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Similarly, the study's use of discourses/narratives is a possible strength, discourses provide with an intermediate mechanisms to explore sport and identities as well as other social constructs. Furthermore, discourse s, offer exclusive way of studying the socio-political context. One of this study may be the fact that the researcher himself was a black m rtial to other South African racial group's cultural knowledge. Th maintains, beside these inherent challenges, it is necessary for black scholars to also problematize racialized irregularities. From the broad literature enquiry for this study, it is felt that anti-racism and social change are not merely the area of white academics, and that black scholars are commended for their in-puts, and contribution in this regard.

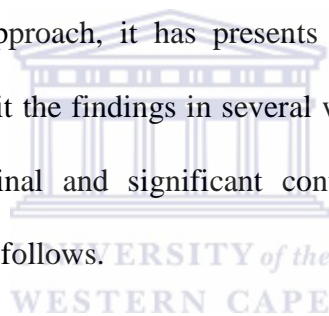


The second major limitation in this study was that the samples were unfairly homogeneous, majority of the youth were blacks, some coloured, and very few whites, and all from lower class or from 'previously marginalized and disadvantaged communities. It would, therefore, may have been beneficial to include youth from the middle and high class, and communities. However, given the practical constraints (such as the scope, and resources) of this project, this was neither feasible nor achievable. Yet, besides the sampling distorted nature of the

participants, the data obtained from their responses were invaluable, as it invites continuous debates and discussions on post-apartheid sport, racialized identities, reconciliation and social change. Similarly, this study was conducted in the Western Cape Province; the results invite continued research in other South African communities and provinces.

The third limitation in this study relates to the focus of this study, ‘racial identities’, relatively no attention was given to other social constructs like class, gender, ethnic, and sexuality, which also could have substantial impact in achieving the broader and desirable social change in South African society.

Finally, the method of data analysis was a thematic content analysis, besides its values and advantage, as any theoretical approach, it has presents a number of disadvantages, and therefore has the potential to limit the findings in several ways. However, besides the above mentioned limitations, the original and significant contribution made by this study is discussed in the next sub topic as follows.



### **7.10 Main Contribution of this Study**

From reflexive learning within the current research process, conflict resolution, racial integration and reconciliation within the SIPs endeavours is characterized by a complex set of factors and dynamic forces on the ground such as race relations and social change. As such, a systems approach is necessary (see Chapter Two) to approach this field in a comprehensive manner. The present research study illustrates that a model is required that needs to integrate the various elements in a comprehensive fashion to promote reconciliation, conflict resolution, peace and development. Secondly, the SIPs may serve as a platform and provide contextual mechanism for conflict resolution, and this study discovered that the ‘theory of change approach’ is an effective tool to unpack the change process between the SIPs’

activities and its ultimate goal. Thirdly the genuine effort of SIPs and its NGOs in the lives of the future leaders is well articulated; however, they seem to confront a problem bigger than their capacity, which involves power and massive resources. The fieldwork experience from the present study, commends the SIPs' culture of networking, and collaboration with sister organizations should expand (work together), using the 'scaling-up' strategy developed by Lederach et al. for wider social impact, and, sustainability. The above three imperatives are an original contribution and quest informed by the research process and findings.

### **7.11 Directions for Future Research**

The above discussion in relation to limitations and weaknesses of this study, have provided the following direction for future research:

First, the 1995 and 2007 Rugby World Cups both won by the springbok, in many respect, have shown symbolic reconciliation and integration in many respect, of the fact that the events were combined with glorious moments. However, glorious moments in sport come and go quick, and their symbolic impact is rather short lived (e.g., President Mandela used the opportunity of the 1995 glorious Rugby World Cup, to unite South Africans). The question is: how can these uniting moments be sustained? What mechanisms and approaches can be used to sustain these moments for longer period in relation to social change; more focus, on how to sustain glorious symbolic moments in the field of sport for development.

Second, from the findings in this study, it was evident during the process of data collection and analysis that the data was produced within a very specific context, namely in the post-South Africa (post-1994), and that this undoubtedly has impacted on the data collected from the youth participants (Born Free), on its various meanings. For instance, the notion of the 'Rainbow Nation' and the narrative of reconciliation and racial equality seemed often to

contradict with what was being said and researched. It is sought that a further research need to be conducted on SIPs programs that include both the youth and adults or pre and post-apartheid South Africans, to determine the effectiveness of the sport intervention in combating racial conflict among communities, and its effect on social change.

