

Harnessing Diversity through Youth Sport for Sustainable Development

Nwankwo Benedict Chimezie¹

¹ Ebonyi State University

Received: 7 December 2015 Accepted: 1 January 2016 Published: 15 January 2016

Abstract

This paper examines the place of youth sport towards harnessing diversity through youth sport for sustainable development. The theory used in this research paper was anchored on functionalist theory propounded by Emile Durkheim in 1915. This paper also attempt to examine youth sport as an inevitable tool for national integration which all parts of the nation, societal systems are able to enjoy regardless of language, tribe, culture, religion and even socioeconomic status. Sport and development are naturally complementary processes that can enable government and other stakeholders of sustainable development to build a better world. Youth sport is a powerful social pivot, a strong social connector and a vector that brings people of different socio-cultural, multi-ethnic and multi-lingual diversities together. Youth sport is successfully used to promote social inclusion which provide respite in the periods of conflict, build trust and establish bridges between groups in conflict; it also contribute to peace building in post conflict situations and promote a culture of youth empowerment. The paper also suggested strategies to harness diversities with emphasis on culture and active participation of the government. Finally, the paper recommended that stakeholders should ensure proper attention and investment of resources in sports sector so that youth sport and activities at all levels will be meaningfully integrated as major uncompromising tool for harnessing the heritage of cultural diversities and to achieve sustainable development agenda in our societies.

Index terms— youth, sport, diversity, development, sustainable development.

1 I. Introduction

port in Nigeria has grown from a humble beginning as an entertainment and recreational part time activity to a prominent phenomenon and a lucrative gold mine, braking cultural differences among tribes and regions through its impart; and harnessing our diversities by its influence felt in all spheres of lives of the citizenry Therefore, it is pertinent to acknowledge youth sports as a veritable tool indispensable for sustainable development in Nigeria as a nation-state. The enormous potential of sport, its global reach, its universal language, its impact on communities in general, and young people in particular, is a fact and is increasingly recognized around the world. The possibility to play and enjoy recreation and sport in a safe and healthy environment is a human right embedded in numerous international instruments such as the Convention on the Rights of the Child (CRC), the Convention on the Rights of Persons with Disabilities (CRDP) and the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

The fundamental role of Sport as a means to promote education, health, development and peace was re-emphasized in UN Resolution A/69/L.5 adopted by Member States on 16 October 2014. The resolution "encourages Member States to give sport due consideration in the context of the post-2015 development agenda".

2 II. BRIEF HISTORY OF SPORTS IN NIGERIA

42 The Synthesis Report of the UN Secretary General on the post-2015 Agenda also recognizes that sport plays
43 a significant role in youth education and lifelong learning and contributes to ensure healthier lives.

44 Nigerians are sports loving people with very high and enthusiastic appetite for sport participation at every
45 level. Success at competitions creates a euphoric atmosphere with an injection of vibrancy and pride in the
46 citizens. Conversely, poor performance by Nigerian athletes at international competitions results in a lingering
47 sourness and a contagious sadness that envelope everybody with negative effect on their health, psyche and
48 activities. Sport is therefore as important to Nigerians as the basic necessities of life, like food, clothing and
49 shelter. Consequently, sport has become an important aspect of the Nigerian culture due to its popularity
50 amongst the citizenry.

51 The Nigeria State recognizes the power of sports and had used it to pursue its foreign policy and diplomatic
52 agenda as well as a pivot to foster national unity and socio-cultural integration. This is evidenced in cases such
53 as:

54 ? The boycott of the 1978 Commonwealth Games by Nigeria in protest against the apartheid regime in South
55 Africa.

56 ? The hosting of the 1973 All Africa Games after the Nigerian civil war to demonstrate to the world that
57 Nigeria is united, safe and secure.

58 ? The introduction of the National Sports Festival in 1973 as a means of fostering unity and cultural
59 integration after the Nigerian civil war and a host of others. Sports has therefore contributed to the oneness of
60 the geographical entity called Nigeria and has equally brought about our binding spirit harnessing our diversities,
61 sports has detribalized Nigeria and buried ethnocentrism as implicated in selection of competent and skilled
62 players from all parts of the country.

63 Several cultural benefits abound in sports. Sports generally help to develop a strong and positive community
64 identity. Since cultural diversity is dependent on community, it is imperative to mention that youth sport
65 contributes to the unification, integration or cohesion of the identity of any community. It is exciting to meet
66 people from different ethnic groups and nations who speak different languages and yet brought together through
67 sports. During sporting events like the Globacom, Olympics and world cup soccer, people display their national
68 costumes and country colors in the form of flags, shirts and other visual things. This helps people to learn
69 from and appreciate each other's culture and bring them together to harness cultural diversity for sustainable
70 development.

