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DG EDUCATION & CULTURE**

**STUDIES ON EDUCATION AND SPORT
SPORT AND MULTICULTURALISM (LOT 3)
FINAL REPORT**



**A
Report
by**

**PMP in partnership with the
Institute of Sport and Leisure Policy
Loughborough University**

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GLOSSARY OF TERMS

Glossary of terms

BOA	British Olympic Association
BPA	British Paralympic Association
EC	European Commission
EFDS	English Federation for Disability Sports
EU	European Union
EUMC	European Monitoring Centre on Racism and Xenophobia
IF	International Federation
INSEP	Institut National du Sport et l'Education Physique
IOC	International Olympic Committee
ISLP	Institute of Sport and Leisure Policy
NGB	National Governing Body
Sportspersons/ athletes	Used interchangeably to refer to all athletes/ people involved in sporting activity
UEFA	Union of European Football Associations

PREFACE

Preface

This report is one of a number research and policy projects that represent the product of a partnership between PMP and the Institute of Sport and Leisure Policy (ISLP) at Loughborough University. The current study reported here is one of two, commissioned by the European Commission Sports Unit from PMP with the ISLP in December 2003 (the second report relating to *The Education of Young Sportspersons*).

While the Institute of Sport and Leisure Policy has taken responsibility as the primary authors of this report and PMP taken the lead in terms of authorship of the *Education of Young Sportspersons* project, research was jointly undertaken and reviewed across researchers drawn from both organisations and the reports represent the views of both teams.

At PMP and ISLP we have also been heavily dependent upon our research partners in the 25 Member States for the provision of information regarding the situation in each Member State. We are very grateful to our research partners for their commitment to this research. Every effort has been made to ensure the accuracy and quality of the data provided. Of course responsibility for the interpretation of these data lies with the ISLP/PMP research team.

The two projects were required, as part of the Commission's brief, to stage a conference at the mid-point of the project. The conference on *Sport and Multicultural Dialogue* was staged at the *Institut National du Sport et de l'Education Physique (INSEP)*, Paris. This proved to be an excellent venue, and we would like to place on record our sincere appreciation for the organisational efforts, hospitality and efficiency of Claude Legrand, Denis Musso and their colleagues at INSEP, which contributed considerably to what we hope was a stimulating event.

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EXECUTIVE SUMMARY

Executive summary

Section 1: Aims and approach of the project

PMP, in partnership with the Institute of Sport and Leisure Policy (ISLP), Loughborough University, was appointed by the European Commission in December 2003 to carry out two studies on education and sport. Both of the studies were commissioned by the Sport Unit of DG Culture and Education and are part of the broad initiative of the European Year of Education through Sport 2004. This report relates to a study on the role of sport in promoting multicultural understanding. The brief for the project described the focus as:

'The contribution of sport, as an instrument of non-formal education, to the multicultural dialogue between young people, and the part it plays in promoting the integration of recent migratory flows'.

A team of researchers from the ISLP/PMP has been supported by a group of expert advisors drawn from organisations in the UK that work extensively in the area of sport and multicultural constituencies.

In undertaking this study, the team has liaised with partner researchers to carry out secondary research across all 25 European Union Member States in order to provide a comprehensive picture of the current situation in Europe. In addition, the UK, France, Germany and Poland were selected for comparative primary research, which provides the basis for more in-depth commentary in this final report. The aim of the study has been to identify the range of approaches to the use of sport to promote inter-cultural understanding in the 25 Member States, and, where possible, to provide evidence of good practice as a base for policy recommendations.

Section 2: Approaches to sports policy and multiculturalism – a review of approaches in the 25 Member States

Section 2 of the report outlines the nature of the data obtained in stages 1 and 2 of the research process.

The analysis outlines four models of nationality and citizenship that are illustrative of the range of approaches in the EU. These are the French republican model, the German ethno-nationalist model, the Anglo-Saxon pluralist model, and the emergent Polish/post-Communist model.

These four approaches to citizenship subsequently form the basis for articulating five ideal typical policy positions in relation to sports policy for ethnically diverse populations. These positions include three that emphasise or reinforce diversity and cultural pluralism:

- interculturalism: promoting intercultural exchange with equality of emphasis on each culture
- separate but equal development for ethnic groups
- market pluralism: diversity through fostering of commercial and voluntary sector activity rather than by direct public sector provision.

There are two types of policy position identified which are associated with an emphasis on cohesion rather than diversity, and with 'unitary' notions of national culture. These are:

- assimilationist policies which seek to incorporate groups into existing national culture
- non-intervention where populations are regarded as homogeneous and there is no perceived need for provision.

On the basis of these ideal typical positions the analysis goes on to categorise the approaches adopted in the 25 Member States.

- Britain, Finland and Belgium are characterised as having relatively heterogeneous populations with evidence of multicultural or intercultural policy approaches
- France, Germany, Luxemburg, the Netherlands, Austria and Spain are identified as heterogeneous but with a generally assimilationist tendency evident in policy thinking
- Sweden is described as having a moderately diverse population and as employing a mixture of assimilationist, and integrationist policies
- Greece, Hungary, Poland, Ireland, Italy, Portugal and Denmark are characterised by what are perceived by policy makers as relatively homogenous populations employing assimilationist approaches to policy
- Cyprus, Malta and Slovenia are examples of small states with homogenous populations with little perceived need for policies to address issues of integration (Cyprus is something of an exception since if unification takes place it will have a major concern with integration of Greek and Turkish populations)
- The Czech Republic, Slovakia, Estonia, Latvia and, to a lesser degree, Lithuania are viewed as heterogeneous populations but with little evidence of sport policy sport being used to promote dialogue between ethnic groups.

It is important to emphasise that these are presented as ideal typical characterisations reflecting the dominant policy approach, but that policy programmes in each of the states may well reflect variation within, as well as between, states. (Thus while states may adopt a dominantly assimilationist position, for example, this does not mean that examples of multiculturalism will be absent from that state's policies.)

Section 3: Global, European and Member State initiatives in relation to sport and multi-cultural dialogue

Stage 3 of the research process involved the sourcing and analysis of detailed case studies of policy initiatives. These are described at three levels: the macro level (initiatives at the global level, beyond EU borders); meso-level initiatives (trans-Member State activity within the EU); and micro level (initiatives within Member States).

At the macro level, examples of sport used as a vehicle for reducing inter-cultural conflict in former war zones are reviewed. This is of particular significance to the EU in terms of its 'Neighbourhood Policy', promoting stability in neighbouring regions.

At the meso level, a single case study, the Mini-Olympics, which brings four Member State groups together, is reviewed. The role of the project in bringing young people together using sport to enhance mutual understanding is evaluated, and the differing goals of the different national groups are identified, together with aspects of good practice.

At the micro level, three types of initiative are discussed. The first is the use of sport as a vehicle for tackling social exclusion in ethnically diverse communities. A distinction is traced between the French approach, which addresses generic needs of social inclusion in what are de facto ethnically diverse *quartiers*; the German approach where the examples largely illustrate attempts to assimilate ethnic populations into German sports organisations; and the British case where the emphasis is on adapting sport organisations to norms and requirements of ethnic minorities (rather than vice versa).

The second micro level approach discussed relates to sport and the integration of refugees and asylum seekers. The specialist provision of sporting opportunities for this group is discussed in terms of three UK based initiatives because of difficulty in sourcing examples in other states. The examples illustrate the fact that the sporting aspects of these initiatives are largely the result of demands which originate with the refugee/asylum seeker groups rather than with governmental organisations. Although for new arrivals, other concerns (e.g. housing, education and security) take precedence, sport does perform important roles for many. Aspects of the use of sport for communication with the wider community are reviewed, in particular aspects of good practice and organisations' responses to problems experienced in the sporting domain. In addition, the opportunities grasped for positive promotion of community links are described.

The third element of the micro level deals with national minorities. Examples of good practice in dealing with the tensions between representative sport as the domain of the nation state, and the use of sport to provide a source of national or community identity, are identified.

The case of Cyprus as a society divided and the role of sport in bringing together young people in a local initiative is discussed. The Trust Games is an initiative developed informally by local leaders to avoid the political difficulties of formal involvement of governmental and quasi-governmental bodies. Though small, and surviving in a difficult environment, it was able to make progress in bringing young people together to interact through sport.

Section 4: Conclusions and recommendations

The final section of the report reviews policy implications and recommendations arising out of the study. 16 recommendations are presented, which fall into four categories (together with a final overarching recommendation).

EXECUTIVE SUMMARY

The first group of three recommendations relate to direct action at the EU level in relation to sport. They are summarised as follows:

Recommendation Number	
1	To monitor performance by Member States
2	To promote understanding and skills in vocational training in respect of sport and multicultural dialogue
4	To take action to protect the interests of transnational minorities in respect of sport

Five recommendations relate to the relationship between action on sport and multicultural dialogue and cognate areas of policy responsibility of the EU. These are the following:

Recommendation Number	
5	The use of the Structural Funds
6	The promotion of tourism potential of minority sporting activities.
8 and 9	Neighbourhood policy, and external relations
12	Health policy

A third group of three recommendations relates to the development of research and/or dissemination to enhance understanding of this area of policy:

Recommendation Number	
3	Promote policy evaluation measures.
11	To enhance understanding of the implications of religious world views for the roles of sport in particular religious groups.
13	To enhance understanding of gender, sport and multiculturalism.

A fourth group recommends advocacy on the part of the Commission in relation to the activities of the Member States:

Recommendation Number	
7	Promoting activities of organisations using sport as a promotional tool to address issues of racism and xenophobia..
10	Promoting provision for refugees and asylum seekers.
14	Promoting good practice in policy implementation in sport and multicultural dialogue projects,
15	Promoting good practice in relation to the governance of sport organisations that serve multicultural populations.

The report concludes that a number of policy gains can be developed in this field but that a mechanism is required to ensure that information and dissemination on good practice, and the monitoring of policy at Member State and EU level, are maintained.

This could be accomplished by either allocating such functions in respect of sport and multicultural dialogue to an existing European forum, or by the establishing of a specialised network or observatory (following the model of the Observatory on Sport Employment) which could bring together actors from the various policy fields and from the Member States to perform two essential functions: acting as a clearing house for ideas and, as an 'auditing body', to evaluate progress made and thus ensure that momentum in this field is sustained.

SECTION 1

AIMS AND APPROACH OF THE PROJECT

Section 1: Aims and approach of the project

The context

- 1.1. The motivation for the founding of the European Communities was grounded in a recognition of the importance not merely of economic and political cooperation but also of the need for a cultural pluralism based on respect of difference, the promotion of equality and tolerance, and an opposition to discriminatory practices. The importance of respect for cultural diversity has grown in the period since the Treaty of Rome as the processes of globalisation have accelerated and extended the flows of cultures and people. The recent expansion of the European Union reflects these processes and underlines the importance of the need to promote intercultural dialogue and understanding. However, while states enshrine anti-discriminatory practice in legislation, intolerance of cultural difference, racism and xenophobia continue to be experienced by many communities in everyday life.
- 1.2. Within this context, a range of fields of action have been identified which can help to promote intercultural understanding and mutual respect within and between communities, including legislation (on human rights, political rights, residency, nationality etc.), but also education, and cultural policy. Sport is one such area of policy activity. The Council of Europe's study on Diversity and Cohesion (Niessen, 2000) is perhaps typical of the claims made for sport:

"The role of sport in promoting social integration, in particular of young people, is widely recognised. Sport ... is a recognised social phenomenon. Sports offer a common language and a platform for social democracy. [Sport] creates conditions for political democracy and is instrumental to the development of democratic citizenship. Sport enhances the understanding and appreciation of cultural differences and it contributes to the fight against prejudices. Finally, sport plays its part to limit social exclusion of immigrant and minority groups."

- 1.3. However such claims about the use of sport are rarely made with the support of evidence or detailed analysis of how such goals might be achieved. Thus there is a need to evaluate the ways in which sport has been used to reduce intercultural tensions and to map out the methods used and benefits claimed for such policy goals.

The brief

- 1.4. To this end, the Sport Unit of the European Commission under the auspices of DG Education and Culture commissioned a study from PMP in partnership with the Institute of Sport and Leisure Policy (ISLP) at Loughborough University to address:

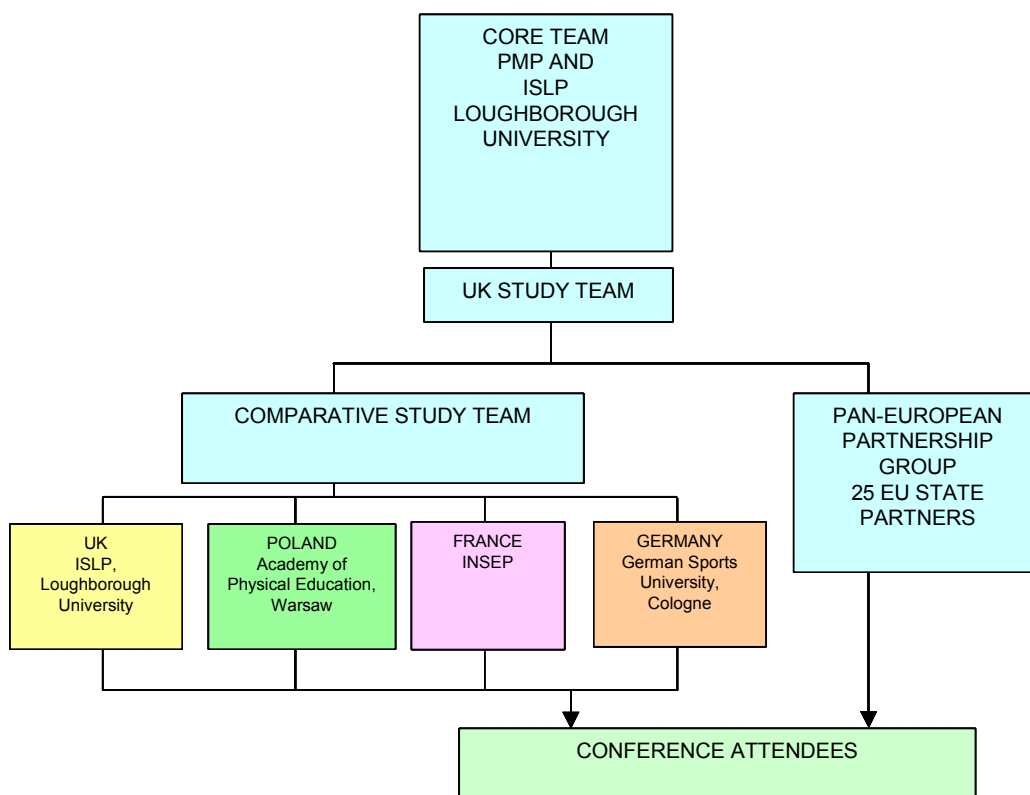
How sport, which is a non-formal educational tool, contributes to multicultural dialogue between young people, encouraging new migrant groups to integrate.

- 1.5. The study was commissioned to extend over an eight month period, 1 January to 31 August 2004, with three key outputs, an interim report (to be provided by 30 May 2004), a final report (by 31 August 2004) and a conference to be held at the mid-point of the period of contract (26/27 April 2004).

The research team

- 1.6. PMP, in partnership with the Institute of Sport and Leisure Policy (ISLP), Loughborough University, was appointed to carry out two of the EC's studies on education and sport, namely on 'Sport and Multicultural Dialogue' (reported here) and on 'Education and Élite Young Sportspeople'. The PMP and ISLP team has worked jointly on both projects.
- 1.7. A Project Team was established, see Figure 1.1 below, which incorporated a Core Team from PMP and ISLP and research partners in each of the 25 Member States of the EU. As the Core Teams for both studies had several consultants and expert advisers in common, the studies were addressed jointly. This has resulted in a methodology that has provided useful cross-fertilisation.

Figure 1.1 The Project Team



- 1.8. Throughout the research process we have regularly consulted with members of our expert advisors group, on both a group and individual basis, to discuss key findings and recommendations.

Expert advisers for this study were:

- Hazel Baird - Head of Communities, Policy and Partnerships, Commission for Racial Equality
- Dr Mehdi Barghchi – Director, Welcome Project, Leicester
- Jerry Bingham – Head of Strategy, Ethics and Research, UK Sport
- Simon Kirkland - Associate Consultant, PMP
- Novlette Rennie – Director, Sporting Equals
- Nick Rowe - Head of Research and Strategy, Sport England Research Unit.

The approach adopted

- 1.9. Project research has involved a Pan-European Partnership Group, covering all 25 European Union Member States. This has sought to develop a comprehensive picture of the current situation regarding the use of sport in promoting cultural understanding in Europe. In addition, the UK, France, Germany and Poland were selected for additional primary research. The overall aim of the study was to identify the range of policy approaches adopted, to consider best practice, and to provide an evidence base for policy recommendations.
- 1.10. The research comprised three stages. Stage 1 involved 25 Member State partners in initial data gathering research on the situation in each Member State of the EU. A number of key questions framed the mapping exercise and data gathering task of stage 1. In order to ensure flexibility of response for research teams and comparability of research responses, a template was developed and issued to research partners for recording baseline information about key areas of relevant policy and practice. This template is reproduced as Appendix B. Stage 2 comprised a second round of more in depth data gathering of selected schemes and initiatives in the 25 Member States with a particular focus on evaluation. A summary of responses on an individual country basis is provided in Appendix C.
- 1.11. Stage 3 comprised qualitative research in the form of structured interviews and discussions with selected stakeholders in the four comparative states of the UK, France, Germany and Poland.
- 1.12. An international conference was held at the end of April 2004, the mid point of the study, with the aim of reviewing research findings to date and discussing the key issues to be explored in the final four months of work. Conference delegates included representatives from the 25 Member States of the European Union (EU) together with academics and practitioners in the field of sport and multiculturalism. A summary of the conference and its findings is provided as Appendix E.

The structure of the report

- 1.13. The report presented here relates solely to the project on sport and multicultural dialogue. A separate and independent report on the project relating to the education of young sportspersons has also been produced.
- 1.14. The structure of the report is as follows. Section 2 provides a review of approaches to policy in respect of sport and multicultural dialogue identified in the 25 nation states. It underlines the relationships between the level of heterogeneity of national populations, philosophies of nationality and citizenship, and sports policies. Section 3 discusses, in detail, examples of approaches to the promotion of multicultural dialogue at three levels – the ‘macro-level’, between the EU and its near neighbours and other ‘third countries’ the ‘meso level’, transnational but intra-EU relations; and the ‘micro-level’, initiatives within states focusing on general social exclusion, on refugees and asylum seekers, and on national minorities. The final section identifies policy implications arising from the study.
- 1.15. Six appendices are attached. Appendix A provides document references from the report and bibliographical sources. Appendix B provides the template employed as a research instrument in collecting data from the 25 states. Appendix C provides a detailed summary of the research responses. Appendix D represents a working paper produced for the 25 teams providing a glossary of terms and concepts relevant to this topic. Appendix E provides a summary of the findings for the conference held at the mid-point of the study. Appendix E is a background paper on *Sport and the integration of Muslim minorities*, produced to clarify some core problematics around issues of sport and religion.

SECTION 2

APPROACHES TO SPORTS POLICY AND MULTICULTURALISM

Section 2: Sports policy and multiculturalism: a review of approaches in the 25 Member States

The nature of the data sought for Stages 1 and 2

- 2.1 The approach adopted for the study, as we have indicated, has been to undertake the work in three stages. The first stage aimed to establish the nature of the system for delivery, and the types of projects that are promoted, to generate sporting opportunities targeted at ethnic (and national) minorities, immigrant groups, refugees and asylum seekers.
- 2.2 Four forms of information were sought in stage 1 from the 25 research teams. These related to:
- the cultural homogeneity/heterogeneity of the population
 - responsibility for sports provision and policy in each country: Do these bodies (public, voluntary, commercial) have policies for ethnically diverse groups? If so what are they? What level of resource is expended on such policies or schemes? Are such schemes targeted at particular ethnic minority groups or simply targeted at disadvantaged groups more generally?
 - governmental organisations responsible for providing general services and/or generating policy in relation to ethnic minorities within the national population, and for immigrants, refugees, asylum seekers and displaced persons. Do these bodies (public, voluntary, commercial) have policies that employ sport as a vehicle for working with ethnically diverse groups? If so what are they?
 - a list of schemes in which sport is being used for the purposes of working with culturally diverse populations, in particular where such schemes are being used to foster dialogue between different cultural communities.
- 2.3 This was supplemented by more detailed information in stage 2 concerning particular projects and programmes. Respondents were asked to provide information concerning the nature and history of the scheme, the source and nature of resources used, the aims and groups targeted, and details of any evaluation undertaken.
- 2.4 The information obtained from the research templates (see Appendix B) in which these questions were posed, is summarised in Appendix C. The analysis of research responses that follows below should therefore be read in conjunction with the data summarised in Appendix C.

Models of nationality and citizenship and their implications for sports policy

- 2.5 In the literature on multiculturalism and policy perhaps the commonest distinction made is between policies of integration on the one hand, and assimilation on the other. 'Integration' refers to the processes whereby a minority group adapts itself to a majority society and is accorded equality of rights and treatment. The term 'assimilation' is used in relation to the 'absorption' of ethnic minority and immigrant population cultures into the cultures and practices of the host society. Assimilation thus implies both acculturation in the adoption of mainstream cultural norms, and deculturation, the gradual loss of indigenous cultural distinctiveness.

- 2.6 Different concepts of integration/assimilation are bound up with the way that different states understand national identity, and these concepts are a product of the processes of nation-building, democratisation, and the experience of international relations, particularly colonial and post-colonial relations. Three of the four comparative partners in this study have historically distinctive core concepts of national identity and citizenship, while the fourth is still developing in the context of its adaptation to the new political context of post-communist politics and EU membership. These four models are outlined below.

The French republican model

- 2.7 The origins of modern French thought in relation to national identity derive from the French Revolution with the replacement of allegiance to a monarchy by the voluntary adoption of republican values of freedom and equality. Nationalism was an expression of the willingness of groups with differing cultural, linguistic, religious or ethnic backgrounds to accept a common political project guaranteeing universal rights for all. Acceptance of the political project, however, also required acceptance of norms of citizenship, organised around a secular and unified notion of French identity. Thus, just as languages spoken regionally, such as Breton, were suppressed in the 19th and early 20th century, the cultural symbols of ethnic or religious difference are banished from public life by the French state in the contemporary context (as in the recent case of discussions about the wearing of the veil in schools, or in other public institutions such as sports centres).

The German model of ethno-nationalism

- 2.8 In contrast to the French notion of a national culture dependent upon shared political will, the German tradition of nationalism stemming from Herder and Fichte emphasises nationhood as shared culture, language and ethos. While for the French shared culture was a product of political nationalism, in the German tradition political nationalism was seen as the natural consequence of a shared national culture. Until relatively recently the naturalisation of non-Germans (such as the Turkish minority) was the exception rather than the rule, though social rights (such as access to welfare services) were widely available to immigrant groups (Kastoryano, 2002). Thus social citizenship rather than the political rights of being a German national were what was available to such groups.
- 2.9 The implication for both of these views of national identity is that ‘foreign’ cultures should not be ‘accommodated’ within the national culture but rather should be assimilated.

The Anglo-Saxon liberal individualist model of nationality and citizenship

- 2.10 In contrast to these two models, the concept of multiculturalism is most clearly associated with the liberal pluralist state which promotes the individual freedoms of its members, fostering the potential for cultural diversity. The existence of national minorities within the borders of the UK state may well have fostered cultural pluralism, but the colonial experience and the associated notion of British subjecthood also fuelled such pluralism with Commonwealth immigrants (at least until the late 1960s) having the right to British citizenship. Political rights in such a context were the product not of hereditary membership of a particular group (*jus sanguinis*), or of the voluntary political adherence to the nation, but rather by reference to territorial residence (*jus soli*).

- 2.11 The political circumstances of contemporary Britain, France and Germany have seen a shift from these traditional positions, with the liberalisation of naturalisation rights particularly for second and third generation “foreign” inhabitants in Germany, and the tightening of access to citizenship in Britain. Nevertheless one might expect to see a greater propensity to adopt multicultural, or integrationist, policy stances in Britain with a parallel assimilationist tendency on the part of the German and French states, although it can be argued that one might discern multiple traditions of thinking and national identity within most states.

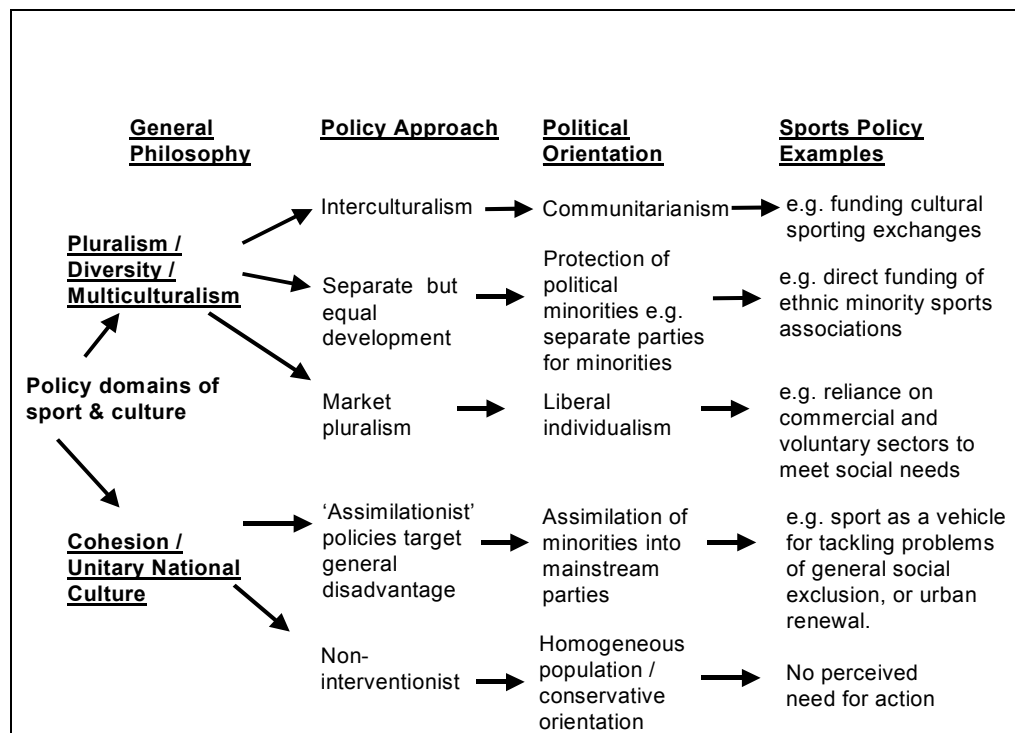
The Polish context – an evolving European model

- 2.12 The Polish context is somewhat different. Social organisation and thus questions of nationality and citizenship were constructed under very different circumstances and, under the communist system, the importance of immigration, of ethnicity and of national minorities was minimised. Poland like other new Member States is still in the process of working through its approach to citizenship. However, in drawing up its new internal administrative boundaries the significance of national minorities has been recognised.

Approaches to national identity and citizenship

- 2.13 This schematic representation of the different approaches to national identity and citizenship is significant for the discussion of multiculturalism and sport, since under this theme we will attempt to map the development of sports policy for minorities onto the competing notions of integration and assimilation and the traditions of national identity and citizenship, as discussed earlier.
- 2.14 In summarising the returns for stages 1 and 2 of the research process we seek to address two key questions. The first is that of the relationship of the philosophies of multiculturalism and interculturalism or of assimilation to actual sports policies in each of the Member States. The second, dealt with following paragraph 2.21, is the location of Member States within the analytical framework outlined below.
- 2.15 Figure 2.1, overleaf, seeks to spell out five policy approaches, three of which are most closely associated with pluralism and multiculturalism and two with assimilationist concerns with social cohesion and a unitary national culture. In each of these policy approaches, we seek to tease out the values that underpin them, their relationship to mainstream political values and programmes, and their implications for sports policy.
- 2.16 The first of the pluralist approaches is that of **interculturalism**, a situation that describes the equal valuation placed on cultures that are brought together to produce a new cultural mix. Such a cultural approach is consistent with the politics of communitarianism (Etzioni, 1993; Tam, 1998). Such a political position values, amongst other things, diversity as a cultural and political resource. A typical sports policy associated with such thinking would be the promotion of cultural interchange between sporting groups.
- 2.17 The second of the pluralist approaches refers to what French commentators refer to in a pejorative manner as ‘communautarisme’, meaning **separate but equal development**. Such a philosophy is evident in political terms in the protection of political minorities, for example, in providing reserved Parliamentary seats as quotas. In sports policy terms, this approach would be manifest in a policy of funding ethnic minority sports associations.

Figure 2.1 Ideal typical representation of sport/cultural policy orientations



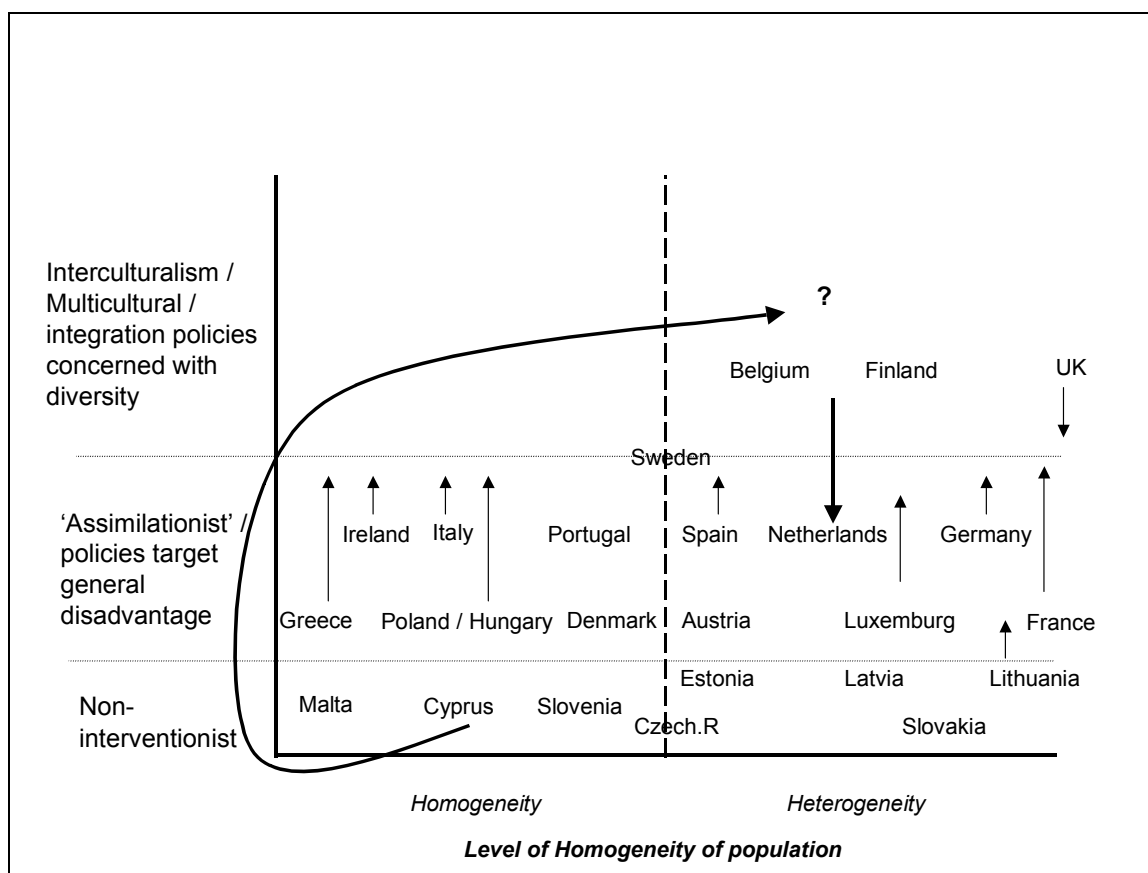
- 2.18 The final multicultural policy approach might be termed **market pluralism**, associated with the classical liberal individualism of the Anglo-Saxon model of the state. Sports policy in such a context would involve the fostering of commercial and voluntary sectors as being the optimal deliverers of diversity in sporting opportunity.
- 2.19 The first of the two 'unitary' policy approaches is thus described as **assimilationist** in that policies are targeted at general conditions (such as social exclusion) and not at serving the needs of particular specific minorities. The political orientation associated with this philosophy sees the absorption of minorities into mainstream parties and of minority interests into mainstream policy programmes. Sports policy approaches consistent with this approach address generalist problems such as the use of sport in combating social exclusion, rather than focusing on specific target groups.
- 2.20 The final policy approach, **non-intervention**, stems from the perception by politicians of a homogenous population. Politics (in particular cultural politics) in such contexts may tend to be conservative as is also the case with sports policies, since with an homogeneous population there will be little perceived need for targeted policy developments.

Categorising the policy positions of Member States

- 2.21 The outlining of these five ideal types illustrates a range of policy responses in relation to multicultural and unitary cultural thinking, and it allows us to address our second key question - where do particular nation states find themselves within this framework in respect of sports policy?

- 2.22 Figure 2.2 below seeks to illustrate the answer to this question on the basis of responses to stages 1 and 2 of the research. The figure is organised around two dimensions. On the horizontal axis is the level of homogeneity of the population. This is assessed qualitatively rather than operationalised quantitatively because of the difficulties of finding common bases for conceptualisation and measurement. For example, Britain and France have considerable proportions of their populations from ethnic origins derived from their colonial past, from North Africa and from the Indian sub-continent and the Caribbean respectively. However, in the French case, census data do not record ethnic origin but describe all citizens as simply French by definition.
- 2.23 The vertical axis assigns countries to the categories of multicultural, intercultural or assimilationist policy. Here again, some caution in interpretation has to be exercised since, as some commentators point out, positions on multiculturalism and assimilation:
- “should not be seen as unified or fixed. One can discern multiple traditions of thought on citizenship and identity within most states, and it is not always a foregone conclusion which concept will come to dominate policy when states are confronted with new immigration challenges”.* (Boswell, 2003: p. 76)
- 2.24 With such caveats in mind, however, it is helpful to categorise policy approaches, albeit in ideal typical terms. Figure 2.2, overleaf, presents an ideal typical location of national sports policies for minorities.

Figure 2.2 Ideal typical location of national sports policies for minorities



UNITED KINGDOM

2.25 The UK’s population can be described as heterogeneous by European standards. Not only has it a strong tradition of receiving labour migrants from the Commonwealth in the 20th century, and before this from Ireland and Eastern Europe in the 19th century, but also it has its own national minorities in Scotland, Wales and Northern Ireland. In policy terms, the participation of ethnic minorities has been a very visible issue, with policies under the general theme of race equality being developed from the 1960s onwards. There is also a history of periodic social disorder and ‘race riots’, which go alongside this, from Nottingham and London in 1958 through to the beginning of the new century.

2.26 A plethora of governmental and non-governmental agencies provide general services targeted at ethnic minorities, together with sporting initiatives such as *Sporting Equals* (Commission for Racial Equality & Sport England, 2001) and the *Equality and Diversity Strategy* of UK Sport (2004). The focus on ethnic minority sports participation is evident in the commissioned research by Sport England (Sport England 2000) and sportscotland (Scott Porter Research & Marketing Ltd 2000) and by the development of a system of good practice guidelines for national sports governing bodies by Sporting Equals (Sporting Equals 2000). In addition the need for action to achieve equity is acknowledged in the *Government’s Plans for Sport* (Department of Culture Media and Sport 2000).

- 2.27 In recent years, however, the British Labour Government has sought to be seen as taking a strong line on limiting immigration and the numbers of asylum seekers, to the criticism of its own supporters. In similar vein, Trevor Phillips, Chairman for the Commission on Racial Equality, in April 2004 argued that Britain's policy of multiculturalism had gone too far, and that there was a need to ensure that a core of British values remained intact (Curick, 2004). Thus there is evidence, in some areas of government and the quasi-government sector, of a shift from dominantly multicultural or intercultural positions to the monocultural and assimilationist position with an emphasis on protecting cohesion rather than diversity.

FRANCE

- 2.28 Heterogeneous by virtue of immigration, but also with national minorities (Corsican, Basque, Catalan, Breton, Roma), the dominant philosophy is, as we have argued, assimilationist, so policy measures in all domains will be seen as 'general' in their target, rather than specifically focusing on given minorities. However, the spatial or social concentration of ethnic minorities in particular contexts¹ (parts of the city, or among groups such as "*les jeunes en difficulté*") means that services may be de facto delivered largely to ethnic minority elements by virtue of their spatial or social concentration. In relation to sports services, Lionel Arnaud (1999) illustrates this point excellently in his book *Politiques Sportives et Minorités Ethniques* (1999).
- 2.29 In general, if not in sporting terms, however, we can see some movement in the direction of multiculturalism (or at least equality and anti-discrimination policies) in French society. Examples include the establishment of the first elected national Islamic Congress, representative of different Muslim communities in France, and the opening of the first Islamic high school Ibn Ruchd in the region of Lille. Further examples include appointments, at the political level, such as the nomination (in the first *Raffarin* government) of Tokia Saifi, French of Algerian origin, to the post of Secrétaire d'état au développement durable, Hamlaoui Mekachera as Secrétaire d'état au anciens combattants, and Aïssa Dermouche the ex-Director de l'Ecole Supérieure de Commerce de Nantes, as a préfet of the region of Jura.

GERMANY

- 2.30 Germany has experienced considerable immigration with the growth of its economy from the 1960s onwards. Following the German tradition of ethno-nationalism and citizenship, referred to earlier in this section, the distinction which has traditionally been made in policy commentary has been that between 'German' and 'foreigner'. There is no official definition of the expression "ethnic minority" in the governmental context. In principle the Federal Ministry of the Interior refers to minorities only in connection with those national minorities that have traditionally been resident in Germany such as the Serb, Danish, Friesian, Sinti and Roma minorities. All other groups living in Germany, and differing from the majority of the society by nationality or other characteristics, are not referred to as minorities.

¹ The *Direction Central des Renseignements Généraux* (DCRG) presented to the Ministry of Interior in June 2004 a report (described by *Le Monde* newspaper as "alarming") about the tendency of urban ghettoisation or "*repli communautaire*" among families from immigrant backgrounds. The DCRG report which covered 630 zones (described in French as *quartiers sensibles*), incorporating a population of 1.8 million, shows that half of those areas are "ghettoised or in the process of ghettoisation". The DCRG notes also that within those areas there is a high concentration of families from immigrant backgrounds suffering cumulative "social and cultural handicaps" (*Le Monde*, 6 July 2004).

- 2.31 There has however been a recent change of language used within the ministries. Until relatively recently the term “migrant” was not used. Questions of status were focused upon the foreigner/German distinction, or, at most, the term “immigrant” was used. However, the term “foreigner” is no longer employed in official discourse. Nevertheless, children born to foreigners in Germany (second and third generation) are still non-German. However, as of 2000, they have the option of taking German nationality in addition to their foreign nationality, after reaching the age of majority.
- 2.32 There are some German citizens, national minorities living in the Federal Republic of Germany whose home country is traditionally Germany, but who have a different mother tongue and a “different culture”. These national minorities live under the protection of the European Convention for Human Rights and of international agreements concerning civil and political rights. The Federal Government provides a regulatory framework to protect the cultural freedom of such groups.
- 2.33 Although legal rights for national minorities are provided for and the rights of “foreigners” to take on German citizenship have been liberalised to some degree, provision for ethnic minorities in German sports policy is fragmented and limited. Much of such policy relates to activity at Länder level. Some schemes are targeted not simply at the minorities themselves, but at xenophobic youth such as the *Street Soccer for Tolerance* project promoted by the German Football Association and Länder organisations in Brandenburg, which aims to resocialise young people prone to violence by playing in mixed teams with negotiated rules. This fragmented picture is one that reflects the principle of subsidiarity in the German federal system and the dominant focus on assimilation to German culture.

THE NETHERLANDS

- 2.34 With a heterogeneous population by virtue of its colonial past, until the late 1990s it pursued a relatively multiculturalist strategy in line with its traditional pluralist, pillarised, political system. However, by the late 1990s, sympathy for such an approach was on the wane. The right made political gains (for example under Pym Fortuyn) and local authorities began to reduce activities and resources spent on multicultural sports initiatives. What had been the twin objectives of the integration of ethnic minorities into mainstream Dutch sports provision on the one hand, and the promotion of ethnic sporting groups on the other, gave way to a simple emphasis on the former approach.
- 2.35 Schemes such as *Als racisme wint, verliest de sport* (If racism wins, sport loses), a multimedia campaign and development of a special commission for complaints on racism in sport; and the provision of advisors by provincial and municipal governments in the 1990s, have all been subject to financial cutbacks in the current decade. Also in the 1990s, the National Olympic Committee and national sports federations, in close cooperation with NPS, a Dutch national broadcasting service, broadcast a series of programmes entitled *Nieuwe sporters; Nieuw kader* (New sportsmen; new volunteers). These were television documentaries about the ways in which sport clubs operate (practice, rules, costs, subscription fees, volunteering, decision making, etc) which were broadcasted during hours reserved for minorities. They were also made available on video cassette. The sound track was provided in different languages (Turkish, Berber, Arabic, French, English, German), with subtitles in Dutch.

FINLAND

- 2.36 Finland is ascribed the status of being relatively heterogeneous by virtue particularly of its important Swedish and Russian speaking minorities, and of the Sami population as an indigenous group. Multiculturalism or interculturalism has been in a sense built in to the Finnish system with Finnish and Swedish as the country's two official languages. In the sports domain the founding of the Finnish Multicultural Sports Federation (FIMU) in 1999 (affiliated to the Finnish Sports Federation in 2000) signals the intent to deal with multiculturalism in sport. The aim of the organisation is to promote sports opportunities for immigrants and to safeguard the interests of all immigrant associations. The Finnish Sports Federation supports 42 projects promoting tolerance and multicultural activities in sports with 50,000 euros provided by the Ministry of Education. The 2004 application procedure for this programme favours projects in which sports opportunities for immigrant families and women are provided; education on tolerance, multiculturalism and attitudes is promoted; and sports activities, education, events and/or dissemination of information are jointly planned and realised by immigrants and the majority population

LUXEMBOURG

- 2.37 The position of Luxembourg is quite unique. From an outsider perspective one might expect that Luxemburg because of its size would be closer to the Maltese or Slovenian contexts, but the reality presents a quite different picture. Luxemburg has one of the most diverse populations in the EU. One might even argue that it is one of the most *pluriethnique* societies in the EU. However, in policy terms it tends to follow the French 'universalist' model, Luxembourg's policies and services are geared towards voluntary integration on the part of foreigners. Therefore, refugees and asylum seekers are integrated into the existing judicial, economic and social structures. Thus, sport activities especially put in place for this group of people are rare, and such examples as do exist are driven by the voluntary sector. Thus for example, Caritas, an NGO organises the sports *Passe-Partout* scheme targeted at refugees and asylum seekers, which incorporates such events as football tournaments to bring the Caritas team into closer contact with the refugees and asylum seekers, breaking down the barrier of formalities. Caritas arranges with sporting clubs to allow asylum seekers and refugees to participate in training sessions. This is mainly for young Africans who want to take up boxing again. In general, Caritas tries to integrate the asylum seekers and refugees into existing sports organisations; so for instance, it will encourage them to join the sports events organised by the municipalities.
- 2.38 Asylum seekers, refugees and Immigrants in general, are not accounted for as ethnic groups. The Government body in charge of national statistics, *Statec*, carries out its population census employing the categories of 'Luxembourgers' and 'Aliens'. Among those incorporated in the category 'Alien' are the main immigrant groups whose countries of origin tend to be EU Member States. In fact, non-EU Aliens come under the simplified denomination of 'Other' and represent 24,600 people (out of a national population of 448,300) for the 2003 census.

BELGIUM

- 2.39 Belgium has a relatively heterogeneous population. In 2002, 8.2% of its population were immigrants, and, given its own federal structure and linguistic and cultural cleavages, cultural diversity is considered a norm. The country's policy of integration seeks to balance between general and specific measures of integration, with a more decentralised consideration or application, at federal and regional levels. The Royal Commissariat for Immigration Policy, *Le Commissariat Royal a la politique des émigrés* (CRPI), is the consultative institution in charge of defining the orientation of a new federal policy in terms of immigration. It was established in 1989 as a response, according to Bousetta et al (2003), to the increase in popularity of the far right after the municipal elections of 1988, particularly in the Flanders region. The CRPI has proposed a number of measures in order to facilitate linguistic and economic integration, as well as prevention of the social exclusion of migrants and minorities. The work of the CRPI has been followed by the Centre of Equality and by other communities and regions, which adopt elements of integration policy that are proper to their roles in the decentralised Belgian system.
- 2.40 Public community sports services often work together with local youth and integration institutes on multi-cultural programmes or initiatives. The ISB (Institute for Sport Management) took over the co-ordination of the annual Neighbourhood Ball campaigns (after the withdrawal of the King Boudewijn foundation) in cities and communities with a high concentration of ethnically diverse groups.
- 2.41 Similarly, the KBVB (Koninklijke Belgische Voetbalbond - Belgium's national soccer federation) started a campaign 'Fighting Racism in Football' in the 1990s. Initiatives were developed through the co-operation of the clubs, the KBVB and FIFA to work on two themes, racism among football fans and discrimination in the clubs, with programmes such as 'The United Colours of Football', 'Show Racism the Red Card' and 'Go for Girls' they tried to eliminate racism from football stadiums.

SPAIN

- 2.42 In 1978, the new Spanish Constitution established a federal parliamentary structure in the public sector. The federal structure comprises 17 regional autonomous communities, which have their own statutes and elected parliaments. The level of responsibilities assumed by the communities varies, some having greater powers vis à vis central government than others. Central government has responsibility for the political economy and international affairs, while the communities deal with social policies and provision including health care, social services, education and culture. The Communities are divided into smaller territories governed by elected *Diputaciones* (Provincial County Councils), which form a link between the town halls and the central government. The town halls (*ayuntamientos*) are governed by the Law Governing Bases of Local Government and have the most direct contact with citizens. Town halls are governed by elected mayors and are key actors in the provision of sport.

- 2.43 Immigration is a relatively recent social, political and economic issue in Spain, and the policy and provision responses to immigration are thus new in comparison to other EU countries such as the UK or Germany. Before entering the EC in 1986, Spain conformed to EC legislation that restricted immigration by people from outside the EC by establishing its first immigration law or *Ley de Extranjeria*. The focus of this legislation was on the short-term control of existing immigrant residents particularly in relation to access to the labour market. In 1996, the law was amended with the aim of shifting the focus to immigrant rights (civil, social, legal and political) in acceptance of immigration as a structural fact in Spanish society. The emphasis of immigration policy therefore changed from control to integration. This prioritising of integration was established as part of Spanish law in January 2000 with the Law on the Rights and Freedoms of Foreigners in Spain and their Integration (Law 4/2000).
- 2.44 The *Plan Greco* is an initiative of the Immigration Department within the Interior Ministry, rather than under the Labour Ministry where immigration policy had previously been formulated. It was implemented during the period 2001/04 and involved cross-Ministry action including the Ministries of Foreign Affairs; Justice; Internal Affairs; Education, Culture and Sports; Employment and Social Affairs; Public Administration; Health and Consumption. A key role is acknowledged for the regional governments in the integration of immigrants.
- 2.45 The notion of national minorities is built into the Spanish constitution with the establishment of the regional governmental units, the Autonomous Communities. Those with the strongest claims on the part of national minorities for independent political and cultural expression are Catalonia, Euskadi (the Basque Country), Galicia and Navarra and these Autonomous Communities have the strongest regional powers.
- 2.46 Despite the existence of groups such as the '*vaqueiros de alzada*' in Asturias and the '*agotes*' in Navarra that could be described as ethnically distinct, the only major ethnic minority is the Gitano (a sub-grouping of the European Roma population). This nomadic group arrived in Spain towards the end of the Middle Ages and is located around the country, with concentrations found in Madrid, Barcelona and the larger cities in Andalusia. The first programme targeted at the Gitano population began in 1988 under the Ministry of Social Affairs in collaboration with the Communities, town halls and Gitano organisations. The main areas of action focused on employment, training, adult literacy, health care, housing, preservation of cultural identity.
- 2.47 Immigration in Spain is concentrated in certain geographic areas: Barcelona, Madrid, Andalusia, Valencia, Canary Islands and the Balearic Islands. The control and integration of immigrant populations is largely the responsibility of the regional and local governments in collaboration with the regional and local branches of NGOs, and thus varies according to locality. The NGOs have considerable responsibility in policy implementation, as an active role for civil society is promoted, but at the same time controlled through the allocation of resources by regional and local government. In order to gain a full picture of policy and provision, it would be necessary to undertake a separate analysis of the Communities, Provisional County Councils and the Town Halls.

- 2.48 There appears to be little or no published literature on policy and provision of sporting services for ethnic minorities in Spain at the national level. At the regional level, each Community decides its own policy regarding sport provision for immigrants, refugees and asylum seekers. The Communities with highest levels of immigration have been among the first to include immigrants in sport policy formulation. It must be stressed that these are the first examples of including immigrants in sport policy, and policy development is still in its infancy.
- 2.49 There were no clear examples of sport and immigration programmes as such. Rather, ad hoc collaborations existed between voluntary and regional/local level public sector organisations. In Catalonia for example, the Generalitat (regional autonomous government for Catalonia) has included immigration in its sports policy, stating that:
- “sport is probably one of the most effective means of integration. When we take part in sport we are all equal, and so cultural, ethnic and racial differences disappear. Thanks to sport, we are able to create links with immigrants that can be maintained in day to day life”.*
- 2.50 In Catalonia, immigration is included as a main area of sport policy along with education, health, work, the environment, urbanism and tourism.
- 2.51 In the Community of Madrid, the commitment is less explicit, with a broad commitment being made to “the diffusion of physical and sports activities among all sectors of the population, in particular those that are most disadvantaged.” While women and people with disabilities are identified as disadvantaged groups, there is no specific mention of immigrants, refugees or asylum seekers.
- 2.52 The example of Barcelona’s municipal sports plan highlights similarities to the Generalitat and Community of Madrid. One of the three main policy commitments stated was to make Barcelona, “a city that enabled and promoted the practice of sport - sport that socially constructs the city.” As part of the expert panel discussions that contributed to the formulation of the municipal plan, immigration was identified as a key issue, having a role to play in the redistribution of economic resources to young immigrants.
- 2.53 These examples from the national, and more particularly the regional and local levels, highlight how sport has been identified as a key means to integrating immigrants into the local community, but that this has still not moved much beyond a policy commitment, with few examples of concrete activities or programmes.
- 2.54 It was difficult to identify action in the voluntary sports sector by non-governmental organisations. This is perhaps a result of the lack of research in this area. At a seminar on Sport and Immigration held in November 2001 at the Catalan National Institute of Physical Education (INEFC), research findings were presented from Spanish studies on immigration in general, but little was presented specifically on sport and immigration. Some examples were, however, highlighted of localised action involving local immigrant associations and local authorities.

