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We Met at the Beach: Examining Sense of Community through Charity Sporting Events

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Graduate Program in Kinesiology
A thesis submitted in partial fulfillment of the requirements for the degree in Master of Arts
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**“WE MET AT THE BEACH”:
EXAMINING SENSE OF COMMUNITY THROUGH CHARITY SPORTING EVENTS**

(Thesis format: Integrated-Article(s))

by

Daniel Nabben

Graduate Program in Kinesiology

A thesis submitted in partial fulfillment
of the requirements for the degree of
Masters of Arts, Kinesiology, Sport Management

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London, Ontario, Canada

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Abstract

Researchers have studied the social value of large-scale events in creating a sense of community but not the role small-scale charity sporting events play in fostering a sense of community. There is also a need to examine which managerial aspects may contribute to building a sense of community through small-scale charity sporting events. To focus on that gap in the literature, I utilized a micro-ethnographic approach to examine recreational charity beach volleyball tournaments held on Jeju Island, South Korea, hosted by the charity organization, 'Jeju Furey'. As an organizer and participant of these beach volleyball tournaments, my insider's perspective complements the perspectives of the participants to form an understanding of the value assigned to charity sporting events. The results of this study could help to enhance opportunities to develop charity sporting events, with the potentially fortuitous effect of enhancing a sense of community and the mutual benefit of being together.

Keywords: sense of community; charity; sporting events; community development, sport management

Co-Authorship Statement

The material presented in this Masters thesis is my original work; however, it is important to acknowledge the indispensable contributions of my academic supervisor, Dr. Laura Misener. Her knowledge, experience, and expertise significantly improved its content and academic integrity.

Note that a version of the Integrated Article in Chapter 2 has been submitted for publication under the authorship of Daniel Nabben and Dr. Laura Misener, and a version of the Integrated Article in Chapter 3 will also be submitted for publication under the authorship of Daniel Nabben and Dr. Laura Misener.

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Chapter 1

1 Introduction

There are currently more than 80,000 charitable organizations operating in Canada (Charities File, 2013; Statistics Canada, 2013). In Korea, donations to charitable organizations increased eight-fold in a twelve-year span, rising to 7.9 trillion *won* (CAD \$7.9 billion) in 2011 (KoreaJoongAng, 2013). Many of those organizations use sporting events to raise funds and attain their development or charitable goals (Filo, Funk, & O'Brien, 2009), but little is known to what extent charity sporting events can play a role in the development of a sense of community. Researchers have focused mainly on large-scale sporting events with regards to building communities (Misener & Mason, 2006), however, small-scale sporting events would seem to have a greater potential to yield connections among event participants (Schulenkorf & Edwards, 2012). What is not exactly clear is how sport can be effectively used as an 'engine' of community development, particularly when the focus is on charity rather than on broader commercial, or political targets (Levermore & Beacom, 2009). Researchers still know very little about the value of small-scale recreational participatory charity sporting events in the creation and building of a sense community – particularly in regards to the role played by charity (Filo, Funk, & O'Brien, 2011) – therefore my research focused on that gap in the literature. I utilized an ethnographic approach to examine the recreational participatory charity beach volleyball tournaments hosted by Jeju Furey (BVBs), a charity organization based on Jeju Island, South Korea.

To acquire a better understanding of how sport can be effectively used for developing a sense of community, the central focus was on the value of charity sporting events for the creation of a

sense of community. In order to examine the value of charity sporting events, I chose the case of Jeju Furey's beach volleyball tournaments, and employed a micro-ethnographic approach involving participant observation and interviews (n=45) to inform my understanding of the role these charity sporting events play in developing a sense of community among their participants.

In order to study a sense of community, it is important to first define the terms and understand their meanings. One perspective that researchers provided with respect to the definition of a sense of community was that a community is a group of individuals with shared values, beliefs, interests, attachment to one another through trust and through the overall ethos of the group. Whether the community consists of the citizens of a large city or encompasses just a few (dozen) families in a hamlet, sharing a language and a space – whether geographical or virtual – are key elements in enabling interactions (McCann, 2002). A sense of community speaks to the degree in which characteristics within the definition of community have a positive influence on the emotional connectedness among individuals within the community. Whereas community reflects somewhat perceptible connections between individuals, a sense of community reflects connections between individuals on an emotional level (Brown, 2001), thereby providing a more complete picture as to the development of the community. Developing a sense of community may sometimes pertain to helping groups of people overcome disadvantages in order to form lasting bonds with one another, create healthy and moral living spaces, enabling and/or empowering the people to enact improvement on their own and develop a process which ensures that improvements can be sustained (Marie, 1996; Stuart, 2004; Wallerstein, 1993). Sport and the development of a sense of community often refers to the role sport can play in bringing together otherwise disconnected individuals through the 'hook' of sports which tend to be fun activities

with lots participation, cooperation, trust, teamwork, leadership, and most of all, play (Hartmann & Kwauk, 2011). Although sports have limitations with respect to solving problems in community development, in reviewing the definitions and concepts of ‘a sense of community’ as well as ‘sport and the development of a sense of community,’ it is possible to see a potential role that charity sporting events can play within both concepts. Sports, particularly team sports, and perhaps especially charity sporting events may lend themselves very well to the idea of building a sense of community as they engage groups of people to cooperate to achieve altruistic goals, to socialize, and to have fun. Therefore, the beach volleyball tournaments that Jeju Furey has hosted were useful objects of research since they are both sporting and charity events. The BVBs raise money for local disadvantaged families on Jeju, South Korea, and are hosted by an organization that I founded and ran for four years – and continue to be involved with *ex-terra*. For the purposes of this study, I was therefore able to provide an insider’s perspective into the organization as well as into the expatriate and local communities where I lived for four years before and four years after Jeju Furey’s inception (see Appendix A for my brief researcher’s biography).

In order to begin to understand the role that these events have played in building connections within the expatriate and local communities on Jeju Island and between them, I focused on the Jeju Furey BVBs – Jeju Furey’s best-attended events (Jeju Furey, 2013). I was not only able to provide an insider’s perspective with respect to Jeju Furey, but also with respect to a part of the community in Jeju. To conduct this study, a micro-ethnography was used since it is a powerful method of research for studying practices in dynamic social systems. It is a potent tool for discovering, making visible, or getting at what is happening, as it happens, in the interactions

among individuals. My insider's perspective complemented the perspectives of other participants (competitors, volunteers, organizers, and spectators) in the BVBs, and provided a more penetrating, all around understanding of the nature of their sense of community, and addressed the following central research topics that guided the research process:

T1. Discuss the perceptions of the value of the Jeju Furey charity sporting events, and the role, if any, they played in creating a sense of community among their participants.

T2. Discuss the perceptions of the role, if any, that charity played in creating a sense of community among the participants of the Jeju Furey charity sporting events.

T3. Identify and describe the role, if any, of the managerial aspects of Jeju Furey that contributed to the creation of a sense of community among its participants.

Through the research, I aimed to provide a greater understanding of the value participants assigned to their experiences with small-scale, recreational participatory charity sporting events, and the roles sport and charity can play in building a sense of community. The discussion and analysis of the research topics was divided into two manuscripts for integrated articles. Chapter 2, *Examining the Role a Sporting Event Played in Creating a Sense of Community*, focuses on *what* the perceptions were with respect to the BVBs and a sense of community (T1 and T2). Chapter 3, *Examining the Managerial Aspects of a Beach Volleyball Tournament that Fostered a Sense of Community*, focuses on *how* the managerial structure of the BVBs generated those perceptions (T3). Chapter 4, *Discussion and Conclusion*, knits together the findings from Chapters 2 and 3, and related them to the existing relevant theory. The purpose of this arrangement was to produce clearer delineation of the results due to substantial interconnectivity among the factors that activate a sense of community (McCann, 2002, McMillan & Chavis, 1986). Further, while an ethnographic approach necessitates an open iterative process for

research, it is necessary to review some of the relevant literature on the related topical areas to provide a theoretical foundation. Thus, in the following section, I review the concepts of a sense of community and charity sporting events to provide context and scope for the overall study. I then discuss the case of Jeju Furey to situate the ethnographic study, followed by the ethnographic approach and the particular methods that are used for this research project. Finally, the results from the analysis of the collection of data are outlined and discussed, and conclusions are drawn.

1.1 Literature Review

Historically, charity was a term linked to providing aid for the financially underprivileged but has now also “come to be defined by a broader notion of ‘community benefit’” (Schlesinger, Gray, & Bradley, 1996, p. 699). Therefore, if charity includes both providing assistance to those in need and contributing to the betterment of the community as a whole, connections may exist between charity sporting events and a sense of community. Charity sporting events are participatory sporting events whereby individuals pay a fee in order to register and participate, where some or all of the fee is donated to a charity (Filo, Spence, & Sparvero, 2013). Charity sporting events have grown in popularity as their ability to create a setting in the name of a cause allowing a local community to come together is appealing (King, 2001; Ruperto & Kerr, 2009). Recently, charity sporting events have garnered the attention of researchers who have analyzed the concept of a sense of community among participants of those events (Filo et al., 2013), as well as what motivates individuals to participate in them (Filo et al., 2011). However, thus far the focus has been on one-off large-scale events, such as the LIVESTRONG cycling event, which is

engineered with a social marketing strategy, where participants only meet once a year.

Researchers still know very little about the value of small-scale recreational participatory charity sporting events in the creation of a sense of community. Therefore, a gap in the literature has been identified.

Sense of community. Community is a “group of people, who live in a common territory, have a common history and shared values, participate together in common activities, and have a high degree of solidarity” (Phillips, 1993, p. 13). The original meaning of community is mutual obligation where *cum* means together and *munus* means obligation (McCann, 2002), and over time has added meaning from the Old French *comunité*; ‘commonness, everybody,’ as well as from the Latin *communitas*; ‘togetherness, fellowship, and social ties’ (Online Etymology Dictionary, 2013). It is also illustratively defined as:

a group of people living in the same place or having a particular characteristic in common: *Montreal’s Italian community*... the people of a district or country considered collectively, especially in the context of social values and responsibilities; society: *preparing prisoners for life back in the community*... the condition of sharing or having certain attitudes and interests in common: *the sense of community that organized religion can provide*. (Oxford Dictionary, 2013)

Common characteristics within those definitions include shared values and interests, and especially the occupation of the same geographic space. That is not to suggest that online communities, for example, are not communities, but community usually “implies [...] a geographical proximity” (Misener & Mason 2009, p. 773) in addition to a common language or form of communication. Complementing the geographical commonality, communities also

feature a social commonality or closeness which refers to a “high degree of personal intimacy” (Skinner, Zakus, & Cowell 2008, p. 255) “that binds people and networks together” (Misener & Mason 2009, p. 773; Smith & Ingham, 2003). The higher degree of personal intimacy indicates that communities have moral commitments to their members (Skinner et al., 2008) whereby morals and values can be brought to communities, and communities can be the source of morals and values as well (Jarvie, 2003). Further, it is important to distinguish between a micro-community and macro-community, or “city as community” (Misener & Mason, 2009, p. 773) with a vast metropolitan sprawl, distinguished by greater dispersion and far more variance among groups in terms of interests. The size of a community is a factor as community members have expressed a much closer sense of integration with their surrounding neighbourhood than with the city as a whole (Smith & Ingham, 2003). Therefore the emotional component of a sense of community plays a significant role within the broader concept of community. A sense of community is the feeling of emotional belonging (McMillan, 1996), and emotional connectedness (Brown, 2001) to a group regardless of the degree to which there may or may not be a common territory, history, and/or set of shared values. A sense of community is the feeling that a support network exists within a group of individuals, and that there is a sense of belonging to this group. Although, both the sense of support and of belonging are “a mystery to those who do not experience [them] but hunger for [them]” (Sarason, 1974, p. 157). A sense of community is “a *spirit* of belonging together, a feeling that there is an authority structure that can be *trusted*,” (p. 315) as well as an awareness that mutual benefit “come[s] from being together, and a spirit that comes from shared experiences” (McMillan, 1996, p. 315). Those shared experiences are essential for the development of a sense of community and drive connections among individuals which build relationships (McCann, 2002; McMillan, 1996).

The concepts of community and a sense of community, therefore, are not mutually exclusive but are, instead, complementary – to the extent that some researchers appear to use the terms interchangeably and have difficulties being consistent in defining and distinguishing between the two (Hill, 1996). The difference may be that community refers to the territorial or geographical commonality whereas a sense of community refers to the relational commonality (a commonality regarding personal relationships; Gusfield, 1975). A sense of community only requires a relationship commonality, whereas a community requires both geographical and relational commonalities (Gusfield, 1975).

Community can exist without the fulfillment of all four of McMillan's (1996) dimensions of a sense of community (i.e., belonging, trust, mutual benefit, and shared experiences). Likewise, a sense of community can exist without all five of Phillips' (1993) dimensions of community being fulfilled (i.e., shared territory, history, values, activities, and degree of solidarity). However, it is not necessary for group members to have participated in a history in order to share it; as long as they can identify with the history there can be a sense of community (McMillan & Chavis, 1986). Further, "the importance of Sense of Community lies in whether it is experienced and/or felt," and whether "any individual or member of a geographic group or [an] interest group, even one that has little in common with the larger unit of which it is a part," can experience a sense of community (Warner & Dixon, 2011, p. 258).

Factors that contribute to a sense of community. The applicability of theories available for researchers to assess a sense of community in a sporting context are unfounded, thus a grounded

theory approach was utilized in three separate studies (Warner & Dixon, 2011; Warner, Dixon, & Chalip, 2012; Warner, Kerwin, & Walker, 2013). A model was developed which was specifically tailored to provide insight into “relevant environmental characteristics” (Warner & Dixon, 2011, p. 257) necessary for advancing a sense of community. The results of Warner and colleagues’ studies found seven factors in total that foster a sense of community in a sport setting (Warner, Dixon, & Chalip, 2012). These seven factors were: Administration Consideration, Leadership Opportunities, Equity of Administrative Decisions, Competition, Common Interests, Social Spaces, and Voluntary Action. Similarly, the findings of McMillan (1996) and McCann’s (2002) research yielded these factors: shared values, shared ownership, a sense of belonging, common goals, common location, common participation, shared experiences (art), and acting in mutual benefit (trade). Further examination demonstrated a number of similarities between these two sets of factors, and the following provides a review of their shared commonalities.

Administration consideration & shared values. Institutions have a role to play in communities in the area of morality but it is not to remain neutral entities (Bellah, 1992; Sacks, 1991; Warner, Dixon, & Chalip, 2012). In her article on churches and religious services, Gill (1995) concluded that institutions may be crucial in encouraging caring, compassion, and a sense of social obligation or duty. Showing care and compassion is a prerequisite for a “true community [which is] built from the heart,” (McCann, 2002, p. 366) and those expressions of consideration are a marked, valued and treasured feature of [the] experience that lead to the creation of a sense of community (Warner & Dixon, 2011). These expressions of consideration and caring then lead to the building of trust, as was found in research on generating positive word-of-mouth through the relationships between employees and customers (Gremler, Gwinner, & Brown, 2001).

Establishing trust is the primary function of the authority structure or administration within a community, and one manner by which trust can be built and demonstrated is by providing opportunities for leadership within the administration, thereby illustrating that the access to power is open and will be shared (McMillan, 1996).

Leadership opportunities & shared ownership. Providing leadership opportunities, and allowing people to act in roles of leadership, play a part in a sense of ownership for those who participate in those roles (Warner & Dixon, 2011). The growth of a community is dependent on the opportunity for a comprehensive interaction with, a commitment to, and a responsibility to the community, and researchers have found that there is an innate impulse drawing individuals toward those opportunities, implying, therefore, that there is a natural disposition towards desiring a sense of ownership (Selznick, 1992). That sense of ownership and responsibility, was found to be one of the most critical components connecting the holding a position of leadership with a sense of community in the minds of the athletes interviewed by Warner and Dixon (2011). Athletes enjoyed and appreciated the responsibility given to them and described this added sense of belonging as providing a new and improved perspective on the community they were part of (Warner & Dixon, 2011). The opportunities for leadership do not have to be formal roles appointed with titles and outlined in detail; informal leadership opportunities also contribute to a sense of community. In fact, the ownership, purpose, responsibility, and accountability that come as a result of informal leadership roles have a positive effect on a sense of community (Warner & Dixon, 2011). Giving opportunities for members of the community to take on roles as leaders not only indicates trust, but the shared responsibility also ‘flattens’ the hierarchy and demonstrates

that the members of the community are treated in an equal manner (or the Equity of Administrative Decisions; Warner & Dixon, 2011).

Equity of administrative decisions & a sense of belonging. Although providing both leadership opportunities and fairness in power allocation contribute positively to a sense of community, not all members of a group may wish to take on such roles or responsibilities. However, there may be members who still wish to participate in the group in other ways in order to share in experiences and have a sense of belonging that is of such value in fostering a sense of community (McCann, 2002). Participating in other forms is beneficial since it is still a mode of participation and still generates a sense of belonging which leads to similarities which are an important bonding force (McMillan, 1996). Most of the definitions, theories, and research on community and a sense of community stress the importance of similarities by using terms such as common, shared, same, and together. McMillan (1996) noted that bonding begins by finding similarities since they allow for individuals to feel secure in being themselves and feeling a sense of acceptance and belonging. Therefore, it is understandable that community members would desire equity in their community, and it is important to find means other than leadership roles to include other members and demonstrate equal treatment. Research on varsity athletes revealed that even in instances where decisions made by an administration did not impact the athlete in question, if the decision was viewed as being fair, their sense of community increased (Warner & Dixon, 2011). Researchers have also found that there is more cohesiveness in groups where there is more equity in leadership. This is specifically the case, both when leaders are influencing individuals and when individuals are influencing leaders (Newmann, Rutter, & Smith, 1989;

Miller, 1990; McMillan, 1996). There is a degree of contrast, however, between the factor of equity and the factor of competition and common goals.

Competition & common goals. Since community is the joining of its members for the purposes of a shared cause or experience (Barr & Upcraft, 1989; Elkins, Forrester, & Noël-Elkins, 2011), and since competition is the sharing in the difficulties of surmounting the hurdles of internal and external rivalries (Warner & Dixon, 2011; Warner, Kerwin, & Walker, 2013), then competition eases the coming together for a common purpose and the sharing of experiences and factors into the development of a sense of community. However, competition can also be detrimental towards the development of a sense of community because of its penchant for pitting one individual against another irrespective of whether they are on the same or opposing teams (Kellett & Warner, 2011; Warner & Dixon, 2011). Competition alone is not sufficient to develop a sense of community; it needs an activity or event to participate and compete in, such as a sport. Further, attaining the goals of the shared purpose or common cause by way of a physical education is thought to nurture the development of individuals and of communities in a positive and special manner (Hartmann & Kwauk, 2011). Therefore, competition's potential is as an enticement to join, a provider of common goals, a linking of common interests, and a retention of participation.

Common interests, common participation, & shared experiences. Common interests are a precursor to common participation which leads to shared experiences, and the creation of memories are the foundation to the building of a sense of community, particularly when competition falters at contributing to it (McCann, 2002; Selznick, 1992). Common interests can

lead to social networking, to group dynamics, and to friendships by means of individuals joining and meeting, providing pathways for a sense of community (Kellett & Warner, 2011; Warner, Kerwin, & Walker, 2013). Moreover, studies have found that a diversity of interests has a negative effect on a sense of community (Berryhill & Linney, 2006; Lenzi, Vieno, Santinello, & Perkins, 2013), and a diversity of interests is especially problematic in bi-ethnic groups (Neal & Neal, 2014) as is the case in Jeju. Likewise, if groups like professional associations are pressured into requiring a uniformity in interests, many members of the group will be unable to participate and the group will become overly exclusive (McCann, 2002). Therefore, a balance needs to be struck between diversity of interests and a uniformity of interests in order to achieve the goal of shared experiences and shared emotional connections that stem from events, stories, and relationships (McCann, 2002; McMillan & Chavis, 1986). Shared experiences and shared emotional connections “seem to be the definitive element for true community” (McMillan & Chavis, 1986, p. 14); they create and strengthen bonds among individuals, they generate a sense of belonging, and they lead to quality interactions. Since researchers consistently place heavy emphasis on the importance of the quality of the relationships, it is vital to not only establish but to maintain sincere and meaningful relationships (McMillan, 1996; Schulenkorf, 2012), because the success of those relationships promotes cohesion (Cook, 1970). McMillan (1996) labeled this concept *art*, a “shared emotional connection in time and space” (p. 322), which develops into a ‘shared history’ that becomes a story about the community, or an ethno-(community)-graphy-(story; Online Etymology Dictionary, 2013).

Social spaces & common location. In the context of sporting events, social spaces serve as an alternative to the playing field, as a means by which individuals can come together, and thus

these spaces act as the “first and most obvious component” (p. 361) of a sense of community: to wit, a common location (McCann, 2002). “Participants must have for some time occupied the same space” (p. 365) – whether online or otherwise – in order to share in experiences and engage in common participation (McCann, 2002; Nip, 2004). Therefore, it is critical to provide members of the community a space to not only make connections with other members, but also according to contact theory, through continued and prolonged meetings develop relationships in a meaningful manner and enrich a sense of belonging (Allan & Allan, 1971; Warner & Dixon, 2011). However, despite the importance of providing spaces for socialization and the value of socialization itself, socialization cannot be forced; it must instead arise through voluntary actions to be legitimate and thus contribute to a sense of community (McCann, 2002).

Voluntary action, and trade & mutual benefit. Voluntary action is generally of high importance in building a sense of community in a sporting context (Stevens, 2000; Warner, Dixon, & Chalip, 2012) and is the self-fulfilling and self-determining activities that take place with minimal enticement or without it, or insistence from outside sources (Warner, Kerwin, & Walker, 2013). A sense of community cannot be developed except through the desire and volition of the community members (Brown, 2001); figures of authority do not possess the power to will a sense of community unto a group. True community must be sourced in a free choice “from the heart” (McCann, 2002, p. 366) as there is a greater feeling of cohesion, bonding, self-determination, and accomplishment if acts are performed freely (Warner, Dixon, & Chalip, 2012). Common participation in activities at a common location based on common interests cannot build a sense of community without an intent to desire for forming relationship voluntarily (Holt, 1995). Voluntary actions also play a significant role in *trade*, a term McMillan

(1996) used to refer to acts of mutual benefit although the benefits are not necessarily material-based. Trade refers to any form of giving and self-giving “for the joy of and privilege of giving” (p. 322), rather than getting or compiling records of how much is given to or received from an individual. Trade is mutually beneficial as the receiver obtains something needed or desired, and the giver reaps the reward of the intangible positive sense of charity (McMillan, 1996).

Interconnectedness of the factors. Having a sense of community also speaks to a primal need that people have to establish social bonds with others and develop a ‘sense of belonging’ and ‘attachment’ (Skinner et al., 2008). Attachment, itself, is “a universal human experience” (Filo et al., 2009, p. 364) that creates the chance to express one’s self. People like to invest themselves in causes and that investment can be a factor in community identity (Aaker & Akutsu, 2009). It can be inferred, then, that those who possess the shared values, interests, location, language, and other aspects of a community, but struggle to sense that there is a community, may be experiencing that struggle due to a lack of investment in the community or a cause. According to Warner et al. (2012) studies of volunteers at sporting events found that when there were too many people for the number of available roles, there was also a lesser sense of belonging or ‘attachment’, which is a case where people were not given the opportunity to invest themselves, as opposed to choosing not to invest themselves. In both cases, the result is the absence of a sense of community, which is due in part to the notion that all of the elements of a sense of community are interconnected. Probably the most important determinant of a true sense of community “would be the way in which one component develops into another. So in true community, common location (geography) eases and enables common participation (history and shared experiences), which is the manifestation of common interests (culture and shared values),

a shared identity, and solidarity. But the desire for this sense of community must emerge from within the individual (McCann, 2002). The interconnected nature of the factors also allow for the possibility to have a sense of community with only some of the above-mentioned factors present. Online communities are an example, since the space being shared and the contact between members of the community are both virtual (Nip, 2004). Conversely, it is possible that all factors are present but a sense of community remains absent. That is particularly evident when communities are examined at the level of the individual. One member within a community may have a strong sense of belonging, while another may not (Holt, 1995). Therefore, researchers cannot grasp a group's sense of community without extensive conversations with group members on a one-on-one basis. The contextual nuances are not readily observable on examination, but emerge as subtle yet critical determinants of the sense of community (Warner, Dixon, & Chalip, 2012). A group's attitudes towards the value of charity work in their community, or of local sporting events are two examples of intangible determinants of a sense of community that cannot be easily analyzed or observed through traditional means of empirical research.

Charity sporting events. Sporting events have made a marked difference in how societies have developed throughout history by providing a pathway to raise awareness for a variety of interests with both positive and negative outcomes (Masterman, 2004). The interests and issues range from the constructive platform provided by the first Paralympic Games in 1960 to the destructive effect of the '72 Munich Olympics massacre on the atmosphere of globally televised events. The effect sporting events have had on societies has been undeniable, regardless of their scale – be they large sporting events featuring nations from across the globe with tens of hundreds of participants and with billion-dollar budgets, or small sporting events hosting as few as several

dozen competitors from a region as small as St. Thomas, Ontario on a minimal budget (Masterman, 2004). For persons involved in a sporting event, its meaning is relative, based on individual perception and not on the size of the event (Finkel, McGillivray, McPherson, & Robinson, 2013; Masterman, 2004). Structuring and coordinating events to generate the impact desired by the event-managers is a challenge that confronts nearly all event-organizers. When planning sporting events, there are a number of factors for managers to consider, such as whether there will be a dimension of social responsibility, and if so, resolving what will it be (Finkel et al., 2013; Masterman, 2004).

The question of social responsibility relates to the platforms that sporting events can provide for social issues, and charity sporting events are a type of event that take advantage of this platform. Charity sporting events have the ability to provide a cause worth investing in – whether it is time, effort, or finances - and the chance for a variety of individuals to partake in the festivities whether they compete, volunteer, or act as spectators. In some cases charity sporting events are hosted by a charity organization, while in other cases they are hosted by a sporting club, but in both cases they tend to be participant-led; referring to events that are driven by the fees paid by the participants in order to compete, all or part of which are donated to charity (Filo et al., 2013; Masterman, 2004). There has been a recent swell in charity sporting events, since they generate opportunities for a local community to come together in the name of a cause (King, 2001; Ruperto & Kerr, 2009). Charity sporting events are effective in inducing community members to immerse themselves in a cause (Misener & Mason, 2009; Skinner et al., 2008) since sports are viewed as enjoyable activities, rather than arduous or burdensome. Charity and sport both play “crucial role[s] in outreach, recruitment, and retention of participants” (Hartmann & Kwauk,

2011, p. 289) by providing “*the hook* that draws otherwise disconnected, marginalized [...] people into a program” (p. 289), and the cause-related components of the charity can attract those who otherwise might not be inclined to participate (Chau, 2007; Filo et al., 2011). The beneficiaries of the charitable causes tend to be those who face socioeconomic problems, those who are socially excluded (Hartmann & Kwauk, 2011; Skinner et al., 2008), and/or who are otherwise disconnected from the community at large (Skinner, et al., 2008). This strength of charity sporting events allows for lasting attachment to the event and a sense of belonging, both intrinsic to a sense of community (Chau, 2007; Filo et al., 2011).

Charity sporting events and a sense of community. Charity sporting events continue to increase in popularity and appear to be very successful at achieving a variety of goals. It is this popularity and success that has placed importance on the role of these events within communities (Filo, Funk, & O’Brien, 2011). The cause for which a charity sporting event raises funds provides an opportunity to strengthen and develop a sense of community in a number of ways, such as providing a pathway for the investment of one’s time in a worthy cause; an investment which positively affects a sense of community (Filo et al., 2011; Filo et al., 2013), and offers ‘follow-up’ communication which engages participants (Chau, 2007).

Follow-up communication may use a ‘storytelling’ mechanism which can explain how the money being raised is used to improve the quality of life of the beneficiaries and provides an understanding of the state of the community (Chau, 2007). This form of interaction and understanding is important in building, developing, and strengthening a sense of community, as

individuals “are more attracted to a community in which they feel that they are influential” (Chau, 2007; McMillan & Chavis, 1986, p. 12).

It is the nature of sporting events in general and team sporting events in particular to be social activities, and although many sporting skills do not require more than one person to be practiced or performed, groups are required for games and collections of groups for events. Meetings and exchanges that take place at sporting venues are the “training ground for community life,” as people learn to “take on responsibility, to follow rules, to accept one another, to look for consensus and to take on democracy” (Sportengland, 1998, p. 12). Charity sporting events can be a tool for the development of values necessary to successfully take part in social life (Darnell, 2010; Kay & Bradbury, 2009). This development can also play a role in a sense of closeness, of belonging, of attachment, and of community that has been experienced by participants of these events (Filo, Funk, & O’Brien, 2008). Thus, with a sense of community “in place, along with the strategies to continue fostering it, event managers can leverage the community they have created toward social change” (Filo et al., 2008, p. 521).