71 Sport brings people from different cultural backgrounds together to put away all other differences and
72 unanimously work towards a common developmental goal. During Nigeria Global com Premiere league, athletes
73 come from diverse cultural backgrounds to participate; they are brought to live together as a team (family).
74 During this process of living together in unity, a culturally diverse community is created where people are free to
75 share their culture with other people. This show how powerful sport is in harnessing cultural diversity for peace,
76 unity and sustainable development.

77 In an act of friendliness, sportsmen come together to play games in order to raise money for other worthy
78 causes, mainly charities. An example of such event was a FIFA soccer game that helped to raise money for
79 tsunami victims. The game brought soccer players from different countries as a sign of diversity to help other
80 people in need. People who participated in the event would definitely have experienced a unique thing about
81 someone else's culture.

82 During sport competitions, people travel from different communities even from different countries to cheer their
83 teams irrespective of their cultural differences. For instance Nigerians at the stadium become a single family
84 cheering the Eagles. Usually at the beginning of the world cup competition, the differences between countries are
85 clearly marked but as time progresses the gap narrows down and differences fizzle away or almost do no longer
86 exist. For instance, if five African teams qualify for the playoffs during a world cup and only one team advances
87 to the next round, people from the remaining countries would end up supporting the advancing team. It is also
88 not surprising to see an African country cheering European or Asian teams. There have been many times when
89 opponents exchange their jerseys as a sign of respect for their counterparts. Despite the entertainment values of
90 sport, it is also a veritable indispensable tool in harnessing cultural diversity among people and communities for
91 sustainable development. Sports help people to understand each other and live together in peace and harmony.
92 Generally athletes' participation in sports contributes to holistic development where competence, autonomy and
93 relatedness are achieved as key psychological factors that encourage sustainable development. Murray (1997)
94 observed that the concern for applied sport psychology generally is how to improve sports performance, sustain
95 interest of athletes and build capacity of athletes to achieve the global developmental role of sports.

96 2 II. Brief History of Sports in Nigeria

97 Informal competitive sports have their origin in villages and their ethnic groups. This humble beginning as
98 entertainment and recreational part time activity subsequently advanced into prominent phenomenon that could
99 no longer be ignored in the socio-political and economic life of the nation. Missionaries introduced formal sports
100 in Nigeria and in the course of history both formal and traditional sports have evolved to be administered
101 by management structures such as Sports Federations, Sports Councils and at the apex, the National Sports
102 Commission. Formal sports organization started in Nigeria at about 1910 with the introduction of Empire Day

103 competitions, which were organized on inter-schools basis. The establishment of Mission schools in different parts
104 of Nigeria assisted in the development of sports and the introduction of new ones.

105 Though most of the sports were alien to Nigerians, they were welcomed because they served the common goal
106 of recreation, entertainment, social mobilization and promotion of unity in diversity.

107 Nigeria's first participation in an international competition was in 1934, when the late Dr. The domination of
108 the sporting world by the Russians and their allies coupled with their unique organizational structure of sports
109 influenced the Federal Government of Nigeria to directly involve herself in the control, regulation and promotion
110 of sports. The outcome of this decision was the establishment of the National Sports Council in 1962.

111 Administratively, Sports is administered at the State level through Sports Councils and at the National level
112 through the National Sports Commission. Historical evolution of the National Sports Commission is as stated
113 hereunder. The promulgation of Decree 34 of 1971 formalized and legalized the National Sports Commission
114 (NSC) as the apex Federal Government agency to control, regulate and organize sports in Nigeria. In 1975, the
115 National Sports Commission was elevated to the status of a Ministry with a Cabinet Minister.

116 However, the promulgation of Decree 7 of 1991 saw the reemergence of the National Sports Commission as
117 a Parastatal under the Ministry of Youth and Sport. In 1995, the National Sports Commission was scrapped
118 and the administration of sports was once again transferred to the Ministry. By December 2006, the Obasanjo
119 Administration reverted the then Federal Ministry of Sports and Social Development (FMSSD) to the National
120 Sports Commission. Prior to this development, the then Ministry had recognized 34 National Sports Federations.
121 The oscillation of the administration of sports between the Federal Ministry of Sports and the National Sports
122 Commission was a major factor militating against the desired growth and development of Sports in Nigeria.
123 Sports management structure suffered some set back as a result of poor or non-implementation of the 1989
124 National Sports Policy, which was Nigeria's first Sports Policy.

125 Football in Nigeria was introduced by Missionaries and was played in schools and by traders. Clubs evolved
126 thereafter culminating in the establishment of a regulatory body, the Nigeria Football Association (NFA) in
127 1945, with Mr Murlford as its Chairman. Decree 101 of 1991 gave legal backing to the NFA and the status of a
128 parastatal under the then Federal Ministry of Youth, Sports & Social Development. The expansion of football
129 activities in Nigeria brought about the establishment of the Nigeria Premier League Board to administer football
130 at professional club level. The National Institute of Sports (NIS) was established in 1974 and attained the status
131 of a parastatal through Decree 31 of 1992 as an institution dedicated to training and research in all aspects of
132 sports.