- 2.55 One such example from Barcelona was the Ramadan indoor football tournament, organised by the Socio-cultural Association Ibn Batula from the Raval neighbourhood, which has a large immigration population, particularly from North Africa. This competition was organised annually during the period of Ramadan after 8pm. Most of the participants are immigrants or members of ethnic minorities, but the tournament is open to everyone. Another example from province of Barcelona comes from the area of Sant Adrià de Besos, where the Hispano-Pakistani Cultural Association organise cricket courses in collaboration with the town hall. The courses are open to everyone and include a tournament. These examples highlight the existence of collaborations between the voluntary (particularly associations representing immigrant populations) and public sector in the provision of sports activities for immigrants.

AUSTRIA

- 2.56 As König and Perchinig (2004) point out, despite a long history of immigration and emigration, and despite its historical role as a bridge between Eastern and Western Europe, Austria does not officially understand itself to be an immigration country. Pressure following the demise of the communist bloc and the rise of the right wing Freedom Party under Jorg Haeder, resulted in the introduction of significant restrictions for immigrants in the early 1990s.

“Whereas in many European countries the legal differences between citizens and non-citizens have gradually been reduced, the legal restrictions governing non-EU-immigrants with regard to employment, housing, social and political rights are the most important obstacles to social and political integration in Austria”. (König and Brauninger 1998: p. 7)

- 2.57 Nevertheless in 2001, in the last census, the Austrian population stood at 8,032,926 inhabitants, with 709,926 foreign inhabitants of whom 116,016 were born in Austria. One third of these ‘foreign’ inhabitants came from the former Yugoslavia, one fifth from Turkey and the rest from the EU and other nationalities.
- 2.58 The recent introduction of language tests for immigrants reflected a strong emphasis on assimilationist policy, reflecting something of German ethno-nationalist philosophy.

“The term “integration” is mostly used in debates on immigration control, where it serves as an argument to stop further legal immigration: “Integration (shall come) before new immigration” (“Integration vor Neuzuwanderung”) is a key concept of the government since 1997, when it was introduced by the Social democratic – Conservative coalition, with a strong emphasis on understanding “integration” as German language acquisition and adapting to an “Austrian way of life”. It was used to legitimate further restrictions on legal immigration and asylum”. (König and Brauninger 1998: p. 7)

- 2.59 Despite the somewhat tougher stance on new immigrants, sporting initiatives aimed at integrating minorities and at combating discrimination have been launched and sustained. The FairPlay-vidc campaign, for example, has been operating in various schemes since 1997, with partnership from the European Commission and UEFA. It promotes football as a vehicle for tackling discrimination and has been used, for example, to promote European-African sporting relations in particular.

SWEDEN

- 2.60 Sweden straddles the homogeneous/heterogeneous divide. On the one hand, it has a population that records an 85% membership of the Lutheran Church of Sweden. On the other hand, it has a national minority in the form of the Sami and, since 1940, immigration has accounted for 40% of population growth. Sports policy also straddles the divide between multiculturalism and assimilation. On the one hand, the Swedish Sports Federation (SISU) provides support for training ethnic minority sports leaders and for sports projects targeting such groups, while on the other, much policy effort goes into assimilating immigrant groups into 'mainstream' Swedish civic society.
- 2.61 Since the publishing of the government policy paper *Sweden, diversity and the future* (nr 1997/98:16) greater emphasis has been placed on dealing with individuals from ethnic groups rather than the groups themselves. For new arrivals, for example, there is a special induction programme lasting approximately two years, which is offered to each individual on arrival in a municipality. A state grant of 154,000 SEK is paid for each adult refugee resettled in a municipality; for children, the equivalent figure is 94,500 SEK (2001 figures). This sum is expected to cover the extra costs arising in conjunction with reception of the refugee in the municipality, including any financial assistance paid out under the Social Assistance Act, accommodation, Swedish tuition, child-care, education and training, interpreters' fees, administrative costs, etc. The grant is expected to suffice for all costs paid by the municipality during the entire introductory period. An additional grant is payable for elderly or disabled refugees and for unaccompanied minor children.
- 2.62 There has been a discernable shift in Swedish society since the 1950s from integration, in the sense of accepting and promoting cultural difference and cultural distinctiveness, toward integration, in the sense of 'togetherness' (assimilation into existing Swedish institutions) which is reflected in the mixed composition of sports clubs.
- 2.63 A range of local initiatives has been developed within this general policy philosophy. An example is a Health improvement Project organised by SISU (Swedish Sport Education) in the community of Tensta, a multicultural area of Stockholm. This was a two-year programme focusing on unemployed or early-retired (through ill-health) women from immigrant communities. The aims of the project included prevention of social isolation; physical, psychological, social and cultural development of the participants; improvement of knowledge about sport; development of positive attitudes and improvement in general health. The project involved 200 members of immigrant groups, and cooperation was established with health consultants, sport clubs, sport facilities and arenas, SISU representatives and the Women's Centre in Stockholm. The activities were organised emphasising training in leadership, elementary gymnastics, discussion groups in preventive drug abuse work, training in social interaction, aqua-gymnastics, nutrition and public health, swimming and lectures in specific themes like massage, dance or self-defence. SISU organised leaders and guest speakers for all groups.

DENMARK

- 2.64 Denmark has a tradition of assimilationist policy. Immigration became a politically significant topic and was associated with political gains by the Far Right in Danish politics in the 1990s. In fact, since 1973, the official position has been that immigration is only possible on two grounds, asylum and family reunification.

- 2.65 There are relatively few specific policies at national level that target ethnic minorities in relation to sport and culture. Ethnic minorities are seen as benefiting from the same measures as those aimed at meeting the general needs of the Danish population, and there has traditionally been resistance in government to providing funding for ethnic minorities even up to the same level as for Danish citizens. For instance, legislation on integration of refugees reduces their social benefits by up to 50% compared with Danish citizens for a period of seven years. Thus funding for special schemes has tended to be viewed negatively by many who see it as rendering such groups as clients of social services rather than self-sustaining citizens. As the Minister for Refugees, Immigration and Integration Affairs expressed it, “the crucial mechanism of integration is the sound of cash boxes being snapped shut” (*Jyllandsposten* 17 November 2002: quoted in Stenum 2003).
- 2.66 At central government level, there has been a recent reorganisation. The Ministry for Refugee, Immigration and Integration Affairs was created in November 2001, following the establishment of a Think tank on Integration in 2000. When the Ministry was created, several fields were transferred from already existing ministries, in particular that of integration. There are a number of projects (for example in the field of urban regeneration) that have subsequently been launched and which benefit ethnic minorities. The most recent project, announced in March 2004 by the Minister for Integration, Bertel Haarder, represented an initiative of the two major Danish Sport Federations - Danmarks Idrætsfor-bund (DIF), Danske Gymnastik- og Idrætsforeninger (DGI) with the Danish Youth Association Dansk Ungdoms Fællesråd (DUF). The project is called: “Participation of children coming from difficult family backgrounds in sport and club life” and provides finance to allow membership of sports clubs. It is recognised that this will disproportionately assist members of ethnic minorities, helping them to establish networks and social capital useful for fostering employment possibilities.
- 2.67 However, it is at the local authority level that much policy activity takes place seeking to integrate ethnic minorities into mainstream culture. The situation in each local authority can be very different, for example, with regard to the social and ethnic background of the population and the political priorities of the administration. Some local authorities not only support the local clubs financially, among other things by giving money for sports instructors, but also initiate projects that motivate the public engagement of immigrants (among others) in joining a club. Furthermore, some authorities offer counselling and funding of specific projects with the aim of promoting sporting activities including some projects that target ethnic minorities. However, funds are normally given to the clubs that conduct the projects, and thus assistance from the state is ‘at arm’s length’.
- 2.68 Those policies that do exist, in formal terms at least, emphasise assimilation rather than multiculturalism. For example, the counselling project ‘Diversity, Culture, Leisure’, with five workers funded by the municipality of Copenhagen, despite its use of the term ‘diversity’ in the title, has the principal goal of integrating ethnic minorities into existing sporting and cultural organisations.

PORTUGAL

- 2.69 In 1995 the government appointed a High Commissioner for Immigration and Ethnic Minorities (HCIEM), which forms part of the Presidency of the Council of Ministers. The creation of this organization was due to the recognition of the 'new challenges faced by Portugal as a country of immigration, which requires social integration measures for migrant families and ethnic minorities in general, in order to avoid situations of social exclusion that generate racism and xenophobia. The High Commissioner's mandate is to accompany and support the integration of immigrants at inter-ministerial level.
- 2.70 A new law on entry and regulation of foreign citizens was introduced in February 2003. Despite referring to the respect for the immigrants' social and cultural identity, the law is clear when defining the responsibilities of the High Commissariat as: "the promotion of the knowledge and acceptance of the Portuguese language, laws, and also of the cultural and moral values of the Portuguese Nation as conditions for a complete integration" (Article no. 2b, DL no.251/2002, 22 November). Noteworthy here is the explicit requirement of acceptance by immigrants of the moral and cultural values of the nation.
- 2.71 As Esteves et al (Esteves et al. 2003: p. 3) point out:
- "Considering that immigrants will be part of the Portuguese society, one might wonder if their moral and cultural values can also be incorporated into the Portuguese Nation in order to enrich it".*
- 2.72 In order to develop closer work with immigrant communities living in the municipalities, some local authorities have established immigrant consultative councils or special offices to attend to immigrants' needs. Lisbon and Amadora were the pioneers in founding consultative councils where associations representing immigrants and local authorities discussed issues pertinent to both parties. However, budgetary constraints due to an environment of economic recession have led to a substantial reduction of expenditures, and the activities developed in the scope of the consultative councils have had to be included in general activities of the municipalities.
- 2.73 No budget provision, therefore, is now made for the activities developed with immigrants' associations. This is a prejudicial situation to them, as through consultative councils, associations had a privileged contact with local authorities. Their requests and needs were "more efficiently" attended to, and they voiced their opinions about local policies directly to the mayor and deputy mayors. Now, they must fill their requests for financing and support to the respective municipal department (sports, health, culture) just like other associations, which makes it more difficult for them to obtain the help needed (Esteves et al. 2003).
- 2.74 Nevertheless, a number of Government and non-government organisations aim to meet the general and sporting needs of national ethnic minorities and immigrant populations. These include the State Secretariat for Sport, the Ministry of Defense, Higher Sports Council, Portuguese Council for Refugees, High-Commission for Immigrants and Ethnic minorities, the Cape Verdian United Association, Guinea Association, Casa do Brasil, SOS Racism and Olho Vivo. The Cape Verdian United Associations incorporate associations from, for example, Sines, Oeiras and Lisbon, and organise formal and non-formal sports competitions and, in some cases, also have teams competing at a national level (for example a female handball team) from the ethnic population.

POLAND

- 2.75 In Poland in the post-communist period, there is evidence of some attention being paid to issues of multiculturalism, though Poland is still relatively homogeneous (ethnic populations make up around 3% of the total population). Poland introduced new legislation to reflect the requirements of EU membership in 2001 in the form of the Amended Act on Aliens. However, this regulation was preoccupied with dealing with the control of immigration flows rather than with social provision for the ethnic minorities themselves.
- “Immigration has not been discussed in terms of social or economic policy, nor was it perceived as an option within these policies. This is understandable in light of high unemployment among the Poles, whose reduction formed the main objective of both policies. The presence of foreigners in Poland is, at the same time, a relatively new social phenomenon, and constituting just a fraction of the population, the foreigners are not perceived as a burning social issue”. (Iglićka et al. 2003: p. 8)*
- 2.76 Policies dealing with national minorities do exist. The construction of county level Voivodships, in the new political system in 1989 took account of the distribution of national minorities and thus policy at Voivod level may de facto incorporate provision for ethnic groups by virtue of their regional concentration. Education programmes in 620 institutions are provided in languages other than Polish, and many of these institutions are responsible for delivery of physical education curriculum.
- 2.77 A major initiative currently being introduced is the *Programme for the Roma Community 2004-2013*. This follows a pilot programme in the Malopolski Province (2001/03) and focuses on employment, health, hygiene, living conditions, and Roma participation in civic society. Although sport is not explicitly mentioned in the programme outline, it could be incorporated into certain aspects of the programme such as ‘Roma involvement in civic society’ and ‘educational integration of children and youth’.
- 2.78 However, beyond state initiatives, in respect of religious-affiliated groups, there are a number of voluntary sector organisations that provide sporting opportunities for ethnic (national) minorities by virtue of their religious affiliation. Such groups include: the Lutheran Sports Organisations in Poland, Greek Orthodox Sports Organization in Poland, the YMCA the “MACABI” Sports Club, Salezian Sports Organization, Jozef Kalasancjusz Associations ‘Parafiada’, and the Katolickie Stowarzyszenie Sportowe RP.
- 2.79 The Parafiada is particularly significant since it has used sport in bringing together Catholic young people from Poland, and other European countries, most significantly Ukraine, Latvia, Lithuania, Estonia, Russia, Belarus and Moldova, to promote common understanding in a festival each year since 1988. In 2004, 1800 participants took part in a week’s activity, which involved religious and cultural activity as well as sport. The Parafiada Organisation was successful in obtaining funding from the European Year of Education through Sport (EYES) programme for its activities and it is perhaps worth highlighting some of its explicit goals as outlined in its application:
- inclusion of sports in other subjects of formal education
 - integration of children and youth groups from various communities, including disabled

SECTION 2 – APPROACHES TO SPORTS POLICY AND MULTICULTURALISM

- acquisition of skills of solidarity and mutual tolerance behaviour, understanding in the multi-cultural environment and the application of the fair play principle
- activation of local communities for sport activities
- establishment of broad partnerships groups embracing the non-traditional partners (media, youth organisations and volunteer groups)
- growth of awareness of educational and sport organisations concerning the need of development of education through sports
- expansion of the school curriculum with elements of education through sports;
- popularisation of information on innovative methods of including sports into education and pastoral services
- integration of children and youth from countries of Central and Eastern Europe.

2.80 The use of sport for social integration purposes is thus only indirectly supported by government, and the resources of the Academy of Physical Education and assistance from the armed forces are provided to support this initiative.

HUNGARY

2.81 Hungary, like Poland, has a relatively homogeneous population (approximately 3% are members of ethnic minorities). It has traditionally been more concerned with policing immigration than with enhancing their integration.

“The OIN [Office of Immigration and Nationality] decided to launch, in March 2003, a project targeting the formulation of a policy for the integration of refugees and other migrants, funded by the Dutch Government and implemented by a Dutch consulting agency in co-operation with the Welfare and Logistics Department of the OIN’s Asylum Division (the fact that the OIN designated its asylum branch to deal with immigrant integration reflects the continuing lack of recognition of immigration as a social issue, but possibly also points toward increasing awareness of that issue within the agency”.
(Kováts et al. 2003: p. 3)

2.82 Notwithstanding this, the Hungarian government has promoted support for initiatives with the Roma population, which constitutes 1.95% of the population, in sport and in education. The second National Anti-Racism Day organised in 2004 by the Ministry of Sport, the Hungarian Football Association and the Ministry of the Interior incorporated matches involving the national Roma and Slovene minorities teams at senior and junior levels.

ITALY

- 2.83 As of 1997, Italy's population was estimated to be 56,830,508. Based on the 2000 census data, there are about one million immigrant residents (including economic migrants, refugees and asylum seekers) of foreign origin, which correspond to 2.6% of the total population. The majority of the immigrant population came from Albania, Morocco, Tunisia, Romania and the Philippines. In addition, a number of foreigners without legal status ("*clandestini*" or "*irregolari*") - generally estimated at around 200,000 and 300,000 persons - are also present in Italy. However, most of the "*clandestini*" who entered Italy in the last decade have obtained legal status.
- 2.84 There are few specific policies that target ethnic communities in Italy. Italian society is perceived as homogeneous, where the presence of foreign migrants, seeking both asylum or better socio-economic conditions, is quite a new phenomenon. Providing specific policies that target a specific ethnic community may be conceived as reflecting separatism and discrimination. Thus integration in the Italian context is assimilationist, aiming more at applying general measures for social cohesion, rather than integration in the sense of diversity.
- 2.85 The rare examples of government and non-government agencies providing sporting services to ethnic minorities and immigrant communities include: the Ministry of Social Solidarity, Ministry of Internal Affairs, Ministry of Education, Centre for Development Information and Education – Solidarity in Motion, and Caritas,
- 2.86 The Unione Italiana Sport Per Tutti (UISP) has developed a series of programmes that concentrate on communication and dialogue between migrants and Italians, while promoting initiatives to build contacts. The aim of these programmes is to assist immigrant communities to organise sports activities.
- 2.87 UISP works also with provinces in organising sporting projects that aim at intercultural dialogue and mutual acceptance. The organisation has five sets of aims:
- to promote recreational, cultural and sport activities that aim at maintaining specific cultures and identities of immigrant communities in Italy
 - promoting inter cultural dialogue, in particular the project of Centro Olympic Maghreb in Genoa aiming at immigrants from North Africa, South America, Eastern Europe
 - promotion of events such as the Anti-racist World Cup which involves mixed teams (men and women) from different ethnic minorities
 - initiatives to combat ethnic and social prejudices such as the "Ultra Project" targeting football fans at national and international level
 - projects at the international level, for example:
 - the Peace Games which aims to promote peace through sport and other recreational activities in areas of crisis in Africa, Middle East and the Balkans
 - the campaign "*Una speranza per il futuro*" (A hope for the future) which provides funds for the reconstruction of a sport camp in Mostar.

IRELAND

- 2.88 Ireland is incorporated within the homogeneous group and has traditionally been a country of emigration, though this tendency has reversed with the long-term growth of the Irish economy. It has little by way of sport policy targeting the immigrant communities, an exception being *Sport Against Racism in Ireland*. This programme stages a festival each year with the aim of integrating ethnic minorities using sport as a tool. In addition, special measures have begun to be addressed at Ireland's national minority of Travellers/Roma, which were recognised as a distinct ethnic group in the 2002 census.
- 2.89 According to the January 2004 Monthly Statistics Report of the Reception and Integration Agency there were 7,249 asylum seekers in the system of direct provision of accommodation – 0.19% of the total population. 68% had been in direct provision for six months or more, while 7% have been in that situation for more than 2 years. Since 1992, over 59,000 people have applied for asylum in Ireland. Just under 9,000 have got either refugee status or temporary leave to remain. In 2003, over 1,100 asylum seekers were recognised as refugees in Ireland
- 2.90 According to the Irish Sports Council, the notion that sport can be a cohesive force in Irish society is accepted and initiatives are in place at local level to achieve this. There is a lack of a clearly formulated and articulated national policy on this issue on the part of government and the agencies involved in sport. The view has been expressed that it is more appropriate to use a 'bottom up' approach with respect to sport acting as a cohesive force, which may explain the absence of a documented policy.
- 2.91 Integration of the Irish-Travellers ethnic minority is a new concern for the Irish government. They have been recognised officially as an ethnic minority category or ethnically distinct community in the 2002 population census. Travellers are an indigenous minority who have been part of Irish society for centuries. They have a long shared history, cultural values, language, customs and traditions that make them a self-defined group, both recognisable and distinct. Their culture and way of life, of which nomadism is an important factor, distinguishes them from the sedentary population and clarifies their ethnic status. The median age for the traveller community is 18 years compared with the national figure of 32. Traveller infant mortality is three times greater than the national average. Although the number of traveller children attending school has increased in recent years, the numbers decrease substantially as children get older and there are only 16 young Travellers in anything resembling Third Level Education.
- 2.92 The sport with which male members of the Traveller community have been most closely associated is boxing. One of their members, Francie Barrett has represented Ireland in the Olympic Games, and many are members of clubs and participate in national and international competitions. In the case of the club located in Crumlin (Dublin) as of June 2004, one third of its members (approximately 80) are from the Traveller Community. One club member (a Traveller) holds two Irish titles and has been invited to join the Irish Amateur Boxing Association (IABA) High Performance Programme. In discussing the popularity of boxing among Travellers, tradition was frequently mentioned as being a facilitating factor. There is a culture of toughness among this ethnic grouping and being able to defend one-self is considered important.

- 2.93 The sport of handball operates under the auspices of the Gaelic Athletic Association and used to be very popular among members of the Traveller Community. Currently, its popularity is concentrated in certain parts of the country and County Clare is one such area. While St. Joseph's Training Centre in Ennis does not have sports facilities, since 1989, handball teams have participated in local league competitions with considerable success. This initiative occurs due to voluntary efforts and gets a little funding from the Clare Local Sports Partnership and a more substantial sum from St. Joseph's Training Centre.

GREECE

- 2.94 In the Greek context, nationality is defined by descent or ethno affiliation. Thus, all Greek minorities living all over the world can retain full citizenship rights as long as they wish. The ethnic make up of the population of Greece has been significantly affected by the situation in the Balkans, with substantial movement from Albania, Bulgaria and other Balkan states (an in-flow of 300,000 in the early 1990s). It is estimated that Greece now has some 1 million immigrants, many illegal, and this has placed considerable strain on internal relations with ethnic groups.

"It must be noted that Greece, which is a country with a high level of cultural and ethnic homogeneity related mostly to language and religion, has increasingly come under scrutiny and partial challenge, a factor which plays a significant role in the policy and public debates concerning immigration. On the one hand, Greek policies seem to disapprove of the cultural diversity within the country and adopt a forced tolerance towards minority rights. On the other hand, public opinion, a considerable portion of the political leadership, and the Church believe that the recent history of the Balkans and Greece's fragile contemporary geopolitical position in the region, are legitimate reasons to impose restrictions on minority behaviours and foreign nationals.

In addition, the sudden demographic transformation caused by the flow of immigrants from Eastern European countries during the 1990s has connected the presence of about one million of immigrants with the economic recession, the rise of unemployment and the rise of criminality in recent years".
(Lykovardi and Petroula 2003: p. 5)

- 2.95 Given these difficulties, it is perhaps unsurprising that social and cultural integration policy has not been a priority and that where it has existed it has tended to be assimilationist in orientation. Traditionally, Greece has seen itself as having a strong, historical core culture, with a homogeneous population, the exception to this being the Turkish, Muslim population of Western Thrace. Recent policy attention has also been focused on the situation of the Roma minority. These groups are served by general programmes, which are targeted locally (such as 'Sport for All'). These programmes are, in some cases, located in areas of spatial concentration of minority groups rather than specifically initiated for them. The programme *Immigrants in Greece 2003-2006* is intended to focus comprehensively on the needs of immigrant populations and as this initiative is further developed it will be interesting to see whether sport is employed within the programme.

MALTA, CYPRUS and SLOVENIA

- 2.96 The three small states of Malta, Cyprus and Slovenia declare themselves as relatively homogeneous, though membership of the EU may add to immigration pressures. The description of policy given by our Slovene respondents expresses succinctly the approach adopted here:

“since culturally diverse populations are not treated differently in Slovenia...there are no sport related programmes that would attempt to establish a dialogue between different cultural communities”. (Tusak and Kajtna, 2004)

- 2.97 Cyprus is something of a special case. The response to our questions in the research template returned for Cyprus related to the situation in the Greek community, but the possibility of an eventual reuniting of the Greek and Turkish populations seems likely to provide the need for a new response, since effectively a large national minority will be evident and the relations between the two communities in cultural terms (as well as political and economic terms) will become critical. One relevant example of a sport-based initiative is the Trust Games, established by informal groups (because of the difficulty of relations between Greek and Turkish Cypriot formal bodies) which brought together young people from both sides of the border through sport to engage in dialogue and to promote understanding.

CZECH REPUBLIC

- 2.98 The Czech Republic became almost homogenous, as far as the ethnic structure is concerned, with its separation from Slovakia. Although national/ethnic minorities represent 5.2% of the demographic structure of the population, the most numerous is the newly recognised Slovak national minority which is strongly culturally and linguistically integrated. Conversely, assimilation, especially linguistic, has affected the Romany, Slovak, German, Polish and other minorities. With the exception of numerous, but dispersed, groups of Slovaks and Roma, no national minority occupies a prominent position in the current ethnic make up of the Czech population. Public sector sports providers do not make specific provision for national or ethnic minorities though voluntary sector organisations such as the Centre for Refugees and the Society of Citizens Assisting Emigrants use occasional sporting projects.
- 2.99 There has, however, been significant concern expressed in relation to the treatment of the Roma minority:

“De facto discrimination against ethnic Roma in the country remained the most disturbing human rights problem in 2001, affecting access to justice, education, housing, employment, and public services. Little progress was made in implementing the Czech government's long-term strategy to improve the situation of the Romani minority, adopted in June 2000”. (Human Rights Watch 2002)

- 2.100 Provision for the Roma community in terms of sport is neglected, as are more basic forms of social provision.

SLOVAKIA

- 2.101 The position of ethnic minorities in Slovakia has traditionally been very difficult. Of the population of 5.4 million in the 2001 census 85.7% described themselves as Slovak, 9.7% as Hungarians, 1.7% as Roma, with Czechs, Russians, Ukrainians, Germans and others representing less than 1% each. The Roma population is however regarded as significantly underestimated in these figures and its size was estimated as 500,000 at the time of the 1992 Census.

- 2.102 While both of the major ethnic minority groups suffer from major disadvantages in social and economic terms, political representation for the Hungarian population has been reasonably developed. The Party of the Hungarian Coalition (SMK) gained 11.2% of the vote and 20 seats in the unicameral National Council (Slovak Parliament) in the 2002 elections. The Roma community was not represented in either the National Council (Slovak parliament) or in regional parliaments. The marginalization of the community as well as its internal fragmentation resulted in a lack of political unity and thus in inadequate representation even in most self-governments.
- 2.103 The Hungarian Slovak population has been involved in protracted and often bitter dispute with the Slovakian state about its rights in various cultural and political spheres. The Hungarian Government has also been drawn into the development of Treaty provisions with Slovakia in relation to protection of Hungarian populations rights. A succession of right wing governmental initiatives aimed at a strong version of assimilation underlay
- 2.104 The Roma population has however been subject to political as well as social and economic exclusion. It has no political representation at either national or local levels and its socio-economic circumstances are significantly worse than those of its disadvantaged Hungarian compatriots. A recent report describes their situation in the following terms:

The Roma minority in Slovakia is linguistically and culturally a non-homogenous group comprising some 10 percent of the total population of the country. Slovak Roma generally live in very poor social conditions. Their rate of unemployment exceeds the national average by far, reaching close to 100 percent in settlements located in Central and Eastern Slovakia. Lack of education, segregation, and poverty lead to create extremely poor health conditions and low life expectancy among the Roma. Empirical evidence on this has been provided by a recent study [which] ... found that in poor Roma settlements the average age is 25.7 years and average life expectancy is 35 years. An environment without safe potable water and proper sewage contributes to dramatically high mortality (European Commission 2003: pp.1-2)

- 2.105 The Slovak Government prepared in 2003 a Concept Strategy for Roma Integration, but although this deals with a range of forms of integration including cultural action it makes no specific reference to the use of sport.

THE BALTIC STATES: ESTONIA AND LATVIA

- 2.106 Each of the Baltic States has its own political and cultural trajectories, though in terms of the important issues relating to inter-ethnic relations, the situations in Latvia and Estonia have been quite different from that in Lithuania. While Estonia's population consists of 61.5% Estonians and 30.3% Russians, and Latvia's consists of 52% Latvians and 34% Russians, Lithuania's population is 79.6% Lithuanian and 9.4% Russian together with 7.0% Poles. In addition, upon restoration of independence, the Lithuanian Government offered free choice of citizenship to all permanent residents except Soviet military personnel and their families and the vast majority opted for Lithuanian citizenship.

2.107 In Estonia and Latvia the situation is very different.

“In Estonia and Latvia, a large part of the population was—and still is—ethnically non- Estonian (40% in 1993, 35% today) or non-Latvian (almost half then, 44% today). The great majority of these peoples were not accepted as Estonian or Latvian citizens when these states regained their independence in 1991. Instead of offering citizenship to all residents on the basis of a “zero-option” formula, like all other states on the territory of the former Soviet Union did, the Estonian and Latvian Governments restricted automatic citizenship to those who had held it before the Soviet occupation and their direct descendants”. (Zaagman 1999: p. 23)

2.108 Zaagman goes on to describe the reasons for adopting this initial post-independence strategy in relation to citizenship.

“The non-citizens were for the most part not integrated in Estonian or Latvian society and often did not speak the national language. Most ethnic Estonians and Latvians considered them as illegal immigrants, their presence a product of the policy of enforced Russification... Many Estonians and Latvians still fear that they will one day find themselves a minority in their own country, unable to preserve their language and national identity”. (Zaagman 1999: p. 23)

2.109 Although citizenship laws have subsequently been liberalised to some degree in both countries, largely as a product of external pressures, this has not been without difficulties (in Latvia for example a national referendum on the liberalising legislation was forced by opposition), and as late as July 2004 a Russian sponsored resolution to the meeting of the Organisation for Security and Cooperation in Europe was debated, which criticised both countries for failing to implement legislation. In these circumstances, it is perhaps unsurprising that in both of these states, there is little evidence that the use of sport for integration has been developed. In both cases, and in particular in Latvia, the fear of eventual domination of a Russian speaking population (emotively referred to as ‘statistical genocide’) has led to an emphasis on linguistic and cultural assimilation.

2.110 Some rare examples of generic efforts in the field of cultural integration are evident. For example, in 2001, the Latvian government launched the national program *“The Integration of Society in Latvia.”* However, according to the researcher Svetlana Diatchkova:

“The Integration Program and governmental policy in general do not pay sufficient attention to the concerns of civil society and minorities in the field of minority rights, such as the need for greater access to education and electronic media in the mother tongue, greater promotion of minority languages, the need for dialogue between minorities and the state, and the effective participation of minorities in public life”. (Terskinas 2002)

2.111 There are also some efforts on the part of the voluntary sector to promote sporting opportunities for national minorities such as the Latvian Lithuanian Communities whose team of athletes:

“participated in the V World Lithuanian Games, winning 30 medals (14 gold and 16 silver), and in the VI Games, 9 gold medals. Other sports events [organised by the LLC included]: the Latvian National Minorities Sports Festival of children and youth, health and sports festivals, and the best-sporting-family competitions”. (Lithuanian Community in Latvia 2004)

LITHUANIA

- 2.112 Although the situation of the minorities in terms of citizenship and political participation is much more settled than in the neighbouring Baltic states, the public sector in Lithuania, particularly in relation to sport, is not specifically orientated towards the particular problems and needs of ethnic minorities. The prevailing orientation is for competitive/achievement sport and this reduces the impetus to discover and use the social, educational and cultural potential of sports activities.
- 2.113 Focusing on representative sport, national sport organisations are generally unprepared for participation in ethnic integration processes. Government policy, however, is oriented to providing equal sporting possibilities, that is, the ability to join existing sport organisations or create one’s own club (for which small amounts of financial support is available). Thus, the Lithuanian public authorities and sporting associations adopt a strategy of social cohesion (assimilation) in relation to the Russian, Tatar, Ukrainian, and Byelorussian minorities with some evidence of more of an emphasis on diversity (integration) in relation to the Polish and Jewish community.
- 2.114 There is some provision of sporting opportunities for ethnic minorities in Lithuania on the part of central governmental and national public bodies (e.g. Centres of Ethnic Culture, Department of National Minorities and Lithuanians Living Abroad, Police) that are not directly related to the sport domain. Some sport related activities for younger groups of ethnic groups, refugees and asylum seekers are provided through educational, cultural and socialisation or entertainment programmes without the direct involvement of sport organisations.
- 2.115 The initiatives to promote national identity or intercultural dialogue through sport come from ethnic communities themselves, or from external agencies (such as UEFA, and the Council of Europe) and may meet with little approval in the local environment. Our research respondent in Lithuania argued that, for historical and social reasons, the level of association and communal activeness of Lithuanian ethnic minorities is not high, consequently the ethnic integration policy of local and national authorities has had a status which has been more symbolic than real.
- 2.116 Examples of support for Jewish and Polish communities re provided by the Lithuanian State Department of Physical Education and Sport’s support for ethnic sports organisations, such as SC “Makabi” and SU “Polonija”. However, these organisations are supported as part of the ‘Sport for All’ initiative which targets all groups rather than ethnic minorities specifically.
- 2.117 Other examples include provision of basic facilities at Refugee Reception Centres, the use of sport by the Lithuanian Red Cross working with asylum seekers to combat apathy and depression, and campaigns by the Lithuanina Football Federation, UEFA, and sponsors to combat racism in sport through the project ‘Our Nationality is Football’.

CONCLUSIONS

- 2.118 Almost without exception, national populations are becoming more diverse as the global flows of people increase (whether for political, economic or cultural reasons). Those countries that have a history of colonial activity have the longest experience of dealing with the issues resulting from heterogeneity in the population, but even here approaches are far from uniform. Europeanisation and the expansion of the European Union has itself rendered states more likely to experience the impacts of inward migration – with the twin pressures of internal freedom of movement of persons and the ‘external’ receiving of refugees and inward migration. These pressures render the provision of appropriate means of social integration as being of increasing importance as Member States struggle to deal with the implications of increasing diversity.
- 2.119 The function of this section of the report has been to review the use of sport for multicultural dialogue in each of the 25 Member States. The goals of provision are likely to vary depending on the dominant prescription of integration within a nation state, and thus an understanding of the desirability of achieving particular goals and the subsequent evaluation of policy outcomes are dependent on a clear appreciation of the models of citizenship implicit in national systems. This element of the report therefore provides an important context for the consideration of specific programmes and projects to be considered in the following section of the report.

SECTION 3

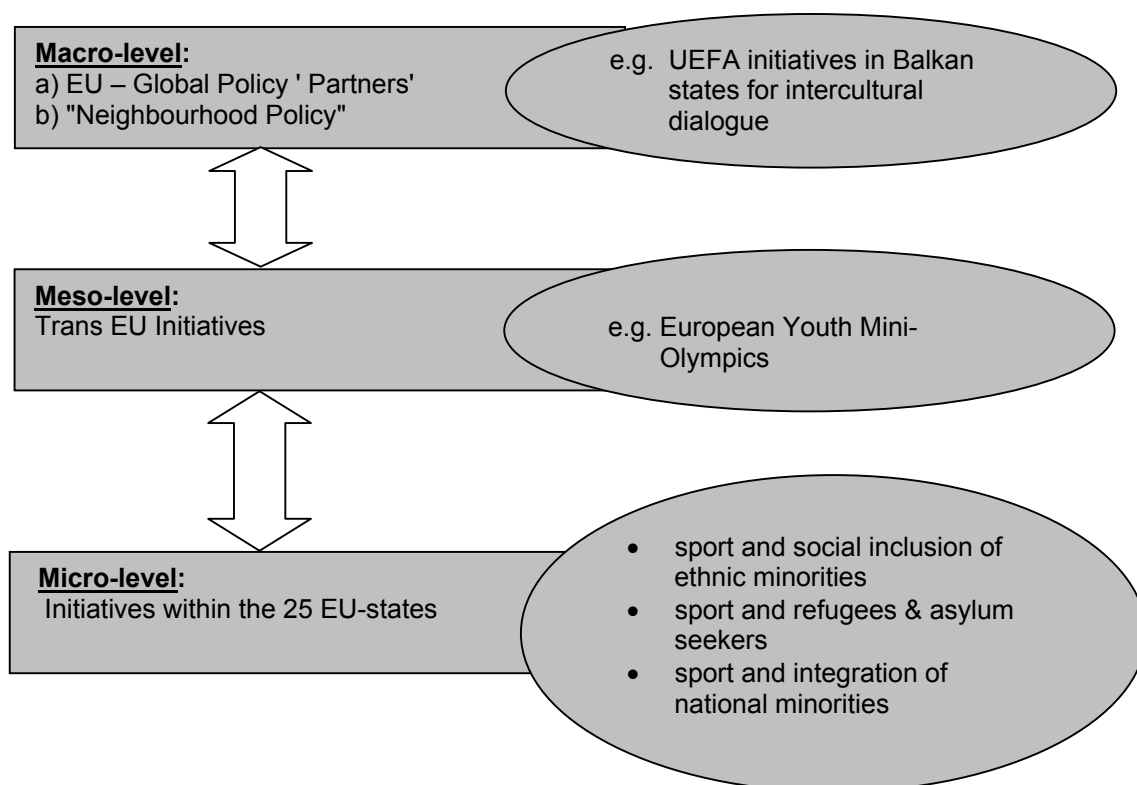
STAGES 2 AND 3 OF THE RESEARCH

Section 3: Global, European and Member State initiatives in relation to sport and multi-cultural dialogue

The research focus

- 3.1 The focus for the research in stages 1 and 2 of the study was predominantly on the use of sport for the promotion of multicultural dialogue within particular EU Member States. While it is reasonable to assume that most policy activity takes place at this level, it is nevertheless important to acknowledge that policy initiatives are also being developed, or may be required, to address the development of multicultural dialogue through sport at the EU level, or indeed on an extra-EU basis, particularly with neighbouring countries.
- 3.2 In order to accommodate these dimensions, we conceptualised the levels of policy to be considered in stage 3 as falling into three divisions, the **macro** level (in which the use of sport in addressing multicultural aims at the global level and within neighbouring countries and the EU is the primary focus); the **meso** level (in which EU-wide initiatives employ sport for the purposes of developing cultural dialogue); and the **micro** level (intra-state activity within EU Member States). These are expressed diagrammatically in Figure 3.1 below. This section of the report will consider each of these levels in turn.

Figure 3.1: Levels of analysis in the study



- 3.3 It is perhaps worth emphasising that the concepts of multiculturalism (promoting diversity and cultural difference) and to a lesser extent interculturalism (the welcoming and incorporation of cultural differences to move towards a common, 'European', culture) are more likely to be accepted at the macro and meso levels as the fundamental principle of any sporting initiatives that aim to bring people and cultures together. This is not the case at micro (or nation state) level, where a multiculturalist approach may be accepted or rejected depending on the particular history of the nation-state, the dominant definition of national identity and citizenship within that state, and the ethnic and cultural make up of the society.

Macro-level analysis: the EU and sport in a global context

Sports policy beyond Europe

- 3.4 This level of policy concerns, in particular, the concepts of sport, conflict resolution and 'international cooperation' which emphasises the work of international organisations in the improvement of multi-ethnic and multi-cultural tolerance and understanding through sport in zones of conflicts. As an indication of the increased interest of international and non- governmental organisations in sport, and particularly the implementation of the 'universal' values of sport in the service of conflict resolution, the UN Secretary-General appointed, in 2001, a former President of Switzerland, Adolf Ogi as Special Adviser on Sport for Development and Peace².
- 3.5 The Special Adviser works toward enhancing the framework within the UN for maintaining the dense network of relations between UN organizations and the sporting world (athletes, international sports federations, the IOC, NGOs and the sports industry). More importantly, his role is to consult with bodies in the UN system in charge of development and peace-making, peace-keeping and enforcement, with the aim of identifying activities and programmes that could benefit from the involvement of sports organisations.
- 3.6 A range of other international projects and organisations which promote sport as a tool for formal and non-formal education for multicultural understanding and conflict resolution exist, including the following:

The International Platform on Sport and Development

- 3.7 Based on the consensus that sport is a low-cost, high-impact contribution in the pursuit of development and peace, the Swiss Agency for Development and Cooperation (SDC) has initiated the Swiss Working Group on Sport and Development. The working group promotes the principles of the Magglingen Declaration³ and assesses funding requests for projects in the field of Sport and Development accordingly. It consists of representatives from the Swiss Agency for Development and Cooperation (SDC), the Federal Office of Sports (FOSPO) as well as the office of Special United Nations Adviser on Sport for Development and Peace, the Swiss Olympic Association, and the Swiss Academy for Development (SAD).

² <http://www.un.org/themes/sport/>

³ International Conference on Sport and Development · Magglingen, February 2003.

- 3.8 An international platform to facilitate information exchange on relevant issues and to promote Sport and Development as a new domain of international cooperation has been launched in order to create a conscious and active online community. It is financed by the Swiss Agency for Development and Cooperation (SDC) and UEFA, supervised by the Swiss Working Group, and designed and managed by the Swiss Academy for Development (SAD). The International Platform on Sport & Development provides different actors with a common working platform containing a database of Sport & Development projects worldwide, an agenda of upcoming conferences and events, a listing of both job and volunteer opportunities, and an archive, as well as press releases and general information for the public.

"Protect children in war" International Committee of the Red Cross - ICRC and UEFA

- 3.9 The main goal of this campaign, organised under the general slogans of 'Let Us Play' and 'War is Not Our Game', is to highlight the tragedy of children in war. Four leading international football referees, Anders Frisk, Pierluigi Collina, Markus Merk and Lubos Michel, have volunteered to serve as ambassadors and spokesmen for this campaign. According to the ICRC (2004):

"the special 'Let us Play' symbol, drawn from a child's perspective, was created to communicate the desire of children to be able to experience the fun and joy of football rather than suffer the consequences of war".

- 3.10 Tables 3.1.1 – 3.1.4 provide details of three sets of schemes which fall within this category. Each is an example of regional projects outside Europe, using sport as a mean for multi-cultural and multi-ethnic tolerance.

Table 3.1.1 Examples of regional projects outside Europe, using sport as a mean for multi-cultural and multi-ethnic tolerance

Bridge to Peace Project

Project Title: Bridge to Peace

Location: The 'Bridge to Peace' initiative takes place in Sri Lanka.

Issue: UNICEF has found that football can help children recover from the trauma of war by encouraging their physical and emotional development. Football helps provide a return to normalcy, fosters self-esteem, and encourages teamwork, which can be a valuable tool in conflict management and peace education

Objectives: Working with FIFA, UNICEF is attempting to promote peace between Sinhala and Tamil children, and also to provide footballs, nets, equipment, training and coaching to needy children throughout the country.

Target Group: The initiative targets Sinhala and Tamil children from opposite sides of the country's civil war.

Use of Sport: The initiative's main sport is football.

Time Frame: The initiative is ongoing.

Implementing Organisation: UNICEF - United Nations Children's Fund

Source and Contact: UNICEF, aqualter@unicef.org, <http://www.unicef.org/football/protection/index.html>

Table 3.1.2 Examples of regional projects outside Europe, using sport as a mean for multi-cultural and multi-ethnic tolerance

The Bridge Project

Project title: Sport – The Bridge

Issues: The goal of the organisation is to use sport as a facilitator of intercultural understanding to build a bridge of mutual trust according to the slogan 'Sport Builds Bridges'.

Objectives: to overcome gaps and act as a bridge builder between people from different cultures. To reach this goal, the organisation, on the one hand, intends to carry out projects for street children of particularly disadvantaged regions of the world. Through sport, these children can be given hope, perspectives and opportunities. The second focus is on awareness issues among the people of Switzerland, especially children. The goal here is the sensitisation to questions of developmental cooperation and the facilitation of unprejudiced intercultural interactions. Sports projects can open new doors for the integration of foreign children and families in Switzerland.

Target groups: 'Ethiopia - Sport Builds Bridges': the individual phases of the Ethiopia project are centred around regularly offered soccer sessions. The aim is not the promotion of talent, but to give to approximately 50 - 150 street children the security of a safe environment (e.g. a field, and not a busy street, to play soccer on).

"Sensitisation in Switzerland": organisation study days at schools and Intercultural sports days. The aim is bring children and teenagers of different cultures together in Switzerland, to gain a deepened and personal knowledge of the situation of children in other countries.

Time frame: The initiative is ongoing

Implementing organisations: Sport – The Bridge. Patronage committee: Former Federal Councilor Adolf Ogi, Special Advisor to the UN Secretary-General on Sport for Development and Peace; Marco Blatter, Chief Executive Manager, Swiss Olympic Association; FIFA - Fédération internationale de Football Association

Source and Contact: www.sportthebridge.ch

Table 3.1.3 Examples of regional projects outside Europe, using sport as a mean for multi-cultural and multi-ethnic tolerance

Inter-ethnic Project

Project Title: Inter- Ethnic Project

Issue: The project promoted inter-ethnic tolerance and understanding through sport, encouraged regular and friendly contact between youth from different communities, and spread a message of peace and reconciliation

Objectives: The Inter-Ethnic Project's objectives included the following:

- to encourage inter-ethnic communication at a national level (through sport) in a "social contract"
- to use sport to bridge the gulf of fear, prejudice, and hatred amongst ethnic groups
- to fight against poverty and social exclusion
- to occupy participants with useful activities for the benefit of others
- to stimulate the gathering and mutual acceptance of youth from different backgrounds
- to provide opportunities for discussing issues of relevance to young Burundians
- to give youth a sense of traditional positive values inherent in the Burundian culture
- to provide a chance for fun and amusement through different kinds of sports and games.

Location: The project covered the capital and six provinces of Burundi.

Target Group: The project targeted about 13,500 youth (under the age of 18) from different ethnic groups.

Use of Sport: The Inter-Ethnic Project employed the following sports: football, basketball, handball, volleyball, table tennis, cross-country, and traditional Burundi sport.

Time Frame: The project comprised of a two month sport camp during the summers of 1996 and 1997.

Implementing Organisation: joint venture (IOC and UNDP)

Source and Contact:

http://www.olympic.org/uk/organisation/missions/humanitarian/undp_uk.asp

Table 3.1.4 Examples of regional projects outside Europe, using sport as a mean for multi-cultural and multi-ethnic tolerance

SportWorks Project

Project Title: SportWorks

Issue: The SportWorks program has two top-level objectives (i) child development and (ii) community development.

Objectives: SportWorks teaches important values and life skills including self confidence, teamwork, communication, inclusion, discipline, respect and fair play.

Location: SportWorks programs have been implemented in Angola, Benin, Eritrea, Ethiopia, Ghana, Guinea, Kenya, Mali, Mozambique, Rwanda, Sierra Leone, Tanzania, Uganda, Zambia, Belize, Pakistan, Nepal and Thailand.

Target Group: SportWorks programs target refugee populations, former child combatants, and children orphaned by HIV/AIDS.

Use of Sport: SportWorks programs use football, basketball, volleyball, and various children's games.

Time Frame: SportWorks programs are ongoing.

Implementing Organisation: Right to Play - is a humanitarian, non-governmental organization (NGO) committed to improving the lives of the most disadvantaged children and their communities through Sport for Development. Sport for Development evolved out of the growing evidence that strengthening the right of children to play enhances their healthy physical and psychosocial development and builds stronger communities.

Source and Contact: <http://www.olympicaid.org/sportworks.asp>

3.11 These projects can thus be summarised as aid and development projects which operate at five levels:

- the psycho-social health of young people, promoting for example play as a vehicle for dealing with the trauma of war (SportWorks, Bridge to Peace, Inter-ethnic)
- physical health promotion (SportWorks and the Aids awareness programme)
- community development (promoting community and social infrastructure: SportWorks)
- social stability (Inter-ethnic)
- intercultural education across national boundaries (the Bridge).

3.12 Although, in each of the above cases, there is little published information available with regard to evaluation, the projects do have clearly specified and targeted objectives.

Sports Policy at the European Neighbourhood Level

- 3.13 This level of policy concerns extra-EU relations and in particular the EU policy concept of ‘neighbourhood’, which emphasises the significance of the EU partnership programmes with other ‘neighbouring’ countries and institutions such as the Maghreb Union, the Balkan States and the states of the former Soviet Union. The principal aim of the EU neighbourhood policy is to share the benefits of the EU’s 2004 enlargement with neighbouring countries in strengthening stability, security and well-being for all concerned. It is designed to prevent the emergence of new dividing lines between the enlarged EU and its neighbours and to offer them the chance to participate in various EU activities, through greater political, security, economic and cultural co-operation.
- 3.14 The approach to work on this level using sport is exemplified in the activities of the European Monitoring Centre on Racism and Xenophobia (EUMC). As part of its work on sport as an educational tool to foster integration and combat racism and xenophobia, the EUMC is working with the European Union’s Committee of the Regions, and with European-based non-governmental organisations to promote respect and recognition of the EU’s cultural diversity, its multicultural heritage and the richness of its ethnic diversity. An example is the project Fighting Racism and Xenophobia through Sport of the EUMC in partnership with UEFA.
- 3.15 An international conference was held by the Committee of the Regions, UEFA and the European Monitoring Centre on Racism and Xenophobia (EUMC) in Braga, Portugal, on 19 May 2004. The aim of the conference was to bring together athletes, NGOs, local elected representatives of European institutions and academics to discuss ways that sport can be used to combat racism, on and off the pitch. It was designed to take advantage of Portugal’s high profile as host of the Euro 2004 football championships, one of the biggest multicultural events in Europe, and to show the potential of sport for preventing racism and xenophobia⁴.
- 3.16 Mr Anders Gustav, chairman of the Committee of the Regions Commission for Economic and Social Policy (ECOS) and Mayor of Solna (Sweden) maintains that:
- “Europe is becoming increasingly multicultural. It has expanded to include new countries and is the most popular destination for immigrants and refugees from all over the world. Common ground has to be found to bring people together. Sport is a good way of defusing tension. Fair play and respect for others are essential on a football pitch. In addition, there are players of different nationalities in most teams. It is a good example of peaceful coexistence and success.”* (European Union –Committee for the Regions, press releases, 13/05/2004)
- 3.17 Some of the conference’s recommendations, presented in what was termed the Braga Declaration, are that participating bodies agree to:
- celebrate cultural and ethnic diversity in and through sport
 - challenge and remove racial discrimination in sport and use sport to promote tolerance and understanding within the context of wider social inclusion

⁴ For more information about other European initiatives see also Kick it out (<http://www.kickitout.org>); Football against Racism in Europe (<http://www.farenet.org>); Show racism the red card (<http://www.srtrc.org>)

- encourage people from all communities to become involved in sport
 - welcome participants and spectators from all communities, and protect them from racial abuse and harassment.
 - encourage individuals from all communities to become involved at all level of sports administration, management and coaching
 - learn from the experiences of other authorities across Europe and promote good practice locally
 - work with civil society, partner associations and sporting organisations to achieve mutual objectives in this area
 - welcome the organisation of the European Year of Education through sport 2004 and the many projects financed through it; and participate in its promotion and celebration.
 - welcome proposals for a new EU competence in sport in the draft constitutional Treaty and undertake to work with the Commission to exploit the opportunities that this presents.
- 3.18 Tables 3.2 (a) and 3.2 (b) provide descriptive data relating to the operation of two projects which operate at this level. Both of the projects have been based in the Balkans region. The first, the Open Fun Football Schools, is a useful example of how the sports sector can contribute both materially and symbolically to the achievement of wider social goals, with UEFA an important partner this initiative.
- 3.19 The second project *Sport Sans Frontieres*, operated in the community of Mitrovica in Kosovo, working with the (now majority) Albanian, Serb and Roma communities in the city. Mitrovica has southern (Albanian) and northern (Serbian) parts of the town, which are separated by a bridge. The only gym in the town is situated in the Albanian sector. Thus for the young Serbs and those Albanians, living in the Albanian enclaves situated in the north of the town, to take part in the sporting activities they have to cross the bridge usually escorted by the UNMK soldiers. Here the emphasis was also on community development across ethnic boundaries. The work of the group was however suspended after two years of progress when in March 2004 hostilities resurfaced making the situation too dangerous for aid workers⁵.
- 3.20 Sport in this context is a direct contributor to the EU's neighbourhood policy, the aim of these two projects being to contribute to the long term stability of the region by starting with the younger generation and seeking to build relations of trust and mutual respect. What projects at this macro level demonstrate is that sport is perceived as a vehicle for promoting social solidarity in difficult situations and is likely to be more effective because it operates outside of the normal political framework.

