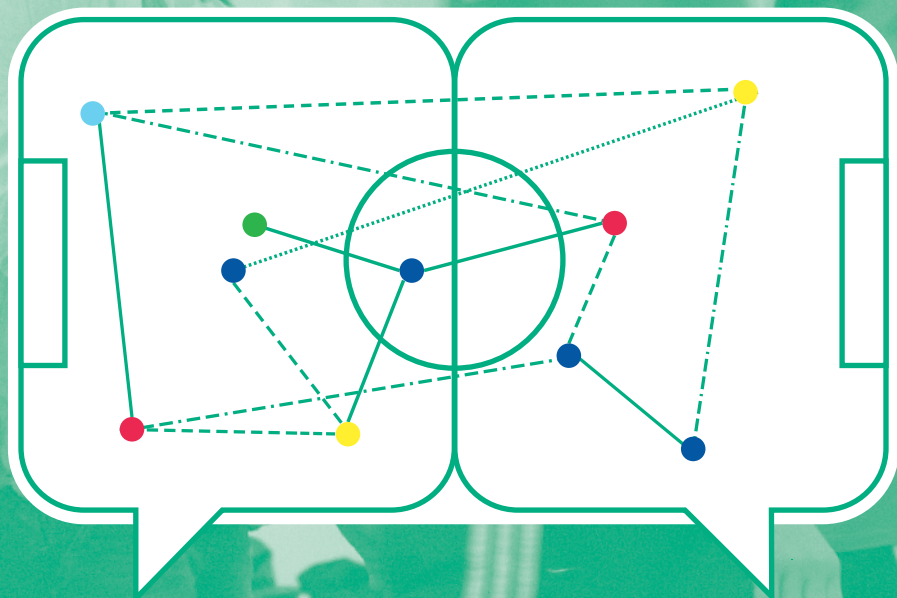


MAGDALENA ZABOROWSKA



Sport for Dialogue

Good Practices Around Europe

Warsaw 2014



'Sport for Dialogue' seminar
Warsaw 2013



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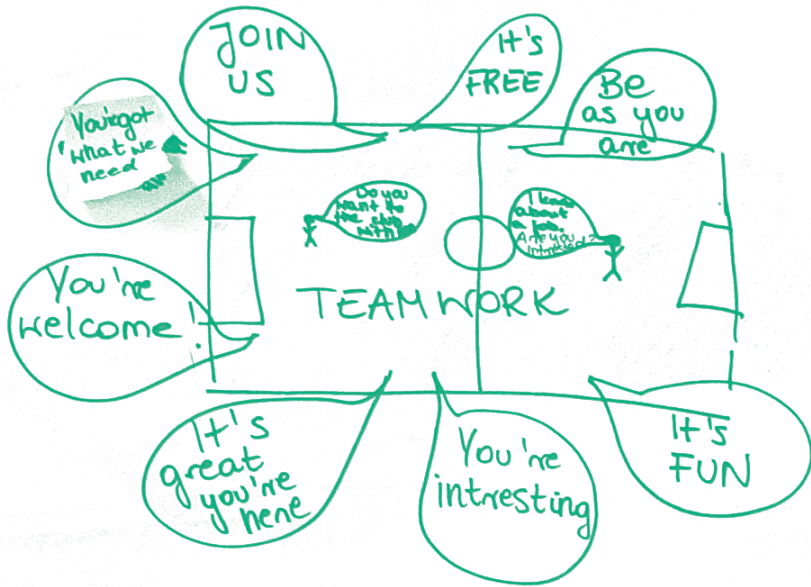
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Dear Reader,

The following book consists of a set of materials collected during the 'SPORT for Dialogue' seminar on good practices in the fields of social inclusion and intercultural dialogue through sport. The seminar was held in Warsaw during the FARE Action Weeks 2013. The seminar was organised by Fundacja dla Wolności together with 11 partner NGOs from around Europe. It was organised with the financial support of the 'Youth in Action' Programme and FARE Network.

'Youth in Action' is a programme launched by the European Commission in 2007-2013 to strengthen active citizenship, solidarity and tolerance among young Europeans. It focuses on non-formal education and youth initiatives, supports youth workers and stimulates structured dialogue between young people and stakeholders.

Football Against Racism in Europe (FARE) is an international network of organisations tackling discrimination in both professional and grassroots football. The network involves national as well as international monitoring programmes on stadiums, social campaigns and educational programmes aimed at promoting respect and fair play. One of the biggest campaigns within FARE are the annual 'Action Weeks'. Every October since 2001 hundreds of events organised across Europe spread the message of unity against discrimination, celebrating diversity and fair play in football. The campaign involves grassroots clubs as well as professional leagues.

The topics discussed during the seminar were connected with different aspects of social inclusion, intercultural dialogue, diversity and integration both in local communities and on the international level. Participants reflected on issues in the fields of exclusion, tolerance, local communities facing interculturality, challenges and possible solutions to overcome problems with special emphasis on sports. The seminar was put in the context of diversity and anti-discrimination education. The participants discussed the methods used in their activities to promote integration and mutual understanding through sport. The seminar focused on the role of youth both as a target group and creators of the social change. The seminar was carried out with the use of different active methods like debates, workshops, presentations and visits to local projects. Thus the materials presented in the book are different in their form. We wish to exchange the tools used by organisations, discuss ideas for activities and projects that can be used for social inclusion, intercultural dialogue and empowerment among different social groups.

The book has been divided into 4 sections. The content of each section presents the views and opinions of the participants. The first section is a collection of essays written by the participants of the seminar. It presents their personal reflections, theoretical contexts and research-based analyses which gave the basis for actions carried out within the seminar. Recent findings from the 'LIVEDIFFERENCE Research Programme' show how sport can lead to creating 'meaningful contact' in diverse communities. They set a cornerstone for the further thinking on social inclusion, coexistence and dialogue as well as different aspects of discrimination appearing nowadays.

The second part presents the partner NGOs, which answered the call to stand up for fair play and respect in sport with a special emphasis on football. Information provided in the presentations shows the profile, aims, fields of work and types of activities conducted by each organisation. The section can serve as a base of useful contacts and inspirations for anyone willing to use sport as a tool for empowering people and combating discrimination.

The image of the small 'Sport for Dialogue' partnership network, sets a context for reflections and recommendations presented in the third part of this book, which presents materials elaborated during the seminar sessions. After placing sport in the context of youth work, migration, social inclusion, human rights and diversity, which are the daily practice of partner organisations, the materials concentrate on different aspects of exclusion, challenges faced by youth workers in different parts of Europe. Exchanging knowledge on local realities, sharing experiences and good practices resulted in formulating a list of recommendations to improve the current situation in the fields of anti-discrimination education, football and social inclusion. The presented ideas can be applied only if adjusted to local realities and organisational capabilities.

In order to understand different aspects of community work carried out by social activists, youth workers and sports coaches, it is essential to gain a broader insight into the contexts of what they do, how they do it and what they think about it. Therefore the last part of the book presents a collection of interviews with participants of the seminar as well as descriptions of the methods and projects that are their good practices for social inclusion through sport.

By collecting a wide range of materials and forms we wished to suite different needs and provide holistic picture of how we see the issues of youth work, migration and diversity; what we do and what we believe can be done towards social inclusion and intercultural dialogue with the use of sport. Inspirations, ideas, contacts and more questions await you on the following pages. Enjoy the reading!

I.

Stepping into the field – some thought for the beginning





Creating ‘Meaningful Contact’. Some Findings from the LIVEDIFFERENCE Research Programme.

Dr Lucy Mayblin

This essay is authored by Dr Lucy Mayblin, postdoctoral research associate at the University of Sheffield. The essay is based on findings from the LIVEDIFFERENCE research programme. Funded by the European Research Council, this programme involves five inter-linked projects which together map patterns of diversity and prejudice in Britain and Poland, and then explore how ‘meaningful contact’ between people of different backgrounds might be facilitated. One of these projects has looked specifically at voluntary sector activities which seek to bring people together across difference in two cities: Warsaw in Poland and Leeds in the UK. We have worked with voluntary sector partners in analyzing the successes, as well as some of the many challenges, involved in such efforts. The findings of the research are intended to provide an integrated evidence base that will inform European policies and strategies for living with difference.

As part of the LIVEDIFFERENCE research programme we have been investigating the possibilities for creating ‘meaningful contact’ between people of different backgrounds (in terms of class, sexuality, nationality, gender, (dis)ability, ‘race’ and ethnicity, and migrant status). By ‘meaningful contact’ we mean a contact that actually changes values and translates beyond the specifics of the individual moment into a more general positive respect for, rather than merely tolerance of, other people. In this perspective we are interested in measuring contact which has the power to produce social change. Early on in the research programme we undertook a large scale survey in two cities: Leeds in the UK and Warsaw in Poland. We asked respondents about their contact with different types of people and asked many questions which sought to measure their levels of prejudice towards various groups.

One of the key things that we found was that the more contact people have with others who are different from themselves, the less prejudiced they are. Yet not all ‘contact’ is of the same intensity or quality and we found that there were two main contexts for contact which are the most effective in changing attitudes: the workplace and leisure activities. Drawing on these findings, the next phase of the research involved a case study research of spaces which have the potential to produce meaningful contact. It was clearly very important to

look at leisure spaces, including those involving sports activities. In the UK we undertook research at a private gym and with an interfaith youth cricket project, while in Warsaw we examined a multicultural football league. We are still in the early stages of analysing all of our research data, but initial findings have led us to propose that there are five key elements in producing meaningful contact which cut across these two very different national contexts:

1. Spatial Context. The first key element for understanding how and why meaningful contact does or does not occur is the spatial context. What type of space does the encounter take place in? Is it a public or a private space? Perhaps it is in an airless and windowless room, an airy cafe in a city centre or a field. Context matters. Within one institution there may be particular spaces which open up the possibility of contact taking place, such as a cafe in a gym or a social space in a workplace, and those which close down possibilities for encounters to take place across difference or otherwise. For example, within the context of the private gym that we researched, encounters could only ever take place between members within the gym building. This is obvious. However, there were particular spaces within the gym which were identified by respondents as social – the cafe, the changing rooms, studio based classes with time before and after for interactions to take place. What connects spaces is that they are all large open spaces where people are free to move around. They are ‘social’ spaces and the interactions taking place are not directed by a facilitator. Those parts of the gym which closed down opportunities for contact to take place were those which closed people off, or individualised them. The space in the gym with machines in was repeatedly identified as being one of those spaces. Individuals running on treadmills, facing in the same direction, wearing headphones, mind elsewhere do not interact.

More broadly, there exist spatial barriers within urban settings which mean that encounters across some axes of difference, such as class or ethnicity become limited. The young people involved in the interfaith youth project in the UK were being brought together not just because they were of different religious backgrounds, but also because they lived on opposite sides of the same city and were from different class backgrounds. The social distance between the inner city and the suburbs can sometimes exceed the geographical distance between them. This was also the case for many of the participants in the football league in Warsaw. Immigrants and Poles often reported having had little, if any, contact with each other before this experience.

2. The Intensity Spectrum. If we consider all contact to be potentially ‘meaningful’, then we might place encounters with difference somewhere on two axes. On one axis, we have the

intensity of interaction -from engaging in intensive dialogue which cuts through perceived differences to just sharing space with no other interaction taking place. On the other axis, there is the intensity of activity. From undertaking a shared task with a clear goal, to having a shared task around which to organise, this axis is less concerned with potential for meaningful contact (as having no shared task other than engaging in conversation may well be 'meaningful') as much as accounting for different types of activity.

A further variable is the time spent. Interviewees in our research noted two key temporal elements which were preconditions for meaningful contact to occur. The first was the total length of time that contact took place for. Months or years, the longer the better for having truly meaningful encounters, with the ideal being true friendships being formed. For example, in Warsaw the fact that the football league lasted for several months and reoccurred every year added to its success. The next temporal variable was that of the individual encounters. The ideal was to have lengthy encounters. For example, in interviews with participants taking part in an interfaith cricket project, respondents reported that within the context of a project which lasted a year, a weekend away was the most productive in terms of really getting to know the other faith cohort and in breaking down barriers.

3. Sociability. This element relates to the ways of thinking and behaving that individuals approach encounters with. Being open to encounter, wanting to interact, and being open to dialogue and learning are clearly the ideal starting points. Negative underpinning values such as prejudice, hostility, hatred, and suspicion all hampered meaningful contact in our case studies, though of course those with very negative views are perhaps the most in need of meaningful encounters. Banal contact will do little to change such individuals. 'Meaningful' encounters need not be positive in order to have a significant transformational impact upon how an individual sees those they categorise as being 'different' from themselves, for example people of a different religion. Encounters which are negative, such as having one's opinions angrily challenged by another, may be unpleasant at the time, but nevertheless contribute to the long term transformation of prejudicial views. A key finding here is that the challenge of apathy can be more significant than hostility. People have to want to engage in meaningful contact. How we might break through apathy will therefore be a key question for facilitating meaningful contact. One of the ways in which this was overcome in the multicultural football league was to have quotas for women and Pole/non-Pole ratios on each team, supported by strong anti-racist, anti-sexist policies. The desire to play football for free meant that participants had to seek out different people with whom to play and the stage was set for meaningful contact to occur.

The Banal Everyday In our research we found that complimentary to activities which bring people together, such as taking part in the interfaith youth project that we studied, were banal everyday encounters. These encounters did not involve focused shared tasks or dialogue around diversity. They might concern visibility but also ‘passing the time of day’ e.g.: chatting about TV or the weather. This less intensive contact is unlikely, on its own, to be transformative, but is an important piece in the puzzle for facilitating the breaking down of prejudice because the mundane details of people’s lives are often levelling and reduce the perception of distance.

The Facilitator. In all of our case studies there was a facilitator –somebody separate from those engaging in the encounter across difference. These facilitators proved decisive in producing meaningful contact. In the interfaith project it was a non-religious professional facilitator who acted as mediator, in the leisure space it was the gym instructor who facilitated interaction between participants in their class, and in a multicultural football project it were the organisers of the project. The facilitator in each case appears to have introduced a neutral element into the encounter which gave participants the social space to interact more successfully. Time away from organised activity with the facilitator was also important, however, in supporting the development of burgeoning friendships.

In conclusion, our research has found that sports projects can be a powerful tool for creating meaningful contact across difference. We know that the more contact people have with people who are different from themselves, the less prejudiced they are, and that leisure activities play a key role in providing opportunities for encounter. However, sport alone cannot deliver truly transformative encounters. Rather, there is a range of variables, discussed above, which can be combined to make encounters as productive as possible. The challenge, then, is to add to sports projects elements which will enhance the possibilities for meaningful contact to occur, and in doing so contribute to transformative social change.





Sports in youth work

Ousmaan Broomfield

Using sport to engage young people

Sport is widely used as a tool to engage with young people of all abilities and support their personal, social and physical development. The term 'youth sports work' covers a variety of sport-related roles in working with young people. Common job titles used in the voluntary and community youth sector include: coach, sports leader and sports development worker.

Context of Work

This type of work is likely to take place in a variety of locations and may include national and local travels to tournaments, competitions, residential projects as well as some administrative work. You need to take an active approach in supporting young peoples' engagement in a range of physical activities, both indoors and outdoors.

Responsibilities

The type of work varies, depending on the particular organisation. Still it is likely to involve a lot of face-to-face work with young people, coaching and leading sport activities, as well as associated administrative duties. The main work may involve planning and running a range of sports activities in various settings.

There are a range of jobs to do behind the scenes such as:

- Carrying out risk assessments
- Working to health and safety policies
- Recording, monitoring and evaluating activities
- Reaching out to youth to promote engagement
- Organising tournaments, events, sports residential camps
- Mentoring and supporting other coaches and volunteers
- Giving young people a say

Racism- Breaking Down Barriers

In the 1920s, Jack Leslie was denied the chance to represent England the country of his birth at the international level, because of his Jamaican parentage. The striker of Plymouth Argyle was the only black player in England at the time. After decades of banana throwing, monkey

chants and racial abuse, white people are still in transition. People don't think about the colour of their skin when starting to play football. They just want to play. In 1969 Clyde Best from West Ham United became another black player to play in the English.