### **7.12 Recommendations**

During the current research process, a range of themes and theoretical principles emerged in relation to sport intervention practitioners, the youth, communities, as well as the SIPs programs. The following recommendations are provided:

- Before the commencement of the intervention programs, it is relevant for sport practitioners to build relationship with the target youth and their communities; it can provide them with more insights on the nature of communities and social lives which is first-hand information to test their perceptions on intended programs, the targeted youth, and communities. Furthermore, this process allow both the youth beneficiaries and their community to involve during the planning phase, and allows to integrate communities' societal challenges (need base) and expectations in program planning.
- From the findings, the sport intervention programs play pivotal role in the lives of the racialized youth and their communities. They programs are commended to assist in building healthy relationships and mobilize the resources necessary to extend their programs from local to provincial, and national level by using the 'Scaling up' strategy that links their programs with other sister organization for broader societal impact on reconciliation and change in society.
- Peace education and other additional program designed to achieve non-sport objectives seem an effective approach to combat interrelated issues in communities, and produce future leaders. Empowering individual youth by educating them such as

conflict resolution that made them stimulate the value of non-violent by using necessary knowledge and skills that lead for alternative methods to deal with many other forms social conflicts should be formulated and integrated as a curriculum in more profoundly formal ways within the sport programs (e.g., relatively more sessions, practical dialogue and resolution exercises, and, approaches to monitoring and evaluating these programs).

- Depending on resources, the sport intervention program needs to have branch offices in all the youth participants' communities rather than in one. This may assist sport practitioners to monitor participants as well as community's issues and needs to integrate within the sport program plans that can facilitate more opportunities to build relationship between sport practitioners and communities for exchange of information and to share experiences with many groups and members of communities.
- This intervention programs as a models of reconciliation and peace belongs to communities, and these programs should expand to adult men and women who first hand experienced apartheid brutality and exploitation. Empowering them within the intervention separate or appropriate programs would earn the necessary support and safeguard for the programs to succeed and bring intended results and change.

### **7.12.1 Cultural Resource Assessment**

In assessing cultural resources and patterns, it is relevant for SIPs practitioners to:

5. Recognize perceived cultural aspects that seem to facilitate an impact, in both positive or negative, and the way in which conflict is recognized, handled and, approached.
6. Identifying aspects of intergroup conflict that probably affected by cultural and global view differences in within the intervention programs;

7. Developing and documenting groups and settings about what parts of a culture can influence positively to expression and handling of conflict and make worst within the intervention programs;
8. Identifying cultural aspects that have been and are affected by factors such as migration, conflict dynamics, and/or modernization, displacement with particular attention to what aspects or traditional culture are tainted by these elements, and what, if any, important traditions have been lost in the sport programs (ibid).

### **7.12.2 Program and Activities**

Intervention practitioners must stimulate the following questions and in cooperating answers in to their intervention program activities:

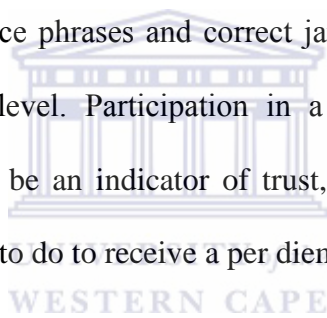
- C. Which aspects of intervention program activities for reconciliation or conflict transformation are partly or primary orientated towards changing a cultural patterns?
- D. What are realistic timeframe to think about the cultural shift desired? For example, are component of the intervention programs working with generational change?

### **7.12.3 Indicators Development and the SIPs**

The following indicator development guidelines proposed by Lederach et al. (2007) are recommended for SIP practitioners, and scholars:

1. Be specific and clear about measurement imperatives of the SIPs, unclear outcomes are hard to see within the programs.
2. Identify the processes you want to learn about, and then think carefully about how you will see and track the process.
3. Develop more than one lens that involves several ways to understand the process, theory and outcome.

