**'we are all speak the same language'**

This paper analyzed how through a shared Jewish and Muslim mixed game in the mixed neighborhood of Abo-Tor, in Jerusalem, young children engage is building a different construct of identity for the adults' aspiration on them. This research, deals with the design of a community identity composed of socialization movement between adults and children, which operates in the children‘s encountering of the reality that has been constructed for them. Beyond their being passive absorbents of the social demands thrust upon their world, as constructed to them by their parents, I present the manner in which the children also actively contribute to the construction process of the community identity.

This study offers the observation of a two-way educational movement that operates from the direction of adults, Parents to their children and returning from children back to adults. In this paper, the case of soccer games between Israeli children and Palestinian children in East Jerusalem, are a fascinating arena for the study of education, through socialization in the game- But also to examine the children's responses to parents ' expectations. In every week sessions throughout the year of school (September – June), children focus on the basic learning of the game under the academic sponsorship of *Inter* (Milano) football club. This article discusses the design of a cultural practice of parents for children in striving to achieve social change for themselves, but more important, for the future of their children. The parents use children's soccer sessions as a tool for the company's design.

**Education & Socialization**

Kuczynski, Pitman, Ta-Young & Harach (2016) claim, that the presence of children around the parent may affect the life of parents. their involvement in protecting their children, and making a socializations effort, might give the parents a challenge and emotional experiences while reflection process and problems solutions (Kuczynski, Pitman, Ta-Young & Harach 2016). In their study, the parents report on the affect from their adolescence children's, on attitudes and behaviors in the fields of religious, politics and sports. Although parents have more power than children, this unequal power must be understood as a mutually asymmetry. This paper examines how through the children's mixed game experience, the parents design the affect on them by this mutually asymmetry.

**Game & Socialization**

The approaches that perceive the socialization process as one where the children discover a world of significations and turn a part of them into mutual significations, show them how they mutually design a social order and a world of significations for themselves and for the adults around them. The social development of the children can be perceived as a continuous activity of social construction of a world of action and content. This world is anchored in the social circumstances the children encounter, and it assists them to cope with the knowledge, the demands and the constraints to which they are exposed via their contact with adults (Corsaro & Streeck, 1986). I studied how the adults are using mixed games as an expanse in the cultural construction process that they actuate on their children, so as to reinforce the ideological demand of the project, for themselves (Hadley, 2003; Bluebond- Langner & Korbin, 2007). Orum and Cohen (1973) show how African American children in the United States who find themselves in day-to-day encounters with a charged political routine of racism show hypersensitivity in their understanding of the reality of mixed groups. In the case of Abu-Tor, by playing the game the children rising the parents voice, the reality has been constructed for them by their parents. The children’s games are a stage in which the socialization of the entire community in Abu-Tor wants to present.

In the footsteps of Geertz (1973) and Goffman (1971), Handelman (1990) explains that via games, players express a certain reality. Games are an interpretive means for the social condition of the participants. In games, the central components in the circumstances of the players’ lives are projected and emphasized. The children assist

the socialization of the community via the games. The adults use the space to design for their children, in the cultural construction process that they operate on them in order to charge their community identity, but, at the same time, the children assist in the social construction process when they present the reality and confirm it, to the adults. Levy (1998) adds another layer when adding his ideas to Goffman’s game rules, claiming that playing enables the existence of permitted relationships and communication that would not have existed outside the framework of the games. Moreover, the games provide the opportunity for the groups to construct their uniqueness for themselves. Early years education is present a dynamic movement, which might bring children to learned and experienced their social position, and status. It can used to build up their self and social identity (Stirrup, Evans & Davies. 2017).

**Sport & Education**

Elementary school period is a critical period in mental, emotional and behavioral development. Sports activities can help reduce anxiety and stress and help develop self-realization (Koo & Lee, 2014). Sports is a powerful means through which parents can convey their valuable messages to their descendants. It is therefore important that the social context is crucial for the realization of the positive results from sports. This task that is performed by adults may design the quality of the experience and its consequences. If the social context nurtures a sense of belonging and cooperation, creating a warm and caring environment they can promote a variety of positive influences (Danioni, Barni & Rosnati, 2017).Bhana shows how through sports games children's has emerge masculinities Vs. girls weak, and gender issues as well as aggressions and competitions themes (Bhana, 2008).