⁵ This project was the subject of a television documentary entitled *Red card for peace: make sport not war* by Jean-Charles Deniau, broadcast by Arte France on 22.07.04 which recorded the events surrounding the suspension of the project.

Table 3.2.1 Examples of intra-European sporting initiatives

The Open Fun Football Schools Project

Project Title: Open Fun Football Schools

Issue: The Schools aim to promote conflict management and social relations, to facilitate cross-boundary and cross-entity co-operation, to create a meeting place where children and adults from all ethnic and social groups can meet and enjoy the camaraderie of the game (despite the distrust that exists in the region), and to motivate the run-down football clubs in the Balkans to create social activities for local children

Objectives: The main objective of the programme is to use football as a means of stimulating peace and social cohesion (in the Balkan region) by bringing together previously hostile population groups. In the future, organizers wish to create 185 Schools for approximately 37,000 boys and girls (aged 8-14), instruct 3,300 trainers/leaders, establish the Schools in five different countries in South Eastern Europe, and have the program adopted in a new country every year.

Location: There are currently 109 "Open Fun Football Schools" in Bosnia and Herzegovina, the former Yugoslav Republic of Macedonia, and Yugoslavia

Target Group: Approximately 22,000 boys and girls aged 8-14 have taken part in the Open Schools.

Use of Sport: The programme's main sport is football

Time Frame: "Open Fun Football Schools" - consisting of one week football programs that involve approximately 200 boys and girls and 15 school leaders/trainers - has been ongoing since 1998.

Implementing Organization: Danish Fun Football Schools project; UEFA has signed a three-year co-operation agreement with the project, and the objective is to set up 185 Open Fun Football Schools for 37,000 children aged between eight and 14 in countries such as Bosnia and Herzegovina, FYR Macedonia and Yugoslavia.

Source and Contact: www.openfunfootballschoools.org.mk/

Table 3.2.2 Examples of intra-European sporting initiatives

The Sport Sans Frontieres Project

Project Title: Sport Sans Frontières- in Kosovo

Issue: Access to the practice of sport for all is a fundamental right; sport as a tool of mobilization and socialisation; sport as a tool for economic development.

Objectives: Renewing the social tie between Serbs and Albanians in the region of Mitrovica. Reconstruction of sport facilities; organising training program for local volunteers and sports animators; the reintroduction of sport in schools programmes.

Target Group: 3,000 young people; age between 8 and 17 from Albanian, Serbs and Roma Communities in Mitrovica. Particularly young Serbs and Albanian minorities living in the Albanian enclaves such as “Little Bosnia” and “Kodra minatore” situated in the Northern (with Serb majority) part of the town.

Use of Sport: The initiative's main sport is basketball (popular in the region).

Time Frame: Started in the summer of 2002 and programmes are ongoing. However, the violence that occurred in March 16, 2004 between the Albanian majority and Serbian minority, has raised the sense of hostility and division between the two communities, and thus put the work of Sport Sans Frontières into a real test⁶.

Implementing Organization: Sport Sans Frontières in collaboration with United Nation Mission in Kosovo

Source and Contact: <http://www.sportsansfrontieres.org>

⁶ “The March violence, which represents the most serious setback since 1999, forced out the entire Serb population from dozens of locations - including the capital Pristina - and equally affected Roma and Ashkali communities. After two days of rioting, at least 550 homes and twenty-seven Orthodox churches and monasteries were burned, leaving approximately 4,100 Serbs, Roma, Ashkali, and other non-Albanian minorities displaced”. (Human Rights Watch 26 Jul 2004)

Meso level analysis: trans EU initiatives

The Mini-Olympics

- 3.21 This level of policy concerns those intra-EU initiatives that are aimed at reinforcing both the cultural diversity of the EU and the trans-national sense of identity and citizenship among the population, particularly among the younger population of the EU Member States. We have selected the case of the 'Mini-Olympics', a joint programme between four European local authorities (Amber Valley Borough Council in the UK, Laholm and Nurmes in Sweden and Glogow in Poland). The aim of the event is to involve young people from the four local authorities in a range of sports, arts, team building and problem solving activities to help them build strong relationships and to experience how people from different cultures can work and socialise together. An interview was conducted with the co-ordinators (Amber Valley Leisure Development Manager and Sport Development officer) of this year's Mini-Olympic" event at Amber Valley Borough Council. The subsequent section addresses some the major points raised during the interview.

History of the project

- 3.22 The Mini-Olympics was initiated three years ago as part of a twinning event between four European local authorities (Amber Valley in England, Laholm in Sweden and Glogow in Poland, in addition to Mon in Norway and Nurmes in Finland) with the aim of expanding the already established economic and civic partnership projects between the different local authorities in respect of culture and education. The scheme rotates annually between partner countries with a different set of young people each year. Included in the programme are leaders' workshops in which youth issues of common concern are discussed and knowledge sharing projects planned and evaluated.
- 3.23 The four principal authorities are currently sharing knowledge of Amber's Valley award winning Sport Leadership Development Programme. The first session took place in the town of Glogow, Poland, followed by Laholm, Sweden. This year, the event took place in Amber Valley, Derbyshire from 27 June to 4 July 2004. The 2005 event will take place in Nurmes in Finland. Even though the project is centred around the theme of youth leadership, the event's general theme changes every year. Last year's theme in Sweden was 'Youth in Harmony', while for this year the selected theme is 'Health citizens – Euroyouth, affecting the future', which is reflected in the programme in the emphasis on health issues.
- 3.24 Themes change every year and priorities may be different for different national groups. For instance, the Polish group tends to prioritise the acquisition of English skills, and the creation of a favourable environment to practice English among its youth participants, while for the other countries improving English skills was perceived as less of a priority than cultural mixing, engagement between youth, and common appreciation of cultures.
- 3.25 The name "Mini-Olympics" was chosen during a meeting of councillors of twin towns, because sport was thought to be the best available tool for the development of multi-cultural understanding among young people. However, according the Amber Valley Leisure Development Officer, the term "Mini-Olympics", which relates more to sport, competition, and elitism, does not reflect what the event is really about, centred, as it is, around themes such as education, volunteering, communication, raising self esteem, provision of friendly environment and motivating people to work together. Competitive/élite sport could, it was argued, undermine achievement of these goals.

“We were concerned about sending volunteers to Poland not knowing if they will be competing against top performers”. (Amber Valley leisure development officer)

- 3.26 Sport for this year will constitute only 50% of the total activities. Moreover, in order to maximise the level of interaction, it was decided to select team members not on a national basis but to mix them in non-national teams.

Target groups

- 3.27 The project targets members of youth clubs, both male and female, between ages of 14 –16. However, the general tendency in previous years was that there were more female than male participants. Amber Valley had a policy of selecting equal numbers of males and females, while for other groups the gender question was not an issue, particularly in the case of the Nordic countries e.g. Sweden and Finland. The other reason of the lack of male participants, according to the Amber Valley sport development officer, is due to the countries’ targeting policy. Participants are usually selected from youth clubs where the number of female members tends to be generally higher than for males.
- 3.28 The diverse and non-sport activities (e.g. communication, art and music workshops) that those clubs offer attract more girls than boys, compared to sports clubs, which are more popular among boys. The question of gender had been addressed during one of the training session of tutors organised by the Amber Valley Sports Council, which was responsible for co-ordinating the Sport Leadership Development Programme. For the Swedish tutors, selection of sporting activities (even rugby, a sport with an emphasis on physical strength and size) should be based on skills and not on the basis of gender and physical safety concerns, while for Amber Valley these were not important factors in selection.
- 3.29 For Amber Valley, the other significant criteria for selection of participants were geography (social priority areas) and socio-economic conditions. The aim was to reward volunteers who were participating in the local community sports programmes in areas suffering from social exclusion, with the opportunity to travel to another country (many of them for the first time) and to interact with other youth volunteers from other countries and cultures. Involving participants from different ethnic backgrounds was not a priority because of the ethnic make-up of the locality, described as being predominantly “white English”.
- 3.30 A question that was raised in the first session of the Mini-Olympics, which was held in Poland, concerned whether young disabled people should be allowed to participate or not in the next event. While the Polish partners emphasised the importance of performance-based selection, other countries have shown more flexibility around the issue of disability. Another issue raised was whether the target group should include young people with educational and behavioural problems. It was decided to leave it to each country to determine their criteria of selection.

Funding

- 3.31 The first two sessions of the Mini-Olympics were funded mainly by the European Union town twinning grants scheme. According to the Amber Valley Leisure Development Officer, local politicians and particularly the Council's Chief Executive have been keen to support the event because of the importance and the opportunity that it can offer in strengthening partnerships between European local authorities. Glogow (Poland) was keen to host the first event, despite economic difficulties. The Mini-Olympics was seen as an opportunity to develop future partnership with other local authorities and thus facilitate the integration of Poland into the EU.
- 3.32 The Leisure Development Officer of Amber Valley Borough Council received human and material support for staging the 2004 event from the community, namely local leisure centres, local sports clubs (Belper Sport Club) and tourist agencies (Belper River Gardens).

Evaluation

- 3.33 Basic evaluation before and after the event consisted of briefing before and debriefing after the event, asking youth participants their views, and their own evaluation of a change in their attitudes. In addition, evaluation with parents after the event asked them for feedback on how the experience of the Mini-Olympics, and particularly travelling to another country, had affected the behaviour of their children. The results of the evaluation of the experience, particularly the chance of travelling abroad and interaction with other young volunteers from other countries and cultures, have to date been very positive. The young people come back more confident, more mature, and open to new challenges. This behaviour was also observed by local schools in the everyday behaviour of the young participants after the event.
- 3.34 Interviewees expressed a need to adopt a more rigorous form of evaluation, and one way to do that would be to work in partnership with academic institutions.

Examples of positive impacts.

- 3.35 After the event, young participants from Sweden and England, have continued to contact each other through emails and text messages (note here the emphasis on global youth culture, shared experiences, and access to global communication technology). Eight Swedish participants subsequently organised a trip to visit their English friends in Amber Valley. This was supervised by the leaders of the Amber Valley Sport Leadership development programme and local families. Staff from Amber Valley Council also co-ordinated with a volunteer (PE teacher) in Sweden to organise a trip for one English volunteer, who was undertaking a course in sport science, to enable her to carry out some empirical work for a research project connected with her study.

Major obstacles

- 3.36 **Language** can be a barrier for multicultural understanding. The Swedish participants' ability to communicate in English has given them a better opportunity to interact with the English participants. This was not the case, for instance, for the Polish participants, for whom English was more of a barrier to communicating their emotions and views of the world.

- 3.37 **Accommodation:** In the first Mini-Olympics, English and Swedish participants were accommodated in the same hostel. This had a rapid affect on the level of interaction. But this was not the case for the Polish participants, who decided (mainly for financial reasons) to stay with their families. They felt excluded, because all the informal exchanges happened in the evening and they were not well placed to gain from that. For the second year it was agreed to host participants with local participants, but this did not solve the problem, because it has a created a feeling of insecurity and unfamiliarity among participants. As one of the interviewees argued “although integration is important it is better for it to happen in a natural rather than in an imposed environment”. For 2004, it was decided to accommodate all the participants in the same site at close proximity.
- 3.38 **Funding:** The interviewees acknowledged that the local nature of the project meant that there was a lack of interest from potential sponsors. Other sources of funding, such as the European funding schemes, are, according to the interviewees, inflexible in terms of time frame and are not easy to access. Furthermore, the level of documentation required by participants’ countries is over burdensome and militates against the development of new and innovative projects. The same is true at national level; agencies which provide grants for youth work ask for bids to be submitted in considerable detail, at least one year in advance.
- 3.39 **Overview:** A number of key points emerge from a consideration of this transnational initiative. The Mini-Olympics scheme provides the opportunity for intercultural learning, not simply on the part of the young people themselves but of those who work with such volunteer groups. However, the goals and the context within which each national group works will vary in important ways and indeed some national/local situations will be very different from others. Nevertheless an appreciation of such differences is perhaps as important as drawing analogies between more similar cases.
- 3.40 The target of the intercultural experience is, for the most part, social and sport is used predominantly as a medium (providing a point of contact between young people) rather than being an end in itself (enhancing sports performance). Thus the use of competitive sport may be exclusionary unless it is controlled appropriately.
- 3.41 The target groups are different for each of the participating groups, and hence the nature of the experience sought, the problems addressed and the measures of success adopted may be very different for the different groups. Gender, for example, was an important criterion for selection for at least one group. Ethnicity would be an important criterion for some localities. Thus the type of target group to be recruited has implications for the nature of the experience sought and this in turn has implications for evaluating outcomes. In effect it would seem that the different national/local groups each had their own agenda for what they wished to achieve within the broad heading of inter-cultural sensitivity and understanding. Given local political and socio-economic circumstances, such differences are inevitable and thus the initiative simply provided a framework to achieve those different sets of goals. A single transnational evaluation in such circumstances may not therefore be appropriate⁷.

⁷ For a review of the use of sport, particularly outdoor pursuits in socialising young people in the European context see Becker, P., Brandes, H., Kilber, R., Opper, E., Stolz, H., Vestweber, K., Eifrig, M., & Jeglitza, M. (2000). European Union Study on Sport as a Tool of Integration of Young People. Brussels: Euroeapan Commission.

Micro level analysis: three types of policy initiative within the 25 Member States

3.42 The principal research effort for this review has inevitably taken place at the micro/nation state level since it is at the level of the individual nation state that most such sports policy activity takes place. The discussion of nation-state level activity that follows will focus on three elements of policy, which have been identified as key in the area of sport and multiculturalism. These are:

- the use of sport to promote one of two potentially polar opposites in terms of approaches to policy: policies promoting social cohesion on the one hand or policies promoting social diversity on the other (as well as in some instances an admixture of the two)
- the use of sport for the integration of newly established migrants within the community, specifically refugees and asylum seekers
- the use of sport for the integration of national minorities, whether specific to a particular territory, or “stateless” populations such as the Roma population.

Policies of social cohesion (sport and social Inclusion) versus policies of social diversity (sport and a multicultural society)

3.43 As discussed earlier in section 2, the particularity of sport policy in any state depends on its mode of governance. For instance, in France governance tends to be based on ‘universal values’, and assimilation to those values that imply decreasing personal differences in favour of the common public interest. According to this model of citizens and their relationship to the state, all citizens are equal, and thus differentiation (religious, ethnic, or regional, based on cultural and historical factors) is rejected even where it is proposed in the name of protecting cultural and/or religious diversity.

3.44 In the UK, however, reflecting the Liberal Anglo-Saxon model of citizenship, governance tends to be based on the recognition by the state of the right to difference; described by Arnaud (1999) as being the private dimension of citizenship. An element of this model is that it considers a ‘good citizen’ as someone with the capacity of self-government and self-control. According to this model, acknowledging the difference of ethnic and religious minorities is paramount in preserving a functioning democracy, which allows the individual to make free choices. This in turn may contribute to establishing a harmony between the traditions of ethnic minorities and national (as well as local) policy/legislation.

3.45 As a consequence, sport, like any other policy sector in the UK, can be seen as a potentially important element in facilitation of a harmonious cohabitation between the various cultural and religious communities that make up the population. By contrast, in France, sport is seen more as a tool for social pacification, socialisation and social insertion that can be employed to encourage target groups, particularly young people living in the so-called ‘Sensitive Urban Zones’, and reinforcing the values of *la republique*.

3.46 Before going on below to illustrate both types of approach with exemplars, we need to articulate two caveats or qualifications. The first relates to the fact that both types of policy are under pressure from three sets of factors - social/cultural, economic, and political.

- **social and cultural obstacles** to sports policy are evident in the apparent tension between of the secular and universal ideology of modern sport, and the non-secular traditions of ethnic minorities and immigrant groups⁸.
- **economic restrictions:** the general tendency towards privatisation and/or commercialisation of public sector sports provision (particularly in the UK but also evident in other policy systems) means that in some instances social goals of provision may be sacrificed to the achievement of financial or market oriented objectives.
- **political circumstances:** with the threat posed by electoral gains in many political systems by far right political groups, the allocation of resources to national, ethnic or immigrant minorities may be seen by some as a political risk, fuelling the resentment expressed by some elements of the electorate.

3.47 The second caveat relates to the fact that while the distinction between assimilation/cohesion on the one hand and diversity/multiculturalism on the other may be analytically helpful, there is increasing evidence of integration policy that aims to promote both cohesion and diversity to address, in a more inclusive manner, the variety of values, life styles, cultures, religions and languages that characterise societies in general. Such a phenomenon is a recognition of the simultaneous processes of cultural homogenisation (global, universal values and cultures – MTV, Nike, ‘McDonaldisation’, ‘Coca-colaisation’, the Olympics as a global festival) and diversification (the parallel development of particular national and local cultures – the re-emphasis on the wearing of ‘religious’ dress etc.). Moreover, there is a recognition that sport has a role to play among a variety of general measures to tackle social exclusion and marginalisation.

3.48 The link between sport and social inclusion is regularly asserted but perhaps less well understood. Research has indicated some aspects of the relationship between sport and inclusion (Coalter, with Alison & Taylor, 2000). We know, for example, that the compound problems of exclusion range across unemployment, poor skills, low income, poor health and housing, family breakdown and high crime environments, and that these problems are often a feature of the lack of social networks or ‘connectedness’ to wider society which would allow individuals the resources by which to tackle these interrelated problems. Thus the role of sport in promoting social networks and active citizenship is potentially important.

3.49 We know also that sport can be an important expression of community identity and a source of local pride. Research suggests that people actively involved in sport are more likely to play an active role in the community in other ways and thus sport, it is argued, can be used as an appropriate tool for community building. However, for ethnic, cultural or religious groups there will be important questions concerning which sports are promoted, for which purposes, and in which way.

⁸ This is a crucial issue for example in policy consideration with some Muslim groups, hence we have incorporated in appendix F a fuller articulation of the issues at play in this respect, highlighting some important misconceptions which have significant implications for policy.

- 3.50 The claims made in relation to the role sport can play in social inclusion are summarised by Coalter (2004) as follows:
- physical fitness/health
 - mental health/psychological well-being
 - anxiety/stress
 - sense of well-being
 - personality development
 - self-concept/self esteem/confidence
 - locus of control
 - socio-psychological empathy/tolerance
 - co-operation/social skills
 - team work
 - sociological
 - community identity/coherence/integration
- 3.51 Not all of the above (in particular the individually based impacts) are directly associated with the promotion of multicultural dialogue, though they may be indirectly. For example, if an individual member of an ethnic minority has his/her self esteem raised, their ability to participate in wider social groups may be enhanced, and hence their ability and confidence to engage in dialogue with other cultures increased.
- 3.52 Our concern, therefore, with sports and social inclusion, particularly in stages 2 and 3 of this study, has been to identify the conditions under which, and the nature of the sports through which, both individual competences, and also social capital in the forms of community networks, a sense of local identity, and a sense of solidarity can be produced, thus promoting the kinds of norms of trust, reciprocity and support required to foster a positive cultural climate for ethnic and national minorities (Australian Bureau of Statistics, 2000).
- 3.53 We will further need to distinguish between those social inclusion policies which are assimilationist and those which are integrationist in nature since these will in effect have different policy goals.
- 3.54 Tables 3.3.1-3.3.9 provide example of schemes targeted at social cohesion/inclusion and/or diversity/multiculturalism, with three examples each from France, Germany and the UK. The three French cases, as one might expect, are targeted at general social inclusion. In the French case studies, the fact that each project incorporates groups from the ethnic minority population is a product of the fact that ethnic groups are over represented in such geographically defined populations (i.e. of those living in sensitive urban zones – the targets for the schemes described in Les Minguettes and in Toulouse) or in socio-economically defined groups (those coming from economically disadvantaged populations as is the case with the *Fête le Mur* project).

- 3.55 The core goals of the three French projects differ. Les Minguettes has, as the site of major urban disorders in 1981, become closely associated in the popular imagination with the notion of urban deprivation and alienation. The emphasis in this project is placed upon ‘psycho-cognitive development’ of young participants – instilling a sense of responsibility and control through, for example, the use of coaching methods that focus on discussion with participants to find their own solutions in sporting situations. The *Fête le Mur* project focuses on economic aspects of inclusion – making tennis as a sport affordable and accessible to disadvantaged groups; promoting employability by inculcating young people with the values and disciplines of sport; as well as making positive use of urban space, the ‘concrete environment’. The Toulouse Football Club project has twin objectives – social goals such as educational development, promoting positive behaviour and reducing violence and tension on housing estates and around the stadium, and sports development goals, such as increasing skill levels and participation among the target population.
- 3.56 The three German projects cited in tables 3.3.4-3.3.6, unlike the French examples, do explicitly target ethnic minorities but are focused on the integration/assimilation of ‘foreigners’ or ‘immigrants’, who are explicitly contrasted with ‘natives’ or the ‘German population’ in the descriptions of projects. Thus in the ‘Olympics of understanding’ project, the goal is to “develop mutual understanding between natives and immigrants via sport and game activities””to introduce immigrants ... to sports organisations”. The project ‘Integration through Sport’ also aims to integrate ‘immigrants’ into German sports organisations. The case of *Türkiyemspor* is slightly different in that it involves support for a team made up of members of a particular minority but its principal concern is the means for assimilating them into the German football system, though the German authorities did also adapt to accommodate the organisation by for example modifying its rules on the nationality of players.
- 3.57 In the three British case studies (tables 3.3.7-3.3.9) there are some elements of separate development evident. Here, it is not a matter of getting ethnic minorities to adapt to British sporting organisations, but rather getting sporting organisations to adapt to the circumstances and needs of minorities. Thus the Leicester Race Equality and Sport project (LRESP) for example, promotes cultural awareness among providers through ‘race equality workshops’. It also established the Race Equality Group to ensure that black and ethnic minority communities were actively involved in the decision making processes of sports organisations.
- 3.58 The Leicester Women and Girls Project, a spin-off from the LRESP, provides training for black and ethnic minority women – including, for example, Netball Coaching Courses for black and ethnic minority women only, or exercise to music training courses for South Asian women only.
- 3.59 The project philosophy was permeated by the notion of multiculturalism implying, where necessary, separate provision. As a project worker expressed it:

“integration ...community cohesion... there are too many passwords ...multiculturalism is about appreciating of each others’ communities ...having that culture in your identity but learning how to share it is brilliant... there is an appreciation of others cultures is happening to some extent ...but [it is] not good enough....we need some mutual respect”.

- 3.60 This emphasis on multiculturalism, however, was not shared by the Leicester Race Equality and Sport Project Coordinator who argued for an emphasis on race equality and social inclusion for all groups:

“The concept of multiculturalism gives you this perception that everything is ok...all cultures respect each other cultures...but this does not reflect what is on the ground...multiculturalism to me means cultures in multi-setting , however race equality covers all races , not only black race but white race as well...so race equality covers all races ...not necessarily multiculturalism but race equality in terms of sport and physical activity will be the message that we send out to the community , to the governing bodies and organisations...multiculturalism and race equality [are] separate issues....”
(Project Manager LRE&SP)

- 3.61 However, despite the efforts of project coordinators to stress social cohesion with the majority population as a goal, interviewees reported that sport has been used by the participants as a tool to express their cultural distinctiveness, that is, their hybrid identity (the identity of their host society and the identities of their respective communities: Asian, Afro-Caribbean etc.) a different sense of ‘Britishness’ which is divergent from the ‘mainstream’ white British identity and life style. This was, for example, very evident in the choice of Asian names made by local football and cricket teams:

“The governing body of football do not want that...this project try to influence Asian community looking at inclusion not exclusion...however the underlining reason for Asian to organise their own (separate) teams is fear of racism... how can we say that if we are not conscious that these people are still receiving racial harassment and discrimination in its many forms ...how can we in this project, this influencing factor, to support them to be integrated when we know that they are going to receive racial discrimination ...sometimes we are in awkward position we see the bigger picture we also see the localised picture ...we understand what happen in localised community ...it is kind of difficult ...”

- 3.62 Despite cricket being a key sport for the Asian and Caribbean population in terms of participation, support by local ethnic minority groups for the local professional team among the Asian community was seen as minimal.

“Cricket is popular among ethnic group apart from black Africans...it is the highest amongst Pakistani and black Caribbean men 12% Indian men 11% and Bengladashi men 8%...but if you take that context to Leicester and you ask Leicestershire county cricket how many people from the ethnic minority watch cricket in Leicester the level will be 2%...there must be some issues here...” (Project Manager LRE&SP)

- 3.63 Thus the British case studies reflect a mixture of ‘cohesion’ and ‘diversity’ philosophies among both the workforce of those providing services and the communities being served.
- 3.64 The final case is that of the ‘Sportsmatch’ sponsorship scheme which prioritises ethnic minority funding and which funds, with public money, groups which de facto serve only specific ethnic communities, including providing support for indigenous sports and games from non-Western cultures (e.g. kabbadi, or carrum).

- 3.65 These three sets of examples from the three countries manifest different types of goals. The first three examples look broadly to develop the individual's skills and competences through sport. The second set of three examples focus predominantly on enhancing relationships between 'foreigners' and German citizens, and on assimilating immigrants within German sports structures. The third set focuses predominantly on the adaptation of existing British sporting bodies and systems to the needs of black and ethnic minorities, rather than vice versa. This is not to say that all examples from each state will fall neatly into the categories described but it does illustrate the tendencies in the national systems to see the use of sport in promoting cohesion and/or diversity in particular ways.

Table 3.3.1 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Les Minguettes Sport Association in Vénissieux, Lyon

Minguettes Sport Association is a football club of Vénissieux an industrial town on the outskirts of the Lyon agglomeration and is one of the most deprived areas of the city, in terms of economic level, social problems and social inclusion policies. In spite of all the measures already taken, the inhabitants of this area still have low to very low incomes and the population is still decreasing (36,000 inhabitants in 1975, less than 19,000 in 2004). Public policies seem to have failed to improve the situation (Faculty of Geographical Sciences Urban and Regional research centre Utrecht <http://www.restate.geog.uu.nl/>).

The association has an average of 600 members a year.

Origin of the project : In 1997, in order to help the club solve its financial problems and the sense of hostility and violence (receiving menacing letters and arson attempts) a new managing team took over the management of the football club of Minguettes. A new sport and educational project was put in place, based on an understanding of the situation, to fight against young people's difficulties in socialising, lack of training of sport educators and lack of parental support in educating their children.

Objectives: through the practice of football youth can participate together in the construction of rules that can affect their behaviour and intelligence positively both on and off the pitch.

Action: psycho-cognitive aiming at the behaviour of young participants and their sport educators. To put in place a new method of coaching where through play and discussion youth should find solutions to particular situations.

Activities: mainly football

Partners: Ministry in charge of Sport, Sport Foundation, private companies (BUT company), National Lottery (Française de jeux)

Target: the project concerns 400 children (boys and girls); 300 aged between 6-12; and 100 between 13-15.

Evaluation: It has been observed that children tend to respect rules that they impose themselves more than those that are imposed. After seven years of experience the results showed that the sense of discipline and calmness among participants has considerably increased, which explains the decreasing level of federation sanctions on the club.

Major difficulties: Each year the club has been obliged to reduce the number of enrolments. For the season 2003/04 the club received 700 applicants. There has been difficulty in maintaining relations between the town of Venissieux, the general council of Rhône and the regional council of Rhône-Alpes.

Following up the project needs time and support at the administrative level and the search for partners is very time consuming. A lack of administrative support for other clubs that wish to expand the experience of A.S. Minguettes to their regions is likely to be a barrier.

Positive elements: A centre of research and education through sport is going to be established independently from the club. Its major task is to respond to the demand for information and presentations about the project, and also to provide training for educators and coaches who face the same problems at the national level.

Table 3.3.2 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Association Fête le Mur

Created in 1996 by Yannick Noah. Throughout his sporting career, Noah trained on tennis courts and against practice walls. Concrete walls are also part of the daily routine of thousands of children of the so called "*quartiers sensibles*". The project "Fête le Mur" came from the idea of transforming the traditional negative image of the concrete wall to a wall of leisure, a concrete partner and a tool for escape (from the daily problems).

Objectives:

- to participate in the social dynamic of the city by the creation of permanent and durable animation around tennis courts and close to a wall, the tennis space of "Fête le Mur"
- democratisation of tennis, to make it more accessible to youth living in *quartiers sensibles*
- offering youth participants an employment opportunity and impressing on children the values of sport, to give them the tools to express and channel their energies in an sporting activity (tennis) that needs discipline, rigor, respect and self-control.

Actions:

In terms of infrastructure the construction of a tennis space for "Fête le Mur" (a wall and minimum of one tennis court) in the heart of the estates area. At the opening ceremony, children will be invited to discover tennis with Yannick Noah.

Characteristics of the scheme are:

- free and regular tennis lessons for children supervised by teachers and tennis professionals and assisted by young people resident in the city.
- the site is permanently open and tennis equipments can be borrowed; the space is managed by young people recruited from the local area
- establishing a network with clubs and partner federations
- initiation of children to competition
- organisation of workshops, inter-regional meetings, annual national tournaments
- visits to international tennis courts and competitions
- training of young volunteers: selected volunteers from the local housing estates will be offered a free training to 1st degree initiation skills in order to be integrated into the local teaching team. They receive remuneration from a local company or municipality, depending on the local situation of the tennis association and their role as educators.

Partners:

Ministry of Youth, Sports and Associative Life; National Federation of Sport; Gaz de France; Bank BNP Paribas; Carrefour; Nike; Volkl; General Council of Bouches du Rhone.

Table 3.3.3 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Project: Let's Play Together - Toulouse FC Football School

There is a strong belief that the club can play an important role in the integration of youth living in sensitive urban zones in and around Toulouse. For this reason the project 'Let's Play Together' was started in 2002

Objectives:

Helping young people to participate in football in an educational and structured environment generating positive citizenship values.

The programme is organised in three locations: in the street; in the primary school; and in the club.

In the street:

Objective: Facilitate the passage from street football uncontrolled and without rules, to more structured football in a club.

Actions: Football sessions and workshops are provided by the sport educators from the Toulouse local authority during school holidays in difficult estates in the agglomeration of Toulouse. A training event is organised every July by the Regional Centre for Physical Education (CREPS) in Toulouse. Football sessions are also organised every Thursdays from 5-7 p.m. during school terms.

Human Resources: Two educators are attached to each estate, a total of twelve educators during the Easter holidays. Two educators supervise the July's workshops in CREPS, Toulouse. An educator organises the Thursday sessions during the academic year.

Evaluation: Based on the increase of participation and positive behaviour of participants.

In schools:

Objective: to use football as an educational vehicle to promote a more positive citizenship role for young people (football in the service of citizenship).

Actions: initiating a programme of football at the primary school of D. Faucher au Mirail in collaboration with PE teachers and sport education workers from the Toulouse local authority.

Human Resources: a full time educator at TFC, a university graduate from STAPS (School of Sport Science).

Evaluation: Increased motivation of children and committed participation of teachers.

In the club:

Actions: participate in the elaboration of educational project, supervision and evaluation and training of educators. Organisation of open days for the TFC Football Academy and meeting with coaches. Regular contact with educators of Football Academy of TFC. Organisation of national matches for the level 14-16 and 18 years in the Estates of Mirail. Organising tournaments and matches with TFC and other teams in the estates of Toulouse.

Human resources: Three educators from TFC including an educator who is in charge of maintaining the link between the club of Mirail and TFC.

Evaluation: increase in the number of participants, enhancing the level of play, and decrease in problems of delinquency around the stadium.

Table 3.3.4 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Olympics of understanding – doing sports together

Target group: Young people, ‘immigrants’, ‘foreigners’

Sport: Football/ street football, basketball, inline-Skating, games/relay competition, mini-golf, building raft, adventure sport

Federal State: Berlin, Brandenburg

Short description

Approximately 1,000 voluntary helpers and five full-time employees staged an outstanding international popular sports event for young people which was organised by the Sport and Youth Departments of Berlin and of Brandenburgische. Under the slogan ‘Olympics of understanding – doing sports together’ 500 participants from Bosnia, China, Germany, Yugoslavia, Kazakhstan, Kyrgyzstan, Lebanon, Poland, Russia, Senegal, Ukraine and Uzbekistan spent a week together. Focusing on active sport and peaceful meeting of different cultures the event set an example of how immigrants could be integrated. Contact with 14-20 year old youngsters from Berlin and Brandenburg was made via sport clubs, dormitories and independent organisations. Through participation in sports and games a mutual understanding between locals and immigrants could be initiated. Together with those attending on a daily basis from Prignitz there were more than 1,000 participants. In the course of the four days tournaments in beach-volleyball, streetball, street soccer, beach-handball, table tennis tournament and chess tournament were staged. In addition there were various other activities, workshops and competitions like human-table-soccer, wall climbing, darts, small games, canoeing, swimming, mini-golf, inline-skating, street soccer, music etc., where the participants had the possibility to try things out and to get to know each other better.

Goals:

- to publicly present the initiative “Integration through Sport“
- to develop mutual understanding between ‘natives’ and ‘immigrants’ via sport and game activities
- to overcome the isolation of asylum seeking persons by specific invitation and activation
- to introduce immigrant groups to the project and the sport organisation.

Project partners:

Several sport clubs and communities, as well as support by administrative districts

Source: www.integration-durch-sport.de; Project database

Table 3.3.5 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Türkiyemspor, Berlin

When the club was founded in 1978 it was called BFC Izmirsport, after the West Anatolian city of Izmir. To be more inclusive of other Turkish migrants in Berlin in 1988 the club was renamed: Türkiyem, which means "my Turkey". A courageous political decision given the ethnic conflicts evolving in Turkey between Turks and Kurds.

In sporting terms one success was followed by another. The Berlin team went up from C-league to Third Division within four years. At the beginning of the 1990s this multi cultural team with English, Yugoslavian and Turkish migrants was on the verge of reaching the Second Division of the German League. This caused problems for the DFB, the national football association, because at the time there was a quota in operation in relation to the number of foreign players allowed in each team. The German football bureaucracy acted to change the rules so that players with a foreign passport who had played in a German youth team were to be considered as having the status of being a German football player.

This progressive decision was maintained even when the Türkiyemspor team just missed promotion. Joining the club became the goal of thousands of young Berlin Turks. Following the sudden success Turkish kids stormed the club. In the club's 25th year more than 300 young people participated in 12 youth teams. The club itself became one immense integration project. Officials claim that Türkiyemspor alone takes hundreds of kids off the streets and gives them a new perspective.

Although the children of the former guest workers form the most successful Kreuzberg football team they still lack facilities and, for example, are not allowed to practise on a grass pitch, not even in the stadium in Katzbachstrasse, their home ground. Even so they have refused to move despite an attractive offer from the Sports Department of Spandau to provide facilities in the far West of the city.

The club is also under financial pressure. Although the members of the board are all volunteers, and coaches and helpers accept a symbolic contribution to expenses, the 15 teams cannot be financed without sponsoring. It is hard to attract German sponsors to a migrant's team, and Turkish companies during difficult economic times have had to tighten their belts..

In addition, multi cultural togetherness has its darker sides. "Our players play the finest football, still we are last on the fairness ranking list", a club official, Mete Sener, complained during a press interview. He also complained about the referees. "We usually play against 12, especially in the East". That sounds like xenophobia, but Sener, also argued there were some positive features: "One should honour the president of the Berlin football club. Otto Höhne is the biggest supporter of migrants' kids!"

Progress of players to the top echelons is however limited. Sener argued that “There are many Turkish young people who make it to the German representative team. But they hardly ever get any further.” The case of 24 year old Aykut Karan illustrates this. He is the son of a former coach of Türkiyemspor who died last year. Aykut Karan has been playing football since he was four at the Türkiyemspor club. Today he earns his money by placing Turkish football players. His brother Ümit plays for the internationally reknowned Galatasaray . He also used to be a Türkiyemspor player. Karan criticises the short sightedness of the players of Turkish decent: “As soon as they are successful among the amateurs they get impatient, and leave for Turkey. But from there they do not make it back into a German team.”

Source: taz Berlin lokal Nr. 7245 vom 30.12.2003, Seite 18, 211 Zeilen (TAZ-Bericht), CEM SEY

Table 3.3.6 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Integration through Sport (formerly ‘Sport with Immigrants’)

Responsible Organisations::

German Sport Association (DSB: national coordinator), 20 regional coordinators and of the federal states , approx. 300 initiators, 300 central associations and voluntary helpers; cooperation partners such as transitional residential halls for immigrants, welfare organisations, schools, official departments

Target Group: Members of immigrant groups

The Nature of the Project:

This project has been in operation since 1989. The project includes special activities aimed at reaching young people (e.g. trend sports like streetball and inline skating). The so-called Stuetzpunktvereine (central associations) have special training for undertaking this integration project.

Over 30 “sport mobiles” equipped with 40 – 50 different pieces of sport equipment are available. They are used in animation projects during sports festivals offered by the sport associations or other cooperating partners.

Holidays for children, young people, adults and families are offered in cooperation with sport associations. Fixed sport groups are established in the clubs. The interest of such immigrant groups in local clubs is increased by such sports and games festivals. Once individuals have become interested in the particular sports provided, follow-up opportunities are made available.

Table 3.3.7 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Leicester Racial Equality & Sport Project

Origin of the project: In 1999, Sport England East Midlands, carried out research into access by minority ethnic communities in Derby, Leicester and Nottingham to sport England products and services and to sport development opportunities. The research revealed that minority ethnic communities did not have equal access to sports opportunities and that specific measures were needed to address this. Moreover, in 2000, a national survey was also undertaken by Sport England which also revealed lower levels of participation in sport among minority ethnic communities compared to the rest of the population.

Marked differences were discovered in the level of participation between men and women, between different ethnic groups and in particular, between different social groups.

Actions:

Leicester Racial Equality Sport Project (LRE&SP) was launched in year 2001. It is a five year project, finishing in 2006. The main aim is to raise participation in sport among minority ethnic communities. The questions that the project attempts to answer are how to reach all communities at the locality, how can the project be inclusive to all.

The format of the project is organised around four key principals: building capacity; effecting change; advocacy and measuring impact

Objectives:

- the production of a LRE&SP leaflet as a resource of information for previously excluded groups and individuals;
- developing cultural awareness through Race Equality Workshops aimed at service providers, community groups, educational establishments, etc;
- raising the level of awareness about Sport England and other key sources of funding aimed at BME communities
- establishing a Sport and Racial Equality Group which actively involves BEM communities in the decisions and developments which affect them.
- employment through sport - LRE&SP have partnered with the local authority to devise a long term strategy which will encourage candidates from BEM communities to train in all aspects of sport (the number of participants in the project are 42).
- WATS Programme – engaging young people in order to increase awareness and accessibility into higher education/university via sport orientated accreditations and qualifications

Table 3.3.8 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Leicester Racial Equality: Women & Girls Project

Origins and aims: An initiative developed by the Leicester Racial Equality and Sport Project in partnership with the Black and Ethnic Minority's Women's and Girls Focus Group, and sponsored by Leicester Racial Equality Council, Exercise Alliance, Sport England and Leicester City Council. The project seeks to increase the quality of opportunities for women and girls to take part in physical activity and/or excel at sports at all levels. Furthermore, to maximise opportunities by:

- securing additional funding to support local project
- developing a sustainable framework through peer monitoring schemes, education,
- leadership and coaching programmes
- making the link between sport, physical activity, education and health.

Activities:

- seated based exercises
- exercise to music: training south asian women – ymca
- basketball & netball mother & daughter taster sessions
- accident prevention chalo chalay: walking for health initiatives
- music, art and sport
- culture & sport – physical activity games & dance
- faith community work
- Somalia open art day
- International women's week – mother and daughter sessions
- BEM females only Netball Coaching sessions
- all female Level 1 Assistant Basketball Coaching Course in partnership with Active Sports (17 females will have the responsibility once they are qualified to go to the community and deliver sporting activities to other females)
- *Positive Images Concept:* putting together posters, leaflets and banners of positive images of sporting black and ethnic minority females and males, and also in the near future the production of a promotional video of physical activity & sport for women and girls. The project will be running an advertising campaign, which would look at billboards, buses, benches, T.V, radio, and newspapers. Key is the use of local projects and capturing images of local Leicester people and role models.

Target groups: mainly Asian or Asian British, Black or Black (Afro-Caribbean) British. The population of Indian origin formed the largest single ethnic community group in the city, with 25.7% (72,000). This figure ranks Leicester as having the largest Indian population of any local authority area in England and Wales.

Location: The three main areas of focus are: St. Matthews, Highfields and Belgrave, areas of high ethnic minority concentration

Partners: Leicester Racial Equality Council; Sport England; Leicester City Council; Active Sports Partnership (Leicester, Leicestershire & Rutland); Loughborough University; Health Promotion Agency; Sporting Equals; Exercise Alliance; Belgrave Association.

Positive results: Achieving Racial Equality: A Standard for Sport- The LRE&SP have been integral in promoting Racial Equality Standard for Professional Football charter, signed by All of Leicester's professional clubs – Leicester Tigers Rugby Club, Leicestershire County Cricket Club, Leicester Riders (professional basketball team), Leicester Women's Hockey and Leicester City Football Club.

- Pathfinder Programme/Community Cohesion⁹ – The LRE&SP participate in the development and delivery of this government initiative
- acknowledging the positive impact of using sport as a tool for integration of ethnic minorities and the objective of the community cohesion scheme. Sense of togetherness, and multicultural understanding are expressed.

Major difficulties

- problem of dysfunction in the hierarchy, evident in the lack of communication between local authorities, local governing bodies and voluntary sector, or organisation such as the Leicester Racial Equality office
- the difficulty to balance between the objective of the project which is about community cohesion and the practical issues of the ground (the needs and life style of the ethnic minorities, particularly women, are not taken into account by local sporting authorities, clubs and leisure centres, which explains in away the low level of participation in sport of ethnic minorities comparing to the majority of the population)
- acknowledging some negative aspect of using sport (with its competitive dimension) as a tool of social integration and achieving community cohesion, particularly between ethnic minority groups and white population

⁹ The Programme aims to build 15 real-life examples of areas that are getting community cohesion right. Evaluated good practice from these areas can then be disseminated to other parts of the country. This is a single programme aimed at developing approaches to integrating community cohesion into forward planning and long term sustainability. Prospectus for Local Authorities and Partners: Community Cohesion-Pathfinder Programme. Home Office, November 2002 (<http://www.cih.org/policy/pathfinders.pdf>)

- the difficulty in grasping the real meaning of multiculturalism, race Equality and integration (gap between the government concept, the professionals perception of and the community reception of the meaning system)
- despite the effort of Leicester Sport Project co-ordinators effort in inculcating the values of community cohesion sport has been used by the participants as a tool to express their cultural distinctiveness; that is their hybrid identity (the identity of their host society and the identities of their respective communities: Asian, Afro-Caribbean...) or different sense of Britishness which is divergent with the mainstream white British identity and life style.

Source: Documentary analysis and interview with Project Manager of the Leicester Racial Equality & Sports Project and Women & Girls Officer). The themes covered by the interview included general organisational questions and specific questions about aims, strategy and outcomes of LRE&SP project.

Table 3.3.9 Examples of local sporting initiatives aiming at social cohesion/inclusion and/or social diversity/multiculturalism

Sportsmatch

Nature of the scheme: Sportsmatch is government funded and in England receives its money through grant aid from Sport England. It was set up to encourage the business sector to invest money in sport at the grass roots level. Sportsmatch acts as an incentive by offering to double the pot of money available from a sponsor by matching the funding. Any not-for-profit group can apply and Sportsmatch can match money from profit distributing businesses: e.g. a bank, restaurant, estate agent, supermarket etc.

Target Groups: Sport for ethnic minority groups is a priority for Sportsmatch as it tends to attract less funding than other groups.

Objectives: Sportsmatch seeks to encourage sponsors to invest in ethnic minority sport by offering to double the money available. A bid will be a priority if the project targets ethnic minority groups for a revenue project e.g. setting up an Asian women's team, inner-city coaching sessions, courses to train members of ethnic minority communities to be coaches, referees etc.

Level of Funding: Matching awards are available between £1,000 (£500 if a school) and £50,000. Sponsorship can last between 1 and 3 years for any one project. Sponsorship can be in cash or in kind.

Case Studies:

Multi-Sports Tournament:

Taste of Pakistan Restaurant sponsored a multi-sports tournament organised by the Pakistan Muslim Centre in Yorkshire. The tournament aimed to promote a variety of sports within the Asian community and included cricket, football, kabaddi (a sport of Indian origin), badminton, volleyball and athletics. Sportsmatch matched the sponsor's £2,500 investment which meant around 500 people were able to participate.

Basketball tournament and coaching:

Kooner Construction, a first time sponsor to grass roots sports invested £2,000 in to the Guru Nanak Sports Club basketball tournament. The main objective of this project was to promote participation in the sport by Asians (Guru Nanak Sport Club was the only Asian basketball club in the country). Individuals were encouraged to turn up to the tournament and new comers to the sport were offered coaching instruction. The tournament and sponsor received press coverage in local papers and radio.

Team Manager courses, coaching and new teams:

Fulham Football Club Community Scheme received £50,000 sponsorship from Demon Internet to recruit a full time development officer to work solely on developing playing opportunities for black and minority ethnic groups. Schools, colleges and youth groups with a high percentage of minority ethnic attendees were targeted.

National Sports Tournament:

Shree Sorathia Prajapati Community (Birmingham) attracted 3 sponsors to invest in the SSPC all UK Sports Tournament. Anno Domini Ltd, Ghedia Motors Ltd and Mayur Foods Ltd each invested £2,000. The tournament takes place each year and Sportsmatch has supported 4 previous events which has enabled it to reach hundreds of participants. Sports included are Badminton, Table Tennis, Squash, Golf, Carrum, Kabbadi, Football, Netball, Pool, Volleyball, Darts and Snooker. Eleven communities around the country took part in qualifying competitions, then at the final held in Birmingham. A come and try session was held at the final so that any of the 3,500 spectators had the opportunity to take part. After the event a week of taster sessions took place to encourage people to continue to take part in any of the sports tried.

Source: <http://www.sportsmatch.co.uk/Min1.pdf>

Sport and social integration of refugees and asylum seekers

- 3.66 The majority of EU Member States have become the final destination of new migrant flows, for economic migrants, asylum applicants, or persons who have been forced to leave their country because of a combination of factors (e.g. social deprivation, political instability, violation of human rights). While Western European countries have had a longer experience of developing mechanisms and policies for integrating migrants and refugees into their host societies, other states, particularly in Eastern and Central Europe, such as Poland, Latvia, Lithuania, and Hungary, have historically been known as providers of labour migrants and for these states the reception of economic migrants and asylum applicants in such numbers is likely to be a recent phenomenon.
- 3.67 This is not to say that the integration process has been met in Western societies without conflict and tension both between newly established minorities (newcomers), national minorities and established communities of immigrants on one side and newcomers and the host population on the other. The conflicts emerging from the arrival of convention or programme refugees in different European cities and communities is headline material for many of the European 'tabloid' newspapers, and for some political parties and governments it is becoming a central political and electoral issue.
- 3.68 Despite the existence of a standard definition of 'recognised' or 'genuine' refugees (according to the 1951 Convention) there are still some gaps in the European and nation-states' legislation in relation to the treatment of alleged 'non-genuine' asylum applicants. One of the most important issues to arise is associated with the rights (to social benefits, housing, health services and employment) of those asylum applicants whose application has failed but who have been granted temporary residence on humanitarian grounds or are waiting to be deported.
- 3.69 The tensions and human rights concerns that the Sangatte Centre in the Pas de Calais region provoked both in France and the UK reflects the complexity of the asylum question in Europe and underlines the importance of developing consistency in European legislation and procedures. Anthony Richmond goes even further in his argument by calling for a replacement of the UN Convention on Refugees, which he described as anachronistic.

3.70 According to Richmond (2002:718):

“Originally intended to meet the situation created during and after World War II, the Convention no longer addresses the crises that have occurred since the end of the ‘Cold War’. Its interpretation varies widely from one jurisdiction to another. The distinction between persecution and systematic discrimination has become blurred. New international laws are needed that will protect all migrants, including contract workers, against discrimination, and facilitate temporary and longer term asylum and protection of those who face persecution in their own countries”.

3.71 Although there is considerable general literature on the use of sport as a tool for combating social exclusion, there is little material relating to the use of sport for the integration of refugees and asylum seekers. The literature on refugees and asylum applicants’ needs focuses mainly on health, and social and judicial matters with little discussion in relation to culture and sport. This is, to some degree, to be expected since for governmental authorities and non-governmental associations sport and social provision are not seen as a priority. For refugees and asylum applicants in the first year of settlement, attention is focused first on health (psychological and physical) and education (e.g. language courses, integration into the schooling and higher education systems). In addition, it might be assumed that refugees and asylum applicants are identified as ethnic minorities and as such should have access to the same sporting programmes that target other citizens from ethnic and immigrant backgrounds. Such an assumption is more likely to be valid for refugees whose status allows them to have the same social rights of citizenship as the majority of the population. Finally, when refugees and asylum applicants first arrive in the host country, they may see sport as a luxury or as accessible only to local citizens.

3.72 In our approach to stage 3 of the research we sought to establish whether there were organisations that provided sporting opportunities specifically for refugees and asylum seeker groups. In France, Germany and Poland specialist provision, whether by the voluntary or the public sector, proved difficult to identify (which, given what has already been argued about models of citizenship and national identity in these states is perhaps unsurprising), but a number of such organisations were evident in the UK case. Three of the case study organisations identified in the UK are described in tables 9.4.1-9.4.3.

3.73 In each of the three UK case studies, which were based in the cities of Nottingham, Derby and Leicester, a range of benefits of sport for refugees and asylum seekers are identified, together with some disbenefits, and some problems of provision. In the first of the organisations, the Algerian Association in Nottingham, which has been in operation for two years, interviewees recognised the important physical and psychological contribution of sport.

“There is a need for sport...sport can help to break the isolation of refugees and asylum seekers even some of their family members...if there is within the community a team playing every Sunday ...let me waste my time instead of sitting alone ...meeting other people , playing around ...try to break up the isolation, and the misery that you are going through for that particular time ...sport is very important , particularly for people who are going through stress...” (Congolese asylum seeker)

3.74 At the level of integration into the wider community, asylum seekers in particular – because of their tenuous position – were less able to make contact with wider social groups in the host community.

- 3.75 Political tensions from the homeland sometimes surfaced on the sports field so that the consequences of exposure to sport were not always positive.