Challenging Racism

From 1948 to 1970, 1.4 million non-British people migrated to the United Kingdom. Neighbourhoods and communities were trying to adapt to the new racial makeup of neighbourhoods. In 1968, the Conservative politician Enoch Powell made his 'Rivers of Blood' speech. The speech triggered a wave of TV broadcasts with football fans using vicious racial taunts and violence threats against black players e.g.: throwing acid in the faces of players coming out on the pitch before games. The tipping point for the government and the country came when England was banned from international competitions for their hooligan's racist behaviour at home and abroad. That was a reflection of the English society and the experience of blacks in English communities.

In 1976 The Commission For Racial Equality was created to enforce the Race Relations Act. In 1978 Viv Anderson became the first black to play for the English national team. But it would take another 20 years before the Race Relations Act was enforced. The 1991 Football Offences Act criminalised racist chanting during matches. However the law alone is not enough. The case of Sol Campbell was the first time the Crown Prosecution Service arrested 11 people under the new law.

There is no place for racism and intolerance in sport. Sport is meant to foster social cohesion, bring different cultures together, celebrate healthy competition, overcome diffidence and contempt that all too often divide countries and communities in political and social arenas.

Safe Environment

'Racism and sport' was the theme of the International Day for the Elimination of Racial Discrimination on 21 March 2013. The United Nations Human Rights Office will highlight the issues raised by persistent racism at sporting events at a special event in Geneva.

The year 1989 saw the introduction of new technologies. Now seats, cameras, etc. are mandatory for all league clubs. Moreover spectators and players can be charged, prosecuted and banned from the stadiums for their behaviour. Unfortunately, allegations of racism still surface in today's game e.g. the cases of John Terry and Louis Suarez. However, England is committed to solving the problem while trying to move past its own blighted history.

Engaging with diverse communities

In England football is more than a sport, an identity, a way of life, or even a religion.

Football is a working class sport that brings people together because it can be played anywhere. This makes it an ideal way to motivate and inspire young people of diverse backgrounds to be active, and to support them in overcoming barriers to participate in the lives of communities.

Multiculturalism and social cohesion

Individuality is recognised, but not tolerated in sport. Regardless of the discipline, it is used to form positive relationships despite cultural differences, that do not impose or threaten others, but are flexible, unique and dynamic. Multiculturalism is about having the same basic values.

Under the new public agenda of social cohesion, phenomena such as institutional racism are no longer relevant in the United Kingdom, effectively re-thinking race setting aside the claims of the few as people seeking special privilege or rights. Social Cohesion address the issues of inequality and social privilege that helps some groups over others e.g. the rich get richer and the poor get poorer.

Improving healthy lifestyles

You need to be fit, healthy and willing to learn new skills. A good basic education is important but this can be achieved in a number of ways e.g. supporting volunteers and young sports leaders and in delivering activities for young people.

Qualifications in sport

Volunteering in a youth group or youth centre, helps people to start acquiring work experience and get access to training to build qualifications.

Personality, skills, interests and qualities as well as a passion for sport and working with young people of all abilities, will prove helpful for young people if you can demonstrate any of the following:

- Confidence in leading and managing groups of young people
- First aid qualifications
- Patience and calmness under pressure
- Flexibility and responsiveness to young people's needs

- Team player approach and commitment to fair play
- Positive attitude and ability to enthuse and motivate others
- Good communication skills
- Positive role model

Access and affordability

Support and the ability to pass on skills and help change the behavior, raise attainments and boost the confidence of pupils.

- Fun and enjoyment
- Empowering young people to become good citizens
- Raising self esteem and aspiration
- Meeting new friends
- Gaining new experiences
- Improving life skills
- Leadership
- Inter generational activities
- After school clubs to support learning
- The possibility of choice

Promoting inter-agency work supports and enriches the lives of young people through creating opportunities for them to participate in sport has a positive impact on young people and creates opportunities for them to change, as young people are 'the future'.



Antisemitism in Polish stadiums

Bogna Wilczyńska

‘Football is a perfect window into the crosscurrents of today's world’ – says Franklin Foer. It's hard to find a more expressive illustration of this statement than the images from Polish stadiums. Their racism and antisemitism, does not even need the Jews' presence to exist. This is just one of many examples:

‘The Jews throw stones at us but when they are low on ammunition, they immediately fuck off. Then they arm themselves with crowbars and stones and try to attack us again. Initially we go slightly back, but we are able to control the situation in our ranks, and then chase over two times more numerous groups of Jews with stones that previously were flying in our direction.’ (Forum podkarpackich kibiców, 2007)

The quoted description is not a coverage of a battle scene. Nor is it a literary sample. This is the way that a Stal Rzeszow fan narrates the ‘match’ of his team against Resovia Rzeszow on the club's website. Stal is the club recognised by Resovia fans as ‘Jewish’. Resovia are not the only ‘Jews’ kicking the ball in Poland - there are more of them in Lodz, Krakow, Warsaw and many other cities.

Looking for an enemy

Football, the world's most popular sport, is a source of identity for millions of people around the world. Based on the ‘friends – foe’ identification system, the game supports highlights, social antagonisms and conflicts. For many groups, football has become the most accessible and clear tool of showing superiority. ‘Football is a perfect window into the crosscurrents of today's world, with all its joys and sorrows’ – says Franklin Foer in his fascinating book ‘How Soccer Explains the World: An Unlikely Theory of Globalisation’ (F.Foer, 2006). The American journalist proves that from the perspective of football stadiums, religious, ethnic or political conflicts can be seen in a much clearer, even exaggerated form. That is why football performance is often compared to war – civilised, without tools to kill and victims, but still the war.

Why can a football stadium be an apt metaphor of the society? A football match is a clear illustration of the distinction between ‘us’ and ‘them’. Unlike individual sports, the competition involves only two sides, that very often constitute a symbolic embodiment of some communities:

local, political or religious. Football is the most representative form of sport competition between those communities, which – let us emphasise this – very often remain in conflict. The division into ‘us’ and ‘them’ on the stadium is even stronger if there is a clear pattern defining who the stranger is.

Today’s Poland is a relatively homogeneous country. In terms of numbers, there are no significant national or religious minorities that could give rise to hatred, hostility, or be victims of discrimination on the mass scale. ‘Stranger’ in contemporary Poland is quite an exotic notion – not an integral part of everyday life. Still, xenophobia, racism and antisemitism are invariably an integral part of Polish stadiums. Antisemitism outside the stadiums does not need any Jews to exist. And maybe that is why it usually evokes public indifference.

Imaginary stranger

The word ‘Jew’ is routinely used as an insult, antisemitic chants are sung in stadiums or hateful graffiti containing the Star of David are hung in the stands. Because of these kinds of behavior in 2009, Poland and England were considered by FARE to be the most antisemitic countries associated in UEFA. Antisemitism is usually defined as the hostility toward or discrimination against Jews as a religious or racial group (Encyklopedia Britannica 2013). There are three main types of the phenomenon distinguished on the basis of the source of animosity towards Jews and content of antisemitic beliefs. Religious antisemitism (prejudice resulting from religious ‘beliefs’), modern antisemitism (related to the belief that the Jews have too much influence in key spheres of society – politics, economics, culture) and contemporary antisemitism (thoughtless, exaggerated criticism of Israel). Still about a quarter of Polish people manifest a reluctant attitude towards Jews (M.Kucia, 2010), even though the Jewish minority in our country is very small.¹ This can be observed in the stadiums where Polish football fans very often call each other ‘Jews’ as a term of abuse. However, it is necessary to emphasise that antisemitism in the stadiums is, in some ways, unique and different from all the mentioned types of the phenomenon. For a football fan, a ‘Jew’ turns out to be a supporter of the opposing team and not a follower of Judaism, member of an ethnic group or Israeli citizen. Therefore, there is a very interesting question: ‘What does the term ‘Jew’ mean?’. If it is not the member of a nation, when used by a football fan, why it is such a popular way to insult the opposing team and its fans?

1. According to the census of 2011 (GUS 2012), seven thousand people living in Poland declared Jewish nationality. Two thousand declared only the Jewish nationality and five thousand., both: Jewish and Polish nationality.

Football antisemitism: Who, how and where?

According to a report on racism in Polish and Ukrainian stadiums (East Europe Monitoring Center 2011), antisemitic offenses were the most common manifestations of xenophobia in Polish football. Between 2009 and 2011, there were almost two times more antisemitic acts than racist ones (36/20). The range of fan's behavior is very broad and includes traditional chants, exposing antisemitic symbols and huge banners. Very often antisemitic scandals are combined with nationalist symbolism. It is also easy to see antisemitic content outside sports arenas. The creativity of the supporters adorns the walls of the buildings in the cities throughout the country. The crossed out Star of David, references to concentration camps, or just plain antisemitic insults are part of the urban landscape.

The most shocking pictures from the report? During one of the derby matches between Wisła and Cracovia Kraków, the Wisła supporters were shouting 'To the gas chamber!' when one of the Cracovia footballers was leaving the pitch on a stretcher. Except that, they sang the traditional 'Always above you fu... Jews' or 'There were six of them, later twelve and they founded a pervert club. The club grew larger, the club developed and every Jew is a pervert'. Other examples mentioned in the report? In Rzeszów, Resovia fans, during a derby match against their biggest rival Stal Rzeszow, hung out a huge banner showing the silhouette of a man with yarmulke in the colors of Israel. The yarmulke itself was stylised as the striped uniform of concentration camps. Above the caricature, there was a sign: 'Death to hook noses'. Stal 'fans' in the meanwhile displayed a banner with a drawing of a rat wearing a Resovia jersey with a Star of David instead of the club emblem.

There is a specific football culture in Poland that contributes to antisemitic behavior among the fans. This culture is aggressive, vulgar and xenophobic. The hatred against the enemy must be expressed as indisputable, preferably so that it also causes a scandal outside the stadium. Fans use the terms which, in the most appropriate manner, reflect their reluctance to the rivals. These terms that can illustrate both their separateness and superiority over the enemy. In the Polish context, that role is very often played by the figure of the 'Jew'. Frequently it is compiled with the character of the 'gay', which has a similar purpose and is to indicate that the competitor is different, strange, weird, and does not fall within the 'normal society'. Fans often point out the mismatch of their opponents to social norms. It is probably not a coincidence that the teams considered most 'Jewish', are those whose fans are the closest (the fans from the same cities). If cheering is based on the 'friend or foe' opposition, you need to try to get a neighbor from the next street as different as possible.

Here we get to the crucial aspect of the problem of antisemitism in the Polish stadiums. The common element of antisemitic incidents in stadiums is not the same content, since fans use different antisemitic ideas. What is most important, antisemitic excesses reoccur in specific cities, against specific clubs considered by their rivals as 'Jewish'. What do Kraków, Łódź, Warsaw and Rzeszów have in common? All these cities have a long history of Polish-Jewish coexistence and still present antagonisms between the two nations, resulting from their neighborhood. In these cities we still have a much higher level of antisemitic beliefs than in other big Polish cities.(M.Kucia 2011) It is in the distant past that we can find the roots of antisemitic attacks on specific teams. Supporters use the available content to insult the opposing team. The figure of the 'Jew' is an effective and historically proven mean of showing contempt and hatred.

Is it antisemitism?

At this point it is worth to ask the question (very often asked by the fans themselves): 'Can football antisemitism be called antisemitism at all?' Is this not only 'antisemitism' without Jews, but also 'antisemitism' without antisemites? Can the excesses in the stadiums be called antisemitic at all if the fans do not intend to offend Jews but Cracovia, ŁKS, Widzew or Resovia? The answer to this question seems to be clear: football antisemitism is antisemitism. First, the intentions, or lack of understanding of the meaning of words, cannot undo the spoken content. The word 'Jew' used as an insult against the enemy is offensive to both members of the nation and followers of the religion. It is also seen as offensive by those who treat antisemitism as an evil. Secondly, the fans use the classic antisemitic imagery and symbols, and often refer to the darkest content related to the Holocaust e.g.: concentration camps and Hitler. Third, regardless of supporting the tradition or history of clubs, let us imagine that football fans in Germany had a habit of chanting: 'Always above you fu... Poles.' What would be the reactions of Polish politicians, journalists, and – what is the most interesting – the fans themselves?

Who can influence the fans?

Football stadiums are often the most spectacular stage for racist and antisemitic behavior. The athletes show how multinational football machinery can reach the heights of understanding on the pitch. When Wisła Krakow won its last Championship of Poland, it had players from four different continents and 13 countries, including Israel. Maybe it is time to engage players in the promotion of tolerance and respect slogans. Then, the message 'instead of war' could be changed into: 'against the war'.

The English, fighting with the problem of antisemitism in stadiums, came up with the idea to create a short educational film. The icon of English football Gary Lineker and the current Premier League stars such as Frank Lampard, Kieran Gibbs, and Ledley King, explain why the antisemitic behavior is as unacceptable as racism.

Michał Okoński, deputy editor-in-chief of 'Tygodnik Powszechny', (Polish socio-cultural weekly) – made an appeal (on his blog 'Football is cruel') to make a similar movie in Poland. As he wrote, the movie should involve 'players endowed with authority by the clubs that have problem with antisemitism, as well as unambiguously positively associated icons of Polish football'. (M. Okoński 2011)

Convincing fans to give up a long and rich tradition of dividing the world into 'us' and 'Jews' may prove difficult. But if someone has any influence on the football fans, these are certainly not the authorities from the world of science, politics or the media. These are the heroes from the pitch, to the glory of whom fans fanatically cheer in the stadiums and paint the gray walls of city buildings.

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Is globalisation a factor of discrimination, human rights abuses? Using Sports to overcome!

Adu Adjei

Introduction

Although the subjects of diasporas, discrimination and human rights are well known and established, they have evolved greatly, during the 20th century, influenced by many factors such as: demography, North-South migration and both man-made and natural disasters (e.g.: wars, famines...).

The spread of diasporas worldwide appears to be both, a result of developments in time as well as a cause and manifestation of globalisation. The term 'globalisation' means the expansion and harmonisation of interdependence among nations, human activities and political systems worldwide. Globalisation also refers to the transfer and exchange of goods, labor, knowledge and technology.

Thus, in an increasingly globalised world, we see a rapid increase of connections and exchange between people living in geographically distant areas, strongly improved by means of communication. As the migration of populations is reflected in trade and social life, migration is a good indicator of the successive phases of the globalisation process.

Prospects and Strength of Migrants

In the recent years, the importance and the influence of diaspora communities have been measured in terms of their contributions to their countries of origin. Indeed, individuals and groups from the diasporas are not only mobilised around the demands of integration into host societies. but are also increasingly seen as resources and actors in politics and co-development projects for their countries of origin.

The second category, the 'policy for immigrants' ('immigrant politics'), refers to actions taken by migrants to improve their social status in their host countries such as the fight against various forms of discrimination. Actions taken in favor of migrants can be considered trans-national, since the authorities of the country of origin take part in the debate on integrating



immigrants into the host society. Furthermore when people from the same country, established in various host countries, come together to increase their demands, for example through federations.

We note that, economic activities undertaken by transnational migrants are more than support for the development of the countries the migrants came from. This assertion is increasingly putting the development of the migrants agenda in their hosts countries in jeopardy. Migrants do not see themselves as part of the solutions to the problems they face in their countries of residence. In general, few migrant associations before, multiplied and improved their organisation once their settlement became more long-term. Their emergence has created and constituted the true bases of diasporas.

The human rights factor

Indeed, there is one factor that might explain immigrant entrepreneurship and, by extension, transnational economic activity. The factor in question is the hostility people of immigrant origins face in their host societies that confine them to marginal sectors of economic activity. Thus, the development of transnational economic activities is a way to actually apply the migrants' skills and thus 'repair the economic lift.'

