More than kicking a ball: football and the mental and physical wellbeing of refugees in The Netherlands
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1. Introduction

As long as I can remember, I play football. As soon as I could walk my older brothers kicked balls to me to get me used to a ball at my feet. And as soon there was a spot available for me at the local football club, soon after my fifth birthday, my parents got a call inviting me to play in one of the youth teams. Since then, I am training several times a week and me and my teammates play a match every Saturday. And to this day, Saturday is my favorite day of the week. Playing football brings a smile to my face. It is not just the 90 minutes on the pitch during a game, it is also the excitement in advance. Seeing my friends in the changing room. With some of them I've played football since we were six years old. It is also the excitement after a game or a training session, when we analyse what went good, and mostly what went wrong. This all is, and has been throughout my life, so ordinary to me. However, this is not the case for everyone.

As a young kid I played with boys with roots in Morocco and Turkey, and sometimes with refugees from Afghanistan. After I read about the people from Syria who came to The Netherlands for refuge, I thought about this natural mix of cultures on a football pitch. It made me think what football could do for Syrian refugees, not only to fit in and to get to know a new culture, but for their wellbeing in general. This thesis seeks to find out how football can play a crucial role in the wellbeing of Syrian refugees, after they came to The Netherlands as refugees.

In 2010 different uprisings started in the Middle East and North African (MENA) region. It started in Tunisia and the protests spread towards Egypt, Libya, Bahrain, Yemen and Syria. In Syria, the uprising started in March 2011, in the Southern city of Daraa. The regime of Bashar al-Assad responded harshly, when anti-regime graffiti appeared on a wall of a school. 15 children were arrested. Their families begged for their freedom, but the police chief dismissed them with an insult. This stirred a mass demonstration, where security personnel killed two people. This initiated a vicious cycle of further protests and responses of repression. With the response of increased brutality by the regime, the support declined (Dalacoura 2012: 66; Pearlman 2016: 26).

This was the start of the 'Arab Spring' in Syria, which ultimately resulted in a war. Almost 5,5 million Syrians were forced to flee their country, according to numbers of the United Nations High Commissioner for Refugees. Most of the refugees are in neighbouring countries like Turkey, Lebanon and Jordan (UNHCR, 2019). A small minority of the Syrian refugees found refuge in The Netherlands. In 2014 8750 Syrians sought asylum in The
Netherlands and in 2015 18675 Syrians did. After these years the numbers of Syrians that asked for asylum declined towards around 3000 a year (Centraal Bureau voor de Statistiek).

1.1 Who are they?
A refugee is defined as "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it" (UNHCR 1951: 14).

Refugee and asylum seekers are people who have been forced to leave their country as a result of fear of harm, a life-threatening situation, persecution or a risk of becoming a victim of violence. A refugee has already got the legal status of 'refugee', an asylum seeker is waiting to get this legal status (Kalmanowitz & Ho 2016: 57). In this specific research, refugees from Syria are interviewed. They all have the legal status of refugee. When asylum seekers are mentioned in this article, this is in referral to other research, not to the participants of the current study.

Refugees often experience extreme events in their home-country. These extreme events experienced in their home-country are often only the beginning of a long period of uncertainty and turbulence. Before they arrive in a country where they can seek asylum they might have undertake a dangerous journey that could take weeks or months, using professional traffickers to take them to their destination. This can include a separation of their family, either temporarily or permanently. And when they finally arrive, more challenges lay ahead. The complex immigration process to seek asylum and the cultural, social and linguistic differences between their home- and host-country. Furthermore, it could be a challenge to engage in income-generating activities. Racial discrimination and bullying are on the lure, even more so because policies to accommodate refugees often place them in disadvantaged and impoverished areas (Fazel et al., 2012: 266; Silove et al., 2017: 133-134).

A refugee status is not synonymous with having problems with their wellbeing or their mental health, however, many refugees have experienced events that are very hard to process. Experiencing protracted violence could have consequences for the wellbeing of refugees (Kalmanowitz & Ho 2016: 57). Refugees often survived extreme events in their home-country and during their flight and they face further challenges in their host-country (Kalmanowitz & Ho 2016: 58). War often is related with a multitude of interacting factors. This creates
complex humanitarian emergencies that results in an increased risk for the physical and mental health of the victims. These factors are for example political and ethnic tensions, and famine and poverty (Pacione et al., 2013: 342).

Wellbeing has different definitions. One of them is Subjective Wellbeing (SWB). This is characterised by feeling many happy feelings and less unhappy feelings. It is about the satisfaction with your life and the balance between positive and negative emotions. Happiness and pleasure are the primary goals in life. Another one is Psychological Wellbeing (PWB). This is characterised by six dimensions, including personal flourishing and the fulfillment of your personal human potential. This has to do with self-acceptance, relationships with others, purpose in life, having autonomy or self-determination, effectively manage your environment, and a feeling of growing towards your potential. Pleasure and happiness are not necessarily equal to positive psychological wellbeing (Caddick & Smith 2014: 10).

The definition of wellbeing used here leans more towards the second definition, psychological wellbeing. Sports can help, especially for youth and children, to develop so-called life skills (Gould & Carson 2008: 58-59) like the six characteristics that are mentioned in the previous paragraph, such as self-acceptance, relationships with others and reaching your full potential, which all are related to PWB.

Sports could potentially be a useful tool to improve the wellbeing of refugees. In general, exercise training has a positive effect on mood and mental wellbeing (Moses et al., 1989: 47). This could help people who are depressed or feel psychological distress. In addition, it is suggested sports is effective in coping with stress, to recover from negative life-events and in treating hypertension (ibid). These are benefits for the general population, not just for refugees. However, refugees can profit from this extensively, particularly children and adolescents who flee persecution to resettle in high-income countries, like The Netherlands, often experience mental and physical challenges during displacement, because of travelling in dangerous circumstances. The challenges even continue after their arrival, because of cultural challenges and complex immigration processes (Fazel et al., 2012: 266).

1.2 Beyond integration
Whenever sports is discussed in scientific literature, it is often in relation to integration. How sports can bring groups together and how this could benefit the host-country. Policy makers identify sports as a way to help different ethnic groups to mix, because of its low threshold for participation and entry (Spaaij 2012: 1526). Integration is defined "as the ability to participate fully in economic, social, cultural and political activities, while maintaining one’s cultural
identity” (Spaaij 2012: 1519). And Ager and Strang (2008) define four “markers and means” that define integration. Employment, education, housing and health. Policymakers often see sport as a tool to achieve integration. Integration is about successful participation in the host-country’s society. In talking about integration and how this could be achieved, the wellbeing of refugees is overlooked, because the discussion is about them and how they fit into society, instead of with them and how they feel in a new country. Therefore it could be interesting to put the victims at the centre and talk to them instead of about them, to see if and how sports can make them feel well, especially after they experienced war or violence. Following this, the research question in this thesis is:

How does playing football at a local football club affect the mental and physical wellbeing of refugees?

In the following chapter, the theoretical background for this thesis will be discussed. Chapter three contains the method and limitations of this thesis. Chapter four and five contains the analysis of the gathered data. And chapter six will conclude this thesis, with an answer on the research question and implications for further research.
2. Theoretical framework
Different relations between sports, mental health, and mental and physical wellbeing are explored in the scientific debate. The literature on physical activity and the relation with refugees, wellbeing, and trauma is scarce, but nonetheless diverse, because it comes from a wide range of disciplines.

In order to assess the variety of previous research, scientific literature is discussed. In general, physical activity, exercise and sport can support people's psychological and mental health and wellbeing. In trying to give a complete image of the topic, the theory is discussed in a broad sense. Therefore, first the general advantages of sports will be discussed. Subsequently, the topic will be further narrowed-down, by discussing the challenges of resettlement, sports and the wellbeing of refugees, the relation between posttraumatic stress disorder (PTSD) and sports, creative therapies and wellbeing, how the coaches can play a role and some critical notes on how sports could also have some disadvantages.

2.1 General advantages of playing sport
Sports and exercise are not only physically rewarding, research has shown that it is associated with mental health benefits as well. It can help alleviating symptoms of depression and anxiety (Penedo & Dahn 2005: 191; Paluska & Schwenk, 2000: 177). Physical activity not only helps people with depression, but it could also benefit non-clinical populations. For example, sports could lead to improved self-concept and confidence, especially for children and adolescents (Taylor, Sallis & Needle 1985: 200).

In particular, team sports is related with psychological and social health benefits. Social networks promote a sense of confidence, self-esteem and identity, which are important for the psychological and social health of refugees (Beirens et al., 2007: 220). This has to do with the circumstances of being a refugee. It comes with growing up in contexts of violence and uncertainty, and attempting to create a future in an uncertain world (Correa-Velez 2010: 1399). The refugee experience is one of being socially excluded, where belonging (to community, country, family) is always at risk. Resettlement in a new country offers an opportunity to build a new future and to belong. And establishing a sense of belonging is crucial for the wellbeing of refugees, especially in early resettlement (ibid.). Sporting as a team provides this opportunity to get to more social connectedness and it decreases feelings of hopelessness. In addition, positive experiences with coaching and support from peers resulted in an increased feeling of social acceptance (Eime et al., 2013: 16).
In general, sport is relevant for people who have to adjust to a new country, according to O'Driscoll et al. (2013). This is not only applicable to refugees, it is also helpful for migrants and international students, for example. This is because everyone with a different background, who has to live in a new country, faces risk for their health. "Culturally and linguistically diverse (CALD) migrants face significant health risks as they adapt to new cultures". The term CALD migrants is used to define people who settle in a country where they differ culturally and linguistically to the native population. This includes immigrants, refugees and international students (O'Driscoll et al., 2013: 515).

