

Lived experience as a change agent: Mixed Ability and transformative action in sport

L'esperienza vissuta come agente di cambiamento: il Mixed Ability e l'azione trasformativa nello sport

Martino Corazza

*PhD Candidate at the Centre for Social Justice in Sport and Society, Carnegie School of Sport, Leeds Beckett University (UK).
International Mixed Ability Sports, M.Corazza6982@student.leedsbeckett.ac.uk*

Abstract

The Mixed Ability model – an innovation in the grassroots sport ecosystem – combines unadapted practical participation, education and advocacy to promote the inclusion of, and interaction between players, regardless of dis/ability, into mainstream sports settings. Central to the development of Mixed Ability sports is the lived experience of disabled participants who co-produce and co-deliver training to a wide variety of stakeholders. In this conceptual paper, I explore how key aspects of critical pedagogy, co-production and prefiguration are framed within the Mixed Ability model to engender transformative and social justice outcomes for all involved.

Keywords: sport; disability; Mixed Ability model; co-production; peer education

Il modello Mixed Ability è una recente innovazione nell'ecosistema dello sport di base che unisce partecipazione pratica non adattata, educazione e difesa dei diritti al fine di promuovere l'inclusione di, e l'interazione fra partecipanti in contesti sportivi convenzionali, indipendentemente dalla dis/abilità. Centrale nello sviluppo del Mixed Ability è l'esperienza diretta di partecipanti disabili, i quali coproducono e co-erogano formazione a una varietà di soggetti interessati. Questo contributo teorico-concettuale esplora come i differenti aspetti della pedagogia critica, della coproduzione e della prefigurazione sono declinati nel Mixed Ability al fine di generare esiti trasformativi e socialmente giusti per tutte le persone coinvolte.

Parole chiave: sport; disabilità; Mixed Ability model; coproduzione; educazione tra pari

Citation: Corazza M. (2026). Lived experience as a change agent: Mixed Ability and transformative action in sport. *Pampaedia, Bollettino As.Pe.I.*, 200(1), 71-89.

Copyright: © 2026 Author(s). | **License:** Attribution 4.0 International (CC BY 4.0).

Conflicts of interest: The Author(s) declare(s) no conflicts of interest.

DOI: <https://doi.org/10.7346/aspei-012026-06>



1. Setting the scene: sport as a force for good?

Sport and physical activity (PA) have long been recognised as vehicles for achieving broader physical, mental and social benefits (Wankel, Berger, 1990; Eime *et alii*, 2013; Coalter, 2005; Gilchrist, Wheaton, 2017). Amongst these are personal and community development (Green, 2008), promotion of human rights (www.ohchr.org, 2024), as well as betterment of the overall quality of life for underrepresented or marginalised groups, such as women, migrants or people with disabilities (Beutler, 2008; Yazicioglu *et alii*, 2012; UNESCO, 2024). Participation in sport and PA from a very early age can have profound effects on the 'physical, lifestyle, affective, social, and cognitive' development of children and young people (Bailey, 2006). It can also help to 'achieve a wide range of educational outcomes for school-age children and youth' (Kirk, 2013, p. 974). The same can be said about lifelong participation in sport and PA. From population health (Khan *et alii*, 2012) to the attainment and transfer of life skills (Gould, Carson, 2008), from supporting healthy lifelong journeys (Whitehead, 2001), to offering a significant welfare mechanism at a community level (Räikkönen, Hedman, 2025) sport and PA have evolved to represent a widespread human practice that fosters educational developments and the promotion of democratic values (Arnold, 1997). For all these reasons, the United Nations have consistently advocated for sport to become a 'catalyst for social change, peace, economic development and the empowerment of youth, women, and vulnerable groups' (UNESCO, 2024, p. 6). Here it is used as a strategic asset for a wide range of activities and actors such as international bodies, governments, and the broader civil society sector (United Nations, 2018) to support the realisation of the 2030 Agenda (www.un.org, 2016) and its Sustainable Development Goals (SDGs).

Notably, a growing body of literature has started to question the overly celebratory narrative of sport, problematizing the many myths associated with exercise and PA (Adamson *et alii*, 2022). In particular, the belief that sport is inherently good and that this will lead to individual and community development (Coakley, 2015). This critical analysis challenges the direct link between the promotion of sport and PA and the improvement of public health (Hardwicke *et alii*, 2026). More fundamentally, questions remain about the capacity for sport and PA to positively readdress systemic inequalities such as those associated with gender, race and class (Spaaij, Farquharson, Marjoribanks, 2015). Laura Kelly (2011), for instance, notes how despite the enthusiastic portrayal of sport as a major contributor to social inclusion strategies, its transformational impact on exclusionary processes remains inevitably limited.

This seems particularly relevant if we examine the matter of disabled people's participation in sport. By and large, disabled people experience poorer health compared to non-disabled people (Martin Ginis *et alii*, 2021) and are twice as likely to be physically inactive (Carr, Atkin, Milton, 2025). It is hardly surprising



then to discover that disabled people are less represented in organised sports compared to the non-disabled population (Klenk, Albrecht, Nagel, 2019). Disabled people face stark health inequalities (Smythe *et alii*, 2026), often compounded with aggravated social disparities and increased barriers to participating in daily activities (Shandra, 2018). This results in greater risk of comorbidity, social isolation and premature death (Dugravot *et alii*, 2020). While key pieces of legislation such as the 2006 Convention on the Rights of Persons with Disabilities (UNCRPD) recognise the right 'to participate on an equal basis with others in recreational, leisure and sporting activities', the issue of participation of disabled people in sport remains at least problematic (Fitzgerald, 2018).

Sport thus remains a site of entrenched contradictions and inequalities (Spaaij, Farquharson, Marjoribanks, 2015; Ryall, 2016), however, there is a growing body of research highlighting how sport is amongst the social constructs that 'has contributed, and can contribute, to the pursuit of social justice' (Darnell, Millington, 2019, p. 176; Long, Fletcher, Watson, 2017). This research line explores whether sport can help cast a light on existing unjust systems and structures (Lusted, 2024), enabling individuals to actively engage in self-advocacy, emancipation and transformational change (Whitley, 2025).

To extend this specific debate, I will present the case of the Mixed Ability (MA) sport model and scrutinise its potential contribution to tackling systemic inequalities in and through community sports. From a methodological perspective, this paper adopts a conceptual methodology based on the critical analysis of the literature and the application of three specific interpretative lenses: critical pedagogy, co-production/prefiguration, and social justice/parity of participation. From a broader perspective, the objective is also to bring forward new ideas to investigate the role sport plays in responding to inequalities (Darnell, Millington, 2019), as well as to highlight a concrete template to implementing people-led, community-based sports programmes that can help achieve socially just outcomes.

