Freie Universität Berlin

Department of Education and Psychology

“Master in Intercultural Education”

Summer Semester 2014

Master Thesis

Intergenerational Communication of Migrant Families in Germany and the contribution of Sport within this context

Of Sebastián Roldán

Matriculation number: 4746635

First Consultant: Prof. Dr. Jürgen Nowak

Second Consultant: Prof. Ulrike Wolff-Jontofsohn
“CrossFit: Forging the future of the Family”

CrossFit Slogan
Table of Contents

1. Introduction ........................................................................................................................................... 5

2. Concepts of “Migrant” and “Intergenerational Communication” ......................................................... 7
   2.1. Migration in Germany and concept of migrant ................................................................................. 7
       2.1.1. The history of migration to Germany and its development ................................................. 7
       2.1.2. Developments since the year 2000: People with a migrant background ............................. 8
       2.1.3. Concept of migrant .............................................................................................................. 9
   2.2. Intergenerational communication ................................................................................................. 9
       2.2.1. Concept of intergenerational communication ..................................................................... 9
       2.2.2. Terminology of generation .................................................................................................. 10

3. Intergenerational communication in the context of migration .............................................................. 12
   3.1. Why do intergenerational communication by migrants matter? .................................................. 12
       3.1.1. The transmission of values, moral codes and social norms .............................................. 12
       3.1.2. Terminology of culture ....................................................................................................... 13
       3.1.3. Cultural transmission by migrants ....................................................................................... 14
   3.2. The current issues in intergenerational relations by migrants ...................................................... 16

4. Sport as an agent for understanding and communication ..................................................................... 18
   4.1. Hypotheses and questions around intergenerational communication and sport ......................... 18
   4.2. Sports for migrants as an international trend ............................................................................... 18
   4.3. Sport: Promoting positive intergenerational communication in migrant families ................... 20
   4.4. Sport for families as a mission of the German Government ...................................................... 20
   4.5. Sport Offers in Germany with the focus on promotion of intergenerational communication ...... 22
       4.5.1. CrossFit like a trend sport ..................................................................................................... 23
       4.5.1.1. CrossFit and Commitment .............................................................................................. 24
       4.5.2. Comparing CrossFit with classic sport offers ..................................................................... 26

5. The project “CrossFit for Fathers and Children”: CrossFit from an applied perspective .................. 28
   5.1. Data collection ............................................................................................................................... 28
   5.2. Sampling ........................................................................................................................................ 28
   5.3. Conduction of Surveys .................................................................................................................. 30
   5.4. Methods of evaluation ................................................................................................................... 31
6. The Survey Evaluation .................................................................................................................. 32

6.1. Results .................................................................................................................................. 32
  6.1.1. Knowledge of the program “Family and Sport” ................................................................. 32
  6.1.2. What is intergenerational communication? ....................................................................... 32
  6.1.3. Is intergenerational communication necessary/important? ............................................... 33
  6.1.4. Reasons for doing sport .................................................................................................... 33
  6.1.5. The sport behavior of the participant .............................................................................. 33
  6.1.6. Can sport (CrossFit) facilitate the intergenerational communication process? ............ 33

6.2. Approaches to optimization ................................................................................................... 34

7. Discussion .................................................................................................................................. 36

8. References .................................................................................................................................. 39

9. Appendix .................................................................................................................................... 43
1. Introduction

As reported by the information platform Focus Migration (2014), Germany has been a country of emigration in the 19th and in the first half of the 20th century. Since the mid-1950s, however, Germany has become one of the most important European destinations for migrants. The recruitment of guest workers, the influx of (Spät-) Aussiedler (ethnic Germans from Eastern Europe and the former Soviet states), as well as the reception of asylum-seekers have led to the growth of the immigrant population in the country. The Federal Statistical Office (Destatis) (2013) also reports that according to the Census in early May 2011, a total of 15 million people with a migration background live in Germany - 80.2 million inhabitants live in Germany on 9 May 2011. This means that 19% of the population in Germany has a migration background.

As Foner & Dreby (2011) claim that in recent years, one of the topics that have received increasing attention is the migrant family, a setting in which migrants and their children live out a good part of their lives and often develop their most meaningful relationships. The literature tell us that there has been a growing interest in the nature of intergenerational relationships in immigrant families, especially between immigrant parents and their children, many of whom were born and largely raised in the host country. This is a welcome development. Intergenerational relationships in immigrant families help to shape the contours and trajectories of individual lives and also affect involvements outside the confines of the family.

In light of these aspects, my thesis will be dealing with the relationship between intergenerational communication of migrant families and sports as a promoting tool of this communication. Overall aim of my study is indicating and explaining the instruments that are provided by the sport offers in order to foster the intergenerational relations.

Hence my main research question is: How does intergenerational communication of migrant families occur in contemporary Germany, and how can modern sport facilitate this intergenerational communication?

In order to answer my research question, relevant theory and concepts of migration and intergenerational communication will be reviewed first. Following that, the emphasis will be on
the different explanations of the intergenerational communication of migrants with a focus on intergenerational relations, cultural transmission as its consequent and the current issues in intergenerational communication within the migrant families. In the next part, I am going to do an investigation on the relationship between two key words “intergenerational communication” and “sport” in the literature. With the help of literature, I attempt to shed light on the social-communicative potential of sport. I will try to clarify the relationship between “sport” and “intergenerational generation” in the fifth and sixth chapters of the thesis with the assistance of the findings from various surveys that have been conducted specifically for the purpose of this work. The fifth part consists of a description of the design of the study and the sixth part consists of a comparative overview of the participants’ survey responses and potential approaches to optimize this project. At the end, I will be discussing the findings and I will try to elucidate some recommendations regarding to certain points of the study.

**Keywords:** migration, first second and third generation, parent-child relations, families with migration background, comparative research.
2. Concepts of “Migrant” and “Intergenerational Communication”

In order to investigate intergenerational communication of migrant families, one should first specify the definition of migrant and intergenerational communication and then further explain the relation between them. For that reason, I will clarify what a migrant is in the context of Germany and present the definition and perception of intergenerational communication in the following chapter.

2.1. Migration in Germany and concept of migrant

The Federal Office for Migration and Refugees, Migrationsbericht (2012) defines migration in the following way: Migration occurs when a person changes the location of their usual place of residence. International migration occurs when this movement crosses national boundaries. Within this thesis, only the international migration will be considered.

2.1.1. The history of migration to Germany and its development

A consequence of World War II was the large number of displaced people in Germany. It is estimated that between the period of 1945 until 1949, some eight million refugees and people were displaced within the Western occupied zones and some 3.6 million people in the Soviet occupied zone of Germany. Prior to the construction of the Berlin Wall in August 1961, there was a massive migration movement of 3.5 million people from East to West Germany. (Münz 1997: 37). Migration movements in the opposite direction had much less quantitative proportions, though (Schmelz 2002)\(^1\).

Inflows of immigrants with non-German ancestry began in a serious way in the second half of the 1950s. In response to a labor shortage prompted by economic recovery, Germany signed a series of bilateral recruitment agreements, first with Italy in 1955, then with Spain (1960), Greece (1960), Turkey (1961), Portugal (1964), and Yugoslavia (1968). The core of these agreements included the recruitment of Gastarbeiter (guest workers), almost exclusively in the industrial

sector, for jobs that required few qualifications. Up until 1973, the number of foreigners now amounted to four million, and their share of the population reached 6.7 percent of Germany's total population. Some 2.6 million foreigners were employed — a level which has not been seen since then. By 1973, the most important country of origin was no longer Italy, but rather Turkey, which accounted for 23 percent of all foreigners. Other countries of origin included Yugoslavia (17 percent), Italy (16 percent), Greece (10 percent), and Spain (7 percent). The demand for foreign workers fell off in 1973, when Germany entered a period of economic recession. The government declared a ban on the recruitment of foreign workers, and began to wrestle with how to deal with the still-increasing number of foreigners in the country. While many guest workers were leaving, high levels of immigration persisted due to family reunification of the remaining workers. The number of foreigners thus stayed more or less constant throughout the 1980s at between 4 and 4.5 million (Oezcan 2004)².

2.1.2. Developments since the year 2000: People with a migrant background

In 2009, one in five inhabitants in Germany were an immigrant from another country or had one immigrant parent. Overall, about two-thirds of people with a migrant background are themselves migrants (first generation), while nearly one-third were already born in Germany (second or third generation). Turkish immigrants are, with almost three million in numbers, the largest immigrant group in Germany. Immigrants from Poland and the former Soviet Union make up the second largest group (about half the population of Turkish immigrants). Other countries of origin of a large number of migrants are Italy, Spain and Greece (Hoßmann 2010, 38).

In order to understand the international migration phenomena in Germany, one should glance at the percentages of migration in the whole world. According to the International Migration Report of the United Nations in 2013, over 51 percent of all international migrants in the world were living in ten countries. In 2013, 46 million international migrants (nearly 20 percent of the world’s total) resided in the United States of America. The Russian Federation hosted the second largest number of migrants worldwide (11 million), followed by Germany (10 million), Saudi Arabia (9 million), and the United Arab Emirates and the United Kingdom (8 million each).

2.1.3. Concept of migrant

According to the household survey “micro census” of the Federal Statistical Office, all people are considered with immigrant background having immigrated after 1949 to the present territory of the Federal Republic of Germany, all foreigners born in Germany and all born in Germany as Germans with at least one parent having immigrated or being born as a foreigner in Germany. Only the people possessing a foreign citizenship adhere to the group of foreigners. Since this reflects only a small portion of people with migration experience and represents a “subgroup” of people with an immigrant background, the term “foreigner” is used less frequently (Hoßmann, 2010, 38).

In countries like Germany, with large number of international migrants, it is very difficult to determine who is considered a migrant and who is not. There exist a lot of definitions around this context. Thus in order to define and to understand the concept of migrant, I will use the definition of the Federal Statistical Office (Statistisches Bundesamt) for “being migrant” as above. Because this is a clear description for “people with migration background”, it is used as a migration criterion in most of the social researches as well as in this master thesis in order to be consistent with the criterion used in literature.

2.2. Intergenerational communication

2.2.1. Concept of intergenerational communication

Williams & Nussbaum (2001) apply that the term ‘intergenerational communication’ to interactions involving individuals who are from different age cohorts or age groups. Families provide ready examples of individuals whose communication would be classified as intergenerational: parent and child, grandparent and grandchild, aunt and niece, to name a few. These interactions stand in contrast to intragenerational communication or communication between individuals from the same generation or age cohort, such as siblings. Intergenerational communication occurs outside the family context as well. Any interaction between a child and an adult, a young person and one, who is middle-aged or older, or a middle-aged person and an older person fits the definition of intergenerational communication. As a result, much communication
in daily life – in the workplace, social settings, and the home – is intergenerational in nature. Although common, intergenerational communication carries a strong potential for miscommunication and unsatisfying interpersonal interactions. This occurs not only because people from different age cohorts vary in their life experiences, but also because people at different points in the life-span vary in their communication goals, needs, and behaviors.