Concerns for CALD migrants are about the unique experience of migration, adaptation and resettlement. CALD migrants experience a psychological and cultural change, due to differences and discrepancies between the culture of their home-country and the culture of their host-country. This concept is called acculturation (O’Driscoll et al., 2013: 516). It is evident that sports is important for many health outcomes. It is not clear how acculturation affects participation in sports and other physical activities, and how this could impact the health and wellbeing of CALD migrants (O’Driscoll et al., 2013: 516). People who live in a new country often have limited participation in preventative behaviors, like sports and other physical activity. This lack of participation exacerbates health risks (O'Driscoll et al., 2013: 515), because it is clear sport helps people in a new country, not only when you are a refugee.

However, it is important to keep in mind how different migration cases all have different contexts. Even in similar contexts, variations in processes of acculturation, like geographic location, religion, family situation and reasons for migration make every case unique. Therefore, the sheer nature of differences and diversity amongst individual experiences and cultures makes it a difficult field to research (O’Driscoll et al., 2013: 516). In this research, specifically the case of refugees is researched. They face additional health risks, because of problems in the pre-migration phase and the post-migration phase. This will be discussed in the next paragraphs, for it is useful to see what issues are related to resettlement and migration and how this could impact sports participation.

2.2 Challenges of resettlement
The phase of resettlement and post-migration often includes two distinct periods. One, the time in the host-country as asylum seeker and two, the first years after permanent residency is given (Lindencrona et al., 2008: 122). The experience of refugees is characterised by displacement, grief, persecution, loss, and forced separation from home, family and belongings. This brings challenges in settling in a new country (Oliiff 2008: 53).
In a study with refugees from Burma entering Australia, it was clear that the refugees suffer from their situation. This was partly because of possible traumatic events that they witnessed in their home-country. This pre-migration experiences were associated with mental health problems, such as PTSD, major depression and anxiety (Schweitzer et al., 2011: 300).

However, post-migration experiences played an important role as well, for the wellbeing of Burmese refugees. According to Schweitzer et al. (2011), the level of post-migration living difficulties predicted feelings of anxiety and somatisation. Somatisation means, when psychological distress leads to physical problems (Schweitzer et al., 2011: 300). Post-migration difficulties were for example, problems with communication, worrying about family that stayed at home, worries about future employment and education (Schweitzer et al., 2011: 305). This shows refugees face several problems and difficulties, not only because of their pre-migration experiences of war and violence, but also because of post-migration difficulties in their host-country.

Another study, conducted in Sweden, had similar results. It showed how the resettlement environment was from significant importance for the mental health of refugees coming from the Middle East, shortly after their arrival in their host-country (Lindencrona et al., 2008: 121). Resettlement stressors were categorised in four categories. Social and economic strain, discrimination and status loss, violence and threats in Sweden and alienation (Lindencrona et al., 2008: 127). One can imagine these resettlement stressors have impact on your mental health and wellbeing.

Many refugees become disillusioned because of their transition to a life in exile which often is related with resettlement. This is anxiety-producing. Some refugees seek and find support in their communities. However, others prefer to alienate themselves from their community, because of political tensions, or some simply do not have a community in their host-country. Because they have fled persecution, they often have a different health issues which are sometimes getting even worse because of the conditions of life in their host-country. Sometimes these living conditions of refugees are no worse than for the poorer citizens in their host-country. However, previous persecution and the long wait for a decision on their political asylum status creates more anxiety. And this is added to the distress of daily survival. This is a combination that threatens the wellbeing of refugees (Callaghan 1998: 25).

Difficulties experienced by refugees, that touch upon movement psychotherapy, are for example: A feeling that the body is not part of the self, loss of self-esteem, higher tension and difficulty handling anger, and difficulty to express feelings into words (Callaghan 1998: 29). These are examples that are related to sports as well. "The physical experience of moving
helps release tension built up in the body, confirms existence and restores confidence. And, caught up in the playfulness that movement unleashes, recovers the experience of pleasure" (Callaghan 1998: 29-30). This also became apparent in a BBC clip, where a project in Middlesbrough was visited, where asylum seekers and refugees were brought together to play football. Different aspects of playing football were highlighted. One of the highlighted aspects was about the physical benefits of playing football. "It is very important to come here, doing exercise, keep fit and feel happy" (BBC, 2019). Movement and sports can help victims of trauma, because it strengthens the physical capacity of someone, and therefore it increases self-empowerment and confidence. It can give power (Levine & Land 2016: 341).

2.3 Sports and wellbeing of refugees

In order to reduce these challenges of resettlement, sports is seen as an important tool in social policy. Not only because it has the capacity to promote mental and physical health, but also it could reduce antisocial behavior and improve community cohesion and safety. In addition, it can help newly arrived people with language skills, confidence, self-esteem and social connections (Gibbs & Block 2017: 91-92). Another benefit is about potential for the future. Being good at sports may be perceived as an opportunity to ‘make it’ in a new country. Especially when sports in the host-country has a crucial role in cultural and social domains (Spaaij 2015: 303). Waardenburg et al., (2018) conducted research in reception centres in The Netherlands. The refugees who live there, live in spaces of liminality. This means, they are in between two worlds, in between two spaces, like borderlands or custom areas (p. 2). Refugees go through this process of liminality when fleeing their country, because they go from one defined position to another. This comes with separation, transition and incorporation (p. 3). Living in this liminal space, comes with disadvantages such as waiting for the outcome of the asylum procedure, the loss of social status and the lack of a sense of community (p. 4).

Potential benefits of sport are especially salient for marginalised and disadvantaged people, at risk of poor health, educational and social outcomes, which are associated with social exclusion. Refugees extensively facing risk factors for exclusion, because they often live in disadvantaged neighbourhoods and had disrupted education in their home-country. In addition, they experience poverty, discrimination, mental and physical health problems and sometimes they live in families that are torn apart because of violence and war (Gibbs & Block 2017: 92). However, this particular group has low participation rates in sports activities, although it could be helpful. The low participation rate has to do with barriers like
costs, difficulties in transport, cultural differences and sensitivity in sports environments and a lack of knowledge of the possibilities of sports services (Gibbs & Block 2017: 92).

There is general agreement in academic literature that social connections and networks are vital components for the wellbeing and inclusion of refugees (Gibbs & Block 2017: 92). The participants that Gibbs and Block interviewed, all with a refugee background, all "felt that sport was an effective way to connect with young people and influence their behaviors and values" (2017: 94). The opportunity to interact and connect with friends, from different ethnic backgrounds and with peers in general through sports and physical activities participation was valuable (Doherty & Taylor 2007: 49). And the main motivation for participation in sports activities was 'fun' and the social opportunities it brought (Doherty & Taylor 2007: 38).

The participants saw associated benefits in wellbeing and health. Physical health was mentioned, in relation with being fit and active. However, they spoke even more about benefits for their mental health and wellbeing, such as self-esteem, goal setting, positive self-image and leadership skills. Sports provided them with an opportunity to experience success and achievement, which was seen as an important outcome. In addition, sports programs helped them in school, because values and skills, developed through participation in sports, were transferable to the classroom (Gibbs & Block 2017: 95). Sports and recreation can also be a good opportunity for refugees to engage with others and to build trust. This has a significant effect in terms people’s help-seeking behavior, later on (Oliff 2008: 54). This is an important aspect in reducing social exclusion.

Whitley et al. (2016) conducted research with refugee youth in North America, at the Refugee Sport Club (RSC). However, this thesis differs from the research of Whitley et al., in that it focuses on refugees sporting together, instead of playing sports in groups of refugees only. It still gave fruitful insights in how sports can have effects on the wellbeing of refugees. The RSC goals focused on "the potential for physical, psychological, and socio-emotional development, beginning with the participants having fun, experiencing and learning different sports, feeling valued as members of a team, and developing strong relationships with adults" (Whitley et al., 2016: 180).

Having fun and experience and learning new things can be beneficial especially for refugee children. They undergo a difficult transition, because they have to adjust to a new and unfamiliar educational system, culture and a new language. Sports can help them in this. Furthermore, there is the possibility that these children have feelings of confusion, vulnerability and helplessness, because of separation from friends and family, or mourning the loss of their home-country. The RSC may have been one of a few settings where the
refugee children could enjoy themselves and relax. Therefore, the RSC’s main focus was on helping the participants to have fun each and every week (Whitley et al., 2016: 183-184).

Sports can allow refugee children to experience and learn new activities, in a country where they can play sports they did not play in their home-country. At the RSC for example, Northern-American sports like basketball were played, an activity the refugees were not familiar with. This new sport experience helped them settle in a new culture, or get them more comfortable in doing physical activities, like physical education classes or taking part in games with classmates after school. In addition, it could minimize feelings of social exclusion. Furthermore, through sports, participants may feel an experience an increasing feeling of competence and confidence (Whitley et al., 2016: 184).

Confidence, competence and minimised feelings of social exclusion are meaningful, because refugees often struggle with feelings of marginality, isolation and exclusion from their host-country, but also from their home-country. In combination with separation from friends and family, these feelings often lead towards feeling of not having a place. Playing sports in a team, being a valued member, gives a back a certain feeling of belonging (Whitley et al., 2016: 185-186). In addition, it was mentioned several times how the refugee youth liked making friends and how they liked playing with their teammates (Whitley et al., 2016: 186). Through building new relationships, the sport-based youth program of the RSC helped refugees in their transition to their host-country. Importantly, it also gave them feelings of belonging, happiness, and it allowed them to learn skills that are useful in the everyday life, outside the playing field (Whitley et al., 2016: 192).