133 3 III. Concept of Sport

134 The concept of sport is varying both in its definitions. For instance, in a development context the definition
135 of sport usually includes a broad and spectrum of activities suitable to people of all ages and abilities, with an
136 emphasis on the positive values of sport. In 2003, the United Nations Inter-Agency Task Force on Sport for
137 Development and Peace defined sport, for the purposes of sustainable development, as "all forms of physical
138 activity that contribute to physical fitness, mental well-being and social interaction, such as play, recreation,
139 organized or competitive sport, and indigenous sports and games." This definition has been accepted by many
140 proponents of Sport for Development and Peace. It is the working definition of sport for the purposes of this
141 research (UN-ATFSDP, 2013). To Ralph (2014) sport is an activity that involve physical exertion, skill or hand-
142 eye coordination as the primary focus of the activity, with elements of competition where rules and patterns of
143 behaviour governing the activity exist formally through organizations.

144 Lyon, Kenyon and Mcpherson (1999) explaining the nature of sport posit that sport is a game occurrence or
145 event. A game is any playful activity from which the outcome is determined through physical skill, energy, strategy
146 or chance employed singly or in combination. Sport is an institutionalized game, a social system, a competitive
147 activity characterized by relatively persistent patterns of social organization which is not characterized by a
148 universally accepted definition (Mixon, 1984). ??inger (1976) also saw sports as a human activity loaded with
149 specific administrative organization and historical background of rules and regulations. For the purpose of this
150 research, the researchers defined sport a demonstration of physical fitness to improve personal enjoyment, health
151 and physical satisfaction. It can be undertaken within the formal arrangements of sporting organizations and
152 competitions, or as an informal social or recreational activity where rules are less important and outcomes may
153 vary.

154 4 IV. Concept of Development

155 It is imperative to note that the phenomenon of development transcends economic growth, which was erroneously
156 considered by classical economists to be synonymous to development, basically because of the major role of
157 economic forces in engendering societal development. However, in recent years, a number of economists have
158 come to acknowledge that grossVolume XVI Issue V Version I 43 (A)

159 statistics sometimes obscure the essence of the problem of development, because development is essentially
160 about people and their 'quality and quantity' of life (Abah, 2000). It is in this light that Agba referencing
161 Cairncross as posited in Abah (2000), that "the key to development lies in the minds of the people, in the
162 institutions in which their thinking finds expression and in the play of opportunity on ideas and institutions". This

163 idealistic conception entails that the nature, quality, quantity, dimension and rate of development of any society is
164 predicated on the nature of the ideas, values, norms, etc that constitute its non-material culture. Development,
165 therefore, entails not only improvement in economic growth and/or material possession and favorable living
166 conditions of a people, but also, an improvement in the knowledge/ideas, values, norm and the entire non-
167 material culture of a people (Agba, 2012). That is to say that development, pertaining to culture, consist the
168 activity of removing the cultural traits that impedes on efforts to a higher living standard and to adopt and
169 improve on cultural traits that will gear towards higher living standard and good quality of life of a people.

170 5 V. Concept of Sustainable Development

171 The concept Sustainable development has been defined in many ways, but the most frequently quoted definition
172 of sustainable development which may be useful in this research is that proposed by Brundtland Commission
173 Report (1987) is defined as the development that meets the needs of the present without compromising the
174 ability of future generations to meet their own needs. It contains within it two key concepts: the concept
175 of needs, in particular the essential needs of the world's poor, to which overriding priority should be given;
176 and the idea of limitations imposed by the state of technology and social organization on the environment's
177 ability to meet present and future needs (Cerin, 2006;Dernbach, 1998;Dernbach, 2003;Stoddart, 2011). This
178 definition does not limit the scope of sustainability. The explanation does, however, touch on the importance
179 of intergenerational equity. This concept of conserving resources for future generations is one of the major
180 features that distinguish sustainable development policy from traditional environmental policy, which also seeks
181 to internalize the externalities of environmental degradation. The overall goal of sustainable development is
182 the long-term stability of the economy and environment; this is only achievable through the integration and
183 acknowledgement of economic, environmental, and social concerns throughout the decision making process
184 (Rachel, 2015).

185 In the application of this definition of sustainable development, one issue that is concerns is the substitutability
186 of capital. There are several types of capital, such as: social, natural, and man-made capital.