Strategies to leverage charity sporting events to create and continue to foster a sense of community are critical since sustainability is one of the most important elements in community development (Filo et al., 2009; Skinner et al., 2008; Jarvie, 2003; Misener & Mason, 2010; Schulenkorf & Edwards, 2012; Warner et al., 2012; Woolf, Heere, & Walker, 2013). If charity sporting events are able to encourage regular practices in preparation for the tournament, spawning a desire to nurture and improve one’s skills and achieve goals, then that could lead to attachment, a sense of ownership, camaraderie, and contribute to sustainability (Filo et al., 2009).

Further, charity sporting events have the capacity to foster emotional connections between participants, to integrate groups of individuals, to fulfill some non-material needs, and have a capacity to be a central element of rural life and urban life (Pooley, Cohen, & Pike, 2005; Tonts & Atherley, 2005). Charity sporting events are able to attract individuals who view themselves as socially conscious (Friedman & Miles, 2001) which is a demographic that plays an important role to successfully leverage these events for positive social outcomes (Filo et al., 2009). The meshing of non-sport components with sporting ones is vital for successful leveraging through clear, achievable, and altruistic causes that have shared values which unite participants (Filo et al., 2009). Moreover, in adhering to the shared values and interests of the members of the community – and not working against them – other benefits have a chance to emerge, such as the ability of individuals to forge new friendships (by-passing class, religious, and ethnic barriers), which intensify values like trust, reciprocity, compassion, and caretaking (Coalter, 2007; Harris, 1998). These positive outcomes are hallmarks of liminal spaces and *communitas*; two concepts pertaining to highly-desired statuses in which a group can find itself.

Liminal spaces & communitas. One earmark of liminal spaces frequently encountered in sporting events is a circumvention of class and/or ethno-religious obstacles to the development of a sense of community. Liminal spaces evoke a profoundly pleasing, pleasure-filled, collective happiness; a sort of communal bliss. These spaces are deemed periods of joy which may function as social entry points for people who, while attending a certain event in a common space, become conscious of, or respond to, a special, stirring cachet composed of not only a surprising warmth and vivacity, and an unanticipated exhilaration, but also a group solidarity which tends to happen when fellow partakers in an event find themselves connecting with each other and

reflectively rejoicing together – in other words, forming relationships or *communitas* (Ehrenreich, 2006; Welty Peachey, Borland, Lobpries, & Cohen, 2014). For *communitas* is molded when such routine differentiations which set people apart, such as social class or language or ethnicity, are forgotten or disregarded or softened, in favour of a sense of an equality and human kinship engendered by a new, momentary happening, such as a sporting event (Olaveson, 2001; Turner, 1969; Turner, 1974). *Communitas*, too, is notably linked to such agreeable connotations as warm camaraderie, relaxing interactions, and the bonding, joining, and bringing together of people who, in other circumstances, would not only have remained distant and unaware of each other, but would not have reached a point of intimate conversation (Chalip, 2006; Olaveson, 2001; Turner, 1969; Turner, 1974).

All of these benefits are possible outcomes of charity sporting events, but simply because they can come about does not necessarily mean they will. “Some sport programs can assist some participants only some of the time” (Coalter, 2007, p. 6). Many sport-based development initiatives have highly idealized beliefs regarding sport’s positive force. Some community development workers assume that simply having a sport program of some sort will guarantee that the development goals will be achieved (Hartmann & Kwauk, 2011). Sport is only a tool, however, and like all tools its impact and use is dependent on the ways in which it is employed (Hartmann, 2003). To be clear, it is the *combination* of sport and non-sport components (i.e., the desired social outcomes) that most lead to success. The necessity for this sort of combination may be one of the reasons charity sporting events appear to be successful. Those events have clear and achievable goals, in addition to an altruistic cause, which is both highly appealing and brings people together (Filo et al., 2009).

The galvanization or developmental process that Filo et al. (2009) are referring to, may produce outcomes considered positive or good, or they may not. However, simply the suggestion that an outcome can be good opens a Pandora's box of judgmentalism about what if anything, may or may not be reckoned good. Most assumptions of community development and sense of community infer a positive outcome on these relationships through galvanization. However, these strong connections and networks may very well be overtly negative. For example, well-developed, cohesive communities with a great deal of shared beliefs, interests, values, social capital, and interconnections, were in abundance in Nazi Germany, Stalinist Russia, and Maoist China, and the outcomes in those places were altogether undesirable inside and outside these communities. Certainly, there is the potential for negative community building consequences, and as such it is necessary to consider avenues for positive social outcomes. But in the cases of Nazi Germany, Stalinist Russia, and Maoist China, were those negative consequences due to the kind of communities being built (which were bad *per se*) or through a totalitarian ideology forcing adherence on its citizen-members and which demanded expansion through revolution or war, and pitted class against class or race against race? In the case of Jeju Furey, however, playing a role in the creation and/or building of a positive community was not an outcome that I had intended when founding the organization, or at any point since its inception. To understand my motivations for running the organization and for the role Jeju Furey plays in the community, it is necessary to examine how the organization came to be.

1.2 The Site: Jeju Furey



Figure 1: Map of Northeast Asia (Global Security, 2014)

Jeju is an island located ninety kilometers off the southern coast of South Korea (Figure 1). Jeju is dubbed ‘the Hawaii of Korea’ both because of its (sub-) tropical ecosystem and because it is a favourite tourist destination among Koreans who live on the mainland. Jeju averages six million tourists a year (Jeju Province, 2013), including many from China and Japan, making the Seoul/Jeju air route the world’s most-flown (World’s Busiest Passenger Air Routes, 2013). Tourists visit for a variety of reasons, such as honeymoons, festivals, outdoor activities, and sports – particularly golf (Jeju Province, 2013). It is 40 kilometers from north to south and 70 kilometers from east to west. At its epicenter is Halla Mountain, a dormant volcano. On the coast, directly north of Halla’s crater is Jeju City, the capital, and almost directly south on the coast is the much smaller city of Seo’gwi’po. The next largest cities are found along the coast to the west, southwest, and east of Halla. The volcano, therefore, creates not only a geographical

divide, but also residential, infrastructural, commercial, cultural, and meteorological separations. Jeju Island has a population of nearly 600,000 (Jeju Province, 2013), roughly 800 of whom are English-as-a-Second Language (ESL) teachers – who are also referred to as foreigners, expatriates (expats), and westerners (Statistics Korea, 2013). Nearly all ESL teachers in public and private schools have university degrees and come from the Anglosphere (i.e., USA, Canada, the United Kingdom, Australia, South Africa, New Zealand, and Ireland; Statistics Korea, 2013). According to a long-time employer of ESL teachers in Jeju, most of the ESL teachers are recent graduates, are unmarried, and have signed one- or two-year contracts with public, private, or international schools (J. Kabat, personal communication, September 17, 2013). They have come to Korea for a variety of reasons, and often a combination of them, such as: paying off a debt or a student loan, a hankering for an international or a living-abroad experience, gaining teaching experience, overcoming a dearth of jobs back home, accompanying a spouse, boyfriend, or girlfriend, building a nest egg, traveling, or even simply because of a general dissatisfaction with wherever they were living at the time (J. Kabat, personal communication, September 17, 2013). Approximately, 50% of all ESL teachers' contracts are not renewed, either by choice of the ESL teacher or the employer (Korea Times, 2008), and virtually all ESL teachers that do leave are replaced (Statistics Korea, 2013). There has been a steady increase in the number of foreigners living on Jeju Island (Statistics Korea, 2013) over the past few years, and part of that increase is due to an initiative by Jeju's Provincial Government to become the English Education 'hub' of East Asia (Korea Times, 2013). To become this hub the government has allocated large portions of its budget and resources to English education. Although this makes for a very transient foreigner-population, the turnover of ESL teachers does not take place all at once. In addition to two major hiring seasons that coincide with the beginning of the public school board's semesters,

March and September, nearly all educational institutions hire year-round, thus the turnover is somewhat gradual. These short sojourns have a de-motivating effect on the foreigners with respect to learning Korean and has circumscribed social integration, since socialization is heavily rooted in a shared form of communication – usually language. Since virtually all socialization occurs between individuals who have a common (primary or secondary) language, the small degree of integration that does exist takes place almost exclusively among and is channeled through those expatriates and Koreans who have bothered to learn a second language. Much of this integration is visible at events and activities, including sports tournaments, offered by a variety of clubs, organizations, and institutions. Among the many sporting events held on the island are those hosted by Jeju Furey, a fully volunteer-based organization that hosts charity events, mostly sporting ones, and is staffed by locals (Koreans) and expatriates.

Jeju Furey started in March 2009 as a way of raising funds for Nathan Furey, a 34 year-old Canadian expatriate living in Jeju, who had suddenly fallen terribly ill. I was a friend of Nathan's and I passed along the news of his condition to our fellow ultimate frisbee club-mates, and as soon as news reached Nathan's friends that he was hospitalized, and in a serious condition, his friends offered to help in any way they could. They offered to take care of Nathan's two boys, aged one and two, respectively, while his wife, Hyo'jeong, a 34-year old Korean, attended to her husband at the hospital. They offered to clean the house, get groceries, act as drivers, as well as other forms of help including financial assistance with the family's expenses.

Along with Jessie Dishaw and Anj Schroeder, two fellow-Canadians and both friends of Nathan's, I then decided to reach out to the rest of Nathan's friends living in Jeju who were

offering help, and we started to think of ways to raise money mainly to cover Nathan's hospital bills but also for other purposes, including covering the airfare of Nathan's parents who had arrived three days after their son was hospitalized. Because I was the one who passed along updates on Nathan's condition in the hospital, and because I was bilingual, I quickly became the *de facto* leader of the fundraising efforts. At the time, we had no real idea as to how much money would be needed or could be raised, so it was arbitrarily decided that 10,000,000 *won* (CAD \$10,000) was a reasonable goal.

On Friday, March 13th, at around 6:30 pm, two days after his parents' arrival and only five days after his hospitalization, Nathan passed away. It turned out that his medical expenses exceeded his insurance coverage. Although the total figure was not known initially, we learned that these medical expenses were his widow's most pressing need.

In Korean culture, when there is a death it is customary for those close enough to the deceased to attend the equivalent of a wake, to bring an envelope with money inside – usually 30,000 *won*, (CAD \$30). This is called a *buju*. The *buju* is meant to help subsidize funeral costs, hospital bills, and whatever other expenses may arise. If there is money left over, it is used to help the surviving kin re-start their lives. Because Nathan's wife, Hyo'jeong had lived her entire life on Jeju Island, she had many relatives, friends, acquaintances, colleagues and co-workers who were able to attend and contribute to the *buju*. The *buju* raised more money than expected – approximately 16,000,000 *won* (CAD \$16,000), more than enough to cover the medical expenses and the funeral costs.

The Korean custom of the *buju* was not known or not taken into consideration by many of Nathan's expatriate friends, including Jessie, Anj, and I, when we engaged in our fundraising efforts. When we learned that the *buju* would take care of the hospital and funeral costs, we immediately shifted gears, and unanimously decided to increase our fundraising goal to 16,000,000 *won* (CAD \$16,000) to match the *buju*, and to announce that the money raised would go towards a trust fund for the post-secondary education of Nathan and Hyojeong's two boys. Both changes were very motivating as they were clear and definable goals. We also saw the fundraising goal as attainable since we had managed to raise 1,000,000 *won* (CAD \$1,000) in the first week without hosting an event. The initiative was named, 'The Furey Foundation', which later became more commonly known as 'Jeju Furey'.

Upon hearing news of his illness and then death, Nathan's friends and relatives in Canada also started raising money, collecting about CAD \$20,000 within a few months, and they also decided that the money they raised would go towards the two boys' post-secondary education. Early on, the possibility, however remote, that both Hyo'jeong and Nathan's parents might turn down the money we were raising was considered. It was decided to use the money in that case in another charitable way. The three fundraising efforts – the *buju*, Jeju Furey initiative, and the endeavor by Nathan's friends and relatives in Canada, though separate, were nonetheless linked and overlapped since some people contributed to more than one of them. Moreover, Jeju Furey's contributors were not confined to the expatriates living on the island. Since Nathan had lived on Jeju for over three years, a number of his friends and acquaintances who had since left the island, but had kept informed and connected through Facebook, also contributed to Jeju Furey. Donations came in from mainland Korea, England, New Zealand, the U.S.A., and Canada.

However, within a few months of Nathan's passing, the *buju* and the fundraising in Canada had reached their goals and run their course. Jeju Furey, on the other hand, continued and has surpassed and transcended the other two fundraising efforts in scope and purpose – in that it now helps other families in need, remains active, and continues to grow.

Within three months of Nathan's passing, Jeju Furey had reached its goal of 16,000,000 *won* (CAD \$16,000) with pillow sales, auctions (of new and donated goods), t-shirt sales, photo opportunities, Open Mic nights, and the like but capped off during the weekend of June 13th and 14th, 2009 with a beach volleyball tournament called, Jeju Furey Beach Volleyball (1), BVB(1) for short. Of all the fundraising efforts undertaken to that point, BVB1 raised the second highest amount of money (Jeju Furey, 2013b), and, as I recall, garnered the highest amount of positive feedback compared to the other events that preceded it. BVB1 was the first fully participatory event which Jeju Furey hosted. It raised 3,749,000 *won* (CAD \$3,749), and was a weekend-long event held at Iho Beach, where participants were encouraged to set up tents and join the organizers in camping out on the beach. Sixteen teams, ninety-six players, seven volunteers, twenty-nine sponsoring organizations, and approximately one hundred spectators participated in the event. Seventy-eight of the players were expatriates, eighteen were local Koreans, five players flew in from Seoul, and one from France. Each team was formed autonomously with the sole requirement that, with no more or less than six players per roster, three women and three men. However, in an effort to have parity, Chandra Weaver, one of Jeju's most-talented beach volleyball players at the time, reached an understanding with other highly-skilled players to spread themselves into different teams to avoid 'stacking' a select few. It signified that this was not a tournament narrowly focused on putting together the best possible team and on winning the

championship, but one designed to eliminate as many barriers to entry as possible, to encourage as high a number of participants as possible, and to maximize everyone's enjoyment. Weaver left Korea two months after BVB1, but four years later her understanding continues to inform the attitude of the highly-skilled players in Jeju.

Following the round-robin competition and a pizza dinner on Saturday, June 13th, there was a swing dance party on the beach's stage (a large pagoda) hosted by a local Korean dance club called Swing Island. Many members of Swing Island became beach volleyball enthusiasts which led to an increase in participation by local Koreans. For example, whereas at BVB1 Swing Island was represented by two teams and twelve competitors – almost none of whom had played beach volleyball before – that number grew to five teams at BVB2, and today there are seven. Due to the increased demand from Swing Island for more beach volleyball, Jeju Furey has hosted an annual one-day tournament in July for the past five years to accommodate the six-day work week of the average Korean (whereas nearly all expatriates only work five days of the week). Some Swing Island members formed an indoor volleyball club that plays once a month and has hosted a couple of tournaments in an effort to raise funds to build permanent courts at a local beach.

BVB1 marked the achievement of the fundraising goal of \$16,000 CAD, and it also marked the end of Anj Schroeder's involvement with Jeju Furey as she was leaving the island. Jessie Dishaw also withdrew from being an organizer for Jeju Furey in order to focus more on organizing Open Mic nights and other events. I decided, however, to keep Jeju Furey running and host at least one more beach volleyball tournament (BVB2) three months later, in early October 2009. Although, just prior to BVB1, I had said that I would never organize another event, I made the decision to

host a second beach volleyball tournament for three reasons. First, I saw its potential for raising money since people seemed to have really enjoyed BVB1; second, I recognized that the sponsors had been willing to lay out a significant amount of money for relatively little exposure, and third, we had spent quite a bit of money on equipment that would otherwise have gone to waste.

Two weeks after BVB1, Jessie and I met to discuss the future of Jeju Furey and to visit Hyo'jeong to show her the money that had been raised. Jessie and I agreed that since there would be at least one more tournament, the goal ought to be increased. Jessie decided on 20 million won (CAD \$20,000). The new goal also meant ten million *won* (CAD \$10,000) for each child which we thought should have enough time to grow to cover the cost of education in eighteen to twenty years' time. Hyo'jeong and Nathan's parents were very grateful for the funds raised and proud that more events would be hosted in the Furey name.

One hundred and four players in 18 teams played in BVB2 raising 1,886,000 *won* (CAD \$1,866). This amount was 2,114,000 *won* shy of 20 million and meant another tournament was necessary to achieve the goal. With BVB3 in May 2010, Jeju Furey not only reached its 20 million *won*-goal (CAD \$20,000), but the tournament had grown to nearly twice the size of BVB1. One hundred and sixty-eight players registered on twenty-eight teams and the event raised 3,710,000 *won* (CAD \$3,710). It was clear there was sufficient interest and demand for this event so I decided to continue hosting charity events, but for new beneficiaries.

Jeju Furey contacted a local Conference of the Saint Vincent de Paul Society (a charity organization that helps poor people with their basic needs), and asked them to find a family in

the neighbourhood of the beach where the BVBs had been held, which was in need of financial assistance. The contrast between the privileged and the under-privileged on Jeju is not as striking as in the Anglosphere, but poverty exists, and supporting a needy Korean family in this way greatly appealed to many individuals living in Jeju, who had long wanted to give back something to the community.

Over the next two years, the demand for more events and a greater variety of them, steadily increased. As a result, Jeju Furey added a beach frisbee tournament, a beach dance party, bowling tournaments, a screen golf tournament, more auctions, a boat party, an art festival, Christmas-gifts-for-orphans drives, a photo scavenger hunt, a darts tournament, a ping pong tournament, and badminton tournaments to its calendar. To-date, Jeju Furey events have brought in over 90 million won (CAD \$90,000).

What started as an initiative to help one family, grew to an organization that helps multiple families, and by the time of BVB5 (May 2011) and the Boat Party (July 2011), I became aware of another role of the organization which was wholly unintended. For the Boat Party, Jeju Furey rented a mini-cruise ship (or floating night club) to host an Open Mic night and a dj dance party. The price of admission granted passengers a cruise up and down the Jeju coastline at sunset and entertained them with music. All 399 tickets were sold, filling the boat to its capacity. Following the event, three-year resident, Wojewnik (2011), commented online on a public forum stating:

[The] boat party was amazing and it wouldn't have been possible without [Jeju Furey] ... and it has been [Jeju Furey's] efforts to create these events that has made Jeju a special place for every single person that moves here to live. The main difference between living

in Jeju vs. anywhere else in Korea is the amazing community of people that welcome everyone with open arms. Every single person that has visited this island is always amazed at how tight the community is here and it's truly because of [Jeju Furey's] events that we have all come together, gotten to know one another, and made Jeju a special place for all of us to live and welcome new arrivals.

In order to accommodate the transient foreigner population, Jeju Furey events have tried to be inclusive. The events have been open to all and there has been representation from several age groups, nationalities, boys and girls, men and women, with varying degrees of ability and skill, and hailing from different parts of mainland Korea, as well, from the island itself. People are encouraged to form their own teams, register as individuals, or with incomplete teams. Those not interested in playing are urged to volunteer and participate in other ways, and all members of the community were encouraged to be spectators of the games and festivities. Participants, in particular, are invited to take part and volunteer their time in the organization and the set-up of the events.

Jeju Furey also made attempts to break down barriers to participation. To register, a team had to be made up of three women and three men, but after having hosted several tournaments I noticed teams had more difficulty finding a third woman than a third man. Korean women were particularly reluctant to participate for a variety of reasons, including inexperience, fear of looking foolish, and of having to spend a lot of time in the sun (which they believe will both accelerate the appearance of aging skin, and to darken highly-valued fair skin). Recognizing this problem, I set out to find a professional Korean female beach volleyball player willing to come

to Jeju to run a clinic.

On July 17th, 2012, Han Jee'yeon (한지연), a former beach volleyball professional and current indoor semi-professional, arrived in Jeju and ran a week-long clinic, *pro bono*. Jeju Furey covered the necessary expenses and opened the clinic to Korean women, free of charge. The clinic was heavily advertised as being a Korean women-only event where many of the barriers to participation, including height, skill-level, attire, and inability to speak English would be of no concern at this clinic. Forty-four women signed up, several of whom had never played the sport before. In response to some requests, Han Jee'yeon also agreed to run a session for expatriate women with the help of a translator, while a few expatriate women volunteered to be Han Jee'yeon's assistants for the Korean women sessions. In the end, the BVB clinic was deemed a success and Han Jee'yeon continues to be an important part of the organization.

In May 2014, Jeju Furey hosted BVB11 with 222 competitors on 37 teams participating and raised 5,174,180 *won* (CAD \$5,174). The BVBs remain neither the most nor the least attended events on Jeju Island. For example, roughly 400 individuals participate in the Jeju International Surfing Competition (2011), approximately 1,000 individuals compete in the Jeju Marathon Festival (2014), and thousands visit the Fire Festival (Jeongweol, 2013).

The degree of impact, however, that the BVBs, the clinic, and other Jeju Furey events have had on their participants is still largely unknown from an academic perspective. On the other hand, having been a member of this community myself for four years before Jeju Furey and for more than three years afterwards, I have experienced first-hand the state of Jeju's foreign community

before – and its growth and cohesion after – Jeju Furey’s charity sporting events began. Thus the purpose of my study was to examine the role Jeju Furey’s charity sporting events have played in developing a sense of community, connecting disconnected individuals, and fostering social inclusion on Jeju Island, through a micro-ethnographic approach.

1.3 Methodology

The aim of this research was to provide a greater understanding of the value participants assign to their experiences with small-scale recreational participatory charity sporting events, and the roles sport and charity can play in building a sense of community. Further, since a sense of community dwells on an emotional plane, the experiences and perceptions of the participants were collected and examined through an application of the ethnographic approach – an approach designed for this type of research. Additionally, my status as an insider of Jeju Furey, as well as a contextual background of both the organization and the expatriate community were beneficial, in order to procure a greater understanding of the nature of the participants of the BVBs, and enhance the research process. The research topics that guided the process were:

- T1. Examine the perceptions of the value of the Jeju Furey charity sporting events, and the role, if any, they played in creating a sense of community among their participants.
- T2. Examine the perceptions of the role, if any, that charity played in creating a sense of community among the participants of the Jeju Furey charity sporting events.
- T3. Identify and describe the role, if any, of the managerial aspects of Jeju Furey that contributed to the creation of a sense of community among its participants.

Research design. Ethnography is a qualitative research strategy that is used to collect data from a group of individuals in a tactical manner with the desire to describe the culture of this group with the aim of theory development (Richardson, 2006). Through an ethnographic approach, techniques such as semi-structured interviews, an embedded insider, and a participant observer can be employed to gain access to the emotional and experiential dimensions within the social settings of the groups being researched (Richardson, 2006). In this study, the group being researched consisted of the participants of the Jeju Furey charity beach volleyball tournaments, and included competitors, volunteers, organizers, and spectators. I employed the technique of participant observer in order to immerse myself in the events, including the festivities surrounding them, and took part in the interactions among the participants that took place during them (Richardson, 2006). This technique allowed a unique in-depth exploration into the perspectives and insights of this group because it involved me fully in the experiences of the participants of the BVBs. This technique activated my prior knowledge and history as an insider of Jeju Furey and the island community (Creswell, 2007). This sort of access is atypical of what researchers are accustomed to (Geertz, 1972). Unlike a standard observer, whose physical and emotional closeness to what he is witnessing and noting may vary – but is at some distance from the event – the participant observer is surrounded by the event and is part of the event (Gill & Johnson, 1991). Sport organizations, with their complex social dynamics, are in particular need of this type of qualitative research method in order to unearth the in-depth emotional intricacies to which only an insider, present in the moment, has admittance (Brewer, 2000; Richardson, 2006; Skinner & Edwards, 2005). Further, proper ethnographies call for a variety of complementary perspectives in order to most accurately represent a cross-section of the group being studied (Miller, Creswell, & Olander, 1998). However, due to the scope, timescale, and

nature of this study (i.e., master's thesis) a micro-ethnographic approach was employed, where only forty-five semi-structured interviews were conducted. Nonetheless, my participant observer status afforded an insider's perspective on three levels: (a) as a competitor of the BVBs; (b) as an organizer of the BVBs; and (c) as a resident of the island. The perspectives from those levels worked to support the perspectives of the interviewees towards discussing the three research topics that guided this study.

Complete participant status is a tactic considered to improve the legitimacy of the data collected through a reduction in subject reactivity (Caza, 2000; Gill & Johnson, 1991; LeCompte & Preissle, 1993). Reducing their chances of behavior being influenced by their knowledge that research is being conducted on site also helps to relax the participants (Richardson, 2006; Smith, 1996). This tactic contributes to emergent theory which is a characteristic of ethnographies, because frameworks constructed *a priori* are replaced with theory that is allowed to develop naturally and organically (Creswell, 2007; Finlay & Ballinger, 2006). However, it is still vital for a research topic to be outlined in advance, since it is conducive to iterative exploration, and provides the researcher with a degree of focus necessary to arrive at desirable results (Creswell, 2007; Finlay & Ballinger, 2006; Kvale, 1996). This tactic facilitates the harmony needed between formality and informality, creating an atmosphere in which interviewees are comfortable discussing topics (Creswell, 2007; Finlay & Ballinger, 2006).

Data collection. Potential interviewees were approached at and during the lead-up to two of Jeju Furey's beach volleyball tournaments; BVB9 in May 2013, and BVB10 in October 2013. Due to the temporal nature of emotions associated with experiences (Spradley, 1979), it was necessary

to be in Jeju to conduct on-site semi-structured interviews (n=45). I stayed for one month on each occasion to collect the data. I obtained written permission from Jeju Furey to conduct the research, which alerted the participants to the purpose of my visit. Besides being provided with my contact information, an explanatory email and an on-site sign informed participants of my “complete participant” (Caza, 2000, p. 232) status (LeCompte & Preissle, 1993). When greeting potential interviewees, I repeated to them the purpose of the study and received their permission to interview them and their verbal consent to an audio recording. The interviews followed a loosely conceived framework of questioning – adjusted to accommodate context (Appendix B). Interviewees were asked general questions about their recreation experiences in Jeju, which led to discussions eliciting their reflections on the BVBs. Interviewees were asked to discuss what they liked and did not like about the BVBs, what meaning and value they placed on the tournaments and the charity. Usually, interviewees needed very little probing before sharing extensive analysis, and showed little hesitation when asked to expand on concepts such as the impact of Jeju Furey on the island. On occasion, field notes were taken to enhance the audio recordings and to avoid the risk of losing key data (Richardson, 2006), because the duration of interviews ranged from 20 minutes to 165 minutes with an average of 60 minutes. Times, days, and locations were chosen to suit the convenience of the interviewee. Since participants were interviewed on-site, outdoors, and/or while at an event, verbal consent was sufficient. The contact information provided to the interviewees included my own as well as my supervisor’s in case of follow-up questions or concerns (Appendix C).

Online data were also collected in the form of publicly available webpages in order to support the data collected in interviews, and Sharf’s (1999) online data research guidelines were

followed. In addition to Sharf's guidelines, my home university's internal ethics policies were maintained (e.g., identity verification, level of observation verification, and other general ethical guidelines; see Western University Research Ethics board approval (Appendix D).

Purposive sampling was used in the selection process of interviewees, as it is a common and effective tool for studies dealing with fertile and complex data (Patton, 1990). The objective of the sampling was to represent a variety of perspectives based on analytic categories: (1) the nature of the interviewee's experience with the Jeju community (described below); (2) the year they arrived (or were born) in Jeju; (3) the number of years they lived in Jeju; (4) the number of BVBs they participated in; and (5) the role of the interviewee (i.e., competitor, volunteer, organizer, or spectator; Figure 2).



Figure 2: Interviewee Perspective Legend

The nature of the interviewee's experience with Jeju was divided into three letter-coded categories in order to provide a particular type of context: (A) individuals who lived in Jeju both before and after the founding of Jeju Furey; (B) individuals who lived in Jeju only after Jeju Furey events came to be; and (C) individuals who had lived in Jeju as well as other communities

elsewhere in Korea (and whose sojourns in Jeju included a time when Jeju Furey existed). In the Results section, the first four factors appear in parentheses following the pseudonym of the interviewee in an effort to provide stronger contextualization. The fifth factor does not appear in the parentheses due to the fact that several interviewees assumed multiple roles within a single BVB, or from one BVB to another, and listing these variances could not be simplified.