The concept of 'human dignity' is indeed the basis of human rights. Dignity expresses the idea that every human being has a value and should be treated with respect and without discrimination. People live in dignity if their basic rights are respected, protected and fulfilled. Governments that respect human rights work to achieve dignity.

Ensuring universal human rights offers a way of adjusting unequal power relations that separate people from the things that help sustain and improve their lives. These include skills and knowledge as well as facilities, goods and material resources. The more balanced these power relations become, the more people can live in dignity and escape from poverty. Swiss Minors seeks to emphasise that, discrimination against people from ethnic minorities is a human rights issue and must be treated with utmost seriousness.

Why we engage?

Diasporas are diverse. They experience different circumstances, have various relationships with their countries of origin, different levels of involvement in the development of these countries. Integrating them with their new environment becomes challenging.

In Switzerland, a lot is done to support the integration of migrants into Swiss communities. Integration, in that sense, would mean empowering migrants to do what the citizens of a country do and be partakers of the benefits resulting from the collective efforts of all.

Despite the huge sums of money invested in migrant integration, the benefits of lifting up migrants to the expected levels are still a dream for many. Many of us are still unemployed depending on the country we live in. We therefore, believe another approach acknowledging the migrants' perspective needs to be given attention. Therefore Swiss Minors tries to lead migrants through sports and games we already know (what they already can do) as a starting point. This is to increase the self-confidence of the migrants in helping them to learn new things.

Migrants have distinct cultural and social practices, which are valuable to the host country. They also run activities directed at strengthening national identity abroad or the collective enjoyment of cultural events or property. This form of transnationalism includes tours for folk music groups, which perform in front of an immigrant audience, the organisation of sport competitions for national teams and other migrants from around the country.

What we want to achieve at the end?

Our goal is to improve and build on the potential of migrants to develop through sports, cultural activities by means of effective and structured programmes.

Advantages of our short term goals

1. Increasing the self-esteem of migrants to help them face the challenges of today, forge ahead to reach their dreams and take care of themselves.
2. Using cultural and sports activities as a platform to improve the contact between migrants and Swiss citizens, so that both groups can learn from one another. By organizing such activities, participants can learn how things can be done and what is needed to organise successful events in Switzerland. The reason we do our project is that when people achieve success in their endeavors, their self-confidence increases, and they focus on their potential instead of their deficiencies.

Challenges

In Swiss Minors, we encourage sport and familiar cultural activity as a means of reducing anti-social vices and increasing the confidence in adolescent youth. However the youths we

motivate to do sports and take part in cultural activities, have to face prejudice, discrimination and racism. This lowers their self-esteem preventing them from freely use many sports facilities available here in Switzerland.

We believe that, focusing on the migrants' potentials and chances, creates the basis for their future self-esteem and confidence. In collaboration with State Agencies, Football Against Racism in Europe (FARE) and other stakeholders, we help migrants to socialise through sports and cultural activities to bridge cultural barriers that sometimes tend to be a point of mistrust.

Conclusions

Discrimination and racism have resulted mostly from pressures exerted on the migrants by the inadequate distribution of resources. Ensuring universal human rights offers a way of adjusting unequal power relations separating people from the things that help sustain and improve their lives. This essay makes us aware of the issues raised by transnational practices in the context of globalisation through the spread or expansion of diaspora communities. Migration is by nature indispensable at the heart of cultural and knowledge exchange if one wants to understand the phenomenon of globalisation beyond its economic and financial borders.

Due to declining travel costs and the widespread use of new information and communication technologies people around the world become increasingly mobile and interconnected. The nexus of globalisation, migration, transnationalism, and entrepreneurship promises to be a potent driver for economic development. Any form of discrimination should be discouraged.

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II.

Mapping sport for dialogue – getting to know the partners







The Door Center

ALBANIA

The Door is a small Albanian non-government organisation based in the Shkoder municipality in the North of Albania. We support people in need in general and do a lot of work with children and youth. Our projects are supported by the Norwegian People's Aid (strategic partner) and other partners such as local communities, private donors and the Albanian Football Association. At the moment we work with 5 football teams on daily basis: one girl team and four boy teams.

We established the girl football 6 years ago. This is the only one female team in town. We founded it to engage different talented girls who love to play the game. In our team we have girls, who have not had other opportunities in life, due to prior injustice, poverty and other social obstacles.

Our main slogan is: 'We play for social inclusion, education and fun.' We cooperate with other local NGO-s, social care institutions, and young people through social inclusion by participation and playing the game of football. Besides children who come from ordinary families, in our teams we also have boys and girls, who live in residential schools, orphanages, Mother Theresa Center, a foster family as well as others from different minorities.

We organise the 'Play for Peace Cup – a one-day football festival to celebrate the International Day of Peace. We have organised the event in different villages and communes around the Shkoder for 4 years. Every year during the FARE Action Weeks, we hold the 'Social Inclusion Tournament'. We organise friendly matches in Albania and abroad. We have been participating in the Norway Cup - the world largest football cup for children and youth for the last 7 years. We are part of nationwide events organised by the Albanian Football Federation (AFF). We participate in different projects supported by 'Youth in Action' in Italy, Norway and Spain.

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Mondial Stars ry

FINLAND

Mondial Stars ry is among the 10 largest sport clubs in Helsinki.

Mondial Stars ry is the only multicultural sports club in Helsinki, with approximately 100 members. 10 % of the members are natives, others come from Scandinavia, Germany, Great Britain, Italy, Russia, Central- and Southern America and several African nations.

It is crucial that Mondial Stars ry continues to exist and expand its activities, since it is the last multicultural club in Helsinki.

Monoethnic clubs (such as the Russian Spartak, Greek Ellas, Turkish Vatan Spor, etc.) have a lot more disciplinary problems than multicultural sport clubs. Being among people of the same background and language, they do not integrate as well as multicultural members, mixing with natives as well as people of other nationalities.

The activities planned for 2013 can be divided into two different fields:

1. Football, Floorball and Futsal competition
2. Cultural and social sport activities ('Sportti-Soumi', cooperation with Atlantis FC)

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Liikunta ja kulttuuri kansainvälisesti, Liikkukaa ry

FINLAND

Liikunta ja kulttuuri kansainvälisesti, Liikkukaa ry, is an umbrella organisation for multicultural sport clubs and organisations, which use sport as a tool for social inclusion in the multicultural framework.

- Registered in 2001
- 65 member organisations
- Members around Finland, but mostly in South and around the Helsinki area
- Liikkukaa's goal is to promote equality, participation, and social activity as well as mental and physical well-being related to recreational activities
- Football is the most popular sport among members
- Others disciplines practiced by the members include: cricket, table tennis, aikido, floor-ball, darts, wrestling, sepak takraw, fencing, tai chi
- Funding sources: Ministry of Education and Culture, Finland's Slot Machine Association (RAY), different EU-partnerships, municipalities, etc.

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LIVEDIFFERENCE

GREAT BRITAIN

LIVEDIFFERENCE is the name of a large research programme which is currently being undertaken at the University of Sheffield in the United Kingdom. This research is funded by the European Research Council and is concerned with the extent and nature of everyday encounters with 'difference' in two very different European countries: Poland (a post-socialist European state) and the United Kingdom (a post-colonial European state). Within this context, the research involves five interlinked projects which together map patterns of diversity and prejudice in the two countries, and then explore how 'meaningful contact' between people of different backgrounds might be facilitated. One of these projects has looked specifically at the voluntary sector sports projects, which seek to bring people together across difference in two cities: Warsaw in Poland and Leeds in the United Kingdom, and we have worked with voluntary sector partners in analysing the successes, as well as some of the many challenges, involved in such efforts. The findings of the research are intended to provide an integrated evidence base that will inform European policies and strategies for living with difference.

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Sport Against Racism Ireland

IRELAND

SARI was founded in 1997 as a direct response to a rise in racist attacks in the Dublin area. A small group of people got together to organise the one-day Soccerfest that would reach out to our new immigrant communities and invite them to participate and engage with their new community – and vice versa. Over the years this has developed into a two-day event that takes place every September in the Phoenix Park with over 600 people – men, women and children, from all over Ireland – playing football. Since then we have expanded SARI's remit to include other sports: Gaelic Athletic Association, Rugby, Cricket, Athletics, Badminton, Table Tennis and many more. The organisation also creates awareness campaigns and education programmes, working with schools and colleges, the Football Association of Ireland, the Gaelic Athletic Association, the Probation and Welfare Service of the Department of Justice, refugee centres and numerous partners in tackling racism, challenging discrimination and promoting dignity and respect for all. We have been greatly inspired by Nelson Mandela - a man who had the vision to recognise the power of sport as a tool for breaking down barriers and bringing people together. SARI:

- presents sporting events that bring together people from different cultures and backgrounds
- creates opportunities for young people to participate in social integration projects at home and abroad
- promotes intercultural dialogue and celebrates cultural diversity through education projects in schools and awareness campaigns
- encourages government agencies and national sports bodies to adopt anti-racism measures and to adopt inclusion policies and practices
- works with many like minded organisations to ensure best practice and to present a united approach to combating racism and promoting integration and inclusion through sport

We are a member of streetfootballworld, FARE, UNITED for Intercultural Action, Anna Lindh Foundation and many other international organisations.

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MCKR

Macedonian Center for Culture and Development

MACEDONIA

MCKR is a national organisation formed in 1997. The main goal of the organisation is the development of culture, sport, economy, environment and civil society in Republic of Macedonia and representing the organisations from these segments throughout the world. Since 2000 MCKR is a national FARE (Football Against Racism in Europe) coordinator and participant in all activities related to the social debate and dimension of football. The organisation takes part in events organised throughout the world, including 3 UEFA and FARE 5 conferences.

In 2009 MCKR signed a contract with the Macedonian Football Association for long-term cooperation in the fight against racism, nationalism and violence on all kinds of sports fields.

In 2010 MCKR organised a conference in Skopje entitled 'PROMOTING INTERCULTURAL DIALOGUE - How to overcome Ethnic discriminations and racism in the Balkan region'. In 2010 MCKR initiated the establishment of two regional organisations Balkanfudbal and Balkanfare Both are to support regional cooperation in the fight against violence on sports fields, integration, cooperation and development in the Balkans.

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Malta UNESCO Youth Association

MALTA

MUYA is a youth association represented in Malta in cooperation with National Co-ordination Body (National Commission of UNESCO in Malta). MUYA works in the fields of developing culture, education, science and communication as well as spreads the ideas of UNESCO amongst the youth and grown up population in Malta and internationally. The association pursues its goals through the organisation of programmes and projects including training courses, seminars and exchanges on a national and international level and through the publishing of diverse literature. As far as the organisation's activities are concerned, MUYA has always done its utmost to offer the possibility for participation to those with fewer opportunities, and those at risk of social exclusion, i.e. younger people with lower education and from disadvantaged societal groups. This has been done through various international youth exchanges, seminars and training courses funded by the 'Youth in Action' (YIA) programme as well as through volunteering in the local projects run by MUYA.

During the past 3 years MUYA has been coordinating the 'Crocus' project, the aim of which is to increase awareness about the Holocaust amongst school children aged 11+. In January 2012 MUYA published a children's book on human rights entitled 'Eleo and the Bubble Planet'. The book offered an opportunity to the kids aged 7-9 to become acquainted with the Declaration of Human Rights through an entertaining children story.

We are experienced in the 'Youth in Action' Programme and Grundtvig Programme.

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Kulsport - Crnogorski Centar za Razvoj Kulture i Sporta

MONTENEGRO

Kulsport is a national organisation dealing with the social dimension of sport in Montenegro conducting projects and activities related to the integration of minorities through sport. Each year Kulsport organises activities within the FARE Action Week, which include competitions with young players with different ethnic backgrounds. Interaction, practicing sport and analysing the importance of sports in the society, educates and entertains young people in the same time.

Two professors, participating in the presentation have collected serious experience and got to know the most important secret of successful work with young people during their free activity and daily operations within the curriculum.

Filip Jovicevic is a professor of physical education in one of the high schools in Podgorica. He is also a coach and holder of the UEFA A license. He works with all kinds of teams in Montenegro, young Roma people, Albanians, Muslims as well as other minorities at various soccer events. He organised various tournaments and humanitarian actions and actions against racism and nationalism in Montenegro.

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Fundacja 'Pracownia Nauki i Przygody'

POLAND

Pracownia Nauki i Przygody is a non-governmental organisation founded in 2010. Our goals are very simple. We want to change the world through education. We are inspired by experiential, adventure, outdoor education and modern science communication. These theories are not very well known in Poland and a few teachers, educators, leaders use methods based on experimental education. We want to change it! We organise trips, workshops and projects for youth as well as adults.

Our biggest projects are: a series of classes for children called 'Meeting the Explorers' involving experiments in physics, chemistry and biology; city games for seniors, the conferences: 'Adventure Education', 'Academy of Adventure Education', 'Mobile Low Ropes Course project'. Our team consists of teachers, tourists, popularisers of science, scouts, sailors and scientists.

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Fundacja dla Wolności

POLAND

The main project carried out by our organisation is ETNOLIGA- a unique multicultural football league in Warsaw. We aim to integrate citizens of different origins through sport and educational activities.

Each year since 2005 around 400 Warsaw-based people from over 30 countries have participated in our tournaments and workshops. Each team taking part in ETNOLIGA has to have at least one migrant and one woman on its roster and host one matchday, during which it is asked to prepare a presentation, food, music and additional activities.

From the beginning the tournament has been financed by several local and European grant institutions. Participation is then free of charge. Our activities are carried out by professional educators, football coaches, referees as well as volunteers. We run educational activities for children, youth and adults, such as: football trainings, language courses for migrants and many more (for more info please visit www.etnoliga.org).

We are member of the FARE and Anna Lindh Foundation networks. We are also an accredited and experienced organisation in the 'Youth in Action' Programme. Each year we help around 20 volunteers to work for local communities in EU member states and other countries such as Turkey, Georgia, Armenia or Belarus on education, art, sport and ecology.

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‘SPORTIKUL’ Srpski Centar za Razvoj Sporta i Kulture

SERBIA

‘Sportikul’ is a Serbian non-governmental organisation, which was born as a result of the years of work and commitment of a large number of dedicated football fans in our country. We are all united in the fight against racism, nationalism and all forms of discrimination in football and in sport in general.

Sportikul pursues goals in sport, culture, art, education, economy, ecology and civil society in the Republic of Serbia. Sportikul also and presents, represents and supports programmes and similar organisations in the World.

Our goals are:

- Supporting the high sport and cultural activities in Serbia
- Supporting diversity in sport and culture
- Supporting sport and culture for Roma people in the Republic of Serbia
- Supporting activities for the protection of culture, identity of citizens with different ethnic identities in Serbia,
- Supporting the development of sport and culture in Serbia
- Supporting equal opportunities for the development of sport for all

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Swiss Minorities Sports Culture & Integration (Swiss Minors)

SWITZERLAND

Swiss Minorities Sports Culture & Integration (Swiss Minors) is a migrant and Swiss organisation with the sole purpose of using sport and cultural activities to support the integration of migrants and the development of Swiss communities.

We use our activities to create harmonious and positive effects for the migrants in Swiss communities. Sport is health. Thus we improve the health and social status of the migrants through our sports activities. While large, the number of youth migrants in the Swiss society is growing. The future of the society depends partly on the migrants and therefore, Swiss Minors needs to increase their capacities of becoming part of a new creation.

We define integration as migrants being able to do what the citizens of a give country do, sharing responsibilities as well as enjoying benefits which result from the collective efforts of all. In 2012 we established the FC Swiss Minors within Swiss Minors to provide more opportunities for a bigger number of young migrants.

We started our group basing it on the potentials of migrants in sports. One of our main goals was to allow girls play the girls' game from West Africa called 'AMPE':

http://www.youtube.com/watch?v=LhaZf2M_hlY

'Oware' is an indoor mathematical game we are working on to preserve African culture. This game helps children with the calculus as well as improves their concentration without which one cannot win.