It is very difficult to make a brief and complete definition of intergenerational communication in one chapter since there are a lot of different dimensions within the meaning. In order to understand clearly the term “intergenerational communication”, which is mentioned repeatedly in the cited literature and in this work, certain boundaries should be drawn for the term “generation”.

2.2.2. Terminology of generation

For many millennia in cultures around the world, the concept of generation has prospered. Its privileged place in Western societies is reflected in its codification in the Bible, while the most disparate societies of Africa, Asia and Australia have incorporated the generational concept in their notions of the social order (Kertzer 1983, 126).

Kertzer (1983) continues and mentions that social scientists have traditionally looked upon the diverse popular meanings of “generation” as an opportunity for extension of the term in social science, rather than as a source of imprecision to be avoided. Troll (1970, as cited in Kertzer 1983, 126), lists five different concepts of generation, and finds them all useful. Altering her list slightly, Kertzer (1983) places these in four categories: generation as a principle of kinship descent; generation as cohort; generation as life stage; and generation as historical period. These meanings are all found in the sociological literature and many sociologists simultaneously use more than one definition. Kertzer (1983) emphasizes that even various usages of the generation concept are commonly mixed together, sometimes intentionally.

Viladot I Presas (2001) defines a generation as a group of individuals of a society whose binding element is simply the age. Thus, individuals sharing the same age should have many commonalities, shared values and similar life experiences (if they have lived under similar
circumstances). However, one should keep in mind that over the divisions, which mark the generations, there are other factors such as social class or geographical origin. That means, to properly define a generation one must consider many different criteria. Considering multiple criteria can help one understand the shared mindset, similar values and attitudes. Because the previously stated criteria can vary from generation to generation, it is important to understand that each generation can adopt different or even opposite behaviors from the other groups. Viladot I Presas emphasizes basically that the society is divided into three generations: the youth, middle age or the group of adults and the elderly. The three generations develop a role in social life; however, in western societies the adults, namely the middle age group is the generation, which determines and leads the society.

Regarding to generation as kinship descent, Kertzer (1983) emphasizes that no review of the use of the generation concept would be complete, without the consideration of how sociologists have employed generation in its genealogical or descent sense. A lot of studies of value transmission, studies of social mobility, and studies of immigration, use the term “generation” as a descent. In order to provide proper integration of terms for this thesis, the term “generation” is also understood as descent.
3. Intergenerational communication in the context of migration

Intergenerational communication is an important aspect of many, if not all, relationships. Lloyd (2008) cites that strong and positive intergenerational relations can be identified as a key factor in:

- The transmission and exchange of human capital within society.
- The transmission of useful life-skills both up and down the generations.
- The transmission of values, moral codes and social norms.
- The reproduction and transmission of culture, history and identity.
- The prevention and reduction of age-based prejudice and discrimination.
- The formation and preservation of intergenerational solidarity at the societal level that underpins the intergenerational contract.
- Maintaining the transmission and exchanges of knowledge and values between the generations that may be decreasingly occurring at the family level.

Migrants bring their own cultures, values and social norms to a place, where different values and norms exist. Since this difference results in many conflicts, I will focus on the transmission of values, moral codes and social norms and also reproduction and transmission of culture among generations while focusing on the question: How does the cultural transmission among different generations in the context of migration occur?

3.1. Why do intergenerational communication by migrants matter?

I will focus on the questions concerning the intergenerational communication among families with a migration background from the following perspectives: The transmission of values, moral codes and social norms and the reproduction and transmission of culture.

3.1.1. The transmission of values, moral codes and social norms

Lloyd (2008) mentions that every society contains values and cultural norms that enable the society to function and impose a voluntary moral code on individual behavior. The transmission of these values is vital to the functioning of a cohesive society.

Lloyd (2008) continues and emphasizes that intergenerational relations are vital to the transmission of cultural values and norms that enable social cohesion. It is widely recognized that
parents transfer their values to their children in the context of the family. Yet this exchange of values and norms also takes place outside the family in the community and intergenerational social networks.

In order to enlighten the perception of “culture” in this work, a certain definition of culture is needed.

3.1.2. Terminology of culture

It is very hard to make a brief definition of culture in one chapter since there are too many different dimensions. However, in order to understand the term “transmission of culture”, which is mentioned repeatedly in the cited literature, certain boundaries should be drawn for the term “culture”.

Valsiner (2000) defines culture as the total lifestyle of people, including all ideas, symbolic preferences, and material objects, which they share. This cultural experience shapes their view of reality and thus, significantly influences their social behavior. Also Thomas (2000) describes culture as a universal and very typical orientation system for a society, organization and group. This orientation system is built up from specific symbols and is passed on in that society.

The Center for Advance Research on Language Acquisition defines culture as the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group.

Using elements of the three different definitions above, I will define culture as: a universal system made up of ideas, symbolic preferences, material objects and values that are propagated through shared patterns of behaviors, interactions, cognitive constructs and affective understanding.

---

3 http://www.carla.umn.edu/culture/definitions.html, Stand 04.08.2014
3.1.3. Cultural transmission by migrants

Cavalli-Sforza and Fedman (1981, as cited in Berry and Georgas 2009, 102) introduced the concept of cultural transmission and assumed that certain features of a population are perpetuated over time across generations. The transmission of culture is also a traditional topic in cultural anthropology. For example, LeVine (1973, as cited in Trommsdorff 2009, 136) states that:

The transmission of culture from generation to generation is, in Mead’s (1935) view, a process of communication in which many aspects of the growing individual’s cultural environment relay . . . messages reflecting the dominant configurations of his culture . . . . They enter into communication with him by making certain (culturally approved) reactions to his cries, his performance of bodily functions, his attempts to move and grasp; much of this communication is non-verbal and implicit. It lays a basis for the later transmission of the same underlying messages in a thousand other ways, some of them explicit, as the child increasingly participates in the various aspects of adult culture. Child rearing is fundamental in the acquisition of cultural character, but it is only the first of many formative experiences, each reinforcing the other in communicating cultural configurations to the individual (p. 54).

According to Trommsdorff (2009) the intergenerational transmission of culture refers to the way values, knowledge, and practices that are prevalent in one generation are transferred to the next generation. Cultural transmission, thus, is seen as a process by which the reproduction of culture occurs in each successive generation (Corsaro 1997, as cited in Trommsdorff 2009, 136).

Trommsdorff (2009) emphasizes that one goal of research in cultural transmission has been to explain the continuity of cultural values transmitted from parents to their children. Intergenerational transmission, therefore, can be regarded as the children’s acquisition and acceptance of values.

Accordingly, cultural transmission is studied herein with respect to the transmission of cultural models and knowledge in the process of individual development and intergenerational relationships in context (Trommsdorff 2009, 137).

Within this process of cultural transmission, three sub processes have been distinguished: enculturation, socialization, and acculturation (Berry, Poortinga, & Segall, 2002, as cited in Berry and Georgas 2009, 95). The first is a general enfolding of the developing individual by one’s
cultural group, often without specific instruction; the second also takes place within a person’s own cultural group but is usually accomplished by way of deliberate shaping (i.e., child-rearing practices) and formal instruction (i.e., education); however, the third results from cultural influences arriving from outside a person’s own culture, typically involving both enfolding as for enculturation (e.g., by mass telemedia) and deliberate changing as for socialization (e.g., by formal schooling). For all three forms of cultural transmission, another set of distinctions is necessary. Vertical, horizontal, and oblique transmissions derive from cultural influence from three sources: respectively from one’s parents, from one’s peers, and from social institutions (Berry and Georgas 2009, 95)

Cultural transmission from parents to their offspring was termed vertical transmission by Cavalli-Sforza and Feldman because it involves the descent of cultural characteristics from one generation to the next. In vertical transmission, parents transmit cultural values, skills, beliefs, motives and so on to their offspring (Berry and Georgas 2009, 102).

As can be seen, the phenomenon of transmission of culture is still more complicated when we talk about immigrants and their host country, because two sets of cultural values and norms have to be transmitted to the offspring.

For this work, the focus is on the cultural transmission of values based on biological [vertical] intergenerational relationships. I base my explanations on value continuity within the family, rather than the intercultural communication between the migrant and host communities. Idema and Phalet (2007) state that the main psychological process that secures some degree of value continuity across generations is the cultural transmission of values within the family. Trommsdorff (2009) emphasizes that traditionally, transmission of heritage, material, and cultural knowledge takes places in the family.

In order to understand how complicated this phenomenon is; a certain definition of the problems in intergenerational relations by migrants is needed.
3.2. The current issues in intergenerational relations by migrants

Generally it can be assumed that the intergenerational communication is especially important in our society in issues like youth violence, individualism and especially the role of elderly generation. We must consider that the previous century experienced exceptionally big changes at many levels so that the generational differences are clearly accentuated. This fact prompts that the social and political models of older generations remain at present completely obsolete (Viladot I Presas 2001).

Baykara-Krumme (2008) emphasizes that the enormous interest in this area of research is primarily due to the increasing percentage of elderly in Western industrialized countries. A rising life-expectancy and declining fertility rates have resulted in a growing proportion of elderly and, at the same time, led to many parents and adult children spending half a century or more together as adults.

Also Baykara-Krumme (2008) considers that the demographic aging process of the immigrant population in Germany has led to an increased awareness of the specific needs and resources of the migrant elderly. One aspect is the family solidarity potential, particularly with regard to parent – adult child relations.

Some pressures on intergenerational relations in migrant families emerge from the faster cultural adjustment of children, as compared to their parents. Children often learn the official language faster than their parents due to the influence of schools and peers. This can lead to two types of intergenerational problems. First, language differences can create conflict in intergenerational communication and transmission of culture and identity (Anisef et al. 2001, Bernhard et al. 1996, as cited in Tyyskä 2008, 79). Second, role reversals and shifts in parental authority may arise, as parents rely on their children as mediators/translators in their dealings with social institutions (schools, hospitals, social services) and the host society’s culture (Ali and Kilbride 2004, Creese et al. 1999, Momirov and Kilbride 2005, Tyyskä et al. 2005 and 2006, as cited in Tyyskä 2008, 79). Thus, while immigrant children may claim new roles and responsibilities in their families during the settlement process, many parents expect to retain the customary degree of authority
over the children, a situation that results in family tensions (Creese et al. 1999, as cited in Tyyskä 2008, 79).


Young people with a migrant background are often forced to question and reconstruct their cultural background and their traditions as well. This may lead to complicated relationships and negotiations with parents who may have contesting expectations about their children. Parents battle between their fear of “losing” their children to a new culture and their desire for their children to have a better life. (Harinen et al. 2005, 285–286, Alitolppa-Niitamo 2003, as cited in Peltola 2009, 4) Young immigrants, growing up in a different cultural environment than their parents, may thus often be in the intersection of possible inner conflicts of family (Hautaniemi 2004, 54, as cited in Peltola 2009, 4).