Therefore, the interviewee's role will be indicated when their role is pertinent to the quotation or when it is not obvious from the quotation. This purposeful sampling and analytic categories offer a variety of viewpoints and contextualize interviewees' perspectives – essential in qualitative research (Guba & Lincoln, 1985; Morrow, 2005). Additional contextual considerations were made, including referring to interviewees with full pseudonyms as opposed to the APA's guideline of only a given name (American Psychological Association, 2009). This measure was taken in order to protect the identity of the interviewee as well as any individual living in Jeju from the past, present, or future, since most members of the expatriate community in Jeju are often only aware of the given name of other members. Failure to take this precaution could mislead readers into assigning a quotation to an individual who was not responsible for the quotation. Additionally, there has been a significant repetition of names due to the highly transient nature of the expatriate community throughout the years this study encompasses. The similarity and repetitiveness of names is also a characteristic for locals as the total number of Korean surnames is fifty-two (Korean Surnames, 2014), while given names are also very similar.

Data analysis. Interviews were audio-recorded and transcribed verbatim but enhanced for readability. Interviews were conducted in English aside from eight that were conducted in Korean and were later translated. As much as possible, information that identified the

interviewee was removed. The transcriptions, field notes, and reflective journal complemented each other and provided the sources for triangulation throughout the data analysis (Richardson, 2006; Patton, 1990) – since a single source of data can be inadequate to conduct a thorough examination (Guba & Lincoln, 1985). Whereas interviews are the main source of data, field notes provide immediate, on-location insights, reflective journals are more organic, since they access the comprehensive hindsight found in them. The three methods involved examining the data from different viewpoints in search of commonalities and discrepancies, both of which helped to guide the latter round of interviews and analysis (Lincoln & Guba, 1985). Although these steps in qualitative research cannot ensure trustworthiness, they are measures undertaken to approach it (Lincoln & Guba, 1985) – including an array of perspectives among the interviewees (Appendix E). NVivo coding focused on both macro and micro thematic understandings of a sense of community and charity sporting event management. The data were coded based on patterns that were identified in the transcriptions, including commentary on: (a) the perception of the state of the community pre- and (b) post-Jeju Furey; (c) aspects of the BVBs that appealed and (d) did not appeal to interviewees; (e) the Jeju Furey approach to event-organizing; (f) the charitable component; (g) the role of the events in fostering a sense of community; and (h) the (personal) meaning and (i) value assigned to the events. Therefore, although purposeful sampling was employed in order to represent multiple perspectives, this sampling did not extend to coding, as codes were not formulated *a priori*. All interviewees were asked to discuss each topic, irrespective of the category of their perspective. In reviewing the data in their coded form, several themes cropped up. For the scope of this study, however, only the most prominent themes emerged: (1) sharing experiences; (2) building relationships; (3) charity; and (4) fun. These themes emerged from the data repeatedly, regardless of the topic being discussed were

therefore trans-topical and poly-coded. The dimensions of a sense of community proposed by McMillan (1996) or those of Warner and her colleagues (2011; 2012; 2013) were not used as theoretical or conceptual frameworks as they did not appear to serve the data properly.

Therefore, it was the four themes above that best-suited the analysis of the following research topics: (T1) examine the perceptions of the value of the Jeju Furey charity sporting events, and the role, if any, they played in creating a sense of community among their participants; (T2) examine the perceptions of the role, if any, that charity played in creating a sense of community among the participants of the Jeju Furey charity sporting events; and (T3) identify and describe the role, if any, of the managerial aspects of Jeju Furey that contributed to the creation of a sense of community among its participants. The results of the analysis of these data improved the understanding of the value of these events in the creation and building of a sense of community. As per the guidelines of the ethnographic approach, theory was allowed to emerge, pre-described patterns were not employed, and an iterative process was used.

Limitations and delimitations. I delimited the study to Jeju Furey events on Jeju Island and the participants of those events. Those participants were competitors, volunteers, organizers, and spectators that participated in Jeju Furey Beach Volleyball 9 (BVB9) and/or Jeju Furey Beach Volleyball 10 (BVB10). Those chosen for interviews may hold biased opinions in as much as their commitment to participate in the event predisposes them to have a favourable attitude towards the events. The interview participants were restricted to those who could speak English and/or Korean. The interview questions were confined to those deemed relevant, and the delivery of detailed analysis and description has been up to my discretion. I certainly held a bias of my own due to my intimate connection with the organization, the events, and the community, and thus have provided a detailed biography in order to disclose my personal researcher positionality

(see Appendix A). While I hope to make a contribution to the literature on charity sporting events, and community development, given the scale of the study and the focus on a single case, I recognize that the findings may not be generalized to other small-scale recreational participatory events.

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Chapter 2

Integrated-Article

2 “We Met at the Beach”: Examining the Role a Sporting Event Played in Creating a Sense of Community¹

Millions of dollars are donated to charities each year and the growing number of charity organizations worldwide are increasingly in competition with one another to collect those donations (Charities File, 2013; Koreajoongang, 2013; Statistics Canada, 2013; Williams, 2010). This competition has ignited a trend among charity organizations to host sporting events in an effort to draw participants and donors (Filo, Spence, & Sparvero, 2013) though little is known to what extent charity sporting events can play a role in creating a sense of community among those who participate (Filo, Funk, & O’Brien, 2009). Likewise, although researchers have studied the social value of large-scale sporting events in creating a sense of community (Filo, Spence, & Sparvero, 2013; Misener & Mason, 2006), there is limited published research with respect to the value of small-scale sporting events and their role in fostering a sense of community.

Researchers have suggested studies take place to increase our understanding of the value of small-scale recreational sporting events with respect to sense of community (Misener & Mason, 2006; Schulenkorf, 2012), as well as the role of the charitable component in sporting events (Filo et al., 2009), therefore this research focuses on that gap in the literature. Jeju Furey is one such charity organization that hosts small-scale recreational sporting events, and is based on Jeju Island [제주도], South Korea. I founded Jeju Furey in 2009 at the beginning of the fifth of eight

¹ this integrated-article is to be submitted to the *Journal of Sport Management* under the authorship: Nabben, D. & Misener, L.

years that I resided on the island, and it was Jeju Furey's beach volleyball tournaments (BVBs) that were the focus of this research. I utilized a micro-ethnographic approach conducting semi-structured interviews (n=45) with participants (i.e., competitors, volunteers, organizers, and spectators) of the beach volleyball tournaments in order to be able to describe perspectives on an emotional level. To complement these perspectives, I was also able to contribute my own insider's perspective, as I was not only the organization's founder but a long-time island resident. Analysis of these perspectives helped to begin to understand what role, if any, Jeju Furey events have played in building a sense of community among the expatriates and locals on Jeju Island who participate in the BVBs, as well as what role, if any, the charitable component in these sporting events have played in building a sense of community among expatriates and locals on Jeju Island.

2.1 Literature Review

Sense of community. Phillips (1993), defined community as a “group of people, who live in a common territory, have a common history and shared values, participate together in common activities, and have a high degree of solidarity” (p. 13). As an extension of the notion of community, a sense of community is the feeling of emotional belonging (McMillan, 1996), and emotional connectedness to such a group (Brown, 2001), regardless of the degree to which there may or may not be a common territory, history, and/or set of shared values. More specifically, Sarason (1974) defined a sense of community as something that provides people with the feeling that there is a sense of a support network within a group, as well as a sense of belonging to a group, but adds that although “it is a mystery to those who do not experience it but hunger for

it,” (p. 157) it is not so to those who have lived through it. McMillan (1996) defined a sense of community, more specifically, as “a *spirit* of belonging together, [and] an awareness [of the] mutual benefit” (p. 315) that comes from being together, and sharing experiences. The terms community and sense of community, therefore, are not mutually exclusive but are, instead, complementary. There is the territorial dimension (community) and the relational dimension (sense of community), although, in the territorially-based communities, the relational dimension is required, the converse is not necessarily true (Gusfield, 1975). Further, the transient nature of a contingent of a group is not necessarily problematic since: (1) transience is only one of several factors that contribute to or detract from a sense of community; (2) “the importance of sense of community lies in whether it is experienced and/or felt” (Warner & Dixon, 2011, p. 258); and (3) “any individual or member of a geographic group or [an] interest group, even [a group] that has little in common with the larger unit of which it is a part” (p. 258) can experience a sense of community.

Factors that contribute to a sense of community. Through three studies that employed a grounded theory approach, Warner and Dixon (2011), Warner, Dixon, and Chalip (2012), and Warner, Kerwin, and Walker (2013), developed a model specifically tailored to provide insight into which environmental characteristics were necessary for fostering a sense of community in a sporting context. The results demonstrated the following seven pertinent factors to play the strongest role in fostering a sense of community: administration consideration, leadership opportunities, equity of administrative decisions, competition, common interests, social spaces, and voluntary action. These factors are consistent with the findings in McMillan (1996) and McCann’s (2002) research on sense of community with respect to, shared values, shared

ownership, sense of belonging, common goals, common location and art, common participation and spirit (membership), and trade. In practice, those factors contribute to a sense of community through a variety of manifestations, including when a charitable component becomes the common cause of a sporting competition that takes place in the form of a shared experience such as an event. Charity, sports, and events are three ‘hooks’ that appeal to individuals and motivate them to participate (Hartmann & Kwauk, 2011).

Charity sporting events. Charity sporting events are participatory sporting events whereby individuals pay a registration fee in order to participate, and where all or some of that registration fee is donated to a charity (Filo et al., 2013). Charity sporting events have grown in popularity as they create a setting in the name of a cause which provide opportunities for a local community to come together (King, 2001; Ruperto & Kerr, 2009). Researchers analyzed the concept of sense of community among participants of (Filo et al., 2013) – and the motivation for participation in – charity sporting events (Filo, Funk, & O’Brien, 2011), and it was found that among the strengths of charity sporting events was their ability to provide a cause worthy to invest one’s self in. It was also found that charity sporting events had the ability to provide the opportunities for individuals to participate and/or to take a role of responsibility and their ability to provide the possibility for lasting attachment and sense of belonging (Filo et al., 2011; Chau, 2007), whether or not they played the sport in question. In a study on an annual, large-scale charity sporting event, researchers found that participants described an attachment to the sport and testified to the sense of community they experienced with one another at the event (Filo, Funk, & O’Brien, 2008). Therefore with the possibility of creating a sense of community “in place, along with the strategies to continue fostering it, event managers can leverage the community they have created

toward social change” (Filo et al., 2008, p. 521). The ability of charity sporting events to leverage positive outcomes from a group of people is likely part of the reason why these types of events have found success of late (Filo et al., 2009); they appeal to a population that considers itself to be increasingly socially conscious (Friedman & Miles, 2001). It is the combination of sport and non-sport components that lead most to success through clear and achievable goals, as well as an altruistic cause that attracts a number of individuals and creates cohesion among them (Filo et al., 2009). However, the focus of research has been on the temporal sense of community among individuals that can occur through one-off large-scale events, such as the LIVESTRONG cycling event which is engineered with a social marketing strategy, where participants only meet once a year (Filo et al., 2009). Little research has been published on either the role that year-round small-scale recreational participatory charity sporting events play in the creation of a sense of community, or the function of the charity in the development of a sense of community. There is also little empirical evidence surrounding these events with respect to the meaning assigned to them by the individuals who participate in them, and the role that particular managerial aspects of them play in the creation of a sense of community. Consequently, a gap in the literature on charity sporting events and sense of community has been identified. Therefore the focus of this study was on what role, if any, charity sporting events have played in forming a sense of community, as well as what role, if any, the charitable component in these sporting events have played in building a sense of community. More specifically, the charity sporting events in question were the Jeju Furey beach volleyball tournaments, and the specific group being researched was the participants of those tournaments. The purpose of choosing Jeju Furey events was to be able to provide an insider’s perspective to complement the perspectives of the

interviewees, since I founded Jeju Furey and was a member of the expatriate community of Jeju Island for nearly eight years.

2.2 Methodology

As discussed above, the elements that lead to a sense of community are inter-connected and the manner in which one component develops into another is likely the most important determinant of a sense of community (McCann, 2002). For example, common location or ‘geography’ leads to common participation or ‘history’, which encourages common interests or ‘culture’, and a common identity and solidarity,” (McCann, 2002, p.365) but requires the desire to emerge from within the individual in order to properly manifest itself. The elements were examined through an ethnographic approach to investigate the following research topics: (T1) examine the perceptions of the role Jeju Furey charity sporting events played in creating a sense of community among the participants of the events; (T2) examine the perceptions of the role that charity played in creating a sense of community among the participants of the Jeju Furey events. My research aimed to provide a greater understanding of the value people assigned to their experiences with smaller-scale recreational participatory charity sporting events, and the roles sport played in the building of a sense of community. My status as an insider of Jeju Furey, as well as contextual background of both the organization and the expatriate community were beneficial in providing a greater understanding of the nature of these events.

Setting / context. Jeju Island is the southernmost province of (South) Korea. It is 40 kilometers from north to south, 70 kilometers from east to west, and at its epicenter is Mt. Halla [한라산].

On the coast, directly north of Halla's peak is Jeju City, the capital, and almost directly south on the coast is the much smaller city of Seo'gwi'po [서귀포]. The next largest cities are found along the coast to the west, southwest, and east of Halla. Halla creates not only a geographical divide, but also residential, infrastructural, commercial, and cultural separations. It is the nation's top tourist destination, and has a population of approximately 600,000 residents. Ten thousand of the residents are expatriates, of whom roughly 800 speak English as a first language and teach English as a second language (ESL) to the local Korean population (Statistics Korea, 2013). I was one such ESL-teaching expatriate for nearly eight years between 2003 and 2012. Nearly all members of the ESL expatriate community on Jeju Island arrive in Korea on one- or two-year contracts and experience an annual rate of turnover of roughly 50% (Korea Times, 2008). Additionally, members of the community arrived from a variety of countries (Guk'jeok'byeol, 2013), creating a notable mix of backgrounds on the island alongside the local population.

In 2009, I started a fully volunteer-based charity organization in Jeju called Jeju Furey which raised funds for the post-secondary education of two boys who had just lost their father, Nathan Furey. Nathan was a friend of mine and of many other people on the island, several of whom helped organize events and efforts to raise funds for this cause. The fundraising campaign ended with a two-day (Saturday and Sunday) beach volleyball tournament (BVB) which has become Jeju Furey's most profitable and best-attended event. Teams are made up of three males and three females, and each team plays six or more round-robin games on the Saturday and at least four play-off games on the Sunday. More than 30 teams participate in the tournament, many of whom camp at the beach throughout the weekend, or stay at nearby guesthouses, despite many living no more than a twenty-minute drive from the venue. Volunteers prepare and serve lunches

and dinners on both days, and there is a dance party on the beach on the Saturday night.

Currently, Jeju Furey under the leadership of its fourth acting-president raises money for local families in need and has grown significantly both in the amount of funds it collects on a yearly basis, as well as the number of events it hosts. Whereas in 2010, nine events were hosted and raised roughly \$16,000 USD, in 2013, fifteen events were hosted raising nearly \$28,000 USD. However, rather than targeting the quantifiable growth of the organization, the focus of this research was on the qualifiable impact the charity beach volleyball tournaments had on their participants, and the role of the events in fostering a sense of community among them. It is important to note that whatever impact the Jeju Furey charity sporting events have had on the community, be it positive or negative, was not intended. The organization was never meant to exist beyond achieving its original, short-term goal of the college fund for the two children.

As this study was a written description (*graphia*) of a small (*micro*) group of people (*ethnos*), I employed a micro-ethnographic approach. As an integral part of the study, I re-visited Jeju Island on two occasions where each visit was approximately a month long. The visits were in May and October of 2013 to coincide with BVB9 and BVB10, respectively. In Jeju, I conducted semi-structured interviews (n=45), participated in the Jeju Furey events, and took field notes to gain a better understanding of the sense of community among the participants, and the role charity sporting events played in fostering it.

Research design. Ethnographies provide the tools to describe a culture or a group aimed at enriching the understanding of community development (Richardson, 2006). Ethnographic

approaches also allow the researcher, and in my particular case, an insider, to discover and understand the emotions of individuals with respect to particular social settings (Richardson, 2006), through a variety of techniques of data collection, most notably that of *participant observer* and embedded insider.

I focused on the site of Jeju Furey. This focus included a cross-section of those who participated in the Jeju Furey events as competitors, volunteers, organizers, or spectators. I used the participant's observations to examine the perspectives and insights of this group with respect to the *site*, Jeju Furey and its events (Creswell, 2007).

A participant observer who is fully engrossed and takes part in the experiences of the other participants (Richardson, 2006), not only at the events but in their daily lives (Creswell, 2007), benefits from what other researchers typically “do not get” (Geertz, 1972, p. 6). This benefit is achieved by being able to offer insider depth only available to the researcher who can get close to the site of interest (Gill & Johnson, 1991), allowing for a wider understanding of sport organizations (Skinner & Edwards, 2005). Short-duration embedded participant observation experiences can capture the essence of one particularly tight, focused area of research – in this case a sense of community. A micro-ethnography was a powerful method of research for studying practices in dynamic social systems where interactions reproduce unexplored or poorly understood conditions. For this case, it was particularly relevant when supplemented with my own narrative insights about the historical development of the organization.

Data collection. Potential interview participants were approached – and on-site unstructured ethnographic observations and interviews were conducted (n=45) – in the lead-up to, during, and after the spring 2013 (BVB9) and fall 2013 (BVB10) BVBs, to get a sense of the meaning and value of the events in the eyes of the participants of the BVBs (Spradley, 1979). Given the fluidity of ethnographies, a loosely developed script was followed that took into account the social context and nature of the event, and participants were asked if they were interested in participating in a research interview (Appendix B). These interviews were conducted at a time and location that was convenient for the interviewee and in all cases; the interviews were conducted when interviewees were not playing in matches. Due to the fact that interviews were done on-site, verbal consent was obtained. With the consent of the interviewees, interviews were audio recorded in addition to notes being taken on occasion. The field notes enhanced the recorded interviews as sometimes it was important to understand what was happening without delay (Richardson, 2006).

I drew on my field notes, my reflective research journal, and interview transcripts since the data from these sources provided the base for triangulation (Richardson, 2006; Patton, 1990).

Participants were selected based on purposive sampling which is used by researchers who seek "information-rich cases" (Patton, 1990), and whose perspectives were chosen so as to attempt to achieve as much of a balance as possible with respect to the following categories: (A) individuals who lived in Jeju both before and after the founding of Jeju Furey; (B) individuals who lived in Jeju only after Jeju Furey events came to be; (C) individuals who had lived in Jeju as well as elsewhere in Korea (and whose sojourns in Jeju included a time when Jeju Furey existed).

In an effort to contextualize the perspectives of the interviewees, their pseudonym is followed by a letter indicating which of the three categories they belonged to, followed by the year they arrived in Jeju, the total number of years they lived there, and the total number of beach volleyball tournaments (BVBs) they participated in - under any capacity. Within these three perspectives (A, B, and C), there was an attempt made at providing a cross-section of participants (i.e., competitors, spectators, volunteers, and organizers) of the Jeju Furey events. Interviewees were referred to on a full-pseudonym basis in order to protect the identities both of the participant and of individuals living in Jeju from the past, present, or future. Members of the expatriate community in Jeju know each other largely on a first-name basis and often without knowing each other's surnames. Therefore, referring to interviewees simply by a given name, as per APA guidelines (American Psychological Association, 2009), could lead readers to mistakenly associate a quotation with an actual island resident. Moreover, the highly transient nature of expatriates has meant that a large number of individuals with a wide variety of names have lived in Jeju throughout the years covered in this study. For locals, the nation's limited number of surnames (n=52; Korean Surnames, 2014) as well the high degree of similarities in given names, also warranted use of full pseudonyms.

For the observation component, written consent to conduct my research was acquired from Jeju Furey, whereby all participants in the events were made aware of the work I was to undertake along with appropriate contact information. I also provided an information sign that was placed at the main booth during the events. While individuals were informed and consent was sought, some of this research was based on observation due to my 'complete participant' status (LeCompte & Preissle, 1993; Caza, 2000, p. 232). Therefore, since I assumed a variety of roles

including organizer, participant, friend, acquaintance, and island denizen; I sought out data in a casual and natural setting. Observations through complete participant status is a method that is generally considered to increase the ecological validity of ethnographic data by reducing subject reactivity (Gill & Johnson, 1991; LeCompte & Preissle, 1993; Caza, 2000). Therefore, there was a greater possibility that the observed behavior in a given circumstance was not the result of, or influenced by, the fact that research was being conducted and thus was more natural.

Data analysis. Interviews were transcribed verbatim and translated when necessary. Interviews were then cleaned and all identifying information was removed to retain the interviewees' anonymity. In combination with triangulation, lengthy quotations from a variety of interviewees, as well as the prolonged stays in the field served to enhance the data and analysis (Lincoln & Guba, 1985). Data analysis and coding focused on a broad understanding of a sense of community. The data was coded around perspectives of: (a) pre- and post-Jeju Furey community life; (b) the motivating factors for participation in events; (c) the meaning and value assigned to the events; (d) the role of Jeju Furey in the community; (e) and the charitable component. With these data, four themes were identified to answer the following research topics: (a) examine the role Jeju Furey sporting events played in building a sense of community among the participants; and (b) examine the role charity played in building a sense of community among the participants. These data assisted in the understanding of the value of these events in the creation and building of a sense of community. Therefore, pre-described patterns in the data were not sought out. The transcriptions were examined using NVivo 10 prior to forming patterns, themes, or codes, allowing for an iterative process. Following the coding process, results from the codes that

pertained to the research topics were grouped into the following four themes: (1) sharing experiences; (2) building relationships; (3) giving back to the community; and (4) having fun.

2.3 Results

After reviewing the interviews which touched on the various ways in which Jeju Furey beach volleyball tournaments (BVBs) affected its participants, it was found that the events did indeed play a significant role in fostering a sense of community – particularly in comparison to other non-Furey sporting events; none of which received comparable acknowledgement. The BVBs were Jeju's main force in creating and strengthening bonds between participants and carried significant meaning and value for the interviewees. The four themes which emerged were: (1) sharing experiences; (2) building relationships; (3) giving back to the community; and (4) having fun. The four themes contributed to a sense of community by establishing connections among individuals, by attaching a synergistic meaning to the events, and by making the occasions memorable and pleasurable. The themes enriched one another forming an interconnectedness. The shared experiences were felt and cherished by a large number of community members and joined together several previously disconnected individuals. Associations among these previously disconnected individuals rapidly forged and fostered into relationships. BVB participants experienced acquaintanceships quickly evolving into friendships, from friendships to best friendships, and so on. The charitable cause and the fun nature of the events also attracted many of the interviewees to the BVBs, and led them to participate repeatedly. Participants often communicated these themes when they were asked to discuss Jeju Furey's impact on the community. Dennis Hurley (A, 2007, 7 yrs, 9 BVBs) said that Jeju Furey:

made community where there wasn't some before in some ways, and strengthened community where there was [...]. Furey allows you to actually meet people in a way that's meaningful [and] it is a way for people to connect [and] spread information.

He cited a local farmer's market, where several homemade products were sold, as an example of how the local and particularly the expatriate communities have benefitted from the events:

I think by most measures, [the farmer's market] is really successful, [but] it would not be as successful without Furey. People are coming together, [and] making connections. If I'm spending my Sunday selling something that I've made and I'm mingling with other people that are selling something they've made, I'm going to recognize a lot of faces and we're gonna talk and other people are going to join in. People are going to know pretty quickly, 'Ah, this person needs to get involved in volleyball. This person wants to get involved in something else that Furey puts on,' and vice versa. When you're at a Furey [event], chatting with people, you can't disconnect the communities from each other and if you weaken one, you weaken all of them. [If] you strengthen one, you strengthen all of them. It's definitely true, it's 100% true; [...] Jeju Furey has completely changed the way we interact, because we have these events that people can go out and get plugged into.

Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) ascertained that:

everyone is connected to Jeju Furey, it's gotta be like 90%. Everyone knows what it is and they have some connection to it. And yeah, it definitely has enriched the lives of most of the people on the island, in whatever way, just being part of the sports or the people that get into organizing.

Tommy Moore (A, 2000, 13 yrs, 6 BVBs): "I would never want to live anywhere else except for Jeju because of the community that Jeju has. It's a very special community and I think that this is

maybe in large part because of these events.” This was a common sentiment, and participants who were nearing the end of their stay in Jeju mentioned that the people they met and the memories they made were what they would miss the most.

Sharing experiences. Sharing experiences is the basis for a sense of community as they permeate all its aspects, thus there cannot be a sense of community without them. All interviewees who had lived in Jeju for roughly six months or more, whether an expatriate or a local, credited the BVBs as being two of the most ideal times of the year to meet (new) individuals, if not *the* two most ideal. Interviewees, particularly those who had lived in Jeju long before the BVBs began, noted the impact of the tournaments in bringing people together. Tommy Moore (A, 2000, 13 yrs, 6 BVBs) compared Jeju’s expatriate community of 2013 to that of 2000 in this way:

When I first came to Jeju there were few foreigners and most all interaction amongst the foreigners was [...] centered around the consumption of alcohol, [...] people didn’t do much with the exception of maybe going hiking, or going to the beach and sunbathing and swimming in the ocean [...]. There wasn’t a lot of things that people would really do. There wasn’t a critical mass of individuals to do things like the event that you have going now [BVB9]. I’d say that most of the people here led very unhealthy lifestyles.

Benedict Gregory (A, 1998, 15 yrs, 7 BVBs) acknowledged that, yes, “in the past, everything revolved around getting obliterated,” and went on to explain that during his first few years on the island there were “kind of enclaves of friends.” Friendships were formed based on proximity, since a group was typically not connected with groups that lived 40 kilometers away in other parts of the island. Other category-A interviewees, whose Jeju experience spanned a ten-year

period, made similar observations. Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs), described the community of 2005-2008:

You would have very compartmentalized groups of people – maybe three or four or five friends – this is before Jeju Furey. You have these small groups of people and they do a lot of things together with their friends, and there are a lot of things to do on the island, but then the only time you'd get together with a wider community, would always usually be with a bar environment.

These descriptions matched my own experiences when I (A, 2003, 8 yrs, 9 BVBs) first arrived in Jeju in August, 2003. Therefore, although there were experiences being shared, the existence of 'enclaves' indicated that a few hundred individuals were living in small pockets of three or four friends who were largely disconnected from other enclaves. According to Tommy Moore (A, 2000, 13 yrs, 6 BVBs), the paradigm shift occurred when the BVBs were established:

I think that first tournament [BVB1] was actually really successful for a first tournament [...]. But now, instead of [social gatherings] oriented around the kind of Friday night, Saturday night party scene [...] you have an event that's sports-oriented and [...] now you have this kind of community-wide sporting event that people would come together of all shapes and sizes and [...] get to know other people [...]. I think I know many more people from going to these events than I would know otherwise.

However, connecting individuals was only one stage in the unintended outcome of fostering a sense of community among the BVB participants. The next was that these 'enclaves' were looking to the BVBs as opportunities to play and socialize with the other enclaves on the island, not just their own. As Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) observed, these newly-connected individuals were attending Furey events to spend time with one another even if they

were not playing in the tournament:

[BVBs have] definitely drawn people back together, [and] surrounded them with a title of community [...]. In the middle, it's all pretty fragmented, I still think, but definitely it's brought a cohesion to everyone on the island which is really cool. You have all these shared events, which we just wouldn't have had. 'Yeah, did you go play volleyball on the beach?' 'Oh no, I didn't.' 'Oh, did you go to the Furey thing?' 'Oh yeah, of course we did [...]. Everyone did.' You go to play or you go to hang out and watch a little bit. [So although] I'm not going get to play this weekend [at BVB9], I'm still going to go."

Providing occasions for sharing experiences in service of this newly-found cohesion was not only important to expatriates but to locals as well. One such native resident of Jeju, Huh Gye'eem [허계임] (A, 1979, 26 yrs, 4 BVBs), explained, "Furey is a very important organization for us [locals], for foreigners, for people in Jeju," she said, because "you need a leader to follow, [and] some organization that you can belong to. Every person has a different character and if there's no organization like this, people will all separate. Furey is special; it has a special purpose" in bringing people together and providing opportunities for sharing experiences. For Andre Mason (B, 2010, 3 yrs, 6 BVBs), the shared experiences were the most important of all the aspects of the events:

The community nature of the [...] Furey events [...] is great because it's not just [...] sporting events, it's not just a charity event, it's not just getting money for the families, it's not just playing the whatever sport is on the table that week but it's just that sense of unity that is happening at those events where everyone's participating together with the same goals and the same spirit. So I think the Jeju Furey events [...] have done a lot for the Jeju community [...]. I think people not only volunteer their time, but I think there's a

common collective acknowledgement that if you are going to be participating in these sort of events, you need to put in your share of work to make them happen, too, so that collective experience of everyone coming together to make these sort of events happen, strengthens the ties of the community.