Focusing on their own skills and the development of it, gave the opportunity for increased feelings of competence and confidence. Therefore, sports programs should focus on physical recreation activities and personal improvement, more than on social comparison, so the urge to compare to others is minimal (Whitley et al., 2016: 193). It is clear, that apart from the physical advantages of playing sports, the mental aspect plays a crucial role in the wellbeing of refugees.

2.4 Sports and PTSD
In order to understand more about how sports can be beneficial for the mental health of refugees, the relation between sports and PTSD is discussed. This is because sports is a tool that often is used for the wellbeing of victims of trauma. Ley et al., (2018) saw how war survivors suffered from their experiences during combat. The bodies of war survivors are often affected in multiple ways, this includes torture, abuse, violence and humiliation.
Furthermore, the refugees' pre-migration traumatic events, like violence and combat experiences and bombs dropping, could lead to mental health problems. This is increasingly so when you are forced to migrate to another country, where problems of resettlement, housing, a different language and cultural issues can occur (Ley et al., 2018: 491).

Another aspect of being a victim of war and violence could be a lack of trust in others. "As adolescents who had participated in war, their trauma and PTSD might have affected their interpersonal relationships, resulting in lack of trust in others" (Levine & Land 2016: 339). And for children the risks are even bigger. "The mental health consequences of war and other forms of organized violence for children represent a serious global public health issue" (Pacione et al., 2013: 341). War can have devastating consequences for the mental health of children (ibid.).

However, many refugees do not match the criteria for PTSD. What is reported, is that other emotionally or internalising issues are experienced by refugees, including sleep disturbance, nightmares, inattention, somatisation, social withdrawal and adjustment disorders. Externalising problems are associated with witnessing violence. The problems are more common in boys than in girls. Examples of externalising problems are aggressive, hyperactive, impulsive, oppositional and antisocial behavior (Pacione et al., 2013: 343).

Because refugees often do not match the criteria for PTSD, it is important to be careful to frame the challenges of refugees in terms of trauma. Some say it is a western cultural trend to medicalise distress. "This is the objectification of suffering as an entity apart, relabelling it as a technical problem ('trauma') to which technical solutions (like counselling or other psychological approaches) are supposedly applicable. However, misery or distress per se is surely not psychological disturbance in any meaningful sense and for the vast majority of survivors, 'traumatisation' is a pseudo-condition" (Summerfield 1999: 1452). It is not desirable to medicalise distress, and we have to keep context in mind. However, we cannot ignore the problems, the suffering and the disadvantaged situation of refugees.

It is important to see how refugees could be helped, for example through sports. Aspects that helped refugee children after they fled war and violence, specifically in high-income host-countries, included social support, positive school experience and family cohesion. All this resulted in a protective effect, whereas, perceived discrimination and exposure of more violence resulted in increased risk for their health (Pacione et al., 2013: 343).

Therefore, psychosocial support for those affected by experiencing violence should consider the psychological, the social and the physical (Ley et al., 2018: 492). For the
physical aspect, sports could be a useful tool. However, it can also lead to negative sensations. Sports can help to feel safe and secure with the body and it could lead to more body- and self-awareness. However, this could also lead to becoming more aware of negative sensations, like pain or being out of breath fast, possibly because of injuries from the past. And comparing with others could lead to insecurity and it could affect ones self-image negatively (Ley et al., 2018: 501). These are aspects that make playing sports less enjoyable and more distressing and this negative aspect of sport should not be forgotten when talking about how sports affects wellbeing.

Apart from the negative side we do have to keep in mind, how the advantages of sports are interesting to see. The environment of sports, of being a team and of having people around you who share a similar background of fleeing your home-country, creates a space to work on healthy relationships within the group. This was particularly helpful, because having trauma often was related to feeling isolated. The brain, body and mind all benefit from this. The body is physically feeling the experiencing the connection, the mind feels the connection emotionally and the brain cognitively experiences the connection (Levine & Land 2016: 340). Creating a safe physical relationship through movement, was a significant first step towards a safe environment in which emotions and thoughts safely were expressed (Levine & Land 2016: 341). In this sense, sports can result in a new feeling of attachment and connection.

This already was shown in a study with combat veterans. This is a group that share an experience of war and violence with refugees. They also suffer from mental health problems. And the relation between sports and mental health and wellbeing of combat veterans is researched earlier (Caddick et al., 2015). Physical activities helped them, and this is promising, because combat veterans also experienced violence. We have to keep one important difference in mind, combat veterans return home, where refugees arrive in a new country, which gives additional problems. For example, resettlement issues, a language barrier and cultural issues, as mentioned before. However, it is interesting to see how sports could help combat veterans, because they share a similar experience of war and violence. What helped veterans, for example, was surfing. Being in contact with nature improves general feelings of vitality and wellbeing (Caddick et al., 2015: 76). It helped for their mental health, because it gave them 'respite'. This was a positive feeling of release, to get away from everyday life for a few hours (Caddick et al., 2015: 79). This could apply to refugees as well. While doing sports, you can forget about the things you have seen or experienced, get distracted, maybe even more when you play sports in the outside, like football.
Another aspect of sports that helped the veterans, was the perspective of surfing in the coming days. The veterans really looked forward towards the day they could surf again. This made the other days less distressing and this improved their wellbeing (Caddick et al., 2015: 81). Refugees can feel the same kind of experience, of looking forward towards a training session. A last aspect of surfing that helped the combat veterans, was that they felt they were part of a group. Because their traumatic experiences made them feel lonely, they became isolated. Surfing as a group drew them out of that social isolation. They were in touch with other people again (Caddick et al., 2015: 82).

2.5 Wellbeing and creative therapies

In order to see how sports could improve the wellbeing of refugees, the relation between wellbeing and creative therapies is discussed. The similarities between creative therapies and sports are that language is subordinate and using your creativity is encouraged. In this sense, it is useful to see how creative therapies are used. Therefore different creative therapies will be discussed in this section.

For most of the refugees, talking about frustrations and inner feelings is alien, according to Wertheim-Cahen (1998). Mainly, this has to do with cultural differences and one can imagine how talking about difficult memories could be painful, in general. This difference comes with some challenges when arriving in a new country. First, talking and expressing your deepest feelings is the way our western psychological care system works, which is not always helpful for people from another cultural background. Secondly, because talking is the main aspect in the western psychological care system, often an interpreter is necessary. This comes with an emotional issue. Bringing in an interpreter makes the conversation less private. When an interpreter is used in a clinical setting, there often is a language barrier between a refugee and the therapist, which makes it even harder to express oneself. Thirdly, cultural differences make it difficult for refugees to talk about their problems in a direct and overt way. It is not common in their culture. In addition, they already told their painful story several times for other purposes and it is not easy to tell it again (Wertheim-Cahen 1998: 46). For torture survivors and their families, non-verbal therapies have been developed to get to post-traumatic growth. These therapies are for example group or family therapies which involve relaxation, movement, and art (Pacione et al., 2013: 346).

2.5.1 Dance/movement therapy
Next to sports, the role of dance/movement therapy in relation to wellbeing is interesting to discuss. Dance/movement and sports both rely on the movement of the body, and using words is shifted to the background. In this sense, it is interesting to see how dance/movement could improve the wellbeing of refugees and how this could apply to sports as well.

Levine and Land (2016) discover how movement can help victims who suffer from trauma. "With many victims of trauma, building a healthy physical relationship, both with oneself and with others, is difficult. The use of movement in a group setting creates opportunities for connections with others, which is an inherent part of the therapeutic process. In fact, participants are able to create healthy interactions and relationships and take joy in these interactions. Togetherness in a healthy and safe shared space is often the impetus for relationship building" (Levine & Land 2016: 339). This shows how the social aspect of dance/movement therapy plays an important role in wellbeing. This comes with other concepts like "oneness and manyness are the most primal examples of harmony and are exemplified ubiquitously in the arts, such as in the formation of a musical chord or the blending of colors of paint" (Levine & Land 2016: 340). This could also apply to sports, where working together and being part of a team, could create harmony and togetherness and a feeling of belonging as well.

2.5.2 Art therapy

Another aspect, next to sport and dance/movement therapy, is the role of creative arts in relation to wellbeing and mental health. Again, this is helpful because the emphasis is not on language. "Art making allows for healing through non-verbal communication, exploration of feelings, self-discovery and catharsis" (Rowe et al., 2017: 26). In the previous paragraph it was discussed how dance/movement therapy plays a role in wellbeing and there are similarities in art therapy. Just as dance/movement therapy, art therapy could improve the mental health, and it can relieve stress (Rowe et al., 2017: 26-27). For example, through individual and group therapy, clients improved their feelings of self-worth and they build a relationship with others (Rowe et al., 2017: 27). Other therapeutic goals that were achieved through art therapy included feeling safe, personal identity, connection to others, hope, and goals for the future (Rowe et al, 2017: 28). These are aspects that are mentioned several times in the interviews of this specific research. So sports possibly touches upon aspects that are mentioned in relation between wellbeing and art therapy.

Art therapy has another advantage, compared to the normal western psychological care system. Possible mental health problems of refugees are often met with additional challenges,
like a cultural barrier, or a language barrier. Art therapy can decrease the level of these challenges, because it relies in a lesser extent on spoken communication than traditional western psychological care. Furthermore, it encourages free expression, therefore the cultural barrier is lowered (Rowe et al., 2017: 27). This could also apply to sports, or more specifically football. Language is less important, it is about what happens on the pitch and how you play. And it gives an opportunity to be creative, try new things, to feel free.