<http://www.youtube.com/watch?v=0QuDBz3WYcl>

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III.

Using sport for social inclusion – materials from the seminar



The following chapter presents the materials and conclusions from the 5-day seminar 'SPORT for dialogue' that discussed different aspects of social inclusion, intercultural dialogue, diversity and integration both in local communities and on the international level. The whole meeting was dedicated to sport as a tool for social benefit and celebrated the FARE Action Weeks 2013.

29 participants from 8 European countries: youth workers, educators, sport trainers, researchers and social activists, came together to share good practices and discuss social inclusion, intercultural dialogue and youth work. The main themes of this seminar were: antidiscrimination and education through sport. Participants reflected on issues in the fields of exclusion, local communities, interculturality, tolerance, challenges and possible solutions to overcome problems with a special emphasis on sport. The discussion was set in the context of diversity and antidiscrimination education. Participants presented and discussed the methods used to promote integration and mutual understanding through sport.

Discussions were carried out with the use of different active methods such as workshops, debates, presentations and field studies. 5 days of sharing experience, asking questions and exchanging knowledge have led us to form a list of recommendations for further activities which are presented at the end of the chapter.



Sport in the social context

Sport can be used as a tool in many different fields of youth and community work. It can help to integrate people into the society, empower life skills, educate and strengthen physical as well as mental health. In the world of globalisation, consumption, variability as well as acts of violence, hooliganism and discrimination by extremist groups, it is important to see sport in the context of social inclusion, diversity, youth work, migration and human rights which are pillars of the above-mentioned phenomena.

Human rights

Human rights are the core element of everyday work for youth workers and those engaging with local communities. Whenever human rights are discussed, dignity is the thing that comes to mind. Everybody on this planet has a value, which needs to be recognised and respected. This results from a belief that everyone's life should be protected by law. Unfortunately, some people over the world have been disappointed by the law. In case of some of these rights, reality still diverges from theory. By implementing programmes, offering support and empowering individuals and groups the rights protect everyone's dignity.

People have the right to know their rights. Even though the majority of people are not aware of the details of human rights, they are familiar with the concept itself. That is why the promotion of human rights is needed and implemented in practice by campaigns, support and social projects.

The biggest question is how to put human rights into practice in daily youth and community work. For practitioners human rights protect autonomy and peace by referring to all aspects of life such as housing, religion, health care, education, freedom of speech, gender equality and the fight against racism. It is important to look at human rights in a holistic way and put them under one big umbrella in order to implement in any delivered activity.

Youth work

Youth work can be described as a way to engage and inspire young people to get involved in the society, create opportunities and provide safe environment. From the practical point of view, youth work can be seen as an interdisciplinary set of goals, values and activities which empower young people. One of the key elements in this field is creating a safe environment for young people to have fun. Fun is one the key factors describing this stage of life. It also creates a learning environment, networking opportunities with other people, making friends

and gaining new experiences. When we think of youth work in more general terms, it can be described as breaking down barriers, raising self-esteem and confidence. These goals can be achieved by engaging young people in meaningful activities such as discussions, workshops, trainings and meetings. It is not only about providing the services but also reaching out to the communities to engage people in the mentioned services.

The social aspect of youth work should not overshadow the individual approach and support through advice, guidance and consulting. Another important aspect in this field is promoting inclusion through participation. Youth workers believe that giving the youth a possibility to speak for themselves and realise their own ideas makes them real social actors. Moreover, successful youth work follows child protection laws in order to implement policies and legislations for the safety of the young people's well-being.

Migration

It is obvious that migration is a phenomenon that has been present in all societies throughout centuries. The motives, perceptions of migration and attitudes towards migrants and the host societies play a special role for all those working on the phenomenon.

A vast majority of people see migration itself only as a result not as the entire chain of events. People from host societies do not consider the whole process of leaving a country and sacrifice behind it. What they only pay attention to, is the moment of entering a country and taking their share in social benefits and other goods. Native people pay taxes and often do not get anything out of it, whereas migrants receive social benefits for free. Immigrants are therefore seen as intruders and conquerors taking away the chances and jobs of the natives. The words directly linked with migration are: exploitation and unfairness and can be one of the reasons for problems with racism.

Even though we should talk about migration as a whole, it is crucial to keep in mind the distinctions within migrant groups, as well as the context of migration and host countries.

A major problem many organisations are working on is the issue of asylum seekers, which tends to overshadow the topic of migration. Highly educated people are treated very differently from other migrants. Those coming without fixed contracts, face difficulties in finding a job and are more likely to turn to crime and illegal business. People come to Europe to search for luck and run after impossible dream, even though some of them have a comfortable life back in their countries. A lot of those stories end with the migrants regretting their move. In

this sense, there is a need for programmes showing the local sending communities the real picture of Europe or a specific country.

When we talk about receiving countries, some are considered to be: corridor countries (e.g: Poland), whereas others are the real destiny (e.g: Germany, Sweden etc.). In terms of social inclusion and integration processes, this division makes a difference in the way people interact with the local community. Those wishing to move on will not have a need to integrate and settle down.

Moreover, there are things such as: economy or social environment that make a country unattractive. It's easier to adapt to living in a multicultural environment where differences are not visible.

Diversity

The topic of diversity may be seen differently by countries that went through Communism and those that did not experienced it. Countries under the same regime have similar history in terms of diversity. Communist countries had practically no visible diversity. It was only in post-Communist times when diversity appeared, and minorities in countries such as Poland or former Yugoslavia were officially recognised by the legal system. Diversity can be seen as ethnic, national or religious. Apart from minorities, we are also experiencing a new wave of immigration and refugees.

Other aspects of diversity e.g.: sexual diversity, which in some countries is invisible and discriminated against, also play an important role in the contemporary society. Political issues can cause people to migrate because in their fatherlands they are discriminated against in a concealed way. People tend to feel they cannot function the way they would like to, so they move to another country.

Before the discussion comes to the topic of diversity, it starts by analyzing the phenomenon of migration. People migrate for various reasons and make their host countries diverse. One of the countries that can be considered diverse is England. Diversity is not about coexistence, but about communities integrating, people learning from their cultural identities for the benefit of all. Diversity may be a problem or a strength and potential of the community. If not managed well, diversity can cause conflicts within the society. When people remain in their own groups and have prejudices they tend to stay away from others. The barriers separating people from one another are caused by beliefs from the past.

Diversity can also be seen as internal migration when people from rural areas move to urban zones and become refugees in their own country (e.g.: Albania). It is a matter of integrating migrants into urban areas and it is the government that should pursue integration policies on different levels through campaigns and organizing the social environment. Big companies start to implement diversity management in their programmes. Regardless of the real agenda behind the programmes or the results they bring, they can serve as a starting point for the communities to implement similar policies.

Social inclusion

Social inclusion can be understood in different ways and implemented in local contexts. Generally speaking, social inclusion is about equal opportunities and social cohesion within communities. The greatest challenge in this respect is to think about everybody's needs and try to understand the perspective of an ordinary person. In real life, just like in football, there is rivalry. If you are not the best you are out, and you lose everything.

Countries experience inclusion in different ways and towards different groups. Inclusion may refer to people with different social, cultural, economical and educational statuses. There is also the poverty issue, which often comes together with exclusion. However in some countries it might not be the decisive factor. Lack of financial support makes it difficult for migrants to solve problems and fully participate in the lives of Western societies. Although in the United Kingdom, where the experience of inclusion is highly centered on gang culture and refers mostly to young people, there is a suitable law, the idea of social inclusion still a needs advocacy. On the contrary, Finland has no legal requirements on the issue. The majority of Finnish people considers the equality law as a law for women mostly. Because of the far right movements migrants are expected to assimilate and try to adapt to everything there. Assimilation is easier than integration.

The other side of the coin can be discussed on the example of Switzerland, where migrants have a different perspective than the majority of citizens. They tend to stay in their own groups and oppose the majority. They form ghettos without the possibility of integrating with the society. Migrants do not want to lose their own culture, and thus do not seek opportunities to integrate themselves with the place they arrived to.

All forms of discrimination discussed during the seminar, with racism in particular, destroy the psyche and are a danger for inclusion. Considering different needs takes much. Cohesion needs channels of communication, so that both sides can express themselves and understand

each others' needs. In order to reach that stage money, infrastructure and positive attitudes are need to be implemented in certain inclusion programmess.



Working with exclusion

'There is still so much positive attitude even though we know all the negative things surrounding us. We should try to keep the balance and keep the real power within the people. Unite together.' This statement appeared during the seminar and stands for what keeps us still working with those endangered or facing exclusion. Based on practice, we focused on youth, minorities, migrants, disadvantaged communities and exclusion within urban areas.

Disadvantaged communities

The meaning of the word disadvantage may differ depending on countries and communities. The 'embraces of poverty' mean the typical symptoms a community is suffering from poverty. These include: high mortality rates, crime, low education, violence, unemployment etc. The ones affected by deprivation as well as each of us, may live both in urban areas and in the countryside.

Crime is a big issue when we talk about exclusion and separation of different groups. Both problems can be either the reason or the result of crime. In the United Kingdom, young people try to address poverty to the spread of guns, drug use and 'postcoding' gang wars (see: interview 'Sense of Belonging. A key to Successful Youth Work'). All big cities face similar problems. Money and wealth are concentrated only in certain groups whereas the community stays the same. Moreover, there is not enough activity to cater for the needs of young people.

Another major issue is institutional racism, which is now done with a smile. 'Sports for All' conducted a research on migrant self initiated sports clubs. The research revealed that those sports clubs are believed to start and fail very soon. The darker the skin color of the players gets, the more people have to give up the sports clubs. Actually, all migrant self initiated football clubs in Finland have been dissolved.



While there are different disadvantaged communities, it is important to promote cross community integration solidarity among them. The ones considered disadvantages in this case, are youth, minorities and migrant communities.

City space

Urban areas offer people a wide range of available facilities such as: jobs, institutions of culture, shops, transportation, etc. Some people face a lot of obstacles to access these facilities. Factors that exclude people from using the city and participating in the public space are mixed with those encouraging to participate. The main challenge is to find a way out among them.

Rejective factors may include formal reasons such as: the opening hours, dress code, connections, age or refer to real discrimination because of social status, religion or ethnic background. How many times have you seen or heard such sentences: 'Closed for the weekend', 'No burkas!', 'Do you have a recommendation?', 'You do not fit in here', 'Nice dresses only', 'Are you over 21?', 'You should go back where you come from', 'Do you have a club card'? Signs like these can be seen all around in the urban space. On the other hand, there are a lot of positive statements encouraging to participate in different aspects of city life: 'Join us', 'It is great you are here', 'This is fun', 'You are welcome', 'Be as you are' 'Admission free'.

Some of the solutions that can help to overcome the mentioned problems include:

1. Reacting to acts of discrimination, violence and exclusion
2. Reaching out to people in need
3. Providing the environment for different people to meet and fulfill their needs outside the system to which they have limited access
4. Creating structured programmes that help to overcome barriers

All of the above solutions can be implemented by the use of sports, culture as tools bringing people together.

Minorities

By working with local communities social activists and educators get to know different types of minority groups within the society. Depending on the community, minorities may be ethnic, national, religious, sexual or concern people with different social statuses. Their needs differ from the needs of the majority of society and cannot always be met. The reasons for the social exclusion of minorities, which received attention during the seminar included: power, racism, history, cultural differences, religion, economy, politics and lack of education.

Minorities cannot fully participate in different aspects of the social life of communities. Starting from community participation, which often increases segregation and does not provide means of integration and fighting stereotypes. Economic disadvantage together with the lack of perspectives for changing one's life, increase exclusion from other fields such as education, work, media, sports, social security and access to essential provisions. There are limited opportunities for progress in work and access to higher education. Inherited barriers, discrimination, prejudice and stereotypes often appear automatically and unconsciously, while policies and procedures do not take minorities into consideration.

When it comes to sport, sexism and homophobia are the most significant problems. Another crucial aspect is the media giving minorities a false sense of reality. They do not allow minorities to have their say, and often show negative representations of minorities.

If minority groups stay aside, the society falls apart, while social stratification becomes more perceptible. Assuming that sustainable development and cohesion are the keys to successful communities, we need to find ways to overcome negative social phenomena mentioned above. Examining the current situation, we are positive that there is a need for certain actions to be taken:

1. In terms of education the majority of the society needs to gain knowledge about different cultures in order to become more open. The access to education should be therefore expanded
2. Raising awareness of social inclusion and sustainable development
3. Policy changes. The barriers stay, even though people are educated
4. In order to integrate people, it is necessary to use understandable language e.g.: music and sport. The universal language is a tool to get the message out to the globe
5. Providing programmes and ways within existing systems to integrate minorities with the society as well as allowing members of different groups to communicate

None of those things will work if there is not a willingness to change.

Migrants

Migrants can face similar problems that refer not as much to minorities, but to the context of their exclusion (migration) makes it a separate phenomena. The distinction between different types of migrants: legal migrants, illegal migrants, asylum seekers, refugees, economical, political – can make a difference in their participation in the society.

Depending on the life situation of individuals, exclusion may refer to economy, education, jobs, living space, health and social services, different services and rights, provided for the citizens. Reasons for their exclusion may include: the lack of money, integration skills, social status, ignorance on part of the native citizens, racism. Language is one of the barriers for participation in the social life of the host community. In some cases migrants may exclude and separate themselves from other migrant communities on their own accord. They often stay together and do not try to get to know the culture they live in. Another aspect of migrant exclusion are misjudgments made by the authorities. The frequent prejudice against migrants is to accuse them of committing a crime. Moreover freedom to move around is limited depending on whether or not you are a citizen of an EU member state.

Several actions can be implemented to minimise negative and promote positive actions towards the integration of migrants:

1. Campaigns about migration and life opportunities among migrants and host communities
2. Migrants should work out more opportunities and rights, instead of just receiving them as a present
3. Apprenticeship in the workplace
4. Education to get to know each other
5. Bringing local people and migrants together. Providing them with tasks to work on and solve in mixed teams

Youth

Two main fields in the exclusion of youth, direct our attention towards the labor market and sport. Many young people cannot find jobs, and before they do, they need to be integrated in the system. Many parents are excluded from the society themselves. It is difficult to spread the positive message and attitude. They receive support from the city, which does not motivate young ones to find jobs. Moreover the parents do not have the capacity to motivate the youth to get their training and find jobs which are required in the market. Due to intense competition on the labor market, the inexperienced are always out. It is not only about the qualifications required by employers. Other social competences such as teamwork skills also play an important role. Limited qualifications become a vicious circle. People need qualifications in order to work, but they will not gain them without the possibility to gain work experience.

Another important field of youth exclusion is their limited access to sports. A lot of young people are glued to video games. They do not go out to take part in social activities and outdoors. They do not do sports. When we talk about migrants, the main activity of youths is playing football. But apart from football, it is also difficult to find a sport that young people are used to do. They do not feel as part of the group – racism appears.

One way to prevent and overcome the situation is to offer young people an attractive activity they were used to in the past and afterwards to support migrants in the field of work skills. It seems reasonable to see training youth as the benefit for whole society in the future. Prevention is cheaper than curing the problem later on. The responsibility is at everyone.



Challenges and possible solutions

People engaging in social actions and community work get the insight into how the values (respect, mutual understanding, inclusion etc.), which they promote and implement, work in practice. Even though they face challenges, they can possibly find solutions to improve the situation by getting to know different realities and working together.

Referring to what was said in the first chapter of this section, the following chapter will present the practitioners' point of view on the challenges they face in daily work and directions in which we should go to overcome these obstacles.