Andre Mason then compared his experience in Jeju with one he had in a different country:

[There, it] was sort of a [...] similar situation to Jeju where people were in the same boat of needing to make friends and being new there, but there wasn't the sort of city-wide community or province-wide community like we have in Jeju [...]. Twenty teachers worked at my school and they all hung out a lot [...] but then [with respect to] teachers who were working at different academies or in [...] nearby cities, there was nothing like Jeju Furey to bring them together, nothing to promote that cohesiveness that I think is on Jeju, so you might have some of these people bump into [each other] in town, but there was [...] no shared experience that gave you that excuse to make more friends quicker.

Therefore, the Furey BVBs appealed to enough individuals to give the sense that most of the community was participating in the events. That appeal offered a healthier alternative of socializing, of forging connections between enclaves of friends, and the opportunity for Jeju Furey to play a part in strengthening ties within the community and uniting it by promoting cohesiveness – all of which were germinating into shared experiences.

Building relationships. In stating that Jeju Furey events provided the “shared experience that gave you that excuse to make more friends quicker,” Andre Mason made an observation on the state of relationship-building that did not always exist. Category-A interviewees, along with myself, who lived in Jeju between 1998 and 2006, explained that there was very little contact

between expatriates from the north and south sides. Whether the lack of contact was due to the divides mentioned in the methodology or not, it was not unique to the expatriate community. I recall local friends who lived on the north side expressing a similar disconnection. Benedict Gregory (A, 1998, 15 yrs, 7 BVBs) also noted the lack of connections between residents from different parts of the island, and remarked on when the state of that disconnectedness changed:

Pre-Furey, [it was] maybe a little clique-ier, but now it just seems more people in the city know each other, and then the idea that we have friends on the south side of Jeju, too, just seems to expand the circle of friendship. People just have more friends, and the rest of the island is just more open to them. Friends on the south side, friends on the west side, friends on the east side, and [people have made] more friends, [and] more acquaintances.

The role that BVBs played in creating and developing relationships was noticed by expatriates and locals alike. When asked how important the events were to the foreign community, Ee Kang'nan [이간난] (A, 1980, 30 yrs, 8 BVBs), a local, made an assessment which assigned more meaning and value than Benedict Gregory's. She said that because of the events, expatriates were "like a family. They become friends so quickly, or at least it seems that way to me. They're like a very comfortable family that gets along well." Dennis Hurley (A, 2007, 7 yrs, 9 BVBs) also depicted the nature of some of the new or more developed relationships:

I think that as a rule I've always become at least somewhat closer to all the people that I've played [in the BVBs] with [...] some more close than others, and I think that [...] it's not uncommon to see new friendships spring up or even kind of new groups [of friends] spring up after the volleyball tournament and it's not uncommon at all to have dating relationships spring up after the volleyball tournament either [...]. I can think of dozens of times this has happened.

In addition to being evident to those living in Jeju as to how many more relationships members of the Jeju community enjoyed, and how many more were tighter than their previous experiences, it also struck ex-mainlander Bernard Thanhauser (C, 2007, 6 yrs, 5 BVBs):

In the mainland they're tight but the way five to ten people are tight, but here it's like 200 people are tight. And with the mainlanders they're tight with their five to ten friends but no one else [...]. Events like [BVB9] bring those big [groups of] people together [...], [they] get everybody in one shot. There are more people I'm connected with than before [because of the events].

Along with the quantity of connections and the speed at which the connections were made, there was also the question of the longevity of the relationships. After living in Jeju for a year, Lucy Nicholas (C, 2010, 1 yr, 3 BVBs) left the island and lived on the mainland then returned to Jeju to participate in BVB8. Despite her absence from Jeju for nearly two years, she found that the bonds, which she had made on the island, were still strong. "I'm more in touch with what everyone from Jeju's doing than I am with people from home," she said. "And I think it's just because you're fascinated with where they go in their life because they were this brief moment in your life, this intense friendship." BVB5 was a determining factor in her decision to continue living on the island. At the time of BVB5 in May 2011, her first tournament, she was certain she was going to end her contract four months prematurely and return to her home country:

BVB[5] was really the reason why I changed my mind [about going home]. We'd spent the whole first day of BVB[5] [together] and I was like, 'Why am I leaving this? Why am I walking away from this atmosphere?' [...] I kind of got a taste of what the rest of the experience would be for me [...]. I [thought], 'I'm at a point now, where I have all these great friends, established all these relationships,' and it had gotten to the point of comfort

that made me realize I didn't want to leave. I just needed to get to that point of comfort. And BVB[5] was this amazing opportunity to make me aware of that, of all the people, and how beautiful it was, and so it just kind of came together, and I [said], 'okay, I won't leave,' and that was that. So BVB[5] was big, [it] had an effect on me.

Lucy Nicholas was one of several interviewees who remarked that the BVBs were events where life-changes occurred because of the relationships which were formed and flourished as a result of them. Five individuals said they met their future spouses at a BVB, and others said BVBs were where they first met their future best friends. Victor Linus (B, 2011, 1 yr, 2 BVBs) remarked that the atmosphere and state of mind at Furey competitions were conducive to establishing those new connections:

It doesn't seem like run of the mill charity because of the community that's taking part in it. The community is kind of built that way [...]. When you show up at this charity event; it's not a bunch of strangers getting together. You might not know people but you already have it in your head that you can talk to everybody there. It's more like a block party [...] at the beach.

Many interviewees concurred with Victor Linus' view that the BVBs allowed participants to meet someone new with ease and without intimidation. Dennis Hurley (A, 2007, 7 yrs, 9 BVBs) noted that – for some individuals, particularly those for whom, like him, it was not in their nature to go out and socialize – this welcoming atmosphere allowed for swift and more spontaneous progression from distant and formal relationships to warm ones:

The main reason that people play and the main reason that I play is that you develop a lot of relationships, you have a lot of fun [...]. It's hard to just have a get-together and say, 'okay, everybody come out and mingle or mix,' you gotta have something else to draw

people in, otherwise, you're just not gonna get a good turnout and I'm gonna be one of the ones that doesn't come; I'm not an outgoing social person [...].

He added that the richness and volume of these friendships as well as the content of the character of the individuals created a sense of community on the island:

Of course there's fragments [i.e., small, largely disconnected groups] but the fact of the matter is we have a strong community [...]. I had a classmate here who had lived in [the mainland] and he was just really surprised how well-connected we are, because in the mainland you're lucky if you can pull together a Friday night pool league or something like that. It's just hard to do; everything's so scattered and he was also surprised at how - not to take any moral stance here – but how wholesome we were, in general. Obviously there's still a lot of revelry that goes along with it, but people are [outdoors], people are playing sports together [...]. The fact of the matter is we have a strong community [and] it certainly wasn't as strong [in 2007] as it is now; not even close.

These observations by Dennis Hurley and his classmate formed links between the strength of the post-Jeju Furey community, the sporting events, and the charitable component in referencing the wholesomeness of the community.

Giving back to the community. Part of the positive emotional connectedness to the community that interviewees experienced was linked to the charitable component of the events because the beneficiaries were local. For some, like Bak Bong'sohn [박봉손] (C, 1975, 28 yrs, 3 BVBs), a highly-skilled volleyball player, the only motivation for participating in their first BVB was charity: “I wasn't interested in playing in [BVB6] until I found out it was for charity”. For others, like Bonnie Zosim (C, 2010, 3 yrs, 6 BVBs), charity played an additional role:

I know a lot of people feel this way, too, they feel like Jeju has given us so much, [and Furey] is a really cool way to give back to the community, too, so that's a definite thing. And I think the cost for everything that you get is not expensive at all, but maybe you see 40,000 *won* [\$40 USD] for a tournament and you [think], 'Oooo I don't know,' but just the fact that it's attached to a charity, you [think] 'Yeah, of course.' That's cool to know [that] your money is going to a good cause and you're going to have fun while you help out someone; that's a cool feeling, too. Yeah! You feel really good after the weekend is over, you feel like you've accomplished something physically and then you feel like you've also accomplished something for the community, too, and everyone working together for a common goal is really cool, too.

Bonnie Zosim was not alone in expressing that the sense of accomplishing something for the community and for people in need came after the tournament was over. For many competitors, including myself and Tommy Moore (A, 2000, 13 yrs, 6 BVBs), the charitable component did not register prominently in our minds during the event, but struck us as meaningful afterwards, but Tommy Moore went one step further than calling it a sense of accomplishment:

Afterwards, people realize that, 'Hey! You know, we raised money,' and it gives people satisfaction to be part of something that's bigger than themselves. Just by people coming and participating in a sporting event, I think that it has absolutely strengthened the sense of community within the individuals, on the island, and charity's played a role in that, absolutely; played a major, major role.

While many interviewees were aware that the BVBs were charity fundraising events with local beneficiaries, the deeper significance that the charitable component would play on a sense of meaning applied to the BVBs, was not often fully considered or realized until after a BVB was

over. Cal Innocente (A, 2005, 7 yrs, 1 BVB) indicated the element of charity played a major role in attracting members of the community to the events. He said that the charitable component was “ultimately important [and was the] biggest driver but not consciously thought of.” He added that he “[did] not know [who the beneficiaries were for BVB9, but] it didn’t really matter. People know in the back of their heads that it’s for charity, not everybody is conscious of [the cause], but they don’t have to be.” Several interviewees gave credence to the notion that the charitable component was at the same time important but also not at the forefront of people’s thoughts. Many admitted to not having (thoroughly) considered the role or value of the charitable cause until I asked them about it. Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) was one such individual:

Charity’s so easy, but I think that a lot of people don’t really know that. I think charity takes a little getting used to, maybe - [because] it’s not in your consciousness [but] it’s gotten easier, [because of], again, [...] the community knowing each other more, through the Furey events [...]. [But] community is more than just the events that you do together; it’s the feeling of closeness and family. So, yeah, [charity’s] a big part of it. I hadn’t really thought about that [i.e., the role charity plays] but that is pretty amazing.

Helping a charity was not only a reason to participate in the BVBs, but for Clementine Soter (C, 2009, 1 yr, 1 BVB) it was a reason to live in Jeju, as well. She lived in Seoul before spending a year in Jeju and imagined what the island would be like without the charity events:

If I went back [to Jeju] and it was like Seoul where people didn’t want to talk [to you], [or] had their own lives and there wasn’t that sense of community and you didn’t go to these events for causes, for charity, I don’t know if I’d stay, ‘cause that was the whole point. That’s what made Jeju special, so I hope that doesn’t happen.

The idea of discontinuing the Jeju Furey events did not appeal to Huh Gye'eem (A, 1979, 26 yrs,

4 BVBs), either. She thought an end to charity sporting events would be a significant loss for the community, and she articulated their value by stating that through Furey “you can help someone you don’t know but who needs help. Under this purpose, people can enjoy playing and help other people. [Without Furey] people will all separate and just play by themselves.” She concluded that Furey was valuable for locals, expatriates and all island residents. Andre Mason (B, 2010, 3 yrs, 6 BVBs) reinforced Huh Gye'eem’s comments and mentioned the simplicity of adding a charitable component to an event and its ability to galvanize a community:

It’s not that much extra work to raise money for charity. When you [already] have all these people together [at an event], it’s the perfect time to do that. That’s what really boosts the community togetherness because of what I talked about earlier; you are all there together working towards a common goal of raising money for this charity.

Whatever the charity is, you know people need the help, and I think that adds the sense of brotherhood, if you will. When people realize that they’re there for a purpose, it makes them feel better about their day when they get home, and it makes them happier and more satisfied during the experience, I think.

Therefore, the role that the charity played in fostering a sense of community among the BVB participants had several facets. For some, it was initially the only reason to participate. For others, it provided a sense of accomplishment, togetherness, brotherhood, giving back to the community, and of being part of something bigger and outside themselves – even if only in their afterthoughts. However, for others still, the element of charity was seemingly negligible. In some cases, participants were unaware that the events were for charity until weeks after the event had passed. Ee Kang'nan (C, 1980, 30 yrs, 8 BVBs) was not one who was unaware, but for her, “honestly, the charity aspect is nice but it’s a small reason to participate, I play because it’s fun

first and foremost.” It may appear to be self-evident that if a charity event was a sporting event it would also be fun, but that was not necessarily true. Even when the element of fun was assumed, it was nonetheless important enough that interviewees felt it worth mentioning.

Having fun. Having fun refers to an affective experience of enjoyment and can serve as a motivator for participation (Barrier, 2006; Oxford Dictionary, 2014). Fun was mentioned more than any other factor by all involved. Competitors expressed they had fun before, during, and after the matches, volunteers and organizers said they had fun working, and spectators enjoyed watching. Because the BVBs were as fun as they were, people came to them with positive attitudes. That in turn allowed some to gain confidence to make mistakes, or others to cope with living abroad, helping them feel at home within the community, and giving them a sense of pride. Those outcomes led to a positive reputation for Jeju as a place of welcoming and fun. However, according to Gino Sabinian (C, 2012, 2 yrs, 3 BVBs), it was important to realize that the element of fun did not exist simply by virtue of playing any sport:

[I]’ve been here a year and a half now, and I’ve played in six or seven tournaments of different sports [and] at this point I know the deal. I know the approach of the [Furey] foundation [...] and [by] contrast, I’ve played in non-Furey sports and they’re not fun. They’re just not. I enjoy [the Furey events] because all those things I mentioned are there, [...] the community, the fun, the comfortable environment, the bonding, the friendliness [...] and they’re always there. I haven’t had a time that those elements have not been there. And I’ve played in other non-Furey competitions [and] they’re pretty awful [...].

Bak Bong'sohn (C, 1975, 28 yrs, 3 BVBs), who said that without the charitable component she would not have participated, at first, added that the reason she continued to play in BVBs was

because they were fun. “There are a lot of events with good causes,” she said, “there are events with good causes where all you do is drink [...] but obviously there has to be a fun part, too; that’s really important.” It seems, then, that charity sporting events must not lean too heavily on the altruistic draw of being a charity, nor overly depend on the innate attraction of sport as a way of providing opportunities that lead to shared experiences and connections among participants. However, having an enjoyable event to take part in carried different meanings for different interviewees, including Ee Kang'nan (C, 1980, 30 yrs, 8 BVBs):

I can't say I'm proud of Furey the way other foreigners do, but I'm happy. When I was young, living in Jeju was difficult, stressful, annoying, boring [...] but now when I look at Jeju, of all the fun things there are, Jeju Furey things are the most fun. Swing dancing is fun but Jeju Furey gives you the feeling that it's something special that can't be felt/experienced outside of Jeju. Before, when people complained about how boring Jeju was, I'd agree but now because of Furey, I don't.

The role which having fun played in helping the Furey events become a source of pride was something that quite a few interviewees mentioned. Paula Vanier (C, 2001, 11 yrs, 10 BVBs) noted, “Jeju Furey is one of the things that makes me proud about Jeju. I don't know what the other communities are doing, maybe they're doing awesome stuff [...] but I'm on Jeju so I'm proud about what we got going on.” Many Jeju locals and expatriates took pride in the positive image which Jeju Furey and its events projected outside the island and onto the mainland. That growing glowing reputation, and the pride which was borne from it, served only to increase the sense of fun within the increasingly collegial island community. Interviewees also noted that there were personal, internal benefits. For instance, Jo Jeung'ee [조중이] (A, 1990, 23 yrs, 1

BVB) described an improvement in self-confidence as the fun atmosphere allowed her to be comfortable in making mistakes since she was a novice:

I was really poor at volleyball, I really didn't like it. I couldn't find any fun from [it] so I hesitated when [my friend] invited me. But when I played, everybody was having fun, they looked so happy, and whenever I made mistakes, people said, 'It's okay! You're doing better.' They were cheering me [on]. So I just got a lot of confidence and I don't know how it happened, but I was doing a lot better than [how] I did in college so it was pretty amazing.

Along with the internal benefit of self-confidence, Leia Conon (B, 2012, 2 yrs, 3 BVBs) explained that having fun helped her deal with homesickness. She said she continued to play in BVBs for the "same reason" that she wanted to play in her first tournament:

It was more fun than I thought it would be so I will continue to play as long as I'm here [...]. Being far away from home I think it's really important to develop strong bonds with the people who are here - for many reasons: so you're not lonely; so you have people to spend time with on the weekend; or when you're having a difficult time, and having that kind of community to fall back on or be around has really made it easy to be here. And I know all of those good people are going to be at Jeju Furey events and that's why I think I will continue to participate and help organize when I can and be a part of it, in any way.

Elena Bruno (B, 2010, 2 yrs, 4 BVBs) also mentioned the tournament's fun atmosphere and the participants' positive attitudes:

It's [...] the time when everyone gets brought together. It's the most social and probably the most fun weekend. That vibe is just [...] fun. It's just being together and enjoying and it's not this competitive thing, it's not about winning it's just about enjoying, just this

amazing vibe that everyone's on the same page. It's not worth fighting over that call, it's not worth getting all angry about anything. I don't think you ever see anyone angry at those tournaments; everyone's in a good mood just ready to play.

Bernard Thanhauser (C, 2007, 6 yrs, 5 BVBs), pointed out that it was not just winners who were enjoying themselves, "in the Furey tournaments, the people who lose have fun, [too]. In the Frisbee tournament, the people who lose don't seem to have fun." Although that explanation did not indicate what it was about the events that were fun, John McKniff (C, 2009, 5 yrs, 10 BVBs) did share some of his reasons, "it's fun because you're a kid again because you're just playing these new sports and you're going through the whole process of learning and getting better – and [you're] lucky if you're good as well – and [you're] meeting people." However, as Bonnie Zosim (C, 2010, 3 yrs, 6 BVBs) explained, the enjoyment was not limited to one weekend:

It's just the whole build up which is so much fun. You're out there sifting sand, cleaning the beach for the tournament; you're playing volleyball with a bunch of different people, so it's not just like one weekend it's basically a month [...] leading up. That's part of the whole experience, too, it's just preparing for it which makes it really fun.

In the same way that charity and giving back to the community factored into fostering a sense of community through the BVBs, having fun did as well. It drew in and retained participants, it helped the events and the organization become a source of pride, it helped build self-confidence and improved skills, it helped form an atmosphere that was inviting, all of which played a part in creating shared experiences, building and strengthening connections, and cultivating a sense of community.

2.4 Discussion

According to the overall results from the interviews with participants of the Jeju Furey beach volleyball tournaments, the BVBs met four key desires that had previously gone unfulfilled. They acted as: (a) settings for individuals to forge valued connections with one another; (b) pathways to give back to the community in an altruistic manner; thereby (c) enriching the experiences in Jeju of the participants by adding meaning through a number of ways, including (d) connecting locals with expatriates. The results gleaned from the data collected from competitors, volunteers, and spectators of the BVBs were consistent with research in the area of sport, sporting events, and sense of community conducted in other settings. There was a substantial overlap among the themes that emerged from these data as with those of Warner et al. (2013), as well as with some of the findings on charity sporting events from Filo et al., (2013), and with other research findings with respect to building sense of community.

Common interests, common participation, and sharing experiences. Common interests, which lead to common participation, as a means of sharing in sustained, lasting activities and actions in order to contribute to a sense of community, is the foundational fallback for a group when all other factors fail in making a contribution to a sense of community (McCann, 2002; Selznick, 1992). Part of the strategy behind choosing *beach* volleyball as a sport around which to organize an event, was to appeal to the greatest number of common interests (to maximize charity proceeds). Therefore, if one particular factor did not appeal to an individual, another might. Particularly with respect to BVB1, which did not have a word-of-mouth-generating precedent, choosing a sport accessible to non-athletes, an appealing location, and promoting the charitable component was necessary. There were not only monetary but sociological benefits to

those decisions because when friendships, group dynamics, and social networking come as a result of individuals joining and meeting through their common interests, there are opportunities for a sense of community to intensify (Kellett & Warner, 2011; Warner et al., 2013). This growing vitality in the community was perhaps most evident when two to three individuals were interviewed simultaneously, and the kinship bond that had developed among those individuals as they recounted stories of their shared experiences was noticeable. This kinship was consistent with the finding that only when common interests stem from events, stories, and relationships which arise from a common experience – as opposed to interests from a pressure group or professional association – are they capable of helping to build a community (McCann, 2002).

Interviewees appeared to enjoy retelling their memories and many were grateful for being given a platform to share their thoughts on what has been a positive experience. Sharing experiences also seemed to fulfill a common desire on the part of expatriates and locals alike to connect with one another. Studies have found that diversity of interests have had a negative impact on a sense of community (Berryhill & Linney, 2006; Lenzi, Vieno, Santinello, & Perkins, 2013) and that the two may not be compatible, particularly in bi-ethnic groups (Neal & Neal, 2014) such as those on Jeju Island. It was important, therefore, for the events to appeal to as wide an array of common interests as possible, thereby maintaining openness and inclusivity. Not all individuals were able to participate in the same ways, and yet they still desired to be part of the community since they felt solidarity through the common interests.

Common location, social spaces, and building relationships. There is a considerable interconnectivity between the many factors that fortify a sense of community (McCann, 2002)

which renders the discussion of some factors, while omitting others, exceedingly difficult. For example, in developing a sense of community common location and social spaces set in motion both the sharing of experiences and the forming of relationships. Common location is the “first and most obvious component” (McCann, 2002, p. 361) of a sense of community as “participants must have for some time occupied the same space” (p. 365) in order to enable common participation. Contact between individuals is what fuels a SoC, but contact alone is insufficient; it needs to be high quality interaction (McMillan, 1996). Establishing and maintaining meaningful relationships is important in and of itself (McMillan, 1996; Schulenkorf, 2012) but also in so far as it leads to sharing experiences. In the interludes between times of physical activity, social spaces serve as a means by which individuals can be brought together to forge connections while also catering to common interests, which bring about common participation, which bring about shared experiences. In Jeju, the BVBs drew in individuals through common interests, whether it was the sport, the charity, or the gathering of people. The BVBs provided an outlet for common participation and shared experiences, as well as occasions to socialize with others, becoming better acquainted with them, and forming relationships that were previously absent. Building those connections into meaningful relationships strengthens a sense of belonging (Warner & Dixon, 2011), and helps build social bonds. Further, when “*genuine* partnerships (his italics)” (Schulenkorf, 2012, p. 3) between groups are established, communities receive the benefits of meaningful participation and active involvement by exchanging ideas, which adds equity to the community. Networking for self-serving purposes instead of for the sake of building relationships with emotional connections, was not recommended by researchers. Nonetheless, to foster a SoC, it is highly important for interactions to take place (McCann, 2002). McMillan (1996) termed this principle *Art*, a “shared emotional connection in time and

space,” (p. 322), which manifests itself in a ‘shared history’ that develops into a story about the community, or an ethno-(community) graphy(story).

While interviewees’ words, captured in transcripts, outlined the importance of the BVBs in terms of the evolution of relationships, transcripts alone could not convey the depth of emotion with which those impacts and relationships were described. Indeed, it was the feelings along with the actions that allowed a sense of community to be formed on the beach volleyball courts. Nearly all the interviewees discussed their experiences with happiness, enthusiasm, and excitement. In the interviews, there were descriptions of bridging geographical divides, and a descriptions of a rapid heightening of intimacy in relationships coinciding with an increase in the quantity of relationships. There were descriptions of an atmosphere at the BVBs resembling a block party in which people from around the (extended) ‘neighbourhood’ gathered together to celebrate, and descriptions of a festival that was attended with a mindset open to making connections. Thus, the building of relationships were integral in a sense of community. Garnett (1956) argued that “the wholesome personality must be predominantly extroverted, it needs to have well-integrated systems of interests beyond itself, [and] the most interesting of all objects [to the wholesome personality] are other human beings” (p. 121). The social spaces at the BVBs led to the interaction between individuals and the extroversion that Garnett found so critical – and the charitable component provided an interest beyond one’s self. McCann (2002) agreed in stating that there needs to be a voluntary action to strive toward a higher purpose which charity can provide.

Charity, voluntary action, administration consideration, shared values, and giving back to

the community. Voluntary action refers “to the self-fulfilling and self-determining activities resulting from little to no external pressure or incentive,” (Warner et al., 2013, p. 353) and is generally of high importance in building a sense of community in a sporting context (Stevens, 2000; Warner et al., 2012). A sense of community could not be found without the participants wanting it to happen (Brown, 2001). A sense of community does not come automatically; common location, common interests, common participation, may all be present but an *intent to want* to establish relationships voluntarily, is required (Holt, 1995). “True community is built from the heart of a people, its culture and its history, and not from its head,” (McCann, 2002, p. 366) and rather than remaining morally neutral entities, institutions have a role to play in communities (Bellah, 1992; Sacks, 1991). Interviewees responded to the difference Jeju Furey events were making on the island, including a heightened sense of belonging, an increased self-determination, and a greater sense of accomplishment. As such, when things are done freely rather than forced and against one’s will, or to suit “superficial needs” a sense of community can flourish (Warner et al., 2012, p. 998). Institutions may be crucial in encouraging caring, compassion, and sense of social obligation or duty (Gill, 1995), which connects with the original meaning of community (i.e., ‘mutual obligation’; where *cum* means together and *munus* means obligation; McCann, 2002). The importance of expressions of appreciation from the administration is “salient” and a “valuable and memorable part of their experience that leads to the creation of a sense of community,” (Warner & Dixon, 2011, p. 366) as community members have more freedom to enjoy the activities. The sort of institution described by Gill (1995), which leads by example and encourages others towards compassion, seems to be precisely what interviewees noticed about Jeju Furey albeit in Jeju Furey’s case, the outcomes were inadvertent. Voluntary actions to assist others in need are examples of what McMillan (1996) termed *trade*,

and found played a major role in a sense of community. By trade, McMillan (1996) focused on *giving* as opposed to getting, receiving, or taking. He found that individuals needed to “give for the joy of and privilege of giving,” (p. 322) without looking for what they might be getting in return. McMillan (1996) contended that if members of a community could not make fair trades among themselves – and do so without ‘keeping score’ – there would not be a sense of community. Communities that can achieve this level of trading without ulterior motives are considered to be in a “state of Grace” (McMillan, 1996, p. 322). “This,” he added, “is the unexpected and unpredictable culmination of telling the truth together, trusting one another, and making mutually rewarding bargains” (McMillan, 1996, p. 322). When more emphasis is placed on commodification, commercialization, and professionalization, a sense of community suffers (Stevens, 2000). The shared values being expressed by McMillan (1996), Gill (1995), Stevens (2000), and others were also expressed by interviewees and formed a contrast to criticism of pre-Furey expatriates’ reliance on alcohol for social gatherings. Abrams, Gerard, and Timms (1981), and McCann (2002), expressed similar views, and in Ehrenreich’s (2006) study on the history of collective joy, she wrote on the role shared values (in this case, through religion) can furnish a sense of community:

People find many things in their religions [including] a sense of purpose and [...] they may also find a sense of community [as in] the neighborliness of a small-town church. The anthropomorphized God of Christianity, in particular, is himself a kind of substitute for human solidarity, an invisible loving companion who counsels and consoles. Like a genuinely caring community, he is said to be a cure for depression, alienation, loneliness, and even mundane, all-too-common addictions to alcohol and drugs. (p. 256)

It is no coincidence, then, that McCann (2002), McMillan (1996), and Ehrenreich connect shared values with a sense of community, and a sense of community with happiness, pleasure, and enjoyment, since they stem from an outreach of care and compassion.

Competition, common cause, and having fun. To-date, research on sporting events discusses very little with respect to role that the overall enjoyment of the event plays in forming a sense of community (Filo et al., 2013; Warner et al., 2013). There appears to be an assumption that sports are invariably fun, therefore in having a sporting component in an event, the event becomes fun as well, by extension. However, as Gino Sabinian (C, 2012, 2 yrs, 3 BVBs) pointed out, that is not the case; the sporting component alone does not ensure that the participants will enjoy the festivities. Nonetheless, competition does offer common goals, which are a defining characteristic of a sense of community (McMillan & Chavis, 1986), as they are the binding together of individuals towards a common cause or experience (Barr & Upcraft, 1989; Elkins, Forrester, & Noël-Elkins, 2011). Furthermore, competition is the sharing in the challenges and obstacles to excel against both internal and external rivalries (Warner & Dixon, 2011; Warner et al., 2013); therefore, competition facilitates the coming together for a common cause and sharing in a common experience, and is a factor in building sense of community (Kellett & Warner, 2011; McMillan, 1996; McCann, 2002; Warner & Dixon 2011). However, competition can also detract from a sense of community (Warner & Dixon, 2011; Kellett & Warner, 2011), since it can connote the sort of rivalry that can be divisive and that can have a negative impact even to groups of athletes on the same team (Warner & Dixon, 2011), particularly among females (Pretty & McCarthy, 1991). Competition by itself, however, is insufficient for gleaning a sense of community, since it requires something to compete in; it requires participation in an event or

activity. Rather, it is “the achievement of self-development objectives through a ‘physical education’ [which] is believed to positively and uniquely enable the development of productive selves and communities,” (Hartmann & Kwauk, 2011, p. 287). However, when successful, the role of competition is to be a drawing card to sustain the desired participation in the activities and to provide common goals and common interests, provided the participants find the competitiveness fun (Barrier, 2006; Becker, 2011). Likewise, the BVBs provide opportunities to pursue and goals such as competition or charity in which both have been found to correlate positively with happiness (Miquelon & Vallerand, 2006).

