies as well. For instance, it assumes that since reason is common to all peoples, state institutions, morality, education and other systems of thought could be based on common principles and applied to all peoples regardless of their cultures and histories. It demonstrated the dialectics between philosophy and ideology in that, while philosophy involves the organization of ideas and values, the purpose of ideology, usually expressed in doctrines, is to shape beliefs that incite people to action. The Enlightenment project was premised on a number of central ideas which have great relevance for the way we perceive sports development today, and which will be elaborated in the next section. These include reason, empiricism (all knowledge is based on empirical facts), science, universalism (reason and science produce general principles and laws which can be applied to all situations), progress, individualism, secularism (secular knowledge and structures replacing traditional religious authority), uniformity of human nature and freedom. However, Inglehart (1997, p. 23) also saw industrialization and Modernization as an 'attractive package' but which carried a high cost. He argued that modernization 'dismantles a traditional world in which the meaning of life is clear; warm, personal communal ties gives way to an impersonal competitive society geared to individual achievement'.

For the first time the ideas of Enlightenment allowed humans to conceive of development as an intention and people came to see history as a linear trajectory containing a promise of a better future. The concept of development in its modern form emerged as a corollary of the notion of progress and the capitalist accumulation of wealth. Developmental ideas reflected two conflicting approaches – one which saw development as closely linked to progress (Inglehart, 1997) and the other which perceived development radiating from the limitations of progress (Cowen and Shenton, 1996). Despite a multiplicity of definitions of development, most commentators agree there are three main interrelated contemporary meanings of the term. Those meanings, according to Thomas' (2000b) and Schech and Haggis' (2000) comprehensive analyses include (i) a vision, description or measure of the state of being of a desirable society; (ii) a historical process of social change implying a progressive movement from backwardness to forwardness; and (iii) deliberate efforts on the part of various agencies aimed at improvement.

When considered as a *vision*, as Schech and Haggis (2000, p. 15) observed, 'whether capitalist or Marxist, development theorist and policy makers have identified development with material progress and improved living standards'. This seemingly universal striving for better living should not conceal the fact that different political ideologies have different visions of what ideals should be pursued by society. For example, how should social and economic development be achieved? Shall we leave development to the market or should the state assume a leading role? Who should be the main beneficiaries of development? How should development be measured? These are all important questions to which different political ideologies provide competing answers.

As Seers (1979, p. 10) noted, 'development is inevitably a normative concept, almost a synonym for improvement. To pretend otherwise is just to hide one's value judgements.'

A book on the management of sports development cannot do justice to these various doctrines. What follows instead sketches briefly the gist of four contemporary views on development, namely, Neoliberalism, Structuralism, Interventionism and People-Centred Development, and their relevance to how we think about sports development. The first three views represent what is regarded in development circles as mainstream doctrines, while the fourth is an alternative view of development which has recently been gaining momentum. These views do not represent coherent theories as they draw on diverse schools of thought such as Marxism, Modernization, Dependency, Feminism, Critical Theory and Alternative Development. Table 1.1 summarizes these four visions of development. Apart from the obvious differences in their basic assumptions, they share a lack of specific prescriptions of how their proclaimed

Table 1.1 Main views of development.

Vision	Neoliberalism	Interventionism	Structuralism	People-centred development
	Liberal capitalism (modern industrial society and liberal democracy)			
		(plus achieving basic social/environmental goals)		
Theory of social change	Internal dynamics of capitalism	Need to remove 'barriers' to modernization (change can be deliberately directed)	Struggle between classes (and other interests)	(not clear)
Role of 'development'	Immanent process within capitalism	To 'ameliorate the distorted faults of (capitalist) progress'	Comprehensive planning/transformation of society	Process of individual and group empowerment
Agents of development	Individual entrepreneurs	Development agencies or 'trustees' of development (states, NGOs, international organizations)	Collective action (generally through the state)	Individuals, social movements

Source: Adopted from Thomas (2000a, p. 43)