187 The definition of weak sustainable development explains that only the aggregate level of capital matters:
188 manmade, or manufactured, capital is an adequate alternative to natural capital. It is on this viewed that
189 Stoddart (2011) opined that any strong sustainability, must recognizes and appreciate the unique features of
190 natural resources that cannot be replaced by manufactured capital ??arbiar (1987), in his definition of sustainable
191 development, is concerned with the plight of the populations of the third world. His focus is on combating
192 the pervasive and deepening poverty and improving the quality of life. According to Barbier, the concept of
193 sustainable economic development as applied to the third world? is therefore directly concerned with increasing
194 the material standards of living of the poor at the grassroots level, which can be quantitatively measured in terms
195 of increased flood, real income, education services, health-care, sanitation and water supply, emergency stocks
196 and cash, etc, and only indirectly concerned with economic growth at the aggregate national level. In general
197 terms, the primary objective is reducing the absolute poverty of the world's poor, through providing lasting and
198 secure livelihoods that minimize resource depletion, environmental degradation, cultural disruption and social
199 instability. To Goodland and Ledec (1987) Sustainable development is here defined as a pattern of social and
200 structural economic transformation (i.e. development) which optimized the economic and social benefits available
201 in the present, without jeopardizing the likely potential for similar benefits in the future.

202 A primary goal of sustainable development is to achieve a reasonable (however defined) and equitably
203 distributed level of economic wellbeing that can be perpetuated continually for many generations. CIDA (1992)
204 outlined five aspects to the concept of sustainability:

205 ? Economic sustainability -appropriate economic policies, efficient resources allocation and a more equitable
206 control over resource, and increased productive capacity among the poor.

207 ? Social sustainability -equitable income distribution, participation of intended beneficiaries.

208 ? Cultural sustainability -sensitivity to cultural factors including cultural diversity, recognition of values
209 conducive to development.

210 ? Political sustainability -premised on the assurance of human rights, promotion of democratic development
211 and good governance.

212 ? Environmental sustainability -managing and protecting ecosystem to maintain diversity of life in both human
213 -managed and natural system and protecting the environment from pollution to maintain the quality of land,
214 air and water. It would be necessary to appraise or assess postindependence Africa in these core aspects of
215 sustainable development (Nwakaire, 2013).

216 For the purpose of this research, the researchers hereby define sustainable development as developmental
217 process which aimed at enhancing human life and expanding public and individual's wellbeing. It is development
218 that enables us to understand ourselves and the world at large. However, the problems we face are complex and
219 serious and we can't address them in the same way we created them because the future generations will meet
220 their own needs and find means to redress them.

221 6 VI. Theoretical Framework a) Functionalist theory

222 Emile Durkheim (1858-1917) conceived and developed functionalist theory (see Durkheim 1915 ??urkheim ,
223 1964); Durkheim was himself one of the first sociologists to make use of scientific and statistical techniques in
224 sociological research ??1951).

225 Functionalist theory focuses on the ways that sports contribute to the smooth operation of societies,
226 communities, organizations, and groups enhancing integration. This is why a functionalist approach is popular
227 among people interested in preserving the status quo in society for development. They want to understand
228 how sports contribute to the smooth operation of the social systems in which they have been successful. Many
229 people connected with organized competitive sports also prefer functionalist theory because it emphasizes the
230 "functions" of sports and supports the conclusion that sports are a source of inspiration for integration of
231 individuals and societies. The importance of youth sport is all encompassing therefore raising reasons to study it
232 as a factor that can harness diversities in Nigeria for sustainable development. In application, Popularized forms
233 of functionalist theory often are used when people in positions of power make decisions about sports and sport
234 programmes at national and local levels. For example, a functionalist analysis of sports in society would support
235 the following actions: promoting the development and growth of organized youth sports (to build values and
236 integrate society's diversity), funding sports programmes in schools and communities (to promote organizational
237 loyalty and attachments to schools and communities as a means of youth empowerment), developing sport
238 opportunities for girls and women (to increase achievement motivation among girls and women), including sports
239 in military training (to increase military preparedness and the fitness of soldiers), and staging sports festivals (to
240 build national goodwill and unity). This theory is relevant to this research because it maintain the values that
241 preserve stability and order in individual's social life for sustainable development in our societies.

242 7 b) Youth sports and sustainable development

243 A plethora of research show that all over the world, youth sports have become an important and integral part
244 of sustainable development, youth empowerment and important part of social and cultural integration among
245 youths (Coakley, 1998;Coakley, 2011). Research reveal that youth sport has been integrated into community
246 schemes to tackle crime and drug abuse among youths and ensure sustainable development through proper
247 implementation of good policies (Andy & Ivan, 2004). The growing concern about the future growth and
248 development of today's youth all over the world has motivated researchers to increase their interest in positive
249 youth development programs through sports as one of the fastest avenue for sustainable development (Fraser-
250 thomas, Cote & Deakin, 2005). However, diversifying youth sports is critical in youth sports development to
251 ensure carryover of values to adult life and adult sport participation as sustainable development (Hill, 1988; ??ill
252 & Hamsen, 1988).

