

**THE CULTURAL SPORTS OF KAFA AND THEIR CONTRIBUTION TO  
SOCIAL INTERACTIONS, HEALTH AND FITNESS**

**BY AMROT GIZAW**

**A THESIS SUBMITTED TO SCHOOL OF GRADUTE STUDIES OF  
ADDIS ABABA UNIVERSITY IN PARTIAL FULIFILMENTS FOR THE  
DEGREE OF MASTER OF SCEINCE IN SPORT SCIENCE**

**MAY 2012**

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SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF SPORT SCIENCE

By Amrot Gizaw

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Chair man of Department      Signature      Date

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\_\_\_\_\_  
Examiner      Signature      Date

## **DECLARATION**

The under signed declare that this thesis is my original work and all relevant sources used for this thesis are dully acknowledged.

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Date of submission \_\_\_\_\_

This thesis has been submitted for examination by approval as a university advisor.

Name: Bezabih Wolde (Dr)

Signature \_\_\_\_\_

Date of submission \_\_\_\_\_

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## **Acronyms**

WHO – World Health Organization

ZDOFED – Zonal Department of Finance and Economic Development

SNNPR – Southern Nations, Nationalities and Peoples Regional State

PE – Physical Education

## Abstract

The most common cultural sports of Kafa are *Topo*, *Qicco*, *Gengo* and *Harashe tophiyo*. This cultural sport takes place during hunting, social work, wedding ceremonies and special occasions as holiday and contributed for promotion of good health and social relations among societies. The major factors for the under development of kafecho cultural sport is the domination of cultural sports by modern sports , cultural games are not included in all kafa games, and lack of skilled professions in cultural sports. As a result, the benefits from participation in cultural sports are not achieved.

The main purpose of this study is to know the cultural sports of kafecho society and their contribution up on social interactions, health & fitness and to recommend possible solutions for the improvement of cultural sports of Kafa. To do this, review of literatures were included to help the study to achieve its objective. A qualitative research methodology was used in this study. The informants were purposively selected based on their age, sex, experience, occupation, one who assumed to have good knowledge about the issues, availability, and willingness to participate in the research study. Accordingly twenty five informants were participated in this study as a sample from which five are sport professionals, eight are elders; two of them are women and twelve are young. The reliable data were gathered through interview, observation, and participatory observation from the primary sources. Based on the findings of the study conclusions were made and recommendations are forwarded to indicate the directions how to overcome the problems.

The basic characteristics of Kafecho cultural sports, their contributions for social interactions, health & fitness were presented. In addition whether this indigenous sport competition is open for women or not were stated. Lastly the possible solution to keep cultural sports from underdevelopment is recommended.

Contribution	Health	Informants
Cultural sports	Improvement	Kafecho
Fitness	Indigenous	Social relations
		Underdevelopment

## Appendix A

### I. semi-structured Interview designed for Sport Commission experts

Dear informants; you are kindly requested to give factual information about yourself and the interview you will be asked. This interview will be used only for research purposes. The information you provide will be used and analyzed only by the researcher and will be kept confidential.

Name \_\_\_\_\_ Sex \_\_\_\_\_ Age \_\_\_\_\_

Academic status \_\_\_\_\_ work experience \_\_\_\_\_

- 1) Do you know about the cultural sports of kafa society?
- 2) Would you please give oral or written evidence about kafecho cultural sports?
- 3) Could you explain the specific characteristics of some cultural sport of kafecho people?
- 4) Would you please, explain the competition rules of these cultural sports of kafa?
- 5) Is there formal competition held with any of kafecho cultural sport in 'sport festivity' between *woreda's* or during religious/ holidays?
- 6) If your answer for the above question is yes, please give information about those cultural sport & record sheet.
- 7) Do women participate in cultural sport practices or competition?
- 8) As a professional, Could you explain the health and fitness benefits acquired through participation in cultural sports of kafa?
- 9) Do those cultural sports contribute for the social interactions among kafecho society? Are the sports means for get together or other public gathering?
- 10) Do you think cultural sports of kafa are in the expected level of development?
- 11) What are the barriers for the development of cultural sports?
- 12) What are the current challenges and future plans of sport commission for the development of cultural sports of kafa?
- 13) What would be your comments and suggestions for the improvement of the kafecho cultural sports for, experts, societies, government and other concerned bodies?

**Thank you!!**

## II. Semi-structured Interview designed for kafecho Elders

Dear informants; you are kindly requested to give factual information about yourself and the interview you will be asked. This interview will be used only for research purposes. The information you provide will be used and analyzed only by the researcher and will be kept confidential.

Name \_\_\_\_\_ Sex \_\_\_\_\_ Age \_\_\_\_\_ Education  
background \_\_\_\_\_ profession \_\_\_\_\_

- 1) Do you know about the cultural sports of kafecho society?
- 2) Would you please give oral evidence about kafecho cultural sports?
- 3) Do you ever take part in any of kafecho cultural sport practices or competition? Please specify the sports you took part.
- 4) Could you explain the rules and regulations of kafecho cultural sport completion, rewards?
- 5) In which sport you are much interested to watch competition as spectator; in cultural or modern sport? Why?
- 6) Does the practice or competition with cultural sport possible for women?
- 7) Would you please give information about the commonly believed health benefit which is gained through cultural sport practices?
- 8) Would you please mention the social benefits acquired from participation in cultural sport practices or competition?
- 9) Do the kafecho cultural sports contribute for social interactions among kafecho societies?
- 10) Could cultural sports contribute for the demonstration of kafecho society's culture for others?
- 11) How could you relate cultural sports with the way of life?
- 12) What are your comments or suggestion for the development of kafecho cultural sports?

**Thank you!!**

### III. Semi-structured Interview designed for Youth

Dear informants; you are kindly requested to give factual information about yourself and the interview you will be asked. This interview will be used only for research purposes. The information you provide will be used and analyzed only by the researcher and will be kept confidential.

Name \_\_\_\_\_ Sex \_\_\_\_\_ Age \_\_\_\_\_

Education background \_\_\_\_\_ Profession \_\_\_\_\_

1. Do you know the cultural sports of kafa society?
2. Do you practiced the cultural sports of kafa or participate as competitor?
3. In which sport you are much interested to watch competition as spectator; in cultural or modern sport? Why?
4. Does the practice or competition with cultural sport possible for women?
5. What values do you give for a person who is good in cultural sport practice or competition?
6. Do you compete informally with your friends, relatives or others in cultural sports?
7. What social benefits could you achieve from participation in cultural sport practices?
8. Could you tell about the benefits of cultural sports for health and physical fitness?
9. What will be your feelings if cultural sports would be included in sport festivity for *woreda's*?
10. Do you learn some cultural sports in physical education class of your school year?
11. What are your comments for the development of kafecho cultural sports?

**Thank you!!**

## Appendix B

### I. ለስፖርት ባለሙያዎች በከፊል የተደራጀ ቃለ - መጠይቅ

ዉድ የጥናታዊ ጽሁፍ ተሳታፊዎች :- ከዝህ በመቀጠል ለምትጠየቁት ቃለ - መጠይቅ አስፈላጊዉንና ትክክለኛዉን መረጃ እንድትሰጡ በአክብሮት እጠይቃለሁ። ቃለ - መጠይቁ ለጥናታዊ ጽሁፍ ብቻ የምያገለግል ስሆን በናንተ ላይ ምንም ዓይነት ጉዳት የማያስከትል እና በምስጥር የሚያዘኒ ነዉ።

ስም \_\_\_\_\_ ጾታ \_\_\_\_\_ ዕድሜ \_\_\_\_\_

የትምህርት ደረጃ \_\_\_\_\_ የሥራ ልምድ \_\_\_\_\_

14)ስለ ካፋ ባህላዊ ስፖርት ታዉቃለህ?

15)እባክዎትን ስለ ካፋ ባህላዊ ጨዋታ የተጻፌ መረጃ ወይንም አፌታርክ ብትሰጡኝ።

16)የካፋ ባህላዊ ጨዋታዎችን ዝርዝር ሁኔታ ብያብራሩልኝ።

17)የካፋ ባህላዊ ስፖርት የዉድድር መስፈርቶችን ብያስረዱን።

18)እስካሁን በወረዳዎች ስፖርት ፈስትቫል / በመላ ካፋ ጨዋታዎች/ ወይንም በበዓላት ወቅት የካፋ ባህላዊ ስፖርት ዉድድር ተካሂደዉ ያዉቃል?

19)በባህላዊ ስፖርት ዉድድር የተካሄደ ከሆነ መረጃ ብሰጡን።

20)ሰቶች በካፋ ባህላዊ ጨዋታ ወይንም ዉድድር ተሳትፈዉ ያዉቃሉ?

21)እንደ ስፖርት ባለሙያ የካፋ ባህላዊ ጨዋታዎች ለጠንነትና አካል ብቃት የሚሰጠዉን አስተዋጽኦ ብያስረዱን።

22)እነኝህ ባህላዊ ጨዋታዎች ለአብሮነትና ማህበራዊ ግኑኝነት ፋይዳ አላቸዉ? ለህዝባዊ አንድነት ያላቸዉ ድርሻ ምንድን ነዉ?

23) የካፋ ባህላዊ ስፖርቶች የተጠበቀዉን እድገት እያሳዩ ናቸዉ?

24)ለካፌች ባህላዊ ስፖርት ዕድገት ማነቆ የሆኑት ምክንያቶች ምንድን ናቸዉ?

25)የካፋ ዞን ስፖርት ጽ/ቤት ለካፋ ባህላዊ ጨዋታዎች እድገት ያለዉ ጥረት እና ዕቅድ ምን ይመስላል?

26)ለባህላዊ ስፖርቶች ዕድገት ያለዎትን አስተያየት ብሰጡን ።

**ከልብ አመሰግናለሁ !!**

## II. ለካፈቶች ሽማግሌዎች በከፊል የተደራጀ ቃለ - መጠይቅ

ወደ የጥናታዊ ጽሁፍ ተሳታፊዎች :- ከዝህ በመቀጠል ለምትጠየቁት ቃለ - መጠይቅ አስፈላጊውንና ትክክለኛውን መረጃ እንድትሰጡ በአክብሮት እጠይቃለሁ። ቃለ - መጠይቁ ለጥናታዊ ጽሁፍ ብቻ የምያገለግል ስሆን በናንተ ላይ ምንም ዓይነት ጉዳት የማያስከትል እና በምስጥር የሚያዘኒ ነው።

ስም \_\_\_\_\_ ጾታ \_\_\_\_\_ ዕድሜ \_\_\_\_\_

የትምህርት ደረጃ \_\_\_\_\_ ያለዎት ሞያ \_\_\_\_\_

1. ስለ ካፋ ባህላዊ ስፖርት ታወቃለህ?
2. እባክዎትን ስለ ካፋ ባህላዊ ጨዋታ የሚያወቁትን አፌታርክ ብነግሩኝ።
3. ባህላዊ ስፖርቶችን ተጫውተው /ተለማምደው/ ወይንም ተወዳድረው ያወቃሉ ? እባክዎትን የተወዳደሩበትን ባህላዊ ጨዋታ ብነግሩኝ?
4. የካፋ ባህላዊ ስፖርት የወደድር ህግና ደንብ እንድሁም ሽልማት ሁኔታ ብነግሩኝ።
5. እንደተመልካች ከባህላዊና ዘመናዊ ስፖርት ወደድር ማየት ያስደስቶታል ? ለምን?
6. በካፋ ባህላዊ ጨዋታ ለሰቶች ልምምድ ወይንም ወደድር ይፈቀዳል?
7. ባህላዊ ጨዋታን በማዘወተር ይገኛሉ ተብለው የሚታመኑ የጠንነትና አካል ብቃት ጥቅሞች ምንድን ናቸው
8. እነኝህ ባህላዊ ጨዋታዎች ለአብሮነትና ማህበራዊ ግንኙነት ፋይዳ አላቸው?
9. የካፌቶች ባህላዊ ጨዋታዎች ለህዝባዊ አንድነት ያላቸው ድርሻ ምንድን ነው?
10. የካፌቶች ባህላዊ ጨዋታዎች የካፋን ባህል ለማንጸባረቅ አስተዋጽኦ ያደርጋሉ?
11. ባህላዊ ጨዋታዎች ከዕለት-ለት ኑሮአችሁ አንጻር እንደት ይገለጻሉ?
12. ለካፋ ባህላዊ ስፖርቶች ዕድገት ያለዎትን አስተያየት ብሰጡን ።

**ከልብ አመሰግናለሁ !!**

### III. ለካፊች ወጣቶች በከፊል የተደራጀ ቃለ - መጠይቅ

ወደ የጥናታዊ ጽሁፍ ተሳታፊዎች :- ከዝህ በመቀጠል ለምትጠየቁት ቃለ - መጠይቅ አስፈላጊውንና ትክክለኛውን መረጃ እንድትሰጡ በአክብሮት እጠይቃለሁ። ቃለ - መጠይቁ ለጥናታዊ ጽሁፍ ብቻ የምያገለግል ስሆን በናንተ ላይ ምንም ዓይነት ጉዳት የማያስከትል እና በምስጥር የሚያዘኔ ነው።