As can be seen, there are many different aspects and important dimensions among the areas of intergenerational family relations, migration and cultural transmission. For the sake of the this thesis, I will focus on the issues of the vertical cultural transmission of values in migrant families since my field and literature research focuses on the intergenerational communication among grandfathers, fathers and their children.
4. Sport as an agent for understanding and communication

Germany’s immigration history is very long and complicated. The result of this history is that the number of immigrants –people with migration background- in Germany is around 15.3 million today (International Migration Report, 2012). The rapid and dramatic increase of the migrant population had raised lot of questions around the phenomenon of the migrants and their socialization/integration in the host society.

In this chapter, the impact of sports on the intergenerational communication of migrants is going to be discussed. Here I firstly will formulate my hypotheses of this thesis. Following that, I will consider the significance of physical activity and sport during the intergenerational communication process of migrants in Germany and do a literature research accordingly.

4.1. Hypotheses and questions around intergenerational communication and sport

Stemming from the whole problem of intergenerational communication, I will analyze in the following chapters the subject sport as an agent for understanding and communication, with a focus on the promoting of intergenerational communication of migrant families. Thus I will focus on the following questions as hypothesis: Can sport be used as a tool to facilitate and improve intergenerational communication in migrant families? If so, what has been done so far in the field of sport to foster the intergenerational communication? Lastly, I am going to focus on the sport of CrossFit and use a case study involving CrossFit and intergenerational communication. Within this case study, I will analyze what role CrossFit has as a sport in the intergenerational communication of migrant families.

4.2. Sports for migrants as an international trend

In many European countries, physical activity and sports have been seen as a potential method of easing many socialization processes. In the field of integration of migrants, sports has proven an ideal way of bridging the gap between people of different ethnic backgrounds and breaking down social and cultural barriers between them. Sport has also been perceived as an effective way to

---

4 A project, “CrossFit for Fathers and Children” which I developed as a part of the Master in Intercultural Education 2014
learn the language of a host society, make friends from other cultures, widen one’s social network, alleviate home sickness when in a strange country, build self-confidence and provide an escape from oppressive situations as well as a general feeling of involvement in meaningful action (Myrén, 1999, 33-34; Andersson, 2002, 97-98; Krouwel, Boonstra, Willem Duyvendak & Veldboer, 2006, 167, as cited in Zacheus 2010, 156).

Sport has been seen as providing a potential solution to a variety of social problems in many countries (Zacheus 2010, 157). Since sport is a physical activity, it can improve social relations, integration, discipline, self-respect and fair play. Zacheus (2010) emphasizes that sporting activities have been thought to lead to new encounters between people. The conception of sport as an arena of promising social encounters has been validated in several ways. It has been argued that a sport activity brings a lot of people together, sports clubs are often common voluntary organizations, and the requirements for joining sports clubs are low. Social and ethnic classifications are thought to be minimized in sport (Krouwel et al., 2006, 167, 169, as cited in Zacheus 2010, 157). Moreover, it has been the hope of sports organizations and officials that sport can prevent deviant behavior and violence among youths (Pfister, 2000, 497, as cited in Zacheus 2010, 157).

Kemayou (2006) states that in many countries with a high immigration rate, sport has proved to be an effective tool to improve interaction. Taking part in sports activities has been believed to improve an immigrant’s ability to relate among people. Mignon (2000. P. 16-17, as cited in Kemayou 2006, 8) notes that societies with a large percent of people with an immigration background have seen a large instance of socialization between the minorities and the majority through the practice of sport (Kemayou 2006, 9).

There are much information, which highlight that sports has been seen as a useful tool for the integration and communication of the migrant families over the years. Questioning sports as a tool for communication further, I will be focusing on the role of sport among the migrant families and try to accentuate, how sport can foster the intergenerational communication among different generations in migrant families.
4.3. Sport: Promoting positive intergenerational communication in migrant families

Meier-Gräwe\(^5\) says that sport makes children strong – and their relationship to their parents better. She accentuates this idea by saying that if parents and children experience awareness and fun for healthy food and physical activity in their daily social environment, they can strengthen their relationship quality by doing something good together. They enhance their own physical and psychological health, while promoting their relationship to each other. Consequently isolation is avoided between parents and children.

Some research has shown that sport, when practiced in a family setting, can indeed have a positive effect on the intergenerational communication process of immigrant families. For example, after an analysis of various projects, Charrier and Jourdan (2005. P.33, as cited Kemayou 2006, 9), came to the conclusion that sport promotes the attainment of social skills like self-control, handling of failures, disposition for cooperation, spirit of initiative and autonomy. These improvements in social skills could have a positive and stabilizing effect on the immigrant families because it could enable the development of their personal skills when they are in contact with members of the family. As an international and thus intercultural mass phenomenon and institution with (often) non-verbal communication and interaction structures (cf. Rummelt, 1995, p. 147, as cited Kemayou 2006, 10) sport also offers an open platform for the interaction of the participants, where they can learn different ways of communication.

4.4. Sport for families as a mission of the German Government

“The family is the basis for our coexistence and for our future. At the same time the family is connected in many ways with exercise, sports and activities\(^6\).”

The German Government is aware of the importance of sport activity for the intergenerational communication process of migrant families. Many federal states of Germany have begun to use sport as a way of increasing and enhancing the contact between members of the family. According to the German Olympic Sports Confederation (Der Deutsche Olympische Sportbund -


DOSB), families are the bearers of sport clubs and association- one of their structural elements. Most clubs provide family targeted programs that are especially oriented around the children. They create an environment where families can let their children move, play, and let off steam, while staying healthy and experiencing the community\(^7\).

The DOSB has a coordinative and a communicative function with the program called “Familie und Sport (family and sport)”. He coordinates for example the projects “Exciting times for families” and “Sport moves families – families move the sport” and organizes biennial congresses “Family and Sport”. As a communicative factor, DOSB advises institutions and associations with the development of family friendly structures and they report these issues on their Internet site. Additionally, the DOSB has been one of the members of “Bundesforum Familie” and is the official partner of the initiative “Lokale Bündnisse für Familie”\(^8\).

With the support from Bundesministerium für Familie, Senioren, Frauen und Jugend, the DOSB directs all year long throughout Germany the projects “Exciting times for families” and “Sport moves families – families move the sport”. The idea of these projects is to encourage family bonding through recreational experiences. Such shared experiences can strengthen the cohesion of the family and the communication between generations\(^9\).

In order to understand and enlighten how sport can facilitate intergenerational communication and form interpersonal relations in migrant families, knowing about the sport offers for families in Germany is needed. For this reason, in the following chapter, I will try to assess, how modern/trend sport offers are used as a tool for intergenerational communication, with a focus on CrossFit and comparing those offers with classic sport offers with the focus of fostering the intergenerational communication.

---


4.5. Sport Offers in Germany with the focus on promotion of intergenerational communication

“By doing sport, families can be active together and learn from each other in a relaxed environment.”

In Germany there are many sport offers for families, with which they can exercise together. There is a large network of cooperation between many partnerships, the government, and sports institutions to offer sports programs to families. Nowadays, thanks to the advancement of the information technology, if one wants to practice family sport together with family members, individuals only need to search the Internet for offers. The German Government provides through web pages like “In Form: Deutschlands Initiative für gesunde Ernährung und mehr Bewegung”11 or “Familie und Sport”12 all the information about different sports programs offered in Germany. For example there is the Parent-child gymnastics13 program for families with small children. This program encourages familial interaction at an early age. For the slightly older family members, namely middle-aged children, teenagers and young adults, the offers are broader and multifarious. Through those programs parents can train with their children. According to Wegner14, family oriented sport organizations serve as a surrogate home for all classes and categories of people through their social and physical integration. The terrific execution of family-oriented programs provides developmental opportunities.

Although there are a variety of sport offers for the families, I could not find in my research an institution, which offers any possibility to practice an alternative fitness sports with the family. Today the practice of alternative fitness sports is related to the economic situation of individuals,

---

11 Program with the support of the Bundesministerium für Ernährung und Landwirtschaft and the Bundesministerium für Gesundheit.
12 Program with the support of German Olympic Sports Confederation and the Bundesministerium für Familie, Senioren, Frauen und Jugend
who wants to practice them. In Berlin alternative fitness trends like TRX\(^{15}\), Freeletics\(^{16}\), HIT+HIIT\(^{17}\), etc., can only be done in fitness studios or with appropriate equipment. Both options require a membership or the purchase of expensive equipment.

All these alternative trend fitness sports share almost the same training philosophy: training with body weight with a lot of intensity and in most of cases outdoors. It is not necessary to explain each trend, since information can be found online and the majority of these sports are offered in the commercial markets. In the next chapter I am going to take one of those sports, namely CrossFit as an example of an alternative fitness trend, which can be used as a tool to facilitate the intergenerational communication in migrant families.

4.5.1. CrossFit like a trend sport

Ayuso (2014)\(^{18}\) states that in 2000, an American ex cop created an exercise routine geared towards training soldiers, firefighters, and police officers, professionals who needed to be in excellent shape. He designed a daily training program that was intense and for no more than one hour. CrossFit, an exercise routine following the same ideas mentioned by Ayuso, is defined as that which optimizes fitness (constantly varied functional movements performed at relatively

---

\(^{15}\) Born in the Navy SEALs, Suspension Training bodyweight exercise develops strength, balance, flexibility and core stability simultaneously. The TRX Suspension Trainer is a workout system that leverages gravity and your bodyweight to perform hundreds of exercises. [https://www.trxtraining.com/suspension-training](https://www.trxtraining.com/suspension-training), Stand 24.08.2014

\(^{16}\) Freeletics is an innovative German sport. This workout program is backed by a predefined set of high intensity body training. All the workouts are designed for bodyweight only class. One can follow the workout guide in a non-stop fashion. Most of the workout takes an average time of 35 to 45 minutes. One needs to complete the workout session as fast as possible. This way one can measure your performance as compared to the athletes. It is a trending fitness sport and one can join the program individually or in a group. [http://freeleticstraining.com/](http://freeleticstraining.com/), Stand 24.08.2014

\(^{17}\) High Intensity Training (HIT) maximizes the exercise stimulus on your body and therefore leads to optimized adaption in terms of gaining strength and endurance. High Intensity Interval Training (HIIT) improves both your aerobic and anaerobic capacity, i.e. your ability to perform well at different levels of effort. [https://www.freeletics.com/en/pages/training_methodology](https://www.freeletics.com/en/pages/training_methodology), Stand 24.08.2014

According to Lemay (2014)\textsuperscript{20}, CrossFit, a strength and conditioning program, began with Greg Glassman and a few athletes in a small gym in Southern California. Since then, CrossFit has grown into an international phenomenon, with over 10,000\textsuperscript{21} gyms worldwide and hundreds of thousands of athletes, from suburban moms to Marines, senior citizens to CEOs or to sprightly teens. CrossFit attracts a huge variety of devotees, a variety that’s all the more surprising given that each workout these athletes are asked to push themselves to their physical, neurological, and even spiritual limits.