253 8 c) Cultural diversity

254 Culture: Culture denotes a historically transmitted pattern of meanings embodied in symbols, a system of
255 inherited conceptions, expressed in symbolic forms by means of which human beings communicate, perpetuate
256 and develop their knowledge about life and attitudes to life. This assertion serves a clarification function because
257 it presents culture as consisting of the non-material traits such as: ideas, norms, values and material traits such
258 as: cloths, houses, etc. This underscores the fact that nonmaterial cultural traits determine not only the nature
259 and quality of material cultural traits, but also, how material culture is utilized or handled.

260 Cultural diversity therefore is the variety of human societies or cultures in a specific region, or in the world
261 as a whole. Culture itself is usually defined in two perspectives: a narrow viewpoint, which focuses on cultural
262 products and expressions, such as traditional dance, theatre, sculptures or buildings, and a broader definition,
263 which views culture as "the way we live". The latter, who applied in this study, is all inclusive of human
264 endeavour. Culture is a constructed phenomenon, created through the human endeavours to transform nature
265 and the environment in order to sustain and enrich life. Culture is transferred through human interaction, from
266 trans-generational ones (e.g. through family and ethnic group) to inter-group ones (cultural interaction). In
267 this transfer process, culture is often adapted to new circumstances or restructured, e.g. to address new beliefs,
268 opportunities, a crisis or a threat.

269 9 Volume XVI Issue V Version I

270 10 (A)

271 Cultural identity defines people's cultural bonding, the group to which they belong. Within mobilization tactics,
272 cultural identity is usually portrayed as a fixed characteristic, which must be defended against "others" who are
273 generally viewed as competing for the same resources, power or status (Kaufman, 2006).

274 National governments tend to emphasize national identity to increase social cohesion, national consciousness
275 and nation building. The challenge then is to make diverse cultural identities an integral part of the national
276 one. This is particularly important in a country like Nigeria which has about 370 different ethnic groups (Alubo,
277 2006). Cultural identity implies freedom of association with groups, communities and ideologies which can go
278 beyond national boundaries. People can and do have multiple identities that are complementary, e.g. ethnic,

13 VIII. CULTURAL CONTENTS IN THE SPORTS

279 social, gender, religious, work. Acceptance of cultural identity within national identity prevents stifling of social
280 relationships and promotes dynamic interactions, creativity, critical thinking and acceptance of history as a
281 shared legacy and the future as shared aspirations (Edewor, 1993;Elbadawi & Sambanis, 2002). Suppression
282 of cultural identity by national governments or inequity in recognition can lead to resistance, conflict and civil
283 war. Recognition of cultural identities through proportional representation in institutional arrangements easily
284 entrenches cultural identities and does not motivate for national integration. This may increase tensions, rather
285 than resolve them ??Kotze, 2002).

286 11 VII.

287 12 Relationship between Sport and Culture

288 It is very crucial to acknowledge that, culture and sports share vital relationships. For instance, culture is created
289 by man through the process of adjustment to life in the social setting. Sport was originally conceived in order to
290 divert people's attention from rigors of daily life. Culture is universal and so found in any human society. Sport
291 is also universal, found in any human society. This implies that, as culture is a house hold affair of every nation
292 throughout the world, sport is also a household affair of every society. This is because, it cuts across all societies.
293 These also attest to the reason why government spends millions of naira on culture and sports promotion through
294 Sport events such as: Olympic Games, Nation's Cup, sports festivals and tournaments. Sports and culture are
295 instruments of national and international unity and cohesion. According to ??yeneye and shorem (2000), culture
296 does not only shape the personality of the members of a society, it also controls and directs their behaviours
297 and relationships. The principle of sportsmanship in sports is similar to this. The principle of sportsmanship
298 expresses an aspiration ethos that the activity be enjoyed for its own sake, with proper concentration for fairness,
299 ethics, respect and sense of fellowship with one competitor. Sportsmanship in basic sense may be taken as
300 conforming to the rules of sport which is meant to control, shape and direct human conduct as culture does.
301 Typically, sportsmanship is regarded as three related and perhaps overlapping concept: fair play, sportsmanship
302 and character (Onifade, 2001).

303 Fair play refers to all participants having equitable chance to pursue victory and acting towards others in
304 honest, straight forward, and firm in dignified manner, even when others do not play fairly. Character refers
305 to those dispositions, values and habits that determine the way a person normally respond to decisions, fear
306 challenges, opportunities, failure and success which are typically seen in polite behaviours especially towards
307 others such as helping an opponent or shaking hands after a match or even exchange of sport vest (Onifade,
308 2001). The principle of sportsmanship is associated with interpersonal way of treating others and being treated
309 fairly, maintaining selfcontrol in dealing with others and having respect for both authority and opponents. There
310 are facets of sportsmanship that are similar to culture. These are as listed below:

311 ? Respect and concern for rules and officials ? Respect and concern for social convention (i.e.
312 shaking hands) ? Respect and concern for the opponent (i.e., lending one's equipment to the opponent,
313 agreeing to play even if the opponent is late and not taking advantage of an injured player).