2.5.3 Mindfulness
The last creative therapy that is discussed here is about wellbeing and mindfulness in combination with arts. Kalmanowitz & Ho (2016) discussed what it means for refugees who suffered from political violence or war. Art therapy and mindfulness meditation have similarities. Both engage the individual through movement at different times. Mindfulness meditation is about the subtle movement of breath, as well as the more direct engagement in walking meditation. In making art the movement is more directly (Kalmanowitz & Ho 2016: 60). This could be similar to a way of expression through sports, where the aspect of movement is very clear and present. The emphasis with mindfulness in combination with creative art was on coping and resilience, and working as individuals in a group helped refugees to normalise their experience (Kalmanowitz & Ho 2016: 63). This is a shared aspect with team sports, where you are your own individual, but you have to act in a team as well.

Next to the focus on movement, coping and the relation with others, mindfulness and creative art helped refugees to cope day to day and it started to give them a sense of who they were, what they experienced, but also who they potentially could become (Kalmanowitz & Ho 2016: 64). This links towards PWB, where the feeling of growing towards your potential plays a role. Sports could also play this role, in a sense that they see improvement over time, they are getting towards their potential. In addition, in the different interviews hope for the future was mentioned. With sports, they could see and feel who they potentially could be.

To conclude, creative arts therapy could help for refugees, for example because of the difficulty of the language barrier in verbal therapy, as discussed before. Another aspect that speaks for creative arts or sports is whether suffering from being a refugee should be seen as an illness or a disorder, which happens when one has to go to the regular western mental health services. This is a question one could speculate about. Furthermore, there is the practical problem of long waiting lists. For refugees, the more recreational and creative line of art therapy seems more suitable than the one where language is the most important form of communication (Wertheim-Cahen 1998: 47). These issues of the language barrier and the
waiting list are still prevalent nowadays. And next to art therapy, sports can be a solution for these issues as well.

### 2.6 Role of coaches

The role of coaches could be an important aspect of sports. Coaches could give additional attention to children, apart from their parents and inside of school. Coaches show they care for the children they take care of. More than teaching skills and tactics, they show interest in their personal lives, outside of school. Clubs where one can play sport is part of the community system and it potentially can play that supportive role, together with school. Not only in the activity itself, but also in the way you are treated by your coach and by your teammates (Luguetti et al., 2017: 501). Furthermore, coaches can play an important role, because they can give personal, individual feedback to each participant and together with the participant a coach can set personal goals to get to improvement (Whitley et al., 2016: 193). This could lead to an increased confidence and the feeling of reaching ones full potential.

The adults that helped the children, were described as coaches, friends, and teachers (Whitley et al., 2016: 187). The refugee youth was helped by the positive male role models for the children. Especially because sometimes these children don’t have a father at home (Gibbs & Block 2017: 95). And to get to possible post-traumatic growth, efforts to support children are important. Primary care providers, school staff and community workers are crucial in this, because they are the first who get in contact with refugees in their host-country (Pacione et al., 2013: 344). This role can also be fulfilled by sports coaches.

Young immigrants (international students) researched in a school in Canada also mentioned how coaches and teachers could help them overcome difficulties which led to a feeling of social exclusion. Some of the coaches and teachers took time to understand how some of the immigrants did not know how to play and they explained the rules. What helped was, most of the immigrants had open communication with their teachers (Doherty & Taylor 2007: 47-48). Coaches can have this active role, in trying to include refugees in sports activities and therefore improve their wellbeing.

In order to help immigrants, it is necessary to make coaches and teachers aware of the role they could play in helping newcomers, to overcome problems of language barriers, discrimination and a lack of familiarity with the rules. And coaches should have the skills to do so (Doherty & Taylor 2007: 50). A practical solution is to appoint coaches who are bilingual/bicultural. It helps in developing a sense of trust with refugees, and it helps to decrease the problem of a language barrier (Ha & Lyras 2013: 135).
Where the research of Doherty and Taylor was conducted with immigrants in general, we have to keep the difference with refugees in mind. Immigrants often move voluntarily to their new country, where refugees go involuntarily, coming from a chaotic environment in their home country, or a refugee camp (Ha & Lyras 2013: 131). However, because general immigrants and refugees do have similarities (coming into a new country, with a new culture, facing a language barrier) it could teach some general effects of sports and the role of coaches on wellbeing.

2.7 Sports as a cure-all?

By now, it may seem like sports is a potential panacea. However, some scholars have a more critical opinion, or at least emphasize the context. This has to do with a conceptual weakness around sports, according to Coalter (2015). ‘’Despite the absence of systematic, robust supportive evidence, sports evangelists have made wide-ranging, if rather vague and ill-defined, claims about sport’s capacity to address issues of personal and social development’’ (p. 19). Furthermore, sports can also have a negative side. In general, sport is about competition, about winners and losers. These opposing positions create the excitement and drama of sports. However, this could create tension and division as well. This possibly stands in the way of community-building and cross-cultural understanding. It can act as a barrier to mutual friendship, respect and acceptance (Oliff 2008: 56). Spaaij (2015) also discusses this as a negative side of sports. A generalised claim about sport as a mechanism for settlement is questionable, because sports is not necessarily inclusive. It also is used to exclude and differentiate (p. 303-304).

Apart from the negative sides of competition, discrimination and alienation occur in the recreational setting. This comes from a racial and cultural difference or a lack of language skills. These differences presented barriers to feel comfortable and accepted in society as a whole (Doherty & Taylor 2007: 35). Another barrier could be the culture in which a sport is played. This could be swearing or aggressive behavior. This may not only be inappropriate, but it also may be insulting or threatening (Oliff 2008: 58). For example, Dutch football clubs may involve in drinking alcohol after a game or a training. This may feel as inappropriate behavior, which brings a new barrier to the fore. It is important to keep the possible negatives of sports in mind, in order to give an honest and balanced image about sports and the impact it could have on the wellbeing of refugees.

Through sports, social exclusion can be experienced as well. This has to do with unfamiliarity with the activities, language difficulties, and prejudice relating to their
background (Doherty & Taylor 2007: 37-38). However, we have to keep in mind Doherty and Taylor see benefits as well. They also mention how sports could help with a sense of physical and psychosocial wellbeing, to learn about Canadian culture and to develop language skills (p.37-38).

While there are many benefits of sport in terms of settlement and wellbeing, sport should not be seen as a cure-all. Sport and other recreational programmes only facilitate positive outcomes, when other variables are arranged as well. For example, families are supported, housing is affordable, there is a possibility for education and employment (Oliff 2008: 56). Nevertheless, sport have the potential to promote social inclusion, health and wellbeing (Oliff 2008: 59).

Promoting social inclusion, health and wellbeing should not end at the playing field. It is also dependent from the family micro-system. It is crucial to give broader support to the family as well. Feeling attachment, social support and having caregivers around you who don’t struggle with their own mental health is essential. Apart from the family micro-system, the larger community system plays a role. These are for example supportive schools and day care for example (Pacione et al., 2013: 343).

To get to this broader sense of improving wellbeing, it is important to go beyond playing sports with people with a refugee background only. Integration into mainstream sport clubs is vital to achieve more social inclusion. However, joining mainstream clubs comes with difficulties. Lack of knowledge of systems, transporting issues, costs and parents preferring focus on education are barriers of joining mainstream clubs (Gibbs & Block 2017: 96). Another problem experienced by refugees joining mainstream clubs was overt racism (Gibbs & Block 2017: 97). As suggested by clinical and empirical evidence, contextual variables may be more important than the process of asylum seekers. Contextual variables are for example, family structures, education, and broken families because of their flight history (Wiegersma et al., 2011: 85-86). Sports can be one of these contextual variables that makes a difference. However, to improve the wellbeing of refugees in a greater extent, supporting measures should focus on additional contextual matters, like reuniting the family (Wiegersma et al., 2011: 90). Participating in sport is a fruitful addition in the lives of refugees. However, it works best when the context of family, school, and other crucial factors in life are not forgotten.
3. Method
This chapter will focus on the methodological choices that were made during the research of this thesis. First, the methodology the research design, and the respondents will be discussed. Secondly, limitations and boundaries of this research will be discussed.

3.1 Methodology and research design
This research is based on semi-structured interviews with eight Syrian refugees. I have tried to put the refugee and their wellbeing at the centre. Talking with them, instead of talking about them was an important goal. Getting access to respondents was a challenge. Before writing and producing this thesis, I did not often interact with refugees. And finding specifically refugees who played sports and who were willing to talk about their experience, was a challenge. At the end, I conducted twelve interviews: eight with Syrian refugees, three with coaches from The Netherlands and one with a former football player who fled the war in Bosnia in 1993 and later became coach and participated in other volunteering roles at his local football club.

After searching online, I met Roelie Melis, she was a volunteer at Nivo Sparta, a amateur football club in Zaltbommel, where she helped refugees and their parents getting to know the do’s and don’ts while playing at a Dutch football club. She helped me to get in touch with three male coaches from The Netherlands, who all coached teams from different ages. All the three coaches coached a team with refugees in them. Therefore they interacted with children with a refugee background several times a week, for at least the last six months. Furthermore she brought me in contact with a refugee from Bosnia, who fled the war in 1994. He was also involved in the club. When he was younger as a football player, later as a coach and in other roles as a volunteer, for example as a referee. And Roelie Melis brought me in contact with four of the Syrian refugees that participated. All of them were boys, in the age of 10 to 16.