ስም \_\_\_\_\_ ጾታ \_\_\_\_\_ ዕድሜ \_\_\_\_\_

የትምህርት ደረጃ \_\_\_\_\_ ያለዎት ሞያ \_\_\_\_\_

- 1) ስለ ካፋ ባህላዊ ስፖርት ታወቃለህ?
- 2) የካፋን ባህላዊ ስፖርት ተጫዋታህ ወይንም ተወዳድረህ ታወቃለህ?
- 3) እንደተመልካች ከባህላዊና ዘመናዊ ስፖርት ወድድር ማየት ያስደስቶታል ? ለምን?
- 4) በባህላዊ ጨዋታ ለሰቶች ልምምድ ወይንም ወድድር ይፈቀዳል?
- 5) ባህላዊ ጨዋታ ለምያዘውትሩ ሰዎች የለዎት አመለካከት ምን ይመስላል።
- 6) ከአብሮአደጎችህ ከጓደኞችህ ወይንም ከሌሎች ጋር በባህላዊ ስፖርት ተወዳድረህ ታወቃለህ
- 7) ከባህላዊ ስፖርት ተሳትፎ የሚገኙት ማህበራዊ ፋይዳዎች ምንድን ናቸው?
- 8) ባህላዊ ጨዋታን በማዘወተር ይገኛሉ ብለህ የሚትላስባቸውን የጠንነትና አካል ብቃት ጥቅሞች ምንድን ናቸው?
- 9) የካፋ ባህላዊ ስፖርት በመላ ካፋ ጨዋታዎች ብካተቱ ምን ይሰማሃል?
- 10) በትምህርት በቆየህበት ወቅት በሰጧት ማህበራዊ ክፍል ግዜ ባህላዊ ስፖርት ተምረሃል?
- 11) ለካፋ ባህላዊ ስፖርቶች ዕድገት ያለዎትን አስተያየት ብሰጡን ።

**ከልብ አመሰግናለሁ !!**

# **CHAPTER ONE**

This chapter deals with background of the study, statement of the problem, objectives of the study, significance of the study, delimitation of the study, limitations of the study, definition of operational terms and organization of the study in sequential order.

## **1.1 Back ground of the study**

Education contributes to the development and advancement of the nation's culture. Educational institutions play a primary role in the development of the human resources of society. Schools, colleges and universities are clearly the most powerful and effective institutions for the achievement of intellectual skill, knowledge, understanding and appreciation necessary to make wise decisions, good judgments and logical analysis of problems. Physical education, with its emphasis on building a physically, emotionally, mentally and socially fit society, plays an important role in the general education. As cited in Charles A. (1975: 71), the role of Education in general and Physical education in particular is constantly undergoing change.

Physical education is an integral part of the total education process, is a field of endeavor that has as its aim the development of physically, mentally, emotionally and socially fit citizens through the medium of physical activities that have been selected with a view to realizing these outcomes.

Physical education is a vital part of the educational process. Through a well – directed physical education program, children develop skills for the worthy use of leisure time, engage in activities conducive to healthful living, develop socially and contribute to their physical and mental health. The Physical education of primitive people was informal and unstructured, with the main purpose of being survival. The objectives of Physical education according to

several studies are the development of physical, emotional, mental, and social health of individuals (Charles A. 1975:17- 46).

Physical education is an important vehicle for socialization. Social development is important and physical education activities have potential for the accomplishment of this objective. The culture that people transmit from one generation to another consists of both material and nonmaterial developments made by human beings. Human culture, which has been characterized by the formation of groups and the development of social unity, has enabled us to survive.

One of the objectives of physical education is the development of social interactions through physical activities & sports and on the other hand the objective of sociology is to understand human behavior and social interaction, so the need for the study of social significance of sport in society is appropriate.

Kafa zone is located 449 km distance from Addis Ababa to the south West direction and 110 km from Jimma to South direction. Kafa zone is known for its wild coffee, spices and fascinating natural forest. The capital of kafa zone is Bonga, which is surrounded by jam-packed forest. The well-known Barta fall, which hoses down from 80 meters height to the ground is situated at the back of the town about 40 minutes on foot walking from the center of the town. The kingdom of kafa remained as an independent state in the Horn of Africa, southwest of Ethiopia have its unique socio-political structure and cultural practices until the beginning of 20<sup>th</sup> C. However, this kingdom was finally defeated and incorporated into the Ethiopia Empire during the region of Menelik II in 1897.

All the aspects of human culture should be analyzed in the interconnection they have in life and this could be possible based on team organization and deeper investigation through the application of holistic approach, which would give the method and its full value. (Bekele W/mariam 2010:12).

It is from this point that the researcher limited himself to the cultural sports of Kafecho with particular emphasis on the cultural sports of kafa and their contribution to social interactions, health and fitness.

## **1.2 Statement of the Problem**

This study is the first to the area; the research with the same problem in Kafa cultural sport is not yet studied. The second statement of the problem is that the cultural sports were not included in all kafa games & the development of this sport is not observed as other areas of Ethiopia from the researcher observation. As stated by Coakley 1998, Sport signifies a great deal about us and different ways of living and in so doing contributes to the ongoing production of social life. As a result, the benefits acquired through participation in cultural sports were not achieved by kafa societies. Therefore, the purpose of this research is to explore the root causes for the problem and to suggest the possible solutions. The main questions of this study are as follows;

- What are the common cultural sports of kafecho society?
- Does the cultural sports included in All Kafa games?
- Does the practice or competition with cultural sport open for women?
- What health benefits are gained through cultural sport practices?
- What social benefits are acquired from participation in cultural sport practices?
- What are the main factors for the under development of kafecho cultural sports?
- What are the current effort and plan of kafa zone sport commission for the development of the cultural sports of kafa?
- What are the possible solutions raised by informants about kafecho cultural sports?

- What are possible solutions for the development of Kafecho cultural sports?

## **1.3 Objectives of the study**

### **1.3.1 General objective**

The general objective of this study is to explore the cultural sports of Kafa, to identify their roles for health, fitness & social interactions, and to assess the current status and prospects of cultural sports of kafa.

### **1.3.2 Specific Objectives**

- To explore the cultural sports of kafecho society.
- To describe the factors that hinders the development of cultural sports in kafa zone
- To identify the benefits of cultural sports up on health, fitness and social relations among societies.
- To recommend the possible solutions for sport commission and other concerned bodies to solve the problems of cultural sports of Kafa.

## **1.4 Significance of the study**

This study will help to produce an academic knowledge on the cultural sports of kafecho society and the contribution of this cultural sport for social interactions, health and fitness. Thus, this study may serve as a springboard for further study so as to develop and grasp knowledge about the cultural sports of kafa. The researcher also strongly believes that the study will provide valuable information about the values of cultural sports for social relations, health and fitness. In addition, this study will hopefully provide important information & direction for kafa zone sport commission for the development of Kafa cultural sports.

## 1.5 Delimitation

The study is delimited in scope in terms of study area. Regarding the study area, it is restricted to two *Woreda*' of Kafa zone; Bonga and Gesha *woreda* are purposively selected, because of accessibility for the researcher. Social stratification, cultural practices and experiences among kafecho people are almost similar. In addition, since the researcher is the member of the study area, which can also add some strong points on the study.

## 1.6 Limitation of the Study

In any study there are limitations. These limitations can be with different origin and nature. The limitations of this study can be summarized in the following manner.

- Shortage of reference materials
- Shortage of transportation during data collection
- Shortage of money
- Unavailability of written documents about kafa cultural sports

However, the researcher tried to overcome these challenges by utilizing different mechanisms. This includes the use of horse transportation for about 25 kilometers during data collection on holiday i.e. from Hasho to Yeri-kichit *Kebele* of Gesha *woreda*, additional money were used from pocket of researcher to complete the study, the use of literatures from internet and oral story from informants were used as a source instead of written documents.

## 1.7 Definition of terms

**All Kafa games** – sport festival conducted between all *woreda*'s of kafa in mid of every year

**Baroo** –holiday

**Daboo** - hunting

***Dafoo*** - social work e.g. local house building

***Gaaroo*** -wedding ceremonies

***Gengo*** – a wide ring made of woods (elastic wooden material) used for *Gengo* sport competition

***Harashe tophiyo*** – horse race

***Haresho*** – a fastest horse used for competition

***Kafa*** –is the land of kafecho

***Kafecho*** –is the people (a group of people from kafa ethnic group or society)

***Qicco*** – struggle or wrestling competition between two individuals

***Topo*** – a game little bit similar to hockey played during Christmas (yegena chewata)

## **1.8 Organization of the study**

This study is organized in to five chapters. Chapter one consists of background of the study, statement of the problem, research questions, objective of the study, significance of the study, delimitation & limitation of the study, definition of terms and organization of the study. Chapter two consists of review of related literatures. Chapter three consists of methodology of the study, instrument of data collection, sampling techniques, study area & subjects, procedures of data collection and procedures of data analysis. Chapter four consists of data analysis & presentation and the last chapter consists of summary, conclusions and recommendations.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

This chapter consists of conceptual frameworks and review of literatures to help the study to achieve its objective. To do this important Literature were reviewed from books, published journals and internet as follows. The history of cultural sports in Ethiopia, overview of the history of Kafa, the concepts of play & sport, sport & culture, the sociology of sport, health & wellness, the benefits of sports for youth, physical fitness and the national sport policy of Ethiopia are included. It was not easy to find literatures on the cultural sports and history of kafa that is the main reason why the researcher relied heavily on one or two available material.

#### **2.1 The History of Cultural sports in Ethiopia**

As cited in Solomon (2009) it is indeed difficult to describe games, public events and entertainments of pre-colonial Africa as "leisure" or "pastime" for it implies pre-conditions set by labor-capital relations, which, however, did not exist in Africa prior to the imposition of colonial rule and capitalism. It is, therefore, prudent to examine Ethiopian/African pastimes outside of the "free" and "non-free" time frame. In Africa in general, and in Ethiopia in particular, there were and still are indigenous variables that defined and controlled space, time and the nature of games, public events and entertainments that were conducted. For instance until the 1974 revolution, Ethiopians were strictly obliged to honor the many saints and holidays of the Ethiopian Orthodox church which was highly influenced by Judaism and incorporated many Judaic practices. Due to this, it was on market days than holidays that many of the outdoor games and entertainments were held. The choice of market days also entails convenience. In those days people—who were also participants as well as spectators—from near and far—gathered on market days to exchange commodities, information, witness litigation, socialize with friends and

relatives, elope with the future wife/husband, have drinks or pick fights. Here, one might also factor in the absence of a sophisticated means of communication that could summon large congregations as markets do in Africa. Therefore, markets were and to some degree still are the public spaces, the public square.

Seasons are other variables that determine the types of games played and the times they were organized. A closer look at Ethiopia's holidays attests this. Almost all outdoor games, wedding ceremonies and major holidays *kidus yohannes/ enkutatash* (New Year), *meskel* (Finding of the True Cross), *Gena* (Christmas), *Timket* (Epiphany), *Tinsae* (Easter) were held after the rainy season (May-September), especially between December-January and March-April. The latter are also seasons of plenty where harvesting is over and the (*gotera*), silo, is full. This season was not only a time of celebration but also of war (Solomon 2009).

Within the context of the aforementioned variables, peoples of pre-twentieth century Ethiopia had various ways by which they entertained themselves. These "pastimes" include but are not limited to *feres gugis* (horse racing), *dulamiktosh* (somewhat similar to fencing), *gibigib* (wrestling), *wana* (swimming), *gena* (hokey), *senterej* (Ethiopian chess), and *gebeta* (Mancala). Except for *senterej* and *gebeta* which are board games where one's ability as a tactician and strategist are tested, the rest of the games are physically demanding and require a fine skill and agility to partake in them. *Senterej* and *Gebta* have another unique aspect in that both were played only among peers that entail the same class, gender and age difference and affiliation (Solomon 2009).

**Gebeta:** – *Gebeta* can be played by simply digging two or three rows of six holes in the ground or on a board made of wood, stone or other materials. The upper class was noted for using intricately designed wooden boards to play *gebeta*. The game, though very ancient and played throughout Ethiopia, was avoided

by the followers of the Ethiopian Orthodox sect during the fast of the Blessed Virgin, (*Filseta*), and on Good Friday (Solomon 2009).