2.5 Conclusion

Through this study of the Jeju Furey beach volleyball tournaments, it was found that the Furey charity sporting events played a leading role in creating a sense of community among their participants by providing opportunities to share experiences, build relationships, benefit a local charity, and all the while making those three processes fun to do. Some of the value attributed to the BVBs and Jeju Furey was that they changed the culture, created a sense of community, and enriched the lives of the participants. The events changed the main venue for socialization from the bars to the beach in a sport setting. They became a source of pride for foreigners and locals alike. They connected previously disconnected individuals and loosened up largely insular enclaves of friends. They contributed to individuals forming more relationships than they previously had and to heightening the level of intimacy of those relationships more rapidly than those individuals had previously experienced. They created a cohesion among participants and with the community, establishing an emotional connection through a shared sense of ownership

and responsibility that had not been there before. They provided a long-desired outlet to give back to the community and in so doing endowed the festivities and the time spent on the island with a sense of greater significance. Those differences and changes in the community were observed not only by individuals who had lived on the island for years before the events started, but also by individuals who had lived in other parts of the country, or elsewhere in the world. The BVBs managed to make doing charity work such a pleasant experience that several participants did not realize or remember that they were doing charitable work until after the fact. The inviting atmosphere attracted experienced and inexperienced competitors alike, and worked to instill confidence in some of those insecure about their athletic abilities. It allowed a language barrier to be partially overcome in a bi-ethnic community, which until then had had few ways for the “two solitudes [to] protect, and touch and greet each other” (MacLennan, 1945, p. 3), to borrow MacLennan’s quotation from Rainer Maria Rilke in his seminal novel about Canada’s English/French cultural divide.

This study makes some theoretical contributions by demonstrating that McMillan’s (1996) assertion regarding communities not being able to survive without shared dramatic events, shared emotional connections, and the enjoyment of giving for its own sake, can be brought to fruition by charity sporting events. This study also supports that charity sporting events can be part of McCann’s (2002) “scaffolding for building new communities” (p. 367). In leading by example through care and compassion towards others, charity sporting events are part of the moral stance McCann insists organizations must take in order to achieve a sense of community. This study adds the charitable component to the findings of Welty Peachey, Borland, Lobpries, and Cohen (2014), creating a further dimension which adds more ties to the community on more

levels than those expressed through liminal spaces and *communitas*. By meeting at least once every six months, it identifies a path to overcome the shortcomings which the interviewees in Welty Peachey et al. (2014) noticed when connections occur only once a year for a few days. It bolsters Warner and Dixon's (2011), Warner et al.'s (2012), and Warner et al.'s (2013) administrative and procedural findings by adding to them the impact of the emotional connections through the experiential and relationship-based dimensions, along with the dimensions of charity, giving back to the community, and having fun. The addition of those four dimensions also boosted other findings of cohesion, sense of ownership, and emotional connections to the community triggered thereby.

It is important to note that beach volleyball tournaments are not the only charity events that Jeju Furey hosts. They also host bowling, badminton, soccer, darts, improv, and photohunt events, as well as Christmas gift drives for orphans, and other fundraising efforts. Although these events are much smaller, they play a role as well, but that is beyond the scope of this study.

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Chapter 3

Integrated-article

3 “You’ve Never Seen So Many Non-Athletes Playing”: Examining the Managerial Aspects of a Beach Volleyball Tournament that Foster a Sense of Community²

The past 25 years have witnessed a worldwide surge in sporting events in a variety of sizes with hundreds of agencies specializing in hosting them (Masteralexis, Barr, & Hums, 2005; Solomon, 2002). Further, provided the events are well planned, executed, and take into consideration sociocultural factors, events of any scale (Finkel, McGillivray, McPherson, & Robinson, 2013; Solomon, 2002) “can have huge and long lasting impacts” (Masterman, 2004, back cover). Charities are one type of organization which hosts sporting events to raise funds and achieve social and community developmental goals (Filo, Funk, & O’Brien, 2009; Finkel, et al., 2013). However, since researchers have concentrated primarily on large-scale charity sporting events, little is known about small-scale charity sporting events and to what degree their managerial aspects can contribute to a sense of community, and what value they hold for participants (Filo, Spence, & Sparvero, 2013; Goldblatt, 2013; Misener & Mason, 2006; Welty Peachey, Borland, Lobpries, & Cohen, 2014). Researchers have suggested studies be conducted to increase our understanding of the value small-scale recreational sporting events and charity sporting events have with respect to a sense of community among participants (Filo et al., 2009; Misener & Mason, 2006; Schulenkorf, 2012). Therefore, this research focuses on that need in the literature. To address it, I chose to study Jeju Furey, an organization that hosts small-scale recreational

² this integrated-article is to be *Event Management* under the authorship: Nabben, D. & Misener, L.

charity beach volleyball tournaments (BVBs) on Jeju Island [제주도], South Korea. In 2009, in the fifth year of eight that I resided in Jeju, I founded Jeju Furey and its BVBs are the main focus of this research. I utilized a micro-ethnographic approach and interviewed BVB participants (n=45): competitors, volunteers, organizers, and spectators, in a semi-structured format to describe perspectives on an emotional level. To complement those perspectives, I included my insider's perspective, as I was an event manager for ten BVBs. An analysis of those perspectives helped to emphasize the unique managerial aspects of the small-scale recreational Jeju Furey charity sporting events in building a sense of community among their participants.

3.1 Literature Review

Event-management. For better and worse, sporting events have played a notable role in how societies have developed throughout history, and their impact has not been ignored (Masterman, 2004). Since the value of a sporting event is a matter of an “individual perception” (Finkel et al., 2013; Masterman, 2004, p. 11), small-scale events are capable of the same personal impact as large scale ones and have the capability of impacting an individual to the same degree. The impact may be perceived to be as intense for global events involving thousands of competitors and costing billions, as for an event hosting only a few dozen competitors all hailing from a region no greater than places such as Lower Manhattan at virtually no cost (Masterman, 2004). Designing and managing events to produce a desired impact is the challenge that confronts nearly all event managers who face a multitude of considerations, including: (a) who will be invited and what are their common interests, (b) what will the activity be, (c) and what will the format be in terms of matches and stages (e.g. round-robin, knock-out round), (d) the venue's

location and its, (e) how will the responsibilities be shared, (f) will there be a dimension of social responsibility, (g) what type of atmosphere and tone is desired and how will it be set, (h) how will expectations be managed, and (i) how much of the event will remain unplanned (Finkel et al., 2013; Masterman, 2004)?

Charity sporting events. Whether a charity organization is hosting a sporting event, or whether a sporting event decides to help a charity, charity sporting events are largely participant-led sporting events whereby individuals pay a fee in order to compete, and where all or some of that fee is donated to a cause (Filo et al., 2013). Charity sporting events have surged in prevalence as their cause provides occasions for a local community to come together (King, 2001; Ruperto & Kerr, 2009). After analyzing the nature of a sense of community among participants of charity sporting events (Filo et al., 2013), in addition to the motivators for participation (Filo, Funk, & O'Brien, 2011), researchers found that one of the strengths of charity sporting events was to provide a pathway to a cause worthy of an investment of one's time. Researchers also found that charity sporting events have the ability to provide the opportunities for individuals to participate in a number of capacities, and were conducive to forming a lasting attachment and a sense of belonging (Filo et al., 2011; Chau, 2007). Further, participants of an annual, large-scale charity sporting event, described an attachment to the sport and testified to the sense of community experienced at the event, indicating the possibility of creating a sense of community, and "along with the strategies to continue fostering it, event managers can leverage the community they have created toward social change" (Filo et al., 2008, p. 521). The charity sporting events appear to appeal to demographics that regard themselves as increasingly socially conscious (Friedman & Miles, 2001) which is likely part of the reason why these types of events have found success in

leveraging positive outcomes (Filo et al., 2009). The combination of sport and non-sport components is instrumental in successful leveraging, with a clear and achievable altruistic cause that inspires participants to get involved (Filo et al., 2009). The focus of research has nonetheless been on a fleeting sense of community among participants in events in which competitors only meet once a year (Filo et al., 2009).

Sense of community. Community is a group of individuals who share territory, history, and values, participate together in common activities, and have a high degree of solidarity (Phillips, 1993). A sense of community, however, stresses the feeling of emotional connectedness (Brown, 2001), and emotional belonging to a group of people, regardless of the extent to which there may or may not be a shared territory, history, and/or values (McMillan, 1996). Further, a sense of community provides people with the feeling that there is a network of support within a group, along with a sense of belonging to a group, but that “it is a mystery to those who do not experience it but hunger for it,” (Sarason, 1974, p. 157) but not to those who sense it. More specifically, a sense of community is a “*spirit*” (p. 315) of togetherness and trust towards an authority structure, as well as an appreciation for the mutual benefits which come from being together, and an energy sourced in shared experiences (McMillan, 1996). The terms community and sense of community, therefore, are complementary: there is a territorial dimension and a relational dimension. Since a sense of community only requires the relational dimension, it can be felt in groups that are not territorially based, whereas territorially-based communities do require a relational dimension to be true communities (Gusfield, 1975). Lastly, “the importance of sense of community lies in whether it is experienced and/or felt,” (Warner & Dixon, 2011, p. 258) and whether “any individual or member of a geographic group or [an] interest group, even

one that has little in common with the larger unit of which it is a part,” (p. 258) can experience a sense of community.

Factors that contribute to a sense of community. The seven factors found to play the strongest roles in fostering a sense of community are: Administration Consideration; Leadership Opportunities; Equity of Administrative Decisions; Competition; Common Interests; Social Spaces; and Voluntary Action (Warner & Dixon, 2011; Warner et al., 2012; Warner, Kerwin, & Walker, 2013). Employing a grounded theory approach, the researchers developed a model to determine which characteristics were necessary for fostering a sense of community in a sporting context. These factors were in accordance with findings of McCann’s (2002) and McMillan’s (1996) research with respect to, shared values; shared ownership, sense of belonging, common goals, common location and art, common participation and spirit (membership), and trade. There are notable similarities between: shared values, administration consideration, and voluntary action; shared ownership and leadership opportunities; sense of belonging and equity of administrative decisions; common goals and competition; common location and social spaces; and common participation, art, and common interests. Those factors can be instrumental in building a sense of community, and can manifest themselves when a charitable component becomes the common cause of a sporting competition that takes place in the form of a shared experience such as a tournament. Therefore, charity, sports, and events are three forms of enticements for participants and can develop a sense of community (Hartmann & Kwauk, 2011).

Liminal spaces and *communitas*. Liminal spaces are states of a deeply pleasurable, collective joy, and can be found in some sporting events, major life events, or ecstatic rituals like carnivals

(Ehrenreich, 2006). They are regarded as times of great delight that can serve as social thresholds for participants who find themselves together in a common space suddenly experiencing a special event marked by excitement, enthusiasm, the unexpected, as well as by the community cohesion that occurs through spontaneous celebration and relationship formation - or *communitas* (Welty Peachey et al., 2014). One way to recognize liminal spaces in a sporting context is to observe the interactions between opposing players in the midst of play. Liminal spaces feature very few instances of antagonism and animosity and are replaced by high levels of friendliness and sportsmanship (Chalip, 2006; Welty Peachey et al., 2014). *Communitas* occurs when normally accepted differences between participants, such as social class, are de-emphasized or ignored, and instead a temporary reality is formed based on common humanity and equality (Olaveson, 2001; Turner, 1969; Turner, 1974). *Communitas* also is associated with positive values, including good fellowship, warm contact, and connecting previously disconnected individuals who otherwise would not have confabulated (Chalip, 2006; Olaveson, 2001; Turner, 1969; Turner, 1974).

There is a dearth of empirical evidence with respect to the meaning and the role that particular managerial aspects of a small-scale charity sporting event play in the creation of a sense of community among its participants. Thus, this study's focus was on how the managerial structure of the small-scale Jeju Furey charity BVBs played a role in forming a sense of community among their participants, as well as the role of the charitable component in building a sense of community among their participants. Part of the rationale for choosing the BVBs was to be able to provide an insider's angle to accompany the perspectives of the interviewees, since I was the

event manager of several BVBs and a member of the expatriate community in Jeju for eight years.

3.2 Methodology

In the context of charity sporting events, managerial aspects have the capacity to help enrich a sense of community by nourishing some of its elements, including shared experiences and the fostering of relationships (Chalip, 2006; McCann, 2002; Schulenkorf & Edwards, 2012; Welty Peachey et al., 2014). Managerial aspects can be part of setting the tone of an event and help to place participants in the desired frame of mind (Welty Peach et al., 2014). Because of the coaction present in the relationships between the managerial aspects of charity sporting events and the elements of a sense of community, I investigated the role which the Jeju Furey charity BVBs have played in fostering a sense of community among their participants through the employment of a micro-ethnographic approach. Here, the focus was on providing a greater understanding of the managerial structure of small-scale recreational participatory charity sporting events, and the role the structure plays in building a sense of community among the event's participants. My status as an insider of both Jeju Furey and the expatriate community as well as contextual background of both the organization and the expatriate community were helpful in providing a greater understanding of the unique event.

Setting / context. Jeju Island is the southernmost province of (South) Korea and among its 600,000 residents, approximately 800 are expatriates who speak English as a first language and teach English as a second language (ESL) to the local (Korean) population (Jeju Province, 2013;

Statistics Korea, 2013). I was one of the ESL-teaching expatriates for almost eight years; beginning in August 2003 and ending in August 2012. Three and a half years before leaving Jeju I founded a fully volunteer-based charity organization called Jeju Furey. Jeju Furey's purpose is to raise funds for local underprivileged families, and it does so by hosting events, including a two-day (Saturday and Sunday) beach volleyball tournament (BVB). The BVBs are Jeju Furey's most profitable and best-attended events (Jeju Furey, 2014a; Jeju Furey, 2014b). Each mixed team plays at least six round-robin matches on Day 1, and at least four knockout matches on Day 2. There are over 200 competitors at the BVBs, many of whom choose to camp at the beach throughout the weekend, or stay at nearby guesthouses. Volunteers prepare and serve lunches and dinners on both days, and there is a festival component on the beach on the night of Day 1.

Jeju Furey has grown in terms of both its annual output and intake. For example, in 2010, Jeju Furey hosted nine events and raised roughly \$16,000 USD. In 2013 it hosted fifteen events, raising nearly \$28,000 USD, and the BVBs had grown from 16 to 37 teams. It is important to note, however, that whatever the impact of the Jeju Furey charity sporting events has been on their participants, with respect to a sense of community, be it positive or negative, was unintended. Furthermore, although the BVBs appear to have made the greatest impact with respect to community development, there are other events that attract larger numbers of participants (Jeju International Surfing Competition, 2011; Jeju Marathon Festival, 2014).

Research design. In applying data collecting techniques such as participant observer and embedded insider, ethnographies provide the devices to research community development in order to formulate a theory (Richardson, 2006). By allowing researchers to explore and

understand emotions experienced by individuals within certain social settings (Richardson, 2006), the ethnographic approach facilitates the understanding of complex concepts such as attitudes towards managerial aspects of a sporting event.

The focus of this study was the site of Jeju Furey events, including a cross-section of its participants as competitors, volunteers, organizers, and spectators. I made use of the participant observer technique to be fully engrossed in the experiences and to examine the perspectives and insights of this group with respect to the site, the events, and the structures (Creswell, 2007; Richardson, 2006), a benefit not normally afforded to researchers (Geertz, 1972; Gill & Johnson, 1991). By offering insider depth and other perspectives, a wider understanding of the social dynamics at sporting events is made possible (Brewer, 2000; Miller, Creswell, & Olander, 1998; Richardson, 2006; Skinner & Edwards, 2005). A micro-ethnography is a powerful intervention for getting at what is happening as it happens in the interactions. It also makes use of the author's voice which, in this case, allowed for my insights into Jeju Furey's historical development.

Data collection & analysis. Drawing upon the data collected for the project, which included 45 semi-structured interviews and a reflective journal, I re-analyzed these data from the perspective of event-management to develop a framework for managing events for building a sense of community. In order to do so, the NVivo coding was re-examined to search for particular managerial aspects that interviewees referred to as developers of a sense of community. Since the first analysis revealed four themes to be the leading contributors to a sense of community based on frequent and favourable mentioning: Sharing Experiences, Building Relationships, Giving back to the Community, and Having Fun, the second analysis searched for aspects that

made contributions to those themes and thereby illustrating a progression from managerial aspect → to theme (i.e., contributor to a sense of community) → to a sense of community.

The data were collected using a micro-ethnographic approach during two month-long visits to Jeju, which coincided with two BVBs in 2013 (May's BVB9 and October's BVB10). That course of action was necessary to get a sense of the meaning and value of the event in the eyes of the participants (Spradley, 1979). Potential interviewees were approached during a Jeju Furey event and they were asked if they were interested in participating in a research interview. Given the fluidity of ethnographies, I followed a loosely developed script while accommodating the nature and social context of the events (Appendix B). The interviews took place at a location convenient for the participant and at an agreed upon time when participants were not playing in matches. Since most participants were interviewed on-site, verbal consent was acquired and the interviews were audio recorded, in addition to notes being taken, when appropriate, to enhance the recorded interviews (Richardson, 2006). In the event that the interviewees were to have any questions or concerns, they were given a contact card with my contact information as well as my supervisor's.

It was imperative to have audio recordings and field notes, since I drew on those field notes, on my reflective research journal, and on interview transcripts as sources of the data that provided the base for triangulation (Patton, 1990; Richardson, 2006). Lengthy quotations representing a diversity of perspectives, collected through lengthy interviews over prolonged stays in the field, enriched the content of the results (Lincoln & Guba, 1985). The sampling of interviewees was purposefully selected based on guidelines used by researchers who seek "information-rich cases"

(Patton, 1990). An attempt was made to properly represent the following types of perspectives which reflect the participants of the BVBs: (A) individuals who lived in Jeju both before and after the founding of Jeju Furey; (B) individuals who lived in Jeju only after Jeju Furey events came to be; (C) individuals who had lived in Jeju as well as elsewhere in Korea (and whose sojourns in Jeju included a time when Jeju Furey existed). When interviewees were cited, their real names were replaced with full pseudonyms and followed by a letter indicating which of the three perspective categories they belonged to, the year they arrived in Jeju, the total number of years they lived in Jeju, and the total number of beach volleyball tournaments (BVBs) they participated in - under any capacity. Those details were vital in accurately contextualizing the perspectives of the interviewees. Within these three types of perspectives, a further attempt was made to provide a proportionate distribution of participants (i.e., competitors, spectators, volunteers, and organizers) based on their representation at the BVBs. A distribution of participant types helped to examine the outcome and effectiveness of the managerial aspects from different perspectives. Full pseudonyms were used in order to protect the identities both of the interviewees and of other individuals living, having lived, or likely to consider living in Jeju. Members of the expatriate community in Jeju know each other largely on a first-name basis and often without knowing each other's surnames. Therefore, following the American Psychological Association (2009) guidelines and referring to interviewees only by a given name, could lead readers to mis-associate a quotation with an island resident. Further, the highly transient nature of expatriates (Korea Times, 2008) has meant that a large number of individuals with a wide variety of names have lived in Jeju throughout the years covered in this study, thereby increasing the risk of mistaken identity. For locals, the low nationwide number of surnames (n=52; Korean Surnames, 2014) as well the high degree of similarities in given names, also warranted the use of

full pseudonyms.

The potential interviewees were sought out during the four-week span that included the BVBs and the BVB-related Jeju Furey events in May 2013 and October 2013. As part of my role as participant-observer, I competed in those BVBs and BVB-related events (e.g. mini beach volleyball tournaments and beach clean-up events), and both during and after those events, I took field notes as per custom in an ethnographic field study, which included observations of in-play conduct, and demeanour during preparative events (Creswell, 2007; Richardson, 2006).

Observations through complete participant status is a method that is viewed as augmenting the veracity of ethnographic data. Complete participant status helps to reduce the instances in which subjects are overly aware that they are being researched and therefore their behavior is more natural (Caza, 2000; Gill & Johnson, 1991; LeCompte & Preissle, 1993). This allowed for flexibility and a greater possibility that the observed behavior was more naturalistic and not affected by the research being conducted, which is vital for good ethnographies and emergent theory (Creswell, 2007; Finlay & Ballinger, 2006).

Written consent to conduct my research was acquired from Jeju Furey's acting-president, whereby all participants in the events were made aware of the research I was conducting, and were provided with appropriate contact information. I also handed out an information sheet and placed a sign at the main booth during the events. Since a portion of this research was based on observation as a result of my "complete participant" (Caza, 2000, p. 232) status (LeCompte & Preissle, 1993). Further, in order to properly match the variety of roles I have had, including

those of coordinator, competitor, friend, acquaintance, and Jeju denizen, I sought out information in a casual and natural setting.

Interviews were transcribed verbatim and translated when necessary. Interviews were then cleaned and all identifying information was removed to retain the interviewees' anonymity. The transcriptions were examined with the aid of NVivo 10 allowing for an iterative process, which led to the development of codes that led to the managerial aspects. Data analysis and coding focused on categories of managerial aspects of the event that were frequently and favourably recognized by the interviewees as instrumental in developing a sense of community. These managerial aspects were compiled to design a framework for building a sense of community through charity sporting events, and previous theoretical frameworks were consulted to assist in the design.

3.3 Results and Discussion

The managerial aspects that emerged from the data analysis were: Voluntary Action and Privately-Run Operations, Idea Champions, Common Interests, Event Format, Shared Responsibility, Charity, *Communitas* and Liminal Spaces, and Managing Expectations. My own insider's perspective towards the importance of a given aspect in fostering a sense of community through the events was also considered. The managerial aspects were then compared to the existing literature on event management as well as on the development of a sense of community.

The following was divided into sub-sections based on the managerial aspects. Although many specific managerial decisions could be assigned to multiple aspects, examining the managerial aspects in an exhaustive manner would be overly repetitive. Further, while the impact of the BVBs with respect to a sense of community was not intended, these findings are part of a recommended approach to structuring charity sporting events and the interviews are being used to demonstrate the validity of these concepts (i.e., a managerial aspect leading to a theme that leads to a sense of community). However, as discussed in the section on Voluntary Action, a sense of community cannot be forcibly engineered, nor should pressure be applied to manufacture it.

Following an analysis of the data collected through the interviews, as well as my own insider's perspective as a Jeju Furey event-coordinator, eight aspects of event management emerged as the primary generators of four themes of a sense of community (as per Figure 3):

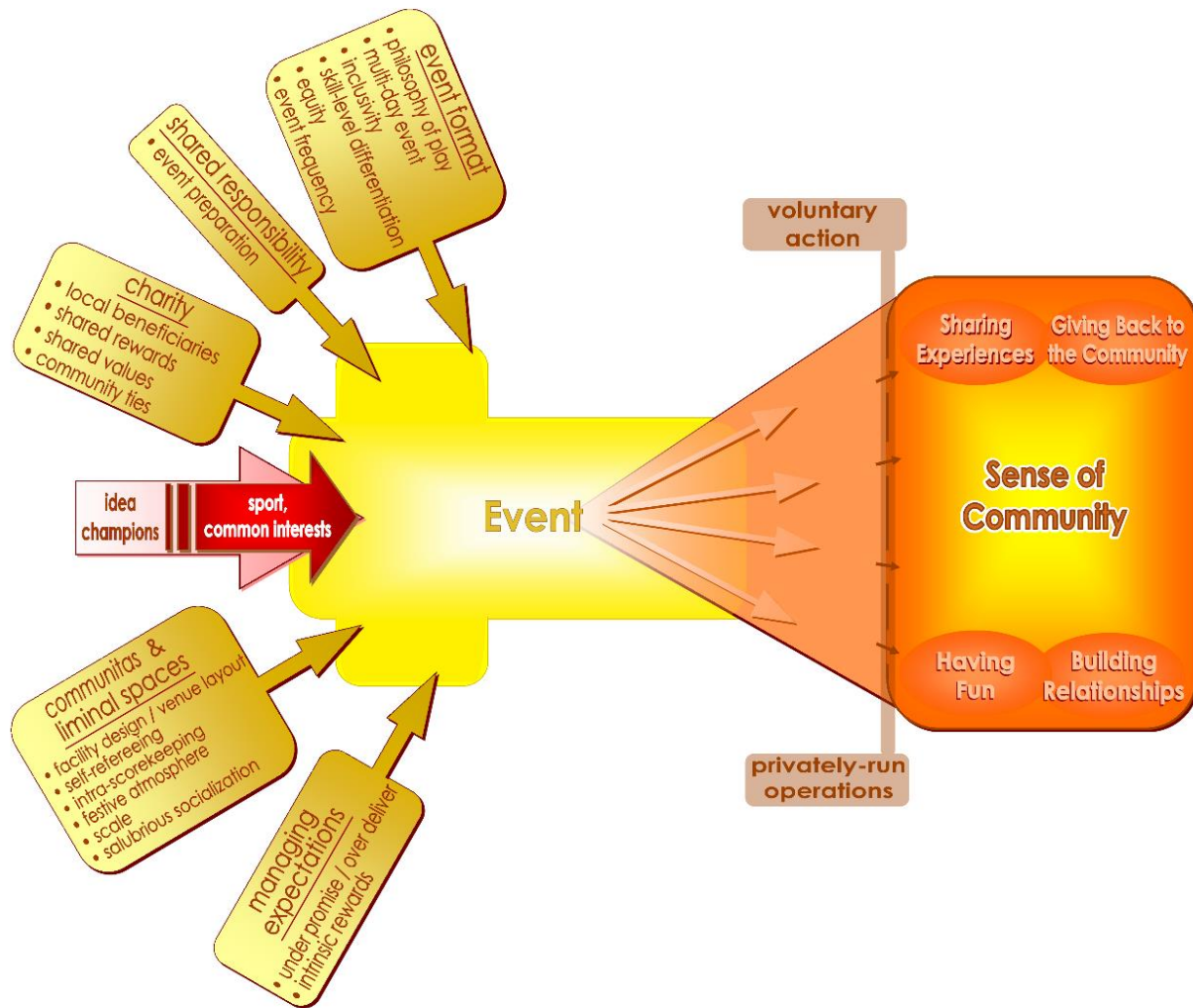


Figure 3: Framework for Building a Sense of Community through Charity Sporting Events

(i) Voluntary Action & Privately-run Operations, (ii) Idea Champions, (iii) Common Interests, (iv) Event Format, (v) Shared Responsibility, (vi) Charity, (vii) *Communitas* & Liminal Spaces, and (viii) Managing Expectations. A depiction of the natural flow from managerial aspects (inputs), to the themes, and ultimately to a sense of community (outputs) is rendered in Figure 3. The frameworks advanced by Schulenkorf (2012) and Misener (in press) were used as guides with respect to theoretical conceptualization. The managerial aspects helped to design and structure the event which produced the four themes that were the active agents in developing a

sense of community. The framework indicates that an event begins with idea champions choosing a sport based on the common interests of members of the community. The idea champions - the project leaders who have faith that the project can be made into a reality, and those willing to put in the effort necessary to get the project started (Vail, 2007) – are the driving force behind event creation. The event is then designed and formulated into components that are delegated to share responsibility but the idea champions and all managerial components remain integrated throughout the process to ensure the planning and execution are optimal. The event is structured to include a charitable element and allow for the possibility of *communitas* and liminal spaces. Prior to the launching of the event, throughout the preparation stage, and during the event itself, expectations are managed to ensure participants arrive with the appropriate mindset. Permeating each managerial aspect is the volunteer-based privately-run operations. Through this philosophy and practice, the desired positive social outcomes are allowed to emerge voluntarily, and measures are taken to ensure the voluntary spirit is safeguarded. Through these eight aspects, a framework was designed (Figure 3) aimed to equip sport managers with a practical, detailed approach to organizing charity events in order to produce a sense of community. In the case of Jeju Furey, once an idea champion took an initiative and chose a sport to coordinate an event around (in this case, beach volleyball), the sport drove the event and the event was supported by an assortment of secondary (e.g., skill-level differentiation, inclusivity) and tertiary (e.g., venue layout, festive atmosphere) managerial aspects. The managerial aspects worked through the event allowing a sense of community to spring forth, provided it was the will of the participants. Whereas it would always be possible for individuals to be sharing experiences, building relationships, giving back to the community, and having fun; a sense of community would not be generated without the ‘filter’ of voluntary actions. Figure 3 depicts the will of the participants as

a threshold and gatekeeper to a sense of community. The event, thus, served as a fulcrum between the inputs of the managerial aspects and the outputs of the themes of: (1) sharing experiences; (2) building relationships; (3) giving back to the community charity; and (4) having fun, which germinated a sense of community. The absence of a direct lineage between the inputs and the outputs symbolizes the interconnectedness and mutual dependence of the managerial aspects, as well as of the themes. “The way in which one component develops into another” is “probably the most important determinant of [a] true” sense of community (McCann, 2002, p. 365). In “true” (McCann, 2002, p. 362; McMillan & Chavis, 1986, p. 14) communities, common location facilitates common participation through common interests which develops a history, culture, solidarity, and common identity. This development process is contingent on a desire within the individual to participate willingly thus, it cannot be forced. The high level of interplay among these components of a sense of community is represented in Figure 3 by an absence of demarcation lines bounding the four themes. Managerial aspects do not remain isolated, either, as interactions among managerial aspects begin once they become part of the event, which idea champions introduce then manage.