4. Use a variety of methods, from interviews, to tracking incidences of a phenomenon you are watching, to observing peoples' action and behaviours.
5. Think creatively about context and culture. Ask the people and partners you work with to help you develop indicators for the changes you are trying to promote.
6. Consider carefully the timeframes of change. Some changes may happen more quickly, others require a much longer time frame. You may need different indicators, or lenses, to see these short and longer term timeframes.
7. Watch for the unexpected. Just because something did not happen the way you expected does not mean that deep learning is not taking place.
8. Be careful with nice phrases and correct jargon. Probe what is “really going on” at a deeper level. Participation in a joint community workshop, for example, may not be an indicator of trust, but just an indicator that people have learned what to do to receive a per diem.



## **7.13 Reflexivity**

### **7.13.1 In Context of the Researcher**

It is believed that positivism holds that the researcher is a neutral, indifferent, detached, clinical bystander who merely observes apparent causes and effects, objects or phenomena being studied (Puttic, 2011). Thus, I, the researcher, understood as being implicitly involved myself in the research process of meaning making, which is inherently a collaborative process involving the teller, listener, analyst and reader. I further understand that as a researcher, I control meaning, to the extent to what features I will be subjected to analysis, and how the voice of the participants will be represented. Reality, as it is presented, can by itself be understood as a construction of the researcher.

Reflexivity refers to the self-awareness that the researcher has that they actively participate in the construction of knowledge and meaning, and that they hold power over the participant, affecting the overall data collected. The researcher will always hold the larger proportion of power, as he determines the research agenda as well as ultimately deciding on how best to analyse the data {e.g., cases to be included and excluded and so on} (Harvey, Rampton & Richardson, 1999; 2003; Mir and Watson, 2001; Riessman, 1993; Sarbin & Kitsuse, 1994).

As a researcher, I was aware of the above mentioned, and constantly endeavoured to test my assumptions on perceptions of the racialized youth, and the SIPs role for social change, and the worldviews, however, these too are social constructions and not natural truths. As a black and an Eritrean citizen, I was aware that my socio-historic context and social experiences are unique and that, unless they were constantly questioned, they may have unconsciously influenced and biased my findings. However, I was consulting with my supervisor, and colleagues on a regular basis to ensure that my assumptions were challenged and exposed to rigorous testing during the processes.

My physical involvement in eight grassroots sport initiatives in previously segregated communities, resulted in mixed feelings. On one hand, about the master narrative of apartheid (devastating segregation) that still remain to negatively impact the 'Born Frees' in many respect. On the other hand, the noble efforts by the NGO led SIPs to combat racial issues and bring a change (it is true, the SIPs are too small with no or small power to confront too complicated social issues in post-apartheid South African communities). Thus, I often experienced instances of racism, especially when analysing the data set, with indignation and annoyance. Similarly, I found it difficult to critically examine what was being said without becoming overly critical or unkind. There was a need for me to balance my academic integrity with empathy, compassion and understanding. This was particularly evident with the

adult black respondents (coaches, managers and volunteers and government officials). It was therefore, necessary for me to constantly remind myself that while there was often a mysteriously motive to what was said; there was also a strong motivational factor for why it was said.

The very nature of this research project made it necessary for me to immerse myself in the literature centred (multi-dimensional) inquiry on sport, peace and conflict, race and blackness studies, and the vital role sport can play in society. This engagement meant, I had to accept that I am a racial being and that my blackness, and being an athlete in my youth afforded me certain privileges. Thus, I often felt that I was negotiating my own identity as a black male during the research process. Indeed, it would seem that as a black male, my stance against racism, in and of itself, invited interpretation.

In addition to this, I am aware that anti-racism practices, and the sport intervention's strike was a particular chord within me. For instance, as a sport management and physical education lecturer in higher institutions in the past, my exposure and experience with young people from different racial/ethnic background meant, I am extremely sensitive to the devastating impact of racism on young people, the continued racialized asymmetries in South Africa, and the need in redressing these are central in my career. Studying identities of other youth and adult participants' within the SIPs has allowed me to gain greater insight into my own black identity. Thus, it deepened my-own self-understanding of utilizing sport programs as a platform to contribute in the long and complex process of reconciliation in post-conflict.