**Gena:** – From among the remainder of the games, *gena*, as its name implies, is a game played during Christmas. It is one of the oldest and most popular outdoor sports, predating the introduction of Christianity into Ethiopia. Some trace the name of the game, *gena*, to the Geez word, *ge'na*, which in turn was allegedly derived from the Greek word, *genos*, meaning birth. Legend has it that shepherds were playing *gena* when angels announced the birth of Christ. Thus, it is always played during Christmas season to commemorate the event. Another Ethiopian legend, however, associates *gena* with the beheading of John the Baptist. The (*Qur*), sometimes also referred to as (*rur*), which is made of ball shaped solid wood, symbolizing John's head, with which his executioners played. Because of its religious background and annual appearance, the game was played by anyone who was interested regardless of class—hence the adage, (*begana chewata aykotum geta*): “The master will not get angry in a game of *gena* if he was mistakenly hit”. *Ye-gena chewata*, the game which looks a little bit similar to hockey, has been played for centuries, according to ancient manuscripts. The exact time of its origin is, however, not known. *Ye-gena chewata* is played by using a crude hockey stick, ‘Gena’, and some kind of a small wooden ball, ‘enkura’. Men and young boys participate in the game. But it is only rarely that the rivalry can be fierce (Solomon 2009).

The rest of the games such as *feres gugis*, *dula-miktosh*, and *gibigib* are, more or less, related to and reflections of the warrior traditions of Ethiopians. All involve the skillful handling of weapons such as *dula* (stick), *gorade* (sword), *tor* (spear) that also include hand-to-hand combat, for which pre-Italian occupation Ethiopian warriors were noted for. Except for *feres-gugis*, we do not have written records of the aforementioned games. The latter, however, appears to be the most favorite sport among Ethiopians (Solomon 2009).

***Feres gugis***: – As Richard Pankhurst noted "raiding ability and prowess on a horseback have been traditionally rated by an essentially warrior people as among the highest of manly virtues, and some of the most daring and highly honored acts of sportsmanship were carried out on a horseback, rulers and important personalities being indeed frequently referred to by the names of their horses" (Solomon 2009).

However, at the turn of the twentieth century the introduction of modern and rapid firing weapons and western military tactics into Ethiopia slowly subdued these traditional war-games. They also increasingly ceased to serve as standard measures of manhood, (*wendinet*). The establishment of Western modeled schools in the imperial capital, Addis Ababa, and in some of the regional capitals, and where European and other expatriates served as instructors, the traditional "pastimes" were absent from the curriculum (Solomon 2009).

## **2.2 Overview of the history of Kafa**

The kingdom of kafa remained as an independent state in the Horn of Africa, south-west of Ethiopia having with its very unique socio-political structure and traditional belief system until the beginning of 20<sup>th</sup> C. However, this kingdom was finally defeated and incorporated into the Ethiopia Empire during the reign of Menelik II in 1897. Hence, there is a big difference in the size between the old kingdom and contemporary, present day kafa. Perhaps the only thing remaining is the name, kafa. During the Imperial and Dergue regimes (until 1991), Kafa was one of the provinces or administrative regions of Ethiopia. The name of this province was derived from the most extensive and powerful kingdom of Kafa. At present its size is reduced to its original nucleus form. Most of the areas north of Gojeb River were part of Kafa. These included the famous kingdom of Enariya, Bosha, Yem; of course Yem was one of the strongest kingdoms in this region until it was conquered by Minilik II in 1894. The eastern and southern borders of Kafa, up to the estuary of Omo River were

the tributaries of the kingdom of Kafa. /Orent Ammon 1932:25-26, Gruhl Max 1932:169-172/. According to these writers the kingdoms of Dawro and Chara were included in Kafa. These kingdom retained control of their internal affairs by paying the stipulated annual tributes (Bekele Woldemariam 2010:11-12).

### **2.2.1 The origin and Early History of the state**

The kingdom of kafa is found in southwestern Ethiopia. It was very powerful, extensive and independent until the end of the 19<sup>th</sup> century. This kingdom had influenced almost all the nationalities and nations which were found south of Blue Nile. This happened because of its enormous wealth from coffee, ivory, spices, civet cats, slaves and its trade routes, linking kafa (Bonga) with the north, center and east of Ethiopia. Bonga, the center of the kingdom had links with four directions. /Lange 1982:180/. This strong kingdom however, was destroyed by the beginning of last century (20<sup>th</sup>). In other words, kafa culture, its political structures, its beliefs, and its economy were ruthlessly or brutally destroyed at the end of the 19<sup>th</sup> century. Even though, it's powerful influence and impregnability to outsiders is remembered and recalled to this day in the minds of the society elders (Bekele W/mariam 2010:105 – 106).

### **2.2.2 The ruling dynasties of Kafa**

There were three well known dynasties in Kafa since its foundation. These were the Manjo, the Matto, and Minjo dynasties. It is not mentioned either in the literature or in oral traditions how long the Manjo dynasty ruled. In Kafa, according to traditional and written historical sources, the Matto dynasty ruled before the 14<sup>th</sup> century but its beginning was obscure to many of prevailing historians. Nevertheless, its time span extended up to 14<sup>th</sup> century. In the 14<sup>th</sup> century the Matto was forced to give up its political power from the Matto to Minjo. It was believed that the transfer of power from Matto to Minjo was performed in a peaceful manner /Ammon Orent 1969 and Lange 1982/ (Bekele W/mariam 2010:111).

### 2.2.3 The political structure of Kafa

Kafa, before its incorporation into the Ethiopian central authority in 1897, was identified as an independent kingdom. The main factors influencing Kafa's survival as an independent state for many centuries were many and include the following points. Its unique defense system, political structure and its economical power, i.e. its control of trade and trade routes in all directions linking the center of Kafa – Bonga, to the north east, the north west and to the east coast of Ethiopia. The political structure of kafa was very unique and had set an example to Africa, south of the Sahara Lange /1982:215/.

The political structure of the kingdom of Kafa was believed to have been founded in the mid 16<sup>th</sup> century during the reign of Bongi *Tato*, Bongi (1565-1605). From this historical view point, the political structure of Kafa was established long before Egypt and the Ethiopian empire. The kingdom of Kafa from its foundation was led by hierarchical ruling bodies, the king at the top and parallel to him was, the state of councilors – the ***Mikerecho*** and others came or followed them down to the bottom with the division of powers. The administrative body was headed by the king and by the *Mikerecho*.

The king of Kafa was at the top of the feudal social pyramid but with limited power. The kings of Kafa in the latter part of its history were *from Minjo Dentu and Minjo Bushasho* clans. They were chosen from these clans on the traditional criterion. The titles of these rulers (kings) at the beginning was 'Tato' and then with the expansion i.e. with the subjugation of many neighboring kings their title become *Aadiyo or Attio* which means king of kings (emperor). Towards the mid 19<sup>th</sup> century the kings were considered as both political and spiritual leaders of the state. The centers or capitals of the kingdom were *Chora, Adya, Shada, Boreti*, and in the later part of kings reign until 1897 Bonga and Andiracha served as political and economical centers of the kingdom (Bekele W/mariam 2010:149 – 150).

#### **2.2.4 The defense system of Kafa kingdom**

The last king (Aadiyo) of Kafa, Gakisharochi mobilized and coordinated his people and fought against Menelik's army from December 1896 to September 1897, and later on decided to surrender in order to save his people and property from the invading force. The Ethiopian army which had defeated Italy, one of the powerful European armies at Adwa on March 1, 1896 within a day; took nine months to defeat the army of Kafa.

Kafa had repeatedly defeated those who had attempted to conquer and subjugate it. For instance, the force of the Oromo had faced many defeats, the force of king Serstedengel was unable to penetrate areas of south of the Gojeb River, the force of Ras Gobena, the force of Dejazmach Beshaha Aboye, the combined or allied force of Gojjam and Shewa under the leadership of Negus Tekle Haimanot, all these invading forces were demolished by the forces of Kafa.

The above conquering forces were defeated due to Kafa's strong defense force, unity, determination, love, and the heroic deeds of its people.

The kingdom of kafa, excluding its tributary states, had defended its border by digging vertical and horizontal trenches i.e. in three different ways (*Hiriyo*, *Kurppo* and *Kotino*). These were actually referred to as ditches and tunnels.

One of these was dug deep, long and wide known as *Hiriyo*, which were dug in border areas where enemies might intrude the kingdom. These ditches could be not by any means easily crossed by enemy troops and helped more in times of offensive attacks when the force of the enemy retreated. The second type of ditch known as *Kurppo*, usually prepared to mislead enemy troops. It had a widely or openly constructed road at the entrance, but slowly and gradually deepened and narrowed, so the troops were unable to retreat or jump out of it. Thus, the force of the enemy would be confused and easily surrounded. The third type of ditch was called *Kotino*, which was deep, round and was covered

by the leaves of trees or by grasses, marking them difficult to be seen by enemies. After preparing these deep and round ditches, some iron bars and much sharpened bamboo trees were in them to kill or injure the fallen enemy. It was hoped both the horse and soldier would fall together in to this ditch, *kotino*.

Both *Hiriyo* and *kurppo* were major obstacles of the defense systems. If these ditches were discovered by enemies after entering the border, the only chance of the enemy was either to jump over or to turn back. Often, the horses of the enemies which had travelled long distances and were exhausted could not jump and would fall into one of the ditches particularly into the *Hiriyo* and *Kotino*. The fate of these fallen enemies was either death or being wounded and captured according to different clan elders.

However, the cavalry of Kafa had practiced crossing the above ditches and it had secret passes. The horses of Kafa were used for two purposes and well kept and protected at home. The horses were used for accompanying the king and for war purposes. They were well feed particularly with barley, and were given honey-wine in times of war. They were also given the blood of goats and sheep. Apart from natural defenses, 50 horsemen (cavalry) were assigned daily turn by turn to protected suspected areas. Moreover, the Manjo clans being led by Manjo leader (Manji tato) were permanently assigned to all bordering areas. On border areas, boarder garrisons were assigned to pass messages to the central authority whenever they detected an intruder. These gate keeper clans called *Manjo* passed urgent messages by beating hollow wooden drums, **Hokkoo**. These hollow wooden drums were made from a tree called *Diho* which gave a high sound when beaten. The drums, Hokkoo were kept in areas where enemies were expected to attack. The drums were hidden from enemies in big trees. The distance between each drum was about 10 to 15 kilo meters, taking into consideration the nature of the terrain and was kept secretly in areas where enemies could enter and attack. In addition to this, there were watch towers to detect the approach of enemy. The drums were beaten in a relay

system from the borders to the center of the kingdom. Thus, any drum beat from a border described the approach of enemy and it was simply a call for war. So the center did the same war call to the entire nation. Thus, within a short period of time, the army of Kafa could be mobilized against the invading force.

The kingdom of kafa had no standing army but the provincial heads; *Worafe-rashoes* coordinated and mobilized armies within a short period of time to the center and to the war front. The commander in chief of the army was the king and his war minister, *Kateme-rasho* – fought in the battle. *Kateme-rasho* led the army and gave incentives to the warriors.

Once, war was declared in Kafa, it was traditional for Kafecho to prepare himself for war as soon as possible without anybody's instruction. In war times a horseman carried two lances, a shield a light provision; the foot soldier carried a lance, a shield, sword and a light provision.

According to traditional rules, those who did not respond to the call of war were considered as traitors to the state and moreover, traitors to the king. Such individuals were severely punished and were considered by the community as cowards (*shattoo or shate-nayo*). Thus, they were segregated and isolated by the whole community.

On the contrary those who had achieved brilliant heroic deeds were rewarded highly and elevated to high political positions. The rewards include both permanent and temporary rewards. The permanent rewards included land and political positions. These could be transferred to coming generations of the clan. The non permanent rewards included slaves, horses, skin of leopards, land and Cattle (Bekele W/mariam 2010:230- 240).

### **2.3. The concepts of sport and play**

As John Wilson (1984) cited in (Coakley 1998:1), sport is defined, brought in to being, by its rules. Sport is a method for administering play activity, a way to determine who should play and how they should play.

Sport signifies a great deal about us and different ways of living and in so doing contributes to the ongoing production of social life itself, as Richard Gruneau (1988) cited in Coakley (1998: 1).

Sports are institutionalized competitive activities that involve vigorous physical exertion or the use of relatively complex physical skills by individuals whose participation is motivated by a combination of personal enjoyment and external rewards (Coakley 1998:19).

Talamini and paga (1973:43) cited; sport as a major cultural institution, with its several roles in individual and group life, and with the identifying features of sport in modern society. The three distinctive patterns of human activity; play, games and sport are involved in the social world of sport.

As Talamini and paga (1973:43) play is a voluntary activity, marked by minimal rules, spontaneity and fantasy, and it is viewed by both players and others as non-work. Play in some form is found in all or most societies and, while play is not instinctive in man, it apparently meets a basic human need. Play enters into many non play activities and is important element of games and sports. Unlike play, games are rule bounded and competitive; they are won or lost by skill or luck or both. Sport, as special type of game, requires the demonstration in competition of some kind of physical skill.

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.