314 Avoiding poor attitudes towards participation, e.g. "not adopting win -at -all cost" approach and not showing
315 temper after a mistake (Akinsanmi & Oloyede, 2001). Culture is a value system. Cultural values imply those
316 general orientations in socio cultural systems that are not always obvious to its members, but they are implicit
317 in actual behaviour. The value system of any society often reflects in their sports participation. For instance,
318 health is highly valued in the American culture. Athletes' cultural perspective may cause variations in their causal
319 perception and subjective goals either positively or negatively. Research on impact of acculturation on adolescent
320 athletes' motivation among Mexican Americans reveal that acculturation positively influenced their perception
321 of competence within the competitive sports setting (Ryska, 2001) this implies that cultural consideration and
322 acculturation are veritable tools for adolescent sports development and sustainable development. ??arkus and
323 Kilayama(1991) examined sports orientation across Eastern and western cultura perspectives of athletes, they
324 observe that there exist variation in their sport orientation. Athletes with Eastern cultural perspective adopt
325 task oriented approach in their achievement setting while athletes with Western cultural perspective adopt
326 an outcome-based approach within the achievement setting. Task-oriented approach is shown through group
327 affiliation and striving for social acceptance to emphasize in-group harmony. While out come-base approach is
328 shown by demonstrating high personal ability and individuality. A similar research on achievement motivation
329 across culture reveals that there was significant cultural impact on the achievement motivation among Anglo
330 American marathon runners and Japanese runners that makes significant difference (Hayashi& Weiss, 1994)

331 13 VIII. Cultural Contents in the Sports

332 Policy and Administration in Nigeria

333 Cultural content refers to those aspects of the sports policy which directly or indirectly have to do with
334 values, beliefs, ideas, attitudes and social institutions characteristic of the Nigerian people. The culture of an
335 organization or a country is usually known through its policy or objectives. The National sports policy (NSP,
336 2009) has the following objectives:

337 ? To develop sport to become the instrument of national unity ? To utilize achievements in sports to boost
338 the country's image in the committee of nations ? Use sport as the avenue to minimize antisocial behaviour ?
339 Attract major international sporting events to Nigeria and exploit their benefits for tourism and economy.

340 In the policy, government recognizes sports as the vehicle for culture. She appreciates the significance of
341 sport to minimize antisocial behaviours such as human trafficking, kidnapping, alcohol abuse, school dropout,
342 drug abuse, hooliganism, terrorism, stealing, violence, and fraud. All these vices are commonly found with idle
343 young people. The policy also recognizes sports as the means of preserving national cultural value, which is unity.
344 Sports are the unification instruments for people or peoples within the state so that it remains politically stable
345 and viable at long run. It promotes sport in order to foster social harmony and economic growth. National unity
346 is an essential part of national value system and is a component of nation building and integration.

347 Akinsanmi and Oloyede (2001) argued that, sports and culture contribute to character building, discipline,
348 economy, ideology, patriotism, education, mental development, human communication, physical fitness and
349 health. These attributes have been clearly stated in the national sports policy (2009). Another major advantage of
350 sport is that it establishes the equality of all participants through the respect of a corpus of norms. Irrespective
351 of a player's origin, religion, ethnicity or social background, the "rules of the game" apply to all, and in the
352 same way. Thus, it can break down stereotypes pertaining to gender and disability, galvanizing positive change
353 and drawing individuals together, building bridges and promoting peace and reconciliation, as well as providing
354 facilities and access to community services. Importantly, sport also plays a significant role in promoting positive
355 lifestyles among youth and offering constructive activities that can contribute to their integration in society. Sport
356 programmes engaging youth can lead to a reduction in negative patterns of behavior by increasing self-confidence
357 and self-respect which enhance integration and inclusion.

358 Furthermore, the functions of sports and culture today have also grown in economic and political dimensions
359 and many countries now use them as the legitimate part of foreign policy and as the vehicle to show one country's
360 mood towards another. For instance, Nigerian boycotted the Edinburgh 1986 Commonwealth Games of the
361 British rugby team that went on playing tour of apartheid South Africa and used that to protest the apartheid
362 policy perpetuated against the blacks of South Africa who actually owned the land of South Africa. Sports
363 epitomize the ethical values in a country. A country whose athletes performed excellently in any international
364 sports would be given an extensive media coverage, just like what has just happened to the under -sixteen junior
365 world soccer champion and the female national team that attracted government attention for winning the female
366 World Cup. This throws the country in a limelight, especially if the country is not relatively well known globally.