The initial plan was to conduct the whole research at Nivo Spart, by taking all the interviews there. More refugees played football there and in the beginning it seemed more than just the four Syrian children were willing to participate. However, some of the potential participants withdrew, and therefore I had to look further. Luckily, I found two other clubs where I could get access and where other Syrian refugees were willing to participate.

At these other two clubs, I have interviewed four Syrian male adults. I did this in two different clubs. Two of them played at BFC, a football club in Hilversum. I got access there through the board of the club, after I’ve read an interview with some of the players of a team
with refugees. The last two Syrians I talked to was at a club in Amersfoort, which is called CJVV. I knew the president of this club and he told me two men from Syria played football in a team there. These four men had the age of 21, 25, 28 and 31.

All the Syrian refugees fled Syria, because of the dangerous circumstances over there. They travelled towards The Netherlands. Two of the children, Hussein and Soufiane did this by plane from Turkey, and from two brothers, Mustafa and Ahmed, it is not clear how their travel went. Of the adults, two brothers, Samir and Brahim, came by plane, from Greece. First, they travelled to Turkey to work there, but this could not get a job. Therefore they took the boat to Greece, and they stayed there in a refugee camp for a year. From there, they took a plane towards The Netherlands. One of the other two adults came by bus, and by foot. From Turkey, to Greece, trough Eastern Europe. This took him a month. And the last adult, Abdullah, did not made clear how he came to The Netherlands. The children came with their families. Hussein came without his father, he died in Syria. The brothers Samir and Brahim came with the two of them, they had to leave the rest of their family behind. Abdullah came with his wife and Nassim came with a few family members, but some of them stayed in Syria. He hadn't spoke for his brother in four years, who he last saw in Syria. After their arrival in The Netherlands, they eventually all got appointed a home.

In this research, it was tried to interview the children with care. The children were asked for their consent by signing an informed consent form, and they all were fully informed about the scope and the aim of the research and they gave official permission through the informed consent form. Where it was possible, their parents were also asked directly for their permission by signing an informed consent form. I was not able to contact one of the participants’ parents. However, he (16 years old) asked his mother for permission and she gave it through him, after explaining what we were doing and why. Furthermore, it was mentioned several times the children could stop their participation whenever they wanted. This was mentioned before and after the interview. Every child that is interviewed spoke and understood Dutch. If one of their parents did not speak Dutch or English, the participant translated the informed consent form to their parents, so they knew what was researched and why. Furthermore, anonymity was guaranteed by using fictitious names. This was done both in the transcribed interviews and in this thesis.

I took this measures following Mahon et al. (1996). They interviewed children for their research, because, according to them, children are able to decide whether or not they want to engage in an interview. I agree with them on this. It is important to engage research with children, instead of only talking about them. In the study of Mahon et al., (1996), they
gave full information beforehand about the scope of the research and the interview and they had several opportunities to decline. Children were asked for their consent, after parents gave permission. Furthermore, parents got written information about the purpose of the interview and the research. This measures were taken for this research, as well. Children were asked consent, directly, and they had several opportunities to decline. In addition, parents were asked to give permission and they have got full information beforehand (p. 150).

Whenever it was possible, I tried to play football with the children as well. In this sense, I tried to go beyond the role as researcher, trying to create rapport. Hopefully, it made me more approachable and it gained a certain level of trust, in the short amount of time we had. During and after football, I got to know the children a bit better and they opened up to me. Therefore, I think it was a fruitful addition in the research process, instead of only sitting with them around a table and talk.

3.2 Limitations
The respondents with a refugee background all recently arrived in The Netherlands. The time they were here varied between 1 year and 3 months to 3,5 years. This comes with a difficulty in interviewing them, because most of them did not learned the Dutch language fluently yet. However, they all did spoke and understand Dutch to have a useful and understandable conversation. However, there is the possibility that the language barrier was in the way for the respondents to express themselves fully as they wanted to and perhaps certain topics were not mentioned because of the language barrier. This limitation comes with researching refugees, but it is still important to acknowledge

The problem of the language barrier could be solved by using a interpreter. However, using an interpreter can threaten the validity of the research (Kapborg & Berterö, 2002) and comes with additional problems, like the extensive training that a interpreter has to do before it is skilled to interpret during an interview (Freed 1988: 316). With using a interpreter comes the possibility that information and the actual emotions are diminished, because there is someone in between. Furthermore, it is hard to find a interpreter in short amount of time and to get her or him familiar with the research topic, the questions and the way of asking the questions. Therefore, using a interpreter lay beyond the scope of this thesis.

Another limitation was getting access to a more diverse set of respondents, with different cultural backgrounds. The eight respondents with a refugee background all fled the war in Syria. One of the respondents fled the war in Bosnia in 1993, but he didn't play football anymore, he used to do, but he later participated as a coach and volunteer in a football
club. The cultural background in this research is somewhat one-sided. In trying to get a more diverse group of respondents, I tried to reach out to the Eritrean community, because they represent the second largest group of refugees who came to The Netherlands since 2013, after refugees from Syria (Centraal Bureau voor de Statistiek). Furthermore, a few Eritreans played football at Nivo Sparta, the club where I already got access. However, it was not easy to get access to this community. The Eritrean communities I tried to get in touch with seemed to be more closed than the Syrian community. Despite several attempts, they were not very eager to talk. Therefore, the respondents are not as diverse as hoped beforehand. However, the different stories still give a fruitful insight in the experiences of refugees who fled a violent environment.

Another possible limitation is about the ability to generalise the results of this research. Every single refugee comes with his own story, and by using semi-structured interviews, it specifically is tried to get to their personal story. You will not find the exact same stories again. However, the aim of this research was to get to deeper knowledge about the wellbeing of refugees and how sports could play a role in this, not to try to make claims that could be generalised.

In the next two chapters the gathered data will be analysed. This will be done on the basis of the two subquestions that were posed in the introduction. First, the aspect of social connections through sports will be discussed. Subsequently, the role of coaches and how they could help refugees will be discussed.
4. Football and the social connection
The first subquestion was ‘How is the social dimension of playing football meaningful in being well?’. In order to answer this subquestion, respondents were asked about friends, their team, and the social relationships with their team members and coaching staff. This showed how a football team plays a bigger role than just providing the possibility to kick a ball. The social dimensions are relevant in the wellbeing of human beings and a football team is an accessible part of society in order to create these connections. The social connections can occur in different ways and can have different aspects. First, the relationship between refugees their teammates and their opponents is discussed. Secondly, the language barrier will be discussed. Communication is a vital aspect of social relations. And the interviews showed how language was an important tool for being well.

After these first discussions of the social dimensions of playing football, the relationship between refugees and their coaches is highlighted. Coaches play a vital part in giving trust, make them feel comfortable in their team and therefore in being well.

4.1 Social connection
The respondents all said how football brought them in contact with members of the society of their host-country. Getting out, talk to others, especially to native people, in this case, people from The Netherlands, give refugees a sense of belonging. They mentioned how football brought them together with others, gave them a feeling of connectedness. Football is an important tool for this. All the refugees were now for at least one season part of a team. And seven of the eight Syrian respondents mention how football helped them to make friends. Or at least how it made them get in contact with others. Hussein, a 16-year old boy who fled the war with his mother and two sisters, tells about how he missed his friends in Syria, after he just arrived in The Netherlands. But after a while, he made new friends. Through football. According to him, it is necessary in order to move forward.

"I have made a lot of friends here, at the club. Mostly Dutch friends, but also some friends with a Moroccan background. But not many, because they smoke a lot. And I don’t smoke, so I do not really hang out with them. Smoking is bad for you, and your health is important. In the beginning I missed my friends from Syria. But now I do not miss them anymore. Because I made new friends here. I’ve tried to get on with my life. I often play football with two girls who live close. And otherwise I play with friends from school or from my team” - Hussein (16).
Mustafa (12) and Ahmed (10) are two brothers who fled the war in Syria with their family. Ahmed talks about how he made new friends, which he also sees outside the football club. "I’ve made a couple of friends with football, yes. Through football and through school. These are the kids that I play with outside on the street as well" - Ahmed (10).

In addition, Luca (41), the coach from Bosnia, also tells how football brought him strong friendships, shortly after his arrival in The Netherlands in 1993. He fled the war in Bosnia. He played football for a while after he just arrived and later he became a coach and did other voluntary jobs. He told about his own experience when he just arrived in The Netherlands and about how children nowadays could be helped. He met his best friends at the football club.

"I have made some really good friends. I still see six of the men I played with nowadays. They all have a Dutch background. Every Thursday, we come together to play squash and to drink a beer afterwards. We come at each others' parties, so we know the families. And every year, we go on trips in the weekend, and they visited my home-country Bosnia twice, as well. I think that shows how close we are" - Luca (41).

And Luca tells how he met other people as well, people who helped him when he needed it. "And apart from my friends, I made a lot of social connections. I really could count on a lot of people at the club, I could come to people whenever I was in trouble, they helped me." - Luca (41).

These are all examples of refugees who got access to a local football club, which became a place for them to learn new people, make new friends, get social connections. In a new country, after losing your own safe environment, including a large part of your family and all of your friends, football can be a first step towards a new social life. However, these are examples from people who made new friends when they were a kid. It probably is a bit easier then, because you also meet new people in school. Other respondents told how they made new friends by playing football, while they were adults. By playing outside, in the neighbourhood, and from there they moved on to a football club, where they met even more people.