Anti-discrimination education

Even though there are policies, procedures and programmes implementing anti-discrimination law on different levels, there are still a lot of cases of discrimination. Countries taking part in the seminar may differ in terms of community context and level of development in certain areas, however they face similar trends of discrimination. One of the major challenges is racism in the job application process. Another thing community workers face while supporting individuals and groups is discrimination because of someone's past (e.g.: former prisoners). One of the major issues facing community workers, is the attitude of the community. People often do not accept diversity. Community attitudes will not change immediately, but only after long term, constant grassroots work.

Participants of the seminar point at classes about diversity, materials, research, tests, as well as campaigns promoting respect etc. In many cases even the finest initiatives fail at some point partly because of the lack of the funding sources. The biggest question is: how to make those programmes effective?

Due to the fact that anti-discrimination education (education for respect and mutual understanding) is a relatively new topic, we propose the following solutions to make this education more efficient:

- Start anti-discrimination education at schools from an early age
- Profiling the educational programmes and campaigns according to the age of beneficiaries
- Training educators in the fields of respect, mutual understanding and intercultural dialogue

Football

Among wide range of activities, football is a game most affected by different sorts of discrimination such as: racism, nationalism, homophobia or sexism. Many groups are excluded from the game. Although so many people love football, working against negative factors is one of the constant challenges for those committed to that sport. The world of football has an image of being dominated by corruption, prejudice and competition among actors involved in the game. The media also play an important role creating this image and in the same time should necessarily change it. When it comes to grassroots clubs, the lack of resources and an intimidating environment make it even more difficult to work for the benefit of the society.

Outside the professional game, football has diverse facilities. These include academies, clubs, non-formal groups, charity organisations, where depending on their type, activities are free of charge or require financial contribution. But still even in theory, football is a simple game everyone can play, while social practice shows the barriers in participation. To overcome barriers and 'clean the face' of football and multiply benefits, the following actions can be taken:

- Making more venues available for social use
- Carrying out campaigns leading to a broader engagement towards positive change and cooperation between National Football Agencies
- Intensifying security means and severely punishing all kinds of negative behavior in the stadiums
- Running educational programmes towards fair play
- Social help offered to families should include participation in sports
- Direct local and international funding to support grassroots football



The above mentioned cannot work without motivation and cooperation between Football Agencies and other actors in the field.

Migration management

Countries participating in the seminar have different traditions of migration. The United Kingdom has a long history of migration and many official channels to work with the phenomenon. The government focuses on cohesion and integration. A number of NGOs and community organisations stand for advocacy and action. Countries which were not colonial empires, experience migration differently. This deserves attention in Finland where after receiving large populations from Chile, Vietnam and Somalia, government actively responded to challenges of migration by introducing legislation, creating offices and organisations, intercultural education, offering funds for migrant based organisations.

Structured dialogue can be another way to manage diversity. In Finland an 'ethno community' was created to bring together a representation of migrants, who feed back issues and ideas to the government. In Poland, a similar body called Social Dialogue Committee for Foreigners formed at the Warsaw City Hall, grouping non-governmental organisations run by migrants or working on the issue of migration. Both bodies can serve as a good example of grassroots initiatives.

The main challenges, significant for all of us include:

- Gaining and maintaining funding
- Lack of recognition among officials
- Establishing good networks

Therefore the following actions should be taken to overcome the mentioned obstacles:

- Examining recommendations
- Networking to promote good practices
- Joint funding implemented by the governments
- Engaging migrants in the process of planning their needs
- Empowering migrants to be proactive and create the change
- Raising awareness of social issues through education and events



Thinking about the future. Recommendations

Discussions during the 'SPORT for Dialogue' seminar were organised by an interdisciplinary team of youth workers, sport coaches, educators and social activists. Their goal was to formulate a set of recommendations in the fields of grassroots football, anti-discrimination education and social inclusion. Ideas for the future development of social projects, campaigns and community work in practice, were based on previous experiences and present needs of NGOs. They refer to inter-organisational capacities and the surrounding environment. While many of them may prove impossible to apply straight away, in every case we believe that this is the direction in which we should develop our actions.

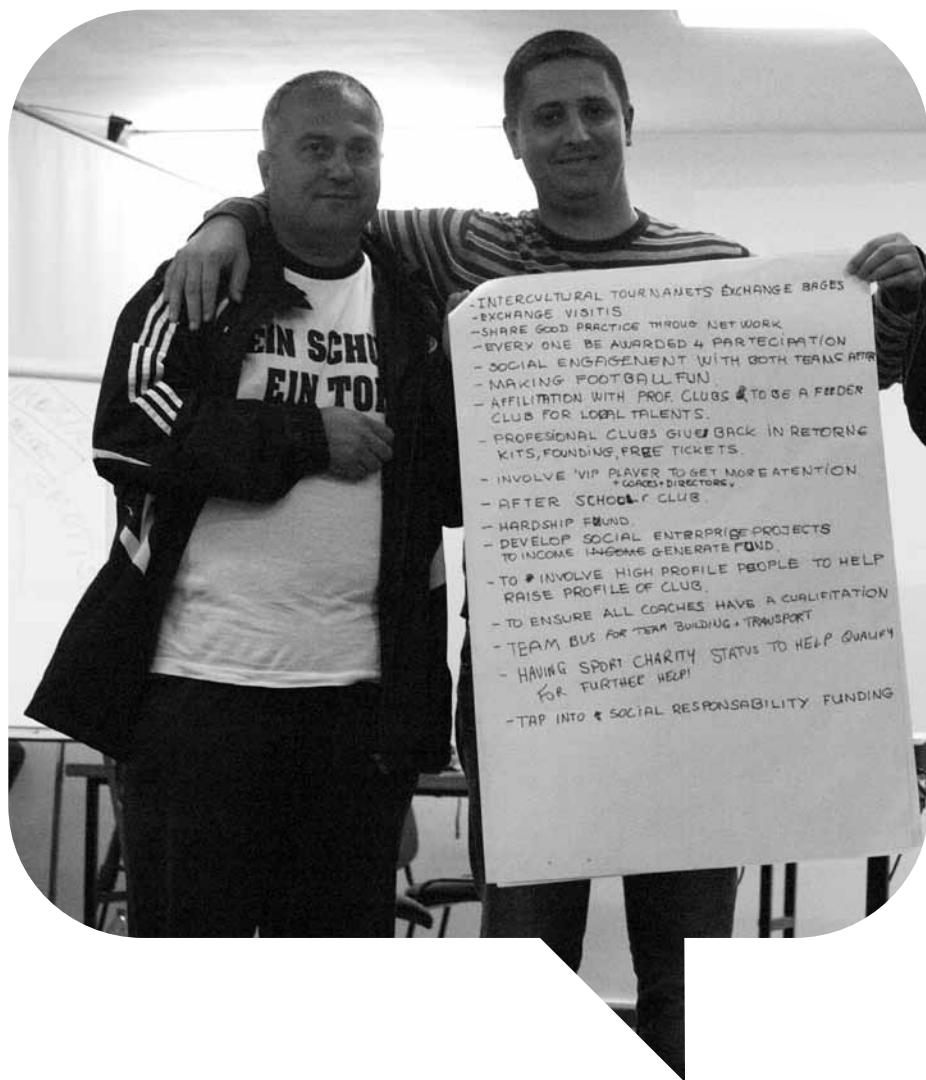
FOOTBALL

The present recommendations for grassroots football groups may be introduced for better recognition and higher quality of the projects delivered by organisations using sport as a tool for various social aims.

More opportunities to share good practices such as: exchange visits or exchange tournaments, would improve the development of grassroots organisations. Members of the FARE Network, see the great potential in networking, exchanging tools, sharing experiences and a more practical cooperation among the member organisations.

The attitude towards the game and competition itself can change grassroots football into a fun activity. Positive atmosphere can be ensured by awarding everyone from the competing teams for their participation and social engagement after the matches.

Football VIPs and professional football clubs need to engage in grassroots clubs more intensely. The affiliation between professional and grassroots clubs can bring them mutual benefits and contribute to social development. Grassroots organisations could become a great source of local talents, whereas professional clubs could provide young players with kits, free tickets or funding. Involving players, coaches and managers in promoting grassroots clubs and fair play, would help the 'positive football movement' receive more attention in society and elevate the status of professional clubs.



- INTERCULTURAL TOURNAMENTS EXCHANGE AGES
- EXCHANGE VISITS
- SHARE GOOD PRACTICE THROUGH NETWORK
- EVERY ONE BE AWARDED 4 PARTICIPATION
- SOCIAL ENGAGEMENT WITH BOTH TEAMS AFTER
- MAKING FOOTBALL FUN
- AFFILIATION WITH PROF. CLUBS & TO BE A FEEDER CLUB FOR LOCAL TALENTS.
- PROFESSIONAL CLUBS GIVE BACK IN RETURNING KITS, FOUNDING, FREE TICKETS.
- INVOLVE 'VIP' PLAYER TO GET MORE ATTENTION * COACHES + DIRECTORS
- AFTER SCHOOL CLUB
- HARDSHIP FUND.
- DEVELOP SOCIAL ENTERPRISE PROJECTS TO INCOME INCOME GENERATE FUND.
- TO INVOLVE HIGH PROFILE PEOPLE TO HELP RAISE PROFILE OF CLUB.
- TO ENSURE ALL COACHES HAVE A QUALIFICATION
- TEAM BUS FOR TEAM BUILDING + TRANSPORT
- HAVING SPORT CHARITY STATUS TO HELP QUALIFY FOR FURTHER HELP
- TAP INTO & SOCIAL RESPONSABILITY FUNDING

Empowering grassroots organisations can also help legitimise and strengthen the message spread through their activities. The organisations have to ensure that all their coaches have proper qualifications. Having the status of a sport charity, can help them apply for further help. The funds available to grassroots football and family clubs, should include hardship funding and social responsibility funding. Developing social enterprises within the organisations by running fund-generating projects, can help to make them sustainable and capable of constantly implementing their programmes. Establishing after-school clubs based on football can be an important way of carrying out risk behavior prevention programmes, which is reflected on the example of Continental Star FC.

ANTI-DISCRIMINATION EDUCATION

There is a need to strengthen the knowledge and practical use of anti-discrimination education.

Raising awareness of human rights as well as discrimination issues is one of the key goals. The media play an important role in PR and marketing of the issues, both of which should be improved. More campaigns and policies should feature celebrities as role-models and mentors of change. This could prove significant for recognising the issue. Campaigns should also lead to some affirmative action at workplaces.

Training the educators is another core element of making anti-discrimination education a more professional domain. There is a need of creating training packages and providing educators with more networking and training opportunities.

Since finances can be one of the development factors, funding support should be designed to cater anti-discrimination programmes. As the funding budgets are limited ring fence funding should be provided solely for the affected groups.

Legal aid is the third area requiring improvement. Sanctions should be introduced beginning with the government level. As acts of discrimination violate law, the enforcement should be more effective and their consequences should be more visible. In order to do so, police should undergo training and the outcomes of police actions should be monitored, whereas victims of crimes should be provided with support by lawyers and legal centers.

In order to link all above mentioned elements, holistic solutions such as multi-agencies should be introduced. It is important that they cater for other languages and new communities.

SOCIAL INCLUSION

Participants of the seminar see the need to improve co-operation between NGOs and sport organisations. In order to achieve better results in field of social inclusion, the coexistence of different organisations on the local level should be seen as an opportunity for partnership and coalition. More networking should be provided to exchange knowledge with more real partnerships. We believe that hidden competition should be eliminated from the field of social inclusion.

Many organisations struggle to find locations for their activities. Schools, which are a common good, could offer bigger variety of workshops, volunteering programmess and other educational activities by cooperating with local NGOs.

Another point is providing certain disadvantaged groups more opportunities to participate in social live, and take responsibility for their own integration. This may be achieved by providing disadvantaged groups with conditions and the capacity building for their own initiatives and projects. Migrants and youth should be under special consideration, as they do not enjoy all civil rights.

We also see the need of raising awareness of the public benefits resulting from the work of NGOs. They also belong to the economic sector and require a lot of sacrifice and time. Their work is still underestimated and should receive more recognition and appreciation. Last but not least, governments should be pressured in order to make them notice and protect social inclusion.

SPORT IN YOUTH WORK





Football: the game of joy. Reflecting on migration and sports.

An interview with Ike Chime,
President of Liikkukaa 'Sports for All'
and FARE Board Member

Football is the game of joy. We have to protect it so we keep enjoying it.

You are very much involved with FARE Actions and the whole FARE Network. How can the seminar be helpful for organisations within the Network?

The seminar started together with the opening of the FARE Action Weeks, which is quite symbolic and significant. I think there is a big link between those two. I am sure that an awareness that everybody participating in this conference is also participating in the FARE Action Week, is already a state of mind for the participants. For instance in my free time during the seminar, after we had finished the programme of the day, I would get back to my room, go online and I still work on our own local Action Weeks programme. I bet that other people were doing the same thing. So this comes back to the same synergy. So many things are happening at one time. Although during the programme we work together, we go back to our rooms and continue working individually. This is a good sign. We are all going in our own directions, and at the same time we are all doing the same thing.

Talking about the daily work. How are you involved in the issues of social inclusion, football, dialogue or working with migrants in Finland? What is the connection of those topics to your daily life?

It is something I cannot escape from on the daily basis. There is always something going on. If it is not a whole project I am coordinating or being part of, or working as a resource person, it can also be an individual or official calling me and asking for something. So everyday there is something, I cannot escape from. I do mostly voluntary work in this field. It consumes more energy than any other thing I do, because it keeps popping up in my head. Even in the middle of a meeting concerning other things I do, which is mostly media work, I always get calls from individuals asking either for some information or help to get a link to something. For instance, two weeks ago I was trying to help an organisation from Sierra Leone involved in child education, collecting funds and raising public awareness of their project. This was an initiative by a migrant organisation, which had to contact me to do a lot of ground work and, connect with other people and hold a series of meetings with them. This was not my organisation, but they knew we have the network for these kinds of things. This is just one of the examples of all the things that are not directly the issue of using football for social inclusion, but also reflects other aspects of social inclusion. The point is that the connection comes from the work we do within the sports area. I am doing this on a constant and daily basis, even though I do not work on the project directly.

Yesterday we talked a lot about the situation of migrants, the displaced, refugees and asylum seekers. Is there anything that worries you, or something you would like to improve in the current situation?

Of course, the aspect that bothers me much is something I usually call unguaranteed migration. Everybody is free to go to where they wish to for various reasons. When Europe was in deep depression, immigration to both Americas was one of the things that saved Europe from a new war. Had that wave of migration not taken place, I do not know what would have happened. Migration is an ongoing phenomenon, even though there are people who stay back and still raise their family. You cannot stop migration. Some people move, while others have to move. This has its own dynamics and also involves very positive things. A very worrying aspect nowadays, is unplanned and blind migration based on unfunded assumptions and rumors. Migrants end up in the hands of evil people, who take advantage of other people's economic conditions. They make people believe their untrue stories and convince them to leave their homes. This is an aspect that wakes fears among countries where people are attracted to. For instance the story of the people from Chechnya, I heard during this seminar, is quite shocking to me. I have never thought that evil people can perpetrate such stories, that

Germany signed a secret deal with Russia, that people can move there and get job or that people believe stories told by criminals, who make money on those who want to migrate. The same proceder is also happening in many countries of Africa. People tell stories how glorious migration is, and how quickly you can get a job, but they do it to make others sell their properties and land to someone else. Such people often get stranded. There are people who despite living a good life sell their things and come to Europe only to end up stranded. These are the things that worry me most. There has to be a way to stop this dirty business. In my opinion the best way to do it is raise public awareness, be proactive in carrying campaigns against unguaranteed migration in cooperation with countries facing similar problems.

Let us link the topic of migration with sport. How can sport and especially football, which is the most popular discipline, help people to integrate newcomers into the community? Can it really help?