Voluntary actions & privately-run operations. Voluntary actions are of high importance in building a sense of community (Stevens, 2000; Warner et al., 2012). The aspect of volunteerism, which was essential to Furey’s operation, was likewise a cause for the participants’ emotional connectedness to the community, and was particularly important to Tommy Moore (A, 2000, 13 yrs, 6 BVBs), a competitor, who found Jeju Furey’s reliance on it very appealing:

[Furey’s not] cajoling people into participation or [...] making people [donate] or playing on some sort of emotional button to encourage them to participate and donate [...]. So, all

these people are participating because they want to participate [...]. Here, you have a system in which you're taking resources from those who have the resources and getting them to people who need the resources, and you're doing it peacefully. There's no coercion; that's the thing that I really love [...]. A person makes their own decision to participate in these events, and so nobody's forcing somebody to participate [...]. I really like the idea of people having control over their own resources. People are doing it because they're getting value out of it. [Jeju Furey] is not just asking for money, [...] they're providing a product that people obviously want. The product encourages [...] emotional health, social health, physical health, [...] community, and redirects resources to those who most need resources. I don't see any losers in that situation.

Tommy Moore then linked the benefits of voluntary action to the benefits of being a privately-run organization like Jeju Furey. He thought that forced social change was a less effective means to nurture a sense of community; an opinion also espoused by McCann (2002). Instead, social change which comes from the heart is more in keeping with the fundamental principles of community building (McMillan, 1996) and is therefore more effective. Although other interviewees mentioned similar benefits of being a volunteer-based organization and/or of the privately-run operations, Tommy Moore coupled privately-run operations with the main spirit of charitable acts. He contended that forced donations removed the emotional factor from the equation, and added that contrary to Furey:

The direction of resources by the government to get assistance to the people that need assistance, I consider, generally-speaking, to be very bureaucratic and inefficient. And in addition to that is that there's also the element of force; in that you are required to donate money through taxes or something like that. Whereas here, these are people giving

money to a private charity, which I think generally-speaking are more efficient and more effective in distributing [and] getting resources to people that need the assistance, and people are doing it voluntarily. [Jeju Furey] is a private-oriented system, it's doing good and it's doing it peacefully, it's integrating exercise and activity, which I think is really important, too, [for the] emotional, social, [and] physical health of individuals.

In many ways, it is easier for smaller organizations with a volunteer staff to adjust to changing environments than larger ones, because the latter are prone to the constraints that accompany diversified special interests, and quarrels over power or paid positions (Skinner, Zakus, & Cowell, 2008; Warner, Dixon, & Chalip, 2012). The spirit of volunteerism and shared responsibility ran through both the participants of BVBs and all executive members of Jeju Furey, as well as their assistants – all of whom were volunteers and received no material compensation. Those acts of voluntary service were partly what Bonnie Zosim viewed as acts of caring and motivated her to become involved (see Idea Champions), and the same was true for me. Charity and volunteerism were at the heart of my vision for the organization, and I would not have taken on this task without them. During my four years in Jeju prior to founding Jeju Furey, I had very little involvement in any group in a management capacity; and had found even that little bit of managerial involvement unenjoyable. I found great satisfaction, however, working for Jeju Furey, because it was an altruistic organization. It seemed that when charity and engaging events were properly combined, it led to a number of positive outcomes. One such positive outcome related to voluntary action and privately-run operations was that individuals started to organize charity events for other causes. Tommy Moore added:

Nobody forced [organizers of non-Furey events] to do that. It was absolutely on [their] own, the onus was on [them]. I love it [...], and I don't think that [they] would have seen

the potential for doing that if it hadn't been for the model that's been put forward by the Furey events. That's awesome.

The BVBs, therefore, provided a model for others to follow and inspired some to host similar events which had new beneficiaries. The BVBs drew in a sizable number of individuals and fostered an emotional connectedness with – and stronger ties within – the community, through benefitting locals and enabling participants to give freely and receiving only intrinsic value in return. That process was made possible due to the organization being run privately by volunteers who were not profit-driven or reliant on public funding, and therefore not subject to political agendas. Being a local private charity driven by voluntary actions increased trust, afforded opportunities for more involvement through shared responsibility, and imparted a sense of ownership among participants.

Idea champions. Institutions have a particular role to play when it comes to demonstrating compassion and concern for the community (Gill, 1995), and part of the responsibility of idea champions is to ensure the managerial aspects function to fulfill that role. Since the managerial aspects are highly integrated, the idea champions are not necessarily the central figure of the events, nor are they merely the ignition. Their task is to be involved throughout the process and emphasize the other components of the events. Individuals respond well to expressions of consideration and are drawn into an activity after witnessing attempts to do something positive for the community (Warner & Dixon, 2011). Bonnie Zosim (C, 2010, 3 yrs, 6 BVBs) was one such individual who appreciated the simple act of *doing*. She said that before she “got involved it was definitely appealing to know [that] these people cared this much to start this tournament, and [it] also show[ed] how supportive the community was, so [...] that part of it really drew me in.”

Creating a charitable sporting event provides opportunities for a local community to come together in support of a cause, and the causes may take on a variety of forms (King, 2001; Ruperto & Kerr, 2009), as Serge Formosa (B, 2011, 3 yrs, 5 BVBs) observed:

[Jeju Furey] started off as [a response to] a tragic event, but you don't need a tragic event [to start something like Jeju Furey]. Somebody just needs to take the initiative [and say], 'hey, we don't need a good friend to pass away for us to do this; we should do this because we want to do it, [because] we want to help out in our community.'

Serge Formosa's postulation matched Bonnie Zosim's comment which inferred that simply attempting to make a positive difference appealed to a large number of individuals and motivated many of them to get involved. It did not require a tragic event for the charitable cause to resonate with Lucy Nicholas (C, 2010, 1 yr, 3 BVBs), either, she held a pervasive view in which:

It was nice to be involved in something that was locally relevant and that affected something. And I think also it was fascinating to me that it was something that didn't always exist and that it was just [...] created and that was really fascinating to me; that it started from the ground and it kind of grew so quickly, and became this great thing [...]. I wish we had something like that in [our city on the mainland].

Idea champions are catalysts; they motivate and engage groups towards action and their capacity for mobilizing a groups rests on their ability to attract others to be involved (Vail, 2007).

Common interests. As part of their role as idea champions, event managers search for common interests among a group of individuals to draw them to a project or cause, and sports are often the activity. Several interviewees expressed the view that any activity would be appealing as long it was a sport. Gino Sabinian (C, 2012, 2 yrs, 3 BVBs) both shared that view and tied in the

theme of fun, “it’s sports [that interest me], and I’m at the point where I look forward to every single Jeju Furey event ‘cause I don’t care what the sport is, ‘cause I know, for one, it’s gonna be fun.” Clementine Soter (C, 2009, 1 yr, 1 BVB) saw several benefits to sporting events:

With the drinking [at bars] you don’t remember a lot [...] but when you’re doing something to make yourself healthy, physically fit, part of the community, all your friends are there, you’re out in the sunshine, just making the most of the day; that will always be with you, so sports are amazing, I wish I would’ve partaken in more things.

Thus, the nature of this sporting activity clearly had an allure and attracted a number of individuals to the tournament. Likewise, the nature of a (special) event – as opposed to a regular meeting – created several other opportunities to involve members of the community and was thereby capable of creating shared experiences. Dennis Hurley (A, 2007, 7 yrs, 9 BVBs) enumerated several of those opportunities:

With the volleyball tournament, everybody’s found their niche, there’s people that come and cook, there’s people that come and volunteer, there’s people that help with merchandising, with designing, with picking up, tearing down, and I know more about the things I’m interested in, which is sports. [They] are probably dominant when you look at the percentage of people participating, and for me [...] it’s definitely [that way].

In bi-ethnic societies, finding common interests is very important in efforts to create a sense of community (Neal & Neal, 2014), particularly ethnicities that do not share a first-language. Huh Gye'eem [허계임] (A, 1979, 26 yrs, 4 BVBs) concluded that what made the BVBs different from other tournaments was that “it’s something that Koreans and foreigners can join in together.” Many interviewees shared Huh Gye'eem’s views on the opportunity Furey events provided to create a shared experience among both the Korean and foreign groups who

participated; a characteristic of liminal spaces that “serve as a basis for creating relationships where none might otherwise be possible” (Chalip, 2006, p. 121). Elena Bruno (B, 2010, 2 yrs, 4 BVBs) observed how the BVBs had the ability to cast a wide net of common interests gathering a variety of people:

Everyone got together to make it happen. Everyone came, helped set up the nets [...] sift the sand, we all kind of helped create the event and [...] you’re supporting a good cause, you’re supporting local families [...], people love being involved in that kind of stuff.

There’s food there now. Miriah making these amazing [...] fajitas, there’s just something about it and about it being outside, and about all of these courts, and just the fact that it’s twice a year. There’s just something to look forward to and it’s just an amazing event.

Common interests are the fundamental mechanism around which a group of individuals come together (Kellett & Warner, 2011). Therefore, an event that is managed such that it resonates simultaneously with a group’s numerous common interests, helps to unite a larger number of individuals. Elena Bruno’s assessment also speaks to the importance of shared responsibility which is discussed in the Shared Responsibility section.

Event format. “It is essential that any potential long-term benefits intended as attributable to [an] event be comprehensively covered by strategies that ensure that long-term success” (Masterman, 2004, p. 47). Although the BVBs were not designed with a long-term goal of community development, there was a deliberate attempt to structure them around a particular philosophy that would allow for the greatest number of people to reach the highest level of enjoyment. One such attempt was made through a philosophy of play that assumed participants registered with the desire to have maximum engagement in the activity. Consequently, a higher

number of matches provided for more shared experiences. Increasing the opportunities to engage in sport and play, stimulated the contributing factors of enjoyment in the event. Therefore, the format was structured such that the average team (regardless of skill-level) played 24 sets (a minimum of 10 matches) over the course of the weekend. On Day 1, teams would play in a round-robin, and on Day 2 they would play in a 4-match knockout round with four championships referred to as the ‘brackets’ (see Figure 4).

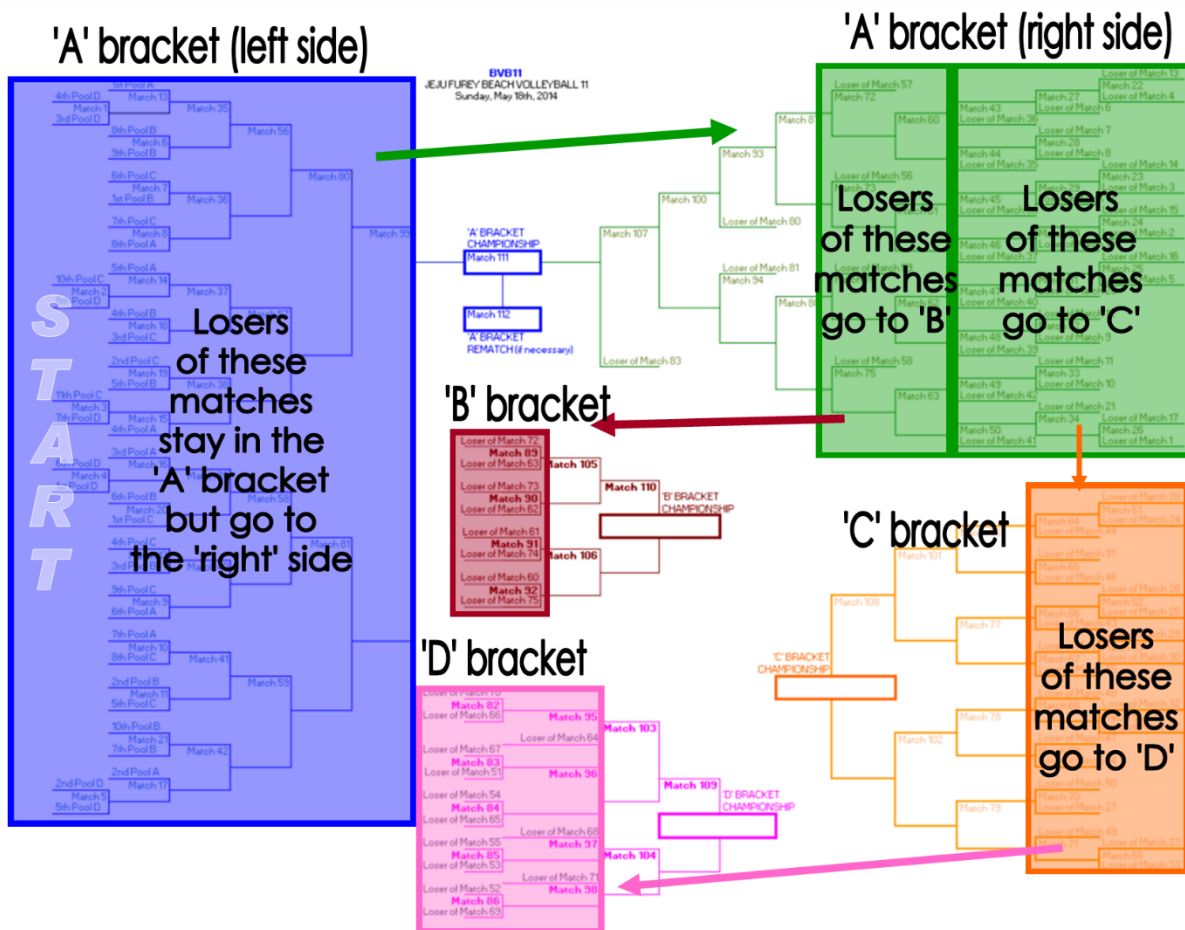


Figure 4: Jeju Furey Beach Volleyball (BVB) 'Brackets' Flowchart (Schedule of Day 2 Matches)

However, when participants used the term brackets, they were referring to *both* the knockout rounds *and* the round-robin. This misnomer was partly due to the fact that both the four pools in Day 1 and the four *actual* brackets in Day 2 being labeled: A, B, C, and D, and being based on skill-level segregation. Day 2, however, begins with full integration; as all teams start in the ‘A’ bracket. This approach ensured that a higher number of games were played between teams more closely-matched in terms of skill and experience. Lopsided games, which both sides can regret (Welty Peachey et al., 2014), were thereby reduced and only occurred early on Day 2.

Seemingly, teams enjoyed more games with greater match-parity thereby, increasing the instances where both opponents were absorbed in the play. Elena Bruno (B, 2010, 2 yrs, 4 BVBs) added that the brackets were important because “if you want people to have fun, they want to feel like they can compete, they don’t want to feel like they’re too far out of their comfort zone.” Another feature of the brackets was that it took longer for teams to get eliminated which delayed their departure from the venue – as each of the four championships occurred at roughly the same time. Lengthening the stays of participants for social purposes is one of the suggestions by Welty Peachey et al. (2014); one about whose structure Alexander Evarist (C, 2013, 1 yr, 1 BVB) and Jo Jeung’ee [조중이] (A, 1990, 23 yrs, 1 BVB) noticed these benefits:

A: I think the mix between serious and the fun is a good mix. It’s not too much one way [...]; it allows everyone to take part [and] gave everyone a chance to play through the whole day. It wasn’t a case of you lose, you’re out. It’s ‘keep playing, keep having fun.’ [...] One of the problems with [other] tournaments [...] is that no one’s there for the final [...]. But every [Furey] final that I’ve seen, there’s always still people around, still people watching because of that inclusion [and] because you’ve [only just] finished [yourself].

J: If it’s not a bracket system, my team would [be knocked out the] earliest. But [with the

bracket system] we can [try for the] C-bracket championship, even though we fell from the A-bracket [...]. So there's always a lot of chances to play more, and that's amazing, so I really like this system.

They both made reference to the high number of games at the BVBs which served to create shared experiences, but provided fun, as well. They also alluded to the multiple championships which exhibited an attempt at equity to encourage more competitors to join.

Linda Justo (B, 2010, 3 yrs, 4 BVBs) was one of several interviewees who spoke about the schedule's physical workload:

It's such a good feeling of exhaustion [...] whether you won or lost or played or just sit out there and drink all weekend and are exhausted from that, you feel some sort of accomplishment or growth of some sort. Whether it's [that] you made a couple new friends, or whether you played better, [or] you won the raffle prize, there's generally something that everybody can look forward to. For me, I love the feeling of being so physically exhausted from having fun [...]. That soreness is well worth it, no matter how you gained it [...]. You never feel terrible [or] are mad about it for the most part, if you're sore and sunburnt and tired it's because you had a really great weekend.

When asked if he enjoyed the exhaustion, Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) answered:

Totally! It's a great 'destroyed'. You hobble around for the next few days and you [think], 'that was a good tournament [...]. It's a fun shared experience, and it's hard [...]. If it was too short, maybe it'd be like, 'well all right, that was fun, see you guys [later].'
But it's a long two-day, not a grueling thing, but you spend a lot of time with mostly new people over that two-day period; that's fun. Great shared experience.

Huh Gye'eem [허계임] (A, 1979, 26 yrs, 4 BVBs), who had never played beach volleyball prior to her first tournament, shared Frederick Kaiser's opinion. When I asked how she felt after the event, she said, "I'm happy. Even though I'm tired and sunburned, I'm happy." She did not think there should be fewer games because she would "still be tired. [Don't have] less games, I want to play more." Other interviewees concurred with Huh Gye'eem that the physical output demanded by so many matches made BVBs stand out as memorable affairs. Ee Kang'nan (A, 1980, 30 yrs, 8 BVBs) said she preferred Furey events to others, in part, due to the quantity of matches:

[At other tournaments], you don't play as much [...]. At Furey events, there are always a lot of people [...]. [Other tournaments] tend to have a high level of skill, and a strong desire to win. But with Furey, anybody can play and the skill level doesn't matter, and not everybody is in it to win. With other events in those sports where the skill-level doesn't matter; the downside is that there aren't that many people, so it's not as fun.

Several interviewees shared Ee Kang'nan's view that 'anybody' could play in Furey events and many credited the brackets for enabling that sense of inclusivity.

Linda Justo (B, 2010, 3 yrs, 4 BVBs), was one of a dozen collegiate-to-elite level athletes who observed while panning the scene at the volleyball tournament, "I have never seen so many non-athletic people play sports in my life [...] and not only just want to be doing them, but doing like five and six at a time [...]." She added that at BVBs, "it's been so open and [...] if you suck, the worst thing that happens is that you hang out at the beach with all your friends for two days."

The segregation of teams into pools for Day 1's six round-robin matches, therefore, created the comfort zones mentioned by other interviewees. These comfort zones appealed to the less athletic who viewed the event as unthreatening fun and whose participation thereby made for a

more representative cross-section of the community. The segregation of teams into pools did not, however, extend beyond the round-robin matches. Teams were integrated in terms of tent-assignments (e.g. a B-team could be a neighbour of teams from any pool) and scorekeeping assignments. Prizes for champions were not adjusted based on levels of skill, either.

A philosophy of equity and of play guided the decisions to have multiple championships, and another decision to encourage play was to have a cap on roster size, so that competitors were not forced to sit during matches. Unlike standard 2v2 or 4v4 beach volleyball, Furey BVBs were 6v6. The format of play was chosen in part because it made the sport more accessible to the beginner-level competitors, who made up the majority of prospective participants on the island. Formats that require fewer players also tend to require greater technical and athletic abilities, thereby excluding a wider group of potential players who might be intimidated or ill equipped to meet the level of play. I can personally affirm that the benefits of creating shared experiences and developing relationships were at the forefront when I made this decision. Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) articulated one of the benefits of the roster cap. In volleyball, he said, “you spend more time with each person, and you’re always playing together. Whereas in frisbee, you’re subbing in and out. [When] I’m handling,” which is a quarterback-like position, “I don’t have the same [feeling of] working-together as maybe the receivers [do].” Not all participants were in favour of the restriction to 6-person rosters but the view I took in upholding the rule was that the player on the sidelines would not be sharing in the same experience as the six players on the court. It was my opinion that that person would be better served to be part of their own 6-person team. A corollary to the rule insisting that a team have no more or fewer than six players was to require teams to have three males and three females. Huh Gye'eem (A, 1979, 26 yrs, 4

BVBs) credited the rule obligating teams to have three men and three women on a roster as the reason she was asked to take part. Following her first experience, she played in three more BVBs and commented that the tournaments “are like a drug,” and that due to playing in them, “my character changed some, my English improved, I have a lot of [foreigner] friends [now]. It’s easy to make friends because we are all in the same spot.” Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) also noted the benefits of the mixed-team rule. In reference to his two long-time teammates and friends he said:

[We’re] three guys that have played together for the last five or six [BVBs] and then we have to meet new people, which is good [for guys who are] too nervous to ask a girl out on a date. [They can say,] ‘wanna come play volleyball, it’s other guys, it’s not just me.’ That’s a great opening line for the more cowardly daters – it’s a good way to ingratiate yourself with some other women. Yeah, you gotta have mixed teams.

Huh Gye'eem and Frederick Kaiser’s friends were three of many examples of how interviewees thought that relationships forged and flourished due to the roster cap rule itself. While some individuals were approached to fulfill a male/female requirement, others – who speculated that normally they would have been overlooked for lack of experience, skill, or familiarity – were invited to fill a final roster spot. Therefore, conditions on the types of rosters played a role in building relationships and providing opportunities for sharing experiences.

Unlike most annual sporting events, these introductions and connections were made twice a year - in May and October. A benefit of hosting a tournament every six months was that it led to a strengthening of relationships, according to Bernard Thanhauser (C, 2007, 6 yrs, 5 BVBs), who was surprised by the achievement:

It's grown into something that I probably didn't expect, I didn't expect it to be as big as it is. It's replaced the frisbee tournament as the funnest weekend on Jeju, by far. One of the reasons [...] is because it's not one of those yearly friendships like [frisbee] was.

Volunteer caterer, Henrietta Casolani (B, 2010, 3 yrs, 4 BVBs) perceived another benefit of the semi-annual nature of the event with respect to the relationships with local businesses:

Another thing is supporting these local businesses. [For instance,] the first two times I ordered buns from [this bakery], I paid in advance, ever since those two times – and I've probably ordered from her about six times now for different things, a couple [were for] Furey events – I go in there and I order, and she says, 'what day, what time?' She doesn't even ask for payment, she trusts that I'm gonna be there and that's just awesome.

Trust is one of the most important factors in forming intimacy in relationships (Roark & Sharah, 1989), and having trusting connections was critical in running charity events, since a significant portion of the proceeds were made possible by sponsorship, in-kind contributions, and donations from locals and local businesses. Although the tournament's balance sheet was structured in such a way that events were able to profit strictly from registration fees, (i.e., before funds from merchandising sales, beer sales, raffle ticket sales, and sponsorships), the support of micro- and medio- corporate Jeju was essential to make a substantial profit. "High levels of trust mean less dependency on formal contractual agreements [...], [they] facilitate coordinated actions, [and] reduc[e] transaction costs" (Putnam, 2000, p. 542).

Shared responsibility. Trust is built through a group's use of its power, and chances to share in responsibility lead directly to sharing in experiences contributing to an overall sense of community (McMillan, 1996; Selznick, 1992; Warner & Dixon, 2011). Those chances to take on

leadership roles and responsibility were implied in Dennis Hurley's list of alternate ways to participate (see Common Interests) and echoed by Jerome Lejeune (C, 2007, 7 yrs, 3 BVBs):

Someone asked me, 'I heard you are an executive of Jeju Furey, and I thought, 'wow,' but then there are like dozens of executives, right?' I wasn't sure if she was teasing [but] it's true, [so I answered her] 'Yes, there are dozens of Jeju Furey executives. At some corporations, there are dozens of executives who rarely show up to the office and get paid unbelievable salaries for their so-called valuable opinions, while Jeju Furey executives are the ones who work the hardest and think the hardest and do not get paid at all or even asked to be paid. Yeah, we have dozens of people like that.'

Tommy Moore (A, 2000, 13 yrs, 6 BVBs) also discussed Jeju Furey's decision to encourage members of the community to help in the operations:

One of the great things about Furey [...] has been its openness and responsiveness to taking [on another person's] brains on a project; [...] somebody who wasn't necessarily in the [original] structure [of the organization]. [The additional leaders] end up raising money for Furey and I think that in doing those things that they're interested in, they strengthen their own position within the community. [They're] solidifying the bonds by taking more responsibility and in the process; doing something well. You're able to increase the amount of resources that are getting funneled into a good cause.

Since "it is often in the preparation of events, as well as participation in them, that personal networks are enhanced and a sense of community engendered" (Higgins & Lauzon, 2003, p. 364), providing openings to share in ownership in the event was another path to sharing experiences. Further, as individuals became increasingly involved in the organizational process, they saw additional possibilities. Tommy Moore (A, 2000, 13 yrs, 6 BVBs) was enthusiastic as

he considered Jeju Furey's approach to shared responsibility:

One of the ways that it is scalable possibly has something to do with that degree of empowerment that the Furey Foundation has allowed people. If you allow people to take on responsibility within their communities, even if it's only small and marginal, all of that ends up adding up. And that has something do to with scale, and scalability [...]. I think you can use this model [...]. This model is scalable [...], it's awesome.

Effective communities are those in which the individuals are provided the opportunity to have as much impact on the community, as the community is able to have on the individuals (McMillan, 1996). BVB organizers made a practice to not only get individuals involved, but also paid heed to the notion that any aspect of a charitable endeavour could be pleasurable. One such aspect was the pre-BVB event during which volunteers came to the beach to build courts and clean sand. The preparations tended to span a dozen days. I asked Agnes Urban (B, 2009, 4 yrs, 7 BVBs), who was involved in most pre-vents, why she continued to come out. She replied that the "social aspect" of sharing in the responsibility of hosting an event as a community made the tiring pre-event work "fun":

Even today, when we were sifting [sand for rocks, glass, nails, etc.], I was saying, 'sifting sucks and it's a lot of work,' but everybody just sits together and you have conversations and kind of forget that you're working [...]. You get to meet new people and it passes the time a lot faster because everyone's happy to talk and get to know each other [...]. People are always willing to help out because it's not just work in helping people, it's a social thing, it's always a fun thing, it's connected to something fun, it's not just going out there and slave-labouring to do something for someone. It feels good because you're also enjoying it and [...] usually helping someone out.

Agnes Urban articulated what researchers have found: that the more a member of a community participates in a community organization, the more the organization's capacity increases, and the more members of a group cooperate with each other towards a goal or for a cause, the more cohesive the group becomes (Goodman, R., Speers, M., McLeroy, K., Fawcett, S., Kegler, M., Parker, E., ... Wallerstein, N., 1998; Grossack, 1954). Grossack (1954) also found that when two groups cooperated with each other instead of competing against one another, the degree of cohesiveness within either group was higher. Therefore, the more members of a community rally around a common cause through common interests and share in the process to achieve the goals, the more a sense of community becomes a possibility (Filo, et al., 2009; McCann, 2002; McMillan & Chavis, 1986). In addition to building trust, the event's philosophy of play, duration, promotion of inclusivity, attention to equity, and frequency, cultivated shared experiences, relationships, and fun.

Charity. Participants of charity events appreciate and are inspired by the opportunity to “make a difference in the world” (Filo, et al., 2009, p. 373). As such, participants are filled with a sense of camaraderie, solidarity, and community. “The emotional [...] and functional meaning participants hold for [these] events seems to be both a facilitator and product of its celebratory atmosphere” (Filo, et al., 2009, p. 380). In the section on Idea Champions, Lucy Nicholas remarked on the positive outcomes of having a charitable cause assist locals, but in this case, the participation moved beyond common interest and into shared ownership. Andre Mason (B, 2010, 3 yrs, 6 BVBs) also saw its benefits, including an ability to promote trust:

Now, definitely one of the advantages of supporting a local charity is that you're probably a little more positive that that money is going to go towards exactly what you

intend it to go to. Sometimes it's difficult to donate to international charities because maybe 50% of that money is going to the bureaucracy of the institutions that are helping to allocate that money, or some people are just pocketing some of it [...]. But when you're there in the community you can have closer ties with the people who are helping you to allocate those resources to people who need them and you can meet the actual sponsored individuals or families or institutions. You can then follow up and see them afterwards and see what sort of effect that has. Being able to see the effect and maybe even deliver the money; that makes people feel more satisfied and assured that what they're doing is a good thing.