Abdullah left Damascus with his wife. He tells how he started playing football in The Netherlands, on the streets, which eventually resulted in the founding of an official team.
"We started playing football on a small pitch in the neighbourhood. The first time, six people showed up. The next week, twelve people joined. And every week, more and more people joined. Eventually, we had more than thirty people who played football with us. Adults and children together, from all ages. That made me thinking: I can start a team. And so I did. And now we play football at an official football club, in an official competition. Football is important, because everyone is having fun when playing on the pitch. We are a team and we feel the social connection. We have become a family. Football helps when you arrive in a new country" - Abdullah (31).

And Nassim, a 21-year old from Damascus, tells how football brings him social connections, which improves his feeling of wellbeing.

"What I like about playing football, is the contact you make. With my teammates, but also with the opponents. I made friends here. It was a very difficult decision to leave Syria. I had a lot of friends, I played football with them as well. And I had a lot of friends in my neighbourhood. The most of them left Syria as well. We try to keep in touch through Facebook, they are all around Europe. But it is not the same. Luckily, I have made a lot of new friends here. With football. It is a good way to get to know new people, to make new friends" - Nassim (21).

He also tells how not playing football made him feel bored. He suffered from different injuries, which made it impossible to play. He had to stay at home, by himself.

"After my arrival in The Netherlands, I already got two surgeries. Because of football. One in my knee, and one in my foot. I broke my foot and I had to undergo a knee ligament repair. I could not play for a year because of that injury (...). The year without football was very hard. I only could sit at home. While my teammates were training. And when I got out to watch them, it was even harder. I wanted to play as well. I played on the Playstation a lot. But it was boring" - Nassim (21).

And one of the coaches, Bart, tells how he sees differences between Dutch children and children from a refugee background. "A Syrian family always stays at the football club, the whole Saturday afternoon. Where Dutch kids go home, to play on their Playstation, the Syrian
family sits on the stands, watching other games at our club. I think it gives them a sense of belonging” - Bart (59).

However, football could do more for the mental wellbeing of refugees than just providing the social connection. Two examples of these are mentioned by two of the interviewees. Abdullah tells how football helps him. "You can empty your mind on the pitch, and it benefits your physical health. It helps in many different ways, actually” - Abdullah (31).

And Samir tells how football gives him a certain kind of distraction, which he cannot easily find in other types of activities. His parents are still in Syria, which is not easy for him.

"I feel stressed sometimes. I can’t sleep. I have a lot of memories of the past, and I think about my parents a lot. And at night, things come back to me and when I started thinking, I cannot sleep anymore. Playing football helps. Because it makes you forget about these things. You only think about football. When I am on the pitch, life is good. School and work could help with this too, but still my mind wanders off to memories and my parents sometimes. With football, never” - Samir (25).

These are examples that are fruitful additions to the mental benefits of the social connection. It shows football could be helpful in different ways.

This shows how football helps in different ways, for refugees from different ages. However, in the beginning, it sometimes comes with struggles, as well. Respondents tell about discrimination, aggression and how they do not felt welcome in the beginning.

4.1.1 Difficult start
Several children tell varying stories about how they started in a team where they did not feel welcome. Three of the four interviewed children told about how they had a difficult start. And Luca, the Bosnian refugee, tells about a similar experience of his youth. And they often responded with aggressive behavior. Fighting occurred, both with teammates and with opponents. This shows that football can trigger emotions in the wrong way. On the pitch, the line between winning and losing is thin, and physical contact is easily made. It is part of the game, but sometimes this line is easy to cross.

In the beginning, a team can have a hostile attitude towards new players. Especially when they have a different cultural background. "I’m in a team and I fight a lot. Especially
with two boys from Morocco. But I score every game, so hopefully I can go to another team, which is better” - Ahmed (10).

And his brother talks about his bad experience.

"In the beginning, my teammates seemed against me. They called me names, they said I had to go back to my own country. And I started fighting when they said that. They called me chocolate, and I called them ‘pindakaas’ (Dutch word for peanut butter, a typical Dutch product). But now it is all good and we have fun, because we talked about it, together with the coach” - Mustafa (12).

Hussein had a similar experience. He also fought with his teammates, especially in the beginning. He tells how he reacted when he got bullied.

"One time, I fought with a teammate. It was last year. He kicked me, while I was running. It happened one time, and I said ‘it doesn’t matter’. But then it he called me names and it happened two times, and three times. I still thought, it doesn’t matter. But then he pushed me. I got up, he grabbed my neck and yes, we started a fight. It was in the beginning, when I just started playing football at the club” - Hussein (16).

Luca mentioned how he met a lot of people who were willing to help him. However, this was especially so with his second club. Luca tells how the first club he played at, was in an environment that did not benefit him.

"This has to do with the culture of a club. At my first club, it was different. It was a club with an aggressive environment, we fought almost every game. So this is an important addition, a club could be very helpful, but it could be a danger as well. Because I experienced war, I lost my temper very quickly. So whenever someone tackled me, I got up and fight. I’ve experienced a lot of violence, a war. And the children from Syria will have these same experiences” - Luca (41).

This shows how the culture of a club is crucial. You could play football in different environments, it is important to keep this in mind. Luca’s first club was an aggressive club, where fighting was common and where problems already lay on the lure. And whenever he got the chance, he fought with opponents, because his past made him lose his temper quickly.
In conclusion, football could bring people together, however, in the wrong environment, it could be an invitation to express violence as well. And it is important to handle with care when vulnerable refugees are starting to play football somewhere.

These experiences have a negative impact on the wellbeing of the refugees, just after they started playing football at their club. However, with a coach who keeps an eye on them, problems could be solved. And the disadvantages of football could be diminished, in order to improve the wellbeing of refugees through football. Hussein now talks about how he liked to play football, and how he wants to play in the best teams. And this goes for Ahmed and Mustafa as well, they still liked to go training, and they still liked to play football. These are perfect examples of how a difficult start could turn around in something positive.

4.2 Language barrier
Another important aspect of the social connection in football is the language barrier. The Dutch language is not easy to learn when you come from a foreign country. It needs some time. Two of the respondents explicitly mentioned how they struggle with the Dutch language. It can be a threshold in getting to know new people, in making new friends. However, football can be a tool in this, as well. Because you can play football without words, you still can make the connection with others. And this can lower the threshold the next time. It is easier to talk to someone, after you already met him or her a few times.

Speaking Dutch is not easy when you just arrived in The Netherlands. Brahim has a perfect example of this.

"The Dutch language is very hard. A lot of words have the same meaning, like ‘rijwiel’ and ‘fiets’. And there are a lot of different accents. We first lived in a reception centre in Friesland, that sounds very different. But by Dutch lessons and by talking with Dutch people, we try to learn the language" - Brahim (28).

By playing football, especially when you are playing with people from different backgrounds, the language can be practiced. Because you have to share a dressing room together, you have to sit in the car together. In this sense, you face many opportunities to practice the language.
"Football is a good way to practice the language. To learn Dutch. You are forced to speak the language. To practice, it is important to have contact with Dutch people. I know, my grammar is not good when I talk to you right now. But I am trying now and in this way, I can practice. That’s good. And hopefully I will talk like you in the future" - Nassim (21).

And Samir (25) adds: "Playing in a Dutch team improves our language. It is nice to be in contact with natives. Because the language is the key to a future here."

Being part of a football team gives refugees the opportunity to hear the language a lot and to practice as well. However, a football club consists of more than just their own team. Abdullah tells how he and his teammates with a refugee background could play for a reduced tariff. But they had to volunteer in exchange. In this way, they met more people than just their own teammates.

"Most of us did not have a lot of money in the first year our team started. So we made a deal with the club. We did not have to pay as much money as the rest of the club, but in exchange we had to do a lot of voluntary work. This way, people did not just come to play, but they made contact with other people at the club as well. This is very important, to participate in society, to speak the language. A lot of the refugees who volunteered now speak the language pretty good" - Abdullah (31).

One of the coaches, Bart (59), tells how it is tempting for people from the same background to talk in their native language. He tries to prevent that, because he wants his players to communicate openly and, more important, to get used to the Dutch language.

"When you speak the same language, it is much easier to quickly say something, instead of using the Dutch language. However, the rest of the team doesn’t understand it. So I try to force them to speak Dutch when we are all together, in the dressing room for example. Not only is it good for them, but it also is better if your teammates understand what is said" - Bart (59).

Speaking and learning the new language is actively stimulated here. In this sense, being part of a team is a big advantage. Not only the players profit from playing football. Coach Bart tells how he coaches a young refugee, and how is father wanted to be part of the training as well.
One of the fathers wanted to give a training as well, together with me. It was not easy, because he did not really speak Dutch. So I had to show him what to do, using my hand and feet, or using the voice-recorder on Google Translate. And the father tried to explain this to the rest of the children. And if necessary, his own kid served as a translator. It took some extra time, but the father was enthusiastic and he really tried his best, so it was a pleasure to see" - Bart (59).

4.3 Discussion

Playing football is a useful manner to get to social connections. After losing your friends from your home-country, and sometimes losing part of your family, it is not easy to start in another country. Football can help refugees to meet new people, to make new friends. Not only for children, for the adults as well. For them it possibly is even harder, they don’t interact with people from the same age in school. Football can be an accessible way to improve your wellbeing. You don’t need much to start playing on the streets. A ball is enough. From there on, the step towards a football club, towards a team, is not very big.