J.C. Herz (2014) explains that the facilities where people practice CrossFit are very basic, often in industrial parks, converted warehouses and pole barns (boxes, as they are called in the CrossFit scene). Through CrossFit, the fitness industry has seen a revolution. It’s a revolution, into what she calls “the primal future of fitness”. This future is one in which fitness connects us with the deep memories of our species, when we roamed and hunted in packs, when we made ritual sacrifices to the gods, when our ability to run or lift or jump was less a matter of being in shape and more a matter of survival. For Herz, the future of fitness is rooted in our cultural and biological DNA. And the engine driving us into this future is CrossFit\textsuperscript{22}.

But how can this attraction be used as a tool to foster the intergenerational communication within the migrant families? In the next chapter I am going to explain how CrossFit could facilitate with its training method the intergenerational communication within migrant families.

\textbf{4.5.1.1. CrossFit and Commitment}

According to Herz (2014), there are three very important reasons\textsuperscript{23} why people are obsessed with CrossFit.

\textsuperscript{19}http://www.crossfit.com/cf-info/what-is-crossfit.html, Stand 25.08.2014
\textsuperscript{21}http://www.crossfit.com/cf-info/what-is-crossfit.html, Stand 25.08.2014
\textsuperscript{23}http://time.com/author/j-c-herz/, Stand 25.08.2014
1) The first and most obvious is the physical result. With the practice of CrossFit people get amazing results. High intensity exercise yields results that differ in kind from moderate-intensity efforts, not just in degree.

2) The second reason for CrossFitters’ passionate adherence is social. The training is run as a group. Doing something physically intense and difficult binds a group of people. Military trainers have known this for thousands of years. But CrossFit is the first modern-day phenomenon that allows any people from human resources to feel something like the fierce kinship of Marines. The workouts are scaled (weaker athletes modify the movements, or do them with less weight). But everyone gives 100% effort. There is a primal magic in going physically all-out with a group of people. It’s not just a sense of accomplishment, the modern clock-punching virtue of exercise. It’s victory, the way you feel when your team beats the other team. Wrapped up in that sense of victory, as in any pack victory, is gratitude: that you’re getting stronger, and that you’re part of a pack that can move their own weight quickly and literally carry each other, that together you can leave all that energy out on the floor, three or four times a week.

3) The ritual sacrifice of human energy, argues classics scholar David Sansone, is the bedrock definition of sport, and the genesis of sport… Sport, at its root, is sacrifice.

For the sake of this thesis, I will focus on point 2 in explaining how CrossFit can be used to improve intergenerational communication. The nature of CrossFit allows different people from different ages, different physical conditions and different aims to train together as a group. Although people focus on their individual performance, CrossFit also puts a large emphasis on the performance of others. This feature results in building a community in CrossFit, where people automatically support and cheer for each other.

Following that discussion, I will focus on this social characteristic of CrossFit and try to compare it with other classic sports, which also focus on intergenerational relations within migrant families.
4.5.2. Comparing CrossFit with classic sport offers

I mentioned in a previous chapter that sport makes children strong, as well as their relationships with the parents\textsuperscript{24}. Based on this premise, one can assume that classic sports, like football, basketball and volleyball, as well as trend sports like CrossFit facilitate the intergenerational communication in migrant families. At this point, the following question arises: could CrossFit be a better/faster facilitator than other sports for the intergenerational communication in migrant families?

According to Ayuso (2014)\textsuperscript{25} CrossFit is a growing trend in the USA and Europe. It has the capacity to maintain a following due to its characteristics of training, which differs from many other sports. It is not just a sport but also, as claimed his creator, a philosophy of physical exercise.

Based on the opinions of his creator, CrossFit is not just a sport. It is a community that is created through training and camaraderie. In fact, the communal aspect of CrossFit is a key component of why it’s so effective\textsuperscript{26} when people decide to practice it.

I am not making claims that CrossFit is the best sport in terms of social networking for migrant families. I simply am emphasizing the significant potential success of social cohesion through CrossFit. If families desire to exercise, CrossFit could provide a faster medium of intergenerational communication.

Since CrossFit bases its training on the building of a community, it could reaffirm the family ties faster and promote healthy intergenerational relations in migrant families. Because CrossFit has created such a large familial community and stresses integration among its members, I would argue that CrossFit would be an efficient and faster way to improve team spirit within a family.

\textsuperscript{24} http://www.familie-sport.de/de/familie-und-sport/hintergrund/experten-rat/sport-macht-kinderstark-und-ihre-beziehung-zu-den-eltern/, Stand 23.08.2014
\textsuperscript{25} http://www.elconfidencial.com/alma-corazon-vida/2014-06-20/las-tres-razones-por-las-que-esta-arrasando-el-crossfit-el-entrenamiento-de moda_148417/, Stand 25.08.2014
\textsuperscript{26} http://www.crossfit.com/cf-info/what-is-crossfit.html, Stand 25.08.2014
A family cohesion occurs with CrossFit trainings faster, since the bonding of family occurs. Here I don’t claim that this phenomenon doesn’t exist by the other sport offers. The point is that by CrossFit the family cohesion occurs mostly promptly because of the philosophy of CrossFit, which pursues the union of its members. In the case of migrant families CrossFit could reaffirm their feelings of belonging and thereby could facilitate the intergenerational communication and form stronger interpersonal relations. Bilateral communication between family members would increase and there would be a higher cultural transmission between the older and younger generations.

Stemming from the given arguments, it can be established that the idea of intergenerational communication through sport is not too easy and uncomplicated but is possible. In the next chapter I will focus on the project “CrossFit for Fathers and Children” in order to capture the subjective judgments of people concerned (grandfathers, fathers and children with migrations background). In doing so, I am going to try to constitute, to what extent the assumption of CrossFit facilitating and fostering the intergenerational communication in migrant families, is plausible.
5. The project “CrossFit for Fathers and Children”: CrossFit from an applied perspective

This field research is based on results of the project “CrossFit for Fathers and Children”, which I developed as a part my Masters in Intercultural Education 2014.

“CrossFit for Fathers and Children” is a project where I aimed to observe the increase and/or potentiation of the intergenerational relations between grandfathers, fathers and children by creating a platform for intergenerational communication within the migrant families using CrossFit as a tool. The key components of CrossFit, such as team spirit, battle against oneself and community, have played an important role during the whole project.

For my project I decided to offer two training-workshops. I planned those workshops within the limits of my location27 and limited time because I had reserved the location for two different days, two hours each. I ran my project on Saturday 29 March 2014 and on Saturday 5 April 2014 from 17PM to 18:15PM (two training days of 75 minutes each). With this plan, I left enough time to do a feedback and reflection among the participants.

5.1. Data collection

As the introduction mentioned, after each session participants completed a questionnaire. The aim of the questionnaires was to investigate and clear the relationship between intergenerational communication and CrossFit from the perspective of the participants using their experiences.

5.2. Sampling

With the purpose of collecting data from different perspectives, ages and the characteristic of targets participants were determined beforehand. Two groups were designed for the characteristics of the interviewees: adults with migration background (grandfathers and fathers), and their children.

27 The Frontline Box is an official CrossFit Box in Berlin and one of he first Boxes in Deutschland. The Box works in cooperation with exclusive brands of CrossFit like Reebok, Eleiko and Progenex. It has 1000 m2 area and capacity for 20 people in the training zone. The Box is located in the Schlesische Str. 27 10997 Berlin. http://thefrontlinebox.com, Stand 26.08.2014
The idea behind these two groups is that it allowed me to collect the opinions of two different perspectives, namely the experiences of grandfathers, fathers and children, after having exercised together.

The original idea was to conduct a survey with a minimum of ten participants for each of the two categories; however due to the nature of the project and the challenges of finding an appropriate participant for each category, only twelve participants, (that is, two for the adult category and ten for the children category), took part in the project.

The features of the twelve surveyed were the following:

---

28 The Project “CrossFit for Fathers and Children” was run in cooperation with “Nachbarschaftszentrum Steinmetzstraße”. This establishment is located in the northeast of Schöneberg (so-called Bülowkiez) and is visited by families with Arabic immigration background. Meanwhile, the institution brings very different people under one roof, for example young immigrants who visit the institution for coaching and retired people who offer their help as learning partners. Additionally, families with children with immigration background come here to participate in several activities. The offers of this center are: consulting for parents about their children’s education, German classes for mothers, a learning club, women’s breakfast, father coffee group, family afternoon, Arabic and music for children, Arabic children’s choir “Schmetterling”, art projects for all ages, and multimedia projects.

29 The head project manager of my cooperation partner proposed me that the participants (with their children) in his “father coffee group” project could be possible participants for my project. “The father coffee group” consists of men with migration background. A mixed group: grandfathers, old and young fathers. They meet once a week (Saturday at 14:00PM) and participate in events, which are organized by “Nachbarschaftszentrum Steinmetzstraße”.

30 Undoubtedly the lack of adult participants was due to a lack of interest and motivation from the parents. The head project manager of Nachbarschaftszentrum reported that it is very hard to motivate those fathers to go somewhere new and participate voluntarily.
<table>
<thead>
<tr>
<th>Participant</th>
<th>Age (between)</th>
<th>Occupation</th>
<th>Immigration background</th>
<th>Born in</th>
</tr>
</thead>
<tbody>
<tr>
<td>(A)</td>
<td>+ 50</td>
<td>Pensioner</td>
<td>✓</td>
<td>Egypt</td>
</tr>
<tr>
<td>(B)</td>
<td>41-50</td>
<td>Project Manager</td>
<td>✓</td>
<td>Lebanon</td>
</tr>
<tr>
<td><strong>Children</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(C)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(D)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(E)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Palestine</td>
</tr>
<tr>
<td>(F)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(G)</td>
<td>5-10</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(H)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(I)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(J)</td>
<td>11-15</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(K)</td>
<td>5-10</td>
<td>Scholar</td>
<td>✓</td>
<td>Germany</td>
</tr>
<tr>
<td>(L)</td>
<td>5-10</td>
<td>Scholar</td>
<td>✓</td>
<td>Palestine</td>
</tr>
</tbody>
</table>

Table 1: Participant characteristics

5.3. Conduction of Surveys

For the end of the both training-workshops I designed a survey (one for father and one for children) (Appendix 2), in order to investigate and explore the relationship between intergenerational communication through athletic activities, namely CrossFit, and also to have a critical feedback and an evaluation of the project by the participants.

Additionally at the beginning of the surveys, participants were informed in detail about the purpose and the content of the survey. Following that, I made an explanation about the definition of the intergenerational communication. Also, after each session, I discussed and evaluated the training with the participants face-to-face.
5.4. Methods of evaluation

For the analysis and the development of the areas of surveys, the content analysis method of Mayring (2008) is used. All the surveys are analyzed systematically, norm- and theory-directed. The analysis is guided and directed by the whole literature, which was presented in the former chapters, so the whole questions, which were asked during the analysis stem from the literature, as Mayring (2008) has proposed.