In the same way, it was challenging to acknowledge that my own race and professional background, impacted on my relationship with the participants/respondents, and that they reacted to it in a way which was uncontrollable, and not always desirable. This was most notable when some black respondents identified with me very quickly, and easily, compared

to the white respondents, it took them a bit longer to interact with me during my visits. For instance, the white discussion groups were not as articulate as the black once during group discussion. However, it also became apparent that I was reacting to my own assumptions regarding the participants, something which had to be carefully guarded against and understood.

### **7.13.2 In Context of the Data**

South Africa has 11 official languages, and I only speak English which is one among the other South African official languages. Prior to the interview, I had to participate in the SIPs, not only to assess whether I need to recruit multi-lingual research assistant, but also to develop trust, mutual acceptance, create a non-threatening discussion and interview environment and the lack thereof. Through inquiry and interaction, I found out that all targeted participants had no problem to communicate in English. However, during the discussion groups, it was noted that some participants were not as articulate as their counterparts that I never anticipated. Thus, this might have hindered from extracting relevant information from participants (see chapter seven).

It was evident during the process of data collection and analysis that the data was produced within a very specific context, namely in the post-South Africa (post-1994), and that this undoubtedly impacted on the data collected from the youth participants (Born Free), on its various meanings. For instance, the notion of the 'Rainbow Nation' and the narrative of reconciliation and racial equality seemed often to contradict with what was being said and researched. Furthermore, the six male focus group discussions comprised Africans with different ethnic background (Xhosa, Zulu, Sotho, Ndebele etc...) which were controversial in their views. They discussed not only the racial differences they have with the white and coloured encounters, but also the difference among African ethnic itself. They did not possess

substantial knowledge of apartheid past, but history and experience learned from family, relatives, 'symbolic identity'.

The scope of this study is too broad and extremely challenging, it demanded not only the obvious procedures and method that were followed, but as peculiar objective of this study, the ongoing extensive search in attempting to inter-link various theories and approaches that may serve as a point of departure for future researchers. This is sought to encourage potential researchers to produce a better, comprehensive and reach relatively inclusive conclusions in future.



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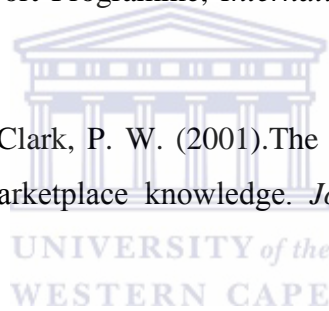
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## Appendix 1: Sample assumptions

<p><b>Historical confrontation:</b> If the youth from different racial backgrounds are taught peace education in the sport programs, they may be able to respond and readdress societal issues from the past, and they are likely to empower themselves thereby promote reconciliation.</p>	<p>Acknowledgement of the injustice of apartheid; reduced level of vengeance; forgiveness; peaceful coexistence.</p>
<p><b>Race relations:</b> strategically, if the youth from different racial background in South Africa are educated about one race, which is the 'human race' during, within or after sport programs, they will reduce negative perceptions of one another, they may form good sporting relationships among teammate and other teams, and communities</p>	<p>Interracial contact, interracial pre conceptions, interracial tolerance,</p>
<p><b>Political culture:</b> If the youth from different racial background understand, the sport institutions, its management and sporting culture as inclusive, and legitimate, reconciliation is likely to progress.</p>	<p>Confidence,, trust, respect coexistence, collaboration, volunteering, accountability etc...</p>
<p><b>Safety and Security:</b> If the youth from different races are thought in the sport programs to collaborate, not to feel threatened, they are vulnerable to reconcile with each other, and the larger system.</p>	<p>Physical security; economic security; cultural security</p>
<p><b>Dialogue:</b> If the youth are taught along sport activities and devoted to profound dialogue, reconciliation is more likely promoted.</p>	<p>Commitment to more dialogue, commitment to peaceful resolution, commitment to transformation.</p>