Next, the Mixed Ability sport model is introduced along with an assessment on whether the educational component present within the MA can be read through the critical pedagogy lens. After this, I discuss how the unique blend of practical participation, co-production and experiential learning might support transformative and socially just outcomes, providing certain requisites are met. I then offer some possible inquiry lines underpinned by concepts borrowed from the social justice debate, namely critical pedagogy, prefiguration and parity of participation. This will enable me to consider how they may be effectively employed to analyse the MA model and help gauge whether the model embodies a transformative understanding of social justice. The paper concludes by arguing that MA has the potential to represent a transformative approach to achieving social justice in and through sports, providing that the key tenets discussed are meaningfully enacted and sustainably embedded.



2. The Mixed Ability sport model

The MA model represents an innovation in grassroots sports that has been developed and is championed by the not-for-profit organisation International Mixed Ability Sports (hereafter, IMAS). MA sports stemmed directly from the lack of opportunities for disabled people to play full-contact, non-adapted rugby union at a community level in the United Kingdom (IMAS, 2023). The model enables disabled and non-disabled participants to play alongside each other in mainstream sports settings, as equal members, without being separated, classified or graded according to their abilities, conditions or any other characteristics. MA sports do not fall under the disability-specific, adapted, special or paralympic provision (Quinn, 2024), as they abide by the same rules and regulations of the sport governing bodies for any given discipline, allowing only for minor adjustments (IMAS, 2024b). From rugby union, the model has been replicated into several other sports (Dyer, Sandford, 2023; Elipe-Lorenzo *et alii*, 2026a), driven by IMAS's vision of radically changing 'the way we think of, join in and enjoy sport, leading to a fairer and more equal society' (www.mixedabilitysports.org).

Although MA operates primarily in the grassroots sports arena, its inception is pre-eminently linked to education. Its founder in England, Anthony Brooke – a young man with cerebral palsy and learning disabilities – established the first Mixed Ability rugby team in Bradford in 2008 after being denied regular participation from his local club because of the perceived risk of injury (IMAS, 2023). In challenging this judgement, Anthony was supported by his adult social skills tutor, Mark Goodwin, who utilised the classroom environment and his pedagogical experience to enable Anthony to self-advocate and seek guidance from the Rugby Football Union. The outcome of Anthony's action was twofold: firstly it led to the establishment of the Bumble Bees Barbarians as the Mixed Ability section of Bradford and Bingley Rugby Football Club, secondly it prompted the permanent creation of a group of players with learning disabilities – the Inclusion in Rugby Class – whose primary aim was to promote disability awareness and the MA model to neighbouring grassroots clubs.

This potential for growth and wider impact was then recognised and harnessed by IMAS, which retained the original educational ethos, embedding it throughout its operations (IMAS, 2024a). Central to the promotion of MA is, in fact, the role of IMAS educators who have lived experience of disability (Corazza, Dyer, 2026). These are MA players across different sports who meet weekly to co-produce and co-deliver training and education to sports clubs, coaches and governing bodies, as well as to other community stakeholders such as health and social care professionals, schools or organisation in the voluntary, community and third sector (IMAS, 2022a). Their input in IMAS's day-to-day activities is not purely an advisory one. The appointment of representatives from the Inclusion in Sport Co-production Group to the Board of Directors (IMAS, 2024c) also ensures they



have the opportunity to influence the organisational strategy and be an active part of IMAS's decision-making process.

Although current research into the MA model is limited, it has been observed how the model aligns with article 30 of the UNCRPD, showing potential for positive impacts from the individual to societal level (Dyer, Sandford, 2023). For instance, Corazza and Dyer (2017) have demonstrated how MA rugby can foster inclusion at the personal, club and community level through increased and diversified social network, personal development and positive shifts in perceptions, attitudes and behaviours. The same authors (Corazza, Dyer, 2026) highlight how MA helps further assess the relationship between the individual and societal dimensions of movement, PA and sport. In their work they explore the correlation between the barriers and enablers that ought to be considered if we want to ensure everyone can exercise self-determination and gain access to positive and meaningful sport and PA experiences. From a wider viewpoint, it has been articulated how links exist between the work of IMAS and the UN SDGs (IMAS, 2022b), especially its contribution to the promotion of health and wellbeing (SDG 3), quality education (SDG 4), as well as the reduction of inequalities (SDG 10). Dyer, Middlemiss and Thew (2021) have also argued that the combination of positive recognition of disability, meaningful inclusion and the diverse representation that take place within MA settings, can potentially lead to social justice outcomes. Amongst the results they include improved spatial accessibility, flexible membership models, and other reasonable adjustments aimed at ensuring meaningful and relevant participation in MA activities.

The real transformation in MA, however, seems to be happening through the amalgamation of practical sport participation and experiential learning, which guides participants of all abilities to practise first-hand what inclusion represents and how it is concretely enacted. This process not only contributes to raising awareness of the barriers people face to participating in sport and society, but it encourages shifts in perceptions around disability and social differences (Dyer, Sandford, 2023). Although further studies are needed, initial findings from the evaluation of a multi-sport MA programme show how those involved in MA sports, regardless of their ability or background, take this learning beyond their sports clubs into their broader communities and places of work, creating ripple effects around inclusion (Dyer, Sandford, Beckett, 2019).

As Elipse-Lorenzo *et alii* remind us, though, MA should not be considered as inherently transformative (Elipse-Lorenzo *et alii*, 2026) but rather dependent on specific preconditions and contextual enabling factors without which 'inclusive initiatives risk reproducing existing hierarchies or offering only temporary or superficial forms of integration' (2026, p. 6). While some of the key factors to ensure the growth and long-term sustainability of MA activities have been investigated (Corazza, Dyer, 2017; Dyer, 2018; Da Silva, 2022; Dyer, Sandford, 2023),



more needs to be said about the educational component of the MA model and its role in accruing further positive impacts, which I discuss next.

3. The educational component of the Mixed Ability model

To better understand how the MA model can support the actualization of socially just outcomes in and through sport (Dyer, Middlemiss, Thew, 2021), it is important to acknowledge the central role that peer-education and co-production – embodied by the role of the IMAS Inclusion in Sport Co-production Group – has as the engine of the work of IMAS (IMAS, 2024b).