Jeju Furey visited local beneficiaries on five occasions to deliver the funds raised on their behalf (Jeju Furey, 2014c). On each occasion, Jeju Furey invited different individuals to be guests in these visits as a way of sharing in the special moment of giving the donations to the beneficiaries, as a way of showing Furey's gratitude towards the guests for their hours spent volunteering, and as a way of rewarding the volunteer. Sharing in these experiences and sharing in the leadership had an impact on volunteers such as Mary Summers. She recalled a recent visit to a beneficiary family she made while accompanied by other volunteers and took part in the occasion of handing donations to the beneficiaries. "I didn't know what moved me more, the mother's reaction or the [other guests' reaction]. For the [guests] it was a very eye-opening and a moving experience, [and after the visit, one guest] said, 'my heart is so warm'" (Jeju Furey, 2014d). Elena Bruno's (B, 2010, 2 yrs) boyfriend was a guest during one visit:

[Participating in the events] was just a way of being social and a way of supporting [...], [but] hearing the stories and of [my boyfriend] giving the money to the families and [...] just knowing that it's making a difference and that it's helping people, that's all part of

community as well. I think that's a really important part of it.

Along with the benefits of rewarding time and effort, these reflections also illustrate the managerial importance of sharing the sense of ownership, of unity, and of the satisfaction of charitable work. Andre Mason (B, 2010, 3 yrs, 6 BVBs) was also invited to visit the beneficiaries and found additional value in supporting a local charity:

[Expats] that haven't dominated the language or are new [...] are always relying on the kindness of natives to sort of help us through the process. So giving to a local charity is a great way to give back for all the kindness [we] receive on a day-to-day basis from the local community. So I think we sort of owe it to the community to give back.

There were other interviewees like Gino Sabinian (C, 2012, 2 yrs, 3 BVBs) who remarked that it was unnecessary to meet the beneficiaries in person; to know that the beneficiaries were part of the local community sufficed to garner support for the cause:

I've never met the families that these things benefit but they're part of Jeju and they're part of this island, it's a community event [...]. There's a culture of wanting to help your fellow man [without] needing to see their face or know who they are. I think as soon as you put charity on an event, then people kind of want to be a part of it because people realize that that's a good thing to do and then beyond that you are having a charity in benefit of someone who was a part of this community, and there's an immediate lasting connection. [In other charity organizations] you might have that element of charity, but there's not necessarily that element of connection within the community.

The majority of interviewees agreed that they felt emotionally connected to the community through these events because they knew that the beneficiaries were local. Many interviewees shared Andre Mason's opinion that having local beneficiaries for Furey events made their

voluntary participation an inspiring, gratifying, and humbling experience, as they were part of something larger than themselves.

The charitable aspect of the BVBs fed into the events' element of fun, which participants experienced. For the participants who registered knowing that proceeds of the event went to families in need, the goal of winning the tournament became secondary to that of playing with others whose common goal was to help the community. Research has identified that the charitable component in charity sporting events can often lead participants to “feel part of a larger group, all working together for the same goal” (Snelgrove, Wood, Havitz, 2013, p. 137) and have a heightened sense of attachment, even if their initial reasons to get involved were otherwise. Having a goal other than winning, facilitated other managerial aspects such as self-refereeing and equity. This goal also enables programs to structure their delivery of sport to cater to the community members, and remove barriers that inhibit individuals from participating – an important feature for community development programs (McMillan & Chavis, 1986). The relationship between the charity, winning, and having fun was articulated by Victor Linus (B, 2011, 1 yr, 2 BVBs) who said, “with charity tournaments, the real winner is pre-determined and that eliminates the real *zeal* for competition.” He added that, “the person who's really winning is somebody besides yourself and you've already agreed to that, you've donated money and time to it. It's about the party, the community aspect.” With the pressure to perform either eliminated or greatly diminished, participants were in a better position to simply play and celebrate, thereby enhancing other aspects of the experience, and not solely aim for their team's victory. Therefore, the charitable component serves to help ensure more attachment to the community, establish trust, and liven the atmosphere at the event (Filo, et al., 2011).

Communitas & liminal spaces. In relating charity with a livened atmosphere Filo et al. (2011) are making connections between charity, *communitas*, and liminal spaces. *Communitas* refers to a special camaraderie among participants, especially between opponents, and liminal spaces refers to an overall atmosphere of heightened positive energy (Welty Peachey et al., 2014). The altruistic sense of making a difference and of goodwill is a feature of *communitas* and viewed as “a useful opportunity to foster change in a community” (O’Brien & Chalip, 2007, p. 330). *Communitas* can strengthen the favourable outcomes of charity sporting events by nurturing a charitable cause. Likewise, the cause can contribute to *communitas* (Filo, et al., 2009; O’Brien & Chalip, 2007). Bernard Thanhauser (C, 2007, 6 yrs, 5 BVBs) observed that:

There’s a competitiveness to [BVBs], but it’s still fun [...]. There have been lots of instances [where] it’s really competitive, and somebody [does] a spectacular play and the other team runs over, [and] twelve players are in this big hug [...]. It’s a very happy supportive competitiveness [...]. So if you experienced that once, you’re more apt to go back [...]. I don’t care if I never play in a frisbee tournament again, because most people have this attitude of superiority on the field and you just don’t get that at the volleyball tournaments [...]. They’re not there for the prize, they’re there to support the charity, they’re there to support their friends, and have fun with their friends.

Competitor, Victor Linus (B, 2011, 1 yr, 2 BVBs), found the charitable component had a significant impact on the overall ambience of the event as well:

At the end of the day, the point is you’re partying to help this family in dire straits. So you’re not playing for the personal gratification of beating the crap out of other teams, you’re playing to be around all your friends and give a sizable cheque to a family who’s

really going through tough times [...]. When that's the bottom line of the tournament, it's hard to feel bad when you're losing and hard to gloat when you're winning. It's never intimidating, because ultimately at the end of the day you're playing for a good cause [...]. And I think naturally the idea when you find out that along with your charity work and you're volunteering, [there] is going to be a block party on a beach; [then] just naturally that makes it something you're willing to do, because it's not like there aren't other causes that you're inundated with day-to-day and you just [think], 'man, I really would like to help them,' but when it's, 'oh, I get to do something fun, I get to be with my friends, I'm helping this family that is in dire need of help,' it's pretty easy to do, it's pretty easy to commit to.

As a drive for victory was replaced by a desire for fun and being together, the charitable component and the festivities helped create liminal spaces and breed *communitas*. Chalip (2006) pointed out that liminal spaces are often places where the importance participants place on wins and losses is diminished by "something special that is happening" (p. 117). At a BVB, that 'something special' was charity. Charity and fun went hand-in-hand for quite a few of the interviewees. Bonnie Zosim (C, 2010, 3 yrs, 6 BVBs) recalled that a common response to a complaint heard in connection with a BVB was, "Dude, stop complaining, it's for charity." She added that the charitable component "is a good way to kind of control the masses"; that it diminished excessive competitiveness and kept things fun.

Proper facility design can encourage *communitas* and socializing by reducing the effort required for participants to congregate and come in contact with each other (Chalip, 2006). At the BVBs, each team was assigned one half of a large event-tent. The tents were attached to each other

without dividers, so most teams had neighbours on either side. All twelve courts, team tents, and control booths fit in as compact an area as possible. “I love the tent-style,” said Frederick Kaiser. “There are no walls and that’s super cool. You can move the chairs out, everyone sits around together, you sit on the sideline, and you watch the game.” Ee Kang'nan [이강남] (A, 1980, 30 yrs, 8 BVBs) agreed and mentioned that “it’s not as though you talk to other teams the whole time, but it’s still nice to talk,” and when conversations took place, connections were formed, and relationships developed. Linda Justo (B, 2010, 3 yrs, 4 BVBs):

There was a lot of chatting that was going on, [...] you end up getting put in your team tent [but] you’re [next to] at least two other teams, so you kind of make friends with your neighbouring teams and [when] you’re going up to get drinks or to get food [...]. I think it’s something special about the community here; 99% of the people see [someone else] and want to say, ‘Hey, my name’s blah blah, and I’m from wherever,’ and so there’s tons of introductions going on and stuff like that.

Through the venue layout, salubrious socialization flourished. Interacting, and making introductions was important for many since nearly fifty percent of the participants of any given event were in their first year in Jeju and playing in their first BVB (Jeju Furey, 2014a; Korea Times, 2008). Victor Linus was relatively new to the island at the time of his first BVB and recalled that, “the word of mouth surrounding the Jeju Furey stuff is always; ‘you’re gonna meet so many people, you’re gonna have the time of your life.’” According to Leia Conon (B, 2012, 2 yrs, 3 BVBs), these connections were lasting ones:

You make a couple of really good friends and they’re gone, but then you make new friends [because] the good people keep coming [...]. A lot of my close friends have left, and that was difficult, but a whole bunch of new people have recently arrived here that

I've enjoyed spending time with. The great thing about making connections on the island, although it's transient, is that you end up having friends everywhere [...]. Travelling, [...] you can meet people anywhere you go because you can make a post on Facebook and probably somebody from the island [...] will be where you're going to next.

Therefore not only were the relationships lasting, but Leia Conon expresses an ease and relative speed at which the relationships were formed. This indicated a heightened sense of security, safety, and trust in the community, all three of which are prevalent features of liminal spaces and *communitas* (Welty Peachey et al., 2014). Leia Conon and many other interviewees felt little inhibition in posting in public online groups in search of sport teams and clubs to join, as well as other activities. Social spaces were manifestations of an overriding philosophy that permeated all aspects of the event; balancing sport, charity, fun, and salubrious socialization. Renzo Beretta (visitor, 1 BVB) remarked on “how social [BVB8]” was even “when it's your turn to keep score. It's just a really open event.” Renzo Beretta was referring to the policy of intra-scorekeeping which became one of the social spaces. With intra-scorekeeping, there are no traditional referees; all matches are officiated by the competitors themselves while on a break. Intra-scorekeeping assignments became opportunities for teams to chat among themselves and with competitors during matches. “We reffed in packs, we hung out in packs, we ate in packs, we did everything in packs, and I think a lot of teams do that; it's just kind of the nature of it; there's mixing and mingling,” added Dennis Hurley (A, 2007, 7 yrs, 9 BVBs). Intra-scorekeeping helped deepen relationships among teammates, as well as with competitors on teams that shared breaks, which in turn broadened the scope of shared experiences. A referee-free tournament also enhanced the level of fun for participants. Leia Conon (B, 2012, 2 yrs, 3 BVBs) shared a widely-held view of the impact on the level of fun of a referee-less competition:

Referees would make it too serious for people who are just out there to have a good time and don't even care about the competitive aspects. [They] would make it seem micro-managed, in a way. We're all adults and we can determine if a ball is on the line or not on the line and I don't think we need referees. In my previous experience playing in the tournament, people are honest [...]. I think there's a mutual respect with everybody in the tournament. There's not a lot of conflict going on, people are there to have a good time.

This view towards the impact of a self-refereed tournament is another example of the interconnectedness of the managerial aspects. In this case, the philosophy of shared responsibility through the self-refereeing policy, helped to create and maintain *communitas* and liminal spaces. Jo Jeung'ee (A, 1990, 23 yrs, 1 BVB) noted how well prepared event operations and design could also lead to a favourable atmosphere. She connected both to the enjoyment participants receive from the festivities. "The rules are amazing [and] it's really well organized," she said. "I can see that they're really well-prepared because I can't see a single mistake. People are so happy even though they lose, the purpose is really good, [and] the food is amazing." Frederick Kaiser (C, 2005, 9 yrs, 10 BVBs) also found the events "really well-organized" and "[could not] see why people would be disappointed." The atmosphere was further enhanced by the choice of music which plays an important role in enjoyment of a sporting event (Chalip, 2006). The background 'soundtrack' to the BVBs was a key ingredient to meeting the 'fun' criterion. The music was mostly upbeat and energizing but non-aggressive. The brackets and music were the two things that Lucy Nicholas (C, 2010, 1 yr, 3 BVBs) and Victor Linus (B, 2011, 1 yr, 2 BVBs) were the most enthusiastic about keeping as part of the event: "[d]efinitely have [the] brackets, always have [the] music [...]' cause the music is such a big part of the atmosphere," as well as the scale. Clementine Soter (C, 2009, 1 yr, 1 BVB) "felt more like a participant because it's a smaller

community” which is the strength of festivities as they can bind individuals “in groups of a few hundred at a time - a size at which it is possible for each participant to hear the same (unamplified) music and see all the other participants at once” (Ehrenreich, 2006, p. 250).

To create liminality and camaraderie, events need to offset structured activity with times for socializing (Chalip, 2006). Lucy Nicholas (C, 2010, 1 yr, 3 BVBs) pointed out the value of both the engaging activities at the BVBs as well as the lulls that separate them. Filling every minute with a structured, directed task was not necessarily conducive to socialization. In her estimation, a balance needed to be struck:

You know going into the BVB tournament that it ends with this massive dance party [that starts at 9 pm] and the games end at a reasonable time; 5 pm, and then you still have the whole night. Everyone moves around the tents, and you eat food [...] so you know that you have that opportunity as well to socialize. Whereas I think at other tournaments, it’s very business[-like], you’re there to play the sport, there’s a winner, that’s it, [...] whereas [with Furey] there’s other elements to it, it’s a very social experience.

Tommy Moore (A, 2000, 13 yrs, 6 BVBs) reflected on the significance of the social spaces and *communitas* that were built through the BVBs, as someone who had lived in Jeju for many years:

When I first came to the island, there was no real connection with people outside of your close circle [...]. So I would say in regards to a definitive impact is that the Furey volleyball tournament, in particular, really just provided a stage, a foundation, for everyone [...]. Just coming together and just having simple conversations is so essential in the process of community building and exposing us to a wider variety of people, and learning what other people are doing in their lives [...]. You have people just engaging in

conversation, engaging in dialogue and from that you do get a strengthening, a stronger community, and I think that it's so difficult to put into words what it would be like [if Furey events ceased to be] because it's something that you can't really see [...].

Community-wise, Jeju most closely compares to the small church community that I grew up in, just because you have people come together regularly and there's a strong social aspect and it being around values and I think athletics is a representation of people's values in some respects. I have never really experienced a community like this. I don't find a lot of clique-ish-ness in the Jeju community, and particularly at these Furey events. [At] the Furey events, you've got people who are reasonably spectacular athletes, and you have people who are reasonably un-spectacular athletes, and there is no delineation as to [someone saying], 'I'm better than that person,' or any kind of arrogance that I perceive at these events. It's just a very communal, egalitarian, social culture.

Thus, additional elements within an event provide more opportunities for leadership and open up social spaces critical in fostering shared experiences, *communitas*, equity, and are vital in building relationships both of which lead to a sense of community (Warner & Dixon, 2011; Welty Peachey et al., 2014). The lifespan of events benefit from the "feel good outcome" (Chalip, 2006, p. 122) that liminal spaces provide, as participants seek out more of those positive feelings. Some of those positive feelings and expressions of happiness are a result of the displays of compassion on the part of the participants of the BVBs; reminiscent of church parishes and are keys to fostering a sense of community (Ehrenreich, 2006; Gill, 1995; McCann, 2002). A focus on charity, socializing, empowerment, an enjoyable atmosphere, and attentive event-hosting, provided for liminal spaces and *communitas* to blossom.

Managing expectations. “Managing expectations is a critical factor in leading successful change,” (Spain, 2007, p. 74) and “Lesson 1 [is to] under-promise and over-deliver” (p. 80). This approach helps to build trust through consistent, reliable behavior over time. What led many to agree that the BVBs were well-organized was that when teams arrived at the beach in the morning, they found a number of team-specific items. Each team tent had a large card hanging from it, and each card was printed with the team’s name and its full roster in a stylized form. Teams also found chairs for each of their members, and their team package included both team-specific and tournament-wide schedules, water for the weekend, meals, and shirts. For those who stayed at the venue in tents or at guesthouses, there was little to no need to leave the beach for the duration of the weekend. Frederick Kaiser said that this level of organization resulted in people coming “with a certain expectation,” and he thought that was “really key [...] because [otherwise] people would be let down, which people are for the (non-Furey) frisbee tournament.” We discussed ways in which Furey managed expectations, (since it played a role in having fun). On the topic of prizes, he pointed to the fact that they were not advertised and were not money prizes. “I never thought about the prize,” he realized:

I have no idea what [the prizes are]. Yeah, don’t advertise all the things you’re going to win [...]. That’s a good idea, that’s really smart [...]. Because then maybe people would be competitive or you’d be hurt that you didn’t win. Then you’d feel unhappy. That game that we lost; we were thrilled [about it, and] maybe it would’ve been more fun to win but [while] we were shaking the [opponent]’s hands we [said], ‘that was the best game, you guys did a great job.’ I had a huge smile on my face, I was just thrilled, it was so much fun [...]. And that could be lost if you were thinking about, ‘I want that prize! [...] I want that money.’ And [if] you lose [...] then you get angry at your teammate, ‘you lost it, you

lost it for our team!’ Yeah, that would be a problem. That’s a really good point [...]; the prize has never been important.

This attitude towards prizes was in keeping with Dale’s (2014) finding that money and extrinsic rewards are some of the worst ways to motivate and are seldom effective as they set aside “other motivations, such as taking pride in a job well done or collaborating as part of a team” (p. 88).

Proper management of expectations was one of the reasons Tommy Moore (A, 2000, 13 yrs, 6 BVBs) continued to participate despite fervently disliking the sport of volleyball. He derived value in other ways and explained his attraction to the volleyball tournament this way:

Because it’s a great community event and [...], philosophically, I agree with the entire paradigm that the event’s structured on. I [...] know my money is going to a good place, but also it’s just a good time [...]. I get great value out of it. I don’t even have to think about it [...]. It’s not even a consideration [...]. If I loved volleyball, I’d probably pay even more [...]. But at the same time, even though I hate volleyball, the value is there [...], I enjoy the event, I don’t feel any pressure when I’m participating. The emphasis is on having fun, the emphasis is on community. Yeah, it’s awesome, it’s great.

Those who enjoyed the sport, those who hated the sport, and also those who were visiting as spectators, like Alexander Evarist (C, 2013, 1 yr, 1 BVB), all seemed to share the same view: that the emphasis on fun overrode any inclination to take the matches too seriously. “When I went to the volleyball tournament, [...] I didn’t play,” he said, “I just watched, and you felt a sense of the community, [...] the sense of the group working together for one goal, and it’s sort of about everyone having fun, it’s not majorly serious. But you see,” he continued, “the sense of people wanting to win, but it’s not die-hard, ‘we’ve got to win this.’ It’s more [...] ‘let’s win.’” Thus, the emphasis on fun did not seem to vex those with a more highly developed competitive

spirit. When watching matches of any level, I found that if I ignored whether techniques were refined or not, I could not distinguish between A, B, C, or D. As Bernard Thanhauser (C, 2007, 6 yrs, 5 BVBs) put it:

Eighty percent of the people aren't volleyball players, they're not even athletes for that matter, and it's so easy to play volleyball [when] everybody's just having fun [...]. In the Furey tournaments, the people who lose have fun, in the Frisbee tournament the people who lose don't seem to have fun.

Therefore, regardless of skill-level or the outcome of the matches in terms of wins and losses, Bernard Thanhauser explained that competitors enjoyed themselves in many situations. He was not able to detect the disappointment or displeasure that normally follows when a desired expectation is not met. Complementing Bernard Thanhauser's summary, Dennis Hurley (A, 2007, 7 yrs, 9 BVBs), both sincerely and playfully added, "you're putting on an event that's easy for people to do, at a very good price, and you're putting it on a beautiful beach with good weather, and if you don't come you're kind of an idiot." He conceded that he was "sure that there are legitimate reasons that people don't want to participate, but there's not a lot." It is important for event-managers to curb that sort of enthusiasm while at the same time allowing for the possibility of the expectation to exist; since "a wise expectations manager understands and feeds such hope without promising what he cannot guarantee" (Spain, 2007, p. 78).

3.4 Conclusion

The purpose of the current study was two-fold: (1) to draw data from interviews conducted with competitors, volunteers, organizers, and spectators of the Jeju Furey charity beach volleyball

tournaments; and (2) to draw from my own insider's perspective as a competitor and organizer of eleven BVBs, and use these perspectives to design a model illustrating how a sense of community can develop through participatory charity sporting events. Targeted managerial aspects of the BVBs were examined and analyzed in order for this collection of data to serve both event-organizers, and individuals outside of Sport Management. A framework (Figure 3) was formulated highlighting the relationships among the managerial aspects, the themes, and a sense of community. It was found that achieving a sense of community through charity sporting events is principally bolstered by the sharing of experiences and the building of relationships, both of which are buttressed by the enjoyment of participating in well-designed tournaments reinforced with an altruistic cause. Given a willingness to be unmindful of the workload, setting out to start a charity sporting event only requires one idea champion to take an initiative and begin preparations. Enlisting others to aid in planning spreads responsibility and triggers the process of fostering a sense of attachment. Once a sport (or game, or activity, or common interest) is chosen based on its appeal and potential to be fun, a location should be selected by virtue of its ability to 'house' all participants (in shelters (tents)), playing fields, and administrative quarters as close to each other as possible. On the premise that the schedule of play should strike a balance between lots of matches and rest times, the compact space and the team shelters facilitate socialization. Obligating mixed-teams to more accurately and proportionately reflect the demographics of the region, coupled with capping roster sizes to expand the number of teams, can yield more opportunities to join as a competitor, offer chances to compete throughout the event, and share in the same sort of experiences (i.e., being on the courts vs the sidelines). Making efforts towards inclusivity by offering skill-segregated divisions allowing participants to play within their comfort zones, along with having matches self-refereed

with resting teams acting as scorekeepers, all contributed to a de-emphasis on winning and a pleasurable atmosphere. In scheduling a championship for each skill-segregated division, and in not promoting the (non-money) prizes, teams remain at the venue for longer periods of time and their expectations will tend to revolve around playing for the sake of the sport or charity. The size of the event, the type of music that is played, and the charitable component also contribute to de-emphasizing winning and become a factor in creating a liminal space where participants feel less inhibited to seek out new relationships. Size does seem to matter but bigger is not necessarily better. Moreover, a charity that benefits locals provides opportunities for attachment to the community and a sense that the event has a value beyond competition. Repeating this process once more within the year with the same sport – and/or incorporating different sports – helps to ensure connections are maintained, while adding a variety of sports accommodates interests that may not otherwise be met. Following these guidelines will aid in promoting the building blocks that can work up to a sense of community. The Framework for Building a Sense of Community through Charity Sporting Events illustrates elements of a sense of community stemming from an event and its managerial aspects.

The results of the current study contribute to the field of event-management by increasing our understanding of the managerial structure of small-scale recreational participatory charity sporting events, and the role the structure plays in building a sense of community among the event's participants. However, the results may also have applicability to other domains, including but not limited to education, business management, social work, and international relations. The case of Jeju Furey appeared to interest individuals in seemingly unrelated fields such as linguistics major Rosalina Terrera. In the course of my interview with Rosalina Terrera

(B, 2013, 1 yr, 2 BVBs), she reversed our roles when she began asking questions of her own, explaining her interest as follows, “I’m curious about how Furey works. It’s such a central part of expat life on Jeju, and it’s a great example of a new and thriving organization.” She thought that there was “a lot of insight to be gained by looking at its origin and how it works before it really expands.” Through the case of Jeju Furey, it is possible to begin to understand the deep and lasting sense of community which participants of bi-annual recreational small-scale charity sporting events carry with them. The participants also appear to have an awareness of the particular managerial aspects that effect this sense of community and which managerial aspects indeed fostered shared experiences, relationships, and the overall enjoyment of the festivities.

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Chapter 4

4 Discussion and Conclusion

An analysis of the results of Chapters 2 and 3 determined that the Jeju Furey charity beach volleyball tournaments (BVBs) have played a significant role in developing a sense of community among participants. A sense of community was achieved through four dimensions: (1) sharing experiences; (2) building relationships; (3) giving back to the community; and (4) having fun. These dimensions had synergistic characteristics as the shaping of one would often enhance another. Each dimension was nurtured by one or more managerial aspects which included: Voluntary Action and Privately-Run Operations, Idea Champions, Common Interests, Event Format, Shared Responsibility, Charity, *Communitas* and Liminal Spaces, and Managing Expectations. Some aspects were more instrumental than others in contributing to a particular dimension, and some contributed to multiple dimensions (McCann, 2002; McMillan, 1996), but all aspects combined to form the structure and design of the BVBs. Chapter 4, combined the findings of Chapters 2 and 3 and examined the pathways to creating a sense of community. This combination could not be accomplished within a single chapter due to the integrated-article format. Further, through the combining of the results of Chapter 2, the framework in Chapter 3 was revamped in order to more accurately characterize the unique nature of creating a sense of community (Figure 5).

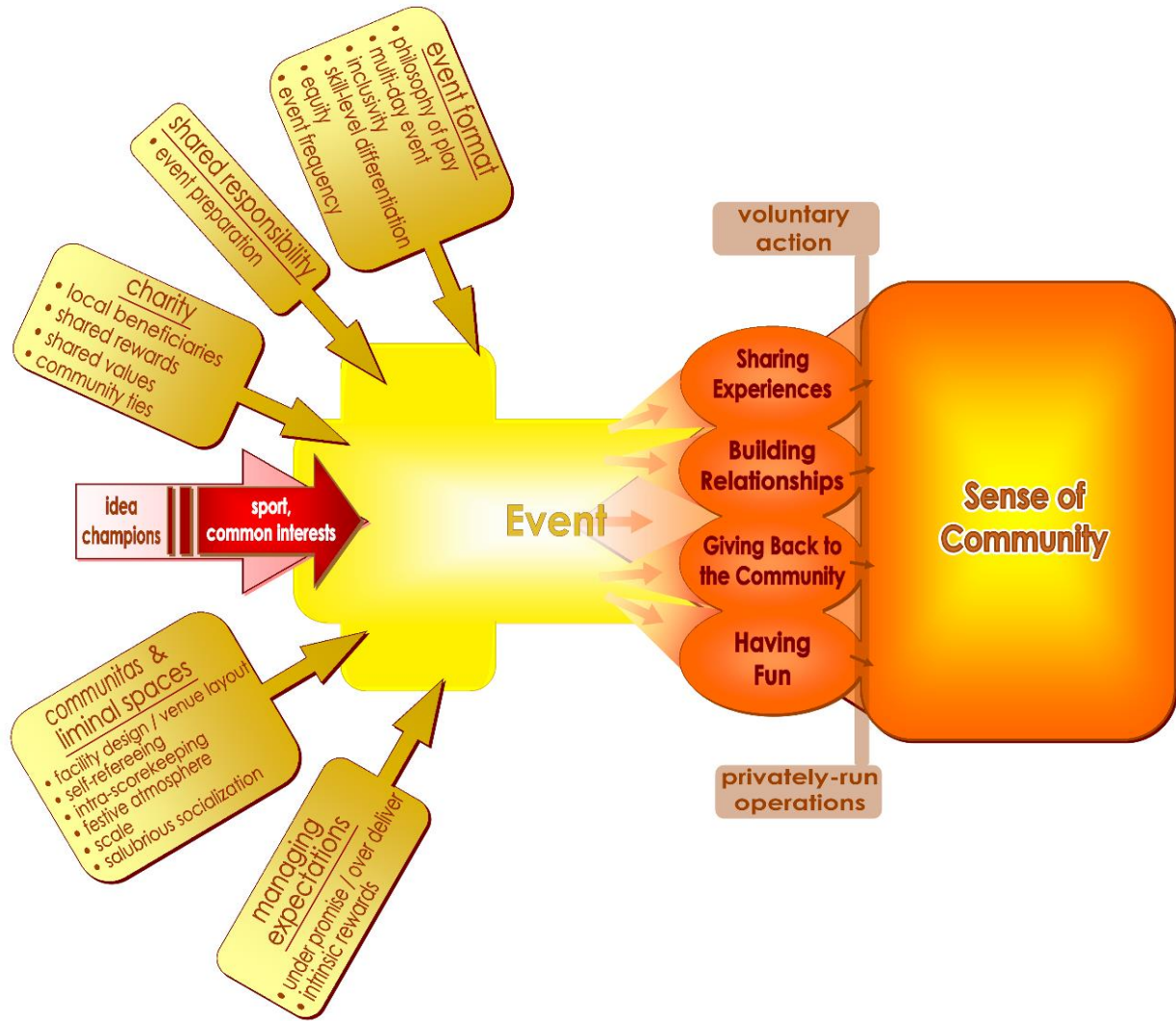


Figure 5: Framework for Building a Sense of Community through Charity Sporting Events

In the new framework advanced, the four themes are more prominent and more closely connected to one another. They take on a more distinct position in the framework in order to depict that each theme may be somewhat independently formed but not necessarily lead to a sense of community per se.