“When you play Algerians against Algerian there is always tension ...we bring the anger of the country with us...what was happening in the country is still in the minds of people ...playing football is a way to express your anger ...we are the only team ... that always end up with fights or somebody bleeding...”
(Algerian leader of Association)

- 3.76 The pressure to do something of a sporting nature in this group came from the members themselves, but problems of co-ordination with the local authority meant that access to grants or to facilities was difficult to negotiate.

“We tried to organise a football game last March through the NDC New Deal for the Community ... they have been given five million pounds to regenerate the area...they are supposed to work to alleviate the level of poverty in the area...we told them give us the means and we will organise 10 or 11 teams involving different communities Algerians, Kurds, Somalians, Eritreans, the Congolese from Kinshasa and from Brazzaville, Ivory Coast...” (Algerian leader of Association)

- 3.77 The bureaucracy of grant aid application for such groups was a difficulty cited by all organisations reviewed who dealt with refugees and asylum seekers. In addition interviewees pointed out that the representatives of these groups at local authority level tended to come from established ethnic minority groups and therefore did not have a full appreciation of the real needs of their members.

- 3.78 Amongst the major beneficiaries of sporting activities provided were children of refugee families, but there was some conservatism in respect of allowing girls access to such activities.

“We organise every Friday prayer programmes for kids...we do martial arts ...one of the activity that we saw the kids are really enthusiastic about it...one hour football one hour martial arts...there are only boys because there is another mentality about the girls ...although they are young ...they practice sport in school but parents do not allow them to attend the activities organised by the association ...people when they come here they try to keep their culture...even when the activities are centred around education (home work sessions) ...it is a mentality”. (Algerian leader of Association)

- 3.79 The Derby Bosnia Herzegovina Community Association was rather more established than its Algerian counterpart in Nottingham, having been in existence for 10 years. However, even though it is longer established and has had some success in building links with the wider community, it has also experienced some problems.

“Regarding the question of integration of Bosnians into local sports clubs, it has been a difficult task. ...they (Bosnians) need to be two to three times better than English players to be accepted in the team... The only example of integration is a basketball team which is now playing in the local league. The popularity of basket-ball in the home country gives the Bosnians an advantage over the local players. They are more accepted because of their performance. However, to avoid conflict and being identified as Bosnian refugees, the team has chosen to have an English name – Shadow”. (BHCA Project Advice Worker)

- 3.80 Sport was seen in the BHCA as “a universal language that can break down cultural and linguistic barriers” but it could have some element of separatism if it was not applied in the right environment. The first Bosnian teams that participated in local sporting tournaments experienced a sense of rejection (and even hostility) from other participants from the local community because of their difficulties in communicating in English.

“On some occasions we had to withdraw from the game to protest against the decision of the referee and the excess of ‘aggressive’ play of other teams (particularly those composed of English players). ... English teams tend to be more ‘physical’ in their game and do not find it easy to accept defeat particularly when the opponent is a Bosnian refugee team”. (BHCA Project Advice Worker)

- 3.81 However, in contrast to the Algerian Association, intra-group difficulties were not evident in the sports ground, and sport was even seen to aid conflict resolution in ways that would not be possible in the country of origin.

“It is easier to organise a football game between Bosnian and Serbian refugees in England than in the home country. The two groups tend to forget their nationalist and religious differences and concentrate more on their new shared identity- refugees in Britain”. (BHCA Project Advice Worker)

- 3.82 Nevertheless, integration or adaptation to local circumstances was always likely to be more difficult for some groups than others.

“Young generations of Bosnians despite being fluent in English and holding citizenship of this country they still feel “foreigners”. This sense of isolation or foreignness is particularly evident among Roma Bosnians. They feel that there is prejudice against them, both because of their refugee status and their distinctive Roma culture. They tend to be less active because of their distinctive life style. Most of the younger members are married at the age of 16-17, which may be seen as an obstacle for integration”. (BHCA Project Advice Worker)

- 3.83 The third case study relates to the Asylum Seekers and Refugee Sports Development Project (ASRSDP) in Leicester. This differs from the other two projects, which are both ‘self help’ projects, whereas the ASRSDP is an initiative under the auspices of Leicester Voluntary Action providing services for its ‘client’ group. The organisation focuses on sport as its primary vehicle for working with refugees and asylum seekers, and uses sport as a means of drawing refugees and asylum seekers into social networks.

- 3.84 The group has focused predominantly on football but has also used netball as a vehicle for reaching female refugees. The group has been particularly successful in competitive sport, winning or doing well in a number of local football competitions. It was recognised that if introducing refugees to a local club it was best to identify clubs struggling for players so that new players were seen from the start as a contribution to a solution to a club’s problem, rather than being seen as a ‘problem’ of integration to be dealt with by the club.

- 3.85 One of the aims of the project is also to train refugees and asylum seekers to gain sports leadership qualifications which can make them more employable whether or not they wish to work in sport, since gaining the qualification itself tends to boost self esteem and confidence.
- 3.86 The project would like to see self sustaining groups develop but the lack of managerial skills, or time resources, or permanency of situation on the part of the refugees and asylum seekers themselves tends to mean that much of the time of the project worker is taken up in organising on behalf of such groups, or making applications for funding on their behalf. The bureaucracy involved in obtaining grants militates against any refugee group applying without professional assistance.
- 3.87 Amongst the conclusions to be drawn from these three UK case studies of organisations providing sport for refugees and asylum seekers are the following:
- there is a demand from refugees and asylum seekers themselves for access to sporting opportunities though probably not in the early days following arrival where other preoccupations such as health, housing and security dominate
 - sporting activity is recognised as able to provide benefits at the individual level of health and psycho-social well-being
 - sport can play a role in increasing the levels of interaction between refugees and local host communities, and thus in decreasing tensions and misunderstandings, but there is also room for the increase of tensions unless sporting situations are managed appropriately. Mixing teams so that an ‘us and them’ mentality does not develop would be an example of situation management to reduce the possibility of tensions arising
 - where refugees are introduced into clubs, this is likely to be more successful where such an influx can improve the viability of the club (in terms of numbers) or the success of the club (in terms of available talent)
 - team sports provide the greatest potential for increased interaction with host communities
 - while funding may be available from various sources the bureaucracy associated with making an application discourages applications from even the more permanent let alone the more transient refugee and asylum seeker groups
 - the dominant sporting practices will tend to be associated with male participation predominantly, thus care may be required to ensue gender equity
 - sports leadership training can be useful as a source of training volunteers, but also as a means of enhancing other competences (e.g. language and communication skills), improving self esteem and enhancing employability.

Table 9.4.1 Sports provision targeting refugees and asylum seekers

The Algerian Association in Nottingham

Origin of the project: The Algerian association in Nottingham was officially established in 2002. It has actually 200 members including refugees, asylum applicants and non refugees.

Objectives: to bring Algerians together; organise social, sporting and educational activities, for adults and their dependent families.

Activities: weekly indoor and outdoor football sessions for Algerian immigrants, refugees and asylum seekers; organising sporting activities (mainly football and Martial arts) for dependent children.

Funding: mainly from the local scheme as part of different development and integration scheme (e.g. Neighbourhood Renewal, crime prevention...), in addition to self (leader and members) funded activities (for booking of facilities and organisation of tournaments)

Positive elements : the importance of the positive elements (mental and psychological) of sport and the role that it can play in breaking the state of isolation and depression that an asylum seeker or a refugee is going through during his or her stages of settlement.

Major obstacles:

- absence of specific targeting strategies that target the specific sporting needs of refugees and asylum seekers
- lack of co-ordination between different governmental and non-governmental agencies
- a feeling of incompatibility between refugees association needs and the administrative requirements for funding
- the status of asylum applicant, which make the integration of talented asylum seekers into sporting clubs a difficult task (the impossibility of obtaining a work permit)
- the lack of representativeness at the level of the local city council. Refugees are usually represented by people from established ethnic minorities (Asian community). These people have a different history of immigration and who come from different cultural and religious traditions. They are not fully aware about the specificities and the real needs of refugees and asylum seekers. It should be noted that most of refugees and asylum seekers in the region of Nottingham are coming mainly from Africa, Iraq, and Albania
- a feeling of discouragement resulting from the incomprehension of the decision makers or normal people about the real situation and needs of asylum applicants
- the negative role of the media in creating a distorted image about asylum seekers and the hostility and prejudice that this image can create among the community

- dependents' children are more enthusiastic about practicing sport activities, but the level of participation, particularly in relation to girls, depends on the cultural readiness of the parents to allow their children to participate in sport. Thus, culture, or the sense of insecurity which results from unfamiliarity with the new cultural setting, can be another obstacle for participation in sport.

Recommendations

We can summarise the recommendations of the interviewees in relation to the provision of sports activities for refugees and asylum seekers as follow:

- refugees and asylum seekers should be targeted as ethnic minorities rather than distinctively in order to reduce rivalries between communities
- the role of the authorities should be contacting associations, under different schemes and for the association themselves, based on their own particularities, should choose to take part in the event. In other words sports initiatives should not be imposed. The role of the local authority and other government agencies will be more efficient if it is turned toward general supervision and motivation (e.g. facilitate access, flexible procedures in the delivery of work permit for talented asylum applicants)
- more acknowledgement of the diverse needs of refugees and asylum applicants . According to interviewees, refugees are experiencing more diverse and complex problems than other citizens.

Source: Based on organisational documents, and interviews with the leader of Algerian Association in Nottingham, as well as members, including an Algerian refugee and an asylum seeker from Congo.

Table 9.4.2 Sports provision targeting refugees and asylum seekers

Derby Bosnia Herzegovina Community Association

Origin of the project: The Bosnian Community Centre was established in 1996, this following a demand made by the Bosnian refugee community in Derby to have their own self-administrated association. There are about 8000 Bosnian refugees living in the UK, 450 of them live in the East Midland Area.

Objectives: The aim of the Bosnian-Herzegovina Community Centre (BHCC) is to work as an intermediary between the Bosnian community and the local authorities, to facilitate their integration into the British society and their openness toward the local host community. The priority of the centre is centred on issues such as housing, education, and protection of the community from violence and racist abuse. The BHCC targets family, adults and dependent children.

Partners: Local Council, Derby Refugee Advice Centre.

Actions: the centre has been arranging 5-a-side football sessions, football and basket ball tournaments with other refugee groups and members of the local ethnic community. The Bosnian community have their own Basketball team playing at the league as well as a folkloric dance club (popular among girls).

Major obstacles:

- the Bosnian community faced some problems at the beginning due mainly to language barriers and difference of cultures (Muslim coming from an Eastern European and ex-communist country)
- the different system of governance: System of governance in the host country (Britain) is decentralised, which make a request for funding from the right authority a complex task for the newly established association. Distribution of financial and material aid tends to be selective and targets established associations with a long experience in associative work. Most of the financial aid is coming from the local council and it is difficult to always get the needed funding for the organisation of sports tournaments (e.g. to cover the expenses for transportation, hiring of facilities and referees).
- sport can have some element of separatism if it is not applied in the right environment. For instance, the first Bosnian teams which participated in a local sporting tournaments have felt a sense of rejection (and even hostility) by other participants from the local community because of their difficulties to communicate in English. In some occasions they had to withdraw from the game to protest against the decision referees and the excess of 'aggressive' play of other teams (particularly those composed of English)
- it could be argued that after ten years of presence in Derby, the Bosnian community still have problems in interacting with the local host community, mostly with the younger generation (15-17) of English "white background"

- difficulty for young Bosnian talents to integrate local sports clubs. The only example of integration was basket-ball team which is now playing at the local league. The popularity of basket-ball in the home country (ex-Yugoslavia) gives to the Bosnians an advantage over the local players. They are more accepted because of their performance. However, to avoid conflict and to be discriminated as Bosnian refugees, the team has chosen to have an English name – “ SHADOW”
- young generations of Bosnians despite being fluent in English and holding citizenship of this country they still feel “foreigners”. This sense of isolation or ‘foreignness’ is predominantly evident among Romani Bosnian. They feel to be prejudiced for two reasons - because of their refugee status and their distinctive Romani culture. They tend to be less active due to their distinctive life style. Most of the younger members are married at the age of 16-17, which may be seen as an obstacle for integration.

Positive elements of sport

- sport is conceived as a universal language that can break down cultural and linguistic barriers
- effective tool for the integration of refugees into host community and build relation positive relations with other established ethnic minorities
- participation in conflict resolution: sport and the English context can facilitate the reconciliation between the ex-Yugoslavian nationalist groups. The leader of the BHCC points out that is more easier to organise a football game between Bosnian and Serbian refugees in England than in the home country. The two groups tend to forget their nationalist and religious differences and concentrate more on their new shared identity, which is being refugees in Britain.

Recommendations

We can summarise the recommendations of the BHHC leader in terms of the provision of sports activities for refugees and asylum seekers as follows:

- policies target ethnic communities as whole and as part of a general programmes of integration rather than targeting communities separately. This can create some tensions. One group (particularly refugees) may be seen as more privileged than others (local host community). In the interviewee’s terms the financial support should come from big sporting clubs rather than from local voluntary associations which are usually managed by parents from the local community, and who tend to focus more on the problems of their own local population.
- joint activities with the local community should be encouraged. It is even recommended to have a mixture of participants from different communities because this brings some kind of protection, particularly for Bosnian participants, who do not want to be singled out as “refugee-Muslim-Bosnians”.

Source: Documentary sources and interview with the leader of BHCC in Derby.

Table 9.4.3: Sports provision targeting refugees and asylum seekers

Voluntary Action Leicester, Asylum seekers and Refugee Sports Development Project

Origin of the project: The project was developed during the summer scheme programme of 2002, when it was identified that sport was a significant tool in engagement and cohesion work undertaken with the asylum seeker community. The next stage was to recruit a core of participants who would best represent the organisation's aims and objectives. As it was, footballers of varying abilities and backgrounds came forward. It was soon noted that some of the players were of notable calibre, including people who had played professionally in their own countries, and in one case, had been an international.

Objectives:

- to positively reflect and enhance the standing and the ability of refugees and asylum seekers
- to run courses for our client group, particularly in the areas of sports coaching, leadership and management with a strong emphasis on citizenship
- to promote, develop and support sporting projects, amongst the refugee and asylum seeker community in Leicester
- to uphold equal opportunities, to work towards the elimination of all discrimination, and strive for good relations amongst all members of the community
- using our networks to act as a referral agency for other projects and services
- to recruit and develop volunteers and encourage them to utilise their skills in their communities
- to liaise with statutory, non-statutory, voluntary organisations and academic institutions to produce policy documents looking at sports provision locally and nationally
- to fundraise locally and nationally in order to achieve our aims and meet our objectives.

Value: belief that disciplines and abilities used by individuals in their sports training and development can be adapted to other aspects of their lives; improving self-confidence, health and empowerment (in making informed choices for asylum applicants and refugees' future).

Actions 2003/04:

- represented Leicester in the Unity Cup co-organised by 'Kick-it-out', finished runners-up
- winners of Leicester 7's competition
- streetleague champions

- took part in Leicester F.C.'s Community Days at Walkers stadium Worked in partnership with British Sports Trust, Amity Project, Voluntary Action Leicester, NIACE, Probation Service, Y.O.T. among others
- co-ordinated and managed the South African team for the Leicester celebrations of South Africa Day (10 year anniversary) Score South Africa 4 England 3
- gained qualifications to teach and verify Sports Leadership Award.
- organised various tournaments around the City inviting teams from different parts of the country
- co-ordinated teams for FAR (Foxes Against Racism¹⁰)

Types of sports activities : Football, swimming, basketball, table-tennis, netball. Provision of leisure pass (free membership card) to access leisure centres.

Target: Asylum and refugees (both genders) in the region of Leicester

Partners: Leicester City Council, Leicester Racial Equality, De Montfort University, Voluntary Action: street league, Professional sports clubs.

Evaluation: Based on the results of interviews conducted by the ISLP research team with the leader of the Voluntary Action Leicester, Asylum seekers and Refugee Sports Development Project

Positive elements

- sport can actively participate in the building of self-esteem among refugees and asylum seekers
- for asylum seekers it is a means of mental and physical healing.

Major obstacles :

- lack of funding needed to organise regular sports activities, hiring of facilities, and provision sports kits
- lack of managerial skills needed to put a good application forward are constraining refugee groups from participating (difficulty in meeting the local council criteria for funding)
- discontinuity in the level of participation.

¹⁰ FAR was set up following the visit to Leicester of the National Football Task-Force in 1997. The Task Force received evidence from professional organisations and local community groups in Leicester and made references to the East Midlands visit in its final report. A local task force was set up in Leicester to deliver locally the recommendations made to all football clubs and local groups in the report. Eventually this task force evolved to become Foxes Against Racism (FAR). FAR has received funding support from [Leicester City Football Club](#), [Kick It Out](#), the [Professional Footballers Association](#), [Leicester City Council](#), the [Sir Norman Chester Centre for Football Research](#) at the [University of Leicester](#), the [Leicester Mercury](#), [BBC Radio Leicester](#) and from [UNISON](#). They have also received support from individual funders. For more information see Foxes Against racism web page (<http://www.le.ac.uk/far/>)

Recommendation

We can summarise the interviewee's recommendations as follow:

- targeting refugees and asylum seekers (as sports people and not as distinct groups) as part of the general scheme of social inclusion and community cohesion
- flexibility in terms of funding: Thinking of creative ways on how to engage refugees and asylum seekers team without expecting them to have a management committee, structure etc. The cost of monitoring the financial grant sometimes is even higher than the grant itself, thus there is a need to find the right balance to ensure that applicants do not lose out to criteria and policy
- encouraging the Commercial Involvement as long that any involvement would have to be on the general basis of social inclusion
- there is a need by the government and local authorities to reconsider the unifying force of sport, thus the need of more encouragement of local initiatives that mobilise sport as a mean of community cohesion in general and the integration of refugees and asylum seekers in particular.

Sport and national minorities

- 3.88 Although this report focuses predominantly on relatively recent immigrants, there are important issues to consider in relation to sport and multicultural dialogue, which concern national minorities. The existence of national minorities tends to be given a high profile in circumstances in which the identities of such groups are mixed with nationalist/separatist political aspirations. Thus Corsican, Basque, Catalan, and Irish nationalist communities receive considerable media attention. Ethno-nationalism of the type described in relation to the German tradition may be said to characterise such separatist movements. Given that modern competitive élite sport is in large part organised at the level of the nation-state there may be little space for stateless nations to participate in the élite sphere.
- 3.89 There are exceptions, however. In the case of the UK, for example, national teams for Scotland, England, Wales and Northern Ireland do exist in most sports. There are costs to such arrangements in terms of administrative complexity and finance and the UK government, despite promoting political devolution has periodically been pressed to rationalise the number and financing of national governing bodies/federations for sport. A sport like bowls for example has different governing bodies for different forms of the sport – crown green, flat green, indoor – and for different countries – Scotland, Northern Ireland, Wales and England. Nevertheless, sport is perceived as an important vehicle for expression of national identity and thus a key element of the cultural citizenship of English, Irish, Welsh and Scottish subjects.

- 3.90 The significance of the British case is that it reflects a mode of operation that allows positive membership of national minority identity groups. Through sport, the Scots or Welsh can identify positively both with their Scottish/Welsh identity (for example in football internationals or at the Commonwealth Games) while also identifying positively with their British identity in the context of, for example, the Olympic Games where England, Scotland, Wales and Northern Ireland compete as a single British team.
- 3.91 Ireland is a more complex case. In some sports such as rugby, there is a single 'national' team representing Ireland both north and south of the border. Other sports such as soccer have separate teams for both Northern Ireland and the Irish Republic. Gaelic sports, played in the south and in the north by Catholic groups, actually actively reflect divisions in Northern Irish Society. Catholics complained of Gaelic games sports clubs being disrupted by British soldiers, and civilians carrying hurling sticks were sometimes subject to detention at the height of the sectarian struggle by British troops for carrying offensive weapons (Sugden & Bairner, 1992).
- 3.92 The example of rugby, however, illustrates the nature of the compromises possible. Before international matches the Irish Republic's national anthem is played. This anthem is only sung by players from the Republic. The players from the North stand to attention but do not sing/participate. However, after the national anthem, the Irish rugby anthem is sung by players and spectators from both sides of the border. This represents an unusual but telling example of the power of sport and associated symbolism to mobilise complex identities (Tuck, 1999).
- 3.93 It is clear that the identities of the home nations have not declined with globalisation. There is evidence of negative consequences in some cases. The England-Scotland football fixture was discontinued in the 1980s after a pitch invasion following a Scottish win at Wembley when fans broke the goal posts into pieces and dug up the turf for souvenirs. The Scots' anthem 'Flower of Scotland' written and adapted as the official national rugby anthem relates to an historic and bloody victory in battle over the English, and, for some, is associated with a growingly anti-English climate amongst some Scottish groups.
- 3.94 The growth of non-English identities has also raised the level of awareness of Englishness as opposed to British identity. If one looks at footage of England winning the World Cup in soccer in 1966, the English spectators can be seen waving predominantly Union-Jack flags (the British rather than the English flag, which is made up of a mixture of Scottish, English and Welsh flags). By the time England won the 2003 World Rugby Cup, the flags on view were virtually all the English flag, the red cross of St George. The expression of 'Englishness' through sport has thus been subtly reinforced.
- 3.95 In the context of the conference (see Appendix E) a significant case in terms of the role which sport can play in promoting dialogue between communities was raised. This was the example of the Trust games in Cyprus (see table 9.5). Here the political barriers to formal dialogue between sporting organisations representing both communities proved insuperable and so a voluntary and informal initiative was developed, which, though small-scale, enjoyed success until the heightening of tension around the time of the referenda on the unification of Cyprus in April 2004, put a temporary stop to the proceedings. Funding and formal support is being sought by the initiators of the project, though it is interesting that this is sought from outside the frame of national organisations – from the Fulbright Commission and the United Nations. This underlines the significance of transnational bodies (such as the UN or EU) for local legitimacy, particularly in times of 'local dispute'.

- 3.96 While the case of national minorities within the nation states is clearly an issue for national government, there are some minorities that transcend national boundaries. For example, the Basque and Catalan populations occupy territory across the French and Spanish border, the Irish population straddles the Northern Ireland and Irish Republic border, and, the Friesian population occupies parts of the Netherlands and Germany. There are also cases of stateless minorities from outside of the European Union (such as the Kurds) who are dispersed across Member States. However, the most significant of minorities - in effect an indigenous 'international minority' - is that of the Roma population. While the case of the Roma was not actively considered in the research for this project, it is clear that in terms of the need to generate multicultural dialogue with minorities, the estimated eight to 10 million Roma in Europe represent an important concern.
- 3.97 The Commission has been the largest international donor for improving the situation of Roma communities in Europe and the EU established in 2000 a legal framework to prohibit discrimination against Roma and other ethnic minorities¹¹. Between 2001 and 2004, over €100 million in funding was provided through the PHARE programme for Roma projects in Hungary, the Czech and Slovak Republics, Bulgaria and Romania, and similar initiatives in the then current 15 EU Member States (including Spain, Greece and France) through the European Social Fund and the EQUAL Community Initiative.
- 3.98 Projects for Roma are also supported through other Community programme such as Socrates, Youth for Europe and the Community Action Programme to Combat Discrimination. However, though the problems facing the Roma communities, particularly in the new Member States of the EU are of a major order, and many more basic needs are not being met in some instances, sport can have a role to play in developing activity within Roma communities and in establishing dialogue with other local communities. It is notable that sport is currently not visible as a form of activity promoted in existing funding programmes.

Conclusions

- 3.99 In this section we have considered sporting projects external to the EU, cross state initiatives within the EU, and projects at the intra-state level. Case studies have been heavily used for illustrative purposes, providing examples of activities that seek to use sport to promote dialogue, influence behaviour, and to influence life chances in a positive manner. It is important however to acknowledge what has not been considered here.
- 3.100 There are perhaps two major gaps in the discussion and analysis presented in the two sections dealing with our empirical research. The first is that of the ideological roles which sport can play in tackling structures of racism. An excellent example of this is represented in the case of Show Racism the Red Card, an organisation which is discussed in relation to a presentation made by their representative, Mr Ged Grebby to the Project Conference in Paris (see Appendix E). The presentation outlined the development of a video and teaching pack for schools uses football stars such as Thierry Henry, to highlight the nature of racism experienced by refugees and asylum seekers. The video and related materials provide an excellent resource for provoking discussion concerning issues of racism in a medium (football) that has currency with, and relates to, young people's everyday concerns.

¹¹ Directive 2000/43/EC establishing the principle of equal treatment irrespective of racial or ethnic origin.

- 3.101 The second issue which has not been explicitly treated in our empirical analysis is that of 'transnational minorities'. While the case of national minorities within the nation states is clearly an issue for national government, there are some minorities which transcend national boundaries. For example, the Basque and Catalan populations occupy territory across the French and Spanish border, the Irish population straddles the Northern Ireland and Irish Republic border, and, the Friesian population occupies parts of the Netherlands and Germany. There are also cases of stateless minorities from outside of the European Union (such as the Kurds) who are dispersed across Member States. However the most significant of minorities, the 'international minority' of the Roma population, represents an important concern.
- 3.102 The goals of the projects and programmes reviewed vary from the individual level, in terms of psycho-social outcomes (such as growing confidence and self-esteem), through the community level (constructing social networks), to the societal level (tackling structures of racism), to the transnational level (promoting stability through enhancing cross-border understanding), and even trans-continental (as a form of international aid). Clearly the higher the level of change, or the greater the complexity of the change sought, the more difficult evaluation of outcomes becomes.
- 3.103 Evaluation, even at the individual level, is rarely reported and where it is reported, performance measures are often measures of throughput (e.g. numbers attending a project) rather than measures of outcome (e.g. a change in attitudes or behaviours, or the construction of social networks). Such change goals are often only amenable to evaluation on the basis of detailed qualitative research with all the difficulties of generalisability associated with such approaches, and where they have not been evaluated there is a need at least for the assumptions about the links between policy and outcomes sought to be articulated. This, therefore, has been a central concern of the material presented above.

Table 9.5 Projects aimed at integrating national minorities

A Cypriot Case Study – The Trust Games.

Aims and Objectives:

- the aim of the scheme is to build trust between the two communities, Greek Cypriot and Turkish Cypriot, by enhancing the development of relationships between the communities through sport activities
- to develop communication between the youth of both communities so as to share interests, aspirations and visions
- the aim is not to promote access to specific sports but to use sport as a means for the initiating of communication channels and intercultural dialogue between the youth of both communities. The ultimate goal is to build long term trust between the two communities.
- through interaction, youth can realise that it is possible to live in harmony with individuals of different educational, religious and cultural backgrounds.

Resources and period of operation At the beginning there was an attempt to operate the project through formal procedures. However, this collapsed since political issues of recognition were raised. Discussions were held between the Cyprus Olympic Committee, the Ministry of Education and Culture of the Republic of Cyprus and the Easter Mediterranean University in Turkish Community.

However, since the project could not operate through formal channels it began through the personal initiative of Mr Kartakoullis (Greek Cypriot) and Mr Kayalp (Turkish Cypriot) with the support of the United Nations who allowed this group of people to organise sports within the area of the District boundary between the two communities.

At first the project began operating with volleyball, which is a non-contact sport. The teams were mixed with youth from both communities. After the Games the youth could attend sessions to enhance personal development (e.g. proper diet, stress relief etc.)

Later on, the project expanded to include football and basketball games, an initiative taken by Mr Telesforos (a Cypriot from the Maronite minority group) who used to organise football games between his children and their friends with Turkish Cypriots in the same area.

The project operated for several months and stopped when Cyprus got involved in dealing with the 24 April 2004 referenda concerning the Anan Plan before . These circumstances produced a situation of heightened tension between the parents of the participants of both groups.

Age, gender and ethnic background of participants

- the scheme targeted young boys and girls of both communities between the ages of 8 to 14 years old
- 20% of the total participants are young girls and 80% are young boys. There is not a specific target concerning gender make up since the scheme is based on personal involvement with no formal shape
- the project targeted Greek Cypriots (Christian Orthodox) and Turkish Cypriots (Moslem). After the expansion of the project through personal initiative, youth from the Maronite minority group participated as well.

Data on numbers participating in scheme: At the beginning, 12 Turkish Cypriot and 12 Greek Cypriot participated in this scheme. Within the framework of personal interaction the number of participants increased, but not significantly.

Evaluation

- unfortunately, no data is available concerning the specific project since it was based on an informal initiative. This was a prerequisite for the project's operation. Accordingly, no evaluation assessment has taken place, but this is something that concerns those who took the initiative to start this project.
- evaluation is an important tool for enhancing the expansion and success of the project. Otherwise, this will simply be considered a meeting of a few young Greek and Turkish Cypriots playing games in the District Boundary.
- the persons who started the initiative are looking for a formal umbrella of the project, in order to have the chance to evaluate it and expand it. Following local discussions it may prove possible to work under the auspices of the Fulbright Commission, which is acting as the implementing agency for the U.S. programme through a series of programme grants. The Fulbright Commission in Cyprus has the ability to work with both Greek and Turkish Cypriots and it is well positioned to promote bi-communal cooperation.

Positive elements

- the scheme was successful in bringing together youth of both communities and communication between the young people continued outside of the project, by email etc.
- it is worth mentioning that since the opening of the border (a year ago) a number of Turkish Cypriots came into the area under the control of the Republic of Cyprus and participate as members of different clubs. A small number of Turkish Cypriots (up to 10 to 15 athletes in total, no official data is available) became athletes of Greek Clubs and participate in National competitions in Football, Volleyball, Handball and Athletics
- in addition, in 2003 one handball team and one volleyball team from the Turkish Cypriot community participated in the National Beach Handball Tournament and the National Beach Volleyball Tournament respectively, held in Larnaka. The handball women team was the winner of the tournament.

- in June 2004 four Turkish Cypriots who became members of Greek Clubs participated in the National Athletics Competition.

Difficulties

The major difficulty is the 'Cyprus problem'. Even if there is a willingness among the peoples to do something, while the Cyprus problem remains nobody can claim equal and safe access to opportunities in the whole island. This was obvious during the period of discussions for the referendum concerning the ANAN Plan. The scheme stopped operating since differences between the two communities became more intense during that period.

SECTION 4

CONCLUSIONS AND RECOMMENDATIONS

Section 4: Conclusions and recommendations

Introduction

- 4.1 This review of sport and its contribution to multicultural dialogue has taken place in the context of the expansion of the EU from 15 to 25 Member States. The expansion presents further opportunities for celebration of the richness and diversity of Europe's culture, but also poses problems of ensuring social integration and cohesion. A recognition of the role which sport can play in positive terms is reflected in part in the inclusion of a competence in sport in the Draft Treaty establishing a Constitution for Europe agreed at the IGC on 18 June 2004. The inclusion of sport as a competence for the first time reflects the growing pressure that resulted first in the Declaration on Sport annexed to the Treaty of Amsterdam which came into force in 1999, and which was more fully articulated in the Declaration of Nice in 2000. With the addition of the article on sport the responsibilities of the European Union in this area of policy are further underlined.
- 4.2 However, even without a competence in sport per se, the EU had a strong set of rationales for intervention in sport deriving from its longer established competences. Thus, in the areas of social policy and combating social exclusion, regional policy and regional development, cultural policy and the protection of cultural identity, tourism, education and youth policy, and external relations, sport activity on the part of the EU had a role to play in ways which were related to aspects of multiculturalism and social cohesion of different ethnic and religious groups.
- 4.3 Indeed even where sport was not being used to realise policy goals in other areas, the pursuit of other goals themselves has impacted on the multicultural nature of the everyday sporting experience of European citizens. One aspect of the Bosman judgement, for example, which defined certain restrictions on the nationality of players in professional football teams in Member States as contrary to the principle of freedom of movement, has rendered the professional football teams watched weekly by sports fans into multicultural playing units. For fans' sporting heroes to be drawn from a wide set of cultural backgrounds provides strong, positive images, particularly for young people.
- 4.4 In addition to its role in terms of direct policy intervention the EU has two further roles which are germane to the issues of this report. The first is a responsibility for promoting joint action, research actions, or the development of infrastructural architecture to co-ordinate action, on the part of bodies to assist in the achievement of EU goals. The second is to disseminate information across Member States, across public, voluntary and commercial sector entities, and across areas of professional activity to ensure that the benefits of EU membership in terms of policy intelligence are shared across policy communities.
- 4.5 Given these three sets of concerns, the discussion and recommendations relating to the use of sport to promote multicultural dialogue expressed in this final substantive section will reflect four types of policy implication. The first relates to implications for EU policy intervention in sport; the second, the use of sport to achieve cognate goals in other policy areas, such as youth, health, neighbourhood policy etc. The third relates to implications for organisational infrastructure and research to facilitate the achievement of European level policy goals in sport and multicultural dialogue; and the fourth relates to aspects of good practice which might be communicated across nation-state, sector and professional boundaries. These are outlined in 16 recommendations cited below.

Policy issues and recommendations arising from the study

The introduction of a new competence

- 4.7 The new Treaty mentions sport in two articles. The first, Article 1-16, defines sport as “an area of supporting, coordinating or complementary action”. Article III-182 outlines the nature of the competence in sport in the Treaty establishing the European Constitution provides a relatively broad statement of responsibility.

The Union shall contribute to the promotion of European sporting issues, given the social and educational function of sport.

- 4.8 Clearly one of the “European sporting issues” to be promoted is that of the use of sport to promote cultural dialogue. This is consistent with the EU’s Charter of the Fundamental Rights of the Union, in particular its concern with equality. It is clear from the review of national approaches to policy reported in section 2 of this report that Member States vary in their concern for equity between ethnic minorities and the wider population in respect of access to services, and that there is a role to play at the EU level in monitoring standards.

Recommendation 1:

That the Commission consider establishing a mechanism for monitoring the nature and effectiveness of policies among Member States in relation to equality of access to sporting service, on the part of ethnic minorities and national minorities.

- 4.9 This might be achieved in a number of ways, from, for example, that of adding an annual reporting requirement to a body such as the Sports Forum, or the establishing of an Observatory at European level to foster the analysis of policy and performance in this area.

The promotion of awareness in the national policy systems of the use of sport to promote cultural dialogue

- 4.10 In this report we have outlined policy action in relation to ‘sport and multiculturalism’ as reflecting one (or a mixture) of three policy positions. These were multiculturalism (experiencing diversity); for the promotion of separate development for (religious, national and ethnic) minorities; or as a vehicle for experiencing a sense of a new, unique and shared cultures (interculturalism with the goal of promoting shared cultural experiences that privilege neither the host nor the ‘minority’ population). However, in undertaking this research it has become evident that an understanding of the role which sport can play in fostering multicultural dialogue is at times inhibited by the background and knowledge of those working in this area of activity. Those working in the sports field tend to be relatively expert in sports development but do not always have a clear understanding of the various policy positions in relation to multiculturalism, while those from fields such as social and community work do not always recognise the potential of sport for achieving different types of goals in the field of multicultural policy.

- 4.11 This has implications for vocational training for which there is an EU responsibility to “develop exchanges of information and experience on issues common to the training systems of the Member States” (Article III-183). There is a need to promote in the professional training of those working in sport, and of those working in social, community, cultural and youth work an understanding of both of the nature of the policy positions evident in this field, and of the links between sport and the promotion of social diversity and cohesion.

Recommendation 2

That the Commission consider how vocational education and training providers in the field of sport and in those fields such as community, youth and social work, in which sport may be used as a policy tool, may be encouraged to ensure that education and training curricula deal with content relating to sport and multicultural dialogue. Specifically, curricula should deal with content relating to the field of sport and rationales for, and methods of provision for, the celebration of diversity or the promotion of social cohesion.

- 4.12 An issue which was also evident from the work undertaken in obtaining case study data was that, in a number of instances, objectives of provision were unclear, and that evaluation of outcomes was rarely attempted. Outcomes sought ranged from the individual level (developing personal competences on the part of members of disadvantaged groups; enhancing individuals’ knowledge and appreciation of other cultures); at the community level (developing social networks) or at the societal level (challenging structures of racism in for example anti-racism campaigns). However, these objectives were sometimes only implicit in the formal documentation and were a matter for local interpretation.

Recommendation 3

Research be supported to enhance understanding of the ways in which outcomes are achieved in the context of using sport with ethnically diverse populations. In particular, consideration be given to the development of performance evaluation in this area.

Transnational minorities and the space for EU policy

- 4.13 One area of concern in which action at the European level is likely to be essential to the achievement of progressive policies relates to the situation of minorities which are located across Member States rather than within a particular state, and in particular the situation of Europe’s largest minority, the Roma community. The poor record of some Member States in addressing the needs of the Roma population is a matter of public record, and addressing this problem at a European level reflects an appropriate application of the principle of subsidiarity.

Recommendation 4

That consideration be given to developing the means by which transnational groupings or minorities might have their sporting interests identified and served. Particular consideration should be given to the issue of how the Roma population’s needs might be identified and met. In some instances it may be possible to build upon other existing Commission initiatives which target other aspects of disadvantage of the Roma community, to seek to ensure that the sporting and physical recreation needs of the Roma population be considered where appropriate alongside aspects such as health, housing, employment and discrimination.

Sport, cohesion and diversity, and the Structural Funds

- 4.14 Sport has for some time been recognised as a feature in the use of the structural funds, in terms of employment opportunities, for example in the European Social Fund, and in terms of economic development in relation to the European Regional Development Fund (Henry and Matthews 2001). However, given the new emphasis on the social dimension of sport as a competence, consideration might be given to the support of sport policy for ethnic minority populations or for areas of high concentration of ethnic minority populations for the purposes of building community cohesion and celebrating diversity.

Recommendation 5

That the use of the structural funds for sports infrastructure funding to enhance the social conditions prevailing in areas of high concentration of ethnic minorities be accorded a higher profile encouraging Member States to give this fuller consideration in constructing and reviewing applications for funding.

- 4.15 This would reinforce the use of sport forms as an element of popular culture, employed to give expression to diversity, which in turn would serve to reinforce the achievement of related goals such as those for culture expressed in the Treaty establishing the European Constitution.

“The Union shall contribute to the flowering of the cultures of the Member States, while respecting their national and regional diversity and at the same time bringing the common cultural heritage to the fore.The Union shall take cultural aspects into account in its action under other provisions of the Constitution, in particular in order to respect and to promote the diversity of its cultures”. (Article III-181)

- 4.16 Sport forms and sport festivals of national minorities also have the potential to be used for the promotion of sports tourism at regional level. In the same ways as events such as the Highland Games in Scotland represent an attraction of tourist revenue for the local economy, and Basque sports have been employed in media events, the use of national minority sporting culture as an economic tool has the potential to meet EU cultural as well as economic goals.

Recommendation 6

That consideration be given to the use of some sport forms associated with specific minorities as vehicles for visitor attraction, for either social tourism (promoting the opportunity for ethnic minority groups to meet, building links between such groups in different communities or for economic purposes.

- 4.17 Such an initiative would have the twin benefits of demonstrating the value placed on minority cultural expression/sporting activities and the meeting of social goals on the one hand, and the generation of economic benefits on the other.

The use of sport organisations for the promotion of educational message of respect for diversity

- 4.18 There is a range of organisations supported in various ways by the Commission and by other agencies that make use of the media appeal of sports personalities and organisations to promote the educational messages associated with tackling racism and xenophobia both in sport and in civil society in general. The work of some of these organisations would seem to deserve a wider audience. The messages transmitted by organisations such as Show Racism the Red Card are perhaps more effective because they derive from the world of sport rather than from regulatory or governmental bodies. However, evaluation of the effectiveness of programmes might be made more widely available since this is essential to establishing and disseminating aspects of good practice.

Recommendation 7

It is recommended that

- *the Commission continues to recognise and support organisations from the sports sector which develop media programmes relating to respect for diversity*
- *that the Commission foster the evaluation of the methods adopted and the effectiveness of such methods to help to establish aspects of good practice*
- *consideration be given to the raising of the profile of such work by, for example, offering an annual award for the best such programme - this would be likely to be relatively inexpensive but recognition of such organisations may prove an effective lever in applications by the organisations for funding support from Member States or other sponsors.*

Sport, the EU's 'Neighbourhood Policy' and external relations

- 4.19 The EU's Neighbourhood Policy seeks to strengthen security and well being with its major neighbours. Its activities are described as offering:

“a privileged relationship with neighbours, which will build on mutual commitment to common values principally within the fields of the rule of law, good governance, the respect for human rights, including minority rights, the promotion of good neighbourly relations, and the principles of market economy and sustainable development. The level of ambition of the EU's relationships with its neighbours will take into account the extent to which these values are effectively shared”.

(http://europa.eu.int/comm/world/enp/policy_en.htm)

- 4.20 The “common values” to be promoted include respect for cultural diversity and tolerance of others. As has been indicated in section 3 of this report, a number of measures have been used for the purposes of fostering mutual respect and tolerance across divided communities.

Recommendation 8

That the support for UN or voluntary sector based initiatives for the use of sport in building bridges between communities be further developed as a significant element of the Neighbourhood Policy, since such schemes seek to lay small foundations for peace and security in these regions.

- 4.21 In addition to the concern with its ‘neighbours’ the EU recognises its roles in the wider world, and defines the principles by which it wishes to act in the text of the Treaty in the following terms.

“The Union’s action on the international scene shall be guided by, and designed to advance in the wider world, the principles which have inspired its own creation, development and enlargement: democracy, the rule of law, the universality and indivisibility of human rights and fundamental freedoms, respect for human dignity, equality and solidarity, and for international law in accordance with the principles of the United Nations Charter.

The Union shall seek to develop relations and build partnerships with third countries, and international, regional or global organisations, which share these values. It shall promote multilateral solutions to common problems, in particular in the framework of the United Nations”.
(Article III-193)

- 4.22 The use of development aid may take many forms. Nation states have, since the 1960s, used sport aid as a form of aid to foster the development of civil society (Al-Tauqi 2003) and to promote ties with such countries. The EU has the opportunity to complement what a number of the Member States are doing in this field and to support initiatives such as those of the UN Special Advisor on Sport, and of organisations such as UNICEF, the Red Cross, and UEFA in working through sport to help to stabilise relationships between communities.

Recommendation 9

It is recommended that role of sport as an element in international aid is recognised by the EU and that the EU takes measures in relation to the provision of sport aid directly, or through funding of projects delivered by other agencies, in ways that are complementary and additional to the actions of Member States.

Sport and refugees and asylum seekers

- 4.23 While the reception of refugees and asylum seekers is a matter for nation states, there would seem to be few high profile examples of organisations working with refugees and asylum seekers that make such specialist provision for sport. The assumption is made that other needs will take priority but, while this tends to be the case for the newly arrived, the more established groups include many who are positive about the role which sport can play in their lives. The demand for sport in the organisations reviewed by our research teams largely came from the refugee communities themselves, which recognised its use as a vehicle for integration and as a means of dealing with the stresses of the refugees’ everyday experience.

Recommendation 10

It is recommended that the Commission promote, through advocacy to Member States, the benefits of provision of sport opportunities for refugee and asylum seeker groups, and that consideration be given to the means for disseminating good practice and policy lessons learned amongst the (largely voluntary sector) organisations which provide sporting opportunities for these groups, and among funding agencies which resource such organisations.

Perceptions of sport by different religious and ethnic communities

- 4.24 One of the concerns facing policy makers in the field of ‘sport and multicultural dialogue’ concerns the use of sport for the integration of minorities with different religious traditions and associated world views. Perhaps the most obvious example to consider is that of ‘Muslim’ minorities in Europe. This is partly because of the pressures such groups have been put under following the heightening of tensions after 9/11, the Iraq War and Madrid bombings, so that respect for cultural diversity itself is put under pressure. It is also partly because of difficulties that such policy approaches face in reconciling the secular (and universalist) dimensions of modern sport with the non-secular traditions of Muslim minorities, which are seen by some intellectuals and politicians as ‘anti-modern’ and ‘repressive’, and thus supposedly incompatible with Western culture.
- 4.25 Correction of this misconception needs urgently to be addressed. Another challenge concerns the nature of sport itself and whether it is used for the purposes of multiculturalism (experiencing diversity); for the promotion of separatism between (religious, national and ethnic) communities; or as a vehicle for experiencing a sense of togetherness (interculturalism with the goal of promoting shared cultural experiences that privilege neither the host nor the ‘minority’ population).
- 4.26 Thus it is important that policy makers and those charged with policy delivery are aware of the implications of different world views for the ways in which sports services are delivered and perceived. Understanding of this phenomenon in the sports policy community is not yet well developed. In addition, the diversity of views within the Muslim population is not well understood, and the distinction between religious values (core and shared by virtually all adherents) and ‘religiosity’ (‘local’ interpretations of religious requirements) is also not well understood. Although in the study we have used the example of Muslim belief systems and their social/political context in Europe as an illustration, the same case can be made in relation to other (particularly non-Judeo-Christian) religions.

Recommendation 11

It is recommended that research be promoted into the ways in which the different religious groups view sport, which is generally perceived in the west as an entirely secular phenomenon.

The relationship of sport and health policy

- 4.27 The Treaty also underlines the role of the EU in health policy. Many of the ethnic minorities identified in this study suffer from poorer health conditions than other sectors of the community. Participation in certain forms of physical activity can, of course, provide a contribution to a healthy lifestyle. Our concern, however, has not been with the benefits of participation per se but with the development of dialogue, the stabilising or reinforcing of community networks, and the building of social capital. Nevertheless an important assumption underpinning much of the work in the field of public health relates to the broader benefits for health associated with the construction of social networks and social capital. As the Acheson Report (1998) into inequalities in health in the UK asserts:

“people with good social networks live longer, are at reduced risk of coronary heart disease, are less likely to report being depressed or to suffer a recurrence of cancer and are less susceptible to infectious illness than those with poor networks”.

- 4.28 The significance of sport in this respect relates not to the benefits of physical exercise, but to the physical benefits of the development of community links and social capital that may be derived from vibrant and open multicultural communities. The fact that participation in sport and the arts is strongly associated with the playing of active roles in the community more generically, and thus of social networking, is of key importance.

Recommendation 12

That awareness of the physical and psychological health benefits of social involvement for the general population be promoted. This will be of particular importance for many of the minority group populations which are the target of sport and intercultural dialogue initiatives.

Gender and the provision of sport to promote dialogue

- 4.29 Although many of the groups whose work was reviewed in our case study material expressed a commitment to gender equity in their activities, women are under-represented in terms of sports participation broadly and, if anything, this is even more marked among minorities. There were some examples of effective targeting of girls and/or women but these are related to ‘separate development’ for example women-only courses for specific ethnic groups. Such an approach would not be acceptable in some policy systems.

Recommendation 13

That research into, and forms of support for, the provision of sporting programmes be fostered to promote development of intercultural dialogue for women. Such approaches could build on the work of existing bodies such as the International Working Group on Women and Sport, and the IOC Commission on Women and Sport in this field.

Aspects of good practice in the use of sport for promoting dialogue

- 4.30 While ‘sport’ is employed for the purposes of promoting dialogue in a variety of settings, it is evident that different types of sport are more appropriate or effective in different types of setting, with different types of group, to achieve different types of goal.

- 4.31 If the goals are at an individual level (enhancing self confidence for example) then the use of competitive sports in which some individuals ‘lose’ may well prove to be inappropriate. In terms of building confidence within teams, sport forms in which no one group has significant strengths, and activities such as outdoor pursuits where successful completion requires teamwork and mutual reliance, may be more appropriate. Where competitive team sports are employed, mixing teams, using non-invasion games (e.g. volleyball rather than soccer), may reduce the opportunities for inter-group antagonism. Where goals are those of developing social capital in a minority group, or building links with the local sporting community, the selection of sports in which the minority community has strengths and where local clubs lack members, provides opportunities for exploitation.
- 4.32 It is clear from our review of case studies that some of these simple ‘principles’ have been learned by trial and error in a whole range of contexts.

Recommendation 14

That aspects of good practice be summarised in information packs to be disseminated among sporting groups wishing to engage in inter-cultural activity.

Good practice in the governance of sporting organisations serving culturally diverse communities

- 4.33 The organisation Sporting Equals has developed a system in respect of management and governance quality standards for sporting organisations to ensue that they are culturally inclusive (Sporting Equals 2000). Such an approach is helpful in providing federations and clubs with performance benchmarks in this respect.

Recommendation 15

That Member States be encouraged to develop a system of benchmarks in terms of culturally inclusive governance for sporting organisations.

Conclusions

- 4.34 In this final chapter we have so far summarised potential for action in 15 recommendations. Some of these relate to direct action at the EU level.

Recommendations	
1	To monitor performance by Member States
2	To promote understanding and skills in vocational training in respect of sport and multicultural dialogue.
4	To take action to protect the interests in respect of sport of transnational minorities.

SECTION 4 – CONCLUSIONS AND RECOMMENDATIONS

- 4.35 Other recommendations advocate building on the relationship between action on sport and multicultural dialogue and complementary areas of responsibility of the EU. These are outlined below.

Recommendations	
5	The use of the Structural Funds
6	The promotion of tourism potential of minority sporting activities.
8 and 9	Neighbourhood policy, and external relations
12	Health policy

- 4.36 A third group advocates the development of research and/or dissemination to enhance understanding of this area of policy.

Recommendations	
3	Promote policy evaluation measures.
11	To enhance understanding of the implications of religious world views for the roles of sport held by particular religious groups.
13	To enhance understanding of gender, sport and multiculturalism.

- 4.37 A fourth group recommends advocacy on the part of the Commission in relation to the activities of the Member States.

Recommendations	
10	Promoting provision for refugees and asylum seekers.
11	Implications for the roles of sport and religious world views held by particular religious groups.
14	Promoting good practice in policy implementation in sport and multicultural dialogue projects.
15	Promoting good practice in relation to the governance of sport organisations serving multicultural populations.

- 4.38 In order to achieve progress in this field in respect of the areas cited here, there is a need to establish a platform or network of organisations, ideally for each nation state but also certainly at the EU level to co-ordinate and link the various public and voluntary and commercial sector interests involved. This would perform two essential functions, acting as both a clearing house for ideas and an auditing body to evaluate progress made. Thus our final recommendation is as follows:

Recommendation 16

That consideration be given to establishing a European Network to facilitate the functions of information collection and dissemination, and of policy monitoring in respect of initiatives in the field of sport and multiculturalism.

- 4.39 A range of options might be considered. At one end of the continuum is the establishment of a network dedicated to this field of policy. The Commission has benefited from the existence of a European Observatory on Sports Employment and such a mechanism might be emulated in this field as an Observatory of Sport and Multiculturalism. At the other end of the continuum would be the incorporation of the information collection and dissemination, and the policy monitoring roles within the responsibilities of an existing network or forum such as the Sports Forum, involving annual reporting. The nature of this network is a matter for debate but this final recommendation is made because of the danger that, without a vehicle for implementing these functions, the return on investment from this research will not be maximised.