The involvement of the parents in the sporting activities of children was discovered as a significant improvement in the value of the activity**.** As the teen's feeling of understanding their parents in relation to their sporting activity is stronger, the willingness to accept sports values, without active parental involvement (Fredricks & Eccles, 2004)**.**

The complex role that parents have in their children's company for sport are prominent in this study. The focus is on the parental satisfaction as is a necessary basis for parental commitment to the sport organization, and their commitment provides the basis for their socializing for sport. We will see how Their socialization for sport facilitates their children's socialization.Eliasson (2015) claim thatIt is necessary to re-define the power relations between children and adults who will make the children more active in building the sports values inn. There is an imbalance in the power relations between children and adults in socialization. Therefore, there is a risk that the norms and values created will be based more on an adult perspective than that of a child. The aspiration to place the child's viewpoint in a more central way in sports practices of children and youth clear in some sports policy programs as Sweden for example(Eliasson 2015).

**Education and the Israeli-Palestinian conflict**

Last researches had tested cooperation between Israelis and Palestinians kids on leisure time as sport, in order to improve peace process on societies (Lidor & Blumenstein, 2011; Friedman, 2010). The studies on this topic are yet learned to the effect on the society in general, although its shows a manner of come close between the participations kids. Galili, Leitner& Leitner has studied that there is high potential for mixed game projects between the groups (Galili, Leitner& Leitner, 2013). The current research present mix- community at East Jerusalem neighborhood- *Abu Tour*. The Israeli-Palestinian residents kids are taking part on a soccer games which sponsored by the Italian soccer club Inter-Milano[[1]](#footnote-1). The main goal which expect by the community is to archive respect between the groups and reduce violence.

This study will examine the social benefits from the kids' games by testing it deep meanings, and the possibility to achieve closeness between the groups, and reduce aggressions and other rival way of thinking.

**The research settings**

Qualitative & quantitative methods as observations, interviews and questioners used to get a closeness insight of the social interactions.

This study was carried out according to the interpretative-qualitative approach (Seidman, 2003). The research work presented here aims to enquire into the world of the parents and their construction of its reality, from their point of view.

Twelve in-depth interviews were carried out for this study as well as observations and conversations while five months through the project. Among the interviewees were coaches and parents. The interviews took place in the domestic space of the research participants and in these interviews, they were asked about their experience on the project, and how they perceived their child point of view.

 A questioner asks about proximity and distance between groups for learning the deep meanings of the parents in the mixed games project.

**Findings and Discussion**

Those two surveys are extremely present the optimistic parent's point of view which drawing a true believe for a peace between the groups and a better future for the Israel society.

Figure A- "The project can effect on the relations between the groups"- 81.3% response the question as a high level of believe on the project as a way to assist improvement the relationship between Jewish and Muslims.

Figure B- "The project can effect on minority groups at Israel, for a better social position "- 85% response the question as a high level of believe on the project as a way to create a real change in the society.

The meaning of this survey can present the focus on the parents- children's re-socialization process, which they are willing to.

 On one conversation, I have had with Muslim couple from east Jerusalem- parents of two boys whom taking part in the soccer games in the age of 8-9 years old, the told about their difficulties they have while taking part with the soccer project.

**Souheer**: We are absolutely into it! And we are really thinking that there is a good chance for a different way of life. Moreover, we are ready to sacrifice to make it come true. We do pay a social price as some neighbors are refused to contact with us because of that. Moreover, the boys are suffering sometimes from unsocial behave by some kids toward them due to the mixed project with the Jewish. However, we are really believe that the change is start now, and will go forward on the next generation- during the kids' mature life. So maybe we will not live with a peace, but they- do have a good chance!

As we can see, the parents express their peace ideology and their high motivated to promote the project. They understand the sociology price that they have to pay for, but even though, it is worth it to achieve the ideologies goals, as they present.

A Jewish father has told me the next anecdote:

In the beginning, my boy was sure that the children are not passing the ball to him because he is Jew! I have told him- be more concrete, play good and you will see- they will pass you. In the end, he did play better and score a goal. From that point, they had started passing him, and it all changed up for good.

In that event, we can learn a deep signs of stenotypes. The boy just want to play the soccer game without any society thinking or otherness feelings. However, something happened and it has created the deep thinking waking up. An alone, little moment of disappointment, and despair, has bring up a stereotype feeling which might laying down from the past, and could threaten the brotherhood atmosphere. The father words of encourage, are present his faith on the game potential, together with his hope for a better future for the next generation. His words has found the way to the boy manipulating the fears of being outside and make a peace inside the game. What that we have here is a spontaneous short glance on the routine mixed games, which can show the tense potential, if not the parent's effort. The father got a special opportunity, which he took with both hands, intention to present the narrative of peace through the game. This anecdote exploring the parents big hope which they assign on their kids, for shaping a new society.

Continuing this anecdote, we can learn from the coach instructions, how its guidance the kids to get focus on passing the ball, which it is express the bond affect at the game;

While training, the coach showed on the pitch: guys, *Inter*- *Campus* is not only soccer! It is friendship above it all! We are playing together, and nobody is alone! It doesn't matter to whom you are pass, it's just that you must pass! You must co-operate, because we are playing as a team!