Peer-education here refers to a flexible, informal, teaching and educational methodology by which trained individuals transmit their knowledge, experiences or skills to other peers – or (potential) allies – using their lived experience to act as realistic role models and change agents (Shiner, 1999; Turner, 1999). In this context, I define co-production as a collaborative, iterative, continuously evolving process, where different groups or people with relevant lived experience work together, with equal status, to address specific inequalities (Smith *et alii*, 2023; Fricker, 2010).

In MA, experts with lived experience of disability – who are also MA sports players – utilise their direct knowledge of overcoming barriers to participation to raise awareness of equality, diversity and inclusion with community clubs and sport governing bodies, so that others can be genuinely integrated into mainstream settings. While the act of sharing own expertise with a variety of stakeholders does not automatically lead to an amelioration of individual and collective conditions (Ahmed, 2010), education does indeed remain a key asset to achieve social transformation (Desjardins, 2015). Although a more comprehensive understanding is necessary to evaluate the model's specific impact for the wider social justice debate (Dyer, Middlemiss, Thew, 2021), this educational component seems to align well with what Shor defines as a 'critical-democratic pedagogy for self and social change' (1992, p. 11).

A critical pedagogy approach (Darder *et alii*, 2023), framed as that process of learning oriented towards achieving social goals (Hinchliffe, 2001), seems thus appropriate to test the potential systemic impact of MA.

Before exploring whether the educational component within the MA can be understood as a critical pedagogy approach, a clarification on terminology is required. Whereas the term education encompasses a variety of accounts and interpretations (Marley-Payne, 2021), critical pedagogy is meant to define the specific challenge to 'the social, environmental, and economic structures and social relations that shape the conditions in which people live' (Kirylo *et alii*, 2010, p. 332). Critical pedagogy therefore provides a useful lens to examine transforming relations of power (Aliakbari, Faraji, 2011) as well as concrete pathways to im-



plement personal and societal change through subjective and collective actions, with a wide, tangible and systemic dimension (López, Olivar, 2024).

In this context, the lessons from Gramsci and Freire (Gramsci, 1919; Mayo, 2005) – and their analysis of how a critical pedagogy counteracts hegemonic forms of power so to generate spaces of agency and freedom – can be adopted to examine the domain of sport, and used as a lens to test the MA contribution to social justice.

If in Gramsci's work (1919) knowledge and critical thinking equip the individual to recognise, understand and develop the tools to address systemic inequalities, in Freire the focus is on the causal correlation between education and social change, with a particular emphasis given to the role education plays in fostering both personal and collective empowerment (Mayo, 2009). According to Freire (1970a) large sectors of the existing population who are marginalised and excluded, can in fact convert themselves into agents of collective change thanks to the educational process (López, Olivar, 2024), or - in other words - as a result of developing a critical awareness of everyone's individual and collective reality, which the Brazilian educator calls 'conscientization' (Freire, 1970a). As a byproduct of this transformative process, injustices are laid bare, hegemonic structures of power can be deconstructed and spaces for social and political transformation may start to emerge (Giroux, 2024).

These thoughts of Gramsci and Freire have informed what Giroux calls 'public pedagogy' (2004a). This represents the way by which culture acts as an educational force in our society, shaping identities, values and agency outside formal schooling settings (O'Malley, Sandlin, Burdick, 2020). Education thus becomes a political and cultural praxis that can help explore the educational influence of cultural forces on different aspects and spaces (Biesta, 2012) whilst providing a practical framework to foster a deep critical awareness of the social, political, cultural and economic forces that shape people's lives.

Sport is one of these contexts for civic engagement, and a multifaceted one. It can provide, for instance, opportunities for promoting personal and community development, democracy, citizenship and human rights (Beutler, 2008), nurturing wider societal change (Andersson, 2022). But it can also impose narratives that reinforce stereotypes (Adamson *et alii*, 2022), forcing, as in the case of disability sports, schemes of classification and limited modes of identification, leading to the very negation of 'the basic conditions for critical agency' (Giroux, 2004b, p. 497).

Agency here is a key concept. If it is true that the socio-economic system which constitutes Western societies not only perpetuates injustices but produces 'narrow models of individual agency' (Noguera, Torres, 2008), a critical pedagogy informed by the ideas of Freire can help focus the discourse on freedom, democracy and critical participation (Gadotti, Torres, 2009, p. 1260). Moreover, Freire's lesson can be applied to sport, offering 'a theoretical framework to enable margi-



nalised groups to strengthen their agency and defy the status quo' (Spaaij, Jeanes, 2013, p. 442). In particular, Morgan and Parker (2022) evidence the clear benefits of adopting a critical pedagogy approach in sport, claiming how the more active role of the participants in the co-creation is related to an increased sense of agency.

In MA, agency is embodied by sports participants with lived experience of disability co-producing and co-delivering resources and training through a constant process of peer-education (Dyer, Middlemiss, Thew, 2021). The co-production approach (Disability Rights UK, 2025) can be useful in challenging societal norms around sports participation as well as help shape meaningful change (Dyer, Sandford, 2023). This is particularly important when we consider the relationship between sport and disability, where the experience of many disabled participants remains problematic (Fitzgerald, 2018) and is defined by a series of normative categories around the nature of sport, narratives and models of able bodies (De-Pauw, 2022).

The very foundation of the MA model – the co-presence of participants with different abilities, backgrounds and experience competing together as equals in mainstream settings (Corazza, Dyer, 2017) – represents a practical and experiential tool to counter the entrenched resistance to inclusion enacted by individual and sports clubs (Quinn, 2024). The educational action of the IMAS trainers with lived experience challenges the way grassroots, community-based sport participation is intended and delivered. It provides both an alternative narrative and an example of good practice that can be shared with, and transferred to mainstream organisations and institutions – for instance sport governing bodies – to engender a wider societal change. This aligns with what Quinn identifies as the 'elemental importance of the voice and lived experience of sport of disability sport participants and athletes to this discussion' (Quinn, 2024, p. 8). Jeanes and Spaaij (2015) have also highlighted how aspects related to peer-education represent a key strategic component to achieve transformative outcomes within the sport for development and peace sector.

In changing 'the dominant societal perceptions of dis/ability' (Dyer, Sandford, 2023, p. 346) as well as addressing 'the underlying causes of inequality by deconstructing the relations of recognition within sports clubs and wider communities' (Dyer, Middlemiss, Thew, 2021, p. 13), MA therefore shows the potential to unmask oppressive structures and power relations within the domain of sport, deconstructing hegemonic narratives (Gadotti, Torres, 2009, p. 1260), and facilitating transformative action (Spaaij, Oxford, Jeanes, 2016, p. 573).