In dominant, generally un-self-conscious conceptions, sport is believed to be an effective tool of development because involvement in sport is understood to confer life skills (such as self-esteem, self-confidence, and self-discipline), social knowledge and values, and leadership qualities that individuals need to participate successfully in modern social life (Darnell, 2010a; Kay & Bradbury, 2009). Much of this is believed to happen naturally or organically through the competition, respect for the rules, and dedication to a physical craft all believed to be inherent in modern sport (Hartmann and Kwauk 2011:285- 287).

Sport is one of the most significant and omnipresent aspects of contemporary society. It extends into many aspects of our culture, including the arts, politics, the media, and, in particular, human lifestyle. It permeates society from the international level down to the consciousness of the individual. Sport achieves large audiences through both the media and live performance. It is the extent and degree of influence that sport has on society that draws attention (Clive C. Pope 2011: 277).

Play has the potential for helping human beings to have better relations with each other and to be dynamic social force in society. People in all history have participated in various activities to satisfy basic needs. Play is an important part of culture and reflects the behavior of the individuals and groups in society. All men and women need the opportunity to participate in play activities. This is especially true of children and youth because of educational value of play. By giving the student the opportunity to participate in play activities, physical education plays an important role in the social development process (Charles A. 1975:324- 335).

Sport is a dynamic social force. It has to become an important part of nation's culture as well as other cultures throughout the world. Sport is important to society and physical education. As a medium that permits every important aspect of life, sport has led some physical educators to believe that it should

receive intensive study, particularly as it affects the behavior of human beings and institutions as they form the total social and cultural complex of society.

## **2.4 Sport and Culture**

Culture represents the ways of life people create in a given society. By analyzing different studies, sport history and by examining the larger role sport currently plays in people's everyday lives, it is easy to understand how sport relates with culture and society. Sport and culture are connected in many significant ways; examples in Olympics continue to be seen as a cultural event as well as arena for athletic accomplishment (Coakley 1998:2).

Culture consists of the ways of life people create in a particular society. These ways of life are complex; they come into existence and are changed as people in a society come to terms with and struggle over how to do things, how to relate with one another and how to make sense out of the things and events that make up their experiences. The ways of life that we refer to as culture are not imposed by some people in others; rather, they are creations of people interacting with one another (Coakley 1998:3).

Sports are parts of cultures. Therefore, sociologists often refer to sports as cultural practices. Like other cultural practices, sports are human creations that come into being as people struggle to decide what is important and how things should be done in their groups and societies. This is why sports have different forms and meanings from one place to another and why they change over time; this is because sports are social constructions. Sports are activities that human beings give form and meaning to as they interact and live their lives with one another. Because sports are social constructions, sociologists study them in connection with social relationships and social, political, and economic processes (Coakley 1998:3).

Society refers to a collection of people living in a defined geographical territory and united through a political system and a shared sense of self-identification that distinguishes them from other collections of people. Societies are complex phenomena; they have their own histories, dynamics and culture. Thus, Canada and Japan are different societies, and they have different cultures or ways of life. Sports in Japan have forms and meanings that we can understand only in connection with Japanese history, society and culture. The same is true for other sports in other societies (Coakley 1998:3).

Sociology, as a scientific endeavor, commences with two basic observations; humans are social animals, and human behavior exhibits repetitive and recurrent patterns. Humans are not only social creatures. Other creatures, such as ants, bees, and elephants to name a few, display sociability and social organization. It is generally believed that most of the predictability of nonhumans stems from genetically based mechanisms, thereby limiting the variability in their respective social orders. The way of life of humans primarily stems from learned behavior patterns and then displays variation. The concepts of culture and social organization are vital in explaining and understanding these observations (Wilbert Marcellus II 1988:55).

As cited in Wilbert Marcellus (1988:56), the concept of culture is as fundamental in understanding human social behavior as the concept of disease in medicine, evolution in biology or gravity in physics. Culture is the changing patterns of learned behavior and the products of learned behavior (attitudes, values, knowledge, and material objects) that are shared and transmitted among members of society. Culture may also be thought as the way of life of a social group, the distinctive features – values, norms, and institutions that characterize it.

Culture can be portioned in to material and nonmaterial modes. Material culture includes tangible objects like sports arenas, swimming pools, hockey sticks, uniforms, and the like. Nonmaterial culture consists of intangible

elements that have been identified include symbols, attitudes, beliefs, language, values and norms. Norms or social expectations, vary in their social importance (Wilbert Marcellus 1988:58).

## **2.5 The sociology of sports**

The sociology of sport is a field with roots in both sociology and physical education. Sociology is the study of the social arrangements people create as they live together and make sense of their lives. Sociologists are concerned with social issues, social relationships, social organization, and social change. Sociologists study sports as parts of culture. Coakley (1998:27).

Sport sociology is the study of social structure, social patterns, and social organization of groups engaged in sport.

Sociology is very helpful when it comes to looking at sports as social phenomena. It provides concepts, theoretical approaches, and research methods for describing and understanding human behavior and social interaction as they occur in particular social and cultural contexts (Coakley 1998:2).

*Sports* sociology examines *sports* as a part of *cultural* and social life. Although sports sociology is a sub discipline of exercise science, it is also a part of the parent discipline of sociology, which is the study of human behavior and social interactions within particular contexts. Sports sociology examines sports as a part of cultural and social life, and adds a different dimension and perspective to the study of sports and exercise. More specifically, sports sociology examines the relationship between sports and society and seeks answers to many issues and questions regarding sports and culture. Sports are a pervasive part of culture and are considered to be social constructions within society created by groups of individuals and based on values, interests, needs, and resources. Sport forms are created by groups of individuals. Each culture creates and uses sports for its own purposes; therefore, sports take different

forms from culture to culture. This directly relates to the concept of physical activity and exercise for different cultures. Because of various factors, such as religion, politics, and economics, certain groups of individuals may have limited access or be restricted or forbidden to take part in sports and/or exercise activities. Thus the value of sports takes on different meanings in different cultures. Other factors, such as which controls sports, what rewards (intrinsic or extrinsic) are received from sports participation and the status of the athlete/participant, have some effect on the value and place of sports in a particular society (www.hper.txstate.edu 2009).

### **2.5.1 Sport and socialization**

Socialization is the general process through which human learn their culture and become participating members of society. The effects of various socializing agents and processes fashion the immature biological being into a mature social being. The process is a kind of social metamorphosis, from which we infer that what is human is due to the acquisitions that persons make as a consequence of their interactions with significant others in the social environment (Wilbert Marcellus 1988:112). Socialization can be viewed from transmission of non material culture (values, beliefs, attitudes and norms) and the development of self. Although most of the literature focuses on socialization, the process is an experience that endures a lifetime and entails the interplay of biological, psychological and social forces.

According to Coakley (1998:88), Socialization is an active process of learning and social development that occurs as people interact with one another and become acquainted with the social world in which they live, and as they form ideas about whom they are, and make decisions about their goals and behaviors. Human beings are not simply passive learners in the socialization process; instead, they are active participant. Sport participation is related with abilities and characteristics of participants, family and friends influence on

them, and the availability of opportunities to play sports and experience success as they play. These are the indicators for socialization into sports.

Pleasure and participation sports may involve competition, but the primary emphasis is on connections between people and personal expression through participation. Sports are not only physical activities, games, teams and organizations, they also are social worlds. The socialization that occurs in sports occurs through social relationships. Coakley (1998:105).

According to social learning theory, a child's performance and behavior is a function of the child's experience and environment. Therefore, Human behavior is the function of social learning and an individual behaves according to how he has learned to behave consistent with environmental situation (Richard H.cox 2002:157). Sport, as a part of cultural practices is one of the most important instrument to shape the child's behavior and experiences in the form of modeling.

Modern sport is a firmly established social and cultural institution and like public education and the mass media, sport serves many functions for different individuals, different groups and for society as a whole. For most participants and all spectators, sport is recreation, an activity valued for its own sake. For some, sport is a means of maintaining physical wellbeing or fitness. For others, sport is an avenue of social and economic advancement (Talamini and paga 1973:44).

### **2.5.2 Sport's functions and forms of social significance**

Sport is probably the most effective means of communication in the modern world. It cuts across all cultural and language barriers to reach out directly to billions of people world-wide. (President Nelson Mandela). Some time ago, a sociological study was published that examined the various functions and meanings of sport (De Knop & Hoyng, 1998). The following are some of the social significances of sport listed by them: [www.toolkit.org](http://www.toolkit.org) (2010).

1. **The democratizing effect of sport:** this means that sport contributes to maintaining the balance of power between groups with different characteristics (social classes, race, sex, age, religion, handicaps, regional differences or sexual preferences);
2. **Distinction through sport:** distinction is (conscious) differentiation from others. Through a distinctive use of the body or a different life- style sport reveals the social classification of different kinds of people; through sport one can distinguish oneself from others and from other social classes;
3. **The health function of sport:** sport involves physical movement and so can foster improved general health;
4. **The pleasurable experience of sport:** not only participating in sport but also watching it gives people pleasure. Sport can therefore make both a direct and an indirect contribution to an enhanced quality of life;
5. **The recuperative function of sport:** sport is an excellent means of physical recuperation for people in sedentary jobs;
6. **The identification function of sport:** sports offer individuals an opportunity to identify with a specific group or individual. Sport thus gives people an opportunity to generate comradeship and a feeling of 'belonging' and solidarity;
7. **The integration function of sport:** integration means the growing together of different groups and individuals (immigrants, the elderly, the physically challenged, homosexuals, etc.) within a society, institute or organization (Elling & De Knop, 1997).
8. **The interactive function of sport:** participating in or watching sport means that people come into contact with others and communicate with each other because of their shared interests;
9. **The 'release' functions of sport:** sport is a safety valve for many people, acting as a relaxant for the combating of stress and as a way of getting one's feelings out of one's system; this form of release is also designated by the term 'catharses. Sport is a way of channelling aggression and a means of escaping from workaday reality;

10. **The leisure function of sport:** sport is a form of amusement experienced by millions of people;
11. **The developmental function of sport:** sport is a means of personal unfoldment, a way of increasing self-knowledge and, ultimately, of personal development. This personal development can lead to a feeling of self-worth and actualization. The feeling of competence can help to nourish a sportsman's or sportswoman's perception of their own self-competence, self-confidence, feeling of self-worth and fulfilment, and can help foster the development of their self-actualization;
12. **The social control function of sport:** sport is a form of controlled combat, a symbolic representation of a usually 'non-violent form of competition between individuals, groups or even countries'. Sport can therefore contribute to the maintenance of public order;
13. **Sport as socialization:** a socializing or pedagogic value is assigned to sport whereby, through a system of rewards and punishments, a multifaceted training of sportsmen and sportswomen and so of the population as a whole is achieved. A desired character, personality characteristics and moral qualities (sportsmanship, honesty, courage, an orientation towards success, cooperation, etc. are all aims of participation in sport);
14. **Social mobility through sport:** social mobility means that the sportsperson has a superior position on the social ladder at the end of his or her career than he or she had at the beginning of it. Participation in sport can lead to the development of certain physical skills which facilitate the move to a professional career (both inside and outside sport) because it develops attitudes and patterns of behaviour that are very highly valued in the world of work.

### **2.5.3 Values in sport**

Values are conceptions of what is desirable by which individual and social goals are chosen. Our own and others behaviors are evaluated in terms of these beliefs. As social institution, sport is the reflection of society, that it is human life in microcosm. The nature of sport, its organization, values, goals, functions and structure provide revealing clues about society. As cited in Wilbert Marcellus (1988:58) Mark and Greenberg (1987) write the microcosm of sports and games clearly reveals a good deal about our societies ideas of justice.

The values achieved from sport are numerous, among them character building, self discipline and competition are stated as follows.

The most common virtue attributed to sport participation is character building. Character, in this context, refers to sports contribution in nurturing the development of socially desirable personality traits, such as integrity, responsibility, maturity, honesty, dependability and cleanliness. Another value in sport is development of discipline.

According to the sport ethic, participation in sports generates self discipline and social control. The asceticism of the protest ethic is clearly evident in the importance attached to self discipline.

Another view of the value of sport is, in essence, Darwinian. Life is a struggle that only the fittest survive. Accordingly sport participation prepares one for the competitive nature of living. Sport advocates suggest that it cultivates fortitude, perseverance and courage- desirable traits by our society's definition (Wilbert Marcellus 1988:62).

### **2.5.4 Socialization in to sport**

Of the socialization agents (family, peers, school, community, mass media) the individual will selectively experience a few, the significance and impact of

which may vary across persons and across time. The social stimuli with the most telling impact are significant others or reference groups, namely those individuals or groups whose attitudes, values and behaviors contribute decisively to the formation of one's own attitudes, values and behaviors. Regardless of our differing relationships with significant others (parents, peers, siblings, relatives, coaches and teachers) the same social learning mechanisms are in operation. There are several theoretical perspectives which examine the process of learning social roles, but social learning theory is particularly applicable to an understanding of the attainment of sport roles (Wilbert Marcellus 1988:112).