## Appendix 2: Non-linear relationship at personal and relational level

<p><b>An overall goal of the sport intervention program:</b> To educate, build relationships and trust, and reduce perceptions of racialized identities among the youth, and to ultimately contribute in the process of reconciliation and integration in post-apartheid South Africa.</p>				
<p><b>Mechanisms:</b> Using sport as a platform, to educate, and empower the youth with the necessary knowledge and skills of racial conflict and its non-violent resolution that can be transferred in to their broader communities.</p>				
<p>Theories of change:</p> <ol style="list-style-type: none"> <li>1. Most of the violent conflict in previously segregated communities is based on racial conflicts aggravated by social issues such as poverty, drug and alcohol abuse, HIV/AIDS, teenage pregnancy and racism which are apparent. Parents, teachers, community leaders and sport coaches are strategically situated to know these youth to help in recruitment as well as act quickly when necessary.</li> <li>2. Junior and High Schools are located in all Western Cape communities. It is assumed that there has been little interaction among the youth from different racial groups. The youth live in racially segregated communities, and majority of the schools are made of one racial group and this is aggravating tensions among the youth, and undermining the broader reconciliation process.</li> <li>3. Through sport intervention programs, the youth can build healthy relationship, and maintain regular communications, and dialogue in non-threatening environment to peacefully coexist and promote reconciliation.</li> <li>4. If the sport practitioners, sport role models, stakeholders and community leaders, including teachers form a strong bond, there is a possibility that they can influence the youth and make a difference in their respective communities.</li> <li>5. Increased communication through sport intervention programs, and peace education programs on more focus on conflict resolution, and deep dialogue trainings which enable to prevent violent conflict and greater capacity to resolve conflicts pro-actively.</li> </ol>				
	<p><b>Personal</b></p>	<p><b>Relational</b></p>	<p><b>Structural</b></p>	<p><b>Cultural</b></p>
<p><b>Main Emphasis areas</b></p>	<p>Empowerment (skills for non-violent conflict resolution, racial conflict awareness, culture of deep dialogue)</p>	<p>Build relationship among the youth participants and broader communities to promote reconciliation.</p> <p>Creating cohesive teams and attractive programs for regular communication (e.g., volunteerism)</p>	<p>Build co-operative systems between racialized youth and community structures and schools that represent different racial group by providing good governance, law, and policy recommendations</p>	<p>Participation in sport intervention programs such as peace education, and volunteering will generate greater understanding of racial disparity, and advance reconciliation</p> <p>Avoidance of each other will be replaced with building networks and collaboration.</p>
<p><b>Guiding Theories</b></p>	<p>Increased awareness of conflict resolution and transformation skills will lead to greater capacity to resolve conflict constructively.</p> <p>Dialogue as early response for conflict, building relationships, and negotiation skills,</p> <p>Active participation can reduce perceptions of race and incidences of racial violence</p>	<p>Increased relationship, trust and, team building will facilitate greater cooperation</p> <p>Greater cooperation between participants will improve prevention of violence to promote reconciliation among the youth</p>	<p>Increased co-operation among participants through sporting activities that provide a wider and sustained capacity for conflict prevention among the youth and broader communities.</p>	<p>Increased collaboration, active participation and team work will lower level of racism.</p> <p>Tension and revenge replaced with dialogue, and coexistence that lead to reconciliation promotion.</p>

### Appendix 3: The ‘Scaling Up’ strategy

Geographical	National	-Members of communities, SIPs Network coalition of small NGOs, CBOs, and groups	-Ministry of Sport and Recreation, Ministry of Education  -National Federations, clubs and sport organizations  -Truth commissions	-National Televisions  -National radio stations and news papers  -Civil societies  -Cultural and sport events
	Local	-Community sport club members  -Small NGOs, CBOs or groups	-Schools  -Community recreation centres, sport clubs, neighbourhood watch and police  -Community cultural and Religious congregations  -Local business	-Local media and news papers  -Community-broader sport event or mass sport  -Advocacy campaigns
		Individuals	Institutions	Public

-Audience-

*Adopted from Lederach et al. (2007)*



## **Appendix A: Consent letter**

### **Department of Sport, Recreation and Exercise Science, UWC**

2<sup>nd</sup> September 2012

I am research student from the Department of Sport, Recreation and Exercise Science. I am inviting you to be a part of a study, which will be identifying the potential sports, may hold in societal reconciliation in post-apartheid South Africa. If you would like to be a participant in this project, you will be one of 200 other participants involved in a face to face interview and discussion group in which you will be able to share your own experience. There will even be an opportunity to make recommendations to improve the operational effectiveness of the sport directed to peace projects in South Africa (if you feel that is necessary).