Being member of a football club, of a team, comes with additional advantages. This is especially the case when you are blended in with people from varying backgrounds. Gibbs & Block (2017) discussed how sports could newly arrived people with language skills, confidence, self-esteem and social connections. Especially the language skills and social connections came forward in this research. When you constantly hear the language around you, and you are forced to try to talk the language, you learn. In this way, refugees are able to get more social connections. This is an important aspect in improving the wellbeing of refugees. Because the language is an important step towards a new life in a new country, as mentioned by Samir. And not only the players themselves profit from it, when the family is connected with them, and they visit the club as well, they meet new people as well. Other parents, or the coaches. This all leads to new social connections.

Football could bring more mental benefits than just the social connection, like distraction from the stressful everyday life, or to empty your mind, as Samir (25) told. Caddick et al., (2015) mentioned how sports could help in getting away from everyday life for a few hours. However, in the current research specifically the aspect of social connection emerged during the interviews. Further research could focus on these other aspects, in order to get to a complete image of the mental benefits of sports for the wellbeing of refugees.
In addition, negative outcomes for the wellbeing of refugees are on the lure. As Doherty & Taylor (2007) mentioned, social exclusion can be experienced as well. This language difficulties and prejudice relating to their background. This was something that came forward in the interviews as well, especially in the beginning. They can feel not welcome, or even face discrimination or racism in the beginning. Several respondents talked about how they had a difficult start in a team where they often had to play with people from varying cultural backgrounds. However, with a coach that keeps an eye on them, problems can be solved. And after a while, teammates will accept each other, or even become friends.
5. Social connection with coaches

Next to the social connections between teammates, opponents and other people in a football club, the coaches can play a crucial role. In order to create a sphere of confidence, to create a place where everyone can be him- or herself. The second subquestion was ‘What role does a coach play in the wellbeing of refugees?’ Especially the interviewed children talk about their relationship with their coach. The adults don’t mention this. This also has to do that they often do not have a coach. In a team with adults only, they don’t need a coach. However, the different coaches that are interviewed all mention how they try to take care of the vulnerable refugees children they coach. In this sense, coaching still plays a role. In the coming chapter, the relationship between the coaches and the refugees is discussed.

5.1 The relationship between a coach and his players

On March 26, a regular Tuesday night, different youth teams are in training under the artificial lights. I speak to one of the coaches of a youth team, who stands beside a training ground where his team is training. One of the boys he coaches comes from Syria. The boy is very active, he is everywhere on the pitch. And he seems athletic, too. He even tries a bicycle kick. The coach tells about the fifteen year old boy from the Kurdish part of Syria. "He has lost is father in Syria. When he just arrived, he really attached to me. I think it was because he lost his father. He is very active when he is on the pitch, he enjoys playing football. And he has learned Dutch very quickly, that helps, too." After the training, the boy greets his coach and me by shaking our hands and saying: "Salam Alaikum". He has a big smile on his face.

This was the first time I was talking to this coach, and I had only spoken with him for ten minutes when he already explained how he played a role in the life of a Syrian refugee. This refugee came to The Netherlands without his father. It showed the role of the coach was not only important in theory, but in reality as well. I discovered this already on my first field trip, in the first ten minutes of a conversation. And all the three coaches tell how the kids with a refugee background are affectionate towards them.

One of the Syrian boys tells how his coach tries to help him in explaining different exercises during their training.

"In the beginning, when I did not really speak Dutch, the coach and I used a sort of sign language. So he tried to explain to me what I had to do, by using his hands. Or he showed me the exercise we had to do and I followed him. My coaches both are really nice. They helped me in the beginning. And they made me a better football player, as well" - Soufiane (10).
However, they still are football players, and they all want to play in a certain position, mostly as a striker. Hussein tells how he likes his coaches, but he does not always agree with them, which he tells them as well. Which is a sign of an open and respectful relationship. "My coaches all are very nice. Only one player gets to play as a striker too much. He is not so good. I think I have to play as a striker. It is not fair. But because I am pretty fast, they put me in defense" - Hussein (16).

The children often made the impression that the presence of their coach was natural. He just always is there. When they got asked about their coaches, they often had to think for a minute, because it seemed they normally did not think about this. Sometimes their first reaction on a question about the role of their coach was: "What do you mean?", or something similar. However, various literature did talk about how a coach could be an important factor in the wellbeing of the players, especially for the children. Therefore, in addition, the coaches were interviewed, to see their perspective on the case and how they feel the wellbeing of their players is developing. The experience of the different coaches tells something about their relationships with the young players. The different coaches all mention how they see their relationship with the players.

"The kids are very open towards me. Especially the kids with a refugee background. They call me 'dad' or 'teacher'. It is something I am not used to from Dutch kids. And when they first see me, they are really warmly in their greetings. They give me a high-five immediately. They are very affectionate towards me. They open up more than the regular Dutch kids, yes. Maybe it is a cultural thing, Dutch people maybe hold back a bit more. And with the kids from a refugee background, I really see how happy they are when they see me, when they can train again. Once time, I went to the petting zoo with my granddaughter. And I saw some of my players playing football nearby. Once they saw me, they stopped and immediately run towards me. And they dragged me along to play with them" - Bart (59).

And Niels coaches a team with boys from an age of 16 and younger. His team has boys from varying backgrounds. One of the players is a Syrian refugee and Niels talks about his relationship with him. "He is about a year in our team now. And we instantly had a connection, although the language sometimes forms a barrier. But he was affectionate from
the start. His father died in Syria, so maybe he misses a father figure, is he looking for a role model" - Niels (48).

And the third respondent also specifically mentions how his Syrian player shows affection towards him: "Especially the Syrian boy seeks my attention. He is affectionate towards me. More than the others" - Bram (37).

It says something about how children from a refugee background potentially see their coach. As an important male figure in their life, that plays an important role. All of these coaches tell similar stories about how they get treated by their players with a refugee background, and how it differs from the treatment of the other players. And it is striking that Bart gets called dad.

5.1.1 Coaches and their care for the players.
Besides talking about football and how they try to manage a team, the coaches talk about how they try to give the children with a refugee background a safe space. All the coaches mention how they try to give them some extra attention.

"I’m trying to learn them more than just playing football. A team like ours is like a small society, with people from all different layers. So norms and values are at least as important as the tactics of playing football" - Niels (48). And later he adds.

"When the Syrian boy just became part of the team, I gave him extra attention. To let him know he was welcome. That he belonged in our team. Putting my arm around his shoulder, to show he is welcome. I think that is very important. It gives him the necessary confidence, it gives him the feeling he belongs with us" - Niels (48).

Coaches can play a crucial role in this behavior. It is the coaches job to keep everybody happy and to keep control. Niels talks about how he tried to solve the problems with Hussein, who is a member of his team.

"In the beginning, Hussein was very physical towards his teammates. He hit them. Not very hard, but he did. I think it was because he found it difficult to speak the language, to be part of the team. And I talked to him and the guys he was fighting with. Put them together, talked about how we, in this team, talk with each other if something is wrong" - Niels (48)
And Bram tells how he defended a Syrian player of his, when he officially was not allowed to play, because he did not pay his contribution.

"One time, the club didn’t want the Syrian boy to play. Because he didn’t pay his contribution. But I let him play. I think you cannot punish the kid for the situation he is at. It is not his fault his parents couldn’t pay. So yeah, than I will protect him, and I will be there for him” - Bram (37).

He tells another story of a boy from Eritrea in his team, who had some difficulties with the time.

"One of the players, a boy from Eritrea, ringed my doorbell on Saturday morning 7.30. He was an hour to soon. He was confused about the time. So I let him in, and my son played a game with him, until it was time for us to leave. These are experiences you do not have with Dutch kids. And sometimes he is way too late, or he is at the wrong meeting point” - Bram (37).

Two of the three coaches tell how they would like to learn more about the backgrounds of the kids, in order to get to know them better and being able to help them.

"I’m often very curious about the background of the refugees. Because it can be important to know where they came from, to know their history. But I always try to handle it with care, because you don’t want to be too intrusive. But one time, I got invited in, after I dropped one of the players off, at home. And he told me about their history. About how they had to flee the war. About how he walked towards Western Europe, carrying kids in his arms. And if he got caught, they probably would kill him. And the kids are there to translate the story for me, so they know what happened. A very difficult story, but it seemed he really wanted to talk to me about it. Like he felt a relief” - Bart (59)

"A Syrian player of mine, is quickly aggressive. I think this has to do with his background. He comes from a chaotic environment, from Syria. I would like to talk to his parents sometimes, but it is not possible. I never see them. Sometimes I try to bring him home, to get contact, but then they only wave at me and then they close the curtain and leave” - Bram (37).
The third coach has his reasons why he is not very interested to meet the players’ parents. He thinks it is better when his players can leave their past at home, and not bringing it with them to the pitch. "Of course, it is important for me to get some context, because for him his background is important. But I’ll get how he is by experience, by seeing him on and around the pitch. That’s enough for me. When we are on the field, we just try to have fun” - Niels (48).

The different coaches all try to give attention towards the players with a refugee background. They see the vulnerable position they are in and they try to help them as good as possible, to make them feel at home, to make them feel welcome. And two of the coaches actively try to get in touch with the parents as well, to be connected with them.

5.2 Discussion

The coaches could play an important role for the refugees that play football. However, it is especially so for the children. This has a simple reason, the older players often play in a team where there is no need for a coach. They play with friends and they regulate everything by themselves. This is why they don’t have a relationship with a coach. Therefore, the children were interviewed and they do tell something about their relationship. The children often gave of the impression that they see the coach as a constant factor. As someone who is just always there. And they often needed some time to think about the role of their coach. Apparently they do not often think about the role of the coach and what it means to them. When they got an answer, they saw their coach as a nice person, who sometimes gave extra attention, for example by explaining extra the different training exercises to them with signs.