There is no gainsay about it. Football is the easiest tool to use for different things especially integrating migrants in Europe and anywhere else, because this is a game lot of people love and participate in. In the same time, football is a game a lot of people have passion for. If you want to bring people together for a purpose, you need to come up with something attractive. Football does that. So in that sense, I believe that it is a tool necessary for working in this kind of an area. The first thing most migrants and asylum seekers do when they are in a camp is playing football. This is the way they spend their time. Let me give you an example. In my early days in Finland, before we founded an association, we used to meet at a particular field and play football. People would go and tell others that we played every Saturday at that particular field. Everybody started coming to this place. People just wanted to play football and nothing else. Then our people began to think: 'How can we get to play matches?'. In Finland you cannot just play matches. You have to register and receive a license to play in an amateur league. The process looks the same when you turn professional. Even children clubs follow the same regulations. These regulations do not really serve the migrant who is used to going a field and just playing. When we were kids we used to arrange a league between one street and another. We arranged our games between ourselves, without the adults. We arranged those games in the field, the adults only came to watch. They did not even participate in our planning. So what we did in Finland was admitting we had to find a way to ask the city how to set up a football organisation. We managed to reach other organisations and then started playing the games. Then other people wanted to do the same thing. So now we help others start their own organisations. We also thought we could found an umbrella organisation that would help all those groups do their work so that they can play football. Many of them ask us: 'Why can't we just play?'. That is how we founded the umbrella organisation and started helping our members. So you can see, it is only football that brought people together. Later on it became easier to

apply for funds and other kinds of integration projects. Football is a strong tool that can be used even in wars or ethno-religious conflicts. It can play a huge role in bringing peace like in the examples from the movie 'Football Rebels'. Especially Ivory Coast's Didier Drogba did a lot of work to reconcile groups through the passion for football.

We talk a lot about positive aspects of football. Let us turn to the other side of the coin for a moment. There is a lot of discussion about hooliganism and discrimination in the stadiums as well as rivalry in football. All those negative sides might be a minor issue among football fans and players, but they are still meaningful. Do you think it is natural that these things happen during football matches? Do you think those people who are hooligans in the stadium can be decent citizens when they return to their normal lives?

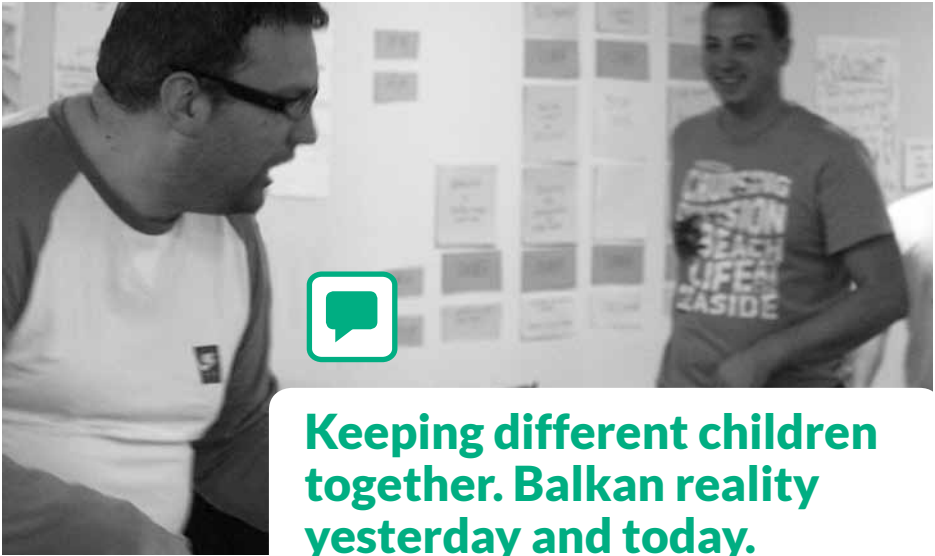
The passion for football is a thing that can result in extremism. People can sometimes push things out of boundaries. It also depends on the individual's orientation. People get too passionate about something to the point that it becomes an obsession. When they overreact their passion becomes something negative. I believe hooliganism is something inevitable. It has much to do with the individual state of mind. In some cases football fans do not react normally, even though it is uncomfortable for them. Other people may react aggressively, even to the point of going physical. There are also people, who commit suicide for football. This has happened many times and it is still going to happen. This is the extreme extreme of this kind of passion. Some people will fight, and insult others just out of their passion. Naturally they are not racist in the sense of being racist. They go racist because they want to get something that others have. 'How could this team beat us? They have those black monkeys in their team!' This is when you start to use all those phrases, which you might not use otherwise. It does not mean that those things should be allowed to happen. That is why the FARE Network and FIFA are working to control that issue to get it off the table. There is another side effect. Some real racists, such as supremacists and 'neo-Nazis', take advantage of this situation and use football as a cover. This is clearly intentional. They only use football fanaticism as a cover to push their agenda through. One can recognise their distance. People can chant something just emotionally, but those who carry the symbols of aggression in their hands such as: banners or posters, are the ones that are the most dangerous. Since they are in the minority right now, they need a bigger field to operate and threaten others. FARE's energy is much into monitoring programmes and we work with FIFA on this aspect. There are rules and laws for fighting extremism in the stadiums. We have written a handbook on these issues. This aspect of our work is more advanced nowadays, and I think is going to bring a lot of good results.

Apart from the monitoring programmes, what else can be done to improve the situation and work on social inclusion and avoiding discrimination?

The other side is preparing or doing some active work within the fan groups. A constant proactive programme for the fan groups to help them watch out for hooligans. This is working with those who have not been influenced by extremism yet. Some clubs have been fully influenced and infiltrated by extremist groups and turned into platforms for their extremist activities. So to carry out projects with the clubs to help them become conscious and learn what type of people they should watch out for. These kinds of proactive actions and support will help to reduce the possibility of being influenced by extremists.

What would be your message when you think of this year's FARE Action Weeks?

I would say that every organisation, every sports club and fan club should endeavor to work with FARE to promote a peaceful and more friendly football environment, because this is the game we all love and have passion for. We should be careful so that football does not turn into something negative bringing hate and pain, instead of joy. Football is the game of joy. We all love it and have to protect it, so we keep enjoying it.



Keeping different children together. Balkan reality yesterday and today.

An interview with **Željko Todorović**
a former football player and president of Sportikul

Football is the best way to keep different children together.

How do you use football after finishing your career as a player?

Sportikul, which I am leading, works with the FARE programme as the national official coordinator in Serbia. We have many activities. I want to help people from the Balkans e.g.: from the former Yugoslavia, and do right things for them. Football is one of the best parts of original communication for people who have problems.

Since the former Yugoslavia is a mixture of cultures, is your work connected with intercultural dialog? Do you work locally or internationally?

One of practices is to go to conference like the one in Warsaw. Our team has taken part in many competitions in other countries across Europe. One of best practices is the workshop conducted with people from other countries from the former Yugoslavia. Every month we have some intercultural dialog in each part of the former Yugoslavia.

Why are these kinds of seminars important? What do they give you or the participants?

I think the most important thing is that people can talk together, share experiences and impressions. Every person in the seminar can share some impressions on their countries, while other participants tell us impressions of their countries. This is important for people from the Balkans. We now want to join the EU, so for us it is very important to be in this kind of meeting. Every day we learn something new. We find it very important to talk with people from Finland, Great Britain or Albania. We were at war with Kosovo and you know that many Albanian people live in Kosovo. We talked to each other. It is very strange to explain that some people, who had really been at war can talk with each other! Normal people talk to each other. We treat it as normal. This is a great experience to take back from a conference like this.

Does your organisation cooperate with organisations from Albania or other countries?

This is very difficult to explain. We try to organise ourselves, but face many problems in doing this. I think that now it is better, and will continue to be better, but organising cooperation is very difficult. It is very difficult for people from Serbia and Albania to cooperate because of Kosovo.

What are the reasons for these problems?

Ethnic issues, political problems and the fact that now we see Kosovo taking part in the meetings of the European Council. We can see our prime minister going to the Brussels and talking with the prime minister from Kosovo and for us this is a very big problem. Serbia has got a problem with Kosovo, but I think that over the next five years everything will be alright. For ordinary people in Serbia, Kosovo is Kosovo. It is a different country. Because of historical and cultural reasons, the percent of Serbs living in Kosovo is very small. Our situation is now different and in Kosovo you have only five percent of Serbs. This is very difficult for us because we are proud people and we believe that Kosovo is a part of Serbia. But the situation is different now.

Every country has to agree on the same situations. Some cities in Ukraine or Lithuania, also have Polish graves and cemeteries. This is just not our land anymore.

It's the same case with Kosovo. Many churches in Kosovo are orthodox. Historically that is one of the best parts of Serbia. We call it the heart of Serbia, but if I want to be a normal man, I must say that Albanians live in Kosovo too. For me it is normal. I have many friends in Kosovo. We work and try to arrange things together. For normal people everything is ok. For foolish people everything is bad.

It is great when you can communicate and go together in good direction.

Last weekend we were on a FARE conference in Berlin and I shared a room with a man from Kosovo. We took part in meetings and worked on everything together. I tried to engage Kosovan youth and football clubs to play. Now they do not play because they do not have their flag. UEFA does not think that Kosovo can be a member federation. I tried to go to Kosovo and Pristina. I spoke with many people and tried to help Kosovan, Albanian and Serbian children to play together and come to our tournaments in Serbia and Bosnia. I tried to engage every young person to play together, because it is not normal that small children do not play football in Kosovo. In Romania, Serbia, Slovakia or Hungary, it is normal to play football with children. For me it is not normal not to play. This is what I am trying to change.

Based on your experience, how does football work for young people? Do they easily get involved with these kinds of activities?

Football is the best way to keep different children together.

Does it also work for girls?

Yes, it does. My organisation holds meetings with women, who help young girls set up their own teams. We try to involve them in our tournaments and play some tournaments together with girls. That is fun. In Serbia there is a big difference between the situation of women and men. A common opinion is that football is not a game for women. For me every tournament involving women can be fun and very successful.

I remember when I was at school, the boys always played football but we never did that. In our PE classes we could play volleyball, sometimes basketball, ping-pong and do some gymnastics but never play football...

Yes, in Serbia it was the same. The minds of the people have changed now. We try everything to do best things for women and different nations. In the past some people in Serbia used to say that football is only for men and not for women. The situation now is different and I think it is better.

Are there any problems you have to face during your work?

The biggest problem concerns people who do not understand what we do. They think it is not normal to work with girls in football. They associate it with lesbians straight away. For me it is normal, but for many Serbs it is not. When we want to go to other countries, we have to have visas and face many problems. Since we were at war fifteen years ago, many changes have taken place in Europe, while Serbia stayed the same. We say things are going downhill.

Sometimes we see that people are not very open and tolerant. Football fans are a very good example. When they go to the stadium and want to say something bad on the other team, they will call them Jews and gays.

In Serbia we have the same problems. I have seen many times on TV what has been happening in Poland. Recently there was an incident with Lech Poznań, which has been punished by UEFA. The same things are happening in the Balkans, Montenegro, Serbia and Macedonia have the same problem with fans being together. This is very difficult to explain. Yesterday we watched a film called 'Football Rebels'. One of the parts was about Predrag Pašić - a Serb who stayed in Bosnia during the entire war in the 1990s. He stayed in a part of Sarajevo with Muslims and Bosnian people. This is unbelievable. The problem in the Balkans is very deep and very hard to explain to people from countries like Sweden or Germany. However some countries in Europe understand everything. Poland does, and so do Slovakia or Hungary. Even though they may have not the same, but very similar problems and can understand what has happened in the Balkans. People from Scandinavia or Germany, cannot understand how Serbs could stay together with Bosnians all time during the war in Bosnia. Predrag Pašić tried to play football with children all the time during the war. I met him. He is a very good man. In Serbia people say he is not good. In Bosnia Pašić is a hero, because he is a Serb who stayed in Bosnia during the war. The only thing that we want to say about Pašić is that he is a normal guy. If you are normal, you are perfect. This is very simple. If you are a normal guy, it does not matter if you are Bosnian, Croatian or Slovenian.

If we put our conversation into the context of FARE Action Weeks, what would be your message if you were to write one?

I have been part of FARE since 2003. Every year I organise events in Serbia during the Action Weeks. We were a small group back then. Now FARE is very big and involves many organisations from different European countries. Racism is a huge problem in many European countries. In Serbia you do not have racism, because we do not have many people from Africa. Our problem is different. In the Balkans there is a problem with nationalism, whereas in Europe the problem is racism. We must work very hard to make people understand that skin color is not something that makes a difference. I talked with Ike from Finland. He is Nigerian. We talked about people from Nigeria, who are passionate about music, dance and football. This is also the case in Serbia. The color of our skin is different, but we are the same people. It is very difficult to explain it to some people in Serbia. During every Action Weeks, I try to change the mindsets of the people from my region. We teach tolerance on a local level too. We teach people that Bosnians or Albanians are normal people. All the time we must have a message for the people, saying that football is the best solution to bring them together.



Reaching the group

An interview with **Daniel Mifsud**
Malta UNESCO Youth Association member

How would you link the profile of your organisation to the topic of this seminar? Do you use sport, and precisely football, in MUYA's youth work?

First of all we work with youth. We offer different programmes promoting human rights values and do various cultural and social activities. We also had an opportunity to use sports as a tool to promote integration, and as far as migration is concerned, Malta is phenomenal. People from Africa who move to Europe, first come to our shores. After having their boats in distress, they come to our island. In Malta there are some open centers accommodating migrants from different cultures. One of the challenges we faced was to integrate ourselves more with these people. So we organised a football match. We went to the place where they lived and played football together.

On the basis of this experience, how do you think football can be used as a tool for social inclusion.

Football can be a tool, because it is the most popular game that many people play. You can try other sports or other topics, but sometimes you have to use football because by organising a football match you can find more people who want to get involved. Football is quite popular in Malta, although our national team is not that visible. Still most of the people like to watch football.

Coming back to the topic of youth work, what are the biggest challenges you have to face?

I think the biggest challenges are how to engage youth to participate in different activities and seminars that we organise. Nowadays, in the era of internet and technology, many young people prefer either to play video games or do other things, rather than to meet and socialise with others. So this is one of the challenges we try to consider before organising something. We speak to different people to motivate them to come and join us in our activities.

So what are your ways to attract young people? What channels of communication do you use?

One of the ways is to contact them personally, not just send everyone e-mails hoping that everyone comes to take part in the activity. Sometimes, even though you start an event on Facebook, you have to speak to young people in person and tell them that there is a nice thing to participate in.

If you consider this seminar as such an activity what would you say is the most important element here?

During this seminar you get to know much more from the people from other countries. You learn they have their challenges as well as we do. We learn more about the ways how others interact with their participants and how sports can be used as a way to overcome particular problems. I think it is very helpful to listen to other ideas, and make new contacts. This way we can work together and get to know more opportunities.

One of the topics we discussed today was a connection between football and theater. Is it something that can be put together?

First, this is not a topic I was thinking about in the past, but I think that sometimes you can compare sports with theatre. Some people are interested in football, but there are others who do not bother about it and are interested in other things. I think it depends on the group of people you are targeting. If you are targeting an event for a large amount of people you do not know, you can use football. But if you know, a specific group likes different things or other sports, you can use different topics. There are much more areas like theater and arts, music, dancing and other sports that can be used together.

Do you use other ways in MUYA a lot?

At the moment we are more focused on culture and social aspects. We target social activities and link them with culture.

Who do you work with the most? Are working with people from different communities? With immigrants or people from Malta?

We work with immigrants and Maltese. We also have a programme encouraging socially excluded people to play football. We also participate in the Grundtvig project, where in five countries we do different activities and learn how to integrate people with less opportunities. We find different participants to take part in this project. So we also had an opportunity to meet other people from different countries. These were mainly immigrants, but also local people with different needs.

Have you experienced any situations when you were surprised by something? Was there something you did not expect you started this work? Are there any situations like that in your work?

I think a situation like this happened when we were searching for people with different needs. I was surprised by the particular needs of a particular group, or how minority groups presented our country. I was not thinking of having a minority group in Malta like the foreigners who come here from an African country. It was a very small group I had never heard about before. I was surprised.