The group discussion and face to face interview will be 1 and 2 hours long respectively and participation is voluntary. You may withdraw at any time. The discussion will be audio – tape-recorded, but you may ask the tape to be switched off at time during the discussion. Your name will not be recorded anywhere and no one will be able to link you to the research project.

If you have any questions or complaints about this study, you may contact Prof. Marion Keim Lees at 021 959 3137.

#### **Statement of agreement to participate in the research study**

I have read or it was read to me and fully understands the contents of the informed consent form. All questions regarding this study have been to my satisfaction in the language that I understand. I also understand that my rights are protected and the records will be kept confidential. I freely and voluntarily choose to be part of the research study.

Respondent's name: \_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Witness's name: \_\_\_\_\_ Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Thank you so very much

The extra copy of consent form is for you.



**Appendix B: Consent form**

Research Title:

*‘An Exploration and Evaluation of mechanisms on the Role of Grassroots Sport Intervention Programs (SIPs), in the Process of Reconciliation and Integration: The Context of Post-apartheid South Africa’*

The study has been described to me in language that I understand and I freely and voluntarily agree to participate. My questions about the study have been answered. I understand that my identity will not be disclosed and that I may withdraw from the study without giving a reason at any time and this will not negatively affect me in any way.

Participant’s Name .....Participant’s Signature \_\_\_\_\_

Date.....

Witness’s Name \_\_\_\_\_Witness’s Signature \_\_\_\_\_Date\_\_\_\_\_

Should you have any questions regarding this study or wish to report any problems you have experienced related to the study, please contact the study coordinator:

Study Coordinator’s Name: Prof. Marion Keim Lees

University of the Western Cape

Private Bag X17, Belville 7535

Fax: (021) 959 3688

Telephone: (021)959-3137, Cell: 082 2023 454, Email: [mkeim@uwc.ac.za](mailto:mkeim@uwc.ac.za)

## Appendix C: Interview questionnaire

1. Please identify yourself, your background, and your role in this programme?
2. How long have you been involved?
3. What motivated you to take part?
4. Could you share some of the best and worst moments you have experienced since assuming your position?
5. How many youths are taking part in this programme?
6. Please give me the demographic details of the members of your team, and the procedures in recruiting those beneficiaries.
7. What is the retention rate (number of new recruits race-base and/or those jumping ship) has been like so far?
8. Would you say that the racialized group of youth in this program meets your idea of a well-balanced team? Why?
9. If no, which other racial group would you think could have been part of this initiative? And, why these particular individuals?
10. What do you think is currently barring these individuals from participating in your programme or other programmes of a similar nature?
11. What steps are you taking to rectify the situation?
12. As a staff and organizer what is the main objective that you hope to achieve with this initiative?
13. Do you and all the other relevant stakeholders share the same vision in this regard?
14. Are the participants aware of what the management expects of them in relation to the SIPs objectives? For example, on the social issues you are combating?
15. I can see the staff comprise different racial background, how do you think your racial background can help you facilitate the youth?
16. How do you see your racial background comparing to others and others?
17. Have you took any training such as on peace-education, racial conflict, reconciliation, and the methods of integrating these in to sporting activities?
18. How do you deliver apply and deliver these aspects to the youth within the SIP (such as in the field or off the field or in class sessions)?
19. What other or additional programs do you have, and why?
20. What benefits do you associate with these additional or non-sport programmes?
21. Do you network such as with sister organizations, government structures, community leadership, etc...? Please elaborate on how these arrangements work?

22. What other factors do you think would strengthen the impact of this initiative on the life of participants?
23. In your opinion what do parents and other community members think of this sport intervention program? Do you have means of communication?
24. Would you recommend such initiatives be included in the Sport and Recreation Policy as a practice in post-apartheid South Africa?
25. What are the main challenges you encountered thus far, and how do you plan to overcome?
26. How do you monitor, and evaluate your programs?
27. How often is the evaluation of these programme conducted, and for what purpose?
  