Various scientific literature (Doherty & Taylor 2007; Luguetti et al. 2017) stresses the importance of the coaches. Where it seemed the children did not often think about them, the coaches themselves really tried to give extra attention to the children. The coaches see the difficult circumstances they live in, or the chaotic history they experienced, and therefore they try to treat them with extra care. This is in accordance with findings by Luguetti et al., 2017 who discussed how football can play that supportive role, and the way you are treated by your coach is a vital part in that. The coaches in the current study all mention how they try to do this. It is possible the children see this as normal, because they are used to it. But when the coaches all tell how they try to give extra attention to the refugee children, it says something about how the coach could be an important factor for the children.

What was interesting, is how three coaches mentioned how they felt they were a father figure. Two coaches, Niels and the one of the introductory story, tell how they coach a boy
who lost his father, and how he really attached to them. And Bart tells how he is called 'dad', literally, by some of his players with a refugee background. He never gets called by that name by children with another background. These findings are in line with previous studies. Whitley et al., (2016) discussed how coaches were described as teachers, and Gibson & Block (2017) how coaches could act as a positive role model, especially when someone had to live without her or his father.

In addition, it is interesting to see how parents of refugees are involved in different ways. Some are happily to talk to coaches, they want to share their story. Others are more reserved and they close the curtain when a coach tries to make contact. It shows how every case is individual. However, once the parents are involved, the possibly find a social connection as well. In this sense, the whole family can profit from playing football.

In order to see how refugees think about their coaches in more detail, the role of the coaches should be further researched in future research. The main focus should then be on how the children think about their coaches, instead of trying to give a general image of the mental wellbeing of refugees, as was tried in this specific study. Interviews should than only be about the role of the coaches and the relationship between the players and the coaches. By focusing more on this aspect only, the players themselves possibly will tell more about what a coach means to them.
6. Conclusion

The research question of this thesis was: How does playing football at a local football club affect the mental and physical wellbeing of refugees?

The mental wellbeing of refugees came forward in different ways. Most of all, the social connection was an important aspect of the mental wellbeing. With this came the feeling of belonging, making friends and getting to know people in a new country. Football helps in this sense, because you can play it even without speaking the language. In addition, the coaches could be helpful in giving trust and confidence, and by giving extra attention. Furthermore, football could be beneficial because it gives distraction in stressful times. Playing football at a local football club mainly affected the mental wellbeing, through the ongoing social connections, the role of the coaches and by giving distraction, although this last topic should be researched in more detail.

As mentioned in the introduction, Psychological Wellbeing (PWB) was characterised by self-acceptance, relationships with others, purpose in life, having autonomy or self-determination, effectively manage your environment, and a feeling of growing towards your potential (Caddick & Smith 2014). Especially the relationship with others played an important role for the wellbeing of refugees, but sports contributed also in growing towards their potential and having a purpose in life.

The physical wellbeing of refugees only was mentioned very minimal in the interviews. Therefore, the physical benefits of football on wellbeing did not become clear in this research. This is something that could be the focus of further research. Trying to see how the physical benefits of playing sports could be combined with the mental benefits that became clear in this research.

Levine & Land (2016) discussed how dance/movement therapy could help, among others because of the social connectedness. This is in line with the findings in this thesis, where football, as a team sport, was helpful providing the social connection, even without speaking the language. And therefore the wellbeing of refugees was improved.

Furthermore, this research is a contribution to the work of Waardenburg et al., (2018), who conducted research in reception centres. Living in the liminal space of a reception centre comes with disadvantages like the loss of social status and a lack of sense of community. Sports helped asylum seekers who still were in reception centres, by playing together and feeling connectedness. With the current research was tried to take the next step, in seeing what specifically football could do when people came out of the reception centres, when they lived in their own place. They played at a local football clubs, mixed with people from
different cultures that live in The Netherlands. This is different from playing sports at the reception centres, where native people do not participate.

In this research it seemed the children saw their coaches as part of their sports environment. As someone who just belonged there. However, the coaches themselves mentioned how they actively tried to give extra attention to the refugee children, and how they took care of them. In this sense, they potentially play an important role. The adults did often not have a coach. Where Gibbs & Block (2017) and Whitley et al., (2016), saw important roles for the coaches, by being important (male) role models, especially when there was no father at home and by acting as a friend or a teacher. Therefore, future research, with children only, could provide further answers in how the coach could play a crucial role.

Furthermore, it is important to keep the disadvantages of sports in mind. Sports could play an important role in the wellbeing of refugees, but we have to be aware of the risk of romanticising it too much. Especially when one of the refugees was new in a team, it could lead to tension. Playing sports potentially have benefits, but the possible downside must not be forgotten. Just like Oliff (2008) and Spaaij (2015) discussed. They also mentioned the possible downside of sports, in how it is about competition, about winners and losers. Sports is not necessarily inclusive and this could come with tension and division.

In conclusion, football is an important tool in improving the wellbeing of refugees. Mostly, because it helps refugees in getting social connections. Especially when football is played mixed with the native people. It gives them new friends, gives them a sense of belonging and it helps them with a new language. Therefore, policy could focus more on the benefits of sports and how this could be used in trying to improve the wellbeing of refugees. In addition, the threshold for participating in sports should be as low as possible, in order to make clubs accessible for everyone. The benefits of sports could potentially improve the feelings of refugees, the feelings of being well.
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Attachments

Attachment 1: Respondent summary

Children:
Name: Ahmed
Age: 10
Residence: Zaltbommel
In The Netherlands: 3 and a half years

Name: Soufiane
Age: 10
Residence: Zaltbommel
In The Netherlands: 1 year and 3 months

Name: Mustafa
Age: 12
Residence: Zaltbommel
In The Netherlands: 3 and a half years

Name: Hussein
Age: 16
Residence: Zaltbommel
In The Netherlands: 2 years

Adults:
Name: Nassim
Age: 21
Residence: Hilversum
In The Netherlands: 3 years
Profession: Student

Name: Samir
Age: 25
Residence: Amersfoort
In The Netherlands: 2 and a half years
Profession: Unemployed

Name: Brahim
Age: 28
Residence: Amersfoort
In The Netherlands: 2 and a half years
Profession: Unemployed
Name: Abdullah
Age: 31
Residence: Bussum
In The Netherlands: 3 and a half years
Profession: Social worker

Coaches
Name: Bram
Age: 37
Residence: Zaltbommel
Profession: IT-engineer

Name: Luca
Age: 41
Residence: Zaltbommel
Profession: Technical staff public transport

Name: Niels
Age: 48
Residence: Zaltbommel
Profession: Project manager

Name: Bart
Age: 59
Residence: Zaltbommel
Profession: PE Teacher
Attachment 2: Topic guide

Personal information and background
- Age
- Profession/school activities
- Place of origin
- Family members
- Residence

Topics
- A regular day
- Football, back home and in The Netherlands, on the pitch and on the streets
- Feelings on the pitch
- Physical aspect of playing football
- The football club
- Teammates
- Coaches
- Other hobbies
- Memories of Syria
- Dreams/nightmares
- Coming to The Netherlands
- Living at different locations
- Feeling at home
- Language
- Friends, back home and in The Netherlands
- Plans for the future

Extra topics for coaches
- Relationships with children from a refugee background
- Relationships with their parents
- Possible problems
- Open about the situation
- Different approach with children from a refugee background
- Supporting actively
Attachment 3: Informed consent form

Toestemmingsformulier

Informatie:
Betreft: afstudeeronderzoek naar sporten en het welzijn van vluchtelingen. Op welke manier kan sporten (voetballen) het welzijn beïnvloeden, nadat iemand gevlucht is uit een gewelddadige omgeving. Het is een masterscriptie voor de studie 'internationale betrekkingen' aan de Universiteit van Amsterdam, uitgevoerd door Frank Versteeg (frankversteeg94@gmail.com).
Van de deelnemer aan het onderzoek worden leeftijd en land van herkomst gevraagd, verder blijft de deelnemer anoniem. Met vertrouwelijke informatie zal zorgvuldig worden omgegaan. Er zullen fictieve namen worden gebruikt en alle informatie zal worden opgeslagen via een beveiligde USB stick.
De deelnemer mag te allen tijde de gegeven toestemming intrekken en stoppen met het onderzoek, zonder opgave van reden.

Toestemming:
Ik verklaar hierbij op voor mij duidelijke wijze te zijn ingelicht over de doel, methode en aard van het onderzoek.

Ik begrijp dat:
- Ik medewerking aan dit onderzoek op ieder moment kan stoppen, zonder opgave van reden.
- Gegevens anoniem worden verwerkt in het onderzoek, zonder dat te herleiden is welke personen hebben meegewerkt.
- De opname word vernietigd na de uitwerking van het interview.
- Het onderzoek wordt geplaatst in de databank met scripties van de Universiteit van Amsterdam, waarmee het onderzoek voor derden op te zoeken is. Anonimiteit is gegarandeerd.

Ik verklaar dat:
- Gegevens en informatie mag worden verzameld en verwerkt (anoniem), bijvoorbeeld door het gebruik van quotes.
- De uitkomsten (anoniem) gebruikt mogen worden in een masterscriptie.
- Toestemming geeft om het interview op te laten nemen door middel van een voice-recorder/telefoon.

Deelnemer:
Handtekening: ..........................................................
Naam: .......................................................................
Datum: .....................................................................

Onderzoeker:
Handtekening: ..........................................................
Naam: .......................................................................
Datum: .....................................................................