According to social learning theory, learning is the change in behavior resulting from experience. This theory focuses on the acquisition and performance of social behaviors. Three features of this approach- reinforcement, coaching and observational learning can be adapted to the learning of sport roles (Wilbert Marcellus 1988:113). Accordingly, reinforcement highlights the impact of sanctions (reward and punishment) on to acquisition and performance of social roles. For most of us our parents are the initial socializing agents. Later in life, siblings, peers, teachers and coaches become increasingly important. These socializing agents dispense or withhold rewards and punishment. Generally, behavior that is rewarded or positively reinforced tends to be repeated (known in psychology as the law of effect) and behavior that is negatively reinforced or punished tends to be inhibited. Direct rewards and punishments influence the kinds of behavior learned and performed. In addition to controlling reinforcement contingencies, parents provide verbal and non verbal messages about what is expected and socially desirable. Coaching is the deliberate teaching of role learning. Parents and of sport frequently coach their children how to perform specific athletic feats. Observational learning is the learning and performance of tasks resulting from an individual merely observing another's behavior and then acting accordingly.

### **2.5.5 Agents of sport socialization**

Since socialization is the process through which the learning of skills, traits, dispositions, values and attitudes for the performance of roles occurs, it is apparent that someone or something must initiate the process. The following are some significant agents of sport socialization (Wilbert Marcellus 1988:115).

**The Family:** Socialization begins at birth; therefore, important part of the process occurs within the family kinship unit. The nuclear and extended family's importance in the acquisition of role and skill, particularly those learned early in life, is widely recognized. This early learning may be the result of direct teaching, for example, when father, mother, or older siblings deliberately teaches a youngster a particular sport skill or it may be the consequence of role modeling, example, when the family members participates in sport with child's knowledge of it. The family as institution is intimately related to sport in a variety of ways. The family serves as a socializing agent for the learning of sport roles.

**The Peer group:** During the adolescence, one often finds parental kinship influence subordinate to the influence of the peer group. During the ten years, the reference group for many youths switches from their family to age cohorts (same age), although this transformation is affected by such social factors as social class background, relationships with in the family, and the importance of attached to youth or teenage subculture.

**The School:** Most schools have physical education classes and intramural and interscholastic programs that provide sport experiences for young people. Mass education and mandatory gym classes have enabled many to learn the fundamentals of a variety of sporting activities. Loy, Mcpherson, and Kenyon summarize the influence of the school on sport socialization as follows: "The school, along with the family and peer group, is an influential institution in the process of sport socialization however, like other social systems, the role of the

educational system in the process varies by sport, by roles within sports, by sex, and stage in the life cycle” (Wilbert Marcellus 1988:117).

The Community: Many communities sponsor sport programs for males and females. Thus the availability of sport opportunities is an important variable when considering socialization into sport.

The Mass media: The mass media is instruments of communication reaching large audiences without direct communication between sender and receiver – play democratic role in sport socialization. Through sport exposure via television, radio, and the press, many youngsters become acquainted with sports and are exposed to sports heroes, who function as role models (Wilbert Marcellus 1988:118).

The mass media are channels of communication that transmit messages through an electronic (TV, Radio, recordings, tapes, films) or a print mechanism (newspaper, books, magazines, billboards) to, typically, a geographically dispersed audience. The media constitute one of the major social processes affecting and affected by sport, and the relationship between the media and sport is symbiotic (Wilbert Marcellus 1988:413).

The family, school, peer groups, and mass media are the major agencies of socialization during childhood and adolescence, but they are not only ones.

## **2.6 Health and Wellness**

Health is optimal wellbeing that contributes to quality of life. It is more than freedom from disease and illness, though freedom from disease is important to good health. Optimal health includes high-level mental, social, emotional, spiritual and physical wellness within the limits of one’s heredity and personal abilities (Charles B. 2000:3).

One of the most widely-used definitions of health is that of the WHO (world health organization), which defines health as “a state of complete physical,

mental and social well-being and not merely the absence of disease or infirmity”. This definition goes well beyond a condition of physical health but includes mental health and general well-being.

Wellness is the positive component of optimal health as evidenced by a sense of wellbeing reflected in optimal functioning, a good quality of life, meaningful work, and a contribution to society. Wellness allows the expansion of one’s potential to live and work effectively and function to society (Charles B. 2000:4). Disease, illness, and debilitating conditions are negative components that detract from optimal health. Many illnesses are curable and may have only temporary effect on health. Others, Such as diabetes, are not curable but can be managed with proper eating, physical activity and sound medical supervision.

The dimensions of health and wellness include the emotional (mental), intellectual, physical social and spiritual. A positive total outlook on life is essential to wellness and each of the wellness dimensions. A “well” person is satisfied in his/her work, spiritually full filled, enjoys leisure time, physically fit, socially involved and has a positive emotional – mental outlook. Many health experts believe that positive outlook is a key to wellness.

Emotional health- a person with emotional health is free from emotional-mental illnesses or debilitating conditions such as clinical depression and possesses emotional wellness. Emotional wellness is the person’s ability to cope with daily circumstances and to deal with personal feelings in a positive, optimistic, and constructive manner. A person with emotional wellness is generally characterized as happy, as opposed to depressed.

Intellectual health- a person with intellectual health is free from illness that invades the brain and other systems that allow learning. A person with intellectual health also possesses intellectual wellness. Intellectual wellness is a person’s ability to learn and to use information to enhance the quality of daily

living and optimal functioning. A person with intellectual wellness is generally characterized as informed, as opposed to ignorant.

Physical health- a person with physical health is free from illness that affects the physiological systems of the body such as the heart, nervous system, etc. A person with physical health possesses an adequate level of physical fitness and physical wellness. Physical wellness is a person's ability to function effectively in meeting the demands of the day's work and to use free time effectively. Physical wellness includes good physical fitness and the possession of useful motor skills. A person with physical wellness is generally characterized as fit versus unfit.

Social health- a person with social health is free from illnesses or conditions that severely limit the functioning in society, including antisocial pathologies. Social wellness is a person's ability to successfully interact with others and to establish meaningful relationships that enhance the quality of life for all people involved in the interaction. A person with social wellness is generally characterized as involved as opposed to lonely.

Spiritual health and wellness are considered to be synonymous. It is a person's ability to establish a value system of beliefs, as well as to establish and carry out meaningful and constructive lifetime goals. Spiritual wellness is often based on a belief in a force greater than the individual that helps one contribute to an improved quality of life for all life. A person with spiritual wellness is generally characterized as fulfilled as opposed to unfulfilled (Charles B. 2000:5).

### **2.6.1 The Health benefits of Sport and Physical Activity**

There is an overwhelming amount of scientific evidence on the positive effects of sport and physical activity as part of a healthy lifestyle. The positive effects of engaging in regular physical activity are the prevention of several chronic diseases, including cardiovascular disease, diabetes, cancer, hypertension, obesity, depression and osteoporosis.

A number of factors influence the way in which sport and physical activity impacts on health in different populations. Sport and physical activity in itself may not directly lead to benefits but, in combination with other factors, can promote healthy lifestyles. There is evidence to suggest that changes in the environment can have a significant impact on opportunities for participation and in addition, the conditions under which the activity is taking place can heavily impact on health outcomes. Elements that may be determinants on health include nutrition, intensity and type of physical activity, appropriate footwear and clothing, climate, injury, stress levels and sleep patterns. Sport and physical activity can make a substantial contribution to the well-being of people in developing countries. Physical activity for individuals is a strong means for the prevention of diseases and for nations is a cost-effective method to improve public health across populations. The evidence relating to health benefits of physical activity predominantly focuses on intra-personal factors such as physiological, cognitive and affective benefits, however, that does not exclude the social and inter-personal benefits of sport and physical activity which can also produce positive health effects in individuals and communities ([www.sportanddev.org](http://www.sportanddev.org) 2010).

Sport and physical activity has long been used as a tool to improve mental, physical and social well-being. Physical inactivity is a major risk factor associated with a large number of lifestyle diseases such as cardiovascular disease, cancer, diabetes and obesity. Participation in physical activity and sport, through a number of mechanisms, can have significant impact on the health of individuals and communities. The physical, social, emotional and cognitive benefits of sport and physical activity are well-researched and are linked to the reduction of chronic illness and disease.

No matter your age or your current physical condition, you can benefit from exercise. The truth is that you can't afford not to get moving. Exercise is the key to staying strong, energetic, and healthy as you get older. It can help you manage the symptoms of illness and pain, maintain your independence, and

even reverse some of the symptoms of aging. Exercise is good not only for your body but it's good for your mind, mood, and memory (www.helpguide.org 2011).

## **2.6.2 Sport as a tool to promote health and prevent disease**

Sport's unique and universal power to attract, motivate and inspire makes it a highly effective tool for engaging and empowering individuals, communities and even countries to take action to improve their health. Sport can also be a powerful means of mobilizing more resources in the global fight against disease, but this potential is only just beginning to be realized.

According to the WHO, experience and scientific evidence show that regular participation in appropriate physical activity and sport provides people of both sexes and all ages and conditions, including persons with disabilities, with a wide range of physical, social and mental health benefits. Physical activity and sport support strategies to improve diet and discourage the use of tobacco, alcohol and drugs. As well, physical activity and sport help reduce violence, enhance functional capacity, and promote social interaction and integration.

Sport generates health benefits in two primary ways — through direct participation in sport itself, and through the use of participatory and spectator sport as a platform for communication, education and social mobilization. Well-designed sport for health initiatives often work on both levels. (<http://www.who.int:2006>)

### **2.6.2.1 Increasing physical activity levels**

Because physical inactivity is a primary risk factor driving the global increase in chronic disease, sport can play a critical role in slowing the spread of chronic diseases, reducing their social and economic burden, and saving lives. While physical activity includes a broader range of activities than sport alone (people can be physically active at work or engaged in domestic tasks at home),

direct participation in sport is one of the most enjoyable, and therefore powerful, means of motivating and mobilizing people to become physically active. In addition to enhancing overall physical fitness, regular physical activity, active play and sports can have a positive impact on other major health risk factors, such as high blood pressure, high cholesterol, obesity, tobacco use and stress.

#### **2.6.2.2 Fostering social connection**

A powerful social connector, sport can bring people together, expand and strengthen social ties and networks, link people to resources and provide them with a sense of belonging.

These social relationships are a fundamental determinant of health but are often lacking for people who are marginalized by poverty, disease, discrimination or conflict.

Sport can also be used to reduce the social stigma experienced by marginalized groups, such as persons with disabilities, people with HIV and AIDS, and former child combatants.

By engaging these individuals in sport activities with other community members, sport creates a shared space and experience that helps break down negative perceptions and enables people to focus on what they have in common. This is an important step in enhancing these individuals' self-concept and emotional health

#### **2.6.2.3 Promoting healthy attitudes and behaviors**

In disadvantaged communities and populations, where people are often defined in terms of their needs and deficits, sport provides a powerful counter-balance to these perceptions.

Participating in sport draws on people's strengths and assets — energy, enthusiasm, natural and acquired skills, the desire to excel — and the universal capacity for fun and enjoyment.

In this way, well-designed sport programs that are inclusive, fair, fun and promote excellence at all skill levels — help to empower participants and build self-esteem.

Self-esteem (a person's overall self-appraisal and feeling of self-worth) is critical to health because it motivates self-care and can contribute to healthy lifestyle behaviors. The acquisition of sport skills and life skills, the acceptance and friendship of others, the attention and guidance of coaches, and the examples set by them and other positive sport role models all encourage sport participants to believe in themselves, in others, and in their future. For individuals deeply affected by poverty, disease, disability or conflict, the development of self-esteem can be a profound psychological shift that enables and motivates them to adopt healthier lifestyle behaviors.

#### **2.6.2.4 Sport as a platform for communication, education and social mobilization**

Sport can play a valuable role as a communication, education and social mobilization vehicle.

Sport's entertainment appeal, amplified by global telecommunications, has made it one of the most powerful communication platforms in the world. By engaging and mobilizing high-profile elite athletes and professional sport clubs and federations, this communication's power can be harnessed to deliver critical health information and messages, to model healthy lifestyle behaviors and to marshal or health initiatives. At the community level, popular sport events offer local platforms to deliver health information and education, and can serve as a starting point for community mobilization to support health promotion, vaccination, and disease prevention and control efforts.

The positive values, physical activity, social connection and communication dimensions of sport, and their careful application in well-designed programs, hold enormous potential to help achieve health goals. However, sport alone cannot prevent or treat disease. Instead, sport is a highly effective tool in a broader kit of development practices. Only when it is applied in a holistic and integrated manner can sport achieve development results. (<http://www.who.int>: 2006).

## **2.7 The Benefits of Sports for Youth**

Youth sports can have positive effects in the lives of the participants. Children get many benefits from playing sports, including self-discipline, self-confidence, a healthier body, and stronger relationships with peers and adults. The skills children develop while participating in sports translate to their other activities and commitments, including school performance and family relationships. As young athletes develop their bodies and their minds develop simultaneously.