The coach explanations present the great effort of the participants which asks to ignore the difference between the groups and shown its harmony and brotherhood. Passing the ball, it’s a bond practice mere a soccer technique, saying that we are not using any differentiate position. Meaning that it doesn't really matter the spot or the player function on the court, the pass itself has a deep insight for re-socialization the kids and its adults as well.

The muslin coach from Abo-Tur draws his expectations from the mixed project, which based on the neighborhood history.

Muhamad: this project has a very deep meaning for our good relations at the neighborhood. We can reduce the violence. When I was a child here, we had not had any issue of Jewish-Muslim relations. We used to play together with the Jews very freely and friendly, no questions, no problems. One day, ten years later, while getting through adolescence, we meet a border- police man doing his job dealing with some youth disorder at the neighborhood. He came to us, and we remember him from our childhood! We grow up together! So, it was obvious for us to give respect each other, and we stop the youth activity. This is the point! Its start here! That’s why we must mix ourselves and not separate.

As we can see, the coach attaches his past to the society future through the present- by the kids. His adolescence has though him a way of life, so he chooses to join the effort by reproduce the history on the children's. for him, the game is a way to a peace life, and the kids has to play now to make a different future for the society.

Last but not least, is a final event of the project which bring together many public personals, politicians and organizations sponsors.the event was hosted at *Ramle*, a mixed Jewish-Muslim city.

Here are two speakers, presenting their point of view on the mixed projects;

-The German ambassador in Israel:

You are the prove that on court- we are equal! identical! Look at you; girls- boys, religious- seculars, geography centered- periphery, Jewish-Muslim-Cristin's. we are all peace athletes! So, lets speak the peace language!

-The Ramle second mayor:

We are seeing you the future. You are all our future for a peace! You will prevent the next war! You are making our dream come through! You are our dream!

What that we can see from those clear words is the straight, simple and easy message for the kids. The speaker's expectations are put in the naïve kids' games, so the kids have to live the adults dreams.

**Discussion**

The findings in this article present more than any adult effort trying to design a better future for their children, But also for the entire company. This is a practice effort which Expressing a strong belief in the transformation of reality, But more than any -faith in the way. The adults catch children's games as an exceptional opportunity create a reality of brotherhood and partnership that would be very difficult to get in the daily routine. The game for them which is bi-directional socialization tool, is operate twice. First, it moves in a powerful hierarchical direction from 'top - bottom' and a second time it moves in the opposite direction from 'bottom – top' as a power coming from the world of children capable of affecting the adult world (Friedman, 2010). The parents are filling the reality of children's encounters with their ideology: 'top - bottom' socialization. Than, the children have to act to achieve the ideology and make it happen: that’s 'bottom – top' socialization. Sports sessions have been proven to be effective in achieving personal and social goals in children (Bhana, 2008; Koo & Lee, 2014; Danioni, Barni & Rosnati, 2017). Many studies have examined societies efforts to cooperate between social political or ethnic groups through sports (Carrington 1996; Cockburn 2017; Richardson & Fletcher 2018). In Israel too, this issue had been tried to be studied, for understanding the chances of reducing rivalry between Israelis and Palestinians (Friedman 2010; Lidor & Blumenstein 2011; Galili, Leitner& Leitner 2013). Unfortunately, these studies have not been able to pinpoint a change in reality except on the desire to change. The political figures presented at the ceremony of ending the project has load a big weight of expectation for peace on the children's young shoulders, but the parents and the coaches, had added their own hopes and meanings. This study examined the hidden and visible intentions of adults which includes in the mixed project. The warm words of the two coaches, along with the Muslim parents and the Jewish father presenting a pure and naïve reality. The coach presents the code of Inter Milano football club: just pass the ball, doesn't matter to whom. So does the Jewish father who understood that the way to do it, and he moves it to his son which showed for a moment a lack of confidence in the prospects for peace and partnership. The father strengthened and encouraged him to just pass and be a friend. By he shows that the game is stronger than the difference between the players. The Muslim parents from East Jerusalem explore us how their participation in the project constitutes a true social sacrifice. They're aware of that and they're ready to lose their personal lives for the future. Present for the future. The Muslim football coach presents his worldview to us based on his adolescence biography in the mixed neighborhood of Abu-Tur. He tells how he never experienced rival stress on his childhood, and that feeling he's interested in pass forward to the children. The familiarity with the Jewish neighbors was able to prevent a conflict with the border policeman who is an originally sharing together childhood at the neighborhood. So, the story is to tell: Authentic, spontaneous soccer games are able to work for changes. The peace is now on the kid's legs.

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1. <https://intercampus.inter.it/programma/israel-2/?lang=en> [↑](#footnote-ref-1)