Finding the balance in a diverse community. Running a migrant organisation.

An interview with Adu Adjei, Yawa Alalai
and Aquavi Owoussi from Swiss Minors

Originally the interview was conducted in 3 languages (German, French, English) and translated among participants. Therefore some information could have been lost or modified in translation.

We have been talking about different topics, different experiences and different communities here at the seminar. What do you find the most interesting experience to bring from the seminar? Any particular subjects or thoughts?

Yawa: I am very much impressed with the exercise with low rope courses we made in the botanical garden. Before you step on the rope, you always have fears. Well, when you stand on it, you first try to catch balance. I was so worried. In real life so many things frighten you. When you look at something from the outside, it may seem impossible to achieve. It may seem too much for you. But when you begin doing it, it is easy to continue and in the end you see the result. When you have to step on the rope, you catch your balance. When we were coming to the seminar, we had some fears. But

now when we are in the seminar, we started and everything became easier. The language barrier was something very difficult, but I had to find other ways to communicate.

Aquavi: We came from different communities, different backgrounds and with different knowledge. Those huge differences brought us here together to talk. It is not always easy to bring people from different backgrounds, with big differences to stand together and achieve something like we have done here.

Managing diversity to create beneficial results is not a piece of cake. Do you face these kinds of situations in your daily work, in activities that you deliver?

Adu: Yes, I do. In our organisation we work mostly in groups. Some people speak French, others speak German. Sometimes they do not speak the same language, but they work together. They have to use their hands or make some signs to describe what they want to communicate. You make a sign as an African and it is similar to the sign made by a European. Then you realise both means the same thing. When you are involved in a task it is very difficult to communicate. You have to have courage and a positive attitude. Then you start doing it. Of course, you will make mistakes, but you will achieve results in the end.

Every person at the seminar has their own experiences with activities for different age groups. As one of the programmes you run activities for children. What do you try to achieve in your activities? What are the golden rules, you try to put into a practice?

Aquavi: We run different activities, which all have similar goals. In our association, we deal with culture, football and try to find a way to put them into practice. Let me give you an example. We have two young girls, maybe eight or nine years old. They are extremely talented in performing. If you leave them alone, they spontaneously do a lot of funny and interesting shows. We should try to support them, provide them with means they need, so they can at least stay active. Maybe then they will apply to play football, because this is what they did or what we as an organisation can do. Both activities have comparable advantages, so we should try to support them.

Yava: I think our golden rule is also like with the story of this Indian boy trying to push a tree off the road. He could not do it alone and only when others joined him, they were able to push the tree off the way. It is the same when we all come together and try to find solutions to problems. Only then will we be able to achieve our results.

If we move on to more general ideas, how would you describe the mission of your work?

Adu: My vision for our association is that we reached the times when we are Africans and immigrants, but now we live in Switzerland. So in fact we have to try to live a Swiss life. Our

association is trying to spread this information. We do not want to abandon our cultural heritage, but we do not live in Africa anymore, so we should try to find ways to adapt to the new situation. We cannot live in two worlds. In order to achieve better results, we should first of all concentrate our lives on the place where we find ourselves. They are the source of our strength and capacity to support other initiatives. Our initiative is to spread this message. Many women give birth to children in a European environment, but they do not take enough time to train these children into the European context. I find this very dangerous, if it continues to look that way. I grew up in Africa, and made my own trip to Europe. I have experienced two worlds. I can compare them and present my own advice. But my children were born here. We went to Ghana only for three weeks. For them this is not an African life. We are here so I had to invest my time and resources to make my children feel that although their skin is brown, their mentality is more Swiss. This is the reason why we have to leave our African background, and shift a little bit towards the European Swiss background so that our children will really enjoy their lives. I am not saying we should cancel our heritage. It is a part of us. It is in our genes, so we cannot cancel it. Many of us living in Europe watch African TV stations back home. This is not helpful. We should encourage children to watch local TV and get familiar with local information. It is good to know the news from Africa, but we should not be doing this all the time.

In the conversation, we are having now, information travels through three languages. Does it happen a lot in your community, that people know different languages and you have to translate among each other?

Adu: Yes, it does. In our programmes we always do translation. I speak English, German and Malay, while my colleagues speak French, Polynesian. My friend speaks Malay, this lady speaks German and French, while her father knows English and German. So at any point we have to get connected. We have English classes for the French speakers in particular, because we told them we have a lot of international conferences where English is used commonly. School authorities made a classroom available for us, where we teach the young ones and the adults.

Are there any situations when the message is changed during translation?

A: I strongly believe, that Yawa's husband, is a very matured man. Sometimes it may seem that things change a little bit when translated into French. We will not know and he will not say everything. He tries to translate what is important and what the people will need. Someone may speak for about five minutes, but you will not use five minutes to translate everything, but just the most important parts. So actually in our communities, we use French and German. It is clear, that this two languages are subjects of our discussions.

When it comes to your activities, who is the target group for you? What is the profile of the participants?

A: We have migrants mostly from Africa, which have different origins. In our programmes, we do not have regular participants. They come three-four times and then we get new children. Most of the children are from different parts of Africa plus we also have children of mixed origins. Sometimes we have native Swiss children. For example during the summer holidays, we run a week-long programme for children, where we try to teach them African dances, African games and introduce them to the culture. We try to Africanise them somehow, so they gain a perception of who an African is, because this is a theme they go to school with. We started the programme in 2010. We have not got so many members we wish we had, but in this kind of a programme we only need core members, who do the real work.

Is it difficult to run a migrant organisation in your city?

A: The city, we live in is very supportive. In fact we have a place, where we meet once every month. We have football halls where our football players train and a classroom, where we teach English. I think we have everything that we need. We have networks here and there and they call us for meetings. I think we feel free the way we live here and it is up to us migrants to really push and bring our issues into consideration. We should empower ourselves first and then save the community. The community includes our own children and the citizens of the host country.



Sense of belonging: a key to successful youth work

An interview with **Diane Sawyers** and **Jason Sylvester**
from Continental Star FC

What are your roles within the organisation? Would you describe yourself as youth workers?

Jason: I am a football coach for Continental Stars. I have done a lot of youth work by profession. I worked for various organisations with disadvantaged young people facing issues around crime, poverty and gangs.

Diane: I am a trustee and mentor for Continental Star and also secretary of the community hope centre we have just built in Birmingham. I have been in Continental Star for twenty-one years and there is nothing I have not done. As Jason said, we deal with a lot of disadvantaged children from the mainstream society try to get them back on the right track they need to follow.

As practitioners you deal with different issues. What are the biggest challenges in your work?

J: The biggest challenge in my work is empowering young people to do positive things in their lives. They have been marginalised, discriminated against, placed in the box, because of gang culture. The number of youth actively involved in gangs is small, but government and media seem to stigmatise the majority as gang members. Young people do not have a lot of opportu-

nities to do positive things in their life. It has been hard trying to engage them in meaningful activities and programmes because they are almost anti-authorial to the system and deny anything that appears to be part of the system. They feel that the system let them down. As practitioners it is hard to try and get them motivated and keen on engaging in meaningful positive workshops.

How can sport and especially football help to work things out?

J: Football has been a great tool and great asset to get them interested. A lot of young people in our community like football and music. They have been a vehicle to capture young people's interest. Once we got them into class we use the rules of football to teach them the basic life skills of discipline, respect, fair play and working to meet deadlines. We use all elements of football to get them engaged. Some of them play in professional clubs, some train on football fields, some may go to other areas to get their practice and training equipment. Football is a very good tool to implement that.

D: The fact we use football means it gives young people some values. If they did not want it, we would not be doing it.

J: Football has also broken down this gang mentality. In England, the gang mentality now is based on postcode areas. Your tag to a geographical area is based on your postcode. Together with the lack of education, this leads to wars between different gangs. It is all about terrorism and claiming the territory. Youth live in geographical areas based on the postcode, and they claim areas as their own war with anybody who does not come from that area.

D: The fact is that Jason could be my brother and if we lived in different areas we would need to find a neutral place to meet. There are spot men patrolling the streets. If they see you in the street or on the buss, they go on the buss, get you out and do what they want to do with you just because you are in their area, which you are not even supposed to pass through.

J: So we use sport and football as a way to bring youth from different postcode areas together. Only the umbrella of football keeps them away from the peer pressure of the environment. They work together as a team. That lets them know that even if you come from a different area you follow the same passion, have the same dreams and aspirations. When they share the same passion, they start to engage, work together and break up stigmas of gang culture.

It's easy to find things that make people different. What drives young people into this gang culture? How do you deal with it?

J: They feel pressured by their peers and obligated to follow the postcode gang stigma.

D: Sometimes in the gangs they feel more like in a family than they feel with their own families at home. They can kill others because they are from the wrong side or because they look funny.

J: This is the new generations of youth. The gang problems started initially with two main gangs. Those two main gangs kind of spread throughout the community. Youth have no real knowledge of how gang issues started, but they feel obliged to form the ranks and defend their area. So through football, sport, mentoring workshops and meetings with practitioners we try to give young people and education that breaks down the myth that this area is your and you must kill someone to defend it. There are fights between people who went to the same school together or between family members. Brother war against brothers, cousins war against cousins. There are cases where two siblings are in different gangs. At home they may talk with each other, but in the streets they literally ignore each other. In extreme cases brothers kill each other.

What causes the situation? Are there any reasons within the community or environment itself?

J: It results from poverty and lack of equal opportunities within the area because all of the closing of all youth clubs. Not a lot of money are invested into the area, so young people are forced to take care of their own needs by themselves. There are a lot of young people in the streets and not a lot of things to do. They need a sense of belonging and the gang offers them such sense. Then they feel obliged to fight for the legacy of the gang without even knowing where the gangs come from. Sometimes conflicts arise between newcomers from different ethnic minorities who want to bring their culture to their new countries. That is why sometimes gangs clash each other, in England gang issues started from local rivalry.

How do you find yourself as a youth worker in this community? Do you face any problems with violence against you or against what you are doing?

J: No, I do not, because I grew up in this area. I am fortunate to know influential gang members on both sides and enjoy a lot of respect in the community because of positive things I do. So they really do not see me as threat because they know I work with my people, engage youth, use the aspect of promoting football, attract young people into jobs and do a lot of work through the media. However, other youth practitioners do not have the kind of experience I do. They have been targeted and viciously attacked because they seemed to be affiliated to one of the gangs.

D: This can happen. It depends on who you are and whether or not you are respected in the area.

What can help other youth workers strengthen their capacity and help to deal with daily difficulties?

J: Networking is helpful when we are dealing with real life issues every organisations can face within their own country. It is good to see the perspective of other countries, share experiences and good practices as well as make new networking opportunities. When you meet new people you can get a better perspective of the whole picture rather than a picture of your own country. This way you can look for better solutions to the problems.

D: It gives you another perspective. I have always thought that Birmingham had it bad, but when you hear what everybody else has to deal with I realise that we have it good and easy. When we are at home, we think we are struggling. But when you hear what other countries have to deal with, England does not have such a difficult situation. We are not struggling as much as we think we are. When I look at where we started and where we are now, what we have and have not got, the young people we engage, the schools we go to, I think we have achieved a lot.

What would you find the main issue when you compare your situation to where others are?

J: Now for me it is clear how our government has implemented procedures in places other countries have not really reached yet. Some countries are still at the stage of discussing what they need and how can they pressure their governments to have their needs for working practice implemented. And then you give other countries insight to see what you can achieve while challenging government to implement the policy. If you do not implement your policies, you are not going to really make the change. You have to force your government to implement the policy and make it a law. That is where the real change comes from.

You have been working in this field for a long time. Are there any differences you have noticed throughout these years?

D: We were established as a football team. First we had only two teams. Now we have seven teams. Jason used to play for Continental Star probably about 20 years ago.

J: Over the years I have come back to the club as a coach and I see how has the club grown from just 2 teams to an academy. In my era, Continental Star was just a football club, and now it is mentoring children at schools.

D: We do a homework club, visit schools, organise exchange and international visits. We have kids who take part in our programmes. We send Caribbean kids back home to play in their national teams. We are the only grassroots level club, I know in UK which does that. We have been running our activities for 6-7 years now. We identify certain Caribbean children and send them back home when they develop in 10-16 years.

Was your position in football always it is now?

D: In 1975 we had a group of young black men, who could not play at any league club at all. Once they had established their team, their approach towards the league changed.

J: In Birmingham there are 2 black led clubs in the community and I think it is important thing to have because the community we are from is highly populated. For black people it is really important to have a grassroots football club.

How do you compare your club from the past with what it has become now? Is it the same or different? What is the most significant difference between Continental Star and other football clubs?

D: Continental Star is more multicultural. In fact the very name Continental is the best thing we could have ever had because we have every nation under our umbrella and do not turn anybody away, no matter if you are a man, woman or child. Everybody is always welcome at Continental Star. We have created a sense of belonging. We call our club 'FC' because it is not just a football club. It is also a family club and a family environment, no matter where you come from or what color is your skin. We are a family. If I see one of our children out in the street and past a certain time, I ask 'Why are you here?'. I take the child home, call the parents and ask them why are their children out in the streets. We are parents, teachers, mentors. Sometimes those young people will show more respect and more manners towards us than they do even to their own parents, teachers or even police officers.

J: Continental Star is more than a football club. We do a lot of after care. The club identifies the potential in players, coaches and then tries to maximise it with the available means. I use myself as a testament. When I came back to the club, and they saw my skills, they recommended me to go for an interview to a professional club.

This is great, because you can actually see the results of your work throughout all those years. Have you ever thought of doing something else? What keeps you going with what you do?

D: If I was to walk away I would not feel alright. Since my own children have grown up, I treat all the kids at Continental Star as my own. If they come to me with a question or a problem, I try to do my best to sort it out. If I cannot sort it out, there is somebody at Continental Star who can help them. We also get together and try to sort things out as a group. We even had some of the kids stay at our houses overnight. If we have to do it, we have to do it. We go beyond laws and duties to meet what these children need. This is so rewarding. The expression on the children's faces is rewarding enough for what we have actually changed in their lives. We are now looking at teenagers aged 17, 18 and 19 to start do what we started doing

20 years ago. We need coaches. We send them to gain experience at schools, other clubs or at Continental Star itself. We send them to gain career qualifications they can gain. We also need referees for our Sunday matches, so anybody who is 14 do the proper course and come back to the club. We give young people a sense of belonging to the team. They get uniforms and a weekly allowance. This empowers them and stops them from doing what we do not want them to do. They come to us and ask 'What can I do now? What can I do next?'. This is really rewarding.





Rope courses for education

Agnieszka Leśny

Rope courses are movable or fixed structures composed of steel wires and soft ropes hung between trees or poles. They are divided into 2 types: high rope courses, low rope courses. There are different kinds of styles of rope courses depending on their purpose. We have adventure parks, which are built primarily for fun, and we also have constructions set up for supporting team building and other educational goals. A good example of the second type is Seilgartenbau in Hannover (Germany), where every year pedagogues build new designs for school groups cooperating with the garden.

In Poland we have mainly adventure parks, set up primarily for entertainment purposes. This also applies to the theory of adventure education, which gave rise to the 'method' of rope courses. The method is hardly known in Poland. Completing ropes course, which consists of various modules, very often requires overcoming fear of heights and applies you a powerful shot of adrenaline. To walk the high ropes courses, a participant needs a harness, helmet and satisfactory level of physical fitness. This kind of activity is not fun for everyone. Low rope courses do not require a lot of physical effort, but pose other challenges to the participants. Therefore they tend to be more versatile. They consist of the same permanent structures, which can be a good exercise for children and interesting fun for the adults. I can say, that low rope courses are a more flexible method, because they are suitable even for people with physical or emotional disabilities. This could never be possible on high rope courses.