367 Onifade, (2001) explained that Nigeria experienced prestige, status and respectability, when her soccer team
368 won the maiden edition of the under sixteen junior world soccer championship in China in 1985. The same thing
369 happened when the under-sixteen soccer championship was won by Nigeria in September 2007, as a result of
370 winning the championship, the players moved from the low income class rapidly into the high social class and
371 become instant millionaires, while the name Nigeria was printed in the media all over the world. Onifade (2001)
372 further explained that, sports competition, seminars and meetings of various types provide the opportunity for
373 exchange and fertilize ideas and knowledge, which in turn would be of immense benefit, in educating the citizens
374 of the country.

375 14 IX. Conclusion

376 Youth Sports obviously is a strong vector, a viable agent and a veritable tool in harnessing our diversities for a
377 sustainable social, economic and political development. Sports have been used by different countries as legitimate
378 instruments for foreign policy and a vehicle to show the country's mood and value system, unification instrument
379 for the people or Volume XVI Issue V Version I 47 (A)

380 peoples within the state so that they can remain politically, economically and culturally stable. Thus, sports
381 harness culture to promote social harmony and development. The organization of culture also depends on its
382 value system. Sport is an indispensable tool for social integration, cohesion and transformation. The sport sector
383 is undeniably a key partner in the planning and implementation of the sustainable development agenda. It shall
384 continue to be recognized as an important contributor to a better and more peaceful world, in close partnership
385 with governments and other members of civil society.

386 15 X. Recommendation

387 The responsibility of sustaining the positive cultural values in their diversities is a collective function. From the
388 family as the first unit of community to all stake holders in ministries of culture as well as the government must
389 make sure all hands are set on deck to revive our cultural heritage and build sportsmanship in our youths to
390 harnessing this rich diversity for national integration, foster unity and cohesion for sustainable development.

391 The government should sponsor cultural festivals with sport competitions at grand finale; encourage the
392 inclusive participation of youths in sports and cultural activities right from the cradle at primary school level.
393 Traditional rulers should encourage intercommunity sports competitions accompanied by cultural exhibitions by
394 participating communities. Nigeria is blessed richly in cultural heritage, its diversity we must harness and youth
395 sport is a veritable tool for this all important project of sustainable development.

15 X. RECOMMENDATION

396 The sport sector is undeniably a key partner in the planning and implementation of the next global development
397 agenda. It shall continue to be recognized as an important contributor to a better and more peaceful world, in
398 close partnership with governments and other members of civil society.¹

¹© 2016 Global Journals Inc. (US)Harnessing Diversity through Youth Sport for Sustainable Development