There is an additional feature that will help assess the potential contribution of MA to the social justice debate, and that is the provision of realistic role models. The inclusion of experts with lived experience of disability as 'champions' and 'trainers' (Corazza, Dyer, 2017) who go on to educate a variety of peers and stakeholders fulfils that need for relevant, relatable, and realistic representation. This has been identified as one of the drivers behind disabled people's successful par-



ticipation in sport (Bittar *et alii*, 2025). At the same time, following Giroux's contribution, this can be recognised as a 'pedagogy of identification', which occurs when educators critically engage with their own lived experience 'as a means by which people can be educated about social justice and provided with education to enable them to move beyond injustice' (Giroux, 2024, p. 4).

This aspect of using individual knowledge, identities and personal journeys not just to educate peers and relevant stakeholders in the sport sector but to prompt a wider societal transformation responds to one of critical pedagogy's main objectives. This is to facilitate self-recognition and place exclusionary and socially unjust issue in the societal arena, helping 'shape agency, identity and active citizenship that can hold power accountable' (Giroux, 2024, p. 2).

4. From sport practice to social action

There is another concept which is useful in assessing the potential contribution of MA sport to the social justice debate and that is prefiguration. This notion refers to strategies and practices utilised by activists across different fields to bring about viable alternatives to the existing social structures without reproducing them (Fians, 2022). Since the 1960s, prefiguration has come to represent the idea of 'realizing imaginaries of radically alternative futures [...] in the present' (Schiller-Merkens, 2022, p. 67). Far from indicating a mere expression of opposition or protest to the current situation, prefiguration designates those social innovations or alternative solutions (Avelino *et alii*, 2024) that 'focuses on the creation of alternative ontologies: alternative ways of being in the world and, one might even dare to say, 'alternative worlds' (Monticelli, 2022, p.3). In doing so, prefiguration can be seen as inclusive of a wide number of 'social experiments that both critique the status quo and offer alternatives by implementing radically democratic practices in pursuit of social justice' (Cornish *et alii*, 2016, p. 114).

The discussion around prefiguration, however, is not relevant just to the political and philosophical debate (Swain, 2019). It helps remind us that radical change cannot be achieved only through social-economic redistribution, but that political equality, participative democracy, inclusiveness and horizontality are all important aspects that need to be addressed (van de Sande, 2018) if we want to tackle multiple and interconnected systems of oppression (Luchies, 2012).

Prefiguration is closely linked to education in that it fosters the emergence of a 'distinctive form of power/knowledge that subverts authoritarian and bureaucratized discourse while building collective liberation' (Luchies, 2015, p. 525). It also offers a very valuable framework to make theory and practice dialogue, indicating a path to social transformation through the work of activists and the creation of radical spaces and relationships' (Luchies, 2015, p. 532). In addition to presenting a critical tool to investigate how practical idea implementation con-



nects to societal transformation (Cornish *et alii*, 2016; Yates, 2015), prefiguration offers a validation of how the challenge to existing undesired structures and the construction of alternatives that replace them can coexist (Maeckelbergh, 2011). In making explicit the causal link between transformative awareness (Freire, 1970b) and the dismantling of inequalities and oppression (Luchies, 2012), prefiguration provides a possible framework to bring about alternative visions for the future (Jeffrey, Dyson, 2021). At the same time, it can successfully work its way through contexts marked by injustice and exclusion to deconstruct narratives and practices, creating space for the surfacing of ideas, models and instruments that hold the potential to foster liberating and emancipatory themes (De Vita, Vittori, 2022).

Prefiguration applied to sport is a developing research area. A few noteworthy exceptions are the discussion of ‘Do It Yourself’ (DIY) football (Hoole, 2024) and the analysis of cycling urban mobility (Silonsaari, 2024). Hoole notes how DIY football combines ‘concepts such as prefiguration, anti-capitalism and horizontalism’ (Hoole, 2024, p. 3) to create alternative spaces aimed at challenging the mainstream football discourse and persisting discriminatory traits. Silonsaari, on the other hand, points out how a transformative and inclusionary research agenda is needed ‘to practically implement disruptive experiments and social innovations; determine and involve the relevant stakeholders and people; analyse different dimensions of social justice and, finally, direct the attention towards social mechanisms and phenomena that can trigger change’ (Silonsaari, 2024, p. 14). Other researchers, drawing on political and housing occupation experiences, have explored how community boxing gyms can act ‘as counter spaces where sport is experienced as a political practice molded on self-organization, inclusion and accessibility’ (Milan C., Milan S., 2021, p. 733), whereas some other have investigated the role the skateboarding philosophy has been harnessed as a force for social improvements (O’Connor, 2015). Additional work needs to be done to understand whether prefiguration can indeed be adopted as a working concept in the domain of sport (Yates, 2015), and whether it can be a useful lens to analyse the operationalisation of MA sports.

In MA, we can detect several of the aspects that have been outlined above. Firstly, the aspiration to build a fairer and more equal society (www.mixedabilitiesports.org) through the practical embodiment of an alternative model of community sports provision which might be able to expand – if not replace – the way mainstream grassroots sport (and disability sport in particular) is intended (Quinn, 2024). Secondly, the creation of safe, welcoming and non-judgmental spaces and relationships (Dyer, Sandford, 2023) has been reported to lead to challenging (self) attitudes and behaviours towards traditionally excluded disabled participant, and towards social difference more in general (Young, 2001). As previously outlined, this is nurtured through a process of co-production, peer-education and experiential learning (IMAS, 2024b) which aligns with the



emancipatory and horizontal approaches encompassed in the concept of prefiguration (Monticelli, 2021).

On this aspect, Dyer, Middlemiss and Thew (2021) have noticed that the experiential learning inbuilt in the MA offer enables a wide range of participants to reflect on topics such as diversity and ableism, producing a shift in prejudices and preconceptions (Corazza, Dyer, 2017; Dyer, Sandford, Beckett, 2019). The inclusion of previously excluded voices in the co-production process (IMAS, 2024b), alongside the preeminent role given to lived experience as the main driver for replication across community sports clubs, not only results in parity of participation as intended by Fraser (1999) but also in 'more relevant, inclusive, innovative and creative approaches to tackling problems' (Dyer, Middlemiss, Thew, 2021, p.18).