**EUROPEAN COMMISSION
DG EDUCATION & CULTURE**

**STUDIES ON EDUCATION AND SPORT
SPORT AND MULTICULTURALISM (LOT 3)
FINAL REPORT - APPENDICES**



**A
Report
by**

**PMP in partnership with the
Institute of Sport and Leisure Policy
Loughborough University**

August 2004

APPENDICES

Appendix A - Bibliography

Appendix B - Stage 1 research templates

Appendix C - Summary of situation in individual countries

Appendix D - Sport, Multiculturalism and Integration: Background Concepts and Definitions

Appendix E - Conference Report

Appendix F - Briefing Paper 3

APPENDIX A
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APPENDIX B

STAGE 1 RESEARCH TEMPLATES



LOT 3 - SPORT AND MULTI-CULTURAL DIALOGUE: PROJECT TASKS

This Lot examines the contribution of sport, as an instrument of non-formal education, to the multicultural dialogue between young people, and the part it plays in promoting the integration of the recent migratory flows. The project focuses on what sport contributes to integration and dialogue between citizens from different cultures, with particular focus on population groups stemming from immigration. Note that the European commission has not defined what constitutes non-formal education—and this may vary from one state to another.

Principal goals of the study

1. Find out how culturally diverse/or homogeneous the populations in the EU nation-states are in terms of:
 - a) ethnic make up of those born and/or living in the country
 - b) ethnic make up of foreign-born persons
 - c) information about refugees, asylum seekers and Internally Displaced Persons.
2. Review existing projects and policies that use sport as an instrument for multicultural dialogue between citizens from different cultures.
3. Examine the ways that sport is employed, both as an instrument of non-formal and formal education, in the social integration of immigrant populations into their hosting European societies.
4. Identify factors which facilitate or, on the contrary, hamper integration of immigrant communities including asylum seekers, refugees, and Internally Displaced Persons (IDPs) (if any).

Methodology: three stages of work

Stage 1

The pan-European partnership group of 25 Member and Acceding States will provide a detailed account of the ethnic make up of the population and the provision of sport and other services aimed at serving ethnic minorities, refugees, asylum seekers, and IDPs.

Stage 2

For those Member and Acceding States where provision for ethnic minorities, refugees, asylum seekers, and IDPs has been identified, a more detailed account of such services, including their aims and any evaluation of their effectiveness will be developed.

Stage 3

Detailed comparative studies in the four states of France, Germany, Poland and the UK will be carried out to examine in further detail the different factors and sources of misunderstanding between young people from a wide variety of backgrounds (cultural, religious, social, urban/rural, etc). For this aim, qualitative case studies will be employed to highlight the challenges facing the voluntary sector (in education and sport), public authorities, school and immigrants communities (including asylum seekers, refugees, Internally Displaced Persons) with regard to the utilisation of sport for dialogue between (inter) ethnic, cultural and religious groups and multi-cultural (citizens-immigrant) dialogue.



Stage 1

The first stage (up to 3 days work) will involve the collection of general information – notably census data (or similar) and qualitative commentary on the following topics:

1. How culturally diverse is the population ?

1.1 Ethnic make-up of those born and/or living in the country

Age Ranges	Gender	Socio-economic status	Religious identity	Linguistic identity	Other characteristics of the particular group
<p>Please complete the above table for all ethnic groups identified, typing the data and commentary into the expandable boxes above. You may to the multiple boxes or different formats to present the data for your country. Please adapt to your requirement but supply information as far as possible according to these heading.</p>					

1.2 Ethnic make-up of foreign-born persons

Age Range	Gender	Country of origin	Religious identity	Linguistic Identity	Foreign population as a percentage of the total population
<p>Please complete the above table for all ethnic groups identified, typing the data and commentary into the expandable boxes above. You may to the multiple boxes or different formats to present the data for your country. Please adapt to your requirement but supply information as far as possible according to these heading.</p>					



1.3 Information about **refugees, asylum seekers and Internally Displaced Persons (IDPs) (if any)**. Please provide data on **new migrant flows**.

	Current statistics	Age	Gender	Main countries of origin	Ethnicity
Asylum seekers					
Refugees					
IDPs					

Please complete the above table for all ethnic groups identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.

2. Responsibility for sports provision and policy in your country

2.1 Describe in few sentences (500 words or so for each level) how the public sector operates in terms of policy and provision of sporting services and opportunities (including its relationship to education policy and provision).

At national level
At regional level
At local level

Please complete the above table for all ethnic groups identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.



2.2 Outline the role played by the voluntary and commercial sectors in providing sporting opportunities and services (in approximately 500 words per sector)?

Voluntary Sector
Commercial Sector
<i>Please complete the above table for all levels identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>

2.3 Do these bodies (public, voluntary, commercial) have policies (formal or informal) for ethnically diverse groups?

Organisations	Policy	Ethnic groups targeted	Nature and level of resources
<i>Please complete the above table for all ethnic groups identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>			



3. Governmental and non-governmental organisations responsible for providing general services and/or generating policy for ethnic minorities, refugees, asylum seekers and displaced persons

3.1 Which organisations have policies or provide services aimed at meeting the **general** (rather than sporting) needs of ethnic minorities within the national population?

Governmental organisation name	Policy/Services
Non-governmental organisation	Policy/Services
<i>Please complete the above table for all organisations identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>	

3.2 Which organisations have policies or provide services aimed at meeting the **general** (rather than sporting) needs of immigrants, refugees, asylum seekers and displaced persons?

Governmental organisation	Target Groups	Policy/Services
Non-governmental organisations	Target Groups	Policy/Services
<i>Please complete the above table for all organisations identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>		



3.3 Outline in some detail (500 words minimum) how the public sector operates in terms of policy and provision of **general** services for such groups.

At national level
At regional level
At local level
<i>Please complete the above table for all levels identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>



4. Governmental and non-governmental organisations and policies in relation to sport for ethnic minorities, refugees, asylum seekers and displaced persons

4.1 Which organisations have policies or provide services aimed at meeting the **sporting** needs of ethnic minorities within the national population?

Governmental organisation name	Policy/Services
Non-governmental organisation	Policy/Services

Please complete the above table for all organisations identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.

4.2 Which organisations have policies or provide services aimed at meeting the **sporting** needs of immigrants, refugees, asylum seekers and displaced persons?

Governmental organisation	Target Groups	Policy/Services
Non-governmental organisations	Target Groups	Policy/Services

Please complete the above table for all organisations identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.



4.3 Outline in qualitative terms (500 words minimum) how the public sector operates in terms of policy and provision of **sporting** services for ethnic minorities.

At national level
At regional level
At local level
<i>Please complete the above table for all levels identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>

4.4 Outline in qualitative terms (500 words minimum) how the non-governmental sector (voluntary or commercial sectors) operates in terms of policy and provision of **sporting** services for refugees, asylum seekers and displaced persons.

At national level
At regional level
At local level
<i>Please complete the above table for all ethnic groups identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>



4.5 As a preliminary to Stage 2 of the analysis, can you please identify examples of specific sports policies and programmes as follows:

Sport policies/programmes	Sectors involved	Ethnic/cultural groups involved

Please complete the above table for all policies/programmes identified, typing the data and commentary into the expandable boxes above. *Again please adapt to local circumstances if required.*



Stage 2

The second stage in the process (up to 3 days) will involve the cataloguing of data for specific schemes which target ethnically and/or culturally diverse populations which employ sport as a vehicle for cultural dialogue (or where cultural dialogue is a significant bi-product).

Stage 2 of the data collection will be undertaken **from 1 March** and will involve collecting data on individual schemes as follows.

Scheme title/aims & objectives	
Aims and objectives including whether the scheme promotes access to services, intercultural dialogue, minority cultures etc.	
Resources and period of operation	
Age groups targeted	
Gender make up of target groups	
Ethnic/cultural groups involved	
Data on numbers participating in schemes etc.	
Actors involved in the provision	
Types of sport	
What evaluation has been undertaken and by whom?	
Positive elements	
Difficulties	
<i>Please complete copies of the above table, one for each scheme or project identified, typing the data and commentary into the expandable boxes above. Again please adapt to local circumstances if required.</i>	

APPENDIX C

SUMMARY OF SITUATION IN INDIVIDUAL COUNTRIES

Summary of responses by country

Introduction

In order to counter anticipated difficulties in terms of standardising responses for 25 countries with very different contexts, applying complex concepts such as integration, assimilation, multiculturalism, we provided respondents with a standard template which included some key questions to facilitate the gathering of information. In addition, a briefing paper containing an explanation of concepts and research issues linked to the core theme — the use of sport for multicultural dialogue and integration of ethnic minorities into European societies (and cultures) — was sent to all research associates. Our aim was to reduce the potential for misunderstanding concerning the central concepts and research issues. Finally, as an example (rather than a model) of responses for stage 1, the completed template for the UK was sent to our research partners (as well as to members the UK Advisory Group) explaining the process that we had gone through while answering the questions for the UK case and emphasising the specificity of the local UK context.

This appendix summarises the findings for stages 1 and 2, which include general themes covered by the Lot 3 template such as information about ethnic make up of the societies of EU member states; sporting policies/ services targeting general population and sporting policies, services targeting ethnic minorities generally and asylum seekers and refugees in particular (see Appendix B).

Austria

In 2001 Austrian population stood at 8,032,926 inhabitants. At the last population counting in 2001, there have been 709,926 foreign inhabitants whereby 116,016 of these were born in Austria. One third of these foreign inhabitants came from former Yugoslavia, one fifth from Turkey and the rest from the European Union (14) and other nationalities.

Religious Make-up of foreign inhabitants – 42 per cent are Muslim, 22 per cent roman Catholics, 21 per cent Greek orthodox and 15 per cent following other religions.

Language - The biggest part of the foreign inhabitants who are born and/or living in Austria speak Turkish (27%), followed by Serbian speaking inhabitants (21%), Croat (16%), German (16%) and 20 per cent speaking various other languages.

Types of Minorities

- Economic migrants: Former Yugoslavia, Turkey, EU (14)
- Refugees and asylum applicants: Russia, Serbia and Montenegro, India, Nigeria, Georgia, Turkey, Moldavia, Afghanistan, Pakistan, China

Asylum Seekers Applications: In July 2004, Austria had 3,643 persons from the Russian federation as asylum seekers, 96 per cent of these applications have been approved. Asylum persons from Serbia and Montenegro have been permitted with 26.33 per cent success rate, 21.2 per cent from Georgia, 16,7 per cent from Turkey). There is a relative high permission rate for asylum persons from Afghanistan with 86.5 per cent.

Government and non-government organisations meeting general and sporting needs of national ethnic minorities and immigrant population

Federal Ministry of Interior, Federal Ministry of Economy and Labour, Federal Asylum Office, Austrian Red Cross, SOS Kinderdorf, . SOS Menschenrecht, Verein Integrationshaus (Private non- profit organisation offering support and counselling for ethnic groups), IOM (Counselling for Afghan immigrants), Vienna Institute for Development and Co – operation, Caritas der Diözese Graz, Oberösterreichische Volkshilfe, Evangelisches Hilfswerk in Austria, Integrationshaus

Types of Initiatives

LIEBHERR GAK, FC Wacker Tirol, Football Fan forum, Freundinnen der Friedhofsbühne – Association for the promotion of football and culture in Hernals, Fan Initiative Innsbruck – Association for the promotion of football fan culture is a founding member of the European network Football Against Racism in Europe (but it's not just active in Europe).

Case-Study: The Vienna Institute for Development and Co-operation (vidc)

FairPlay. Viele Farben. Ein Spiel / FARE

(FairPlay. Different Colours. One Game / Football Against Racism in Europe)

Sponsored by:

European Commission, DG Employment and Social Affairs (Community Action Program against Discrimination 2001-2006), European Commission, DG Education and Culture (Culture, audiovisual policy and sport – European Year Education through Sport), UEFA European Football Associations Union, Federal Ministry for Public Service and Sport, Federal Ministry for Foreign Affairs/KommEnt, Viennese Integration Fund, City of Vienna

Project time frame:

FairPlay. Viele Farben. Ein Spiel was set up in 1997. The European Network of Football Against Racism in Europe (FARE) followed in 1999. The current action program will be sponsored by the European Commission until 1st September 2004.

Target groups:

- the entire football community
- football fans of all ages, but in particular adolescents
- football clubs (officials, players, coaches)
- football associations
- referees
- the media and journalists

Objectives:

- launch of activities against discriminating practices and attitudes in the sport public and the media with an influence on the broad public
- promote the establishment of networks and the national and transnational exchange of experiences between anti-racially oriented football initiatives, fan projects, player unions, clubs, and federations
- sensitise and encourage the football community to increasingly use and to promote the socially integrative potentials in sport
- promote the analysis of the varied and changing forms of racism, discrimination, and identity in sport
- empower adolescents and migrants potentially affected by discrimination

Methods and means:

Highlights of the Austrian FairPlay-vidc campaigns since 1997

a) Campaigns in Austria

“InterCulturCup ‘97” hobby tournament (August 1997)

A total of 473 players started in teams of at least three players each from different nationalities or different minorities and also competed for the "green card" as an additional point for fair play.

Co-operation with the football-mini-pupils league and the girls league

FairPlay-vidc has always stressed the necessity for educational work at school. Sport teachers could be sensitised for the fight against racism motivated by FairPlay contents. The co-operation began in 1998 and was continued thereafter.

Inter-cultural sensitisation for referees (April, June 1999)

Four video-supported courses for referees from the Tyrolean football association with a total of 145 participants held by teachers and referees Bella Bitugu and Irenaus Kacie Anyanwu.

InterCulturCup 99 – Streetkick (July 1999)

Fan Project Dortmund playing on Vienna's Karlsplatz on two of its mobile street kicking sets in co-operation with the association Wiener Jugendzentren (Streetplay project). Teams from four age groups participated in the tournament.

Stadium activities

FairPlay-vidc has already carried out successfully anti-racist stadium activities with clubs from the two top Austrian leagues. The clubs thus publicly demonstrate against xenophobia and contribute to the fight against racism.

November 1997: First Vienna FC (1st Division) was the first organising club to support the campaign with a FairPlay activity at the stadium.

September 2000: Austria Lustenau (1st Division), SK Rapid, and Austria Wien (both Federal League)

April 2001: FC Tirol (Federal League) as part of the 1st FARE Action week

September 2001: SV Ried (Federal League)

April 2002: Austria Wien and Rapid Wien (both Federal League) as part of the 2nd FARE Action week

October 2002: Wiener Sportklub (1st Division) as part of the 3rd FARE Action week

October 2003: Grazer AK, Austria Vienna (Bundesliga) and Wacker Tyrol (1st Division)

April 2004: SV Mattersburg

Uganda Tour (October 1998, Upper Austria and Tyrol)

The material support of the Ugandan national team's tour of Austria and the match Vorwärts Steyr – Uganda achieved a broad-scale sensitisation of football audiences and triggered comprehensive reports in the media.

FARE action weeks against racism and discrimination in football

FairPlay-vidc has no less than four times (April 2001, April, and October 2002, October 2003) already organised and co-ordinated the Europe-wide action weeks as part of FARE and has organised activities in Austria. Fans, migrant organisations, and football clubs actively participated in the action weeks which each spread over two weekends, produced fanzines, transparencies, fliers, lighters, T-shirts, and organised discussion rounds, tournaments, various exchanges of fans etc.. The football community thus gave a strong signal and showed its commitment to the fight against racism.

“Red for Racism in Viennese Football!”

In addition to the two Viennese clubs in the Federal League, SK Rapid and Austria Wien, another 39 amateur clubs also participated in the second FARE action week - including such traditional clubs like Vienna, Wiener Sport-Club, FAC, or Favoritner AC. Clubs with predominantly migrant members - e.g. Aytac SV, Partizan Wien, or Ottakringer Boys - participated just like Maccabi, Vienna's only Jewish football club. Other participants were Viennese ladies' football, young talents, and numerous fan clubs. All in all no less than 36 matches were held under this motto between 13th April and 24th April.

Belgium

Relatively heterogeneous where the principle of federalism based on cultural and linguistic specificity is considered as the norm. Policy of integration seeks to balance between general and specific measures of integration, with a more decentralised consideration or application, at federal and regional levels. The Royal Commissariat of the immigration Policy, Le Commissariat Royal a la politique des émigrés (CRPI), is the consultative institution in charge of defining the orientation of a new federal policy in terms of immigration. It was established in 1989 as a response, according to Bousetta et al (2003), to the increase popularity of the far right after the municipal elections of 1988, particularly in the Flanders region. The CRPI has proposed a number of measures in order to facilitate the linguistic and economical integration, as well as the prevention of social exclusion of migrants minorities. The work of the CRPI has been followed by the Centre of Equality or Equal chances and by other communities and regions which adopt elements of integration policy that are proper to its specificity.

In 2002 10,309,725 citizens lived in Belgium. 846,734 of them were immigrants. This is about 8.21% of total population.

Twelve nationalities represent more than 83% of the Belgian immigrated citizens. In 2002, 66.6% (about 564,172 inhabitants) of the foreign population come from European countries. Most of them have their roots in Italy (190,792 persons) or Belgium's neighbouring countries France (111,146) and the Netherlands (92,561). Most of the non-European immigrants originate from Morocco (90,642) and Turkey (45,866).

Types of Minorities

- Ethnic minorities: Democratic Republic of Congo (ex- Belgian colony)
- Economic migrants: Spain, Greece, Morocco, Turkey, Portugal
- Refugees and asylum applicants: Romania, Dem. Rep. Of Congo, Former Rep. Of Yugoslavia, Bulgaria

Government and non-government organisations meeting general and sporting needs of national ethnic minorities and immigrant population

Federal Government Service for Internal Affairs, Federal Government Service for Social Security, Centre for Equal Opportunities and opposition to racism, Local anti-discrimination centers, Inter Cultural Centre for Migrants, Centre for ethnic Minorities, King Boudewijn Foundation, Institute for Sport Management.

Types of initiatives

Public community sports services often work together with local youth and integration institutes on multi-cultural programmes or initiatives.

The ISB (Institute for Sport Management) took over the co-ordination of the annual Neighbourhood Ball campaigns (after the withdrawal of the King Boudewijn foundation) in cities and communities with a high concentration of ethnically diverse groups.

Koninklijke Belgische Voetbalbond (KBVB) - The KBVB (Belgium's National soccer federation) started a campaign 'Fighting Racism in Football' in the nineties. Initiatives were developed through co-operation of the clubs, the KBVB and the FIFA to work on two themes: racism among football fans and discrimination in the clubs. By means of sensible actions like 'The United Colours of Football', 'Show Racism a red card' and 'Go for Girls' they tried to kick racism out of the football stadiums.

Case-Study: Coloured Sport Clubs funded by the King Boudewijn Foundation

Aims and objectives: The initiative was taken by the King Boudewijn Foundation to develop an active non-discrimination policy within the sports clubs and to generate an integrated sports co-operation between the Belgian and foreign population.

- to raise the number of migrant participants,
- to stimulate the active involvement of foreigners in the club,
- to provide qualitative tutors and coaches and to stimulate youngsters to follow coaching programmes,
- to develop connections to local actors
- to react on long term social challenges and developments

Approach: The first campaign started in 1996. Twenty four sports clubs were selected to receive financial support from the Foundation to implement a sports and participation policy for foreign youth. As for the coaching programmes ten candidates were selected. Each of them received a scholarship and a tutor. In 1997, it was extended to 34 clubs and sixteen youngsters were taken on for the coaching programme.

Positive Outcomes: Inspired by the "Coloured Sports Clubs" campaigns, some local community sports services organised valuable sports and integration initiatives during holidays. They expanded their range of holiday sports camps for youth and offered some week with new contents aimed specially to attract migrant youngsters. Furthermore during the whole process of organisation the dialogue with migrant organisations was intensified.

Czech Republic

The Czech Republic became almost homogenous as far as the ethnic structure is concerned. Although national/ethnic minorities (hereinafter referred to as national minorities) represent 5.2 percent of the demographic structure of the population, the most numerous is the newly recognised Slovak national minority which is strongly culturally and linguistically integrated. Conversely, assimilation, especially linguistic, has affected the Romany, Slovak, German, Polish and other minorities. With the exception of numerous, but dispersed, groups of Slovaks and Romanies, no national minority occupies a prominent position in the current ethnic make up of the Czech population. (<http://www.vlada.cz/1250/eng/vrk/rady/rnr/dokumenty/plneni.eng.htm>)

Types of minorities

- National minorities: Slovaks, Romanies, religious minorities (Czech Fraternal Evangelical Czechoslovak Hussites),
- Economic migrants: most immigrants come from Vietnam and Ukraine
- Refugees and Asylum seekers: The Czech Republic has granted asylum only to a minor number of applicants so far. Out of the overall 44,422 applicants, only 2,088 were granted the asylum from the beginning of 1990 to mid-2001. In the past many people who had applied for asylum were from Romania and Bulgaria. Other applicants came from the former Soviet Union states. Last year, they were mainly people from Ukraine, Afghanistan, Moldova, Slovakia and India. (Source: UNHCR)

Responsibility for sports provision and policy

Ministry of Education, Youth and Sport (MEYS)

Partners: Physical and Sport Council, group of youth, physical education and European integration; sport and physical education division; Czech Union of Physical Education; Association of Sport for all; Association of school sport clubs; Czech association of university sport (41 university sport clubs and gymnastic associations.); Czech Olympic Committee (COC); Czech paralympic committee; All sport college; County offices - sport committees; Municipal offices - sport committees; District sport and gymnastic bodies

Approach

According to our research partners from the Czech Republic: it was not possible to find out if these bodies create, lead, organise and support sport and gymnastic activities for ethnic minorities. No information is published on web sites, no promotional materials are found. Sport seems not to be used as an integrative resource.

Thus integration is more interpreted in terms of social cohesion through the application of sport for all programmes (general measures of integration, assimilation as a norm)

Organisations responsible for protecting the rights of members of national and ethnic minorities, including Roma

Home Office; Foreigner Ministry; Ministry of Education, Youth and Sport; Ministry of Labour and Social Affairs; Ministry of Culture; Ministry of Health; Government's Council for Human Rights; Government's Council for National Minorities

Examples of government and non-government initiatives

According to the most recent published sources there are 211,634 foreigners with long-term residence in Czech Rep. They have learnt Czech language, they study in Czech schools and universities, work in companies or they conduct a licensed trade. Most of them have been present in the country for some time and that is why the formation of environment of understanding among "foreigners" and residents is very important for their well-being.

Case-Study: Concept of Integration of foreigners in Czech. Rep.

Foreigners have previously showed very little initiative and thus this project should help their activity on improving their status and on building better relations with Czech society thorough informal meetings. The goal of this project is to make easy communication between Czech and foreigners, to create ground for accepting, understanding and harmony. "Concept of integration of foreigners in Czech Rep." accepted in December 2000 with Czech government is the first document concerning systematic building migration policy in Czech Rep. grounded on international standards, analysis and exceptionalities of the Czech Rep. The aim of project is to engage in indicating negative admittance to successful integration of foreigners into Czech society through knowledge about different cultures. In the framework of the project two round table discussions have already taken place ("How foreigners live in Czech Rep." in 2000, "Society without limits" in 2001).

Cyprus

Key concepts: Integration of different religious communities into Greek Cypriot majority and a sense of separatism in relation to Turkish Cypriot community.

Example of religious sports clubs: Armenian, Ararat Futsal Club, A.Y.M.A. Football Club, Maronites: Kormakitis Football Club Kedros Ag. Marinas Skyllouras, Football Club ENA Asomatou, Football Club

Types of minorities

- religious communities: Turkish Muslim, Armenian, Maronites, roman Catholics
- ethnic minority: Turkish, Armenian, Latins
- economic migrants: Greece, UK, Russia, Sri Lanka, Phillipines, Bulgaria, Romania, Syria, India, Ukraine, Yugoslavia
- refugees and asylum applicants: Afghanistan, Armenia, Bangladesh, Georgia, Iran, Iraq, Lebanon, Moldova, India, Pakistan, Palestinian, Russia, Turkey, Ukraine

In 2002, the government of Cyprus began processing asylum claims. Previously, the UN High Commissioner for Refugees (UNHCR) had processed all asylum claims in Cyprus. The UNHCR remains responsible for processing asylum claims lodged before January 1, 2002.

Governments and non-government organisations meeting general and sporting needs of national ethnic minorities and immigrant population

Ministry of Interior, Republic of Cyprus; Ministry of Education and Culture; Director – General of the Ministry of Foreign Affairs, the Ministry of Interior, the Ministry of Justice and Public Order; Migration Department; churches, religious schools; Asylum Service; K.I.S.A (refugees and Asylum applicants); Cyprus Sports Organisation

Approach: privileging general measures of integration (assimilation)

Case-Study: The Trust Games

Aims and Objectives: The aim of the scheme is to build trust between the two communities, Greek Cypriot and Turkish Cypriot, by enhancing the development of relationships between the two communities through sport activities. The objective is to engage communication between the youth of both communities so as to share interests, aspirations and visions.

Target group: The scheme targeted young boys and girls of both communities between the ages of 8 to 14 years old. Since the whole project was based on personal initiatives and no formal framework was involved, no provision in term of financial assistance could support the project.

Support: The only provision taken was the permission by United Nations to allow to both communities access in the District Boundary.

Positive Elements: The scheme is an initiative that brings youth of both communities together sharing dreams and aspirations. Since the opening of the boarder line (a year ago) a number of Turkish Cypriots came into the area under the control of the Republic of Cyprus and participate as member of different clubs. A small number of Turkish Cypriots (up to 10 to 15 athletes in total) became athletes of Greek Clubs and participate in National competitions in Football, Volleyball, Handball and Athletics.

Main Challenges: The major difficulty is the Cyprus Problem. Even if the will of people exists, while Cyprus problem remains nobody can claim safety and equal opportunities in the whole island.

This was obvious during the period of discussions for the referendum concerning the ANAN Plan. The scheme stopped operating since differences between the two communities became more intense during this period. Even though sport can play an important role in intercultural dialogue, if the political situation is not stable and the two communities do not feel that human rights and equal opportunities are respected, sport cannot contribute towards mutual understanding and respect.

Evaluation and Future recommendations: Unfortunately, no data is available concerning the specific project since the whole initiative was based on an informal basis. Actually, this was a prerequisite for the project's operation so no evaluation assessment has taken place.

Nevertheless, this is something that concerns those who had the initiative to start this project. Evaluation is an important tool for enhancing the expansion and success of the project. Otherwise, this will lead to a mere meeting of few young Greek and Turkish Cypriots playing games in the District Boundary.

Now the persons who had the initiative are looking to structure the project more formally, in order to have the chance to evaluate it and expand it.

Through discussions this looks possible to work under the auspices of Fullbright Commission which is acting as the implementing agency for the U.S. program through a series of program grants. The Fullbright Commission in Cyprus has the ability to work with both Greek and Turkish Cypriots and it is well positioned to promote bi-communal cooperation. Fullbright Commision could assist the Programme not only formally by having records and offer certificates of attendance, but also financially as well.

Denmark

Denmark has a tradition of an assimilationist policy. Immigration has become a politically significant topic and is associated with recent political gains by the Far Right in Danish politics. There is no specific policy at national level that targets ethnic minorities in relation to education, sport and culture. Ethnic minorities benefit from the same regulations and policies aimed at meeting the general needs of the majority of Danish population.

Main policies: Folkeoplysningsloven (The Law on People's Education), "Act on Youth and Adult Education", "Healthy the whole life – national aims and strategies" (2002-2010).

Key concepts: Danish Culture, social network, democratic participation, active participation, voluntary work, freedom of religion

In terms of terminology, there is no clear distinction between Danish citizens from ethnic minorities (including descendent of immigrants and refugees) and immigrants (including refugees) who were born abroad and choose to immigrate to Denmark for economical reasons or to seek refuge.

Types of minorities

- national minorities: mainly from Nordic countries
- labour migrants/ decedents of immigrants refugees (convention and programme), asylum applicants, decedents of refugees: Afghanistan, Iraq, Serbia-Montenegro, Somalia, Russia, Bosnia-Herzegovina, Iran, Palestine, Turkey

Refugees countries of origin: Danish Immigration Service (<http://www.udlst.dk>), period: 1998-2003

Refugees population represent 2.58% (138.796) of the total Danish population and 32.22% of the total immigrant population.

Example of government and non-government agencies providing sporting and general services to ethnic minorities, immigrants communities

The Ministry of Culture, The Ministry of Refugees, Immigration and Integration Affairs, Ministry of Education, Ministry of Health; The Ministry of Employment, Ministry of Social Affairs; Danish Refugee Council; The "New Dane Association".

The Danish sport structures are based on clubs and federations with the principles of reciprocity, democracy and voluntary work. It is assumed by politicians and administrators alike as in the general public that being member of a club has folkeoplysende (educational) effects and it is hoped, among other things, the club members learn democratic rules and social skills. The Danish Sport System is based on the belief in an homogeneous population and stresses equal access and equal opportunities.

At regional and local levels the municipality is the responsible body for integrating ethnic minorities into mainstream culture. Because the situation in the municipalities can be very different, for example, with regard to the social and ethnic background of the population, some municipalities not only support financially the local clubs, among other things by giving money to the instructors, but also initiate projects that motivate the public engagement, also of immigrants, in joining a club. Furthermore some municipalities offer counselling and funding of specific projects with the aim at promoting sporting activities, some of these projects are targeting ethnic minorities. But funds are normally being given to the clubs who conduct the projects.

Approach: formal and non formal education, applying general measures of integration for the society as a whole.

Examples of policies: the “Act of Football Pools, Lotteries and Betting Games”, “law about the future of top level sport” (1984), “Bridge Building”, “young immigrants and their participation in sport activities and clubs”

Examples of projects targeting general population, particularly ethnic minorities:

National Level: An initiative by the two major Danish Sport Federations - Danmarks Idrætsfor-bund (DIF), Danske Gymnastik- og Idrætsforeninger (DGI) and the Danish Youth Association Dansk Ungdoms Fællesråd (DUF). The project is called: 'Participation of children coming from difficult familiar backgrounds in sport and club life”

Local level: GAM3 (<http://GAM3.dk>); She Zone Nørrebro; SportsGuides (www.idrætsguiderne.dk)

Municipalities: “Project Counselling – Diversity, Culture and Leisure”; “Leisure Shop” (www.fritids-butikken.dk); “Project F”; “Active In Nakskov”

Case-study: Tranens Drenjge (The Crane Boys)

Objective: The overall objective of the project is to offer support to a group of 14-18 year olds who have taken the initiative to establish a drop-in centre and various activities for boys between the ages of 10 and 18. The goal is to create a space in which the boys can conduct their own activities and also be responsible for what takes place at the centre. The local Secretariat for Urban Regeneration has helped these boys to establish the centre.

Aims

- Keep children and young people in the community away from crime.
- Give children and young people with other ethnic backgrounds insight into the Danish tradition for participating actively in associations.
- Help children and young people in the community to complete their educations.
- Provide assistance in dealing with social issues.
- Act as bridge-builders between the community's children and young people and the available municipal activities.
- Organise various cultural and sports activities for the purpose of social fellowship, cultural exchange and the integration of children and young people of all ages and cultural backgrounds.

Funding: In 2002, the Crane Boys have received DKK 20,000 from the local Urban Regeneration Project to purchase PCs, a VCR, a TV and to fund various activities. The association has received additional financial contributions in 2002 from the Danish Crime Prevention Council and various foundations totalling DKK 30,000.

Approach: The Crane Boys' Association (Tranens Drenge's forening) has shown in the past year that they are good at making contact with children and young people who do not participate in traditional clubs and associations. Several of the young people, who before were 'troublemakers', are now role models actively working to keep the community's children and young people away from crime. Crime has dropped in the community and a stronger solidarity has been established between the community's young people who, prior to the project, were often divided into small cliques. The fact that the Crane Boys themselves are responsible for running the centre and for organising the activities as well as collaborating with other associations, etc. has made the centre's users more responsible.

Sport Initiatives: The centre has a regular user group of 40 children and young people under the age of 18. A newly established football association has 20 paying members of which the majority are over the age of 18. However, the user group is much larger and broader during sports and cultural activities, where 100-150 children and young people participate and even more are present as spectators.

Estonia

After the restoration of independence in 1991 Estonia faced the problem of the statelessness of about 500,000 non-Estonians. One third of the population were ethnic Russians, the majority of whom had emigrated to Estonia during the Soviet occupation. At the present moment more than 175,000 (13% of the population) do not have citizenship of any state. The issues of citizenship and widespread statelessness remains very important for minorities in Estonia due to the fact that the lack of citizenship brings restrictions of civil, social and political rights.

As far as long standing ties and continuity are concerned, there are two minorities in Estonia: Estonian Russians (approx. 40,000) and Finns (together with Ingrian Finns approx. 13,000). However, in 1993 Estonia reinstated the law of cultural autonomy. From the legal and cultural-political view it can be argued that there are six minority nationalities: Jews, Latvians, Swedes, Finns, Germans and Russians. All the rights conferred on these pre-war ethnic minorities have been restored irrespective of their present numbers.

The gypsies and Tatars have also got a long standing history in Estonia since the former have lived there since 1533 and the latter since 1870.

However, the mention of these ethnic groups does not mean that they can apply for minority status, as other requirements have to be fulfilled (number, citizenship, preservation of national identity). (Source: ECRI)

Types of minorities

- Ethnic minorities: Russians, Ukrainians, Byelorussians, Finns, Jews, Tatars, Germans, Latvians, Poles, Lithuanians
- Refugees and asylum seekers: Estonia has received few asylum applications: 51 from 1997 to June 2001, of which four have received refugee status and a few others have been granted a residence permit on humanitarian grounds.

Example of government and non-government agencies providing sporting and general services to ethnic minorities, immigrants communities

Ministry of Social Affairs, Illuka Reception center for Asylum applicants, Ministry for Cultural Affairs, Estonian School Sports Union, Estonian Academic sports Association.

Finland

The term integration in the Finnish context refers to when immigrants acquire the knowledge and skills that help them to settle down in the new home country, find a job and to be able to participate in various activities as an equal member of society.

The equal opportunities of immigrants in Finnish society have been promoted by the introduction of the Integration Act, which was legitimated on May 1, 1999. Immigrants can draw up an integration plan together with the municipality and employment office. The integration plan is drafted for a maximum of three years. The plan includes, for example, how the immigrant is to acquire basic skills in Finnish or Swedish language or gather basic information on Finnish society. The integration plan aims to facilitate the immigrant's integration into Finland.

The concept of a multicultural Finland is acknowledged, in linguistic, political and sporting terms. Finnish and Swedish are the official languages of Finland. The existence of Political party in the opposition named as the Swedish Party, representing the interest of Swedish ethnic minority in Finland.

The Finnish Multicultural Sports Federation (FIMU), the immigrants' own organisation was founded in 1999 and was affiliated with the Finnish Sports Federation in autumn 2000. The aim of the organisation is to promote sports opportunities for immigrants and to safeguard the interests of all immigrant associations. FIMU comprises several sports clubs throughout Finland, many of these co-operating with the Finnish Sports Federation as local tolerance projects.

Type of minorities

- national minority: Swedish, Russian
- economic migrants: From EU, former soviet Union
- refugees (programme and convention) and asylum applicants/ dependents: Somalia, Afghanistan, Iraq, Iran, Yugoslavia, Turkey.

Key concepts: Equality, diversity, integration, democratic participation, multiculturalism, interaction, individual development, preserving own language and culture, health, well-being.

Focus: formal and non-formal education, general and specific measures of integration, particularly for national minorities (cultural and linguistic policies, political representation)

Government agencies providing sporting and general services to ethnic minorities, immigrants communities

The Ministry of Education, The Finnish Sport Federation, The Directorate of Immigration, The Ministry of Labour, The Office of The Minority Ombudsman, Ministry of Labour, Finnish Social Insurance Institution (KELA)

Main strategies which target ethnic minorities and immigrants communities

Finnish Government to start policy programme on Civil Participation. Aims to reinforce civil participation. The Government programme states that, "Citizens' possibilities and means to participate will be developed with the aim of reinforcing civil participation and improving the functioning of democracy." The programme includes four intersectional policy programmes: entrepreneurship, employment, information society and civil participation policy programmes.

The New Sports Act amended 1 January 1999 aims to promote sports to improve the population's well-being and health and support children's and young people's growth. Other aims include gender equality, tolerance, multiculturalism and sustainable exploitation of the environment.

FSF "Sports in Good Company": the organisations for physical activities and sports should be experienced as good and encouraging communities worth being engaged in. A good community (sport club, association etc.) creates social, physical and mental welfare. A good community acts in an ethical, responsible and pluralistic way.

Ministry of Education supports sports projects which promote good ethnic relations and prevent racism, thereby increasing the opportunities of immigrants and ethnic minorities to participate in sports activities on equal terms with the majority of Finnish population.

Finnish Sports Federation supports 42 projects promoting tolerance and multicultural activities in sports with 50,000 euros provided by the Ministry of Education.

The 2004 application decision procedure favours projects in which:

- sports opportunities for immigrant families and women
- education on tolerance, multiculturalism and attitudes is promoted
- sports activities, education, events and/or dissemination of information are jointly planned and realised by immigrants and the majority population
- local activities are emphasised
- activities are carried out by volunteers
- an unreserved co-operation with other actors is undertaken

Examples of local projects

IF Länken Yleisurheilu, Lappväärtti (Track and Field)

Aim: There are 10 active immigrant families in the club. The Club gives support to families so that children can take part in training.

Fund: 700 euros from Ministry of Education

Kanavan nuorten urheiluseura (Football)

Aim: developing playing opportunities for Somali girls and boys in Espoo, Helsinki and Vantaa.

Fund: 1,000 euros from Ministry of Education

Kuokkalan Tähti, Jyväskylä (Volleyball)

Aim: developing playing opportunities and training for immigrant girls in volleyball and boys in wrestling.

Fund: 600 euros from Ministry of Education

Lahden Uimaseura, Lahti (aquatics)

Aim: to organise swimming school to refugees in Lahti.

Fund: 500 euros from Ministry of Education

Mondial Stars ry, Helsinki (Football)

The team is multi cultural, with up to 9 nationalities on the field at any time, representing Europe, Africa, South America, and Australia.

Case-Study: Icehearts ry, Helsinki (Ice hockey)

Plan of action - Vantaan Icehearts has applied for a grant for work against racism from the Ministry of Education, and for a tolerance project grant from Finnish Sport Federation. With the Ministry of Education's help they will organise two to three meetings with some immigrant families that are involved with Icehearts. These meetings will help integrate the immigrants into the Finnish society. The theme for these meetings is 'Cultural Differences as Resources'.

France

Key concepts: integration, social insertion, socialisation, civic education, socialisation, republican values

Definition of integration in the French context: “in France, the integration into society means integration into the Republic. Indeed, integration into the Republic is one of the ways to national cohesion”.

In sporting terms integration means: “l’amélioration de la santé, l’épanouissement et l’équilibre des pratiquants, l’accès à une activité sociale, ..., des possibilités d’apprentissage et d’exercice de l’action collective et de la démocratie”. Dictionnaire Permanent Droit du Sport, Feuilles 5 (März 1999), Section 51. European Union: Sport as a tool for social integration 32

Assimilation: non separation between nationality and citizenship

Equal opportunities: an emerging concept applied in the sense of “positive discrimination”

Multiculturalism: not accepted and presented as synonymous with ‘communautarism’ (separatism), in other words integration through segregation (separate but equal cultural groups).

Interculturalism: exchange of differences to move towards a common culture— belonging to the French nation, French Republic – one and indivisible .

“La nation française s’est construite sur le rassemblement d’individus venant d’horizons différents. Réunis, ils forment une communauté de citoyens”

“l’école de la république combat l’intolérance pour l’égalité des droits”

Focus: formal and non-formal education, shift from applying general measures of integration (cohesion) to accepting diversity, at least in the political debate, materialised by the establishment of the first elected Islamic congress, representative of different Muslim communities in France (Islam of France), and the opening of the first Islamic high school Ibn Ruchd in the region of Lille. Furthermore, at the political level, the nomination of Tokia Saifi, French with Algerian origine, at the position of secrétaire d’Etat au Développement durable, and Hamlaoui Mekachera as secrétaire d’Etat au Anciens Combattants, or Aïssa Dermouche the ex-director de l’école supérieure de commerce de Nantes, as a préfet of the region of Jura.

Type of minorities

- national minorities: Corsican, Breton, Alsace and Lorraine, Catalan, Basque, Romani.
- ethnic communities (from ex-colonised nations): North African, African, Indochina.
- religious communities: Jews, Muslim
- economic migrants
- refugees, asylum applicants, those benefiting from family reunification, and leave to remain for humanitarian reasons (B-status)

Origins of refugees and Asylum applicants-excluding asylum applicants who benefited from "B-status" "Droit d'asile territorial"

Asians (majority are from Sri Lanka and countries from Indochina regions e.g. Cambodia, Vietnam, Laos) representing 56% of total refugees and Asylum applicants.

Third of total asylum applicants and 22% from refugees are from European origin

Africans (RDC ex -ZAIR, others) 47% of all asylum applicants and one fifth of the refugees (19%)

2% of total refugee population are from American continents

Examples of government agencies providing sporting and general services to ethnic minorities, immigrants communities

The French Sport Ministry, The National Resource Centre for The Educational and Social Functions of Sport, Ministère de la ville, Des Affaires Sociales, du travail, de la culture et de la communication, le Fond d'Actions Sociale pour Les Travailleurs émigrés et leurs familles, Delegation Ministérielles a l'insertion Sociale de Jeunes en Difficulté ;

Example of national and local initiative targeting immigrants

The Reception and Integration Contract was set-up on the 1st of July, 2003 in twelve (12) pilot departments. It provides an official moral and reciprocal engagement between the French state and the individual, and is systematically proposed to all those "arriving for the first time on French soil with valid entry papers". On the 31st of December 2003, 8,027 contracts were signed by spouses of French natives, refugees and recipients of family regrouping. In 2004, this scheme will be extended to fourteen (14) other areas and will at the end of 2005, involve the totality of the migrants on French territory (approximately 100,000 each year).

Germany

There is no official definition of the expression “ethnic minority”. In principle the federal ministry of the interior speaks about minorities only in connection with those traditionally living in Germany “national minorities” like the Sorbs, Danish, Friesen, Sinti and Roma. All other groups living in Germany and differing from the majority of the society by nationality or other characteristics are by principle not called minorities.

The recent past generally shows a change of language use within the ministries. Until a few years ago the term “migrant” was not used. Either the status was focused upon (foreigner/German), or, at most, the term “immigrant” was used. Officially, the term “foreigner” is not used any more. The meaning of “migrant” depends on the context in which it is used. Children born to foreigners in Germany (second and third generation), however, are still foreigners. As of 2000 they, however, have the option of gaining German nationality in addition to their foreign nationality, and they have to decide after reaching the age of majority.

There are some German citizens (Danish minority, Friesen, Sinti and Roma, Sorbs people) living in the Federal Republic of Germany whose home country is traditionally Germany, but who have a different mother tongue and a different culture. These national minorities live under the protection of the fundamental law, of the European convention for human rights, and the International agreement about civil and political rights. The Federal Government offers these minorities the regulatory framework for a free development of personality and maintenance of their culture. Thus they have the possibility to keep up their language, to maintain their culture, and to keep traditions alive.

Types of minorities

National minorities: repatriated or ethnic Germans; Danish minority, Sinti and Roma; Friesen, Sorbs

Economic migrants: ‘Guest workers’, including second and third generations; foreigners with German citizenship; Religious communities (Muslim 3,88%; Christian Orthodox and Oriental 1,13%; Jewish 0,22%;Others)

Others: asylum applicants, dependents, convention and quota refugees; Jewish immigrants from the former Soviet Union; Displaced foreigners; Civil war refugees from Bosnia-Herzegovina; de-facto refugees

By 31st December 1999, approximately 1,240,000 refugees were staying in Germany:

185,000 persons entitled to asylum and persons recognised as foreign refugees; 130,000 dependants of persons entitled to asylum; 44,000 convention refugees under Section 51(1) of the Foreigners Act; 9,500 quota refugees; 120,500 Jewish emigrants from the former Soviet Union; 13,500 displaced foreigners; 264,000 asylum-seekers/applicants under Section 51 of the Asylum Procedure Act; 50,000 civil war refugees from Bosnia-Herzegovina; 423,000 de-facto refugees

Initial asylum applications in 2003 and top ten list of countries of origins:

Total	50.563	100%
Turkey	6.301	12,46%
Serbia and Montenegro	4.909	9,71%
Iraq	3.850	7,61%
Russian Federation	3.383	6,69%
China	2.387	4,72%
Vietnam	2.069	4,15%
Iran	2.049	4,05%
India	1.736	3,43%
Afghanistan	1.473	2,91%
Azerbaijan	1.291	2,55%

Source: Federal Office for the Recognition of Foreign Refugees 2004
(http://www.bafl.de/template/asylstatistik/torten_index.htm)

Despite the state's recognition of the cultural specificity of national and migrant minorities, it can be argued that the general German (Government and Federal) Policy for integration is oriented toward social cohesion, rather than multiculturalism and cultural diversity.

Key concepts:

Free development of personality and maintenance of cultural (language, traditions) specificity; the representation of the interests of the national minority in order to reach political equality.

Integration into economic, social and legal system and to assure them that they will be given the opportunity to participate to the greatest possible extent and as equal partners in the social activities of the Federal Republic of Germany.

"Living and working in Diversity" to use practice-oriented measures for undertaking sustained efforts against xenophobia, racism, and discrimination.

Examples of organisations that have policies or provide services aimed at meeting the sporting needs of immigrants, refugees, asylum seekers and displaced persons

The Federal Ministry of the Interior; the DSB (German Sport Association):

Integration through Sport (Integration durch Sport)

Aim: to reach German emigrants who returned to Germany long after the end of World War II, and further immigrants as well as socially disadvantaged native citizens. The main focus of the programme is the integration of the target group into the host society through and into organised sport. By activating resources sport can help to break down language barriers, cultural reservations and prevention of violence.

Funding: The Ministry of the Interior supports the campaign over a period of four years with 1.5 million Euros taken out of its Integration project

Federal Ministry for family affairs, senior citizens, women and youth projects include:

National Concept Sport and Security: The fan projects belong to the field of the professional football league clubs and are supposed to counteract violence of young people in connection with football matches.

Street soccer for Tolerance: help with self-help and re-socialisation of xenophobic young people and young people prone to violence. To reach this aim street soccer seems especially suitable: where to play, public rooms and teams are mixed and the rules are made under the direction of the team members.

General aim: to fight extreme right wing, racial and xenophobic orientations among young people

Centre for Information, Documentation and Action against Xenophobia for a multicultural Future of Youth Associations and Youth Initiatives in Germany (IDA):

Partners: associations of the National Youth Organisation (Bundesjugendring), the German Sports Youth (Deutsche Sportjugend), the Association of political youth (Ring politischer Jugend) and the association against xenophobia and racism.

Aim: it initiates and coordinates a mutual and diverse course of action of the youth associations against prejudice, xenophobia, racism, fear of strangers and ethnocentrism

Examples of projects at national, regional and local levels

- Integration

German Sport Association (DSB: national coordinator), 20 regional coordinators of the federal states, approx. 300 start helpers, 300 central associations and voluntary helpers; cooperation partners such as transitional residential halls, welfare organisations, schools, official departments

Target group: especially young emigrants

Duration: Since 1989

Short description/experience: The project includes special offers to easily reach young people (e.g. trend sports like streetball and inline skating). The so-called Stuetzpunktvereine (central associations) are especially trained for this task of integration. Over 30 “sport mobiles” equipped with 40 – 50 different pieces of sport equipment are available. They help in animation during sports festivals offered by sport associations or cooperation partners as project events. Holidays for children, young people, adults and families are offered in cooperation with sport associations. Fixed sport groups are established in the clubs. The emigrant’s interest in local clubs should be heightened by such sports and games festivals. Trainers and everybody interested can take part in further educational events.

- Social Inclusion

Street football for tolerance

Organisation(s) carrying out: German sport youth, LSB (federal sport association) and federal sport youth Brandenburg, German Football association, federal football association Brandenburg

Target group: Youth living in socially disadvantaged environment

Duration: Year 2000

Short description/ experience: Streetfootball events; boys and girls play in mixed teams; wherever it is possible (streets, parking areas, empty halls, kick grounds, meadows); the referee is replaced by an advisor; rules are to be discussed before every new match; apart from the sport talents the social talent is also valued. Girls have to score in order for boys’ scores to count. Self-responsibility is supported as well as being aware of the others/ the foreigner using this opportunity to develop positive elements such as teamwork, courage and positive reaction on action.

Support: Federal Ministry for families, senior citizens, women and youth, Ministry for education, youth and sport of the Federal State of Brandenburg

- Multiculturalism

Sport for female migrants

Organisation(s): Federal Ministry for urban development and living, culture and sport NRW, LSB NRW, sport youth

Target group: Emigrated girls and women

Duration: 1996-2000

Short description/experience: Finding out about the sporting needs of emigrated girls and women. Development of suitable practical offers enabling emigrated girls and women to be active in sport while keeping their cultural identity. Practice oriented project with scientific accompaniment of Professor Marie-Luise Klein (University of Paderborn).

- Sport socialisation and identity development of highly sportive Muslim girls and women in Germany

Organisation/s: Ministry for urban development and living, culture and sport NRW

Target group: Muslim competitive sportswomen between 17 and 31 years

Duration: 1998 – 2000

Short description. Investigation about sport careers of selected Muslim competitive sportswomen and the role of sport in the personality development of young female migrants.

Interculturalism: The Sydslesvigs Danske Ungdomsforeninger - SdU -, the Danish Youth Association for South Schleswig is the parent association for a diverse youth network consisting of 77 clubs. It supports leisure homes and sports facilities. Its centre is the education centre Christanslyst near Schleswig

Social Cohesion: Sport against violence, intolerance and xenophobia

Organisation(s): Federal sport association, sport youth, Federal Government Schleswig-Holstein, federal development society

Target group: Children and young people

Time span: Since 1994

Short description/ experience: Sport leisure offers, integrative weekend/ holiday courses, project weeks. Conveying moral concepts.

Support: From the budget of the Federal State

Example of government and non-government agencies providing general services to national minorities

Danish Minority: Südschleswigsche Wählerverband (SSW) Voter's Association (The political organisation of the Danish minority); Southschleswigsch Association (SSV) the main organisation of the Danish minority in charge of national and cultural work

Sinti and Roma: Central Committee of German Sinti and Roma

(The central committee of German Sinti and Roma is the umbrella organisation of nine federal organisations and some regionally and locally active clubs and institutions. The main task of the central committee is to represent the interests of the national minority in order to reach political equality); Sinti Alliance Germany e.V. aims at looking after the interests of the clan, the tribes and the organisations of the German gypsies (Sinti) as well as keeping up and supporting the Sinti culture and the support of the understanding of German gypsies (Sinti) and the other Germans in the sense of an international understanding.