Rope courses as a method of learning were created in the late nineteenth century. They were used to raise the physical fitness of the French Navy. Coaches quickly recognised that exercise ropes not only have positive effects on your physical condition, but also help you find customised, creative solutions, exercise planning and strategic decision-making. Rope courses gradually moved into the world of civil education. In the 1970s, individual and group exercises using rope courses, became a method of experiential education, based on a theory postulating learning by experience. The organisation that popularised rope courses and developed a lot of theoretical and practical solutions was the American non-governmental Project Adventure. Nowadays, we have a lot of associations and organisations using rope courses and other outdoor exercises to create opportunities for development, personal growth, integration, team building, social inclusion through body and soul training.

Rope courses designed for educational purposes require an instructor, coach, parent, or friends. It is usually impossible to manage the games or tasks on rope courses on your own. A number of exercises has been designed to improve the trust and cooperation between participants. Additionally, there are a lot of team challenging games for groups practicing rope courses.

The most commonly reported benefits of exercises on educational ropes courses are:

- Increasing self-esteem
- Improving decision-making skills
- Developing new methods of communication
- Learning difficulties and limitations
- Respecting other people
- Training leadership and personal risk assessment skills
- Learning to build trust in other people
- Improving strategic and seeking compromise solutions to specific problems
- Improving the motivation to learn through playing
- Social inclusion

In Pracownia Nauki i Przygody we use a lot of low ropes courses. This is a very good, fully body-on, method of learning through practice. We also have a lot of good experiences of working with children and misbehaving youngsters or with youths with diagnosed emotional disabilities. People who have difficulties cooperating with others, get rid of them on the ropes. They do it very naturally and do not wonder about it in the beginning. If you see that someone is losing their balance on the wire and may fall you just give them a hand. No matter if you are afraid of strangers or had bad experiences with other people. Helping each other on ropes courses is a natural reaction, and that is how this method works.

An aspect to keep in mind is the that equipment is quite easy to set up and not very expensive to buy. We, as a organisation, follow the European Rope Courses Association standards on equipment, which allows to hang the ropes quite easily. However, working with people requires high qualifications. During the game on ropes participants usually show a high level of emotions. Big conflicts do not happen often. Sometimes people move their conflict from school or job to the activities. Your role as a trainer is not only carry the equipment and let people play game in a safe way – but you have to facilitate every game or activities if you want to use this method for personal development. Just giving people the game, then thanks for the fun – it is typical for company events – not for good, educational work. Rope courses as a method has long roots in adventure and outdoor education theory and you should know it if you want to use this method properly.



Sportti Suomi concept

Antonino D'Allura

The Concept

Sportti Suomi is a concept developed by Liikkukaa – Sports for All ry. Liikkukaa – Sports for All ry is an umbrella organisation for multicultural sport clubs and organisations, which uses sport as a tool for social inclusion in the multicultural framework. The concept of Sportti Suomi is based on Liikkukaa – Sports for All's 5 year experience in different projects and the actions undertaken by Cosmos Juniors Sporttis together with Espoo's Sports Department and Middle Espoo's youth centre. Liikkukaa – Sports for All ry ensures that all the actions carried out by Mondial Stars and other member organisations as part of Sportti Suomi follow the action's ethical principles, provides safe circumstances and equipment as well as insurances, licenses, financial base, expertise and commitment of the mentors.

Background information

The research currently conducted in Finland shows general criticism being directed against migration. The activities undertaken by immigrants and the organisations' importance meets the understanding among some agents. A possible option for immigrants is to adjust themselves to sports life in Finland. The problem though is that the immigrant population in Finland is very diverse. People search for different things in sports and like different types of sports. There is a lot of variety in Finnish sports clubs in how they try to get immigrants involved. Moreover the costs of different sport activities have grown enormously, even two- or three-fold. The purpose of the Sportti Suomi project is to respond to these challenges and offer the immigrants different low-cost sport activities.

Contents

The main points of our actions are having fun, working together, identifying dealing with and preventing risks in life. The risks can for example include racism, loneliness, alcohol, drugs, crime and unemployment. Sportti Suomi undertakes non-competitive activities and does not require the participants to be wealthy or know the local languages. Therefore Sportti Suomi welcomes immigrants, people from lower income classes as well as non-athletic youth and adults. Sportti Suomi believes a good life means being healthy, working, spending time with your family, friends and having your hobbies. The goal of Sportti Suomi is to offer low-threshold sport opportunities for everyone regardless of their age, gender or background and to create new contacts. The activities we offer are free or available at a low price. The effects

of Sportti Suomi include: preventing discrimination, drug use, racism and violence, improving the mental and physical health of migrants and developing local communities.

Actions

Mondial Stars is one of the biggest multicultural sport clubs in Helsinki. Liikkukaa – Sports for All ry's staff coordinates the project by their member organisation Mondial Stars Sportti Suomi. A board of supervisors at Mondial Stars' supervises the organisation's work. The organisation has one project coordinator and one mentor in every Sportti Suomi –group, who guides, teaches and takes care of equipments. Mondial Stars pays the reimbursement for the mentor's expenses, although the organisation has not got any project funding for the Sportti Suomi project. Mondial Stars ry has groups in Helsinki where Sportti Suomi concept is implemented.

There are about 40 children, 40 women and 120 men participating in Mondial Stars Sportti Suomi groups and more taking part in different happenings. Tournaments and camps are organised for the groups e.g.: a football camp in Hanko and a traditional Tervakoski-weekend in Tervakoski. The Tervakoski-weekend is addressed at children and their parents and aims to introduce them to new kinds of sports. For example Mondial Stars ry has a group in the Helsinki Olympic Stadium, where girls and women do gymnastics and different dance forms. The girls group also takes part in Naisten 10, which is a 10 km marathon for women in Helsinki. Mondial Stars ry organises football match against the Cosmos Juniors. In one of the primary schools in Helsinki, Mondial Stars have arranged a respect match between pupils and referees. After each game there is always a consensual occasion when players get to know each other better. These occasions are meant to increase the youngsters' knowledge of joint liability, emphasise the importance of faire play and mutual respect. Mondial Stars ry also visits comprehensive schools to promote mutual respect.

Highlights

The actions undertaken by Mondial Stars ry Sportti Suomi are accessible and non-competitive for everyone who wants to get involved. The atmosphere is positive. Once a week the participants receive a great opportunity to do sports, get to know other participants and learn Finnish together. The Sportti Suomi groups offer peer-to-peer action for participants with an immigrant background. In this matter Sportti Suomi is participatory and promotes the integration of participants into the Finnish society. One of the goals is also to make the participants feel they are part of a group, give them positive experiences in Finland and help them in their personal development. In these groups we support participants to learn mentor, coach, referee and board member skills.



BOSSI project (Benefiting of Sports for Social Inclusion)

Christian Thibault

The BOSSI programme was launched by Liikkukaa already in 2005 by collecting and distributing information about migration and sports in Finland. Later on, BOSSI became a project funded by the European Refugee Fund (ERF). For several years now, BOSSI has been funded by the Finnish Ministry of Education and Culture.

The arrival of significant numbers of migrants to Finland is a rather new development. Over the past 20 years, immigration to Finland has grown and is still expected to grow in the future. The migrant population has grown from about 20 000 to roughly 200 000 in this period and the same amount of people are supposed to arrive during the next 10-15 years.

Participation in sport clubs has been proven to have a great importance for the migrants' mental and physical health, their sense of belonging. Participation is also a forum for interaction with the mainstream population. In the same time the lack of sports facilities, information as well as different attitudes towards sports among different groups has created new challenges.

The aim of the BOSSI programme is to increase the knowledge of both the challenges of multicultural sport and its benefits for the integration of migrants. The programme addresses three parallel target groups e.g.: (municipal) administration, sport clubs and federations, migrants and their own sport clubs. BOSSI-lessons with each of the target groups aim to take a look at multicultural sports from their particular perspectives. We introduce good practices, relevant background information and basic legislative framework.

BOSSI is meant to support both professionals and volunteers, who work in the field of multicultural sport.

Since 2009 BOSSI has been split into separate packages for the authorities, mainstream sport clubs, grassroots initiatives and self-organised migrant sport clubs.

The basic idea behind BOSSI is to add expertise to different agents, who lack expertise in their particular fields. For example social oriented organisations do not have much experience in organising sports, while mainstream sports clubs lack experience in peer to peer support and migrant inclusion. Self-initiated migrant clubs often lack information and knowledge about the specific rules and regulations in Finland. They also have no network and support.

BOSSI is a multicultural sports training programme, which can be packaged into 2 sessions of 90 minutes as well as sessions extended throughout a whole weekend. The programme uses videos, games and presentations. Participants are supposed to get a broader understanding of the environment they work in as well as of sport as a social tool and about the groups they work with.

In case of self initiated migrant groups the programme emphasises:

- Association law
- Structure of sports in Finland
- Aims of associations
- Role of Board Members
- The moral code of associations,
- Transparency, equality, good governance
- Role of members
- Relations with funders
- Relations with sponsors
- Relations with the media

In case of mainstream sport clubs, federations and municipal administrations the programme emphasises:

- History of migration
- Laws and regulations concerning migration, international contracts
- History of sports
- Social impact of sports
- Youth law, integration law, sports law
- Current situation of migrants in Finland
- Cultural differences
- Intercultural challenges
- Benefits of involving and promoting migrants in sports

Examples and results

The recent BOSSI sessions have been held before multiple organisations. These include the sports administration of the Espoo municipality (the second largest city in Finland), the Finnish Referee Federation, the Union of Multicultural Sport Clubs in Helsinki and the business league in city of Oulu in Northern Finland. BOSSI has targeted more groups and organisations, improving the attitudes, skills and awareness of all the key-agents in the field, allowing respective organisations to reach a new quality. BOSSI-classes have been highly popular and have found their way into other large organisations programmes and practice guides. There is a high demand for the programme constantly updated by Liikkukaa - Sports for All Finland. In order to promote the programme to an even broader public, BOSSI has also trained new coaches.



Soccernites

Jack Skrable, Aurelia Pascal, David Soria

Sport, and especially team sport, is a great educator. Doing sport is much more than just playing. This is a lesson in hard work, discipline, structure, collaboration and creativity. Sport as a tool for development is simple, robust, mobile and shareable.

SARI believes that sport can be a major trigger for positive social change in Ireland and further afield. Reports from the National Consultative Committee on Racism and Interculturalism, the Immigrant Council of Ireland, the Irish Refugee Council and the Integration Centre, have revealed an increase in the number of racist incidents in Ireland over the last decade. The latest figures issued by the European Network Against Racism (ENAR Ireland) show that racism is still on the increase.

Soccernites is a youth football and education development programme established by Sport Against Racism Ireland in 2009.

Why sport? Because sport is such a great educator. It teaches hard work, discipline, structure, creativity, and most importantly collaboration. Sport activities are also simple to organise, robust, mobile, and easily shareable. Soccernites started in 2009, when North Inner City Dublin was recognised to have the highest percentage of ethnic minorities in Ireland. The project is easy to replicate anywhere. Soccernites is designed to occupy kids after school by developing their football skills, improving their fitness, while promoting cultural awareness and social inclusion by using the UEFA fair play system.

Originally, our activities were attended by a mix of boys and girls, however over the years boys started to dominate. As a result, we are now setting up a separate girls section, and the two sections which will overlap on certain occasions. The facility we use is an all weather pitch located in North Inner City Dublin, an area affected by crime, poverty and drug abuse.

Our coaches are all registered UEFA license holders, while one of them (Zuby Ufoh), was a professional player in Poland. Soccernites promote the small sided game to provide players maximum contact with the ball. Strength and fitness exercises are carried out by specialists and students from the Limerick Institute of Technology. Soccernites also benefit from education through sport workshops on topics such as:

- Sport for Cultural Integration,
- Physical literacy
- Sportsmanship.

Soccernites helps create friendships and new values through football. Participants from Soccernites get to represent SARI in tournaments and festivals across Ireland. They also get the opportunity to travel and take part in solidarity tournaments such as the European Street-football Festival and FIFA's Football For Hope. Soccernites is an integral part of the EU Transfer of Innovation 'Diversity In and Through Sport' Mobility Sports Programme), Supporting the Transfer of Education and Mobility Strategies (STEMS)

Monitoring and evaluation:

Monitoring and evaluation are very important for the development of our programme. We ask everyone participating in Soccernites to fill in a survey in order to receive feedback for future programme design.

Questions in the survey include:

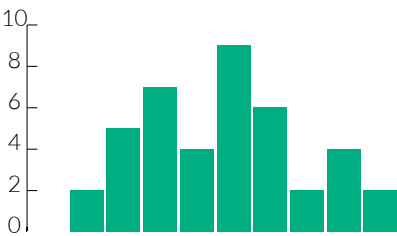
- How has Soccernites improved your overall skills?
- Can you suggest anything that might improve your enjoyment of Soccernites?
- Have you made friends with players from a different cultural background during activities organised by Soccernites?

Final evaluations are carried out by Dr Steven Bradbury, a senior research associate at the Institute of Youth Sport at Loughborough University.

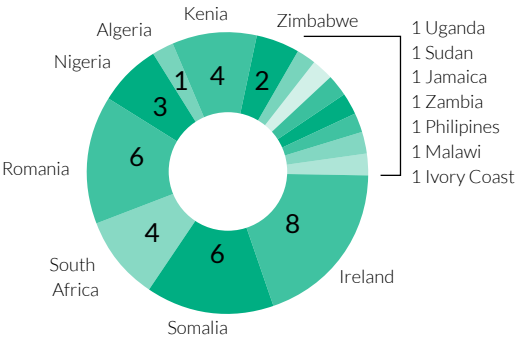
Soccernites Analysis

88% of players think that participation in the Soccernites programme allowed them to make friends with people with different cultural backgrounds. 98% of the players say that Soccernites have significantly improved their skills. 53% of the respondents do not have an EU passport.

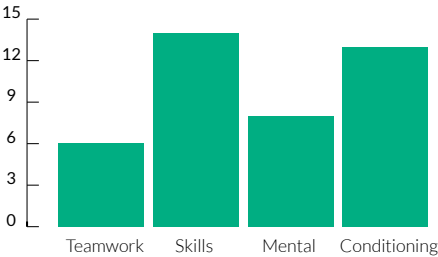
Player Age



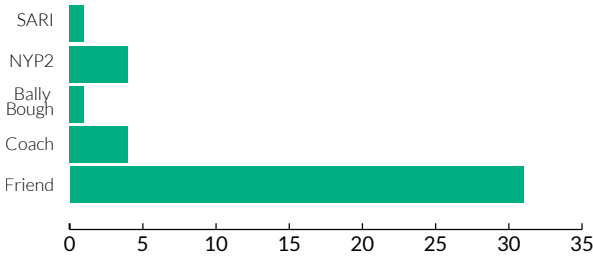
Player Nationality



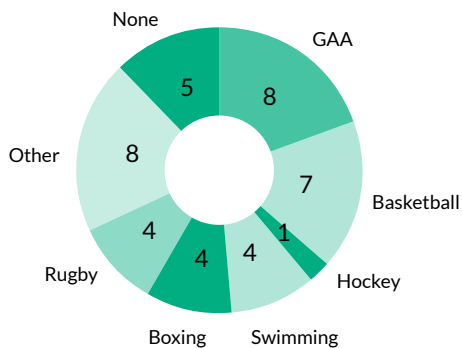
What aspects of your game have improved the most?



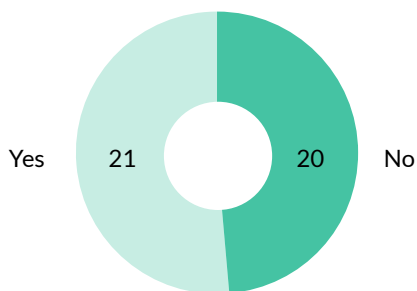
How the Players Discovered SoccerNites



What other sports do they play?



Play for a club outside Soccernites?





Youth
in Action
Programme

fare network

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