Fraser's ideas (2000) help transfer the debate beyond the affirmative level to recognise how a critical approach to social justice is foundational to address 'inequitable outcomes precisely by restructuring the underlying generative framework' (Fraser, 2000, p. 82). Fraser also argues that in order to achieve social justice it's essential for 'all (adult) members of society to inter-act with one another as peers' (Fraser, 2007, p. 27). This interpretative framework recognises that barriers and discrimination experienced by different groups are not neutral and unavoidable but are instead the byproduct of a precise socio-political-economic context which therefore require different readdressing solutions in different environments (Fraser, 2003). Thus, parity of participation becomes a crucial tenet not just to the social justice debate, but instrumental in attaining it (Fraser, 1999). Practically, this is expressed by recognising equal worth, value, respect and opportunity to the representation of diverse voices and the inclusion of all participants (Hargreaves, Buchanan, Quick, 2025; Fraser, 2007). In enabling participants of all abilities, experiences and background to interact as equal members (Elipse-Lorenzo *et alii*, 2026), the MA model represents an encouraging operational framework to help achieve parity of participation and, therefore, social justice outcomes in community sport.

This feature of the model has also the potential to contribute to the wider social justice debate, and in particular to the work of Iris Young (1990; 2011). She acknowledges that distributive justice and recognition of diverse social groups in themselves are not sufficient elements to achieving social justice in the context of community action; it is also important that those groups have meaningful involvement and say into the design, planning and implementation process. Besides, the sharing of places, spaces and times between people of different abilities, experience and backgrounds occurring in MA, moves the focus away from the individual efforts and responsibility to emphasise the relational element of justice that arises between persons by virtue of the social processes that connect them (Young, 2011). Once all these aspects are met, it is likely that parity of participation is surpassed, and benefits are to be had by all (Young, 2011).



As per the critical pedagogy approach formerly outlined, the concept of parity of participation as an analytical lens is so far underutilised in sport. Future lines of research might prove fruitful in exploring, for instance, whether the inclusion of self-advocacy and co-production elements in grassroots sports activities and programmes can give rise to spaces for conscientization (Freire, 1970a) and help challenge, amongst others societal barriers, ableism and participation disparity (Carroll *et alii*, 2026).

5. Conclusions

MA is a development in the community sport sector which has been investigated in a limited way. The research in this area has so far been circumscribed to specific disciplines such as rugby (Corazza, Dyer, 2017), rowing (Dyer, 2018) or basketball (Elife-Lorenzo *et alii*, 2026b), and time-defined programmes (Dyer, Sandford, Beckett, 2019; Dyer, Sandford, 2023). Even though potential positive impacts from the individual to the community level have been indicated (Corazza, Dyer, 2017; Dyer, Sandford, 2023) a more comprehensive understanding is required to evaluate the model's contribution to social justice outcomes, and the social justice debate in general (Dyer, Middlemiss, Thew, 2021). Further studies are also needed to better describe the model in action, its core tenets, and understand how it might contribute evidence to the development of fairer and more socially just policies and practices in the field of grassroots sport.

In this article I have charted a possible way forward, outlining how concepts belonging to the social justice debate can represent promising tools to explore the potential contribution of MA to reduce social inequalities in and through sport, challenging the mainstream narrative of sport and the many myths produced by it. Through the application of interpretive lenses such as critical pedagogy, prefiguration and parity of participation, I argued that in the MA model we can distinguish fundamental features which are key to embodying a transformative understanding of social justice in and through sport. These are specifically represented by: the preeminent role given to iterative peer-education and the lived experience of participants as an agent of change; the provision of an alternative vision for community sports that can coexist with the existing one while trying to modifying it from within; the parity of participation within mainstream community settings for all those involved. If these tenets are respected, MA encompasses several of the indispensable features necessary to deconstruct some of the exclusionary processes inherent to sport and PA, holding the potential to significantly contribute to socially just sports policies and practice.



References

- Adamson, B., Adamson, M., Clarke, C., Richardson, E. V., Sydnor, S. (2022). Social justice through sport and exercise studies: a manifesto. *Journal of sport and social issues*, 46 (5): 407-444.
- Ahmed, M. (2010). Education as transformation – education for transformation. *Development*, 53 (4): 511-517.
- Aliakbari, M., Faraji, E. (2011). Basic principles of critical pedagogy. In *2nd international conference on humanities, historical and social sciences IPEDR*, 17: 78-85.
- Andersson, E. (2022). Public pedagogy and leadership in sports organisations: futebol dá força for sustainability? *European educational research journal*, 21 (3): 450-468.
- Arnold, P.J. (1997). *Sports, ethics and education*. London: Cassell.
- Avelino, F., Wijsman, K., Van Steenbergen, F., Jhagroe, S., Wittmayer, J., Akerboom, S., Bogner, K., Jansen, E. F., Frantzeskaki, N., Kalfagianni, A. (2024). Just sustainability transitions: politics, power, and prefiguration in transformative change toward justice and sustainability. *Annual review of environment and resources*, 49 (1): 519-547.
- Bailey, R. (2006). Physical education and sport in schools: a review of benefits and outcomes. *Journal of school health*, 76 (8): 397-401.
- Beutler, I. (2008). Sport serving development and peace: achieving the goals of the United Nations through sport. *Sport in society*, 11(4): 359-369.
- Biesta, G. (2012). Becoming public: public pedagogy, citizenship and the public sphere. *Social & cultural geography*, 13 (7): 683-697.
- Bittar, P., Morato, M.P., Coates, J., da Cunha Furtado, O.L.P., (2025). The influence of role models on the engagement of people with disabilities in sport: a scoping review. *European Journal of Adapted Physical Activity* [Online]. Available from: <https://repository.lboro.ac.uk/articles/journal_contribution/The_influence_of_role_models_on_the_engagement_of_people_with_disabilities_in_sport_a_scoping_review/28395266?backTo=%2Fcollections%2FEquity_Diversity_and_Inclusion_EDI_-_Loughborough_University%2F6455233&file=52286945>
- Bradford Telegraph and Argus. (2017). *Founder of Mixed Abilities rugby club wins national award*, 21 September [Online]. Bradford Telegraph and Argus. Available from: <<https://www.thetelegraphandargus.co.uk/news/15546848.founder-of-mixed-abilities-rugby-club-bumble-bees-barbarians-wins-national-award/>> [Accessed 19 April 2026].
- Carr, S., Atkin, A. J., Milton, K. (2025). Physical activity type and duration in disabled and non-disabled adults. *Disability and health journal*, 18 (3): 101786.
- Carroll, P., Madden, L., Witten, K., Opit, S., Jeanes, R., Townsend, R., Nazari Orakani, S. (2026). Tackling ableism in sport and active recreation to ensure participation parity for disabled young people in Aotearoa New Zealand. *Sociology of sport journal*: 1-12.
- Coakley, J. (2015). Assessing the sociology of sport: on cultural sensibilities and the Great Sport myth. *International review for the sociology of sport*, 50 (4-5): 402-406.
- Coalter, F. (2005). *The social benefits of sport*. Edinburgh: SportScotland.
- Corazza, M., Dyer, J. C. (2017) A new model for inclusive sports? An evaluation of participants' experiences of mixed ability rugby. *Social Inclusion*, 29;5 (2):130-40.