The survey, which I developed, was divided into four main parts.

1) The first part of the survey consist, according Mayring (2008 as cited Kemayou 2006, 11), of probing questions, which allowed me to understand the personal characteristics and features of the participants, namely, the demographical information of participants.

2) The first research area was the “intergenerational communication” evaluation, where I tried to find out, if and how the intergenerational communication occurs among the participants’ daily lives. Doing this, I especially focused on the literature of Williams & Nussbaum (2001), Kertzer (1983) and Viladot I Presas (2001).

3) In the second research area, I tried to obtain information about the sport behavior of the participants and accordingly their attitude towards physical exercise.

4) On this research area I tried to encompass a connection between intergenerational communication and sport by asking the participants their thoughts and experiences about the purchasing of the intergenerational communication during the exercise with the family.
6. The Survey Evaluation

6.1. Results

In this chapter I present a summary of the most relevant and the most remarkable results from the project “CrossFit for Fathers and Children” (Appendix 3). The focus is mainly on the second and third research areas. This focus (intergenerational communication measure) stems from the fact that the aim of this empirical research was to investigate the sport behavior and the attitude of the participant towards sport and their opinions about sport like a facilitator of the intergenerational communication in migrant families.

6.1.1. Knowledge of the program “Family and Sport”

What astounded me during my research was the lack of knowledge about the program “Familie und Sport”. None of the twelve participants knew or heard of it before. This is surprising because interviewee B. is a project manager in a social institution who runs projects for migrant families in Berlin. Theoretically he should have known about this kind of program from the German government. Even more stunning was the fact that all of the children replied that they did not know about the program, even though the information about the program is on the Internet and they spend a lot of time online.

6.1.2. What is intergenerational communication?

Many participants reported that they don’t know what exactly the “intergenerational communication” means, nevertheless they could give an approximate definition for this term. Seven of the ten children defined this term as “the communication between generations”. Other meanings, which the participants assigned to this term, were like following: For participant D. is intergenerational communication “the communication between father and child”. For H. is “to talk with the father” and for J. is “to know what are the problems of the generations”. The answers of both adults were remarkably relevant to the real meaning of the term “intergenerational communication”. Participant A. defined this term as “to talk to my child”, while participant B. reported as “to talk about the problems of the family in order to be closer”.

32
6.1.3. Is intergenerational communication necessary/important?

Every single participant expressed that “intergenerational communication” is important or very important. Although there was no question on the survey like “Why it is important?”, one of the adults, participant B. indicated that it is important because “with intergenerational communication the families can get closer”.

6.1.4. Reasons for doing sport

For all the participants sport is important. This fact was not surprising, because the target group was specifically people who have interest in sport. The reasons for this positive attitude to sport vary from “It’s funny”, “It’s healthy”, “I can be strong” to “I can play with my sister”. The participant I. reported that, “sport is more funny than school, because I am not good at school”. For adult B. sport is important because “I would be able to spend time with my children at the weekend”.

6.1.5. The sport behavior of the participant

All the male children expressed that they practice sport. Four female children indicated that they prefer to visit friends rather than to practice sport. Only girl C. said that she practiced volleyball regularly. Among the male children, four children practiced one of the most popular sports worldwide, “soccer”. The others practiced basketball. Both adults A. and B. responded that they do “jogging”. It is remarkable that all these kind of sports, which the participants mentioned, are sports, which can be practiced without the necessity to have membership to a particular sport club.

6.1.6. Can sport (CrossFit) facilitate the intergenerational communication process?

It was unanimously expressed that sport is an appropriate starting point for the intergenerational communication in migrant families. Here the aim was to verify if sport could bring the families together. The idea is to bind families together through the use of sports as a facilitating tool in better communication between grandfathers, fathers, and children. Three children said that “It was funny and a new experience to train with the two adults”. Participant B. said the following:
“I know that my daughters like sports. For this reason I know that it would be really nice to practice sports with them. This could help us to be friends and not just to be father and daughter. I only have to find time for that”. This response is especially important, since intergenerational communication includes the contact (communication and relationship) between two different generations. The participant C. sees sport as a facilitator of friendship with his father. She reported the following: “I felt happy because I trained together with my father”. Participant B. said that sport could facilitate the intergenerational generation because during the training, “I had more personal contact with my daughters, we formed a team, we did not win but we competed together against the other teams”. Participant A. gave an account of sport as a facilitator of intergenerational communication and referred that, “sport doesn’t know language or age and sport facilitates contact between sport participants”.

During the whole project evaluation process, I tried to focus on the tendency to practice trend sports such as CrossFit. In my investigation, I wanted to highlight the characteristics of CrossFit and analyze its capacity to improve and accelerate intergenerational communication in migrant families. However the attempts were inconclusive because prior to this project, none of the participants trained together as a family. There was no opportunity to compare the family relationships during different types of sports. The participants did not have a reference point to measure and to say if CrossFit is a faster facilitator than other family sports.

6.2. Approaches to optimization

The issues mentioned in this chapter are based on the project and its subsequent surveys. Thus, focus on certain subjects stem from the literature research. Given the enormous number of citizens with migration background\(^{31}\), it is vital for the German society to arrange a continuous optimization of the social work with migrants.

---

\(^{31}\) In 2009, one in five inhabitants in Germany is a migrant from another country or has at least one parent that fits this. Overall, about two-thirds of people with a migrant background are themselves migrants (first generation), while nearly one-third were already born in Germany (second or third generation) (Hoßmann 2010, 38)
Before sports are used as a medium for social work and as a facilitator to intergenerational communication in migrant families, it is crucial to ask if the migrant families have interest in sport activities, if not, it is important to find ways to encourage interest in sports. Therefore it would be advisable for future projects, first to focus on sport attitude of migrant families as the target group and only then to run an intergenerational communication research with sports. At the same time, it should be considered that the people, in this case families with migration background, are ready to practice sport only when their basic needs are already satisfied. At that point it is important to be aware of the fact that sport cannot automatically facilitate and improve the intergenerational communication. Last but not least, the promotion of the intergenerational communication in migrant families though sports, requires professional programming and appropriate organization.
7. Discussion

In this work, I tried to grasp the literature about the complex concept of “intergenerational communication” and also tried to focus on it from the perspective of sports as a tool to promote it. Since the concept of intergenerational communication is pretty complex, it is possible that many more aspects and points could have been mentioned regarding to this issue. Thus, this does not mean other aspects are less important than the aspects above. A broader and expanded work needs to be done in order to broach the issue of intergenerational communication and sport as a fostering tool in a more detailed way.

As seen in the literature and also in the evaluation of the surveys, a promotion of intergenerational communication of migrant families is a challenge for both parts, namely for the professionals and for the families with a migration background. Undoubtedly, it is a fact that sport facilitates and improves the intergenerational communication and form interpersonal relations in the migrant families; however this can only occur with a sport that is well designed and fitting to accommodate intergenerational communication. Building interpersonal relations does not simply happen when people practice sport. Building interpersonal relations requires professional qualitative procedures. Relating to that, the aspect of community in sports should be mentioned. Stemming from the project and also from the literature, it can be seen that one important characteristic of sport is that it can build a community where people easily can find the feeling of belongingness. Through this feeling, interpersonal relationships are formed and strengthened with the others in the same context. In the project and consequently in this work, CrossFit serves as an example for building a community.

During the whole thesis, the focus remained on the role of the sport to facilitate and improve intergenerational communication and form interpersonal relations. For the purposes of this focus, the role of the government was also analyzed, in this case German respectively Berlin government. Here it was seen that the German Government as well as experts and institutions are in a constant mutual work in order to strengthen the intergenerational communication of migrant families. Hence Germany and especially Berlin has lot of government sport programs, which aim to foster the intergenerational communication of migrant families.
Furthermore for the study purposes, a project about the research question was analyzed, which confirmed that sport facilitates and improves the intergenerational communication of migrant families. Obviously, this was not the only result. After evaluating this project and also considering the relevant literature, it could be said that the German government as well as sport institutions have “active roles”, while the participants have a “passive role” in this processes. In this case “passive role” means the lack of interest and/or motivation of the target group, namely the parents. Hence this study confirms that in migrant families there is a high disinterest to participate in athletic activities. At this point, it is important to mention the fact that although there are many organizations and sport programs with good and productive motivations and aims, they mostly fail at the point of winning the participants (families with migration background). For this reason, it can be recommended that those offers should also work more on marketing/campaigning to increase participation and interest. One way to foster this point would be to integrate some of these sports offers for the whole family in the school system, so that children and parents can choose to do some sports together to advance the communication within the family.

From my experience with the project, “CrossFit for Father and Children”, I can conclude that it is always going to be difficult to run a project with fathers with an immigration background where they attend voluntarily. Although this project was free for the participants, and they were instructed in a new sport that was fun, the motivation of the fathers to do something new with their children was pretty low. This is a problem that the sports clubs have to confront when they want to run a project. The cooperation partner also confirmed this point based on his 25 years experiences in this field. Here, there is a serious question for future research: Why is the motivation low? If children show more interest and motivation in athletic activities, at what point do they lose interest?

In the literature it is argued that intergenerational communication in migrant families is very important because it allows the cultural transmission between different generations. As seen in the literature and in the surveys, there is always a need for a healthy intergenerational communication of migrant families. This improves familial bonds. Through this family union, the way to the cultural transmission between generations can be opened. However, in the project of
this work, the cultural transmission through sports is not measured. It is difficult to measure cultural transmission between generations with just one project that contains a set timeline and location. Cultural transmission occurs over the time through multiple iterations of personal experience. Additionally, because there are multiple factors that aid in cultural transmission, the natural and unconscious occurrence of it make the measurement of cultural transmission almost impossible.