**Self Discipline-** Youth sports builds self-discipline among young people. The commitment to a team and simply making it to each practice is a first step for many young athletes. In order to be successful in sports, children's often practice the same techniques over and over to acquire proficiency. Learning in-bounds plays for basketball, the tackle defense in football, or even the proper hand off technique for a relay requires focused attention and dedicated practice to achieve success.

**Self Confidence** - Participation in sports provides an arena for confidence development. Self-confidence does not come naturally to all children. Interestingly, one of the best ways to develop self-confidence is to be placed in challenging situations. Challenges provide an opportunity for kids to discover solutions on their own, and reap the consequences of whichever solution they choose. Participating in youth sports presents such opportunities over and over again- how to score on a breakaway in soccer, how to beat a defender in a fast break in basketball, or how to talk to a teammate about his habit of not

passing the ball often enough. Challenges, whether physical or emotional, can develop confidence in children.

**Builds Strong Relationships** - Participation in youth sports provides ample opportunities for kids to build strong friendships with their peers and mentoring relationships with their coaches. Young athletes benefit from working together to reach various goals. Players learn to put the team before their individual interests, which develops the quality of selflessness. Teams of athletes do not always get along perfectly and putting aside differences to play effectively together is another important lesson to be used throughout life. The relationships between players and their coaches can be powerful. Players look to coaches for guidance both on and off the field, seeking advice on improving their performance as well as succeeding in school. Players come to trust their coaches, and coaches serve as role models and counselors for players.

**Builds a Healthy Body** - When children play sports they develop an understanding of what their bodies can do. Young athletes are often fearless, sacrificing their bodies to block a shot or dive for a loose ball. Playing with this kind of abandon can be healthy, and it promotes a trust in their bodies' abilities. Regular games and practices build strong bones and muscles. When athletes are young, the focus should be on learning, fun and fitness. (<http://www.livestrong.com>2011).

### **Benefits of Sports Participation for Girls and Women**

Although there is a federal law that mandates equal participation opportunities for male and female students in secondary and post secondary institutions of higher education, the real reason we want equal opportunity for our daughters to play sports is so they too can derive the psychological, physiological and sociological benefits of sports participation. Sport has been one of the most important socio-cultural learning experiences for boys and men for many years.

Those same benefits should be afforded our daughters. It is important for all of us to know that:

- High school girls who play sports are less likely to be involved in an unwanted pregnancy; more likely to get better grades in school and more likely to graduate than girls who do not play sports
- As little as four hours of exercise a week may reduce a teenage girl's risk of breast cancer by up to 60%; breast cancer is a disease that afflicts one out of every eight American women. (Journal of the National Cancer Institute, 1994)
- 40% of women over the age of 50 suffer from osteoporosis (brittle bones). None of us should want our daughters to repeat the experiences of generations of women - our mothers and grandmothers, who were not permitted to play sports or encouraged to participate in weight-bearing exercises that are necessary to establishing bone mass.
- Girls and women who play sports have higher levels of confidence and self esteem and lower levels of depression
- Girls and women who play sports have a more positive body image and experience higher states of psychological well-being than girls and women who do not play sports.
- Sport is where boys have traditionally learned about teamwork, goal-setting, the pursuit of excellence in performance and other achievement-oriented behaviors -- critical skills necessary for success in the workplace. In an economic environment where the quality of our children's lives will be dependent on two-income families, our daughters cannot be less prepared for the highly competitive workplace than our sons. It is no accident that 80% of the female executives at Fortune 500 companies identified themselves as former "tomboys" - having played sports. <http://www.livestrong.com> (2011).

## **2.8 Physical Fitness**

Since early in the development of Homo sapiens, people have realized the benefits of being physically fit. Varying cultures over time have given greater or lesser emphasis to physical fitness. To ancient Greeks being physically fit was of primary importance, equal to intellectual fitness. Until recently, many contemporary societies have placed little emphasis on physical development.

Physical fitness has been defined as the ability to carry out daily tasks efficiently with enough energy left over to enjoy leisure time pursuits and to meet unforeseen emergencies. The position of the American alliance for health, physical education, recreation and dance (AAHPERD) is that Physical fitness is multifaceted extending from birth to death. Affected by physical activity it ranges from optimal abilities in all aspects of life through high to low levels of different Physical fitness, to severely limiting disease and dysfunction (David A. and etal 1983:201).

Physical fitness is the body's ability to function effectively and efficiently. It is state of being that consists of at least five health related and six skill related, physical fitness components, each of which contributes to total quality of life. Physical fitness is associated with the person's ability to work effectively, enjoy leisure time, healthy, resting hypo-kinetic diseases, and meet emergency situations. It is related to, but different from, health and wellness. Although the development of physical fitness is the result of many things, optimal physical fitness is not possible without physical activity. (Charles B. 2000:6).

The five health related physical fitness components are body composition, cardiovascular fitness, flexibility, muscular endurance and strength. Each health related fitness characteristic has a direct relationship to good health and reduced risk of hypo-kinetic disease (disease or conditions associated with lack of physical activity).

Possessing a moderate amount of each component of health related fitness is essential to disease prevention and health promotion, but it is not essential to have exceptionally high levels of fitness to achieve health benefits. High levels of health related fitness relate more to performance than health benefits. For example, moderate amounts of strength are necessary to prevent back and posture problems, whereas high levels of strength contribute most to improved performance in sport activities as football and jobs involving heavy lifting.

**Body composition** – is the relative percentage of muscle, fat, bone and other tissues that comprise the body. A fit person has a relatively low, but not too low, percentage of body fat.

**Cardiovascular endurance** – the ability of the heart, blood vessels, blood and respiratory system to supply fuel and oxygen to the muscles and the ability of the muscles utilize fuel to allow sustained exercise. A fit person can persist in physical activity for relatively long periods without undue stress.

**Muscular endurance** – is the ability of the muscles to repeatedly exert themselves. A fit person can repeat movements for a long period without undue fatigue.

**Flexibility** – the range of motion available in a joint. It is affected by muscle length, joint structure, and other factors. A fit person can move the body joints through a full range of motion in a work and in play.

**Strength** – the ability of the muscles to exert an external force or to lift a heavy weight. A fit person can do work or play that involves exerting force, such as lifting or controlling one's own body weight. (Charles B. 2000:7).

The components of skill related physical fitness are agility, balance, coordination, power, reaction time, and speed. They are called skill related because people who possess them find it easy to achieve high levels of

performance in motor skills, such as those required in sports and in specific types of jobs.

**Agility** – is the ability to rapidly and accurately change the direction of the movement of the entire body in space. Skiing and wrestling are examples of activities that require exceptional agility.

**Balance** – the maintenance of equilibrium while stationary or while moving. Performing on the balance beam is examples of activity that requires exceptional balance.

**Coordination** – the ability to use the senses with the body parts to perform motor tasks smoothly and accurately. Juggling, hitting a golf ball, batting a baseball, or kicking a ball is examples of activities requiring good coordination.

**Power** – the ability to transfer energy into force at a fast rate. It is the combination of speed and strength. Throwing a discus and putting a shot are activities that require considerable power.

**Speed** – the ability to perform a movement in a short period of time. A runner on a track team or a wide receiver on a football team needs good foot and leg speed.

**Reaction time** – the time elapsed between stimulation and the beginning of reaction to that stimulation. Driving a racing car and starting a sprint race require good reaction time. (Charles B. 2000:8).

General fitness, although related, is not the same as health. A world - class athlete can be ill, or a person can be in excellent health (free from disease) but unable to run or swim for more than a few hundred yards. A person's physical fitness levels consist of two major aspects: actual and potential. Actual fitness is the state to which one is currently developed or undeveloped. Potential fitness is determined by genetic factors such as body type, sex, coordination,

balance, agility, reaction time, and other such as inherited factors, and by age and health (no disease).

Physical fitness is relative concept. There is a minimal fitness level that must be maintained to prevent organic deterioration and ensure proper physiological functions. Beyond this the proper level of fitness depends on the daily demands of life (David A. etal 1983:201).

## **2.9 The National sport policy of Ethiopia**

The Ministry of Youth, Sports and Culture was established in accordance with Proclamation No. 256/2001: Proclamation to Provide for the Reorganization of the Executive Organs of the Federal Democratic Republic of Ethiopia on October 12<sup>th</sup>, 2001. ([www.mysc.gov.et:2006](http://www.mysc.gov.et))

Sport encompasses the various forms of physical activities carried by an individual or a group in organized or unorganized manner to recreate him-self, build his physique and cultivate his brain, test his state of fitness, irrespective of a age, sex, place and time.

The bases for sport are of course the community and mankind at large.

Participating in sports not only empowers the individual with healthy physique brain but also strengthens social bondage by creating harmony with others.

This in turn creates solidarity among nations and nationalities thus consolidating the unity of the peoples.

Being health physically and mentally by engaging oneself in sports contributes towards productivity on one hand, and minimizes medical cost on the other.

Since broad-based sports activities also guarantee the emergence of outstanding sports persons, their appearance on international competitive arenas again popularizes the country of their origin hence strengthening relations with other countries ([www.mysc.gov.et:2006](http://www.mysc.gov.et)).

### **2.9.1 The objectives of sport policy**

1. To enhance the participation of the community in traditional sports and sport for-all as well as recreational activities in consistent with their capacity and preference so as to realize the fundamental rights of citizens towards exercising sports.
2. To register great achievements of international standard by tapping the overall sports activity within the community and in particular from among the youth by creating awareness and participation amongst them.

### **2.9.2 The main focus of policy**

1. To ensure that the overall organization and management of sport is community based;
2. To facilitate the participation of the society in different sports activities at their localities, schools and working places;
3. To facilitate the effective participation of the peasantry in traditional sports;
4. To ensure that women are direct participants and equal beneficiaries from all sports activities;
5. To create conducive situation that would facilitate the gradual autonomy of sport there by releasing it from government subsidy;
6. To establish and preserve sport and recreational facilities constructed by the government along side with the community in residential & educational areas as well as working places;
7. To facilitate the local production of sport wears and equipment;
8. To facilitate the training of qualified sports personnel to abate the lack of skilled manpower.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

This chapter consists of methodology of the study, instrument of data collection, sampling technique, the study area & subjects, procedures of data collection, and procedures of data analysis.

#### **3.1. Methodology of the study**

To serve the purpose of study, the researcher decided to utilize the qualitative way of research in the study area. The qualitative research is the most effectively used methods, in order to dig out the detail information of certain issue. As John, et al (2003:180) emphasized that qualitative research approach is mainly concerned with how, what and why of the issue or problem.

The commonly used data collection instruments for qualitative methods consist;

- In depth ,open ended interviews
- Observation
- Written documents

The method was used with the assumption that it would help to identify the cultural sports of Kafa society and their real contribution to health, fitness and for healthy social relations.

#### **3.2. Instrument of data collection**

The information or data were gathered through field work as interview, observation, and participatory observation from the primary sources. Oral history and important data were collected from elders who have knowledge about the cultural sports of Kafa, sport experts and Kafecho young informants. The document analysis were planned to collect data from sport commission but there were no written documents about kafa cultural sports.

The rationale for the selection and utilization of these instruments are discussed as follows:-

- **Fieldwork:** the researcher used this instrument because it is widely used instrument to collect the detail and reliable information. Interviews were conducted by using interview guide questions.
- **Observation:** through active observation the researcher collected data and important information about the cultural sports of kafecho society.
- **Participatory Observation:** the researcher participated in the cultural sports particularly since he is the member of the people under study to gather precise information.

### **3.3. Sampling techniques**

According to the estimates of Zonal Department of Finance and Economic Development (ZDOFED, 2011) based on the population projection in 2011 SNNPR Regional state , the total population of Kafa zone in 2011 is estimated to be 1,018,463, constituting about 5 percent of the SNNP Regional State. (Kafa Zone Finance and Economic Development Office, 2011)

In this, study the researcher employed one of non- probability sampling method called purposive sampling. The informants were purposively selected based on their age, sex, experience, occupation, one who assumed to have good knowledge about the issues, availability, and willingness to participate in the study.

Accordingly twenty five (25) informants participated in this study as a sample from which five (5) are sport professionals, eight (8) are elders; two of them are women's and twelve (12) are young.

### **3.4. The study area and subjects**

Kafecho people, lives in south western part of Ethiopia with the capital Bonga town. Kafa zone consists of ten *woreda* namely Adiyu, Bitu, Bonga, Chena, Cheta, Decha, Gawata, Gesha, Gimbo, and Saylem. The territory of kafa borders different neighboring zones. These are; to the north Jimma, to the east Konta, to the south - South Omo, to the northwest Illubabor, to the south west Bench Maji and Sheka.

The subjects of the study are selected from kafecho ethnic group in general and people who lives particularly in Bonga and Gesha *Woreda*. The informants were selected purposively based on their profession, age and knowledge of kafecho cultural sports.