- Corazza, M., Dyer, J. (2026). How the Mixed Ability model can facilitate physical literacy: No Longer 'Left on the Sidelines'. In *Routledge handbook of physical literacy* (pp. 306-314). Routledge.
- Cornish, F., Haaken, J., Moskovitz, L., Jackson, S. (2016). Rethinking prefigurative politics: introduction to the special thematic section. *Journal of social and political psychology*, 4 (1): 114-127.
- Da Silva, C. (2022). Development and validation of a questionnaire to identify the needs detected by the Mixed Ability rugby environment (Q-NeMAR). *Journal of physical education and sport*, 22 (3): pp. 811-819.
- Darder, A., Hernandez, K., Lam, K.D., Baltodano, M., (2023). *Critical pedagogy: an introduction*. In *The critical pedagogy reader* (pp. 1-30). Routledge.
- Darnell, S. C., Millington, R. (2019). Social justice, sport, and sociology: a position statement. *Quest*, 71 (2): 175-187.
- Desjardins, R. (2015). Education and social transformation. *European journal of education*, 50 (3): 239-244.
- DePauw, K. P. (2022). Disrupting ableism in adaptive physical activity through anti-ableist research and practice. In Goodwin D., Connolly M. (ed.) *Reflexivity and change in adaptive physical activity* (pp. 11-20). London: Routledge.
- De Vita, A., Vittori, F. (2022). Prefiguration and emancipatory critical pedagogy: the learning side of practice. In *The future is now* (pp. 76-90). Bristol University Press.
- Disability Rights UK. (2025). *A shared narrative for co-production*, May. Available from: < https://www.disabilityrightsuk.org/resources/co-production-narrative?srsId=Afm-BOoqke0MRe4OTRztVRvNAkO5Gc_Hf5IIuHNz8KwRF2-947SJ5CACm > [Accessed 19 April 2026].
- Dugravot, A., Fayosse, A., Dumurgier, J., Bouillon, K., Rayana, T. B., Schnitzler, A., Kivimaki, M., Sabia, S., Singh-Manoux, A. (2020). Social inequalities in multimorbidity, frailty, disability, and transitions to mortality: a 24-year follow-up of the Whitehall II cohort study. *The Lancet public health* 5 (1): e42-e50.
- Dyer, J. (2018). *All in the same boat: Mixed Ability rowing in practice*, December. Available from: < <https://www.mixedabilitysports.org/all-in-the-same-boat/> > [Accessed 18 March 2026].
- Dyer, J., Sandford, R., Beckett, A. (2019). *Evaluation of the Mixed Ability Sports Development Programme*, January. Available from: < <https://www.mixedabilitysports.org/masdp-evaluation-report-released/> > [Accessed 18 March 2026].
- Dyer, J., Middlemiss, L., Thew, H. (2021) Towards just and inclusive community sustainability initiatives: learning from the Mixed Ability movement. *justice spatiale-spatial justice*, (16): 1-24.
- Dyer, J., Sandford, R. (2023). 'Just another outing in a boat': findings from the evaluation of the Mixed Ability Sport Development Programme. *Disabilities*, 3 (3): 335-351.
- Eime, R. M., Young, J. A., Harvey, J. T., Charity, M. J., Payne, W. R. (2013). A systematic review of the psychological and social benefits of participation in sport for adults: informing development of a conceptual model of health through sport. *International Journal of Behavioral Nutrition and Physical Activity [Online]*, 10 (1): p. 135.
- Elípe-Lorenzo, P., Díez-Fernández, P., Fitzgerald, H., Ruibal-Lista, B., Resende, R., Da Silva, C., Corazza, M., Damiani, P., Gonzalo, Ó., Salvedra-García, M., Sainz Molinos,



- F., López-García, S. (2026). Building inclusive communities: social implementation of Mixed Ability. *Journal of sports pedagogy and research*, 12 (1): 4-12.
- Elípe-Lorenzo, P., Silva, C. da-, Díez-Fernández, P., Ruibal-Lista, B., Saavedra-García, M., López-García, S. (2026). From rugby to basketball: a comparative analysis on the implementation of Mixed Ability. *Frontiers in Sports and Active Living*: 1769269.
- Fians, G. (2022). Prefigurative politics. *The Open Encyclopedia of Anthropology* [Online]. Available from: <<https://www.anthroencyclopedia.com/entry/prefigurative-politics>> [Accessed 26 March 2026]
- Fitzgerald, H. (2018). Sport is not for all: the transformative (im)possibilities of sport for young disabled people. In Dionigi R. A., Gard M. (ed.) *Sport and physical activity across the lifespan: critical perspectives* (pp.175-191). London: Palgrave Macmillan UK.
- Fraser, N. (1999). Social justice in the age of identity politics: redistribution, recognition, and participation. In Ray L., Sayer A. (ed) *Culture and economy after the cultural turn* (pp. 25-52). London: SAGE.
- Fraser, N. (2000). From redistribution to recognition? Dilemmas of justice in a 'post-socialist' age. *New Left Review*, (II/212): 68-93.
- Fraser, N. (2003). Rethinking recognition: overcoming displacement and reification in cultural politics. In Hobson B. (ed.) *Recognition struggles and social movements: contested identities, agency and power* (pp. 21-34). Cambridge University Press.
- Fraser, N. (2007). Feminist politics in the age of recognition: A two-dimensional approach to gender justice. *Studies in social justice*, 1 (1): pp. 23-35.
- Freire, P. (1970). *Pedagogy of the oppressed*. New York, London: Continuum.
- Freire, P. (1970). Cultural action and conscientization. *Harvard educational review*, 40 (3): 452-77.
- Fricker, M. (2010). *Replies to Alcoff, Goldberg, and Hookway on epistemic injustice*. *Episteme*, 7 (2):164-78.
- Gadotti, M., Torres, C. A. (2009). Paulo Freire: education for development. *Development and change*, 40 (6): 1255-1267.
- Gilchrist, P., Wheaton B. (2017). The social benefits of informal and lifestyle sports: A research agenda. *International journal of sport policy and politics*, 9 (1):1-10.
- Giroux, H. A. (2004) Cultural studies, public pedagogy, and the responsibility of intellectuals. *Communication and critical/cultural studies*, 1 (1): 59-79.
- Giroux, H. A. (2004). Public pedagogy and the politics of neo-liberalism: making the political more pedagogical. *Policy futures in education*, 2 (3/4): 494-503.
- Giroux, H. A. (2024). Critical pedagogy against the neoliberal agenda in education: the stance of critical educators. *Journal of underrepresented & minority progress*, 8 (2): 1-9.
- Giroux, H. A. (2015). *Public pedagogy and the politics of neoliberalism: Making the political more pedagogical*. In *Pedagogies of the global* (pp. 59-75). London: Routledge.
- Gould, D., Carson, S. (2008). Life skills development through sport: current status and future directions. *International review of sport and exercise psychology*, 1(1): 58-78.
- Gramsci, A. (1919). 'Editoriale', *Ordine Nuovo*, 1st May, pp.1-3. Available from: <<https://archive.org/details/OrdineNuovoP1/page/n1/mode/2up>> [Accessed 21 April 2026]
- Green, B. C. (2008). Sport as an agent for social and personal change. In *Management of sports development*. Routledge: 143-160.