Lastly, it is crucial to mention that the community aspect of CrossFit is a key component for why it’s so effective and why I used it as a tool to promote the intergenerational communication. Hence, this study can be a starting point for larger and more detailed researches and studies about the characteristics of CrossFit as a promoter for a healthy and smooth intergenerational communication.
8. References


Ayuso, M. (2014). Las tres razones por las que está arrasando el CrossFit, el entrenamiento de moda. URL: http://www.elconfidencial.com/alma-corazon-vida/2014-06-20/las-tres-razones-por-las-que-esta-arrasando-el-crossfit-el-entrenamiento-de-moda_148417/, (Stand 24.08.2014)


Bundesamt für Migration und Flüchtlinge. (2014). URL: http://www.bamf.de/SiteGlobals/Forms/Sprachumschaltung/DE/Sprachumschaltung_Formular.html;jsessionid=C69C38001A19272545A386C7DCF67655.1_cid359, (Stand 05.04.2014)


CARLA. Center for advanced research on language acquisition. (2014). What is Cultures? URL: http://www.carla.umn.edu/culture/definitions.html, (Stand 04.08.2014)


Focus Migration (2014). Germany. URL: http://focus-migration.hwwi.de/Germany.1509.0.html?&L=1, (Stand 21.07.2014)


Herz, J.C. (2014). The 3 reasons people are obsessed with CrossFit. TIME. URL: http://time.com/author/j-c-herz/, (Stand 25.08.2014)

Hoßmann, I. (2010). Ageing and migration in Europe: Germany’s new politics towards migration and integration. Panorama (Singapore), 1, 37-46


TRX Suspension Trainer (2014). What is suspension training? URL: https://www.trxtraining.com/suspension-training, (Stand 24.08.2014)

Tyyskä, V. (2008). Parents and teens in immigrant families: cultural influences and material pressures. Canadian diversity, 6(2), 79-82. URL: http://canada.metropolis.net/pdfs/Pgs_can_diversity_parents_spring08_e.pdf, (Stand 09.08.2014)


9. Appendix

1. Abstract........................................................................................................... I

2. Surveys “CrossFit for Fathers and Children”............................................. VI

3. The Survey Evaluation Results................................................................. XIX

4. Erklärung....................................................................................................... XXXIV
1. Abstract

Freie Universität Berlin

Fachbereich Erziehungswissenschaften und Psychologie

Studiengang “Master in Intercultural Education”

Sommersemester 2014

Abstract

Intergenerationale Kommunikation von Migrantenfamilien in Deutschland und der Beitrag des Sports in diesem Zusammenhang

Von

Sebastián Roldán


Daher lautet meine Hauptforschungsfrage: Wie ist die aktuelle intergenerationale Kommunikation von Migrantenfamilien in aktuellen Deutschland, und wie können moderne Sportarten, in diesem Kontext, diese intergenerationale Kommunikation fördern und unterstützen?

Um die intergenerationale Kommunikation von Migrantenfamilien zu erforschen, wird erstmals die Terminologie definiert, was steckt hinter dem Begriff Migrant und was wird unter intergenerationaler Kommunikation verstanden. Im Anschluss werden die intergenerationalen Beziehungen beleuchtet, der Fokus liegt bei der kulturellen Übertragung als ihre Konsequenz. Auch werden aktuelle Themen, die in der intergenerationalen Kommunikation innerhalb der Migrantenfamilien, von Bedeutung sind aufgezeigt. Anschließend wird eine Untersuchung dargestellt, die den Zusammenhang zwischen den zwei Schlüsselwörtern „intergenerationale

Nach diesem Theorieaufbau werden folgende Fragen untersucht: Kann Sport als Werkzeug benutzt werden, um die intergenerationale Kommunikation von Migrantenfamilien zu fördern und zu verbessern? Wenn ja, was wurde bisher in dem Gebiet Sport getan, um die intergenerationale Kommunikation zu fördern?

Für die Untersuchung dieser Fragestellungen wird eine Fallstudie mit CrossFit und intergenerationale Kommunikation analysiert, in der verschiedene Befragungen bei den Teilnehmern von dem Projekt „CrossFit for Fathers and Children“ ausgewertet werden.


Sportangebote mehr an den Aspekt „die Teilnehmer erreichen und ihre Interesse und Motivation gewinnen“ arbeiten sollten. Ein Weg, um diesen Punkt zu fördern wäre, einige dieser Sportangebote für die ganze Familie in das Schulsystem zu integrieren, so dass die Kinder und die Eltern einige Sportarten zusammen ausüben können, und so die Kommunikation in der Familie zu pflegen.

Aus der Erfahrung mit dem Projekt „CrossFit for Father and Children“, kann angenommen werden, dass es immer schwierig sein wird, ein Projekt mit Vätern mit Migrationshintergrund zu konzipieren, wo sie freiwillig teilnehmen können. Obwohl dieses Projekt kostenlos für die Teilnehmer war und obwohl eine neue Sportart vorgestellt und unterrichtet wurde und es Spaß versprach, war die Motivation der Väter, etwas neues mit ihren Kinder zu unternehmen, ziemlich gering. Das ist ein Problem, mit welchem sich die Sportclubs auseinandersetzen müssen, wenn sie ein Projekt ausführen.

Wie in der Literatur und auch in der Auswertung der Umfrage hervorgehoben wurde, ist eine weiterer wichtiger Punkt dieser Arbeit, dass eine Förderung der intergenerationalen Kommunikation von Migranten Familien eine Herausforderung für beide Teile ist, nämlich für die Experten und für die Familien mit Migrationshintergrund. Zweifellos ist es eine Tatsache, dass der Sport die intergenerationale Kommunikation unterstützt und verbessert und innerhalb der Migrantenfamilien zwischenmenschliche Beziehungen bildet, aber nur, wenn es ein gut gestaltetes Sportangebot ist, welche als eine geeignete Plattform dient, wo die intergenerationale Kommunikation stattfindet. Ebenfalls passiert der Aufbau von zwischenmenschlichen Beziehungen nicht nur, wenn die Menschen Sport üben. Der Aufbau von zwischenmenschlichen Beziehungen erfordert auch professionelle qualitative Maßnahmen, die bei Aufbauprozessen helfen.


**Stichworte:** Migration, erste, zweite und dritte Generation, Eltern-Kind Beziehung, Familien mit Migrationshintergrund, vergleichende Forschung.
2. Surveys “CrossFit for Fathers and Children”
Dieser Fragebogen richtet sich an den Teilnehmern (Vater) des Projektes CrossFit mit Väter & Söhne/Töchter. Ziel des Fragebogens ist Erkenntnisse zu finden, die wir bei der intergenerationalen Kommunikationsarbeit nutzen könnten.

Der Fragebogen umfasst Fragen zum Ankreuzen und offene Fragen. Bei dem ersten Fragentyp kreuzen Sie jeweils die Antwort an, die Ihre Meinung am besten wiedergibt. Bei den offenen Fragen geben Sie bitte Ihre Meinungen/Einschätzungen konkret und ausführlich an.

Diese Arbeit wurde von einem Student im Rahmen des Master in Intercultural Education der Freien Universität Berlin verfasst. Ihre Antworten werden vollständig anonym behandelt und dienen nur dem Zweck des Projekts.

I. Allgemeine Fragen

1. Vorname, Name

2. Alter
   * Markieren Sie nur ein Oval.
   - 25-49
   - 50+

3. Geburtsort
   * Markieren Sie nur ein Oval.
   - Deutschland
   - Ausland / Wo

4. Wie viele Kinder haben Sie?
   * Markieren Sie nur ein Oval.
   - Keine
   - 1-3
   - 4+

5. Was machen Sie?

-------------------------------------------------------------------------------------------------------------------
6. Welchen Abschluss haben Sie?
   Markieren Sie nur ein Oval.
   - Hauptschulabschluss / Abitur
   - Universität
   - Keinen

7. Seit wann wohnen Sie in Deutschland?
   ____________________________________________

8. Haben Sie andere Verwandte in Deutschland?
   Markieren Sie nur ein Oval.
   - Ja
   - Nein

9. In welchem Berliner Bezirk wohnen Sie?
   ____________________________________________

II. Intergenerationale Kommunikationsmessung

10. Wie oft sprechen Sie mit Ihren Kindern über Ihre Heimat?
    Markieren Sie nur ein Oval.
    - Immer
    - Oft
    - Selten
    - Nie

11. Wie oft sprechen Sie mit Ihren Kinder über die Familie?
    Markieren Sie nur ein Oval.
    - Immer
    - Oft
    - Selten
    - Nie

12. Wie oft sprechen Sie mit Ihren Kindern über Deutschland und das Leben hier?
    Markieren Sie nur ein Oval.
    - Immer
    - Oft
    - Selten
    - Nie
13. **Wissen Ihre Kinder über Ihre Pläne für die Familie?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

14. **Reden Sie mit Ihren Kindern über die Arbeit?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

15. **Reden Sie mit Ihren Kindern über die Schule?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

16. **Würden Sie sagen, dass Sie eine gute Kommunikation mit Ihren Kindern haben?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

### III. Sportverhalten

17. **Was machen Sie in Ihrer Freizeit?**
   *Markieren Sie nur ein Oval.*
   - [ ] Zuhause bleiben
   - [ ] Sport
   - [ ] Freunde treffen
   - [ ] Verwandte besuchen
   - [ ] Etwas anderes

18. **Welche Sportarten treiben Sie?**

   

19. **Haben Sie vorher andere Sportarten getrieben?**

   

20. **Sind Sie Mitglied eines Sportvereins?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein
21. Warum ist Sport für Sie wichtig?
............................................................................................................................

22. Wie würden Sie das Sportangebot und -programm dieser Stadt beurteilen?
............................................................................................................................

23. "Sport macht gesund", "Sport verbindet". Was denken Sie über solche Aussagen?
............................................................................................................................

IV. Meinungen über Intergenerationale Kommunikation durch Sport

24. Wie würden Sie "intergenerationale Kommunikation" definieren?
............................................................................................................................

25. Ist "intergenerationale Kommunikation" wichtig für Sie? Wenn ja, inwiefern ist sie wichtig?
............................................................................................................................

26. Glauben Sie, dass Sport dem intergenerationalen Kommunikationsprozess helfen kann?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein

27. Wenn ja, warum?
............................................................................................................................

28. Haben Sie schon etwas von dem Projekt "Familie und Sport" gehört?
............................................................................................................................

29. Kennen Sie Leute/Familien, die zusammen Sport treiben?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein
30. Kann die Familie (Großvater/Vater-Kind) durch Sport eine bessere intergenerationale Kommunikation haben?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

31. Haben Sie schon etwas von CrossFit gehört?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

32. Können Sie nach dem Training sagen, was CrossFit ist?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

33. Was haben Sie durch CrossFit gelernt?
   Wählen Sie alle zutreffenden Antworten aus.
   ○ Sport macht Spass
   ○ Man kann mit Kinder auch trainieren
   ○ Teamgeist / Gemeinschaft

34. Würden Sie sagen, dass CrossFit für Familien geeignet ist?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

35. Würden Sie sagen, dass CrossFit die Familie verbindet?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

36. Haben Sie schon mit Ihrer Familie Sport getrieben?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

37. Wenn ja, was ist bei CrossFit anders gewesen?
   ............................................................................................................................................
38. **Würden Sie noch einmal CrossFit machen?**
   
   *Markieren Sie nur ein Oval.*
   
   ○ Ja
   ○ Nein

39. **Was hat Ihnen heute gefallen?**

   ........................................................................................................................................

**DANKE**
CrossFit mit Väter & Söhne/Töchter (survey for children)

Dieser Fragebogen richtet sich an den Teilnehmern (Kinder) des Projektes CrossFit mit Väter & Söhne/Tochter. Ziel des Fragebogens ist Erkenntnisse zu finden, die wir bei der intergenerationalen Kommunikationsarbeit nutzen könnten.