Friesen: "Committee for questions concerning the Friesish citizens in the federal state of Schleswig-Holstein"; Friesen council (an umbrella organisation of the Friesen)

Sorb People: Association Lausitz Sorbs (12 organisations with approximately 5,800 members); Sorb Institute (Folklore research and scientific work)

Example of government and non-government agencies providing general services to refugees and asylum seekers

Federal Ministry of the Interior; Federal Office for the Recognition; Federal Ministry of Economics and Labour; Federal Institute for Employment; "German Language for Foreign Workers" ; Federal Ministry of Education, Science, Research Technology; Federal Ministry for Family Affairs, Senior Citizens, Women and Youth; Federal centre for Health Education; Representative of the Federal Government for emigrant concerns and national minorities; Representative of the Federal Government for migration, refugees and integration; Deutsches Rotes Kreuz (The Deutsches Rotes Kreuz is the German branch of the International Federation of Red Cross); federal working group asylum at church; Asyl in Not (Asylum in distress); Pro Asyl (Human Rights Organisation for Refugees)

Greece

The ethnic make up of the population of Greece has been significantly affected by the situation in the Balkans, with substantial movement from Albania, Bulgaria and other Balkan states. Traditionally, Greece has seen itself as having a strong, historical core culture, with a homogeneous population, the exception to this being the Turkish, Muslim population of Western Thrace. Recent policy attention has been focused on the situation of the Roma minority also. These groups are served by general programmes (such as 'Sport for All') which are targeted locally, and which are in some cases, therefore, in areas of spatial concentration of minority groups. The programme Immigrants in Greece 2003-2006 is intended to focus comprehensively on the needs of immigrant populations and as this is developed it will be interesting to see whether sport is employed within this programme.

In the Greek context, nationality is defined by descent or ethno affiliation. Thus all Greek minorities living all over the world can retain full citizenship rights as long as they wish.

Integration is defined according to the universalist approach. This means that equality is the most important element in any form of social policy and cultural differences are considered of less importance (Kassimati, 2003).

Assimilation for 'repatriated' Greeks and integration for other ethnic and religious communities (Roma/Gypsies: estimated between 150,000 and 200,000 in 1998, and Muslim Minority of Western Thrace: Turks, Pomaks and Muslim Roma. The total minority population of Western Thrace is estimated to be 112,000)

Types of minorities

- national minorities: Roma/Gypsies, Muslim Minority of Western Thrace: Turks, Pomaks and Muslim Roma
- religious minorities: Greek Catholics, evangelicals and Jehovah's Witnesses, Muslim (ethnic Turks)
- economic migrants: mainly from Eastern Europe, Philippines
- non-national residents
- refugees and asylum applicants: Iraq 45,3%, Afghanistan (21,8%), Iran (7,2%), Turkey (3,7%) Pakistan (4,4%) Nigeria (3,2%)

Key concepts: Multiculturalism, integration, social inclusion, equal opportunities cultural integration.

Government Agencies providing sporting and general services to ethnic minorities, and immigrants communities

Ministry of Education and Religious Affairs, Ministry of Interior, Ministry of Public Order, General Regional Secretariat (immigration Committee and Officers), General Secretary for Youth, Ministry of Employment and Social Affairs, National Institute for the Reception and Support for Greeks abroad and Repatriated Greeks, ministry of External Affairs, General Secretariat for Sport GSS, Educational Institute for Ethnic Greeks, KLIMAKA, Hellenic Institute of Solidarity and Cooperation (H.I.S.C), Greek Council for Refugees

Main target: Muslim communities, Gypsies, and repatriated Greeks.

Sport Policy: “Sport for All”

Target : Gypsy/Roma encampments, areas with a high population of repatriated Greeks, Muslim and immigrant communities

Focus: formal education; applying general measures of integration.

Example of policies meeting general needs of refugees/asylum seekers

General Secretary for Youth: In collaboration with the NGOs, implement and co-fund programmes concerning the integration of refugees and immigrants in the Greek Society (in the sectors of education, leisure activity and entertainment)

Example of national/regional initiatives

Immigrants in Greece, 2003-2006—300 Million Euro: development and supporting services and information, development of opportunities for social and cultural integration.

Ministerial initiatives: Health and Welfare funds, Ministry of Education and Religious Affairs funds

At regional level: 2000-2006 Regional Corporate Programme (PEP)—social integration of over 20.000-25,000 repatriated Greeks. Encouraging the return of other external and internal immigrants.

At local level: offices for supporting immigrants and refugees initiating programmes which target the basic needs of these groups.

Case-study: ANADRASH-ISTOS- a network of organisations which collaborate under a common scheme

Aims and Objectives: The broad aim of this network is to develop a coherent model for specialised interventions in the form of festivals, exhibitions or tournaments, which will ensure a viable, protective and interconnected structure for services to the asylum seekers and immigrants since they arrive at the Greek State.

Support: A number of organisations are involved including the Red Cross Greece, the Greek Youth Institute which is part of the General Secretariat for Youth, the Greek Council for the Refugees, local and regional social organisations as well as a number of non-governmental organisations.

Positive Outcomes: Increased public interest for these target groups. Flexibility in operations and quick response to the needs of these people.

Hungary

Presented as a homogeneous society.

Integration of ethnic minorities

Main target is the Roma ethnic community, which represent around 1.95% of the total population, official figure.

Types of minorities

- national minority: Roma/Gypsies
- ethnic minorities: from Eastern Europe, Germany and Greece
- refugees and asylum applicants: Afghanistan, Bangladesh, Iraq, Iran, Nigeria, Somalia, Sudan, Turkey, Vietnam

Focus: Formal education, general measures of integration

Examples of government and non-government agencies providing sporting and general services to ethnic minorities, immigrants communities

Ministry of Children, Youth and Sport; Ministry of Education; Ministry of Health, Social and Family Affairs; The Office for National and Ethnic Minorities; Office of Immigration and National Ministry of Interior (OINMI); Foundation of Development of Democratic Rights; Public Foundation for National and Ethnic Minorities in Hungary; Public Foundation for the Hungarian Romas; Refugee Assistance Project.

Example of sporting services targeting ethnic minorities

Hungarian Football Federation (HFF)

The Roma (National) Team came to existence in 1992. The president first contacted the HFF in 1995 in order to seek for administrative help. In 1997 the HFF, in co-operation with Roma representatives, established the Roma Committee (source: <http://emc.elte.hu/research/rfoci.html>, accessed on 26/02/04, see also www.mlsz.hu)

The percentage of other ethnic groups in relation to the total Hungarian majority is not significant. This may explain the non-existence of specific policies which target other ethnic minorities.

Ireland

Established structures for the integration of programme and convention Refugees, Asylum seekers, labour migrants, Irish returned immigrants. Services include: education, access to health, employment and social benefits.

Integration of Irish-travellers ethnic minority

Defined in terms of working towards social justice, solidarity, socio-economic development and human rights.

Aim: to promote travellers' human and legal rights as an ethnic minority within Irish society.

Key concepts: integration, interculturalism, cultural diversity, multi-ethnic Ireland, and positive contribution to Ireland

Types of minorities

- national minorities: Irish-Travellers, Romani
- economic migrants/ decedents of immigrants
- refugees (convention and programme), asylum applicants, dependents: Nigeria, Congo, Croatia, Czech Republic, Somalia, Romania, Moldova, Georgia, Angola, Cameroon, Poland, Zimbabwe, Russia, South Africa (Asylum seekers: 7,249, Refugees:1,100)

Until the late 1990s, asylum seekers came to Ireland in trickles – 39 applications were received in 1992 rising to 424 in 1995. This number has further increased from 1,179 in 1996 to 7,762 in 1999. In 2000, the figure was 10,938 and it fell slightly to 10,325 in 2001 and rose to 11,635 in 2002. The figure for 2003 shows a decline to 7,900 and for the month of January 2004, it stood at 392. Nigerians have topped the list of applicants in the last three years, followed by Romanians and nationals from the former Soviet Union (Department of Justice, 2000 and 2001)

According to the January 2004 Monthly Statistics Report of the Reception and Integration Agency there were 7,249 asylum seekers in direct provision – 0.19% of the total population. 68 per cent were in direct provision for six months or more, while seven per cent have been in that situation for more than two years. Since 1992, over 59,000 people have applied for asylum in Ireland. Just under 9,000 have got either refugee status or temporary leave to remain. In 2003, over 1,100 asylum seekers were recognised as refugees in Ireland.

Integration of the Irish-Travellers ethnic minority is a new concern for the Irish government. They have been recognised officially as ethnic minority category or ethnic distinct community in 2002 population census. Travellers are an indigenous minority who have been part of Irish society for centuries. They have a long shared history, cultural values, language, customs and traditions that make them a self-defined group, recognisable and distinct. Their culture and way of life of which nomadism is an important factor, distinguished them from the sedentary population and clarifies their ethnic status.

The median age for the traveller community is 18 years compared with the national figure of 32. Traveller infant mortality is three times greater than the national average. Although the number of traveller children attending school has increased in recent years, the numbers decrease substantially as children get older and there are only 16 young Travellers in anything resembling Third Level Education.

Specific Sporting Needs of the Irish Travellers Community

Boxing: Travellers in Ireland are mainly associated with Boxing. Francie Barrett has represented Ireland in the Olympic games and many are members of clubs and participate in national and international competitions. In the case of the club located in Crumlin (Dublin) as of June 2004, one third of its members (approximately 80) are from the Traveller Community. One club member (a traveller) holds two Irish titles and has been invited to join the Irish Amateur Boxing Association (IABA) High Performance Programme. In discussing the popularity of boxing among Travellers, tradition was frequently mentioned as being a facilitating factor. There is a culture of toughness among this ethnic grouping and being able to defend one-self is considered important.

Handball: This sport operates under the auspices of the Gaelic Athletic Association and used to be very popular among members of the Traveller Community. Its popularity now is in certain parts of the country and County Clare is one such area. While St. Joseph's Training Centre in Ennis does not have sports facilities, since 1989 handball teams have participated in local league competitions with considerable success. This initiative occurs due to voluntary efforts and gets a little funding from the Clare Local Sports Partnership and a more substantial sum from St. Joseph's Training Centre.

Focus: formal and non-formal education, general and specific measures of integration, particularly for national Irish Travellers minority

Examples of government and non government agencies providing sporting and general services to ethnic minorities, immigrants communities

Department of Arts, Sport and Tourism; Finance; Education and Science; Environment and Local Government; Health and Children; Communications; Marine and Natural Resources. National Consultative Committee on Racism and Interculturalism, Refugee Language Support Unit, Refugee Legal Service, Reception and Integration Agency, Diversity at Work Network, Dept. of Enterprise, Trade and Employment

Approach - According to the Irish Sports Council, the notion that sport can be a cohesive force in Irish society is accepted and initiatives are in place at local level to achieve this. There is a lack of a clearly formulated and articulated national policy on this issue on the part of government and the agencies involved in sport. The view has been expressed that it is more appropriate to use a 'bottom up' approach with respect to sport acting as a cohesive force, which may explain the absence of a documented policy.

Example of sport policies targeting general population

Sports policy in Ireland is largely formulated by the Department of Arts, Sport and Tourism and its implementation facilitated through other departments, the Irish Sports Council, the National Training and Coaching Centre (NCTC) and the National Governing Bodies (NGBs)

Examples of national and regional programmes and initiatives

The Programme for Government National Development Plan 2002/06 includes a commitment to complete a national audit of local sports facilities and to put in place a long-term strategic plan to ensure the development of such necessary facilities throughout the country.

In relation to sport as a mean of formal education, physical education is not an examined subject at Leaving Certificate, but there are plans to introduce it. The curriculum has been designed and agreed upon, but the lack of facilities at the local level has delayed its introduction. Schools (primary and secondary) have (take) considerable independence or autonomy with respect to the assigned curriculum for PE. This may stem from the lack of facilities – there is an aquatic component in the curriculum, but few schools have swimming pools. In many cases, students are taken to a local pool (where it exists) and parents are obliged to pay for the service. Other schools (especially at primary level) may not have a designated PE hall, or the personnel who are enthusiastic about the subject, consequently children may not get the required time for PE each week.

Sporting services targeting ethnic minorities

The Irish Amateur Boxing Association has encouraged members of the Travelling community to develop their talent. But this is not articulated in its documented strategy.

Sporting services targeting migrants, asylum seekers and refugees

There is no specific sporting policy in relation to the integration of immigrants' communities

Examples

Sport Against Racism in Ireland (SARI) strives to integrate people through sport. It holds a sports festival each year designed to integrate ethnic communities using sport as a tool.

Many immigrants have joined clubs (there are several individual cases in athletics, GAA, soccer, rugby, golf and so on) but this has in the main stemmed from their individual efforts and connections rather than arising from the organisations' explicit policy.

Case –Study : SARI (Sport Against Racism Ireland)

This organisation is involved in projects designed to use sport as an integrating force. It is a voluntary organisation and does not receive government funding. To mark World Refugee Day (June 20, 2004) the African Refugee Network in partnership with Dublin City Council, NCCRI, UNHCR, SPIRASI Integrating Ireland are organising National Awards. The awards highlight the positive contribution that asylum seekers and refugees have made to the local communities in which they live and to individuals from those local communities who are extending the hand of friendship and solidarity to refugees and asylum seekers. There are five categories under which awards will be made which include sport and leisure.

Italy

In 1997, Italy's population was estimated to be 56,830,508. Based on the 2000 census data there are about one million immigrant residents (including economic migrants, refugees and asylum seekers) from foreign origin, which correspond to 2.6 per cent of the total population. Majority of the immigrant population are coming from Albania, Morocco, Tunisia, Romania and Philippines. In addition, a number of foreigners without legal status ("clandestini" or "irregolari") - generally estimated around 200,000 and 300,000 persons - are also present in Italy. However, most of the "clandestini" who entered Italy in the last decade have obtained legal status. The Government sets an annual quota of non-EU workers who are allowed to enter Italy to meet the demands of the Italian labour market.

Types of Minorities

- Economic migrants: Albania, Morocco, Romania, Switzerland, Ex-Yugoslavia, Tunisia, Senegal, China, Poland
- Refugees and Asylum applicants: At the end of 2002, Italy hosted more than 5,200 refugees and asylum seekers in need of protection. These included around 3,800 asylum seekers with pending cases, 1,300 persons granted refugee status and 110 asylum seekers whose cases were suspended pending additional information. The majority of applicants came from Sri Lanka, Iraq, former Yugoslavia and Turkey. (USCR World Refugee Survey, 2003)

Examples of government and non-government agencies providing sporting and general services to ethnic minorities, immigrants communities

The Ministry of Social Solidarity, The Ministry of Internal Affairs, the National Council of Economy and Labour, Ministry of Justice, Ministry of Education, Ministry of Employment, Centre for development Information and Education – Solidarity in motion, Caritas, Comitato Immigranti in Italia (CII – Committee for Immigrants in Italy)

Approach - According to our research partner in Italy there are relatively few specific policies that target ethnic communities in Italy. Italian society is perceived as homogeneous, where the presence of foreign migrants, seeking both asylum or better socio-economic conditions, is quite a new phenomena. Providing specific policy that target a distinctive community may be conceived according to our research partner as a symbol of separatism and discrimination. Thus it could be argued that integration in the Italian context is more assimilationist aiming more at applying general measures for social cohesion rather than integration in the sense of diversity.

Types of Initiatives:

Multietnica 2001 – Established in 2001 to defend the rights of the Roma community in the Milan region, it has now consolidated its role by taking part in various initiatives targeting other minority groups such as: Argentines, Brazilians, Romanians, Polish, Peruvians, Senegalese, Egyptians etc.

The association works on three levels:

- Political – working to constantly improve and extend the legal rights of these communities
- Sporting – get together people from different ethnic backgrounds to form sport teams such as in football and basketball with the aim of promoting integration
- Organisation of events and other initiatives – events like festivals, concerts, multi-ethnic fairs and other cultural initiatives help to bring together the various foreign communities.

Example of events Multietnica participated in – Homeless World Cup 2003 which was held in Graz, Austria and 2004 which was held in Goteborg, Sweden.

Case-study: Unione Italiana Sport Per Tutti (UISP)

Aim and objectives: The organisation has developed a series of programmes which concentrate on communication and dialogue between migrants and Italians while promoting initiatives to build contacts. The aim of these programmes is to provide immigrants communities to organise sports activities. L'UISP works also with provinces in organising sporting projects that aim at intercultural dialogue and mutual acceptance.

The initiatives were developed at five levels:

1. recreational, cultural and sport activities that aim at maintaining specific cultures and identities of immigrant communities in Italy
2. promoting inter cultural dialogue: project of Centro Olympic Maghreb in Genoa aiming at immigrants from North Africa, South America, Eastern Europe
3. promotes event such anti-racist world cup which involves mixed teams (men and women) from different ethnic minorities
4. initiatives to combat ethnic and social prejudices such as the “Ultra Project” targeting football fans at national and international level.
5. At international level: Peace Games (<http://www.peacegamesuisp.org>)—Aims at promoting peace through sport and other recreational activities in areas of crisis in Africa, Middle East and the Balkans. For instance the campaign “Una speranza per il futuro”, (a hope for the future) aims at collecting funds for the reconstruction of sport camp in Mostar.

Latvia

As of July 2002, ethnic Latvians constituted 58.3 per cent of the total population of 2.3 million. The rest of the population belongs to minorities. The largest minority in Latvia is Russians who comprise 29.1 per cent.

One of the biggest problems in Latvia to do with the protection of minorities is the fact that the majority of the Russian speaking population do not have Latvian citizenship. This issue raises the problem of political participation of minorities due to the fact that more than 550,000 people are without citizenship. This also presents restrictions in terms of civil and social rights.

The issue of citizenship is inevitably related to the problem of language since about 36 per cent of the Latvian population do not speak Latvian as their first language.

Types of Minorities

- Ethnic Minorities: Russians, Byelorussians, Ukrainians, Poles, Roma (gypsies)

Refugees and Asylum Seekers: At the beginning more applications for refugee status came from persons arriving from Asia, but in recent years the countries of origin of applicants are former republics of the Soviet Union. The majority of asylum seekers come from Russia, Armenia, Afghanistan, Vietnam, Azerbaijan, Pakistan, Georgia and Iraq.

Examples of government and non-government agencies providing sporting and general services to ethnic minorities, immigrants communities

Ministry of Culture, Office of Citizenship and Migration Affairs, Society Integration Fund, Naturalisation Board, Secretariat of Minister for Special Assignments for Society Integration Affairs

Case –Study

In 2001, the Latvian government launched the national programme "The Integration of Society in Latvia." However, according to the researcher Svetlana Diatchkova, "The Integration Program and governmental policy in general do not pay sufficient attention to the concerns of civil society and minorities in the field of minority rights, such as the need for greater access to education and electronic media in mother tongue, greater promotion of minority languages, the need for dialogue between minorities and the State, and the effective participation of minorities in public life.

(Source: Minority politics, mass media and civil society in Lithuania, Latvia and Poland, Research paper 2002 available online:
<http://www.policy.hu/tereskinas/Research2002.html>)

Lithuania

According to our research partner from Lithuania the public sector is not specifically orientated towards the particular problems and needs of ethnic minorities. Prevailing competitive achievement, sport orientation in the society eliminates the possibility to discover and use social, educational and cultural potential of sports activities.

Focusing on representative aspect of sport, national sport organisations are not ready to participate in ethnic integration processes, at least not yet. Providing equal sporting possibilities, in terms of the ability to join any existing sport organisation or create your own club as well as small financial support seems to be the focus of the government sporting policy.

The Lithuanian authority and sporting associations adopt a strategy of social cohesion (assimilation) in relation to the Russians, Tartars, Ukrainians, and Byelorussians and that of diversity (integration) in relation to the Polish and Jewish community.

Focus: formal and non-formal education

- to educate healthy and physically active society, by increasing the participation in organised and non-organised sport activities
- to provide sport opportunities for all and everyone living in the Republic of Lithuania (social cohesion)

The Polish sport union “Polonia” and Jewish sports club “Makabi” – are the major ethnic sports organisations in the country. Respondent from Lithuania refers also to the Travellers Association, and Roma Public Centre without further information about their sporting activities.

Types of minorities

- national minorities: Russian, Tartar
- ethnic minorities: Jew, Polish
- religious minorities: Orthodox, Jewish, Muslim
- economic migrants: mainly Ukrainian and from Byelorussia
- refugees and asylum applicants: Afghanistan, Armenia, Azerbaijan, Belarus, Stateless, Estonia, Georgia, India, Iran, Israel, Congo DR, Kazakhstan, Lebanon, Moldova, Nigeria, Pakistan, Russia, Ukraine.

N.B. Jews are included in the census data as an ethnic group and not as a Lithuanian religious community. Furthermore, the census data does not refer to Roma-Travellers population.

Organisations have policies or provide services aimed at meeting the sporting needs of ethnic minorities within the national population

The Migration Department at the Ministry of the Interior <http://www.migracija.lt/>; Ministry of Social Security and Labour <http://www.socmin.lt/>; The Refugees Reception Centers; Lithuanian Red Cross Society <http://lrk.redcross.lt/>; Lithuanian State Department of Physical Education and Sports; Association “Sport for All”

Approach:

- The provision of wide ranging sporting opportunities for ethnic minorities in Lithuania is the matter of central governmental and national public bodies (Centres of Ethnic Culture, Department of National Minorities and Lithuanians Living Abroad, Police) not directly related with the sport domain such as in local authorities or sport organisations.
- The most sport related activities for younger groups of ethnic groups, refugees and asylum seekers are provided through educational, cultural and socialization or entertainment programmes without involvement of sport organisations.
- The initiatives to promote national identity or intercultural dialogue through sport comes from ethnic communities themselves, mostly for “survival reasons” or outer agencies (UEFA, EU regulations, etc.) and hardly meet approval in the local environment.
- Because of historical and social reasons the level of association and communal activeness of Lithuanian ethnic minorities is not too high consequently Ethnic policy of local and national authorities has a more symbolic rather than a realistic standing.

Main target: Polish and Jewish

Aim: Promotes active lifestyle and provide sports opportunities

Funding: government donation, municipal financial support, sponsors

Lithuanian State Department of Physical Education and Sports: to provide sport opportunities for all and everyone living in the Republic of Lithuania (Social cohesion)

Sport for All: supports ethnic sports organisations SC “Makabi” and SU “Polonija”

Example of individual/voluntary initiatives targeting refugees and asylum seekers

The Refugee Reception Centres: In the interview with the representatives of Rukla and Pabrade centres were stated that some single initiatives to organize sports events among the residents and/or between residence and representatives of administration had place. Also the residents of the centres have room for leisure exercise.

The Lithuanian Red Cross: LRC social workers and volunteers are arranging various events to foster intercultural communication, to engage in such activities as sports, reading, painting, gardening, etc. The aim of these initiatives is to improve the social and psychological atmosphere in the Centres, to alleviate the depression and apathy of the asylum seekers.

Case –Study: ‘Our Nationality is Football’ – Campaign against the manifestations of Racism and Discrimination in Lithuanian football

Aims and Objectives:

- to promote football among Lithuanian children and youngsters and spread antiracist ideas through the age group: players were wearing tee-shirts with antiracist symbolic;
- to provide possibilities and promote female football pointing out the gender discrimination problem in football culture;
- to foster international collaboration between former Soviet countries and to promote the idea of the “football as an international language” for intercultural dialogue.

Duration: one year during 2003

Target group: 200 teams including girls and boys in seven different age groups.

Ethnic/Cultural groups involved: An International Football Tournament for Youngsters born 1987 was held in July 2003 in Palanga with participation of football teams from Moldova, Latvia and Lithuania

Sponsors: UEFA (50 per cent of costs); Lithuanian Football Federation (LFF); “V. Butkevičius ir kompanija” - plenipotentiary of Hummel and Select in the Baltic States; Hummel int. (Danija) – an official sponsor of LFF, a technical sponsor of The Lithuanian national and U-21 teams.

Luxembourg

Following the French Universalist model, Luxembourg's policies and services are geared towards voluntary integration on part of foreigners. Therefore, refugees and asylum seekers are integrated into the existing structures, judicial, economic and social structures. Thus, sport activities specially put in place for this group of people are hard to come by.

Asylum seekers, refugees and immigrants in general are not accounted for under so-called ethnic groups. The Government body in charge of national statistics, statec, carries out its population census under headings such as Luxembourgers and Aliens. Among those qualified as Alien are the main immigrant groups according to their country of origin, issue from the EU countries. In fact, non-EU Aliens come under the simplified denomination of 'other' and represent 24,600 people (out of a national population of 448,300) for the 2003 census.

Types of Minorities

- Religious communities: Roman Catholic, Muslim, Protestants, Jehovah Witnesses, Judaism
- Economic Migrants: Portugal, Italy, France, Belgium and Germany (including first and second generation migrants)
- Refugees and asylum applicants: mainly non-EU countries such as former Yugoslavia
- Foreigners: mainly from the European Union, cross-border workers from France Belgium and Germany and migrants from former Portuguese colonies such as the Cape Verde Islands or Brazil and a small part from America

Government and non-government organisations meeting general and sporting needs of national ethnic minorities and immigrant populations

Ministry of Family, Social solidarity and Youth, Ministry of Justice, Association of migrant workers support, Committee of Liaison and Action for foreigners, Mediciens sans Frontieres, National Institute of Sport, National Services for Youth, Red Cross and Caritas.

Asylum Seekers and Refugees main countries of origin: Albania, Russia, Serbia and Montenegro, Kosovo, Bosnia-Herzegovina, Macedonia.

Case-study: Passe-Partout organised by the non-government agency Caritas

Aim: Organising such events like football tournaments brings the Caritas team closer to the refugees and asylum seekers, in that it breaks down the barrier of formalities.

Target Group: Refugees and Asylum Seekers

Positive Outcomes: Caritas gets in touch with the Clubs Sportifs to allow asylum seekers and refugees to participate in the training sessions. This is the case mainly for young Africans who want to keep up boxing. Moreover, Caritas also tries to integrate the Asylum Seekers and Refugees in the existing sports organisations; so for instance, they will encourage them to join the sports events organised by the municipalities.

Malta

Population

Total population: 397296

Maltese: 386 983 (97.4%)

Foreign: 10 353 (2.6%)

source census data 1995

Policy and provision of sporting services

Ministry for Youth and the Arts

KMS: Malta Sport Council

Sport Clubs and associations

Examples of government and non-government agencies providing sporting and general services to ethnic minorities, immigrants communities

The Ministry of Justice and Home Affairs, Refugee Commission, The Police Department, The Armed Force, Ministry for Youth and Sport, Malta Sport Council.

Types of minorities

- economic migrants: Australia, Canada, USA, UK, Italy
- refugees and asylum applicants: Arabs and African

Focus: general measures of integration (no specific policy in relation to ethnic minorities)

No information about provision of sport policy/ services for ethnic minorities. This has to do with the high rate of homogeneity of the Maltese society (small country with a small population). The same can be true in relation to policy/ services targeting refugees and asylum seekers.

The Netherlands

With a relatively heterogeneous population by virtue of its colonial past, until the late 1990s it pursued a relatively multiculturalist strategy in line with its traditional pluralist, pillarised, political system. However by the late 1990s sympathy for such an approach was on the wane. The right made political gains (for example under Pim Fortuyn) and local authorities began to reduce activities and resources spent on multicultural sports initiatives. What had been the twin objectives of the integration of ethnic minorities into mainstream Dutch sports provision, on the one hand, and the promotion of ethnic sporting groups on the other, gave way to a simple emphasis on the former approach.

From integration (diversity) to assimilation - defined in terms of social inclusion and interculturalism

In the 1980s and 1990s policies were pursued by the state as well as the private sector, that were aiming at (specific) ethnic minorities. In recent years tolerance for diversity diminished and resistance against all kinds of positive action piled up. As a result specific policies targeted at minorities were ended. Nowadays only generic policies (policies for underprivileged areas or deprived people) are pursued. There is quite a common feeling that positive action or specific attention for ethnic minorities is no longer justified. Greater attention is devoted to the shortcomings than the progress made in the process of integration: "We've done our effort, it's now up to the minorities themselves." Because of the change of mood in society and politics, in current sport promotion policy mostly a one-sided emphasis is placed on mixed sport. The well accepted two-pronged strategy of the past (making mainstream sport more accessible to ethnic minorities, on the one hand, and supporting minority sporting initiatives, on the other) is almost abandoned. Although there still are sport clubs and teams run by specific ethnic groups, new initiatives of this kind are discouraged.

Types of minorities

- national ethnic minorities: Indonesians form a large group (over 400,000 people) ; The Netherlands Antilles; Suriname (former colony of the Netherlands. It became independent in 1980); Dutch from immigrants (western and non western) origin;
- first generation of labour immigrants: Turkey, Morocco
- asylum seekers and refugees: Afghanistan, Angola, China, Iraq, Iran, Sierra Leon, Somalia, Sudan, Former Yugoslavia

Examples of organisations have policies or provide services aimed at meeting the general and sporting needs of ethnic minorities within the national population

Ministry of Justice, Immigration and Integration; The Ministry of Health, Welfare and Sport; Ministry of Education, Culture and Science and local authorities; Nederlands Olympisch Comité * Nederlandse Sport Federatie (NOC*NSF); The Nederlands Instituut voor Sport en Bewegen (NISB); Forum, Institute of Multicultural Development ; Regional welfare support organisations : Self-organisations of ethnic minorities; Anti discriminatory agencies (voulntary organisation; Immigratie en Naturalisatie Dienste (IMD) - Centrale opvang Asielzoekers (COA) - Vereniging Vluchtelingenwerk Nederland (VVN) - Dutch Refugee Council Association; Municipalities

Example of sport policies/initiatives

Ministry of Welfare, Health and Sport :Funding of tolerance and fair play activity programme, joint venture of NOC*NSF and NISB

City of Amsterdam (followed by other cities): Als racisme wint, verliest de sport – If racism wins, sport loses. Multimedia campaign and implementation of special commission for complaints on racism in sport (1990's)

Provincial sports councils and city governments: At the end of the last century in most provinces and in the bigger cities there were a number of advisers/counsellors specialized in sport and minorities. Now most of these people have a more generic task or have less time for activities targeted at minorities (stimulating sport, sport in underprivileged neighbourhoods, cycle courses). The shift from applying specific measures (diversity) to more inclusive and general measures (social cohesion)

NOC*NSF (National Olympic Committee and national Sports Federation)

- Discriminatie Buitenspel -Discrimination offside; Code of conduct to prevent and fight discrimination in sport (1994); Research and advice on eventual discriminatory rules of sport associations (1990s) . Targeting All native and ethnic sportsmen
- NOC*NSF (in close cooperation with NPS, Dutch national broadcasting service) Nieuwe sporters; Nieuw kader – New sportsmen; new volunteers. Informative (documentary) television programmes about the way in which sport clubs operate (practice, rules, costs, subscription fees, volunteering, decision making, etc) broadcasted during hours reserved for minorities (also on VHS available). Distinct programmes spoken in different languages (Turkish, Berber, Arabic, French, English, German), with subtitles in Dutch. (1990's)
- Sport=Gaaf! – Sport=Fun! programmes stimulating children from ethnic minorities to participate in club sport (1990s)
- Arbitrage & Allochtonen – refereeing and ethnic minorities - course on intercultural understanding and communication for referees (in cooperation with KNVB - Royal Dutch Football Association)
- Nieuw kader - New volunteers – informative brochures and programmes supporting the volunteering by ethnic groups (1996-2004)

NFWS - Nederlandse Federatie van Werkers in de sport (Dutch Federation of Workers in Sport)

Intercultureel leidinggeven – Intercultural coaching – course on intercultural understanding and communication for trainers and coaches (2001)

Several charity funds, and sport associations (among others Fonds 1818, Johan Cruyff Foundation, Richard Krajicek Foundation, Nike, basketball association and football association) –Local projects stimulating children and/or youngsters from underprivileged neighbourhoods to participate in sport—The use of role models in promoting integration and social inclusion

Example of Sport initiatives targeting national and ethnic minorities

Once every two years the 'Koninkrijksspelen' (Kingdom Games) are held. This is a contest between young talented athletes from the Netherlands and the Netherlands Antilles. Both take turns in organising this Dutch variety of the Commonwealth Games.

In Amsterdam each summer there is a big open air multicultural festival with all kind of cultural activities and sports: the Kwakoe festival. This festival originated from a sporting event for Surinamese people. Today also other ethnic minorities participate in the event. In the past several years a Turkish oil wrestling contest was organised.

Number of professional players /coaches of immigrant origin

There are no reliable statistics about the number of professional players from immigrant origins. Usually only the nationality of the players is registered. Most Surinamese football players have Dutch nationality. Some players with roots in Turkey or Morocco have double nationalities. At the moment there is only one football coach with a Surinamese background: Ruud Gullit. Two Surinamese colleagues, Frank Rijkaard and Henk ten Cate are currently working in Barcelona. Former Ajax goalkeeper Stanley Menzo is recently appointed as coach of the goalkeepers of the Dutch team.

Some types of sport are more or less dominated by sportsmen from ethnic minorities.

- Badminton: Indonesians
- Baseball and Softball: Antillians
- Weightlifting: asylum seekers from different countries in the Middle East and Asia (for example Iran, Iraq).
- Cricket: Hindustan Surinamese, Pakistani
- Fighting (boxing, karate, tae kwondo): Surinamese, Turks and Moroccans

Individual players are sometimes asked to attend activities to stimulate sport participation. Exceptional efforts were made by former athlete Sammy Monsels in Bijlmer, an underprivileged neighbourhood in Amsterdam with a large Surinamese population. In the early nineties of the last century he started all kind of projects and has also set up an athletics club. It's not meant to be a Surinamese club, but in fact it is.

Case-Study: “VV Roodenburg almaar beter” (FC Roodenburg is getting better all the time), project to help a football club to foster young Moroccan players

Aims:

- Encouraging a local sport club in the city of Leiden to be open for young Moroccans from an underprivileged neighbourhood
- Assisting the staff of the local sport club in contacts with ethnic minorities by introducing a professional
- Promoting participation in sport and prevent crime and vandalism among young Moroccans

Duration: Project started in 2000

Target Group: Moroccans and natives Children and youngsters from the neighbourhood (males)

Number of participants: Varies from 50-100

Supporting groups: City council, Charity Fund, Board of sport club, Professional coordinator

Main Challenges: Difficult to change the attitudes and habits within the club, more tension since 9/11

Examples of sport initiatives targeting refugees and asylum applicants

Provincial sports councils (in cooperation with municipalities, sport organisations and COA)—targeting asylum seekers : Local projects stimulating asylum seekers to participate in (club)sport.

Project stimulating asylumseekers to participate in (club)sport “Sport met z’n allen” (Sporting all together)

Aims and objectives:

- Organising sporting activities in reception centres for asylum seekers
- Encouraging local sport clubs to be open for asylum seekers and foster them
- Assisting the staff of the local sport clubs in contacts with asylum seekers by organising special courses for them
- Promoting participation in sport among asylum seekers

Actors involved in the provision: Provincial Sports Councils, Local governments, Agency for the reception of asylum seekers, Local sports clubs

Difficulties/negative outcomes: Difficult to organise competitions because of the moving and deportation of asylum seekers; lack of money

Positive elements/outcomes: Some asylum seekers found their way to sports clubs

Poland

Policy aim: integration of minority religious communities and non-Polish ethnic minorities into Polish society.

Types of Minorities

- religious minorities: Orthodox, Jewish, Muslim
- national minorities: German, Roma/Gipsy
- economic Migrants: mainly from former Soviet Union
- non-national residents
- refugees and asylum seekers: Bosnian, Russian citizens of Chechen ethnicity.

Refugee status

Refugee status is granted by the President of the Office for Repatriation and Foreigners. It is granted to “a foreigner, who meets the requirements of the Geneva Convention and New York Protocol” (APA, Art. 14.), as well as to his/her spouse and minor children (provided that they are included in the application), and to a foreigner’s child born on Polish territory. Bearing in mind cases of drastically prolonged processing of applications for refugee status (in extreme cases even 2 years), the new Act limits the maximum period for the procedure to 6 months from the day the application is lodged.

During the procedure, foreigners lacking the means to finance their stay in Poland are eligible for assistance at the refugee centers, (or obtaining financial aid, if no other assistance is available), as well as for medical care. A refugee granted refugee status has the same rights as an individual having the fixed time residence permit (APA, Art. 71). S/he is granted the Geneva travel document and the residence permit (APA, Art. 74).²⁰ A refugee cannot be deprived of the status, unless the circumstances are those enumerated in Arts. 32 or 33 of the Geneva Convention.

Asylum

This form of protection applies when it is in Poland’s special interest to protect a given foreign applicant. The asylum automatically grants the permanent residence permit (APA, Art. 90). As in the case of refugee, an individual granted asylum cannot be obliged to leave Polish territory, nor be expelled without earlier withdrawal of the asylum.

(for more information see IOM International Organisation for Migration report, 2004)

Focus: Formal education, general measures of integration

Government agencies providing services aiming at meeting general and sporting needs of ethnic and immigrants communities

The Polish Parliamentary Commission for National and Ethnic Minorities; The Ministry of Internal Affairs; The Ministry of Education and Sport (The Religious Identity and National Minority Department, The Group for the National Minorities Education, The Group for Roma Services), The Ministry of Education and Sport, The Ministry of Culture (The Department for Culture of the National Minorities, The Department for The Protection of The Immigrants and National Minorities Rights, The National Statistic Office), The Ministry of Foreign Affairs, The Ministry of Justice; The Polish Committee for Social Help;

Policies on migration

June 2003—the Act on Aliens (AA) (regulating the general conditions of entry and stay of foreigners on Polish territory) and the Aliens Protection Act (APA), which is mainly concerned with refugees and asylum seekers.

Citizenship

A foreigner can be granted Polish citizenship if s/he has been living in Poland for at least 5 years on the grounds of the permanent residence permit. In some cases this period can be shorter. The acquisition of Polish citizenship can depend on the proved loss or renunciation of foreign citizenship¹⁹ (PCA, Art. 8.). The granting of Polish citizenship to parents has the immediate effect of the acquisition of Polish citizenship by their children. If Polish citizenship has been granted only to one parent, the other must give her/his consent for the child to acquire Polish citizenship.

In accordance with Art. 34 of the Constitution of the Republic of Poland of 1997, “a Polish citizen cannot lose citizenship, unless s/he renounces it”. The institution granting Polish citizenship and issuing the consent to renounce it is the President of the Republic of Poland. The applications are lodged through the Governor of the Province (voivoda) (AC, Art. 16).

For more information about Poland see Sharing Experience: Migration Trends in Selected Applicant Countries and Lessons Learned from the ‘New Countries

of Immigration’ in the EU and Austria VOLUME III – Poland Dilemmas of a Sending and Receiving Country by Izabela Koryœ for IOM International Organisation for Migration, 2004)

Examples of organisation representing non-Polish minorities

Non-governmental organisations: The Byelorussian Union in Poland, The German Community, The Association of the Roms in Poland, The Association of the Ukrainian in Poland.

Other associations: Jewish, kashubian, Lithuanian, Slovakian, lemko, Greek, French, Bulgarian Vietnamese, Armenian, Russian, Hungarian, Tatar, Syrian, Macedonian

Examples of sport religious organisations

Lutheran Sports Organisations, YMCA Poland, “MACABI” Sports Club, Salesian Sports Organisation, Katolickie Stowarzyszenie SportoweRP.

Case-study – Parafiada

International Parafiada of Children and Youth, organised annually, is the biggest European meeting of a sport-cultural-religious character attended every year by about 4,000 children and youth with their guardians. They come from all corners of Europe, and apart from Poland, the most numerous groups represent the Ukraine, Latvia, Lithuania, Estonia, Russia, Belarus and Moldova.

In 2004, about 1,800 participants from Poland, Ukraine, Latvia, Russia, Belarus, Armenia, Kenya and the USA started the Parafiada meeting with friendly games and plays as well as dances to the music of the Raz, Dwa, Trzy band. Every year, at the end of June the Academy of Physical Education in Warsaw changes into the Parafiada Village. Soldiers have to put up over 200 tents for the participants of this great event. The fields and tracks surrounding the Village become the place of competition of the young participants. The Big Tent of Meetings in which every morning the Parafiada participants unite in an ecumenical prayer at a Holy Mass which is located in the center of the Village. It is also a place where the young people present their cultural programs prepared for the Parafiada – folk dances, songs and performances. This way the Greek Triad of stadium-theatre-church is implemented at the Parafiada through sport, culture and faith.

Examples of sport initiatives targeting national and ethnic minorities

Roma Minority - Pilot government programme for the Roma community in the Malopolska province in the years 2001 – 2003

The means received from the special reserve had been used for:

- purchase textbooks and school accessories for 30 students (8.000.000 PLN);
- organisation of sport competitions for the Roma and Polish children (8.000.000 PLN);
- compensatory lessons for 35 children (7.236, 00 PLN);
- financing stays in the nursery schools for 7 children (necessary because of no knowledge of Polish), (15.000,00 PLN);
- formation of Roma nursery school in Czarna Góra (necessary because of the fact that parents did not want to send their children to a neighbouring town), - 31.000,00 PLN;
- financing the delivery of the Roma children to the middle school (10.000, 00 PLN);
- cooperation between the Bukowina Tatrzańska commune and Special School-pedagogic Training Centre in Nowy Targ (it concerned 8 pupils – 5.000,00 PLN).

Organisation of different ways on how roma children can spend their holidays serves as an important medium in the process of their education. It aids the school processes and it enables the children to encounter other cultural models. Except that though, taking into account fact that some part of these children come from pathological families (alcoholism) different kinds of ways of spending holidays serve also as a sort of therapy and preventive action. In the year 2002 for the execution of above mentioned tasks 52,250,00 PLN were spent from the national budget. 84 children had gone on summer camps. 45 children had participated in trips.

Future Prospects: This project will now be extended to the whole of Poland starting from 2004 till 2013 although there is a possibility that it will be continued in the coming years.

Aims and Objectives: The fundamental goal of the Programme is to lead the Roma community into full participation in the Polish society's public life and to level the differences dividing this group from the rest in areas such as education, employment, health, hygiene, living conditions and Roma community's abilities of functioning within the civic society.

The Programme's goal is not to come up with a temporary aid, a relief in the difficult situation which the Roma community happens to find itself in, but develop mechanics that would allow the above outlined goals to be achieved.

Byelorussian Minority - Byelorussian Students organisation (BAS)

The society popularises Byelorussian culture by organising a number of events, including some connected with physical culture. Annually, in July, the „Basowiszcze” Byelorussian music festival is organised in Gródek near Białystok. It is a festival for young people, which presents rock bands singing in their national language from Poland and Belarus. Each year the festival gathers several thousand people. It is probably the most spectacular event which gathers Belarussian youth.

The BAS is famous among young people for organising walks, bicycle and kayak rallies around the Białystok region and in the Biebrza and Narew deltas. Travelling together, signing Byelorussian songs at campfires and swimming in the beautiful lakes and rivers of the Podlasie, young people combine leisure with learning about Byelorussian tradition and culture.

Byelorussian Youth Association (ZMB)

The Byelorussian Youth Association is fairly new, and active mainly in the eastern part of the Białystok region (Białystok, Bielsk Podlaski, Hajnówka). Hiking trips are its main activity, and they combine physical activity with discovering cultural roots. The ZMB helps the BAS in organising the night of „Kupała”, which is a more lively take in the event organized by the BTKS (Byelorussian Social- Cultural Society) taking place in different places each year. This helps spread its message and increase interest in Byelorussian past and tradition.

As can be seen from the data given above the Byelorussian minority has not created any organisations especially for the purpose of propagating physical culture which would be of typically ethnic character. Byelorussian young people rely upon Polish institutions active in this field, the SKS at school sport level as well as normal physical education classes, and the former LZS as well as taking advantages of the TKKF offer and other organisations of its type. Physical culture is rather marginalised as far as the activity of Byelorussian organisations.

Portugal

In 1995 the government appointed a High Commissioner for Immigration and Ethnic Minorities (HCIEM), which forms part of the Presidency of the Council of Ministers. The creation of this organisation was due to the recognition of the 'new challenges faced by Portugal as a country of immigration, which requires social integration measures for migrant families and ethnic minorities in general, in order to avoid situations of social exclusion that generate racism and xenophobia.'¹⁰⁵ The High Commissioner's mandate is to accompany and support at interministerial level the integration of immigrants.

Roma Population - The Roma community has been in Portugal since the fifteenth century and they are considered as Portuguese citizens, at least since the 331

Portuguese Constitution of 1822 and the Constitutional Charter of 1826. This legal status eliminated the inequalities regarding 'race' and has recognised the Portuguese citizenship to those born in Portuguese territory. In this sense, the nearly 40,000 thousand Portuguese Roma citizens living in Portugal have the same social dignity and are equal before the law (article 13 of the Portuguese Constitution). The Roma community has nine associations. In addition, an association for Roma women was constituted in 2000. The Roma associations are not all exclusively constituted of members of Roma origin, as they also have non-Roma members. Two NGOs that work exclusively with this population are the Obra Nacional da Pastoral dos Ciganos (belonging to the Catholic Church) and the Igreja Evangélica de Filadélfia dos Ciganos de Portugal (Protestant Church).

Types of Minorities

- Economic Migrants: before 1980 mainly Europeans and South Americans in particular Brazilians, after that date predominantly Africans
- Refugees and asylum applicants: Angola, Georgia, Liberia and Ukraine

Government and non-government organisations meeting general and sporting needs of national ethnic minorities and immigrant populations

State Secretariat for Sport, Ministry of Defense, Higher sports Council, Portuguese Council for Refugees, High-Commission for Immigrants and Ethnic minorities, Cape Verdian United Association, Guinea Association, Casa do Brasil, SOS Racism and Olho Vivo

Case-study: Cape Verdian United Associations

Aim: These associations (e.g. from Sines, Oeiras (name: Assomada) and Lisboa (name: Morna) organise formal and non-formal sports competitions and, in some cases, also have teams competing at a national level (handball, girls).

Ref: European Research Centre on Migration and Ethnic Relations (ERCOMER), Edited by Jessika ter Wal, Vienna, February 2002

Slovakia

The population of the republic of Slovakia, according to the 1995 census, was 5,369,000 where Slovaks constitute 85.7% of Slovakia's population.

Types of Minorities:

Ethnic Minorities: According to the 2001 census, 9.7% of Slovak citizens identified themselves as ethnic Hungarians, 1.7% as Roma, 0.8% as Czech, 0.4% as Russniaks, 0.2% as Ukrainians and 0.1% as Germans. In total, 14.2% of the population did not consider themselves Slovak. However, the Roma percentage figure presented by the census was questioned, as unofficial estimates were about four times higher than the census figure.

The Hungarian community and the Roma community constituted the two largest minority groupings in Slovakia. However, the scale on which the two communities were represented in Slovak political life and administration differed significantly. For example, the Hungarian community was well represented in local government and also had parliamentary representatives who were members of the government coalition. As a result of this the number of Hungarians in state administration increased significantly in 2002. The Russian and Ukrainian minorities were also represented on a local level.

The Roma community was not represented in either the National Council (Slovak parliament) or in regional parliaments. The marginalization of the community as well as its internal fragmentation resulted in a lack of political unity and thus in inadequate representation even in most self-governments.

According to some estimates Romanies represent about 17 percent of Slovakia's unemployed. However, certain policies have been introduced to remedy the situation and the Romanies were encouraged to pursue education and engage in cultural activities. In November 1996 the Government Council for National Minorities published a "strategic plan" addressing a number of Romani problems, including employment, housing, and education. In the 1996-97 school year some 586 Romani children who never attended kindergarten were assigned to so-called "grade zero" classes for remedial language instruction. On the other hand, with the loss of social and job security for all after 1989, both unemployment and poverty rose among them.

Asylum Seekers and refugees: In 2002, 7,487 applications for asylum were filed in Slovakia, showing a slight increase from the previous year's figures. In the same period, however, only 16 asylum seekers were granted refugee status.

No independent authority existed in Slovakia in 2002, which could hear appeals, on the merits, in asylum cases. The migration office, which was part of the ministry of the interior, issued decisions on first instance, which could be appealed to the minister of the interior. A hearing was not a part of the appeals procedure and the minister made his decision solely on the basis of written evidence.

Slovenia

Presented as homogeneous society.

Key concept: equality (in a sense of sameness); multiculturalism: inclusion of religious minorities (Orthodox, Muslim); equal representation of religious minorities at political (parliamentary) level.

Types of minorities

- religious communities: Orthodox, Muslim
- economic migrants
- non-national residents
- asylum seekers/refugees

Government agencies providing sporting and general services to ethnic minorities, immigrants communities

Ministry of Education, Science and Sport, Ministry of Internal Affairs (Department for citizenship, Department for Migrations, Asylum Home, Department for Asylum)

Focus: general measures

Refugee/asylum seekers' countries of origin: In 2000, the largest numbers of asylum applications were lodged in the Czech Republic, Hungary, Poland and Slovenia. The majority of asylum seekers came from Afghanistan, the Federal Republic of Yugoslavia, Iraq and the Russian Federation

The Central European countries and Baltic States are increasingly becoming the final destination for many asylum-seekers. In 2000, the largest numbers of asylum applications were lodged in the Czech Republic, Hungary, Poland and Slovenia. The majority of asylum seekers came from Afghanistan, the Federal Republic of Yugoslavia, Iraq and the Russian Federation. Others originated from countries in the region, including Bulgaria, the Czech Republic, Poland, Romania and Slovakia.

There were far more asylum-seekers in 2000 than in previous years, and a higher percentage stayed on throughout the refugee status determination process. In Poland, for example, about 1,000 persons from Chechnya (Russian Federation) applied for asylum. Whereas in 1998 about 80 per cent of the applicants moved on, in 2000 only 27 per cent left the country while their cases were under review. These developments must be seen against the backdrop of these countries' efforts to meet the criteria for accession to the European Union. As prospective members of the European Union, the Central European countries. and Baltic States are increasingly committed to providing protection and durable solutions for asylum seekers and refugees and to developing asylum systems that meet international standards.

Source: (UNHCR Global Report 2000 - Central Europe and the Baltic States Regional Overview)

Spain

Until the 1980s Spain was regarded as a country of emigration rather than of immigration. Thus the entry of immigrants in Spanish territory is still a very recent occurrence and perceptions of this influx of people tend to be shaped by two sets of experiences.

Emergence of an integration policy: As the aim of integration in the 1980s was to facilitate immigrants' access to the same civil and social rights and to assume the same duties as Spanish citizens, the plan assumed that the only adjustments to be made in Spanish society are those by immigrants and it failed to consider the effect the arrival of immigrants might have in this society. The entire burden of immigration fell firmly on their shoulders and it is taken for granted that Spanish society remains as it is.