- Hardwicke, J., Bottomley, D., Coates, E., Hindley, D., Rzepka, M., Matthews, C. R. (2026). Destroying the myth that performance-sport promotes public health. *International journal of sport policy and politics*, 18 (1): 217-234.
- Hargreaves, E., Buchanan, D., Quick, L. (2025). *Children's life-histories in primary schools: imagining schooling as a positive experience*. Springer Nature Switzerland.
- Hinchliffe, G. (2001). Education or pedagogy? *Journal of philosophy of education*, 35 (1): 31-45.
- Hoole, A. (2024). 'This is my team ... we've got this and we're not going to stand for any of this shit!': a queer anarchist do it yourself approach to football. *DIY, alternative cultures & society*, 2 (3): pp. 243-256.
- IMAS. (2022). *IMAS: Experiential learning opportunities for healthcare practitioners*, June. Available from: < https://www.mixedabilitysports.org/wp-content/uploads/HealthcareSummary_Dev5_Digital.pdf> [Accessed 23 March 2026].
- IMAS. (2022). *The Mixed Ability model: contributing to the SDGs and a more sustainable future*, June. Available from: < <https://www.mixedabilitysports.org/the-mixed-ability-model-contributing-to-the-sdgs-and-a-more-sustainable-future/>> [Accessed 21 April 2026].
- IMAS. (2023). *Anthony Brooke, British Empire Medal winner and global inspiration!* 10 July [Online]. Available from: <<https://www.mixedabilitysports.org/anthony-brooke-british-empire-medal-winner-and-global-inspiration/>> [Accessed 23 March 2026].
- IMAS. (2024). *Mixed Ability Rugby*. Bradford: IMAS.
- IMAS. (2024). *Promoting fairness, inclusion and equity through co-production*. Bradford:IMAS. Available from: < <https://www.mixedabilitysports.org/imas-promoting-fairness-inclusion-and-equity-through-co-production/>> [Accessed 28 April 2026].
- IMAS. (2024). *New directors with lived experience of disability appointed to the IMAS board!* | International Mixed Ability Sports. [Online blog]. Available from: <<https://www.mixedabilitysports.org/new-directors-with-lived-experience-of-disability-appointed-to-the-imas-board/>> [Accessed 21 April 2026].
- Jeanes, R., Spaaij, R. (2015). Examining the educator: toward a critical pedagogy of sport for development and peace. In *Beyond sport for development and peace* (pp. 155-168). Routledge.
- Jeffrey, C., Dyson, J. (2021). Geographies of the future: prefigurative politics. *Progress in human geography*, 45(4): 641-658.
- Kelly ,L. (2011). 'Social inclusion' through sports-based interventions? *Critical social policy*, 31 (1): 126-150.
- Khan, K. M., Thompson, A. M., Blair, S. N., Sallis, J. F., Powell, K. E., Bull, F. C., Bauman, A. E. (2012). Sport and exercise as contributors to the health of nations. *The Lancet*, 380 (9836): 59-64.
- Kirk, D. (2013). Educational Value and Models-Based Practice in Physical Education. *Educational Philosophy and Theory*, 45(9): 973-986.
- Kirylo, J.D., Thirumurthy, V., Smith, M., McLaren, P. (2010). Issues in education: critical pedagogy: an overview. *Childhood Education*, 86(5): 332-334.
- Klenk, C., Albrecht, J., Nagel, S. (2019). Social participation of people with disabilities in organized community sport: a systematic review. *German journal of exercise and sport research* 49 (4): 365-380.