### **3.5 Procedures of Data Collection**

Fieldworks were done by taking field notes, recording interviews and by capturing some necessary photo and video from holiday (epiphany), school, market and all Kafa games. These were done from January to February 2012.

After the identification of key informants, appointment were made with them and to this end the informants were informed about the objectives of the research, the confidentiality of the information supplied and use of names in data processing. Instantly, convenient time for the interview was fixed on mutual discussion.

After the identification of informants and locating appropriate source of information for research questions, the researcher rigorously considered the procedures to obtain the desired data. To collect information about the cultural sports of kafa & their benefits up on social interactions, health and fitness in study area; then side by side the selected informants those who have ample knowledge about the issue were interviewed.

### **3.6. Procedures of Data analysis**

Data were primarily gathered using field work, observation, and interviews. In addition, information's were collected through informal conversations and participatory observation.

Observation took place in holiday (epiphany celebration), all kafa sport festival and field notes were taken and photo were captured. Sport experts were interviewed: two from Bonga and three from Gesha Woreda. Eight elder (two female, six male) and twelve young informants were also interviewed. An interview guide was prepared to ensure that each of the main topics of the study was covered at every interview. The informant's background and sport involvement were considered. The interviews were recorded and transcribed shortly after each interview.

The collected data from primary sources were transcribed after repeated listening, reading and watching of the recorded data. The data gathered through different tools was matched and categorized to define the research questions according to the similarity and difference of the idea, opinions, and belief toward the concerned issues.

## CHAPTER FOUR

### DATA ANALYSIS AND PRESENTATION

This chapter consists of the cultural sports of Kafa and its values, Topo, Qicco, Gengo, Harashe tophiyo, factors hindering the development cultural sports in Kafa zone, the current status and Prospects of Kafa Cultural sports and suggestions of research informant's. The information's about key informants is attached in appendix C from table I to III and the interview guide questions are stated in appendix A to B.

#### 4.1 The cultural sports of Kafa and its values to societies

There are a number of cultural games and play activities practiced by kafecho societies. Among them the most common cultural sports are *Topo* (Christmas game/ *yegenā chewata*), *Qicco* (*tegel*), *Gengo* (*corbo*) and *Harashe tophiyo* (horse race). According to Solomon 2009, the games such as *feres gugis*, *dula-miktosh*, and *gibigb* are, more or less, related to and reflections of the warrior traditions of Ethiopians. In the same way, kafecho cultural sports except topo were reflections of the warrior and hunter traditions. These cultural games were practiced since early existence of the kingdom of Kafa according to the Kafecho elders. As stated in Coakley 1998, sociologists often refer sports as cultural practices. Like other cultural practices, sports are human creations that come into being as people struggle to decide what is important and how things should be done in their groups and societies. In the same way, the cultural sports of kafa are parts of a cultural practice. These cultural games were practiced throughout kafecho societies up to today except the disappearance of *Topo* for kafecho young generation. The main reasons for the disappearance of some Kafecho cultural sports according to elder informants were the establishment of schools that brings together with modern sports as football and volley ball. The seasons where a Kafecho cultural sport takes place were during *Daboo* (hunting), *Dafoo* (social work or *debo*), *Gaaroo* (wedding

ceremonies) and special occasions as holiday (*Baroo*). Among Kafecho societies cultural sports/games are believed as a way to promote social relations and contribute for good health. The most Kafecho cultural sport competitions are not open for girls and women.

#### **4.1.1 Topo**

Topo (*yegena chewata*) is a team game /which looks a little bit similar to hockey/ played during Christmas (*Ganoo*) by young boys and men's. Topo, the oldest and popular cultural sport among Kafecho societies were used to celebrate the birth day of Jesus Christ.

According to Solomon 2009, *Ye-gena chewata*, the game which looks a little bit similar to hockey, has been played for centuries according to ancient manuscripts and is played by using a crude hockey stick, 'Gena', and some kind of a small wooden ball, 'enkura'. In the same way, topo was played by using the small ball made of solid wood called *Ururo (rur)* and a crude hockey stick used to kick or move the ball called *Gundo (gena)* according to elder informants. The ball was made of the local wood called *Qeto (Qete qulo)* and the stick was made of a strong wood called *Gandalo* which was strong & durable. Topo was played by young boys and men from the eve of Christmas up to 20 or 30 days after the holidays in a leveled play fields with narrow goals fixed at the end of the court.<sup>1</sup> The measurement of the field was imaginary and its size depends up on a field. Topo were not open for Girls and Women because it might cause damage on face, tooth or body parts and based on the society belief that women are not capable to resist the challenges and they are considered to be a households. Topo game was played by two teams; each might have eight (8) to ten (10) members, more or less including Goal keeper. The Objective of the game was to score the wooden ball through an opponent narrow goal. The team which scores more points becomes a winner of the game and a loser team was considered as eater of *hipero* (worm). There was no time

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<sup>1</sup> GMM, GGN, BMM, WWW 2012

limitation for a game, but it ends after one of the team becomes tired. In the next game the loser team plays hardly to win and transfer the previous *hipero* (worm) to their opponent's; as a result the game was played up to twenty (20) to thirty (30) days after Christmas. There was no referee for the game *Topo* but they played by mutual understanding. There were no challenges to conflict during or after the game of *Topo* even if a player damages an opponent player during the game.<sup>2</sup>

The game of *topo* requires good physical qualities including speed, coordination, and endurance in addition to team work. *Topo* were believed as one of important game to socialize boys and men and aids a lot to keep good health. Currently *Topo* is not played or practiced by kafecho young generation and is almost endangered and becomes historic. The main causes for the disappearance of this game was the establishment of modern schools brings together with modern sports according to elder informants. All of the elder informants practiced *topo* as they were young and takes part in village competition with their relatives.

#### **4.1.2 Qicco**

*Qicco (tegel/ struggle)* is an individual game played by boys and men. It was conducted in front of the King of Kafa aimed to select a special body guards to the king and later practiced at social work places as *dafoo* (debo), and *daboo* (hunting) occasions by kafecho societies according to elder informants. It is usually conducted on a grass and leveled area to minimize hazards.

The following picture indicates the practice of *Qicco* in physical education class of Dirbedo primary school; it is facilitated by one of physical education teacher, because there is a topic about cultural sports in PE lesson.

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<sup>2</sup> BBG, BMM, SSS, ZMM, AKD 2012



Fig 1: a picture indicating Qicco or tegel

During *dafoo /debo/*, *daboo /hunting/* places and free times kafecho boys and young men used to compete against each other to taste their strength in front of their relatives. The main objective of this game was to taste a person’s physical quality especially strength. Qicco is played by two individuals nearly to have equal age, body weight and height. Fight or trying to harm opponent during or after a game is not recommended and the play were peaceful. During *dafoo /debo/* especially in local house building, they play against each other on *gocco (chefe* – the place where a house covering grasses found) to show their strength to others.<sup>3</sup> A man who won his opponent competes against other voluntary spectator until a defeat or becomes a winner of all participants. The game continues between a winners and losers to make them fun and socialize. According to elder informants, the winner of one village competes against other village and had given a great prize or appreciation by the societies and this man was given a great obligations and acceptance from others. A man who won

<sup>3</sup> BMM, GGN, GMM 2012

more participants was considered as a strong man having a strong muscles and good health. This game is practiced usually by boys and young men but girls practice rarely and women do not take part. Currently *Qicco* is rarely practiced by kafecho boys, is almost on the stage to become historic. All of the research informants practiced this game as they were young men and takes part in village competition with their relatives.

### **4.1.3 Gengo**

Gengo /*corbo*/ is a game played by using a spear or a stick with sharp point at one end and a wide ring made of tick unbroken wood; in which the spear is thrown for accuracy after a ring has been wheeled by other player. Gengo, the most popular game among children is usually played by boys and girls. Gengo is both an individual and group game. According to the elder informants this game was played at aiming to make boys to become strong and matured hunter in addition to warrior and patriotic generation. Later it is practiced by boys and girls usually for fun. According to Charles 1975, Play has the potential for helping human beings to have better relations with each other and to be dynamic social force in society so all men and women need the opportunity to participate in play activities. This is especially true of children and youth because of educational value of play. Therefore, Gengo aids a lot for good health and socialize children, boys and girls. All of the informants practiced Gengo at their young age and agreed on its social and health benefits. This game requires good coordination, accuracy, timing, speed and strong throwing arms hence it contributes for health and fitness. Nowadays, this game is rarely practiced by children and is almost dominated by modern sports. The following picture indicates the practice of Gengo in physical education class of Dirbedo primary school; it is facilitated by one of physical education teacher, because there is a topic about cultural sports in PE lesson.



Boys and Girls playing Gengo in PE class of Dirbedo primary school;  
Photo by the researcher from Gesha, kafa, Jan 16, 2012



*Fig 2: a picture indicating Gengo practice by boys and girls*

#### 4.1.4 Harashe Tophiyo

Harashe tophiyo (horse race) is an individual sport played by riding a four legged large animal called horse. The competition horse (*harasho*) shall be a unique horse and having special running speed. According to elder informants, horse races were practiced mainly for the preparation for war purpose to keep the independent state of Kafa. According to Lange 1982, one of the main factors influencing Kafa's survival as an independent state for many centuries was its unique defense system, for this purpose horse race contributed a lot. The horses were protected at home and practiced to jump over ditches (*kotino*) in case of war. Later on the horse race were conducted during days of market, wedding and holiday celebration especially at the occasion of *tingato* (*timket* – epiphany). During a wedding ceremony and holidays two or three interested participants competes each other by horse race to show their riding ability and the power of their horses (*harasho*). Horse race is also conducted at market days between interested individuals. Among kafecho societies horse riding is a common practice. Boys and girls, women and men used horses for transportation purposes and usually practices riding horse. Competition with horse race were not open for women even they practice riding horse because of the culture.<sup>4</sup> The main objective of horse race is to taste the riding ability of the competitor and the power of the horse. Horse race is believed to create positive social interactions among kafecho societies and contributes a lot for good health. All of the elder informants were practiced and competed with horse race during young age and prefers to observe this race than modern sports.

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<sup>4</sup> GMM, GGN, BMM, WWW, Z MM, AKD, SSS 2012



*Fig 3: a picture of horse race during holiday (timket) celebration*



*Fig 4: a picture indicating horse race at holiday celebration*



*Fig 5: Horse race after epiphany celebration*

As illustrated in figure 5 above, the interested two or three participants after celebrating holiday compete with horse race turn by turn on a leveled road nearly one (1) km long and 15 (fifteen) meter wide. All horse man stayed at the back has competed turn by turn until their horse becomes tired. They did this to avoid hazards during the race; each of them compete three rounds during the day.

According to Coakley 1998, Socialization is an active process of learning and social development that occurs as people interact with one another and become acquainted with the social world in which they live, and as they form ideas about whom they are, and make decisions about their goals and behaviors. Accordingly, there is no judge for the race but a competition is based on the mutual understanding of participants. The spectators stand on side of road to watch a race, best horse and horseman.

According to WHO 2006, Sport generates health benefits in two primary ways — through direct participation in sport itself, and through the use of participatory and spectator sport as a platform for communication, education and social mobilization. Thus, spectators of this game acquired a lot of social values & enjoyment.



*Fig 6: Picture indicating spectators of horse race on holiday*



*Fig 7: picture of 11 year old boy participated in horse race at epiphany*

## **4.2 Factors hindering the development cultural sports in Kafa zone**

There are a number of factors affecting the development of cultural sports in Kafa zone according to the sport expert informants and from the observation of the researcher. Among them, the leading factor is the domination of cultural sports by modern sports as football, and volleyball. This is based on the fact that young generation of kafecho has totally lost how to play *Topo* according to young informants.

The second factor is that Kafecho cultural sports were not yet included as part of *All Kafa* sport festival except *Gengo*.

Another factor is related with lack of facilities and competition places for cultural sports and lack of skilled professionals with cultural sport.

All *woreda* have no stadium that is why *All Kafa Games/* sport festival were conducted only at Bonga every year. The distance between *woreda* is another factor to conduct horse race competition.<sup>5</sup>

## **4.3 The current status and Prospects of Kafa Cultural sports**

As Talamini and paga1973, sport is a major cultural institution, with its several roles in individual and group life, and with the identifying features of sport in modern society. From this point of view, the cultural sports of kafa and the benefits acquired through participation as competent & spectator were not reflected in kafa society.

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<sup>5</sup> SGW, AAA, DD, YGG, SS 2012

Kafa zone sport commission has prepared a plan to include all cultural sports in All Kafa sport festival conducted one's a year. Cultural sport federation was established, the competition rules were derived from cultural sport federation of Ethiopia and they are striving for the bright future of cultural sports in kafa zone. Gengo was included in All Kafa sport festival since 2003 E.C, horse race is planned to be conducted at cluster *woreda* because of the distance, and *Topo* & *Qicco* will be started in coming year according to the Kafa zone sport commission informants. Stadiums are also planned to be built at all *woreda* and each *woreda* would prepare All Kafa sport festival after they fulfills the requirements such as Hotels and pensions.