Der Fragebogen umfasst Fragen zum Ankreuzen und offene Fragen. Bei dem ersten Fragentyp kreuzen Sie jeweils die Antwort an, die Ihre Meinung am besten wiedergibt. Bei den offenen Fragen geben Sie bitte Ihre Meinungen/Einschätzungen konkret und ausführlich an.

Diese Arbeit wurde von einem Student im Rahmen des Master in Intercultural Education der Freien Universität Berlin verfasst. Ihre Antworten werden vollständig anonym behandelt und dienen nur dem Zweck des Projekts.

I. Allgemeine Fragen

1. Vorname, Name

2. Geschlecht
   *Markieren Sie nur ein Oval.*
   - [ ] Männlich
   - [ ] Weiblich

3. Alter
   *Markieren Sie nur ein Oval.*
   - [ ] 5-10
   - [ ] 11-15
   - [ ] 15+

4. Wie viele Geschwister hast du ?
   *Markieren Sie nur ein Oval.*
   - [ ] 1
   - [ ] 2-3
   - [ ] 3-4
   - [ ] 5+
5. Geburtsort
   Markieren Sie nur ein Oval.
   ☐ Deutschland
   ☐ Ausland / Wo

6. Was machst du?

   ………………………………………………………………………………………………………………………………………………………………

7. Wie läuft es in der Schule?
   Markieren Sie nur ein Oval.
   ☐ Gut
   ☐ Schlecht

8. Welchen Abschluss möchtest du haben?
   Markieren Sie nur ein Oval.
   ☐ Hauptschulabschluss / Abitur
   ☐ Universität
   ☐ Keinen

9. Seit wann wohnst du in Deutschland?

   ………………………………………………………………………………………………………………………………………………………………

10. Hast du andere Verwandte in Deutschland?
    Markieren Sie nur ein Oval.
    ☐ Ja
    ☐ Nein

11. In welchem Berliner Bezirk wohnst du?

    ………………………………………………………………………………………………………………………………………………………………

II. Intergenerationale Kommunikationsmessung

12. Wie oft sprichst du mit deinem Vater über seine Heimat?
    Markieren Sie nur ein Oval.
    ☐ Immer
    ☐ Oft
    ☐ Selten
    ☐ Nie
13. **Wie oft sprichst du mit deinen Eltern über die Familie?**  
*Markieren Sie nur ein Oval.*
- [ ] Immer
- [ ] Oft
- [ ] Selten
- [ ] Nie

14. **Wie oft sprichst du mit deinen Eltern über Deutschland und das Leben hier?**  
*Markieren Sie nur ein Oval.*
- [ ] Immer
- [ ] Oft
- [ ] Selten
- [ ] Nie

15. **Wissen deine Eltern deine Pläne/Wünsche über deine Zukunft?**  
*Markieren Sie nur ein Oval.*
- [ ] Ja
- [ ] Nein

16. **Redest du mit deinen Eltern über die Schule?**  
*Markieren Sie nur ein Oval.*
- [ ] Ja
- [ ] Nein

17. **Würdest du sagen, dass du eine gute Kommunikation mit deinen Eltern hast?**  
*Markieren Sie nur ein Oval.*
- [ ] Ja
- [ ] Nein

**III. Sportverhalten**

18. **Was machst du in deiner Freizeit?**  
*Markieren Sie nur ein Oval.*
- [ ] Zuhause bleiben
- [ ] Sport
- [ ] Freunde treffen
- [ ] Verwandte besuchen
- [ ] Etwas anderes
19. Welche Sportarten treibst du?

20. Hast du vorher andere Sportarten getrieben?

21. Bist du Mitglied eines Sportvereins?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein

22. Warum ist Sport für dich wichtig?

23. Wie würdest du das Sportangebot und -programm dieser Stadt beurteilen?

24. "Sport macht gesund", "Sport verbindet". Was denkst du über solche Aussagen?

IV. Meinungen über Intergenerationale Kommunikation durch Sport

25. Wie würdest du "intergenerationale Kommunikation" definieren?

26. Ist "intergenerationale Kommunikation" wichtig für dich? Wenn ja, inwiefern ist sie wichtig?

27. Glaubst du, dass der Sport dem intergenerationalen Kommunikationsprozess helfen kann?
   Markieren Sie nur ein Oval.
   ○ Ja
   ○ Nein
28. Wenn ja, warum?


29. Hast du schon etwas über das Projekt "Familie und Sport" gehört?


30. Kennst du Leute/Familien, die zusammen Sport treiben?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein

31. Kann die Familie (Großvater/Vater-Kind) durch Sport eine bessere intergenerationale Kommunikation haben?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein

32. Hast du schon was von CrossFit gehört?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein

33. Kannst du nach dem Training sagen, was CrossFit ist?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein

34. Was hast du durch CrossFit gelernt?
Wählen Sie alle zutreffenden Antworten aus.

☐ Sport macht Spass
☐ Man kann mit Eltern auch trainieren
☐ Teamgeist / Gemeinschaft

35. Würdest du sagen, dass CrossFit für Familien geeignet ist?
Markieren Sie nur ein Oval.

☐ Ja
☐ Nein
36. **Würdest du sagen, dass CrossFit die Familie verbindet?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

37. **Hast du schon mit deiner Familie Sport getrieben?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

38. **Wenn ja, was ist bei CrossFit anders gewesen?**

39. **Würdest du noch einmal CrossFit machen?**
   *Markieren Sie nur ein Oval.*
   - [ ] Ja
   - [ ] Nein

40. **Was hat dir heute gefallen?**

---

**DANKE**
3. The Survey Evaluation Results

Survey for fathers

I. Allgemeine Fragen.

2. Alter.
   A: 50+
   B: 25-49

   A: Ausland / Ägypten.
   B: Ausland / Libanon.

4. Wie viele Kinder haben Sie?
   A: 1-3
   B: 1-3

5. Was mache Sie?
   A: Rentner.
   B: Projektleiter.

6. Welchen Abschluss haben Sie?
   A: Abitur.
   B: Universität.

7. Seit wann wohnen Sie in Deutschland?
   A: Seit mehr als 40 Jahren.
   B: Seit mehr als 35 Jahren.

8. Haben Sie andere Verwandte in Deutschland?
   A: Nein.
   B: Nein.

9. In welchen Berliner Bezirk wohnen Sie?
   A: Tiergarten.
   B: Steglitz.

II. Intergenerationale Kommunikationsmessung.

10. Wie oft sprechen Sie mit Ihren Kinder über Ihre Heimat?
    A: Selten.
    B: Oft.
11. Wie oft sprechen Sie mit Ihren Kindern über die Familie?
A: Oft.
B: Oft.

12. Wie oft sprechen Sie mit Ihren Kindern über Deutschland und das Leben hier?
A: Selten.
B: Oft.

13. Wissen Ihre Kinder über ihre Pläne für die Familie?
A: Ja.
B: Ja.

14. Reden Sie mit Ihren Kindern über die Arbeit?
A: Nein.
B: Nein.

15. Reden Sie mit Ihren Kindern über die Schule?
A: Ja.
B: Ja.

16. Würden Sie sagen, dass Sie eine gute Kommunikation mit Ihren Kindern haben?
A: Ja.
B: Ja.

[III. Sportverhalten.]

17. Was machen Sie in Ihrer Freizeit?
A: Sport.
B: Sport.

18. Welche Sportarten treiben Sie?
A: Jogging.
B: Jogging.

19. Haben Sie vorher andere Sportarten getrieben?
A: Nein.
B: Nein.

20. Sind Sie Mitglied eines Sportvereins?
A: Nein.
B: Nein.

21. Warum ist Sport für Sie wichtig?
A: Für meine Gesundheit.
B: Ich weiß dass ich somit mit meinen Töchtern am Wochenende mehr Zeit verbringen könnte,

22. Wie würden Sie das Sportangebot und Sportprogramm dieser Stadt beurteilen?
A: Ich kenne nicht.
B: Ich kenne das nicht.

23. „Sport macht gesund“, „Sport verbindet“. Was denken Sie über solche Aussagen?
A: Es ist wahr.
B: Es ist wahr.

IV. Meinungen über Intergenerationale Kommunikation durch Sport.

24. Wie würden Sie „Intergenerationale Kommunikation“ definieren?
A: Wenn ich mit meinem Kind rede.
B: Wenn ich mit meinem Töchtern über die Probleme der Familie rede. Die Familie verbinden.

25. Ist „Intergenerationale Kommunikation“ wichtig für Sie? Wenn ja, inwiefern ist sie wichtig?
A: Sehr wichtig.
B: Sehr wichtig, weil die Familie dadurch näher kommen kann.

26. Glauben Sie, dass Sport dem intergenerationalen Kommunikationsprozess helfen kann?
A: Ja.
B: Ja.

27. Wenn ja, warum?
A: Weil Spor keine Sprache und kein Alter kennt. Sport fördert also den Kontakt zwischen den Sporttreibenden.
B: Weil Sport ein gutes Kommunikationswerkzeug ist.

28. Haben Sie schon etwas von dem Projekt „Familie und Sport“ gehört?
A: Nein.
B: Nein.

29. Kennen Sie Leute/Familien, die zusammen Sport treiben?
A: Ja.
B: Ja.

30. Kann die Familie (Großvater/Vater – Kind) durch Sport eine bessere intergenerationale Kommunikation haben?
A: Ja.
B: Ja.
31. Haben Sie schon etwas von CrossFit gehört?
A: Nein.
B: Nein.

32. Können Sie nach dem Training sagen, was CrossFit ist?
A: Ja.
B: Ja.

33. Was haben Sie durch CrossFit gelernt?
A: Man kann mit Kinder auch trainieren, Teamgeist / Gemeinschaft.
B: Man kann mit Kinder auch trainieren, Teamgeist / Gemeinschaft.

34. Würden Sie sagen, dass CrossFit für Familien geeignet ist?
A: Ja.
B: Ja.

35. Würden Sie sagen, dass CrossFit die Familie verbindet?
A: Ja.
B: Ja.

36. Haben Sie schon mit Ihrer Familie Sport getrieben?
A: Nein.
B: Nein.

37. Wenn ja, was ist bei CrossFit anders gewesen?
A: ---
B: ---

38. Würden Sie noch einmal CrossFit machen?
A: Ja.
B: Ja.

39. Was hat Ihnen heute gefallen?
A: Die Coaches und der Aufbau des Trainings.
B: Ich hatte mehr Kontakt mit meinen Töchtern. Wir waren ein Team. Wir haben nicht gewonnen aber wir haben zusammen gekämpft und dabei Spaß gehabt.
## 1. Allgemeine Fragen.

### 2. Geschlecht.
- C: Weiblich.
- D: Weiblich.
- E: Weiblich.
- F: Weiblich.
- G: Weiblich.
- H: Männlich.
- I: Männlich.
- J: Männlich.
- K: Männlich.
- L: Männlich.