4.1 Sharing Experiences

Since generating a sense of community hinges on the ability to create a high number of quality shared experiences among a reasonably large number of individuals (McCann 2002; McMillan 1996), it served as a logical starting point. Although the BVBs were deliberately structured in a fashion to facilitate the creation of shared experiences, the sense of community that subsequently sprouted was not and could not be imposed on the participants (McCann 2002; McMillan, 1996). Other areas, however, were open to engineering, and from the interviewees we learned that sharing experiences was cultivated through:

- Institutions demonstrating compassion by hosting or sponsoring events which provided aid or support to members within the community;
- Creating sporting events which promoted healthy and active living for competitors with a variety of skill and experience levels;
- Providing opportunities for bi-ethnic communities to find and share common interests;
- Allowing for individuals to have an active role in creating and planning events;
- Structuring events to allow for as much play in the sport as possible;
- Ensuring that every participant had a sense of responsibility towards his team and other teams (self-refereeing and intra-scorekeeping);
- Allowing for pauses in structured activities to create a time and space for casual socializing;
- Celebrating efforts with a culminating festivity (dance party).

All of which helped to create a sense of community. Combined, they enabled participants of the BVBs to enter into something where the planned and organized event attributes allowed for shared experiences to be lived and burgeon organically anew each time. The BVBs also managed

to overcome the problem of the rapidly changing face of the participants with respect to an absence of a shared history. Although on the surface it would appear that the continuous turnover of the members of the community was not conducive to fostering solidarity, the continued hosting of the event on a semi-annual basis worked to link past and present participants with one another. “It is not necessary that group members have participated in the history in order to share it, but they must identify with it” (McMillan & Chavis, 1986, p. 13). Sport also lends itself very well to sustaining these positive outcomes as it tends to revolve around regularly scheduled leagues, requires practice for games, events and tournaments. In addition, sport fosters a desire to nurture and improve one’s skills, achieve goals, builds the aforementioned attachment, sense of ownership, as well as camaraderie (Filo, Funk, & O’Brien, 2009).

4.2 Building Relationships

Along with sharing experiences, building shared emotional connections in the form of meaningful relationships and friendships are part of the basis for a sense of community (McMillan, 1996; Schulenkorf, 2012). As relationships germinate and advance in their level of intimacy, and as the number of relationships within a group of individuals rises, so too does a sense of community (McCann 2002; McMillan, 1996). Interviewees described increases in both the quantity and quality of relationships as a result of the BVBs, as well as attesting to the speed at which the increases occurred. The shared experiences created through numerous matches and shared responsibility, the reduced tension from match-parity, and the charitable component also helped improve relationships because the common goals transcended personal gain. Therefore, forging and building relationships was attained through:

- Regulations that promote equity in participation, thereby attracting new individuals;
- Offering team shelters for competitors to socialize with one another and neighbours;
- Having all aspects of the events in close proximity so as to continuously provide opportunities to meet and greet;
- Events that recur more than once a year to foster relationships and build trust;
- Creating *communitas* and liminal spaces;
- Lots of games, parity, and charity.

These helped to create bonds and a cohesion among participants which was consistent with the findings that when friendships, group dynamics, and social networking come as a result of joining and meeting as a result of common interests, a sense of community can occur (Kellett & Warner, 2011; Warner, Kerwin, & Walker, 2013). It is common for those that share in experiencing the joy of these events to leave their comfort zones and pursue unfamiliar relationships (Turner, 1969). Those pursuits increased shared emotional connections, as “the more people interact [and contact each other], the more likely they are to become close” (McMillan & Chavis, 1986, p. 13), “but the quality of that contact matters.” (McMillan, 1996, p. 322). Therefore, “the more positive the experience and the relationships, the greater the bond” (McMillan & Chavis, 1986, p. 13). Further, since “success facilitates cohesion” (McMillan & Chavis, 1986, p. 13), the multiple championships and match-parity assisted in shaping shared emotional connections.

4.3 Giving Back to the Community

McMillan and Chavis (1986) found that one of the features of shared emotional connections is a “shared valent event hypothesis: The more important the shared event is to those involved, the greater the community bond” (p. 14). The element giving back to the community found in charity sporting events also leads to both attraction and attachment to the event itself, in part by fulfilling a need to help others (Filo, Funk, & O’Brien, 2008). The BVBs provided a passageway to meet such a need, and did so through somewhat of a team effort. Thus, giving back to the community was actualized by:

- Simply taking an initiative, choosing a beneficiary, and starting an endeavour;
- Benefiting a local cause that helped build trust and created community ties;
- Sharing the more rewarding aspects of the charity by having others deliver donations;
- Providing an outlet to give back to the community;
- Reaching beyond a self-serving purpose and establishing an emotional attachment;
- Relying solely on voluntary actions to run and support the cause;
- Having a copycat effect and encouraging others to do charitable work, both for Furey and for other causes;
- Being privately-run to have the flexibility necessary for efficiency and effectiveness;
- Creating a fun, pleasant, relaxed, and inviting good-natured atmosphere of goodwill.

These helped to create a sense of community through an altruistic cause that not only resonates universally but often galvanizes participants (Filo et al., 2009). The cause-related characteristics

of the charity also attract individuals who otherwise might not be inclined to join (Filo, Funk, & O'Brien, 2011; Chau 2007), and play a role in producing a liminal space where the results of matches “may matter to some, but there is a sense that something more important – something that transcends the sport – is going on” (Chalip, 2006, p. 110). There is a feeling that the communal atmosphere has been infused with new energy that can be “shared by all. Social rules and distinctions seem less important, and are sometimes suspended altogether. There is a heightened sense of community among those who are present” (Chalip, 2006, p. 110).

4.4 Having Fun

The emphasis on having fun performed an integral role in fostering a sense of community by shaping an inviting and enjoyable atmosphere that attracted a wide range of demographics and a sizeable representation of the community. Fun was achieved by de-emphasizing formality through the absence of referees and having parity in team pools instead of a mix of skill-levels. The hefty match-load and multiple championships kept competitors at the venue for longer periods of time, offering them a sense of involvement, accomplishment, and gratification. There was also overlap between themes as the charitable component also contributed to the overall enjoyment of the weekend along with the upbeat music, the team tent location and proximity to the courts, and foregoing the promotion of prizes. Interconnectedness between themes that generate a sense of community had been found in previous research both inside and outside a sporting context (McCann, 2002; Warner & Dixon, 2011).

The pre-event, therefore, exemplified Jeju Furey's mission to make every aspect of its events pleasurable and entertaining. This direction was also present in the logistical particulars of the tournament. Of these, the two which garnered the most positive feedback were: first, the choice of music during the tournament and, secondly, what participants called 'the brackets'. Therefore, the element of fun was nurtured by:

- Infusing a charitable component that benefits a local cause and defuses an overt aggressive competitive atmosphere that many may find off-putting;
- Allowing for individuals to have an active role in creating and planning events;
- Scheduling several games per team and multiple championships, keeping more participants involved for longer periods of time;
- Managing expectations by de-emphasizing winning and not promoting prizes;
- Playing upbeat, pleasant, non-aggressive music;
- De-emphasizing formality through self-refereeing and intra-scorekeeping;
- Ensuring more parity by segregating teams into pools based on levels of skill;
- Creating *communitas* and liminal spaces;
- Attending to detail through team packages that include team-specific schedules, personalized team cards over-hanging team tents that house team chairs.

These helped to create a sense of community since making activities fun (i.e. through gamification), also affects individuals on an emotional level (Dale, 2014). Ethnographic studies showed that positive outcomes do result from initiatives focused on having fun, and research does offer some support for the theory that fun increases participation, impacting on recruitment, engagement and retention (Owler, Morrison, & Plester, 2010). Sport, as well, plays a pivotal role in outreach, recruitment, and retention by providing "the hook that draws otherwise

disconnected, marginalized [...] people into a program” (Hartmann & Kwauk, 2011, p. 289). Physical activity and sport play an important role in strengthening society by fostering life skills such as self-esteem, self-discipline, self-confidence, and social equity (Harris, 1998; Hartmann & Kwauk, 2011). The atmosphere, liminal spaces, and sense of camaraderie at the BVBs gave individuals confidence in what otherwise might have been embarrassing or distressing situations. With *communitas* helping to set aside inhibitions, alpha-beginner participants were able to feel comfortable with their (limited) abilities in the sport, since the idea is for sporting skills to be acquired naturally, organically, and informally (Hartmann & Kwauk, 2011). Sport and these skills also contribute to self-determination which facilitates community cohesion (Darnell & Black, 2011). Lastly, it is all these positive outcomes that participants derive pleasure from the BVBs because “what makes liminality and *communitas* attractive is that they are fun” (Chalip, 2006, p. 122).

4.5 Conclusion

“The four elements of community are linked in a self-reinforcing circle,” (McMillan, 1996, p. 323) is true of McMillan’s: Spirit, Trust, Trade, and Art, and also true of the four dimensions in this current study: (1) sharing experiences; (2) building relationships; (3) giving back to the community; and (4) having fun. The achievement of the creating a place for sharing experiences, building relationships, incorporating a trustworthy, relatable charitable component, and the emphasis on making things fun, all led to creating and fostering a sense of community by bringing together individuals with common interests that evoke feelings of belonging and group commitment to a goal that transcends the individual lives of the participants (Arnould & Price,

1993). Those themes coincided in many ways with the findings of McCann (2002), McMillan (1996), and Warner and Dixon (2011).

“In summary, strong communities are those that offer members positive ways to interact, important events to share and ways to resolve them positively, opportunities to honor members, opportunities to invest in the community, and opportunities to experience a spiritual bond among members” (McMillan & Chavis, 1986, p. 14).

However, there were also inconsistencies in the data which require discussion.

Insider’s Perspective. The function of a critique is similar to a negative case analysis, which serves to discuss data that can appear incongruent with the data analysis (Lincoln & Guba, 1985). Insiders are in a unique position to see multiple facets of a case while most interviewees may have experienced only one or two. The purpose of this critique is not so much to contradict or to call into question comments made by the interviewees, but to view data with a critical eye from a differing perspective. Further, it is important to remember that interviewees were asked to offer a *sense* of what they had experienced and were experiencing, rather than stay focused on hard facts and numbers. If the nature of the questions is forgotten, it can be easy to lose sight of the context within which answers were given and the anecdotes being told. The reader may then be prone to over extrapolate and to assign more meaning than originally intended. In order to provide more context, the following examination is centered around interviewees’ statements made with respect to inclusivity and pluralism, the extent of the cultural impact of the BVBs, and the state of inter-ethnic relationships, in order to provide more context.

In the results sections, there were several instances in which interviewees used fully inclusive

and pluralistic terms when explaining who was involved or impacted by the BVBs. The statistics, however, define context more thoroughly. Whereas interviewees claim that “Jeju Furey has completely changed the way *we* interact,” or that 90% of “us” are connected to Jeju Furey, or that the BVBs have “enriched the lives of most people,” the quantitative data offered clarification. The past six BVBs featured roughly 200 participants of which approximately 25% were locals (Jeju Furey, 2014). Therefore, only an estimated 20% of the English-speaking expatriates competed in any one given BVB, which is nearly 1.5% of the total expatriate population. With respect to the locals, only 0.1% participated in a given BVB. As such, it needs to be pointed out that when interviewees use terms such as ‘we’ or ‘everyone’, they are identifying a group within a subjective context, or referring to a semblance of full-inclusivity, but were not necessarily making attempts to be objectively accurate. A sharper discrepancy arose when interviewees described the involvement in the BVBs outside of the competition itself, i.e., in the work done preparing for it. Although Jeju Furey has not published any statistics in regards to the number of participants, I was part of all but one of the preparatory events and never counted more than half of the competitors at the beach at a time, and usually only around two dozen. That is not to suggest that the turnout is either high or low in general or in comparison to other events; it is simply meant to present a clearer picture of the actual number of individuals involved at different stages of the events. Sharing the responsibility of running the organization and hosting the events has been a challenge. However, five times more people do now share in the responsibility of the organization’s operations than was the case five years ago.

A number of interviewees referred to the drinking culture that prevailed in the community prior to the first BVB, but that is not to suggest that there has not been a significant degree of drinking

taking place and continues to take place at the BVBs themselves to date. Jeju Furey sells between 800 and 1300 cans of beer over the course of a BVB which works out to an average of between 4 and 6.5 cans per competitor (Jeju Furey, 2014). This statistic is, of course, also a reflection of the age group that attends the BVBs; none of the competitors were under the legal drinking age at BVB9 or BVB10 (Jeju Furey, 2014). A solely adult representation at the BVBs is another example of how these do not yet proportionately represent each demographic in Jeju.

It is also very difficult to determine the degree to which the local and expatriate communities are building inter-ethnic relationships. My own personal sense is that language is the biggest barrier to inter-ethnic connections. It seems that in cases where a local has learned English or an expatriate has learned Korean, the emergence and fostering of inter-ethnic relationships is noticeable. However, a very low percentage of expatriates learn a level of Korean necessary to sustain basic conversations and create lasting connections, and, even though the numbers are much higher with respect to locals acquiring a fluent level of English, they are still a small minority among the island's local population. Therefore, although the percentage of second-language learning has increased over time, it still appears to be too small to have made a significant impact on overcoming the language barrier. Consequently, as is the nature of ethnographies, the experiences articulated by the interviewees and the subsequent data analysis are only representative of the group being interviewed.

Implications. The limitation of ethnographies and the insider's critique do not negate the significance of the results. This analysis continues to provide valid and important findings for the field of sport management, some of which offer valuable support to the findings of McMillan

and Chavis (1986), McCann (2002), and Warner and her colleagues (2011; 2012; 2013), on the importance of administration consideration, leadership opportunities, and shared responsibility in fostering a sense of community. This analysis also supports the findings of Filo and his colleagues (2008; 2009; 2011; 2013) on the function of the charitable component in sporting events: that its altruism has the capacity to bond, connect, and provide a higher meaning to the activities. The findings also add to the research conducted to date on (charity) sporting events, and the connection to building a sense of community, by putting substantial focus on the importance of having fun. Vital benefits can be obtained by ensuring that all aspects of the events – from pre- to post-production – are places and spaces at which participants enjoy becoming and being involved in, leading to bonding, attachment, cohesion, sustainability, meaning, and value.

The findings that both support and add to the existing literature carry with them implications and applications beyond a theoretical context. Chapter 3's results and framework function as a detailed outline for event-managers to follow in pursuit of similar, positive results. Chapter 2 can also function as a checksum – after implementing the managerial strategies in Chapter 3, and after conducting fundamental market research, event-managers can compare their results with those of Chapter 2, to determine whether or not they are on the right track.

Using the analysis of this study as a guide, event-managers, community developers, business managers, and perhaps anyone working with groups of individuals, can apply the findings and results to their context in an effort to foster a sense of community and increase the overall enjoyment of the activity in question. As the high number of interviewees who competed in

several of the BVBs indicates: with a sense of community and an enjoyment of the activity in place, high levels of participation and retention are distinct possibilities.

Future research. From my experience, paradoxically, it ought not be the intention of the event managers to forge a sense of community since this must emerge naturally, organically, and of the participants' own volition. The focus should be kept on the element of fun, on the charitable component, and on providing an enjoyable atmosphere. Part of establishing that sort of atmosphere involves leadership that is exemplified in being concerned in all aspects of the event; from the tedious to the exciting, and in participating as a competitor who is subject to the rules. When coaches themselves compete with the participants in events, as opposed to remaining on the sidelines, they help to form connections, build relationships, *communitas*, and trust (Jarvie, 2003; Welty Peachey et al., 2014). Sense of community can now be added to that list, because what is true of coaches also applies to event-organizers. Since BVB1, it has been customary for organizers, who so desire, to play, and there has been little resistance to this borrowed practice. I find that incorporating this aspect connects organizers with participants, builds relationships, and contributes to their enjoyment by sharing in experiences. Nevertheless, that guideline only tackles one barrier to full inclusivity and relationship formation; others remain, not the least of which is the one rooted in language. Having experienced the limitations of sporting events in maintaining relationships between tournaments first-hand, event-coordinators should remember to downplay expectations of the impact an event is likely to have. There remains several areas to research and critique these events both positively and negatively.

The positive social outcomes are certainly not bound to the seven managerial aspects that were

found to drive this event (Figure 5). Future directions building from the current study need to examine other locations with other demographics to review its veracity. Future research could focus on the extent, if any, to which events under the Jeju Furey umbrella have had a detrimental effect on the participants. Did they curtail the number of connections and cultural experiences which Furey event participants might otherwise have sought outside their comfort zones? Did any successful bridging of the cultural divide take place outside of sport? To what extent has the fundraising been truly beneficial to the recipients? Such research can also delve into the sense of community among non-participants, from those long removed in time and distance from the territorial community, or attempt comparisons to similar ventures elsewhere. There is also a question as to the differences, if any, between the sense of community fostered through sporting events versus sporting leagues. Are there advantages, disadvantages, strengths, and weaknesses, and what can be learned from comparing the two?

Ideally, this research will inspire researchers and managers alike to combine forces and put to use the wealth of information and talent at their disposal to replicate the positive outcomes experienced on Jeju Island over the past five years. It only takes one person to set things in motion.

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Appendix A

Researcher's Biography

On August 27th, 2003, at the age of 24, the day after completing a bachelor's degree in business commerce at the University of Windsor, I moved to Jeju Island, (South) Korea. I lived in Jeju for the following thirteen months, then moved to Busan (on the mainland) for the next two months.

In January 2005, I moved Helsinki, Finland and while pursuing a career in soccer, studied Korean at the University of Helsinki for three semesters. On October 27th 2005, I moved back to Jeju and lived there for all but three of the next eighty-two months (roughly six and a half years), returning to Canada on August 27th, 2012. All total, I lived in Korea for nearly 8 years (see Figure 6).

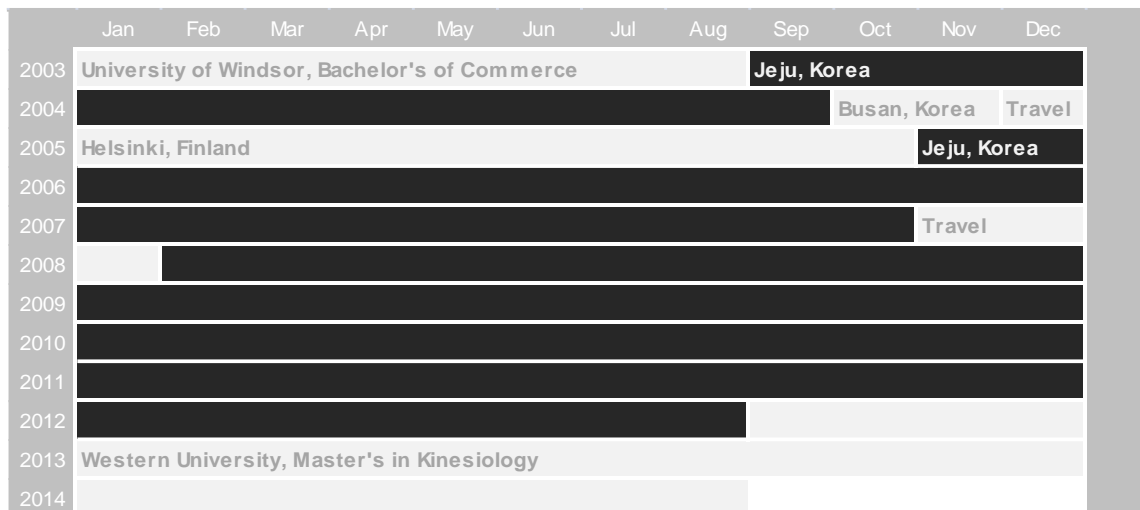


Figure 6: Timeline of where I lived over the past ten years

To the extent that Jeju Furey was founded, I founded Jeju Furey in March 2009 and was the president until I left Korea on August 27th, 2012. From that point, I was the president *ex-terra* so to speak. In my place, Sara Sokola (Aug. '12 – Jun. '13) and Mary Rager Summers (Jun. '13 – present) have been acting-presidents. I am kept up-to-date and to some degree involved in the operations of Jeju Furey but my role has significantly diminished while I have been pursuing this masters degree. Even now, though, I organize Jeju reunions in Canada and the United States, and have helped former Jeju residents who are now living outside of Korea, participate in Jeju Furey events or purchase merchandise.

In addition to organizing and participating in dozens of Jeju Furey events, I was also a member of Jeju's expatriate ultimate frisbee club and teams from 2007 to 2011. I am a member of Swing Island, a Korean swing dance club with over a thousand Korean members and four expatriate members. I also played on a Korean soccer team for one year, and Jeju's expatriate soccer team, Jejuventus, that I helped found and manage, for two years. I was a member of Jeju's expatriate touch rugby team for one season. I organized and participated in a dozen beach volleyball invitational tournaments. I hosted an orientation camp held by the public school board for new teachers coming to Korea. I did translation work for Jeju National University. I judged speech contests for Korea's department of Re-Unification. I was a guest-host for an Arirang TV special on Korea's National Parks. I was a golf caddy for a KLPGA tournament in Jeju (and spent the day with Linda Davies). I have gone on three two-week motorcycle tours of mainland Korea. I achieved 'intermediate' status for the Test of Proficiency in Korean. I taught English full-time at two private English schools, five public elementary schools, four public high schools, and a college. I have 76 of the 80 points required to achieve permanent residency status in Korea.

Appendix B

Sample Interview Script

Form: Non-Medical Ethics Form and Application
Instructor: Dr. Laura Misener
Project: Non-Medical Ethics Form and Application
Topic: Supporting Documentation: INTERVIEW SCRIPT
Student: Daniel Nabben
Date: THURSDay, MAY 2ND, 2013

Semi-Structured Interviews for [identify type of interviewee 1, 2 or 3]

1. Playing/registered participants of the beach volleyball tournament.
2. Spectators of the beach volleyball tournament (on-site)
3. Volunteers of the beach volleyball tournament

Protocol

- The interviewer introduces himself (hands out name card)
- The purpose of the study is repeated
- The verbal consent for audio recording is acquired. If not acquired, interview is aborted.
- [Start the recorder]
- Verbal consent for audio recording is repeated, in order for there to be an audio record of the consent.

Ice-Breaker Questions

- How long have you lived in Korea?
- How long have you lived in Jeju?
- What brought you to Korea/Jeju?

Sport Participation Initiatives

- Explain what it is like to live in Jeju.
- Compare the lifestyle in Jeju to that of your previous residency.
- What are the best aspects of living in Jeju?
- What are the drawbacks of living in Jeju?
- Tell me about your sport involvement prior to living in Jeju.
- Tell me about your sport involvement now.
- How did you come to participate in this event?
- Why do you decide to participate in this event?

-(probe for sense of community, sense of place, inclusion)

- What kind of relationships have you made with people in Jeju?

Expectations

- What were your own expectations regarding your move to Jeju/Korea?
- What were your expectations regarding this event?
- How would you assess this event with respect to your expectations?

Perceptions

- How do you personally evaluate the impact of the event on sport participation outcomes in the local community?
- What is your perception of the intended and unintended effects of the event on sport participation and development?
- Probes for ‘sense of community’ ‘social inclusion’

Other Questions

- Are there any lessons you took from the event in regards to how sport participation and development opportunities can be created/generated?

- What special advantages can you identify that are associated with using this type of event for stimulating community development?
- What problems can you identify that are associated with using this type of event for stimulating community development?
- What potential tactics can you identify for the successful leveraging of sport events for community development in future events?

Wrapping-up

Following the interview, participants will be given a contact card with my own contact information as well as the contact information of my supervisor in the event that the participants have any questions or concerns.

Thank you very much for your collaboration

Appendix C

Information Sheet

Form: Non-Medical Ethics Form and Application
Principal Investigator: Daniel Nabben
Project: Non-Medical Ethics Form and Application
Topic: Supporting Documentation: INFORMATION SIGN for EVENT'S MAIN BOOTH
Supervisor & Co-investigator: Dr. Laura Misener
Date: Thursday, May 2nd, 2013



Throughout the duration of this event, Daniel Nabben, a student at Western University, London, Canada, will be conducting research for a study on sport and community development. Jeju Furey has hereby granted Daniel permission to conduct participant observation research which entails taking notes throughout the events, and conducting onsite interviews as it relates to the research.

The research aims to provide a greater understanding of the value people assign to their experiences with smaller sporting events and the roles sport can play in the building of communities. The central focus is on the value of charity sport events, Jeju Furey Beach Volleyball tournament, for the creation of community and social inclusion.

The research has two components: (i) an ethnographic approach, and (ii) participant observation. Ethnographic research involves on-site interviews with players, spectators, and volunteers. Participant observation involves taking notes throughout the event on participants', volunteers', and spectators' behaviours. Interviews and notes will be used to inform Daniel Nabben's understanding of this charity sport event in developing community and fostering social inclusion.

If you require any further information regarding this research project or your participation in the study you may contact Daniel Nabben, [REDACTED] or Dr. Laura Misener, [REDACTED]

If you have any questions about your rights as a research participant or the conduct of this study, you may contact The Office of Research Ethics (519) 661-3036, email: ethics@uwo.ca.

Appendix D

Non-Medical Ethics Approval



Research Ethics

Use of Human Participants - Ethics Approval Notice

Principal Investigator: Dr. Laura Misener
File Number: 103624
Review Level: Full Board
Approved Local Adult Participants: 0
Approved Local Minor Participants: 0
Protocol Title: Examining the Potential of Charity Sporting Events in Building Community: A Case Study of Jeju Furey
Department & Institution: Health Sciences/Kinesiology, Western University
Sponsor:
Ethics Approval Date: June 14, 2013 **Expiry Date:** August 31, 2014

Documents Reviewed & Approved & Documents Received for Information:

Document Name	Comments	Version Date
Other	A sample of a contact via email done post-event, containing follow-up questions.	2013/03/05
Western University Protocol		2013/03/06
Advertisement	Information Sign at booth	2013/05/09
Amendment	Board Requirements ADDRESSED, point-by-point.	2013/05/03
Instruments	Interview Transcript	2013/05/10
Instruments	Interview Script	2013/05/10
Other	First Contact Script	2013/05/10
Letter of Information	Email Contact to Jeju Furey	2013/05/10
Other	Letter of Organisational Consent	2013/05/10

This is to notify you that The University of Western Ontario Research Ethics Board for Non-Medical Research Involving Human Subjects (NMREB) which is organized and operates according to the Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans and the applicable laws and regulations of Ontario has granted approval to the above named research study on the approval date noted above.

This approval shall remain valid until the expiry date noted above assuming timely and acceptable responses to the NMREB's periodic requests for surveillance and monitoring information.

Members of the NMREB who are named as investigators in research studies, or declare a conflict of interest, do not participate in discussions related to, nor vote on, such studies when they are presented to the NMREB.

The Chair of the NMREB is Dr. Riley Hinson. The NMREB is registered with the U.S. Department of Health & Human Services under the IRB registration number IRB 00000941.

Signature

Ethics Officer to Contact for Further Information

This is an official document. Please retain the original in your files.

Western University, Research, Support Services Bldg., Ste. 5150
London, ON, Canada N6A 3K7 t. 519.661.3036 f. 519.850.2466 www.uwo.ca/research/services/ethics

Appendix E

Interview Analytics

<u>Analytic</u>	<u># of interviewees</u>
Total	45
Interviews conducted in May 2013	25
Interviews conducted in October 2013	20
Category A perspective (pre- & post-Furey)	13
Category B perspective (post-Furey)	25
Category C perspective (mainland + Jeju)	7
Locals	8
Expatriates	37
Translated interviews	6
Females	22
Males	23
Featured in Chapter 2	20
Featured in Chapter 3	22
Featured in both chapters	15
Quoted once in Chapter 2	4
Quoted twice in Chapter 2	9
Quoted three times in Chapter 2	5

Quoted four times in Chapter 2	2
Quoted five times in Chapter 2	0
Quoted six times in Chapter 2	2
Quoted once in Chapter 3	9
Quoted twice in Chapter 3	6
Quoted three times in Chapter 3	1
Quoted four times in Chapter 3	3
Quoted five times in Chapter 3	1

Curriculum Vitae

Name: Daniel Nabben

Post-secondary Education and Degrees: University of Windsor
Windsor, Ontario, Canada
1998-2003 Bachelor's of Commerce (Marketing) [Honours]

University of Helsinki
Helsinki, Finland
2005 Korean Studies

Guelph University
Guelph, Ontario, Canada
2006 Spanish Studies

Simon Fraser University
Burnaby, British Columbia, Canada
2008 Kinesiology

Awards Western Research Forum 2013
Award winner

Related Work Experience Teaching Assistant
Western University
2013 Global Sport and Health Politics

Seminar Coordinator
Western University
2012-2013 Sociocultural; Sport Psychology & Sport Management

President, (President *ex-terra*)
Jeju Furey [charity sporting events organization]
2009 – 2012, (2012 – present)