Today, apart from the general orientation towards access to the rights and duties of citizenship and access to the labour market, a third concept is emerging in Spanish immigration policies. It stems from the work of numerous NGOs which collaborate with immigrants in Spain and which are beginning to influence the immigration policies drawn up by the administration. This concept is based on the criticism of a controlling economicism, stressing the fact that an immigrant is not just a worker whose labour situation has to be controlled, insofar as it is possible, by external agents. An immigrant is a subject of social interaction, regardless of whether he is employed or not, does or does not have a residence permit, simply by virtue of the fact that he is in Spanish territory and this has a number of consequences. Integration should not depend on work alone nor should it only be viewed from the outside; the initiatives and strategies promoted by the immigrants themselves (which tend to differ depending on their ethnic and cultural origin) should not be overlooked.

These points of view greatly influenced the elaboration of several new law proposals prepared for Discussion by a Commission of the Chamber of Deputies. This Commission has elaborated a final text which is soon to be placed for debate in the said Chamber of Deputies after strong pressure on the part of political parties and NGOs. Amongst others the text establishes the principle that the prolonged presence of an immigrant in Spain gives him the right, after two years to become a regular resident and to have access to all services sustained by the welfare state as well as to the other civil and social rights enjoyed by Spanish citizens.

(Source: Immigration and Integration Policy: Towards an Analysis of Spanish Integration Policy for Immigrants and CIMs, EFFNATIS Working paper 32, Jan 2000.

Types of minorities

- national minorities: Catalans, Galicians, Basques
- ethnic minorities: Spanish gypsies
- Labour migrants/ decedents of immigrants: Latin-America (Argentineans), Asia (Philippines), North Africa (Moroccans)
- refugees, asylum applicants, decedents of refugees: Kosovo Albanians, Afghans from Uzbekistan

Refugees

While Spain has no formal agreement to resettle refugees on the basis of a fixed quota, the Government, in the past few years, has responded positively to UNHCR's urgent appeals to accept refugees for resettlement, as well as honouring other international commitments. Between April and June 1999, 1,426 Kosovo Albanians were transferred to Spain under UNHCR's Humanitarian Evacuation Programme. In February 2000, a group of 17 Afghans from Uzbekistan were resettled in Spain and granted refugee status by the Spanish authorities. The Ministry of Foreign Affairs, the Ministry of the Interior, and the Ministry of Labour and Social Affairs are sharing responsibilities for the definition of the overall policy on resettlement, which includes the approval process, as well as the reception and integration of refugees. Local, non-governmental organisations serve as implementing partners.

Ethnic Minorities

The Spanish Gypsy community which has its own cultural identity, is the country's largest ethnic minority whose population is calculated to be between 300,000 and 350,000 people. A part of these groups is not integrated socially owing to various historic reasons and the rapid processes of social change that Spanish society has undergone.

Their segregation is displayed in their deficient living conditions and in their inequitable access to welfare services, fundamentally housing, education, employment, health care and social services.

National Minorities

Spain has, besides its Castilian ethnic core, three major peripheral ethnic groups with some claim to an historical existence preceding that of the Spanish state itself. In descending order of size, they are the Catalans, the Galicians, and the Basques.

(**Source:** <http://www.sispain.org/english/social/minority.html>)

Organisations have policies or provide services aimed at meeting the general (rather) than sporting needs of immigrants, refugees asylum seekers and displaced persons

Governmental organisations

Ministry for Employment and Social Affairs-Institute for Migrations and Social Services (IMSERSO): provides assistance in the social integration of immigrants and those seeking refugee status and asylum. It manages centres for attention in collaboration with the Communities and NGOs, as well as providing support in the insertion of immigrants in the labour market.

Ministry for Employment and Social Affairs-Secretary of State for Immigration and Emigration; Ministries of Foreign Affairs; Justice; Internal Affairs; Education, Culture and Sports; Public Administration; Health and Consumption: These ministries participate in the GRECO Programme (Global Programme to Regulate and Coordinate Foreign Residents' Affairs and Immigration in

At regional level:

Oficina Regional para la Inmigración de la Comunidad de Madrid : Regional office for immigration in the Community of Madrid

Generalitat Valenciana. Centro de Estudios para la Integración Social y Formación de Inmigrantes : Immigration Studies Centre for integration and training of immigrants of the Valencian Autonomous Government.

Generalitat de Catalunya. Secretaria de Migració: Secretariat for Immigration at the Catalan Autonomous Government

Non-Governmental

Cruz Roja (the national Red Cross organisation in Spain); Caritas (official confederation of the Catholic Church's charitable and social actions in Spain); Asociación Socio-Cultural Ibn Batuta (ASCIB) Founded by a group of young Moroccan immigrants; Red Acoge (Federation of pro-immigrant associations); Asociación de Trabajadores Marroquíes de España (ATIME) Spanish association of Moroccan immigrant workers; Voluntariado de Madres Dominicanas (VOMADE) Voluntary association of Dominican mothers; Asociación Iberoamericana para la cooperación, el desarrollo y los derechos humanos (AICODE) Iberoamerican association for cooperation, development and human rights; Asociación de Chinos en España Chinese association; America-España, Solidaridad y Cooperación (AESCO) Association for solidarity and cooperation between Spain and Latin America; Asociación Cultural por Colombia e Iberoamerica Colombia and Iberoamerica cultural association; Asociación Comisión Española de Migraciones (ACCEM) Spanish migration commission; Consorcio de Entidades para la Acción Integral con Migrantes (CEPAIM)

Trade Unions

Comisiones Obreras (CCOO)

Unión General de Trabajadores (UGT)

Confederación Española de Organizaciones Empresariales (CEOE)

Government agencies providing sporting and general services to ethnic minorities, immigrants communities, refugees and asylum seekers

Ministry of Social Affairs' Centres of Attention and Shelters for Refugees, Red Cross, CEAR, ACNUR, Observatorio Permanente de la Inmigración (OPI – permanent Immigration Observatory)

At regional level

At the regional level, each Community decides its own policy regarding sport provision for immigrants, refugees and asylum seekers. The Communities with highest levels of immigration have been among the first to include immigrants in sport policy formulation. It must be stressed that these are the first examples of including immigrants in sport policy, and policy development is still in its infancy. There were no clear examples of sport and immigration programmes as such, rather, ad hoc collaborations existed between voluntary and regional/local level public sector organisations.

In Catalonia for example, the Generalitat (regional autonomous government for Catalonia) has included immigration in its sports policy, stating that “sport is probably one of the most effective means of integration. When we take part in sport we are all equal, and so cultural, ethnic and racial differences disappear. Thanks to sport, we are able to create links with immigrants that can be maintained in day to day life.” Immigration is included as a main area of sport policy along with education, health, work, the environment, urbanism and tourism.

In the Community of Madrid, the commitment is less explicit, with a broad commitment being made to “the diffusion of physical and sports activities among all sectors of the population, in particular those that are most disadvantaged.” While women and people with disabilities are identified as disadvantaged groups, there is no specific mention of immigrants, refugees or asylum seekers.

At local level

The example of Barcelona’s municipal sports plan highlights similarities to the Generalitat and Community of Madrid. One of the three main policy commitments stated was to make Barcelona “a city that enabled and promoted the practice of sport - sport that socially constructs the city.” As part of the expert panel discussions that contributed to the formulation of the municipal plan, immigration was identified as a key issue, having a role to play in the redistribution of economic resources to young immigrants.

These examples from the national, regional and local levels highlight how sport has been identified as a key means to integrating immigrants into the local community, but that this had still not moved much beyond a policy commitment, with few examples of concrete activities or programmes.

Sports provision and policy in Spain

In 1978 the new Spanish Constitution established a federal parliamentary structure in the public sector. The federal structure comprises 17 regional autonomous communities, which have their own statutes and elected parliaments. The level of responsibilities assumed by the communities varies, with Catalonia, Galicia, Navarra and Euskadi (Basque Country) having more than others. Central government has responsibility for the political economy and international affairs, while the communities deal with social policies and provision including health care, social services, education and culture.

The Communities are divided into smaller territories governed by elected Diputaciones (Provincial County Councils), which form a link between the town halls and the central government.

The town halls (ayuntamientos) are governed by the Law Governing Bases of Local Government and have the most direct contact with citizens. Town halls are governed by elected mayors, and are key actors in the provision of sport.

At national level: Consejo Superior de Deporte (CSD) (Established in 1992, the CSD carries out state policy and has quasi-autonomous status attached to the Ministry of Education and Science); The Spanish Olympic Committee (COE); The National Sports Federations; Ministry of Education and Science (overall coordination of education policy in Spain).

At regional level: The sports policy and provision of each of the autonomous communities is regulated by their separate statutes. Typical responsibilities include the construction and management of facilities, coordination and support of regional sports federations, and the provision of school sport

At local level: The Provincial County Councils; Town Halls

Both, Provincial County Councils and Town Halls form the Federacion de Municipios y Provincias (FEMP), a federation of municipal and provincial governments

Example of sporting activities targeting minorities

One such example from Barcelona was the Ramadan indoor football tournament, organised by the Socio-cultural Association Ibn Batula from the Raval neighbourhood, which has a large immigration population, particularly from North Africa. This competition was organised annually during the period of Ramadan after 8pm. Most of the participants are immigrants, but the tournament is open to everyone.

Another example from province of Barcelona comes from the area of Sant Adrià de Besos, where the Hispano-Pakistani Cultural Association organise cricket courses in collaboration with the town hall. The courses are open to everyone and include a tournament.

These examples highlight the existence of collaborations between the voluntary (particularly associations representing immigrant populations) and public sector in the provision of sports activities for immigrants.

Sweden

Population: 8.9 million with about 85 per cent living in the southern half of the country.

Immigration: Since the 1940s immigration has accounted for over 40 per cent of the population growth.

Religion: 85 per cent belong to the Lutheran Church of Sweden

There has been shift in Swedish society starting from 1950s from integration in the sense of cultural differences and cultural distinctiveness toward integration in the sense of 'togetherness' which is reflected in the actual mixed composition of sports clubs. The other forms of integration is reflected in the support of national and local governments for immigrants population to integrate voluntary sector and representation in the political domain.

According to the proposition Sweden, diversity and the future, nr 1997/98:16, the individual perspective is becoming more important. A special introduction program, during approximately two years, is offered to each individual received in municipality. Various authorities have recently signed an agreement where cooperation is emphasized.

A state grant of 154 000SEK is paid for each adult refugee resettled in a municipality; for children, the equivalent figure is 94 500 SEK (2001 figures). This sum is expected to cover the extra costs arising in conjunction with reception of the refugee in the municipality, including any financial assistance paid out under the Social Assistance Act, accommodation, Swedish tuition, child-care, education and training, interpreters' fees, administrative costs, etc. The grant is expected to suffice for all costs paid by the municipality during the entire introductory period. An additional grant is payable for elderly or disabled refugees and for unaccompanied minor children.

Sport and cultural diversity

Every eighth Swede is either an immigrant or the child of an immigrant. Sport plays a key role in their integration into Swedish society and in improving Swedish understanding of foreign cultures. Since 1981 there has been special programmes pertaining to sports for immigrants in Sweden.

Key values: true democratic and humanistic values, well being, voluntary work.

Types of minorities

- national minorities: mainly from Nordic countries
- labour migrants/ decedents of immigrants; From Eastern Europe
- refugees (convention and programme), asylum applicants, decedents of refugees: Bosnia-Herzegovina, Serbia and Montenegro, Iraq, Islamic Republic of Iran, Russian Federation

Focus: formal and non formal education, general measures of integration (cohesion)

Government and non government agencies providing sporting and general services to ethnic minorities/immigrants communities

Ministry of Migration and Asylum Policy, The Swedish integration Board, The Swedish Sports Confederation

Sport is to be considered an arena to develop well-functioning individuals in society which is an important factor for development in society. For this aim, and in order to receive government funds, sports clubs should be independent, non-profitable, democratic, based on voluntary leadership and work, open for all, and dynamic.

Sport in Sweden is regarded as an important institution for integration in society. However Sport policies in Sweden do not differ depending of ethnical diversities. This has to do, in the same manner as in other Nordic nations, with the homogeneous composition of the society

Examples of general and sports policies targeting ethnic minorities

The Swedish Integration Board: The Swedish National Action Plan Against Racism, Xenophobia, Homophobia and Discrimination. Sweden, diversity and the future, nr 1997. Sport in Sweden and the EU.

Government sport policy (See <http://www.rf.se/t3.asp?p=21055>) Swedish government build its national sports policy on three foundations:

1. Public health- A clear striving in social planning, in schools and in other contexts to encourage fitness activities and sports among children, young people and adults in order to promote public health. Opportunities should be created by collaboration between the government, local authorities and the sports movement as well as organisations that promote open-air activities.
2. Popular movement- Active support of a free and independent sports movement based on voluntary commitment and conducting a broad programme of activities that promote good morals and provide equal opportunities for girls and boys, women and men who are working actively for the integration of society and are concerned with promoting democratic ideals.
3. Entertainment- A realization of the fact that top sports are partly a matter of commercial entertainment which has a value in that it provides many people with an enjoyable pastime but that should be organized without public subsidies.

Case-study: Health improvement Project organised by SISU (Swedish Sport Education)

Target group: This was a two-year programme focusing on unemployed or pre-retired (of sickness or disease) immigrant women in the community of Tensta, known as a multicultural area of Stockholm.

Aims:

- prevent or interfere with social isolation
- develop the participants physically, psychologically, socially and culturally
- improve knowledge about sport and knowledge
- establish positive attitudes
- create new social contexts
- improve general health

Approach: The project involved 200 people from all parts of the world. Cooperation was established with health consultants, sport clubs, sport facilities and arenas, SISU representatives and Woman Center of Stockholm. The activities were organised emphasising training in circle study leadership, elementary gymnastics, discussion groups in preventive drug abuse work, training in social interaction, water gymnastics, nutrition and public health, swimming and lectures in specific themes like massage, dance or self-defence. SISU organised leaders and guest speakers for all groups.

Budget: The total budget for the project was about EUR 60,000.

Evaluation: Evaluation during the project indicates that groups that were formed within the frame of this project will continue to function and expand once the project is finished. About 10 of the involved women are interested in continuing the project with leading positions. Social training activities were very successful and involved participants learned more about sport club and leisure time activities at stake.

Positive outcomes: SISU plan to establish a "House of Sport" in Tensta to function as a meeting place and site for future activities. Among experienced difficulties was that cooperation with isolated women was not always easy when it comes to continuity. SISU organisers were very keen for this task and determined to attract the interest of as many women as possible. Many women "grew" during the project and got engaged in various activities.

United Kingdom

For the UK stage 1 research on the ethnic make up of UK society was based predominantly on the last census data available online or as a hard copy. The numerical data were reinforced by other qualitative and quantitative explanations published in different press dossiers and government reports on ethnic minorities in the UK e.g. UK Labour Force Survey, Guardian Special Race Report.

Some difficulties were encountered in gathering accurate information about the exact number of refugees and asylum seekers in the UK. Statistics on asylum applicants in the UK are published on a yearly basis, and since a decision about granting/refusing refugee status for Asylum seekers can take sometimes more than one year, tracing the exact number of refugees and asylum seekers for the last ten years can be rather complicating. Furthermore, some of the statistics available at the level of the Home office (i.e. the UK equivalent of a 'Ministry of the Interior' and the governing body responsible in the UK for decisions on immigration, asylum, residency and citizenship) exclude statistical data on dependents; on asylum seekers who have been granted leave to remain in the UK for humanitarian reasons; on the number of detained asylum applicants or those who benefited from programmes of voluntary return to their country of origin and on those who returned under deportation procedures and/or waiting to be deported.

In accordance with the study brief (which refers to the flow of new/recent migrants) and based on data available in the UK, the period between 1997-2001 - was chosen as best reflecting the notion of 'recent migration'.

Key concepts: multiculturalism, multi-cultural and multi-ethnic Britain, cultural diversity, social inclusion, social cohesion, integration of ethnic minorities, equal opportunities, race equality, community development.

Types of minorities

- national ethnic minorities (from ex-colonies) (Asian, Afro-Caribbean etc.)
- religious communities: Christian, Muslim, Jewish
- immigrants communities (labour migrants, conventional and programme refugees, asylum seekers, failed asylum applicants granted leave to remain for humanitarian reasons, family reunification)
- Refugees and asylum seekers: Afghanistan, Iraq, Kurds, Sri Lanka, Zimbabwe
- national political (religious and linguistic) entities : Scottish, Irish, Welsh.
- non-national residents

Integration/social inclusion of ethnic minorities

Characterised by established mechanisms, strategies and policies (both general and sporting services) for integration of ethnic minorities communities; recognition of the cultural diversity of the British society in the policy and political discourses. Most of the schemes/ strategies are government funded. Voluntary sector, in partnership with local authorities and local businesses, play an important role in the provision of services –advices both at national and local levels.

Participation/integration of ethnic minorities into the British society is more usually discussed in socio-economic terms under the general theme of race equality (equal opportunities). Furthermore, the notion of cultural diversity, and cultural heterogeneity of ethnic minorities communities are acknowledged in policy discourse.

Interculturalism: an emerging concept, is expressed in term of 'Britishness', or belonging to a shared British identity for all religious, political and ethnic minorities.

Focus: formal and non formal education

Shift from multiculturalism toward privileging both general (cohesion) and specific (diversity) measures of integration.

Examples of government agencies/non governmental organisations providing sporting and general services to ethnic minorities/immigrants communities

DCMS; Home Office (Immigration and Nationality Directorate, National Asylum Support Service, Race Equality Unit (REU)/Active Community Unit (ACU)/Community Cohesion Unit(CCU)/ The Faith Communities Unit); the DfEE, Cabinet Office, Social Exclusion Unit, Neighbourhood Renewal Unit; The Department of Health; the Department of the Environment; UK Sports Institute; UK Sports Council; Local government Association/The Improvement and Development Agency (IDeA)/Local authorities; Scottish Council for Minorities Rights; NI Council for Ethnic Minorities; The Central Council of Physical Recreation (CCPR); The British Refugee Council, Asylum Aid; Refugee Action.

Examples of sport policies

DCMS: "Sporting for all"; Sport England: "Sporting Equals"; Standard for Governing Bodies and Local Authorities; UK Sport: Strategies for Ethnic Minority Sport; Cabinet Office: PAT 10 Sport and social Inclusion

APPENDIX D

SPORT, MULTICULTURALISM AND INTEGRATION: BACKGROUND CONCEPTS AND DEFINITIONS

Sport, Multiculturalism and Integration: Background Concepts and Definitions

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Introduction.

The level of academic and policy debate around issues of multiculturalism, integration and related concepts and approaches has grown enormously in recent years. It has been fostered by the need to deal with issues related to the post-colonial period when the end of empire signalled a new relationship with migrant populations from former colonies, and subsequently by the aftermath of the fall of communism in Central and Eastern Europe, wars in the Middle East (Iran, Iraq, the Gulf Wars, Afghanistan etc) and the subsequent civil strife and economic and political disjunction which led to the displacement of large numbers of people. While the circumstances of the regions and countries of origin of migrant populations have changed considerably, so too the local circumstances of the receiving countries have also undergone major change. The European Union in particular has impacted considerably on the nature of the reception of such populations in its member states (and those awaiting membership). Transnational agreements (such as the Schengen Agreement¹) have also reflected a need for a broader response to aspects of large scale migration. Nevertheless, local variety in policy remains, and the conceptualisation of, policy reaction to, and subsequently the experiences of such groups in the different Member and Accessing States is subject to considerable variety.

The goal of our study is to understand how sports policy affects and is affected by the ability of young people to engage in intercultural dialogue in each of the Member and Accessing States. Much cultural variety is the product of immigration, movement of refugees, asylum seekers and displaced persons, and has been subject to analysis from a range of perspectives. However, other forms of cultural variety may be the product of longer standing cleavages within particular states (e.g. Catalans, Basques within the Spanish state, and the Protestant and Catholic populations of Northern Ireland).

Invariably with the range and variety of regions of origin, and of Member and Accessing States receiving migrant populations, and of their own internal cultural divisions, together with the variety of theoretical and policy perspectives on such phenomena, there is a variety of ways in which terminology related to such processes has developed and is employed. The function of these notes is thus to sensitise members of the 25 Member and Accessing States research teams to the different ways the terminology has been used, its nuances, and to some extent the problematics which underlie different usages of such terminology.

¹ The name "Schengen" originates from a small town in Luxembourg. In June 1985, seven [European Union](#) countries signed a treaty to end internal border checkpoints and controls. More countries have joined the treaty over recent years. At present, there are 15 Schengen countries, all in Europe. These are Austria, Belgium, Denmark, Finland, France, Germany, Greece, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, Spain, Sweden.

The Research Focus

The nature of sport and its different uses as a tool for social integration.

The quest for identity involves questions of representation, nostalgia, mythology and tradition (Jarvie, 1993) and the practice of sport contributes to this quest (construction/reconstruction) of identity whether at local, regional or global levels. In doing so, sport can operate both as a component that may reinforce the separation between classes and ethnic groups, but also as an element which create and reinforce links between participants from different cultural and social backgrounds. In other words, sport can be seen as exercising three different, and sometimes contradictory tasks:

- it can be used as a vehicle for experiencing diversity, in a sense of pluralism or multiculturalism (e.g. as is often claimed for the Olympic Games);
- an element of separatism between national, religious and cultural communities (e.g. Sectarian rivalries in Northern Ireland, Celtics and Rangers in Scotland; ethno-nationalists in Spain and France; nationalists between India and Pakistan); or
- as a vehicle for experiencing a certain sense of unity and thus of equality or togetherness, between members of the society. (e.g. the 1998 Football World Cup in France when the French version of *métissage* (melting pot) was emphasised by the description of the team as 'bleu , blanc, beur'].

The other challenge in relation to the use of sport for the integration of ethnic minorities into European society, and which may be hard to overcome, is the reconciliation between the secular dimension of modern sport with the non-secular traditions of some ethnic minorities and immigrant groups.

The questions that we may ask in relation to the above debate are:

1. What is the general policy of integration/assimilation (including secularism - the refusal to privilege a particular religious view – *laïcité* the exclusion of religious considerations from sports policy and provision) implemented by different European states?
2. What impact do the multiple notions of identities expressed by immigrant communities, have on the nature and uses of sport symbols, among immigrants populations, for the re-construction of their identity?
3. What are the forms of identification that need to be stressed in the employment of sport for the enrichment of multicultural dialogue? Should it be that of :
 - plural-ethnic-racial and multi religious construction of identities in the European context, or
 - plural-ethnic-racial and multi religious construction of identities in the context of individual nation states, or
 - that of 'stateless', 'post-national' global identities, (which, given the influence of commodified global culture - e.g. Nike, MTV - may accelerate deculturation and dislocation of local identities?

2.1.1 Issues around 'Multiculturalism', citizenship and integration of 'ethnic minorities'

A) Is Europe moving toward a new definition of 'Multiculturalism'?

According to Kalin Ibrahim (2003:8)

The concept of multiculturalism is still used in a primarily western context (as an intra-western rather than inter-cultural project) . In Europe 'multiculturalism' refers primarily to a mode of religious and cultural co-existence confined to the Judeo-Christian tradition.

In line with Kalin Ibrahim's argument it could be argued that the debate on multiculturalism in Europe and in the West in general is faced today with a new challenge, which is that of finding the possible mechanism to reconcile Western culture and histories of modernity (based on a secular and Judeo-Christian tradition) on the one hand, with, on the other, a non-Western and ethnically more diverse set of cultures (with explicitly non-secular traditions and belief systems).

B) What can and should citizenship mean both at the European and the nation-state levels?

At the European level: 'Greek-city' state conception defined as the right to participate in decision making, and/or 'Roman notion' of citizenship, which is both local (nation-state) and cosmopolitan (macro-regional, post-national, the EU)² .

At the Nation-state level:

- For other 'newly sovereign states' such as former Eastern Europe and the former Soviet Union, the notions of what citizenship entails in the new context is a new subject matter.
- The conception of national identity and integration of ethnic minorities are new topics in some EU states, which have previously been perceived to be relatively homogeneous societies such as Spain, Greece, some Scandinavian or Central European countries (e.g. Sweden and Poland), or for European countries such as Portugal and Italy historically perceived as providers of labour, rather than receivers.
- For other European countries such as Cyprus it is the problem of nation-state itself which needs to be determined.

The idea of multicultural Europe is also challenged by two conflicting definitions of national identity and citizenship:

- A claim by some members and groups from immigrants and ethnic minorities for more inclusive and comprehensive conceptions of citizenship, which is more sensitive to their particular circumstances.

² Allowing citizens to appeal to more than one (national and post-national) jurisdictions when claiming their rights e.g. Councils of Europe, European Court of Human Right, European Union Court of Justice.

- The demand by some 'nationalist' movements for a more exclusionary citizenship "so as to exclude those they believe should not be entitled to the rights conferred by their particular country's citizenship" (Holmes and Murray, 1999:8).

At parliamentary and governmental levels:

The governments are also classically torn between two policies concerning citizenship in the context of immigration. The difficulty of combining between:

- a policy of restriction in the conditions of entry, residency and eventually immigration (to control the immigration flow);
- a wider opening and extension of citizenship, particularly for those who were born in the country, regardless of their parents' nationality.

The risk with this situation, according to Pugliese (1998: 107), is the limitations that such double policies may have on rights already acquired:

"for example, in France one can quote the case of those French people, born in France, but of Algerian origin. Originally they were citizens tout court, but now they have to reapply [in application of Pasqua law]³ for citizenship when they are 18".

Concepts of Nationalism and National Identity

The debate on nationalism and national identity in the European societies, and subsequently that of ethnicity and integration (or assimilation) of ethnic minorities, was shaped by the 18th and 19th modernist philosophies on nationhood and national identity. In particular, the French 'universalism' (common rights for all of the people) and the German Volkgeist philosophy (the spirit of the people / nation). The former notion of nationhood is based on voluntarism where people opt to become members of the nation. The latter, the classical German model, associated with 18th century philosophy of Herder who promoted the notion of the 'organic' (ethno-linguistic) nation. According to the German Volkgeist model of nationhood nothing can transcend the shared historical culture as well as the singular way of thinking and communicating of the community or 'the collective soul'. Individuals can affirm their belonging to their nation only through language and heredity. By contrast, according to the French 'universal' principles of 'Human culture', it is not the organic community of blood and the land, or that of customs and history, which binds individuals to a particular nation or people, but rather the purposeful will or "association volontaire et libre" of individuals which build nations and construct national identities.

³ The so-called Pasqua law was proposed by Interior Minister Pasqua and was passed in 1993 with 480 against 88 votes in the French National Assembly. It consisted of three pillars: the reform of the law on citizenship, identity control, and entry and stay of foreigners in France. See *Loi 93-1027 du 24 août 1993 et loi 93-1417 du 30 décembre 1993*.

However as a result of colonial and postcolonial histories as well as global political, economic and cultural challenges, the voluntary and organic models of nationalism were supplanted in the 20th century by the French republican model of the nation as the product of social, cultural and political integration, and the Anglo-Saxon model of a multi-cultural society. The former is based on the principles of the cultural homogeneity of the French nation, and the unity of nationality and citizenship. As for the latter, it is based on the logic of cultural diversity, equal opportunities and separation between nationality and citizenship. It should be noted of course, that despite their disparities both models share the same values associated with modernity, the nation-state and democracy.

The significance of the difference between the two models was recently underlined by the reassertion by the French state of the need to conform to the non-religious nature (the *laïcité*) of the state when the state reaffirmed its ban on the wearing of religious symbols (such as the head scarf / veil, large crucifixes, the Jewish skull cap etc.) in schools. Such a ban on public display of religious affiliation also by implication means that such dress or symbols would be unacceptable in public sector sports facilities and services.

The following figures illustrate the differences existing (in ideal terms) between models and philosophies of nationalism, citizenship and integration in Europe.

Table 1. Traditional 18th / 19th Century French and German Models of Citizenship and Nationality in the ‘Voluntarist’ and Organic Nations

	‘Voluntarist’ Nation – individuals are members of a national political community by choice	‘Organic’ Nation – individuals are members of a national community by virtue of shared, ethno-linguistic background and history.
Nationalism	‘Civic’ nationalism	‘Ethno-linguistic’ nationalism
Nationality	Ability to choose to what nation to belong.	No such choice is possible. Individuals are born into a nation, and whether they migrate they remain an intrinsic part of their nation of birth.
citizenship	Based on the right of association with the territory (by birth or <i>the jus soli</i>)	Based on the right of descent (blood or <i>the jus sanguinis</i>)
Nation-state	Non separation between nationality and citizenship	Separation of nationality and citizenship.
Paradigm	<ul style="list-style-type: none"> • Modernism (secular) • ‘Humanist culture’ (universalism) • Territorial unity (absorption of individual will in the collectivity of the nation-state) • ‘Homogeneity’ (historical and political) • individuality 	<ul style="list-style-type: none"> • Modernism (secular) • ‘Cultural differences’ (particularism) • Territorial unity (linking the solidarity already existing within the community to the collectivity of the nation-state). • ‘Culture made will’ • Autonomous collective ‘self’

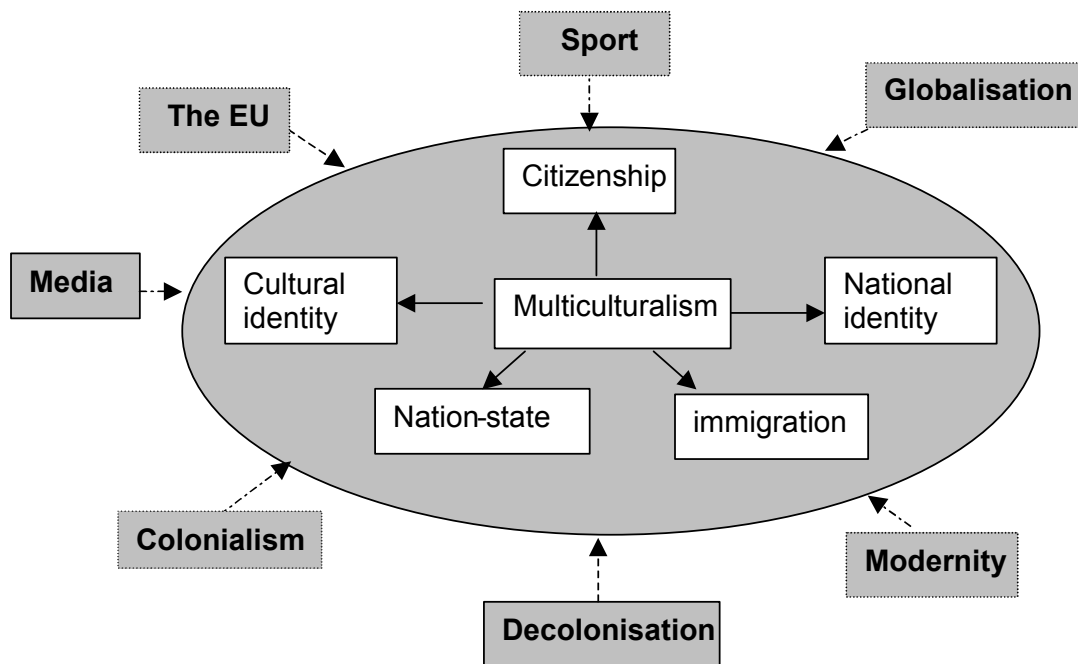
Figure 2. The French ‘Universalist’ and British ‘Multicultural’ Models of Integration

	‘Universalist’ - the notion that all are equal and the same	‘Multicultural’ - the central notion that all are different but equal
Integration	<ul style="list-style-type: none"> - Decreasing personal differences in favour of a common public interest. - Cultural differences pushed to the private sphere. The political tradition abolish-in principle-religious, ethnic and regional identities that interpose between the citizens and the state. - Equality (in a sense of <i>égalité</i>) is a postulate. 	<ul style="list-style-type: none"> - Acknowledging the differences of ethnic and religious minorities (bound by a common language , common laws and share political symbols), is of paramount importance in preserving the continuity of the democratic functions. - Equal opportunities as a final result.
Positive elements	Sense of a national unity	Responsive to the cultural particularism of different ethnic and religious groups.
Criticism	<ul style="list-style-type: none"> - ‘<i>Assimilissionist</i>’ - Imposed cultural uniformity (<i>la république, une et indivisible</i>) 	<ul style="list-style-type: none"> - ‘<i>Communitarist</i>’ - Integration through segregation (separate but equal). - Preference based on cultural ‘purity’.
Actual debate	Moving toward a system of a state ‘controlled’ (centralised) multiculturalism.	Moving toward a system of ‘plural nation’ which celebrates diversity and includes its different component cultures within the overarching political institutions and symbols of the nation-state.
Challenges	<ul style="list-style-type: none"> - claim for more inclusive and comprehensive conceptions of citizenship, (more sensitive to the cultural and religious particularism of the society). - demand (by some radical nationalists movements) for the application for an exclusionary citizenship 	<ul style="list-style-type: none"> - To balance between the secular tradition of the state and the non-secular cultures of ethnic minorities. - Demand (by some radical nationalists movements) for the application of an exclusionary citizenship.

Glossary of concepts

A range of terms have been introduced in the above discussion and a number of these are used in the literature either with a very specific meaning or with different connotations (and denotations) dependent on the perspective employed by the author. Figure 3 seeks to illustrate the range of concepts of relevance to our topic, while the following notes in the form of a glossary are intended to sensitise readers to such matters as we see them.

Figure 1. Network of variables



Secularism: Widely understood as the decline of the religious world view, and associated with the on-set of modernity and the development of universal (scientific) objectivity and critical reason, the increased autonomy of the individual, and differentiation between the religious (spiritual) and the temporal spheres.

Laïcité: In France secularism has a unique definition, more accurately expressed in the French term “laïcité”. Officially institutionalised in 1905, the fundamental values of laïcité emerged as a result of the struggle between the secular intellectuals and the conservatism of both royalist absolutism and the ‘theological totalitarianism’ of the Roman Catholic Church. Laïcité has two bases: a complete freedom of moral conscience; and anti-clericalism (not to be confused with an anti-religion stance), in other words, opposing any attempt by the clerics to exercise influence upon the state, the civil society and individual consciousness. This is to be achieved by the separation of churches and religion from the state.

What is the main difference between the French Laïcité and the secular values of other European societies, e.g. Great Britain? Both laïcité and secularism accept the differentiation between the religious and the temporal domains. Nonetheless, while religious study is still part of the national curriculum in Britain, in France, religious education in the state sector is replaced by philosophical and ethical education. The aim, according to French republican values, is to maintain the neutrality of the public space (i.e. the public school)

Public and private spheres: There is a distinction in the so-called ‘secular’ societies in general between the public and private domains.

Private sphere: personal, e.g. human relations, family, friendship, convictions, beliefs, religious practises.

Public sphere: citizens e.g. Public institutions, Politics.

This is not applicable to ‘non-secular’ societies where the meanings of public and private spheres are defined based on different world views e.g. family law in some Islamic legal systems deals with aspect of social behaviour which would be regarded as a matter of ‘private’ concerns in Western liberal legal systems.

Citizenship: The right necessary for individual freedom—liberty for the person, freedom of speech, thought and faith, the right to own property and to conclude valid contract, and the right to justice. It refers also to formal membership to one (or more than one) nation-state e.g. Having a French passport, or a dual Franco-Italian passports.

Immigrant: An individual who moves from his homeland to a new country. The move is voluntary, unlike that of the refugees, for whom movement is forced. The terms ‘immigrant’ or ‘guest worker’ indicate the status of the individual in the host country and are used to distinguish him/her from the indigenous population.

‘Non-immigrant’ national minorities: indigenous groups and Native (‘autochthonous’) populations whose traditional homelands have been incorporated into a larger states as the result of colonisation, the redrawing of state boundaries following wars, etc.

Internally Displaced Persons: according to the council of Europe, “IDPs constitute a specific category of people in need of assistance, protection and development aid which is not always recognised by the governments concerned. Their legal status is not always clear, their specific rights are often poorly defined, their fundamental freedoms are sometimes violated and their humanitarian situation is mostly precarious. The issue of internally displaced persons has both humanitarian and human rights dimensions. IDPs as such, contrary to refugees, who are protected by the 1951 Geneva Convention relating to the Status of Refugees, are not protected by any international legally-binding instrument and their fundamental rights are not safeguarded at international level by any specific instrument. The issue of IDPs is often regarded as an internal matter of the country concerned and attracts much less attention from the international community than the issue of refugees”. See Council of Europe, Parliamentary assembly, Recommendation 1631 (2003) on Internal displacement in Europe.

Refugees: The Geneva Convention defined refugees as persons who are outside their country because of a well founded fear of persecution for reasons of race, religion, nationality, membership of a particular social group or political opinion. Refugees are those who have had their refugee status recognised by the host or receiving state. This gives them the same citizenship rights as nationals of the host society.

An asylum seeker is a person who seeking asylum on the basis of his or her claim to be a refugee. People who are waiting for their cases to be reconsidered are known as asylum seekers, whether or not their claims will be eventually accepted as legitimate. Asylum seekers who are not recognised as refugees are not always deported. In some cases it is recognised that they cannot return to their country of origin and they are granted leave to remain on humanitarian grounds. Those with leave to remain have fewer rights than people with full refugee status and asylum seekers have the least rights and in some cases are excluded from employment, welfare entitlement and freedom of movement.

Labour migrants / Guest workers: Many European countries experienced labour shortages in the post-war period and recruited what they thought was temporary labour, often from displaced persons camps in Europe (labour migrants), but also from former colonies (the Maghreb, Africa, Asia and the Caribbean), or from countries which they signed bilateral treaties with (e.g. Moroccans in Netherlands and Turks in Germany). Most of those guest workers choose to remain in Europe and on the humanitarian basis of family reunion they were allowed to be joined by their families, to form what is identified as the first and second generations of immigrants.

Multicultural: Term to describe diverse groups exhibiting cultural differences.

Interculturalism: The exchange of differences to move towards a common culture.

Concepts Related to Integration and Assimilation

There are a number of levels of policy that lead from the 'multi-cultural acceptance of plural cultures to the monocultural assimilation of cultures into the dominant culture. These are

- **'plural' or 'polyethnic' nation**, which according to Smith (2001:42) "celebrates diversity and includes its different component cultures within the overarching political institutions and symbols of the national state" .
- **'Communitarism'**: Integration through segregation (separate but equal cultural groups).
- **Integration:** The process whereby any minority group adapts itself to a majority society and is accorded by the latter equality of rights and treatment.
- **Assimilation:** the term assimilation is more used in relation to the 'absorption' of ethnic minority and immigrant population cultures into the cultures and practices of the host society. It implies both adoption of mainstream cultural norms and a gradual loss of indigenous cultural distinctiveness. It is an approach associated (formally at least) with the policy stance adopted by the French republican insistence on the adoption of a laïque approach in the public sphere where religious differences are suppressed or made invisible.

- Assimilation may also itself be described in terms of two phenomena.
 - **Acculturation:** characterised by the inculcation to the dominated group the values (the ideal culture) of the dominant civilization.
 - **De-culturation:** uprooting a social group—immigrants populations and minorities—from their web of habits and attitudes, which compose their collective (ancestral) identity.

Decolonisation: The process whereby a country gives up its authority over its dependent territories (colonies) and grants them the status (at least politically) of 'independent' and sovereign states. It can be seen most clearly in the development following World War II of the former British Empire into the Commonwealth of independent states, or the French Empire in la francophonie. It should be noted however that the achievement of national sovereignty by colonised societies did not always happen as a result of peaceful political negotiations between colonial administration and nationalist leaders, but more often as the result of long years of wars and armed struggles with consequences which still persist in the collective memory. The history of decolonisation is still present in political and academic discourse, often with such intensity that what is needed today is the de-colonisation of the collective memory to complete the process begun with the decolonisation of territories..

Nation-state: Nations are formed by groups of people united by a common sense of belonging to the same culture, history, language, race and religion. A state or nation is a nation- state, if the bond of nationalism, cited earlier, coincides with boundaries of the state. Some groups claiming to be nations have states like the French, Dutch, Iranian or German states, others may want statehood but do not have it e.g. Chechnya, Kurdistan, Kashmir, Tibet. Some nations are larger geographically than one state, for example the "Arab nation" incorporates more than a dozen states. The other important dimension that characterises nation-state and differentiates it from other forms of "imagined communities" throughout the history is sovereignty. The sovereignty of any nation-state depends on its ability to defend effectively the territory or borders against any kind of challenges, both from inside and outside. It depends also on its ability to protect the state's cultural 'distinctiveness' through a powerful and distinctive identity.

Non-formal education: According to EC definition, Non-formal education has become the summary notion for what, in the past, used to be referred to as out-of-school education. It is based on intrinsic motivation but it does not judge or document individual learning achievement. As a learning system it is common practice in community work, youth and social work, NGO activity, at local, national and international level, but also as training in companies and non-profit organisations. This learning type becomes constantly more important in the general learning landscape. Its main feature is to be learner centred, non-hierarchical and highly differentiated with regard to formats such as time, location, numbers and composition of participants, dimensions of learning and fields of application of results.

It is the dominant learning feature in the youth field of the Council of Europe with a specific and, in this mixture, unique concentration on:

- intercultural learning;
- leadership (education, training, organisation) within international settings;
- training for European youth projects;

- advocacy of items concerning young people;
- community and citizenship experience at European level
- NGO and civil society development;
- participation and minorities.

APPENDIX E

CONFERENCE REPORT

Programme for Lot 3 Conference 26-27 April 2004

Day 1

12.00

Arrival at INSEP

12.15 p.m.

Lunch

1.45 p.m.

Introduction and Welcome (INSEP)

Opening of the Conference by M. Jean-François Lamour, Minister of Sport (to be confirmed)
Welcome by Commissioner Viviane Reding (to be confirmed)

2.15 – 2.45 p.m.

Keynote speech

Patrick Wincke, Ministry of Sport, Youth and the Voluntary Sector 'The social and educational functions of sport'

3.00-4.00 p.m.

Summary Presentation of stage 1 research findings and introduction of workshop themes
Professor Ian Henry, Institute of Sport and Leisure Policy, Loughborough University

4.00-4.15 p.m. tea and coffee

4.15 – 5.45 p.m.

Workshop 1

In what ways can sport be used to promote multiculturalism and inter-cultural dialogue?

Chair

Dr. Dimitra Papadimitrou (University of Patras)

The aim of this workshop is to address the following key questions:

- is sport used to promote multicultural and/or intercultural dialogue in the nation-states of those attending the workshop?
- what examples of good (and bad) practice exist in relation to sport and multiculturalism?
- what are the limits of multiculturalism in terms of willingness on the part of the host' culture to accept the norms and values of ethnic and religious sub-groups within the population?
- if the approach of a state is 'assimilationist' rather than 'integrationist' what implications does this have for sports policy in that state?
- how are minorities identified (as ethnic, religious, linguistic communities) and how is this evident in targeting of sports provision?
- what is the relationship in different states between nationality and citizenship and how is this reflected in sports provision?

Speakers

Dr. Jim Parry (Leeds University)

What is multiculturalism and how can sport relate to multiculturalist goals?

This presentation will seek to articulate and evaluate:

- the meanings of 'multiculturalism' and 'interculturalism'
- the roles which sport might play in promoting these phenomena.

Kristin Walseth (Norwegian University of Sport and Physical Education)

The integration of young Muslim women in Norwegian sport.

This presentation will outline:

- the role of sport in the integration of immigrants in Norway
- Muslim women's participation in sport in Norway
- how their participation raises questions of multiculturalism
- gender in Norwegian sport.

Rapporteur

Dr. Mahfoud Amara (Loughborough University)

4.15-5.45 p.m

Workshop 2

What are the benefits of using sport for social inclusion?

Chair

Dr. Jan Janssens (Mulier Insitute, Netherlands)

The aim of this workshop would be to address the following questions:

- what are the key features of social inclusion and exclusion?
- what forms of social exclusion are experienced by immigrant groups?
- which mechanisms might sport employ to foster social inclusion?
- what use can be made of sports and sports stars in promotional roles and campaigns to combat aspects of exclusion?
- can we identify examples of good (and bad) practice?

Speakers

Professor Fred Coalter (University of Stirling)*

What is the evidence to support claims for the social inclusion effects of sport?

This presentation will seek to identify:

- the nature of social exclusion
- the limits to the contribution which sport might make to alleviate dimensions of exclusion.

Dr. Claude Legrand (INSEP)

Can sport and sports stars be used effectively, in promotional roles or in publicity campaigns, to combat factors associated with social exclusion?

This presentation will refer to examples of promotional campaigns to highlight ways in which sport has been used:

- to promote social inclusion
- or to combat factors associated with exclusion.

Day 2

9.00 a.m.
Arrival at INSEP

9.15-10.45

Workshop 3

What are the needs of refugees and asylum seekers which sport can be used to assist?

The aim of this workshop is to address the following questions:

- what is the nature of the social, physical, cultural and economic needs of refugees and asylum seekers?
- what are the needs of host populations in respect of refugees and asylum seekers?
- how might sport be used to address such needs?

Chair

Rolf Carlson (University of Stockholm)

Speakers

Mehdi Bargchi

Why have voluntary organisations have been interested in promoting sporting opportunities for refugee and asylum seeker groups?

The presentation will identify:

- the nature of the needs of a variety of types of refugees and asylum seekers;
- the motives of the various stakeholders for promoting or supporting the promotion of sporting opportunities for such groups.

Kirsteen Tait, Director of ICAR (Information Centre on Asylum and Refugees in the UK)

What are the needs of refugee and asylum seeker groups and how might sport be used to address them?

This presentation will consider the range of circumstances and the nature of needs of asylum seeker and refugee groups in the social, cultural, physical, political and economic domains. How might sport be employed with groups from within such populations?

Rapporteur

Jerry Bingham (UK Sport)

9.15-10.45 a.m.

Workshop 4

In what ways can sport be used in formal and informal education to promote integration?

The aim of this workshop is to address the following questions:

- what are the ways in which sport can be employed in the formal curriculum and informal education to promote mutual understanding and social integration?
- how might the educational activities of non-education bodies (e.g. in social and community work) be adapted to promote mutual understanding and social integration?
- what examples of good practice exist?

Chair

Dr. Maurice Roche (University of Sheffield)

Speakers

Nicos Kartakoullis (Intercollege, Cyprus)

What are the potential roles of sport in promoting cross community links in Cyprus?

This presentation will reflect on ways in which sport might be used in formal and informal education settings to develop communication across the Greek and Turkish communities.

Dr. Roberto San Salvador (University of Deusto)

Sport, education, and the development of Basque identity

This presentation will consider the ways in which sport in formal and informal education can be employed to promote Basque and / or Spanish identities. To what extent are such identities exclusive or 'context specific'?

Rapporteur

Michael Aquilina (University of Malta)

10.45-11.15 a.m. tea and coffee

11.15 a.m. -12.45 p.m.

Plenary Presentations

Jaime Andreu D-G Education and Culture, Sport Unit

An overview of the relationship between sports policy and other forms of social policy, and integration policy in the EU

Ged Greeby The use of sport in promotional campaigns – an introduction to the 'Show Racism the Red Card' video' addressing racism experienced by refugees and asylum seekers.

William Gaillard UEFA

Using football to promote multicultural understanding. How can sport promote racial equality?

12.45-1.45 p.m.

Lunch

2.00-3.45 p.m.

Final session

Introduced and chaired by Professor Ian Henry (Institute of Sport and Leisure Policy, Loughborough University)

Summaries by rapporteurs on themes raised in the workshops, responses to workshop questions and implications for work in stages 2 and 3.

3.15-3.45 p.m.

Closing address

The role of the European Parliament in promoting sport as a multicultural tool. Contributions by MEPs Doris Pack and Theresa Zabell (to be confirmed)

Report on Project Conference: Sport and Multicultural Dialogue, INSEP, Paris, 26-27 April 2004

As a requirement of the study an international conference was called to discuss the role of sport in promoting multicultural understanding and the social integration of migrant groups in Europe. The conference was held in Paris on 26-27 April at the offices of INSEP (Institut National du Sport et de l'Education Physique). The significance of discussing the social integration of migrant groups was heightened by the staging of the conference in the same week as 10 new states acceded to the EU.

The aims of the conference were to address the experience of member states in respect of the use of sport to promote multicultural dialogue and social inclusion, to report on specific initiatives and to try to identify areas of good practice for further consideration in Stages 2 and 3 of the research. The conference was structured around the four key themes of the study as set out in section 1:

- sports policy and different perspectives on multicultural diversity and cohesion
- sport as a tool to combat social exclusion and foster participation in civil society among ethnic minorities and new immigrant groups
- the role which sports might play in meeting needs among refugee and asylum seeker groups
- sport as a tool for bridging divides between national minorities and dominant groups.

Conference delegates

Conference delegates included:

- representatives from the voluntary sector supporting ethnic minorities and migrant groups
- schoolteachers and university teachers
- senior representatives from NGOs in the world of sport and education
- senior officials from the world of sport
- researchers/academics.

Conference programme

The conference programme comprised a number of plenary presentations and participatory workshops. The full conference programme is provided as Appendix D.

After a welcome address by Patrick Wincke of the Ministry of Sport, Youth and the Voluntary Sector, the first plenary session of the conference was a presentation of the findings of Stage 1 research to date, given by Professor Ian Henry of the Institute of Sport and Leisure Policy, University of Loughborough. He defined the groups that are the focus of the study and clarified concepts and definitions of nationality and citizenship.

Professor Henry then offered an analysis of member states in respect of ideal typical representations of sport and Multicultural/intercultural policy orientations, drawing distinctions between approaches of pluralism, diversity and multiculturalism and those of social cohesion and a unitary national culture. The dichotomy between a goal of social integration (the acceptance of diversity) and that of assimilation (the adaptation of minority groups to the dominant culture) was to be a key debate during the conference. In reporting the research findings to date, other issues raised in Professor's Henry's paper were the need to understand the nature of social exclusion and the particular needs of refugees and asylum seekers. Other examples were given of using sport to encourage understanding in divided communities.

Additional plenary sessions on the second day of the conference were given by Ged Grebby, whose organisation Red Card produces educational material challenging racism in football for use by young people in schools and sports clubs, and by William Gaillard of UEFA. He reported on a number of UEFA initiatives that have used football in divided communities as a tool for promoting mutual respect and cultural understanding. Jaime Andreu of the Sport Unit of the EC also gave an introduction stressing the important context of the study in respect of the European Year of Education through Sport, the EU's recent expansion and new neighbourhood groupings within Europe.

Workshops

As a major element of the conference, four workshops addressed the four key study themes. Each workshop had two presentations with papers selected to address both theoretical and practical aspects of the issue concerned. Following the papers, a structured discussion enabled delegates to contribute to the debate and share experiences and views.

Workshops were chaired and a rapporteur provided a summary of the discussion to all delegates in a final plenary session.

Workshop 1 – Sport, multiculturalism and inter-cultural dialogue

The full title of this workshop was: In what ways can sport be used to promote multiculturalism and inter-cultural dialogue? The aim of this workshop was to address the following key questions:

- is sport used to promote multicultural and/or intercultural dialogue in the nation-states of those attending the workshop?
- what examples of good (and bad) practice exist in relation to sport and multiculturalism?
- what are the limits of multiculturalism in terms of willingness on the part of the host's culture to accept the norms and values of ethnic and religious sub-groups within the population?
- if the approach of a state is 'assimilationist' rather than 'integrationist' what implications does this have for sports policy in that state?
- how are minorities identified (as ethnic, religious, linguistic communities) and how is this evident in targeting of sports provision?
- what is the relationship in different states between nationality and citizenship and how is this reflected in sports provision?