### 3. Alter.
- C: 11-15
- D: 11-15
- E: 11-15
- F: 11-15
- G: 5-10
- H: 11-15
- I: 11-15
- J: 11-15
- K: 5-10
- L: 5-10

### 4. Wie viele Geschwister hast du?
- C: 2-3
- D: 2-3
- E: 2-3
- F: 2-3
- G: 3-4
- H: 3-4
- I: 3-4
- J: 3-4
- K: 2-3
- L: 2-3

### 5. Geburtsort.
- C: Deutschland.
- D: Deutschland.
- E: Ausland / Palästina.
- F: Deutschland.
G: Deutschland.
H: Deutschland.
I: Deutschland.
J: Deutschland.
K: Deutschland.
L: Ausland / Palästina.

6. Was machst du?
C: Schülerin.
D: Schülerin.
E: Schülerin.
F: Schülerin.
G: Schülerin.
H: Schüler.
I: Schüler.
J: Schüler.
K: Schüler.
L: Schüler.

7. Wie läuft es in der Schule?
C: Gut.
D: Gut.
E: Gut.
F: Gut.
G: Gut.
H: Gut.
I: Schlecht.
J: Gut.
K: Gut.
L: Gut.

8. Welchen Abschluss möchtest du haben?
C: Universität.
D: Universität.
E: Universität.
F: Abitur.
G: Abitur.
H: Abitur.
I: Abitur.
J: Universität.
K: Abitur.
L: Abitur.

9. Seit wann wohnst du in Deutschland?
C: Immer.
D: Immer.
E: Seit 10 Jahren.
F: Immer.
G: Immer.
H: Immer.
I: Immer.
J: Immer.
K: Immer.
L: Seit 8 Jahren.

10. Hast du andere Verwandte in Deutschland?
C: Ja.
D: Ja.
E: Nein.
F: Ja.
G: Ja.
H: Ja.
I: Nein.
J: Ja.
K: Ja.
L: Ja.

11. In welchem Berliner Bezirk wohnst du?
C: Steglitz.
D: Steglitz.
E: Schöneberg.
F: Neukölln.
G: Kreuzberg.
H: Neukölln.
I: Kreuzberg.
J: Kreuzberg.
K: Neukölln.
L: Schöneberg.

II. Intergenerationale Kommunikationsmessung.

12. Wie oft sprichst du mit deinem Vater über seine Heimat?
C: Oft.
D: Oft.
E: Selten.
F: Selten.
G: Selten.
H: Selten.
I: Selten.
J: Selten.
K: Selten.
L: Selten.

13. Wie oft sprichst du mit deinen Eltern über die Familie?
C: Oft.
D: Oft.
E: Oft.
F: Selten.
G: Oft.
H: Oft.
I: Selten.
J: Selten.
K: Selten.
L: Oft.

14. Wie oft sprichst du mit deinen Eltern über Deutschland und das leben hier?
C: Selten.
D: Selten.
E: Oft.
F: Oft.
G: Selten.
H: Oft.
I: Selten.
J: Oft.
K: Oft.
L: Oft.

15. Wissen deine Eltern deine Pläne/Wünsche über deine Zukunft?
C: Nein.
D: Nein.
E: Nein.
F: Nein.
G: Nein.
H: Nein.
I: Nein.
J: Nein.
K: Nein.
L: Nein.

16. Redest du mit deinen Eltern über die Schule?
C: Ja.
D: Ja.
E: Nein.
F: Ja.
G: Nein.
H: Ja.
I: Nein.
J: Nein.
K: Ja.
L: Ja.

17. Würdest du sagen, dass du eine gute Kommunikation mit deinen Eltern hast?
C: Ja.
D: Ja.
E: Ja.
F: Ja.
G: Ja.
H: Ja.
I: Nein.
J: Nein.
K: Ja.
L: Ja.

III. Sportverhalten.

18. Was machst du in deiner Freizeit?
C: Sport.
D: Freunde treffen.
E: Freunde treffen.
F: Freunde treffen.
G: Freunde treffen.
H: Sport.
I: Sport.
J: Sport.
K: Sport.
L: Sport.

19. Welche Sportarten treibst du?
C: Volleyball.
D: Keine.
E: Keine.
F: Keine.
G: Keine.
H: Basketball.
I: Fußball.
J: Fußball.
K: Fußball.
L: Fußball.

20. Hast du vorher andere Sportarten getrieben?
C: Ja. Ballett.
D: Nein.
E: Nein.
21. Bist du Mitglied eines Sportvereins?
C: Nein.
D: Nein.
E: Nein.
F: Nein.
G: Nein.
H: Nein.
I: Nein.
J: Nein.
K: Nein.
L: Nein.

22. Warum ist Sport für dich wichtig?
C: Weil ich mit meiner Schwester zusammen spielen kann.
D: ---
E: ---
F: ---
G: ---
H: Es macht Spaß.
I: Weil ich in der Schule nicht so gut bin und Sport mehr Spaß als die Schule macht.
J: Man wird stärker.
K: Es macht Spaß. Es ist Gesund.
L: Es macht Spaß.

23. Wie würdest du das Sportangebot und Sportprogramm dieser Stadt beurteilen?
C: Keine Ahnung.
D: Weiß ich nicht.
E: ---
F: Ich kenne es nicht.
G: Ich weiß so was nicht.
H: ---
I: Ich kenne es nicht.
J: Kann ich nicht.
K: Keine Ahnung.
L: Keinen Plan.

24. „Sport macht gesund“, „Sport verbindet“. Was denkst du über solche Aussagen?
C: Sie sind wahr.
D: Mein Papa sagt auch „Sport macht gesund“.
E: Wahr.
F: Gut.
G: Bestimmt.
H: Ja. Ich denke, es ist wahr.
I: Ja. Wahr.
J: Ja. Sie sind wahr.
K: Ja. Wahr.
L: Ja. Es ist so.

IV. Meinungen über Intergenerationale Kommunikation durch Sport.

25. Wie würdest du „intergenerationale Kommunikation“ definieren?
C: Kommunikation zwischen Generationen.
D: Kommunikation zwischen Papa und Kind.
E: Kommunikation zwischen Generationen.
F: Kommunikation zwischen Generationen.
G: Kommunikation zwischen Generationen.
H: Mit Papa sprechen.
I: Kommunikation zwischen Generationen.
J: Die Probleme von Generationen zu wissen.
K: Kommunikation zwischen Generationen.
L: Kommunikation zwischen Generationen.

26. Ist „intergenerationale Kommunikation“ wichtig für dich? Wenn ja, inwiefern ist sie wichtig?
C: Ja.
D: Es ist wichtig.
E: Ja. Es ist wichtig.
F: Ja. Es ist wichtig.
G: Ja.
H: Ja. Es ist wichtig.
I: Ja. Es ist wichtig.
J: Ja.
K: Ja.
L: Ja.

27. Glaubst du, dass Sport dem intergenerationalen Kommunikationsprozess helfen kann?
C: Ja.
D: Ja.
E: Ja.
F: Ja.
G: Ja.
H: Ja.
I: Ja.
J: Ja.
K: Ja.
L: Ja.

28. Wenn ja, warum?
C: Weil ich mit meinem Vater Sport treiben kann.
D: Weil die Leute sich dabei treffen.
E: Weil man als Gruppe Sport machen kann.
F: Ja.
G: ---
H: Weil man beim Sport Kontakt mit anderen Menschen haben kann.
I: Weil Sport Menschen verbindet.
J: Weil man zusammen Sport treiben kann.
K: ---
L: ---

29. Hast du schon etwas über das Projekt „Familie und Sport“ gehört?
C: Nein.
D: Nein.
E: Nein.
F: Nein.
G: Nein.
H: Nein.
I: Nein.
J: Nein.
K: Nein.
L: Nein.

30. Kennst du Leute/Familien, die zusammen Sport treiben?
C: Ja.
D: Nein.
E: Nein.
F: Nein.
G: Nein.
H: Ja.
I: Ja.
J: Nein.
K: Nein.
L: Nein.

31. Kann die Familie (Großvater/Vater – Kind) durch Sport eine bessere intergenerationale Kommunikation haben?
C: Ja.
D: Ja.
E: Ja.
F: Ja.
G: Ja.
32. Hast du schon was von CrossFit gehört?
C: Nein.
D: Nein.
E: Nein.
F: Nein.
G: Nein.
H: Nein.
I: Nein.
J: Nein.
K: Nein.
L: Nein.

33. Kannst du nach dem Training sagen, was CrossFit ist?
C: Ja.
D: Ja.
E: Ja.
F: Ja.
G: Ja.
H: Ja.
I: Ja.
J: Ja.
K: Nein.
L: Nein.

34. Was hast du durch CrossFit gelernt?
E: Sport macht Spaß. Teamgeist / Gemeinschaft.
H: Teamgeist / Gemeinschaft.

35. Würdest du sagen, dass CrossFit für Familien geeignet ist?
C: Ja.
D: Ja.
E: Ja.
36. Würdest du sagen, dass CrossFit die Familie verbindet?
C: Ja.
D: Ja.
E: Ja.
F: Ja.
G: Ja.
H: Ja.
I: Ja.
J: Ja.
K: Ja.
L: Ja.

37. Hast du schon mit deiner Familie Sport getrieben?
C: Nein.
D: Nein.
E: Nein.
F: Nein.
G: Nein.
H: Nein.
I: Nein.
J: Nein.
K: Nein.
L: Nein.

38. Wenn ja, was ist bei CrossFit anders gewesen?
C: ---
D: ---
E: ---
F: ---
G: ---
H: ---
I: ---
J: ---
K: ---
L: ---

39. Würdest du noch einmal CrossFit machen?
C: Ja.
D: Ja.
E: Ja.
F: Ja.
G: Ja.
H: Ja.
I: Ja.
J: Ja.
K: Ja.
L: Ja.

40. Was hat dir heute gefallen?
C: Ich war glücklich. Ich konnte mit meinem Vater trainieren.
D: Es hat Spaß gemacht. Mit Papa war lustig.
E: Die Coaches und mit den Erwachsenen zu trainieren. Es war lustig.
F: Man kann mit Erwachsenen auch trainieren und Spaß dabei haben.
G: Man kann mit Onkel auch trainieren.
I: Man kann mit den Alten auch trainieren. Es hat Spaß gemacht.
J: Man kann mit Erwachsenen auch trainieren. Das macht Spaß.
K: Es hat Spaß gemacht. Mit zwei Erwachsenen.
L: Es war lustig mit den Erwachsenen.
Erklärung

Hiermit versichere ich, dass ich die vorliegende Arbeit in allen Teilen selbstständig verfasst und keine anderen als die angegebenen Hilfsmittel benutzt habe.

Ich bin damit einverstanden, dass meine Master Thesis öffentlich eingesehen werden kann.

Die Urheberrechte müssen gewahrt bleiben.

Die Arbeit enthält keine personenbezogenen Daten.

Meine Master Thesis umfasst 11.571 Wörter.

Das Abstract umfasst 1.001 Wörter.

Berlin, den 02.10.2014

Datum Unterschrift

XXXIV