28. In your opinion how successful do you think your particular initiative in terms of success, and how do you monitor and evaluate your programs?
29. How do you measure success in terms of the current SIPs?
30. As someone who has been involved in sports you probably have some ideas of your own as to whether or not the current state of affairs (political and otherwise) could be said to be leaning more towards or away from notions of peace and/or nation-building. Could you share some of your views and insights on this matter?
31. What do you consider counter-productive in as far as this vision is concerned?
32. What role/s do you think it could play, that is/are being overlooked at the moment?
33. If you had the power and the means, what major changes would you introduce to the current sporting scene in this country?
34. Would you like to add anything that you want me to know about?

Thank you

## Appendix D: Discussion group questionnaire

1. Can you introduce yourselves to the group, such as your name, school, and racial background including the community you come from?
2. Why and what motivated you to join the sport program?
3. Can we discuss our understand of race in relation to the following points:
  - a) How do you think you feel towards other groups or a black or white or coloured?
  - b) How does it make you feel to be a black/coloured/white?
  - c) How do you think other people from different racial background understand race?
  - d) How do you think to be black/coloured/white at this time?
  - e) Do you regret to be black/white/coloured? Why?
  - f) How do you think things could change for you if you were from another race?
4. Can we discuss the following from personal experiences:
  - a) Have you experienced anything (positive or negative) in relation to your race?
  - b) How have you been feeling to blacks/coloureds/whites?
  - c) How do you think a black/white/coloured person understand you?
5. All of you were born after apartheid, and you may not feel race as a big problem, if so let us discuss the following:
  - a) How would you think you would feel towards 'others' in that situation?
  - b) What do you think it would feel to be black/white/coloured in that situation?
  - c) What do you think you could about race if you would have been born during apartheid?
- 5) Can you discuss some racial incidents that you witnessed in relation to the following:
  - a) What racial incidents can you witness at your community, school etc...?
  - b) What do you think the problems that make fight on racial base, e.g., group of blacks against group of coloured people etc...?

- c) What do you think the solution for such problems
- 6) Let us now discuss about your sport programs in relation to the following:
- a) How do you feel towards one another within the sporting program? Why?
  - b) How does it feel to play in racially-mixed teammate as well as interact with other teams from different racial backgrounds?
  - c) What do you learn within the sport programs? How?
  - d) What other programs do you have besides the sport programs?
  - e) How do you think these can help you to collaborate one another regardless your skin colours?
  - f) How do you see your other racial fellows at this time comparing before you joined the program? Please elaborate based on the sport relationship you created in this program?
  - g) How does this affect your life in future?
  - h) What do you suggest to be included to strengthen you racial relationship to one another?
- 7) Please discuss some of the challenges you experience in the sport programs in relation to the following:
- a) What are some of the challenges you have in the sport programs?
  - b) What do you think are the solutions form these problems?
  - c) What would you consider as important within the programs?
  - d) What additional programs would you recommend
- 8) I think we are about to finish our discussions, would you like to add or discuss any other points that you think are relevant? Please do?

Thank you so very much.

## **Appendix E: Interview questionnaire SIPs non-staff**

1. Would you introduce yourself including your sport background, work, and the motivation behind for your involvement in the SIPs?
2. What is your main role within the SIPs and in what capacity?
3. How do you think you or your organization can assist the SIPs in achieving their goals?
4. What would you like to see at grassroots such as the youth to achieve, and why?
5. Have you ever experienced any problems in relation to your racial identity? Please elaborate how these can be redressed by the current SIPs?
6. How do you see yourself and others in relation to racial identity during and after apartheid?
7. How do you think your experience, and your role can help the youth to collaborate and unite regardless of their skin colour, and how do you assist in this regard?
8. Many believe that racial division is the root cause of all societal issue (such as poverty, crime, inequality, unemployment et...) in South Africa. Do you agree? Why?
9. What would you like to achieve with your role, and what change would you like to see among the new generations from different racial backgrounds?
10. Do you think these programs are doing in the right way in achieving its broader goals? Why?
11. Do you believe government is doing very well in this regard? If yes how? If no, why not?
12. How can your experience and contribution influence the youth?
13. What additional programs would you like to see for intended goals within the SIP?
14. What challenges do you see or can you identify within the Sport intervention, and how can the SIP or others contribute to overcome these problems?
15. What other additional programs or how can existing programs can strengthen?
16. Would you like to add anything that you feel is important to raise?

Thank you

**For any correspondence on this study:**

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