All kafa sport festival is funded by the societies, so it is planned to participate them and to create social relations among the peoples of Kafa with cultural sports according to the sport expert informants. All informants are agreed on the positive values of cultural sports among the societies to create social interactions, health and fitness. <sup>6</sup>

#### **4.4 Suggestions of Research Informants**

According to sport expert informants, kafecho cultural games are dominated by modern sports and on the way to become endangered for insistence; topo is not played by young generation of the society. The social and health benefits acquired through participation in cultural sports can be achieved by including them as part of all kafa games. To implement this;

- Government should allocate budget and finance to build sport facilities as stadium for all *woreda*'s kafa zone.
- Sport professionals should work hard for the improvements of cultural sports.
- Each *woreda* should participate with cultural sport competition.
- Kafa societies should provide moral and financial aids

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<sup>6</sup> SGW, DD 2012

According to elder informants, kafecho cultural games were more interesting and challenging that provides good health and social interactions. These interesting games are not practiced by young and then on the edge to become destroyed. The solution to for this problem according to elders is;

- Preparing training places to transfer their experiences for young.
- Competition should be held inside each *woreda*.
- Participation of all age groups in competition i.e. young to late adult.

According to young informants, kafecho cultural games are interesting that have health and social benefits. To achieve this benefits and to improve the development of cultural sports of Kafa;

- Sport commission should give attention for the improvement of cultural sports.
- Competition should be conducted between *Kebele* & schools of each *woreda*.
- Cultural sports should be included in all kafa games.
- Elders should coach young to transfer cultural sports for generations.
- Physical education teachers should teach some cultural sports for students.
- Stadiums & training places should be built in each *woreda*.
- All kafa games should be held in all *woreda* of kafa zone turn by turn.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATION**

This chapter consists of summary, conclusions and recommendation in the sequential order.

#### **5.1 Summary**

This study is the first to the area thus the purpose of this study is to explore the cultural sports of Kafa. It also tried to point out causes for the underdevelopment of these games and to suggest the possible solutions for problem. The general objective of this study is to explore the cultural sports of Kafa, to identify their roles for health, fitness & social interactions, and to assess the current status and prospects of cultural sports of kafa. This study is delimited in scope in terms of study area; it is restricted to two *Woreda's* of Kafa zone - Bonga and Gesha are purposively selected, because of accessibility for the researcher, Social stratification, cultural practices and experiences among kafecho people are almost similar.

In this study, chapter two consists of review of literatures to help the study to achieve its objective. To serve the purpose of study, the researcher decided to utilize the qualitative way of research in the study area because qualitative research is the most effectively used methods, in order to dig out the detail information of certain issue.

The data were gathered through interview, observation, and participatory observation from the primary sources. The collected data from primary sources were transcribed after repeated listening, reading and watching of the recorded data. The data gathered through different tools was matched with literature and categorized to define the research questions according to the similarity and difference of the idea, opinions, and belief toward the concerned issues. The cultural sports of Kafa, their characteristics, history, and values for social

relations, health and fitness, factors hindering their development, current status & prospects and informants suggestions are discussed in chapter four.

Among different games and play activities practiced by kafecho societies, the most common cultural sports are *Topo (yegena chewata)*, *Qicco (tegel)*, *Gengo (korbo)* and *Harashe tophiyo* (horse race). Among Kafecho societies cultural games are believed as a way to promote social relations and contribute for good health. The Kafecho cultural sport competitions are not open for girls and women even they practice some of them.

The major findings of this study is that, the cultural sports of kafa are most interesting with multiple health and social benefits, related with daily life, and practiced by most kafecho society. But currently these cultural sports are dominated by modern sports, not included in all kafa games, and they are at the edge of disappearing.

## **5.2 Conclusions**

Based on the major findings of the study, the following conclusions are drawn;

Among the cultural sports of Ethiopia, *tegel (Qicco)*, *korbo (Gengo)*, *yegena chewata (topo)* and horse race (*Harashe tophiyo*) are common for kafecho society. The Kafecho cultural sport takes place during hunting, social work, wedding ceremonies and special occasions as holiday. Among Kafecho societies, cultural games are believed as a way to promote social relations and contribute for good health. The Kafecho cultural sport competitions are not open for girls and women even they practices some of cultural sports.

- *Topo*, team game, oldest and popular cultural sport among Kafecho societies were played by young boys and men's to celebrate the birth day of Jesus Christ. This game requires good physical qualities including speed, coordination, and endurance in addition to team work thus it

helps to socialize boys and men and aids a lot to develop health & fitness. Recently *topo* is not practiced by kafa people.

- *Qicco* is an individual game played by boys and men. It was conducted in front of the King of Kafa aimed to select a special body guards to the king and later practiced at social work places as *debo* & hunting occasions by kafecho societies to taste a person's physical quality especially strength. This game develops strength thus it helps to have good health and socialize participants.
- *Gengo*, the most popular game among children of kafa, is usually played by boys and girls and is both an individual and group game. It was played at aiming to make boys to become strong and matured hunter in addition to warrior and patriotic generation. *Gengo* helps to have good health and socialize children, boys and girls. It requires good coordination, accuracy, timing, speed and strong throwing arms hence it contributes for health and fitness.
- *Harashe tophiyo* (horse race) is an individual sport played by riding a fastest horse called *haresho*. Horse race was practiced by kafa people mainly for the preparation for war to keep the independent state of Kafa in ancient period. Later on the horse race were conducted during the market days, wedding and holiday celebration especially at the occasion of epiphany. Boys and girls, women and men use horses mainly for transportation purposes and usually practices riding horse. The main objective of horse race is to taste the riding ability of the competitor and the power of the horse. This race requires good balance, coordination, and courage. Therefore, it contributes a lot for good health and helps to create positive social interactions among participants.

The developments of cultural sports of kafa were influenced by various factors;

- Among them a leading factor is the domination of modern sports up on cultural sports. For instance; young generation of kafecho has totally lost how to play *Topo (yegena chewata)*.
- Another factor includes; cultural sports were not yet included as part of all Kafa sport festival except *Gengo*, lack of facilities and competition places for cultural sports, and lack of skilled professionals with cultural sport.
- And the distance between *woreda* is the main factor to conduct horse race competition.

Kafa zone sport commission has prepared a plan to include all cultural sports in All Kafa sport festival conducted every year for near future. Cultural sport federation was established, the competition rules were derived from cultural sport federation of Ethiopia and they are striving for the bright future of cultural sports in kafecho society.

### **5.3 Recommendations**

After analyzing the collected data from different sources, the researcher comes up with the following recommendations:

- Sport is a reflection of the way of one's life and societies, so through sport participation we can build ongoing and strong social interactions among participants and spectators. Therefore, social and health benefits acquired through participation in cultural sports can be achieved by conducting cultural sport competition.
- Kafa zone sport commission should plan to achieve the objectives of sport policy of Ethiopia i.e. to enhance the participation of the community in traditional sports and sport for all as well as recreational activities in consistent with their capacity and preference so as to realize the fundamental rights of citizens towards exercising sports.

- To keep kafa cultural sports ongoing, coaches should be selected & trained with each cultural sport from all *woreda* of kafa zone with both sex.
- To strengthen the cultural sport competitions, officials should be selected & trained with each cultural sport from all *woreda* of kafa zone with both sexes.
- Kafa zone sport office should distribute the rules & regulations of cultural sports to each *woreda* that were adopted from cultural sports of Ethiopia.
- To improve the development of kafa cultural sports, competition should be organized from *Kebele* to *woreda* level and finally at all kafa games.
- Each *woreda* should prepare competition between *Kebele* & schools with cultural sport for both sex and all age i.e. young to late adult.
- Each *woreda* should participate with cultural sport competition in all kafa games.
- Sport professionals should work hard for the improvements of cultural sports.
- Elders should coach young to transfer cultural sports for kafecho generations.
- Physical education teachers should teach some cultural sports for students.
- Local government should allow budget and finance for the construction of sport facilities as stadium for *woreda*.
- Kafa societies should provide moral and financial supports.
- Finally, Kafa zone sport commission should give attention for the improvement of cultural sports, strive to revise and implement its plan.

## Appendix C

### I. List of a sport expert informants who was interviewed for research data

S No.	Subjects	sex	Age	Academic status	Date of interview	Interview place	Remark
1	SGW	M	48	Bsc	20/5/2004	Bonga	He has Bsc in sport science; 28 years working experience in teaching physical education from elementary to high school, in sport office and has good knowledge about cultural sports. Presently he is a leader at the position of sport development at Kafa zone sport office.
2	DD	M	50	Bsc	20/5/2004	Bonga	He has Bsc in sport science; 25 years working experience in teaching physical education from elementary to high school, in sport office and has good knowledge about cultural sports.
3	AAA	M	23	BA	08/5/2004	Gesha	He has BA degree in Psychology, 1 years working experience as sport expert in kafa zone Gesha <i>Woreda</i> . Even his field of study is not much related with sport, he has good knowledge about cultural sport.
4	YGG	M	29	10 +1	08/5/2004	Gesha	He has certified with 4 years working experience in teaching and currently he is a leader of Gesha <i>Woreda</i> sport office. He has a good knowledge about cultural sports.
5	SS	M	27	10+3	08/5/2004	Gesha	He has a diploma in teaching physical education with 4 years working experience in teaching and currently he is a sport expert in kafa zone Gesha <i>Woreda</i> sport office. He has a good knowledge about cultural sports.

## II. List of kafecho elder informants interviewed for research data

S No.	Subjects	Sex	Education background	Date of interview	Interview place	Remark
1	BMM	M	Uneducated	04/5/2004	Gesha	He is a 60 years old farmer, practiced all cultural sports with his relatives when he was young and has good knowledge about them.
2	GGN	M	Grade 6 <sup>th</sup>	03/5/2004	Gesha	He is a 57 years old farmer, practiced all cultural sports with his relatives when he was young and has good knowledge about them.
3	BBG	M	Grade 8 <sup>th</sup>	03/5/2004	Gesha	He is a 46 years old farmer, practiced all cultural sports with his relatives when he was young and has good knowledge about them.
4	GMM	M	Uneducated	04/5/2004	Gesha	He is a 62 years old farmer, practiced all cultural sports with his relatives when he was young and has good knowledge about them.
5	SSS	M	Uneducated	12/5/2004	Gesha	He is a 75 years old farmer, practiced all cultural sports with his relatives when he was young and has good knowledge about them.
6	AKD	F	Uneducated	05/5/2004	Gesha	She is a 45 years old household woman, has practiced horse race and used to move to long ways but she doesn't practice other cultural sports and she has good knowledge about them.
7	ZMM	F	Uneducated	05/5/2004	Gesha	She is a 48 years old merchant woman, has practiced horse race and used to move to long ways but she doesn't practice other cultural sports and she has good knowledge about them.
8	WWW	M	M.sc	21/5/2004	Bonga	He has M.sc in coaching football, 29 years working experience in teaching physical education from elementary to high school & college and has good knowledge about cultural sports. Presently he is a physical education teacher at Bonga college of teacher's education.

### III. List of kafecho young informants interviewed for research data.

S No.	Subjects	Sex	Age	Education background	Date of interview	Interview place	Remark
1	YGM	M	26	10+3	02/5/2004	Gesha	He is a physical education teacher at elementary school, teaching some of cultural sports for his students, practiced kafecho cultural sports except topo, and have good knowledge about them.
2	JAG	M	21	10+3	02/5/2004	Gesha	He is a student at TVET college, practiced cultural sports except topo.
3	TBB	M	23	10+1	02/5/2004	Gesha	He is a teacher at elementary school, practiced horse race and Gengo.
4	YAA	M	29	Bsc	03/5/2004	Gesha	He is a physical education teacher at high school, sport expert at Gesha <i>Woreda</i> for one year, practiced some cultural sports except topo and has good knowledge about them.
5	KMM	M	28	BA	19/5/2004	Bonga	He is an office worker at government office, practiced horse race and Gengo.
6	AWA	M	27	Bsc	19/5/2004	Bonga	He is a physical education teacher at Bonga college, practiced cultural sports except topo.
7	AWY	M	26	Bsc	24/5/2004	Bonga	He is a civil Engineer working in PLC, practiced cultural sports except topo.
8	ZW	M	27	BA	24/5/2004	Bong a	He is a History teacher at Bonga college, practiced cultural sports except topo.
9	KDG	M	29	BA	07/5/2004	Bonga	He is a teacher at Bonga high school, practiced cultural sports except topo.
10	MMY	M	25	Bsc	07/5/2004	Bonga	He is a physical education teacher at Bonga college, practiced some cultural sports except topo
11	NGG	M	23	BA	19/5/2004	Bonga	He is an office worker at government office, practiced horse race and Gengo.
12	MAA	M	25	10+1	07/5/2004	Gesha	He is a student at TVET college, practiced cultural sports except topo.