- 399 [Canadian International Development Agency ()] , *Canadian International Development Agency* 1992.
- 400 [Hayashi and Weiss ()] ‘A crosscultural analysis of achievement motivation among Anglo-American and Japanese
401 marathon runners’. C T Hayashi , M R Weiss . *International journal of Sport Psychology* 1994. 25 p. .
- 402 [Stoddart ()] *A Pocket guide to sustainable development governance*, H Stoddart . 2011. Stakeholder Forum.
- 403 [Dernbach ()] ‘Achieving sustainable development: The Centrality and multiple facets of integrated decision-
404 making’. J C Dernbach . *Indiana Journal of Global Legal Studies* 2003. p. .
- 405 [Cerin ()] ‘Bringing economic opportunity into line with environmental influence: A Discussion on the Coase
406 theorem and the Porter and van der Linde hypothesis’. P Cerin . *Ecological Economics* 2006. p. .
- 407 [CIDA’s Policy for Environmental Sustainability (2015)] *CIDA’s Policy for Environmental Sustainability*,
408 <http://www.acdi-cida.gc.ca> September 22. 2015.
- 409 [Akinsami and Oloyede ()] *Contribution of Sports to National Development” Paper presented at the first National
410 Conference of School of Science, Adeyemi College of Education*, T Akinsami , R & Oloyede . 2001. Ondo.
- 411 [Agba ()] ‘Culture and Development in Nigeria’. Agba . *Journal of Social Science and Public Policy* 2012. 5 (3)
412 p. .
- 413 [Markus and Kitayana ()] ‘Culture and the self: Implication for cognition, emotion, and motivation’. H R Markus
414 , S Kitayana . *Psychological Review* 1991. 98 p. .
- 415 [Abah ()] *Development Administration: A Multi-Disciplinary Approach*, N C Abah . 2000. Enugu: John Jacobs
416 Classic Publishers Ltd.
- 417 [Development Agenda -the IOC position (2015)] *Development Agenda -the IOC position*, [http://www.
418 olympic.org](http://www.olympic.org) September 20. 2015.
- 419 [Kaufman ()] ‘Escaping the symbolic politics trap: Reconciliation initiatives and conflict resolution in ethnic
420 wars’. S J Kaufman . *Journal of Peace* 2006.
- 421 [Elbadawi and Sambanis ()] ‘How much civil war will we see? Explaining the prevalence of civil war’. I Elbadawi
422 , N Sambanis . *Journal of Conflict Resolution* 2002. 46 (3) p. .
- 423 [Edewor ()] ‘National Identity in the Nigerian Society’. P A Edewor . *Nigerian Culture and Citizenship Education*,
424 O Y Oyeyeye, O O Oyeyeku, P A Edewor (ed.) (Lagos) 1993. Maokus Publishers.
- 425 [Goodland and Ledec ()] ‘Neo Classical Economic and Principles of Sustainable Development’. R Goodland , G
426 Ledec . *Ecological Modeling* 1987. 38 (4) p. .
- 427 [Alubo ()] *Nigeria: Ethnic Conflicts and Citizenship Crises in the Central Region*, O Alubo . 2006. Ibadan:
428 PEFS.
- 429 [Singer ()] *Physical Education foundations*, R N Singer . 1984. New York: Holt, Rienheart and Wittson.
- 430 [Nwakaire (2013)] ‘Post Independence Africa, Leadership and Sustainability in a Globalized World’. O N
431 Nwakaire . *African Legacy International Conference on Leadership, Good Governance and Globalization*,
432 (Abuja, Nigeria on) 2013. November 20 -22, 2013. (Paper preselected at)
- 433 [Hill and hansen ()] ‘Specialization in high school Sport-the pros and cons’. G Hill , G F &hansen . *African
434 Journal for Conflict Resolution* Kotze, D. (ed.) 1988. 2002. 59 (5) p. . (Journal of physical Education)
- 435 [Lyon and Mcpherson ()] *Sport and Culture*, Kenyon & Lyon , Mcpherson . 1999. London: Prentice Hall.
- 436 [Mixon ()] *Sport and the American dream*, H Mixon . 1984. New York: leisure press.
- 437 [Sport for Development and Peace: Towards Achieving the Millennium Development Goals ()] *Sport for Devel-
438 opment and Peace: Towards Achieving the Millennium Development Goals*, [http://www.un.org/themes/
439 sport/task.htm](http://www.un.org/themes/sport/task.htm) 2003. United Nations Inter-Agency Task Force on Sport for Development and Peace
- 440 [Coakley ()] *Sport in society: issues and controversies*, J J Coakley . 1998. Boston: McGraw-Hill.
- 441 [Onifade (ed.) ()] *Sports and Society” issues in Human Kinetics, Health Promotion and Education*, A Onifade .
442 Udoh, C.O. (ed.) 2001. (Chrisrose Ventures)
- 443 [Oyeyeye ()] ‘Sportsmanship and Ethnos in Sports’. Shoremi Oyeyeye . *Journal of Human Kinetics, recreation
444 and sports* 2000. 2 p. .
- 445 [Dernbach ()] ‘Sustainable development as a framework for national governance’. J C Dernbach . *Case Western
446 Reserve Law Review* 1998. p. .
- 447 [Rachel (2015)] ‘The Concept of Sustainable Development: Definition and Defining Principles: Brief for GSDR
448 2015’. E Rachel . *Florida International University*. Retrieved on 2015. September 24. 2015.
- 449 [Barbier ()] *The concept of Sustainable Economic Development. Environmental Conservation*, E B Barbier .
450 1987. 14 p. .
- 451 [The Contribution of Sport to the Sustainable Development Goals and the post-2015 ()] *The Contribution of
452 Sport to the Sustainable Development Goals and the post-2015*, 2015.

- 453 [Murray ()] ‘The counseling needs of college students-athletes’. M A Murray . *Dissertation Abstracts interna-*
454 *tional, Section A* 1997. 59 (5) p. .
- 455 [Durkheim (ed.) ()] *The Elementary Forms of the Religious Life: A Study in Religious Sociology*, Emile Durkheim
456 . Joseph Ward Swain (ed.) 1915. New York: Macmillan.
- 457 [Ryska ()] *The impact of acculturation on sports motivation among Mexican-American Adolescent athletes. The*
458 *psychological Records*, T A Ryska . 2001. 51 p. .
- 459 [Andy and Ivan ()] ‘Using Sport in the community schemes to tackle crime and drug abuse among youths: some
460 policy issues and problems’. S Andy , W Ivan . *European Physical Education Review* 2004. 103 (5) p. .
- 461 [Fraser-Thomas et al. ()] ‘Youth sport programmes: an avenue to foster positive youth development’. J L Fraser-
462 Thomas , J Cote , J Deatin . *Physical Education and Sport Pedgogy* 2005. 10 (1) p. .
- 463 [Coakley ()] ‘Youth sport: What counts as’. J Coakley . *Positive Development?’ Sports and Social issues* 2011.