- Long, J., Fletcher, T., Watson, B. (2017). Introducing sport, leisure and social justice. In Long, J., Fletcher, T., Watson, B. (eds.), *Sport, leisure and social justice* (pp. 1-14). London: Routledge.
- López, M.J., Olivar, B. (2024). Freire, Giroux y la pedagogía crítica como praxis emancipadora. *Conjeturas sociológicas*, 12 (33): 98-117.
- Luchies, T. (2012). The promise of prefiguration: theorizing anarchism and anti-oppression. In *Working Paper presented at CPSA Conference*.
- Luchies, T. (2015). Towards an insurrectionary power/knowledge: movement-relevance, anti-oppression, prefiguration. *Social movement studies*, 14 (5): 523-538.
- Lusted, J. (2024). *Contrasting approaches to social justice in sport*. In Lawrence, S., Hill, J., Mowatt, R. (ed.) *Routledge handbook of sport, leisure, and social justice* (pp.18-32). London: Routledge.
- Maeckelbergh, M. (2011). Doing is believing: prefiguration as strategic practice in the alterglobalization movement. *Social movement studies*, 10 (1): 1-20.
- Marley-Payne, J. (2021). An ameliorative analysis of the concept of education. *Theory and research in education*, 19 (3): 261-78.
- Martin Ginis, K. A., Van Der Ploeg, H. P., Foster, C., Lai, B., McBride, C. B., Ng, K., Pratt, M., Shirazipour, C. H., Smith, B., Vásquez, P. M., Heath, G. W. (2021). Participation of people living with disabilities in physical activity: a global perspective. *The Lancet*, 398 (10298): 443-455.
- Mayo, P. (2005). Antonio Gramsci and Paulo Freire: some connections and contrasts. *Encyclopaideia: rivista di fenomenologia, pedagogia, formazione, GEN./LUG.*: pp. 1000-1026.
- Mayo, P. (2009). Striving against the eclipse of democracy: Henry A. Giroux's critical pedagogy for social justice. *Italian Journal of Sociology of Education*, 3: 254-282.
- Mayo, P. (2014) Gramsci and the politics of education. *Capital & class*, 38 (2): 385-398.
- Milan, C., Milan, S. (2021). Fighting gentrification from the boxing ring: how community gyms reclaim the right to the city. *Social movement studies*, 20 (6): 722-739.
- Monticelli, L. (2021). On the necessity of prefigurative politics. *Thesis Eleven*, 167 (1): 99-118.
- Monticelli, L. (2022). *The future is now: an introduction to prefigurative politics*. Bristol University Press.
- Morgan, H., Parker, A. (2023). Sport-for-development, critical pedagogy and marginalised youth: engagement, co-creation and community consciousness. *Sport, education and society*, 28 (7): 741-754.
- Noguera, P., Torres, C. A. (2008). *Social justice education for teachers: Paulo Freire and the possible dream*. Rotterdam and Taipei: Sense.
- O'Connor, P. (2015). Skateboard philanthropy: inclusion and prefigurative politics. In: *Skateboarding* (pp. 30-43). Routledge.
- O'Malley, M. P., Sandlin, J. A., Burdick, J. (2020). Public pedagogy theories, methodologies, and ethics. Oxford University Press.
- OHCHR. (2024). *Promoting inclusiveness in and through sports* [Online]. Available from: <<https://www.ohchr.org/en/stories/2024/07/promoting-inclusiveness-and-through-sports>> [Accessed 19 April 2026].



- Quinn, N. (2024). An overview of models for disability sport participation. In N. Girginov, V. Misener, *An overview of models for disability sport participation* (pp.1-11). Routledge.
- Räikkönen, T., Hedman, J. (2025). Unlocking the power of sports: an exploration of the nexus between shared place, community competence, and sense of community. *International journal of sport policy and politics*, 17 (1): 81-99.
- Ryall, E. (2016). *Philosophy of sport: key questions*. London: Bloomsbury Publishing.
- Schiller-Merkens, S. (2022). Social transformation through prefiguration? A multi-political approach of prefiguring alternative infrastructures. *Historical social research/Historische Sozialforschung*, 47 (4): 66-90.
- Shandra, C. L. (2018). Disability as inequality: social disparities, health disparities, and participation in daily activities. *Social forces*, 97 (1): 157-192.
- Shiner, M. (1999). Defining peer education. *Journal of adolescence*, 22 (4): 555-566.
- Shor, I. (1992). *Empowering education: critical teaching for social change*. Chicago: University of Chicago Press.
- Silonsaari, J. E. (2024). Prefigurative politics in action research for just cycling futures. *Urban, planning and transport research*, 12 (1): p. 2318436.
- Smith, B., Williams, O., Bone, L., Collective, TM. (2023). Co-production: a resource to guide co-producing research in the sport, exercise, and health sciences. *Qualitative research in sport, exercise and health*, 4, 15 (2):159-87.
- Smythe, T., Rotenberg, S., Moyo-Chilufya, M., Wilbur, J., Kuper, H. (2026). Health inequalities among people with disabilities: an umbrella review and evidence synthesis. *eClinicalMedicine*, 91: 103675.
- Spaaij, R., Jeanes, R. (2013). Education for social change? A Freirean critique of sport for development and peace. *Physical Education and Sport Pedagogy*, 1,18(4): 442-57.
- Spaaij, R., Farquharson, K., Marjoribanks, T. (2015). Sport and social inequalities. *Sociology compass*, 9 (5): 400-411.
- Spaaij, R., Oxford, S., Jeanes, R. (2016). Transforming communities through sport? critical pedagogy and sport for development. *Sport, education and society*, 21 (4): 570-587
- Swain, D. (2019). Not not but not yet: present and future in prefigurative politics. *Political studies*, 67 (1): 47-62.
- Turner, G. (1999). A method in search of a theory: peer education and health promotion. *Health education research*, 14 (2): 235-247.
- UNESCO. (2024). *The social impact of sport: unlocking the potential of sport to drive social transformations*. Paris: UNESCO.
- United Nations. (2016). *The role of sport in achieving the Sustainable Development Goals* [Online]. United Nations. Available from: <<https://www.un.org/en/chronicle/article/role-sport-achieving-sustainable-development-goals>> [Accessed 18 April 2026].
- United Nations Department of Economic and Social Affairs, United Nations Sustainable Development Goals Fund. (2018). *The contribution of sports to the achievement of the Sustainable Development Goals: a toolkit for action*. New York: United Nations. Available from: <<https://digitallibrary.un.org/record/1657855?ln=en&v=pdf>> [Accessed 17 April 2026].
- Wankel, L. M., Berger, B. G. (1990). The psychological and social benefits of sport and physical activity. *Journal of leisure research*, 22 (2): 167-182.



- Whitehead, M. (2001). The concept of physical literacy. *European journal of physical education*, 6 (2): 127-138.
- Whitley, M. A. (2025). The pursuit of social justice through sport for development organizations in the United States. *Youth*, 5 (29): 1-13.
- Yates, L. (2015), Rethinking prefiguration: alternatives, micropolitics and goals in social movements. *Social movement studies*, 14 (1): 1-21.
- Yazicioglu, K., Yavuz, F., Goktepe ,A. S., Tan, A. K. (2012) Influence of adapted sports on quality of life and life satisfaction in sport participants and non-sport participants with physical disabilities. *Disability and Health Journal*, 5 (4): 249–253.
- Young, I. M. (1990). *Justice and the politics of difference*. Princeton: Princeton University Press.
- Young, I. M. (2001). Equality of whom? Social groups and judgments of injustice. *Journal of political philosophy*, 9 (1): 1-18.
- Young, I. M. (2011). *Responsibility for justice*. Oxford University Press.