Dr. Jim Parry, Leeds University, gave a paper on: What is multiculturalism and how can sport relate to multiculturalist goals? The presentation sought to articulate and evaluate:

- the meanings of 'multiculturalism' and 'interculturalism'
- the roles which sport might play in promoting these phenomena.

Dr Parry stressed the need to operationalise the concepts of sports and multiculturalism. One way to do that is to analyse sport and multiculturalism from philosophical and anthropological perspectives. He suggested we need to ask the questions: what should a human be? what should sport aim for? how should we proceed in relation to multiculturalism? Furthermore, should sport and multiculturalism be inclusive of all local interpretations and 'illiberal' traditions?

To answer these questions Dr Parry highlighted the importance of distinguishing between the right to pluralism and cultural relativism. For a productive process of negotiation between cultures and nations to take place there is a need for a shared consensus about the universalist values of sport (such as for Olympism) as well as a mutual (reasonable) understanding about the values of multiculturalism. According to Jim Parry, both the ideology of liberalism or liberal democracy and Olympism, a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education (and he noted here that we need to make distinction between the values of Olympism and the modern Olympic Games) should be the starting platform for any objective process of negotiation between cultures and nations.

The point was made, however, that despite the shared views about the progressive and democratic values of western liberal ideology, liberalism, which originated in western-occidental culture can also be associated with commercialism, eurocentrism and cultural imperialism. Thus, the question that we may ask is as follows: can a western liberal vision of multiculturalism and sport be applicable to other non-western cultures and geographical settings?

Kristin Walseth, Norwegian University of Sport and Physical Education, then gave a presentation on: The integration of young Muslim women in Norwegian sport. The presentation outlined:

- the role of sport in the integration of immigrants in Norway
- Muslim women's participation in sport in Norway
- how their participation raises questions of multiculturalism
- gender in Norwegian sport.

Kristin Walseth, who reported her personal experiences of working with a number of young Muslim women in a sport context, presented a more individualist approach towards sport and multiculturalism. This approach takes into account the hybrid position of Muslim Norwegian women (particularly from second and third generations of immigrants) between the values of the community and the values of the host society. Other scholars interpret this as a position between tradition and modernity, or, using Jim Parry's typology, between 'illiberal' and 'liberal' cultures. According to Walseth, sports federations in Norway should apply different strategies of integration for different contexts.

The results of her interviews showed that the sporting needs of Aisha who expressed an overt attachment to the values of the community might be different from that of Jessy who was more attached to the values of the host society, or that of Alexandra who took both a religious and liberal attitude towards the traditions of the community and the values of mainstream Norwegian culture.

Some of the questions that were raised during the debate addressed the issues of compatibility or non-compatibility between multiculturalism (as well as feminism) and the right for religious freedom. Other discussion focused on how far sports federations can go in negotiating the 'international' rules of the game in order to integrate Muslim women (referring to the acceptance or refusal of 'the Islamic veil' in competitive sport such as basketball).

Despite the different opinions expressed during the workshop, particularly in relation to the concept of multiculturalism, there was agreement among workshop participants on the unique opportunities and positive environment that sport can offer so that a productive process of negotiation and dialogue between communities and cultures can take place at local, national and international levels.

Workshop 2 – Using sport for social inclusion

The full title of this workshop was: What are the benefits of using sport for social inclusion? The aim of this workshop was to address the following key questions:

- what are the key features of social inclusion and exclusion?
- what forms of social exclusion are experienced by immigrant groups?
- which mechanisms might sport employ to foster social inclusion?
- what use can be made of sports and sports stars in promotional roles and campaigns to combat aspects of exclusion?
- can we identify examples of good (and bad) practice?

Professor Ian Henry of ISLP delivered a paper by Fred Coalter, University of Stirling, on: What is the evidence to support claims for the social inclusion effects of sport? This presentation sought to identify:

- the nature of social exclusion
- the limits to the contribution which sport might make to alleviate dimensions of exclusion.

Professor Coalter's paper covered the theory and practice of sport and social inclusion. It considered social exclusion as a process and how it was being addressed through government policy in the UK. It put forward the view that many aspects of social exclusion share one common feature and that is the lack of opportunities to participate (a lack of social connectedness or of social capital). Thus, offering opportunities to participate in sport can assist in this aspect. But it was stressed that participation in sport will not necessarily lead to integration. It is necessary to consider the various features or aspects of the sport (individual, team, competitive, recreational), and the aims of provision (individual physical and psychological well being, community development, societal goals) to find a way of targeting outcomes so that they are appropriate to the different needs of various groups.

Dr. Claude Legrand, INSEP, then presented a paper on: Can sport and sports stars be used effectively, in promotional roles or in publicity campaigns, to combat factors associated with social exclusion? The presentation referred to examples of promotional campaigns to highlight ways in which sport has been used to promote social inclusion or to combat factors associated with exclusion.

Dr. Legrand's presentation considered sport and social inclusion in the context of events in France going back 20 years. Following riots and disturbances in the 1980s, a number of programmes emerged as a response and sport was used as an occupational activity. However, it was not enough to eliminate discrimination. Twenty years later, there remain problems of integration of some excluded groups and communities, and sport is being put forward as an activity to support integration.

Claude described a programme called Play Together initiated and provided by Toulouse FC. The objective of the programme was to provide education through football in order to promote social integration. The programme provided opportunities for participation in the street, in primary schools and at the club itself.

The educational method focussed on supporting/reinforcing the responsibility of young people and on giving value to all – to young people and all those around them, including to the community. It is intended that the project's success will be measured through examining the number of young players and their attitude.

The second project described was an initiative by Yannick Noah, former French Open tennis champion (1983). Noah wanted to share with young people his own experiences and create an association that could promote tennis. He created a project called Fête le mur. This is a play on words and can have 2 meanings – referring to a tool for improving tennis technique and also “escape” or “going over the top” (of the fence/wall). The project aimed to:

- provide opportunities for playing tennis to deprived young people
- use tennis as a means of getting a job (through providing people with skills)
- change behaviours through understanding the values of tennis
- encourage and support participation in the community.

The project was provided in partnership in order to secure and maintain sufficient resources. These were secured through commercial sponsorship, national and local government and the sports governing body. The outcome of the project has been an increase in the provision of facilities and opportunities for people to gain coaching skills.

As far as evaluation of these projects is concerned, the Toulouse projects began in 2002 and it is considered too early yet to evaluate. The tennis projects started in 1996 and it is known that it reaches many people as participation rates increase year on year. However, no work has been carried out to demonstrate, for example, that fewer people are involved in crime.

Discussion

In the discussion, Ian Henry described an example from the UK. In Leeds, a scheme has been developed to provide children who were disaffected and under-performing in mainstream schooling with additional schooling based at the professional football club. Their educational performance, which is easy to measure, improved as did their attendance at mainstream school (a condition of being allowed to attend the football club). It was acknowledged by delegates, however, that identifying the value of the role of sport in relation to social inclusion is very difficult. How do you measure social cohesion? How do you measure anti-social activity?

It was agreed that the key goal of programmes should be to make a difference over a long period of time, rather than just a diversionary activity.

Other examples of sport being used as a tool to address social inclusion referred to be workshop participants included:

UEFA

UEFA is currently investing 30 million Euros in the development of new mini-pitches “to create a structure where children will go.” To date, however, there is no evidence available about the success of this project.

FRANCE

In Lyon there was an initiative to get football clubs in the area to start programmes to provide activities for young people during a long, hot summer. It was very successful in terms of level of participation of young people but the clubs had expected that participants would subsequently join the clubs. This did not happen and so, in this respect, the programme could be judged to be unsuccessful.

LITHUANIA

A scheme called “Sport against violent crime” resulted in basketball courts being built but these were vandalised very quickly. Another project has been started by the police which was aimed at keeping young people busy at night and diverting them from crime. No information was available about the results.

DENMARK

There are many projects in place but very little evaluation. This was considered to be because it easier to get money to start projects but not to measure their effectiveness.

CYPRUS

Anecdotal evidence was provided about an initiative within refugee camps set up after the war in 1974. Football fields were provided after evidence arose of disaffection amongst the young people in the camps. This appeared to have been very successful in improving the quality of the social environment for young people and in producing sportsmen and women.

IRELAND

Following the raising of the school leaving age to 16, sport based schemes were devised to encourage young people to remain in education.

Conclusions of workshop

The main conclusions were that there was little evidence available to demonstrate the effectiveness of schemes but it did seem that sport provided opportunities to build social capital. It was acknowledged, however, that more needed to be understood about how sport facilitates the building of social capital.

Workshop 3 – needs of refugees and asylum seekers

The full title of this workshop was: What are the needs of refugees and asylum seekers which sport can be used to assist? The aim of this workshop was to address the following questions:

- what is the nature of the social, physical, cultural and economic needs of refugees and asylum seekers?
- what are the needs of host populations in respect of refugees and asylum seekers?
- how might sport might be used to address such needs?

Mehdi Bargchi, Welcome Project, Leicester, England, gave the first paper entitled: Why have voluntary organisations been interested in promoting sporting opportunities for refugee and asylum seeker groups? The presentation identified:

- the nature of the needs of a variety of types of refugees and asylum seekers
- the motives of the various stakeholders for promoting or supporting the promotion of sporting opportunities for such groups
- the motives of the various stakeholders for promoting or supporting the promotion of sporting opportunities for such groups.

Dr. Mahfoud Amara, of the Institute of Sport and Leisure Policy (ISLP), Loughborough University, then presented, on behalf of Kirsteen Tait, Director of ICAR (Information Centre on Asylum and Refugees in the UK), a paper based on the work of ICAR research on refugees and asylum seekers entitled "Understanding the Stranger". The aim of the presentation which addressed the needs of refugee and asylum seeker groups and how sport might be used to address them, was to link ICAR's main findings to the main workshop theme of sport and the integration of refugees and asylum seekers into the host society.

The presentation considered the range of circumstances and the nature of needs of asylum seeker and refugee groups in the social, cultural, physical, political and economic domains. A key question was how might sport be employed with groups from within such populations?

Questions raised in the presentation were:

- can sport play a role in the re-integration of refugees and asylum applicants into their host communities in particular, and host society in general?
- can sport play a role in increasing the levels of interaction between refugees and the local host community, and thus decreasing tensions and misunderstandings?
- are there any examples of local and national initiatives which target the sporting needs of the newly established minorities?
- This workshop group discussed the possibilities of using sport as an integration tool – but also the limitations. A key debating point was: what constitutes indicators of integration taking place? Delegates agreed that the workshop was concerned with understanding the needs of asylum seekers and refugees and with understanding, from the host community's point of view, "the stranger".
- In discussion delegates identified the typical cycle that characterises the experience of asylum seekers and refugees in the country in which they are seeking, or have sought, asylum. The twin problems of language and lack of information, both for and about asylum seekers, can lead to
 - isolation
 - a sense of exclusion
 - asylum seekers feeling under-valued
 - asylum seekers experiencing a lack of respect.

In this situation, it is less than surprising that asylum seekers can become resentful or hostile towards the community in which they are trying to settle, and that this can lead, in future, to stress and depression.

The group acknowledged that sport, at its best, is an effective way for asylum seekers/refugees to participate in society. Sport can be a means by which to address both the symptoms or outcome of the cycle (that is, the stress and depression) and the causes of the dynamic (in terms of exclusion and isolation). But delegates felt that it would be wrong to assume that sport can automatically provide these remedies: unless the host community is ready to accept the newcomer group, then even taking part in sport can prove to be an unwelcoming activity. What this means is that:

- the host community needs early, accurate information about the newcomer group and early, accurate answers to frequently asked questions
- opportunities should be found or created in which that information or those answers can be provided if possible by asylum seekers themselves
- providers of sports opportunities, club organisers, coaches etc need to have a special awareness of the needs of asylum seekers and refugees, and to be appropriately trained in carrying out their role in this particular kind of multi-cultural context.

On the broader policy front, delegates considered that sporting projects aimed at the integration of asylum seekers currently tend to be local projects and voluntary sector based. There is a pressing need everywhere to identify, publicise and learn from good practice, and to try to draw this together in a national, centrally coordinated policy framework. But even if this is done, careful attention needs to be given to the means by which national policy is then “returned” to, or implemented in, the local government. What are the right incentives? What are the right levers? How does one preserve local innovation and creativity?

A particular issue that arose in this respect is the need for policy to be developed and seen through to an appropriate timescale: researchers and policy makers have a tendency to devise their conclusions and recommendations to tight timescales – yet asylum seekers, certainly in the UK, can find that it takes up to five years to have their application for asylum processed and resolved. Thus all policy development related to asylum seekers and refugees, whether this is sports policy or other sorts of policy, requires a long term commitment and a determination to see the job through.

Importantly, too, delegates touched upon the idea that responsibility for developing a co-ordinated policy framework may actually rest with the European Union rather than national governments; after all asylum seekers from one country do not all end up in one country, they end up in many different countries, and it is reasonable that they should expect to receive similar treatment and have similar opportunities wherever they are in Europe.

Several other issues that arose in discussion were:

- it is not always a question of “us and them”; the common experience is that there are lots of people out there who want to help
- it is not always fair to point criticism at the host community; there are sometimes difficulties in ‘established ethnic minorities’ accepting new asylum seekers, and opportunities need to be found in which refugees can articulate and negotiate these issues internally
- sporting competition involving refugee communities can actually serve to heighten emotions or raise tensions and we need to be aware of this when promoting sport as a means of facilitating the integration process.

Workshop 4 – education and integration through sport

The full title of the workshop was: In what ways can sport be used in formal and informal education to promote integration of national minorities? The aim of the workshop was to address the following questions:

- what are the ways in which sport can be employed in the formal curriculum and informal education to promote mutual understanding and social integration for national minorities?
- how might the educational activities of non-education bodies (e.g. in social and community work) be adapted to promote mutual understanding and social integration for national minorities?
- what examples of good practice exist?

The first paper was given by Nicos Kartakoullis, Intercollege, Cyprus. His paper was entitled: What are the potential roles of sport in promoting cross community links in Cyprus? The presentation reflected on ways in which sport might be used in formal and informal education settings to develop communication across the Greek and Turkish communities.

The Cyprus experience showed that in those particular situations, formal structures had not been conducive to an integration process. Dr Kartakoulis and his co-workers had to resort to personal initiatives to launch the Trust Games. This initiative showed success in the sense that children from both communities continued communicating with each other through emails. However, the current political situation has forced the leaders of the project to suspend the project.

The second paper was given by Dr Roberto San Salvador, University of Deusto. His paper was entitled: Sport, education, and the development of Basque identity. The presentation considered the ways in which sport in formal and informal education can be employed to promote Basque and/or Spanish identities. A key question was to what extent are such identities exclusive or 'context specific'?

The Basque experience contrasted with the first paper since it proposes the development of the Basque identity through more formal political structures. The fact that there are different ideas within the Basque community itself with regards to their identity, is hindering such a development. The formal structures also hinder this ethnic "cohesion" since they do not allow for "national" teams of ethnic groups. Other sport-related dilemmas emerged, related to sport education, traditional sport and the international relationships.

During the discussion, delegates discussed experiences from Tanzania (informal), a London school (formal structure) and Bosnia (formal intervention), each having various degrees of successes/failures.

Two points emerged from this workshop:

- the specificity of the situation in each country may warrant that no one particular model is necessarily "the" model to adopt - there could be different models due to complexities which may be present in each case
- sport should not be perceived as the panacea of the world's ailments; it is part of a process and it could be a catalyst. However, unless other agents come into action, sport could very well be the proverbial voice crying out in the desert.

Summary

In summary, the conference identified many instances of using sport to promote multicultural understanding and social inclusion, most developed at a local level. Papers were delivered which highlighted initiatives around Europe and discussions in workshops revealed a number of key issues, including the following:

- the need for clarity on whether sport is to be linked to the goals of social integration (the acceptance of diversity) or assimilation (the adoption of minority groups to the dominant culture)
- the significance of the role of sport as a tool of communication about multiculturalism

- the importance of sport as a vehicle for interaction between migrants and host communities and the recognition that this could have both positive and negative implications
- the importance of evidence on how sport can be used to promote multiculturalism and inter-cultural dialogue and the need to develop examples of successful practice.

Report on project conference

As a requirement of the study an international conference was called to discuss the role of sport in promoting multicultural understanding and the social integration of migrant groups in Europe. The conference was held in Paris on 26-27 April at the offices of INSEP (Institut National du Sport et de l'Education Physique). The significance of discussing the social integration of migrant groups was heightened by the staging of the conference in the same week as 10 new states acceded to the EU.

The aims of the conference were to address the experience of member states in respect of the use of sport to promote multicultural dialogue and social inclusion, to report on specific initiatives and to try to identify areas of good practice for further consideration in Stages 2 and 3 of the research. The conference was structured around the four key themes of the study as set out in section 1:

- sports policy and different perspectives on multicultural diversity and cohesion
- sport as a tool to combat social exclusion and foster participation in civil society among ethnic minorities and new immigrant groups
- the role which sports might play in meeting needs among refugee and asylum seeker groups
- sport as a tool for bridging divides between national minorities and dominant groups.

Conference delegates

Conference delegates included:

- representatives from the voluntary sector supporting ethnic minorities and migrant groups
- schoolteachers and university teachers
- senior representatives from NGOs in the world of sport and education
- senior officials from the world of sport
- researchers/academics.

Conference programme

The conference programme comprised a number of plenary presentations and participatory workshops. The full conference programme is provided as Appendix D.

After a welcome address by Patrick Wincke of the Ministry of Sport, Youth and the Voluntary Sector, the first plenary session of the conference was a presentation of the findings of Stage 1 research to date, given by Professor Ian Henry of the Institute of Sport and Leisure Policy, University of Loughborough. He defined the groups that are the focus of the study and clarified concepts and definitions of nationality and citizenship.

Professor Henry then offered an analysis of member states in respect of ideal typical representations of sport and Multicultural/intercultural policy orientations, drawing distinctions between approaches of pluralism, diversity and multiculturalism and those of social cohesion and a unitary national culture. The dichotomy between a goal of social integration (the acceptance of diversity) and that of assimilation (the adaptation of minority groups to the dominant culture) was to be a key debate during the conference. In reporting the research findings to date, other issues raised in Professor Henry's paper were the need to understand the nature of social exclusion and the particular needs of refugees and asylum seekers. Other examples were given of using sport to encourage understanding in divided communities.

Additional plenary sessions on the second day of the conference were given by Ged Grebby, whose organisation Show Racism the Red Card produces educational material challenging racism in football for use by young people in schools and sports clubs, and by William Gaillard of UEFA. He reported on a number of UEFA initiatives that have used football in divided communities as a tool for promoting mutual respect and cultural understanding. Jaime Andreu of the Sport Unit of the EC also gave an introduction stressing the important context of the study in respect of the European Year of Education through Sport, the EU's recent expansion and new neighbourhood groupings within Europe.

Workshops

As a major element of the conference, four workshops addressed the four key study themes. Each workshop had two presentations with papers selected to address both theoretical and practical aspects of the issue concerned. Following the papers, a structured discussion enabled delegates to contribute to the debate and share experiences and views.

Workshops were chaired and a rapporteur provided a summary of the discussion to all delegates in a final plenary session.

Workshop 1 – Sport, multiculturalism and inter-cultural dialogue

The full title of this workshop was: In what ways can sport be used to promote multiculturalism and inter-cultural dialogue? The aim of this workshop was to address the following key questions:

- is sport used to promote multicultural and/or intercultural dialogue in the nation-states of those attending the workshop?
- what examples of good (and bad) practice exist in relation to sport and multiculturalism?

- what are the limits of multiculturalism in terms of willingness on the part of the host's culture to accept the norms and values of ethnic and religious sub-groups within the population?
- if the approach of a state is 'assimilationist' rather than 'integrationist' what implications does this have for sports policy in that state?
- how are minorities identified (as ethnic, religious, linguistic communities) and how is this evident in targeting of sports provision?
- what is the relationship in different states between nationality and citizenship and how is this reflected in sports provision?

Dr. Jim Parry, Leeds University, gave a paper on: What is multiculturalism and how can sport relate to multiculturalist goals? The presentation sought to articulate and evaluate:

- the meanings of 'multiculturalism' and 'interculturalism'
- the roles which sport might play in promoting these phenomena.

Dr Parry stressed the need to operationalise the concepts of sports and multiculturalism. One way to do that is to analyse sport and multiculturalism from philosophical and anthropological perspectives. He suggested we need to ask the questions: what should a human be? what should sport aim for? how should we proceed in relation to multiculturalism? Furthermore, should sport and multiculturalism be inclusive of all local interpretations and 'illiberal' traditions?

To answer these questions Dr Parry highlighted the importance of distinguishing between the right to pluralism and cultural relativism. For a productive process of negotiation between cultures and nations to take place there is a need for a shared consensus about the universalist values of sport (such as for Olympism) as well as a mutual (reasonable) understanding about the values of multiculturalism. According to Jim Parry, both the ideology of liberalism or liberal democracy and Olympism, a social philosophy which emphasises the role of sport in world development, international understanding, peaceful co-existence, and social and moral education (and he noted here that we need to make distinction between the values of Olympism and the modern Olympic Games) should be the starting platform for any objective process of negotiation between cultures and nations.

The point was made, however, that despite the shared views about the progressive and democratic values of western liberal ideology, liberalism, which originated in western-occidental culture can also be associated with commercialism, eurocentrism and cultural imperialism. Thus, the question that we may ask is as follows: can a western liberal vision of multiculturalism and sport be applicable to other non-western cultures and geographical settings?

Kristin Walseth, Norwegian University of Sport and Physical Education, then gave a presentation on: The integration of young Muslim women in Norwegian sport. The presentation outlined:

- the role of sport in the integration of immigrants in Norway
- Muslim women's participation in sport in Norway
- how their participation raises questions of multiculturalism
- gender in Norwegian sport.

Kristin Walseth, who reported her personal experiences of working with a number of young Muslim women in a sport context, presented a more individualist approach towards sport and multiculturalism. This approach takes into account the hybrid position of Muslim Norwegian women (particularly from second and third generations of immigrants) between the values of the community and the values of the host society. Other scholars interpret this as a position between tradition and modernity, or, using Jim Parry's typology, between 'illiberal' and 'liberal' cultures. According to Walseth, sports federations in Norway should apply different strategies of integration for different contexts.

The results of her interviews showed that the sporting needs of *Aisha* who expressed an overt attachment to the values of the community might be different from that of *Jessy* who was more attached to the values of the host society, or that of *Alexandra* who took both a religious and liberal attitude towards the traditions of the community and the values of mainstream Norwegian culture.

Some of the questions that were raised during the debate addressed the issues of compatibility or non-compatibility between multiculturalism (as well as feminism) and the right for religious freedom. Other discussion focused on how far sports federations can go in negotiating the 'international' rules of the game in order to integrate Muslim women (referring to the acceptance or refusal of 'the Islamic veil' in competitive sport such as basketball).

Despite the different opinions expressed during the workshop, particularly in relation to the concept of multiculturalism, there was agreement among workshop participants on the unique opportunities and positive environment that sport can offer so that a productive process of negotiation and dialogue between communities and cultures can take place at local, national and international levels.

Workshop 2 – Using sport for social inclusion

The full title of this workshop was: What are the benefits of using sport for social inclusion? The aim of this workshop was to address the following key questions:

- what are the key features of social inclusion and exclusion?
- what forms of social exclusion are experienced by immigrant groups?
- which mechanisms might sport employ to foster social inclusion?
- what use can be made of sports and sports stars in promotional roles and campaigns to combat aspects of exclusion?
- can we identify examples of good (and bad) practice?

Professor Ian Henry of ISLP delivered a paper by Fred Coalter, University of Stirling, on: What is the evidence to support claims for the social inclusion effects of sport? This presentation sought to identify:

- the nature of social exclusion
- the limits to the contribution which sport might make to alleviate dimensions of exclusion.

Professor Coalter's paper covered the theory and practice of sport and social inclusion. It considered social exclusion as a process and how it was being addressed through government policy in the UK. It put forward the view that many aspects of social exclusion share one common feature and that is the lack of opportunities to participate (a lack of social connectedness or of social capital). Thus, offering opportunities to participate in sport can assist in this aspect. But it was stressed that participation in sport will not necessarily lead to integration. It is necessary to consider the various features or aspects of the sport (individual, team, competitive, recreational), and the aims of provision (individual physical and psychological well being, community development, societal goals) to find a way of targeting outcomes so that they are appropriate to the different needs of various groups.

Dr. Claude Legrand, INSEP, then presented a paper on: Can sport and sports stars be used effectively, in promotional roles or in publicity campaigns, to combat factors associated with social exclusion? The presentation referred to examples of promotional campaigns to highlight ways in which sport has been used to promote social inclusion or to combat factors associated with exclusion.

Dr. Legrand's presentation considered sport and social inclusion in the context of events in France going back 20 years. Following riots and disturbances in the 1980s, a number of programmes emerged as a response and sport was used as an occupational activity. However, it was not enough to eliminate discrimination. Twenty years later, there remain problems of integration of some excluded groups and communities, and sport is being put forward as an activity to support integration.

Claude described a programme called *Play Together* initiated and provided by Toulouse FC. The objective of the programme was to provide education through football in order to promote social integration. The programme provided opportunities for participation in the street, in primary schools and at the club itself.

The educational method focussed on supporting/reinforcing the responsibility of young people and on giving value to all – to young people and all those around them, including to the community. It is intended that the project's success will be measured through examining the number of young players and their attitude.

The second project described was an initiative by Yannick Noah, former French Open tennis champion (1983). Noah wanted to share with young people his own experiences and create an association that could promote tennis. He created a project called *Fête le mur*. This is a play on words and can have 2 meanings – referring to a tool for improving tennis technique and also “escape” or “going over the top” (of the fence/wall). The project aimed to:

- provide opportunities for playing tennis to deprived young people
- use tennis as a means of getting a job (through providing people with skills)
- change behaviours through understanding the values of tennis
- encourage and support participation in the community.

The project was provided in partnership in order to secure and maintain sufficient resources. These were secured through commercial sponsorship, national and local government and the sports governing body. The outcome of the project has been an increase in the provision of facilities and opportunities for people to gain coaching skills.

As far as evaluation of these projects is concerned, the Toulouse projects began in 2002 and it is considered too early yet to evaluate. The tennis projects started in 1996 and it is known that it reaches many people as participation rates increase year on year. However, no work has been carried out to demonstrate, for example, that fewer people are involved in crime.

Discussion

In the discussion, Ian Henry described an example from the UK. In Leeds, a scheme has been developed to provide children who were disaffected and under-performing in mainstream schooling with additional schooling based at the professional football club. Their educational performance, which is easy to measure, improved as did their attendance at mainstream school (a condition of being allowed to attend the football club). It was acknowledged by delegates, however, that identifying the value of the role of sport in relation to social inclusion is very difficult. How do you measure social cohesion? How do you measure anti-social activity?

It was agreed that the key goal of programmes should be to make a difference over a long period of time, rather than just a diversionary activity.

Other examples of sport being used as a tool to address social inclusion referred to by workshop participants included:

UEFA

UEFA is currently investing 30 million Euros in the development of new mini-pitches “to create a structure where children will go.” To date, however, there is no evidence available about the success of this project.

FRANCE

In Lyon there was an initiative to get football clubs in the area to start programmes to provide activities for young people during a long, hot summer. It was very successful in terms of level of participation of young people but the clubs had expected that participants would subsequently join the clubs. This did not happen and so, in this respect, the programme could be judged to be unsuccessful.

LITHUANIA

A scheme called “Sport against violent crime” resulted in basketball courts being built but these were vandalised very quickly. Another project has been started by the police which was aimed at keeping young people busy at night and diverting them from crime. No information was available about the results.

DENMARK

There are many projects in place but very little evaluation. This was considered to be because it easier to get money to start projects but not to measure their effectiveness.

CYPRUS

Anecdotal evidence was provided about an initiative within refugee camps set up after the war in 1974. Football fields were provided after evidence arose of disaffection amongst the young people in the camps. This appeared to have been very successful in improving the quality of the social environment for young people and in producing sportsmen and women.

IRELAND

Following the raising of the school leaving age to 16, sport based schemes were devised to encourage young people to remain in education.

Conclusions of workshop

The main conclusions were that there was little evidence available to demonstrate the effectiveness of schemes but it did seem that sport provided opportunities to build social capital. It was acknowledged, however, that more needed to be understood about how sport facilitates the building of social capital.

Workshop 3 – needs of refugees and asylum seekers

The full title of this workshop was: What are the needs of refugees and asylum seekers which sport can be used to assist? The aim of this workshop was to address the following questions:

- what is the nature of the social, physical, cultural and economic needs of refugees and asylum seekers?
- what are the needs of host populations in respect of refugees and asylum seekers?
- how might sport might be used to address such needs?

Mehdi Bargchi, Welcome Project, Leicester, England, gave the first paper entitled: Why have voluntary organisations been interested in promoting sporting opportunities for refugee and asylum seeker groups? The presentation identified:

- the nature of the needs of a variety of types of refugees and asylum seekers
- the motives of the various stakeholders for promoting or supporting the promotion of sporting opportunities for such groups
- the motives of the various stakeholders for promoting or supporting the promotion of sporting opportunities for such groups.

Dr. Mahfoud Amara, of the Institute of Sport and Leisure Policy (ISLP), Loughborough University, then presented, on behalf of Kirsteen Tait, Director of ICAR (Information Centre on Asylum and Refugees in the UK), a paper based on the work of ICAR research on refugees and asylum seekers entitled "Understanding the Stranger". The aim of the presentation which addressed the needs of refugee and asylum seeker groups and how sport might be used to address them, was to link ICAR's main findings to the main workshop theme of sport and the integration of refugees and asylum seekers into the host society.

The presentation considered the range of circumstances and the nature of needs of asylum seeker and refugee groups in the social, cultural, physical, political and economic domains. A key question was how might sport be employed with groups from within such populations?

Questions raised in the presentation were:

- can sport play a role in the re-integration of refugees and asylum applicants into their host communities in particular, and host society in general?
- can sport play a role in increasing the levels of interaction between refugees and the local host community, and thus decreasing tensions and misunderstandings?
- are there any examples of local and national initiatives which target the sporting needs of the newly established minorities?

This workshop group discussed the possibilities of using sport as an integration tool – but also the limitations. A key debating point was: what constitutes indicators of integration taking place? Delegates agreed that the workshop was concerned with understanding the needs of asylum seekers and refugees and with understanding, from the host community's point of view, "the stranger".

In discussion delegates identified the typical cycle that characterises the experience of asylum seekers and refugees in the country in which they are seeking, or have sought, asylum. The twin problems of language and lack of information, both for and about asylum seekers, can lead to

- isolation
- a sense of exclusion
- asylum seekers feeling under-valued
- asylum seekers experiencing a lack of respect.

In this situation, it is less than surprising that asylum seekers can become resentful or hostile towards the community in which they are trying to settle, and that this can lead, in future, to stress and depression.

The group acknowledged that sport, at its best, is an effective way for asylum seekers/refugees to participate in society. Sport can be a means by which to address both the symptoms or outcome of the cycle (that is, the stress and depression) and the causes of the dynamic (in terms of exclusion and isolation). But delegates felt that it would be wrong to assume that sport can automatically provide these remedies: unless the host community is ready to accept the newcomer group, then even taking part in sport can prove to be an unwelcoming activity. What this means is that:

- the host community needs early, accurate information about the newcomer group and early, accurate answers to frequently asked questions
- opportunities should be found or created in which that information or those answers can be provided if possible by asylum seekers themselves
- providers of sports opportunities, club organisers, coaches etc need to have a special awareness of the needs of asylum seekers and refugees, and to be appropriately trained in carrying out their role in this particular kind of multi-cultural context.

On the broader policy front, delegates considered that sporting projects aimed at the integration of asylum seekers currently tend to be local projects and voluntary sector based. There is a pressing need everywhere to identify, publicise and learn from good practice, and to try to draw this together in a national, centrally coordinated policy framework. But even if this is done, careful attention needs to be given to the means by which national policy is then “returned” to, or implemented in, the local government. What are the right incentives? What are the right levers? How does one preserve local innovation and creativity?

A particular issue that arose in this respect is the need for policy to be developed and seen through to an appropriate timescale: researchers and policy makers have a tendency to devise their conclusions and recommendations to tight timescales – yet asylum seekers, certainly in the UK, can find that it takes up to five years to have their application for asylum processed and resolved. Thus all policy development related to asylum seekers and refugees, whether this is sports policy or other sorts of policy, requires a long term commitment and a determination to see the job through.

Importantly, too, delegates touched upon the idea that responsibility for developing a co-ordinated policy framework may actually rest with the European Union rather than national governments; after all asylum seekers from one country do not all end up in one country, they end up in many different countries, and it is reasonable that they should expect to receive similar treatment and have similar opportunities wherever they are in Europe.

Several other issues that arose in discussion were:

- it is not always a question of “us and them”; the common experience is that there are lots of people out there who want to help

- it is not always fair to point criticism at the host community; there are sometimes difficulties in 'established ethnic minorities' accepting new asylum seekers, and opportunities need to be found in which refugees can articulate and negotiate these issues internally
- sporting competition involving refugee communities can actually serve to heighten emotions or raise tensions and we need to be aware of this when promoting sport as a means of facilitating the integration process.

Workshop 4 – education and integration through sport

The full title of the workshop was: In what ways can sport be used in formal and informal education to promote integration of national minorities? The aim of the workshop was to address the following questions:

- what are the ways in which sport can be employed in the formal curriculum and informal education to promote mutual understanding and social integration for national minorities?
- how might the educational activities of non-education bodies (e.g. in social and community work) be adapted to promote mutual understanding and social integration for national minorities?
- what examples of good practice exist?

The first paper was given by Nicos Kartakoullis, Intercollege, Cyprus. His paper was entitled: What are the potential roles of sport in promoting cross community links in Cyprus? The presentation reflected on ways in which sport might be used in formal and informal education settings to develop communication across the Greek and Turkish communities.

The Cyprus experience showed that in those particular situations, formal structures had not been conducive to an integration process. Dr Kartakoullis and his co-workers had to resort to personal initiatives to launch the Trust Games. This initiative showed success in the sense that children from both communities continued communicating with each other through emails. However, the current political situation has forced the leaders of the project to suspend the project.

The second paper was given by Dr Roberto San Salvador, University of Deusto. His paper was entitled: Sport, education, and the development of Basque identity. The presentation considered the ways in which sport in formal and informal education can be employed to promote Basque and/or Spanish identities. A key question was to what extent are such identities exclusive or 'context specific'?

The Basque experience contrasted with the first paper since it proposes the development of the Basque identity through more formal political structures. The fact that there are different ideas within the Basque community itself with regards to their identity, is hindering such a development. The formal structures also hinder this ethnic "cohesion" since they do not allow for "national" teams of ethnic groups. Other sport-related dilemmas emerged, related to sport education, traditional sport and the international relationships.

During the discussion, delegates discussed experiences from Tanzania (informal), a London school (formal structure) and Bosnia (formal intervention), each having various degrees of successes/failures.

Two points emerged from this workshop:

- the specificity of the situation in each country may warrant that no one particular model is necessarily “the” model to adopt - there could be different models due to complexities which may be present in each case
- sport should not be perceived as the panacea of the world’s ailments; it is part of a process and it could be a catalyst. However, unless other agents come into action, sport could very well be the proverbial voice crying out in the desert.

Summary

In summary, the conference identified many instances of using sport to promote multicultural understanding and social inclusion, most developed at a local level. Papers were delivered which highlighted initiatives around Europe and discussions in workshops revealed a number of key issues, including the following:

- the need for clarity on whether sport is to be linked to the goals of social integration (the acceptance of diversity) or assimilation (the adoption of minority groups to the dominant culture)
- the significance of the role of sport as a tool of communication about multiculturalism
- the importance of sport as a vehicle for interaction between migrants and host communities and the recognition that this could have both positive and negative implications
- the importance of evidence on how sport can be used to promote multiculturalism and inter-cultural dialogue and the need to develop examples of successful practice.

APPENDIX F

SPORT, MULTICULTURALISM AND THE INTEGRATION OF MUSLIM MINORITIES IN THE EUROPEAN UNION

EU Project: Sport and Multicultural Dialogue: Briefing Paper 3

Sport, Multiculturalism and the Integration of Muslim Minorities in the European Union¹

Mahfoud Amara with Dawn Aquilina and Ian Henry, Institute of Sport and Leisure Policy, Loughborough University

In order that the project of multicultural, multi-racial, plural Europe can move towards realisation there is a need to address certain tensions relating to nationality and citizenship (on the part of government) and of multiculturalism (on the part of government and civil society). The development of a multicultural project requires steering a course between cultural assimilation, the paternalistic notions of a 'civilising mission' on the part of the host culture on the one hand, and on the other or 'separatism', or the rejection of any bridging of cultures. Achieving a balance between these extremes is, however, not a simple matter.

In the post 9/11 climate, the need for such multicultural dialogue is particularly evident in the relationship between host cultures (which are themselves heterogeneous) and groups of Arabo-Islamic origin, who, though relatively diverse, share the experience of being subject to a policy discourse relating to a plural Europe which is contaminated by discourses of security (e.g. the war against 'terrorism', 'Islamism', 'Wahabsim' etc.) and economic recession. Local cultural policy (including sports policy) has thus become mediated by not simply local (nation-state), and regional (European Union) political and economic situations, but also global concerns of security and militarism. In addition, the debate on multiculturalism in Europe and the West in general, in relation to the integration/assimilation of Muslim communities is faced today with a new challenge, which is to find a mechanism through which to reconcile western culture and histories of modernity (based on a secular and Judeo-Christian traditions) with non-western and ethnically more diverse cultures (with dominantly non-secular traditions and belief systems). The idea of multicultural Europe is further challenged by two antagonistic and conflicting definitions of national identity and citizenship; the first based on a demand by some members and groups from immigrants and ethnic minorities for a more inclusive and comprehensive conception of citizenship, thus more sensitive to their particular circumstances and culture; and the second demanded by some 'nationalist' movements for more exclusionary forms of citizenship.²

¹ This briefing paper was provided as a tool to share the thinking of the core research team with partners concerning some key concepts / problematics which underlie the research project.

² There is today an increased debate between the supporters of multiculturalist and liberal models of integration about the what should be the best model of integration of ethnic minorities in the new world order (which for some is synonymous with 'the end of history' and triumph of liberal ideology).

Today, immigrant populations, particularly for those coming from Arabo-Muslim cultures, are facing multiple dilemmas concerning the complexity of combining different levels of (local/trans-national, religious/secular) identity. This is experienced differently by different generations, and even by different ethnic and immigrants groups. For immigrants originating from former colonies, access to citizenship is blocked at the level of psychology by their post-colonial condition. This is particularly true for the first generation of immigrants for whom naturalisation provides access (which is described as "submission" by Cesari 1998: 94) to the homogenising conditions of citizenship. This process is considered by some to be a symbol of repression and denial (or even a recolonisation) of their identity. This impact of the weight of history extends to the second, and even third generations of immigrants. Benjamin Stora states that:

Fathers had fought against France during the war for independence; children and grand-children are French, and seek full integration. They need to go beyond the apparent contradictions, and feeling of guilt, of 'treason', in order to regain the possession of their fathers' memory. These are two difficult histories to maintain: the nationalist history of the father on one hand, and their own trajectory as a French citizen, on the other ... The historical, social and political weight carried with this immigration is considerable: [it implies] cultural distance resulting from the colonial history, social tradition of developing roots, aspiration to individual success, real commitment to republicanism ... [thus] healing the wounds of the memory of the Algerian War is thus essential to the lessening of passions (1999:118)

The different levels or senses of belonging within Muslim minorities in Europe can be summarised as the following:

Ethnic nationalism; social, cultural (and often political) ties to the motherland (*pays d'origine*), mixed with a sense of belonging to a universal, Islamic *Umma* (community of believers). The feeling of belonging to the *Umma* takes different forms, in terms of different systems of identification with Muslims and with Islamic religion³, (which go beyond national identities and therefore nation-states borders), and to a lesser extent, to different forms of religiosity, cultural traditions and rituals. This is, in other words, *un Islam identitaire*, (Cesari 1998) which is, more cultural than purely religious. This is evident in the development of what Bousetta at all (2003) describe as the Virtual *Umma* and practices linked to the development of internet pages offering different services (on-line shopping for books, video tapes, and *Hallal* meal; Fetwa on-line etc.)

"which revealed not only the intensification trans-national contact but also a sophisticated knowledge of diversified needs and life styles of Muslims in the world".

³ According to Lamchichi: " for some, religion is a purely individual step, based on faith and the search for spirituality; for others, in contrast, it is essentially a socially step based, e.g. celebrations of religious holidays and the respect of prohibitions and dietary restrictions, as well as the attachments to norms, rituals and cults; for others, it consist also of a symbolic reference to a particular identity, and affirmation of self". (1999:186)

Secular /or *laïque* nationalism: A second level is reflected in the expression, at least for the second and third generation of immigrants, of a civic nationalism based on secular (*laïque*) values of democracy and individualism⁴, as well as their attachment to the common laws and shared territory⁵.

European Identity: Despite the emergence in the recent years of movements within the Muslim population in Europe campaigning for an Islamic European identity to be recognised, Muslims living within the European space still find it hard to associate themselves with the European Identity. The Judeo-Christian tradition of Europe has been used as an argument by nationalist and populist movements to justify the exclusion of Muslim minorities from European history and geography, claiming that their traditions were 'foreign' and thus incompatible with European values of modernity.

Identification with a global identity; in respect of this point Lamchichi (2002) states that, "in a global context marked by a double [conflicting] process of globalisation and development of new communities, the children of this globalisation [reflecting Macdonaldisation and cocacolaisation] and hybridisation [reflecting *Beur* and immigrants identity], identify themselves, both as citizens of the world and members of their communities of origin".

Rio (2001) interprets the source of this complexity in identities as being a crisis of distinction between *nationalité* and *citoyenneté*. A distinction made in the literature is that between the secular notion of individualism and the general interests of the community, which according to McKinney (2001: 107) represents the interface between the "*milieu de contre référence*" (*original culture*⁶) and that of the "*milieu d'adoption*" (mainstream European culture). A sense of hybridity is thus situated according to Azouz Begag :

Between the universe of the family, codes, rituals, language, on one hand, and of the outside world, the school, the street, and the society, on the other. (Begag, 1998).

⁴ Through institutionalised channels, such as the act of voting, participation in political and associative (non political) activities.

⁵ The wish for integration expressed by young *beurs* is not enough to guarantee their equal rights. According to Castles this means that the idea of citizenship as conferring equality applies only in formal political sense, but is not a social reality (since marginalisation is linked to ethnicity, racism) (see Castles, 1999:64)

⁶ Non-European cultures, different cultures from the Greco-Latin and Judeo-Christian heritage: see Liazu, 1995.

Toward a new approach for the study of sport and Muslim communities in Europe

The second part of the debate concerns the use of sport for the integration of 'Muslim' minorities in Europe. One of the major difficulties that such policy approaches face is the reconciliation between the secular (and universalist) dimensions of modern sport and the non-secular traditions of Muslim minorities, which are seen by some intellectuals and politicians as 'anti-modern' and 'repressive', and thus supposedly incompatible with Western culture. The other challenge concerns the nature of sport itself and whether it is used for the purposes of multiculturalism (experiencing diversity); for the promotion of separatism between (religious, national and ethnic) communities; or as a vehicle for experiencing a sense of togetherness (interculturalism with the goal of promoting shared cultural experiences that privilege neither the host nor the 'minority' population).

In order to answer the above questions, there is a need today to study Muslim minorities in Europe in a different manner, based on a different research paradigm. This is particularly true in relation to the use of sport as a tool to facilitate the integration of Muslim minorities. This new approach should involve first a 'de-orientalising' of the western discourse about Islam in general and Muslim minorities living in Europe in particular. Secondly, it should involve also a 'de-occidentalisation' or de-westernisation of Muslims' (moral) views about the West. Thirdly, it requires a process of de-westernisation or de-universalisation of the western discourse and historicity on modern sport.

De-westernisation and de-orientalisation process

The construction of Islam, in the Western / Occidental collective imagination, is a product of a dyadic opposition between, or a contrasting of, the East / Orient / Islam on one side, and the West / Christendom / the Occident on the other. As result of this strategy of differentiation/ or opposition, Islam and the 'Orient' as depicted in the West, have been reduced to a set of references and characteristics, linked to "a collective fiction" (Cesari, 1997:22), which sees the 'Orient' as a place of 'violence', 'superstition' and 'irrationality'. In the same vein Maxim Rodinson argues that:

In much the same way and at the same time as the Yellow Peril, Pan-Islam was becoming a fashionable bogey. A triumphant Europe saw all resistance to its domination as sinister conspiracy. Such a plot could only be inspired by a cruel, a Machiavellian spirit. In light of the perpetually recurring psychological working in the history of ideologies, one was apt to see there an illusory unity of purpose and a meticulous attention to the execution of evil designs that relied on the most treacherous methods to oppose the Europeans. Whenever there was any show of anti-imperialism, even if it was purely local reaction, Pan-Islam was blamed. The very world itself suggested an attempt at domination, aggressive ideology, and international conspiracy. Through the popular press, popular literature, and even children's books, this view had a lasting effect on the thinking of many Europeans. It also influenced scholars, particularly when they went so far as to give their supposedly competent advice to oversees of colonial policies. For those scholars and administrators... Pan-Islam becomes something of an obsession. (Rodinson. M, 1988)

In this atmosphere of international conspiracy and aggressive ideology, modernity, which corresponds in Cesari's terms to "the expression of a particular, cultural and political destiny", was defined in contradistinction to the so-called 'superstitious', 'non-rational' and 'essentialist' Islamic religion. Meanwhile, in opposition to Islam, the Occident was seen as a civilisation, a product of enlightenment philosophy, synonymous with both scientific and technical progress, as well as with the triumph of reason over (obscurantist) religious power (Babés, 1997).

...it is in terms of incompatibility with laïcité, modernity, pluralism or democracy [representing the Occident] that Islam is examined. The idea behind this is to demonstrate that [Islam] is a religion that is oriented to the past [backward], hostile to any change or progress (Babés, 1997)

On the other hand, in some Muslim communities, in opposition to the 'fundamentalism' of Orientalism, and western positivist and secular ideologies, another form of fundamentalism has emerged. A fundamentalism according to Garaudy (1990), which presents itself as the sole authentic voice of Islam, and which forms its identity exclusively in relation to the 'other'; 'evil', 'atheist' and 'imperialist' West, which is seen as the (sole) cause of 'our' (Muslim societies) decadence.

Hence, to escape from this Orientalist / Occidental trap of absolute antagonism (conflict, opposition) between Islam and Occident-West (which is so evident in Huntington's *Clash of Civilisations*: Huntington 1996), we have to distinguish between concepts such as Islam and the so called 'Islamist' absolutism, on one hand, and between liberal values of pluralism and western ethnocentrism, on the other hand. In Haddad's terms "the exploitation of Islam for purely temporal and political interests should be condemned in the same manner as for the use of anti-Islamism for ideological, mediatic and mercantilist aims" (Haddad, 2001:23, translated from French).

De-westernisation of sport

Sport as part of the discourse on modernity was also affected by the essentialist histories of the Occident that uses the West, or the western philosophy of enlightenment, as the 'master signifier' to define the meaning of western modern sport. The meanings and value system of modern western sport have been constructed in opposition to traditional and 'indigenous' sports practices. The same applies to the ancient history of the Olympic Games, which even though its initiation and organisation happened centuries before the European renaissance, is now explained as the result of the exclusive Greco-Roman (occidental) 'mastermind' and not as part of the universal history of civilisations and human heritage. The diffusion of modern sport as a set of political practices by colonial and imperial administrations, was based on this same vision of the 'other', 'the colonised', 'the indigenous' population, which was to benefit from the "civilisational mission" or ideology of colonialism. Accordingly, the acceptance of modern sport practice by the 'indigenous', native (colonised) populations — which happened largely at the cost of traditional ('barbarian', 'superstitious') sport practices — was explained by (colonial) historians and anthropologists as a sign of 'assimilation' of (western) modernist values, and thus, of the occidental (universal) 'civilisational' project. This top-down diffusion of modern sports practices was part of the official policy of colonial administrations of de-structuration and secularisation of the dominated colonised society. Thus, for instance, the imposition of women's participation in the Soviet empire (particularly in Muslim societies), to combat "religious prejudices" and "reactionary traditions", was an example of such *déculturation*⁷ through sport (Riordan, 1999).

To avoid being trapped by both Orientalist and Occidental discourses, an epistemological and a methodological differentiation should be made between; a) religion and religiosity and; b) between modernity as project for society, which may take different (local and global) forms, and the exclusive western historicity and scientific positivism of modernity.

However, It should be noted here that the aim of reconsidering the evolutionist version of the history of sport and modern sports values should not be directed towards the so called return to 'purity', characterised by the complete rejection of modern sport and the return to pre-colonial identity and forms of (Islamic) sports practices. Islam is open to innovation and thus does not deny a role for modern sport.

⁷ The Soviet reintroduction of class struggles in the silent mechanisms of a state form of racism centred on the idea of *l'hygiène silencieuse d'une société ordonnée* (See Foucault, 1997:72).

With regard to the above discussion, although much has been written about sports within the discourse of 'Islamism', most of it lacks serious philosophical debate when it comes to linking the values of Islam to modern sport. The majority of this literature refers to the Islamists' point of view as representing one group or discourse (particularly regarding women's participation in sport) which is invariably discussed in opposition to modern (western) liberal views. Therefore, further analysis of Islam and sport, of a more sophisticated nature is needed. This should seek to avoid misinterpretation and misunderstanding by eschewing simplistic accounts of Islam and looking to establish historical facts and philosophical (re) interpretations (deconstruction and reconstruction) of the Islamic point of view about notions related to the practice of sport. It should incorporate philosophical discussions about concepts such as body, Islamic dress, physical activity, entertainment or leisure, sport in Ramadan, similarities and differences between Islamic and Olympic values and their significance (universalism, peace, sportsmanship, anti-doping etc.).

Equally, the study of sport in Muslim societies in general, and Muslim communities in Europe in particular, should take into account the following parameters:

- the pluralistic social organisations of Muslims societies and communities in the world. In other words, analysing the Islamic world in general, and Muslim communities living in the West for instance, as heterogeneous groups of cultures, histories and traditions that belong to the same Islamic civilization and religion.
- the history of modernisation or different responses toward modernity, in Muslim societies. These include the history of colonialism and nation-state formation and their effect on the social organisations in Muslims (ex-colonised) societies, and within Muslim immigrants (or from immigrants origin) in Europe.

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