



dialect

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DIALECT TOOLKIT

**Disrupting polarisation: building communities of
tolerance through football**

IMPRINT

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DIALECT TOOLKIT

DISRUPTING POLARISATION: BUILDING
COMMUNITIES OF TOLERANCE THROUGH FOOTBALL

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FOREWORD

Football for me is a way of living. Playing football since a very young age, I learned to respect diversity and to understand people better. When playing football, one must learn to leave their ego aside and try their best for the sake of the team. Being a migrant myself, football helped me in my first steps in my new country. It has been a get-away and a vehicle to meet new friends. It helped me to establish my network and furthermore to be harmoniously integrated into the new community. Football for me is life itself.

It is important for children to learn to accept each other, regardless of their differences. Through the football3 methodology, teenagers have the chance to have fun and at the same time to learn about essential values. football3 is sustainable, too – the adolescents gradually become mentors for new players and can act as role models, having a positive impact on youngsters and peers. Whoever uses this toolkit must believe in it. The method presented in this toolkit is a valuable tool for preventing many threats to youth and society.

Dimitris Papadopoulos

International football player and EURO 2004 champion



ABOUT THIS TOOLKIT

In the context of the DIALECT - Disrupting Polarisation: Building Communities of Tolerance Through Football - project seven organisations from five countries have teamed up to build more inclusive communities across Europe using football as a tool.

The seven non-profit organisations, who are behind this publication, are:

- › ActionAid Italy
- › ActionAid Hellas (Greece)
- › National Center of Social Research EKKE (Greece)
- › Football Friends (Serbia)
- › Melissa Network for Migrant Women in Greece
- › Oltalom Sports Association (Hungary)
- › streetfootballworld (Germany)

The DIALECT toolkit is the result of this collaboration and has been realised with funds from the European Commission. It is addressed to non-profit organisations, schools, sport clubs and neighbourhood clubs, who wish to use football as a tool to combat racism, xenophobia and exclusion by training trainers and mediators in the football3 methodology.

The publication is based on a study on racism, populism and hate speech in the four countries of project implementation: Greece, Hungary, Italy and Serbia. It complements the existing publications on football3 - the football3 handbook and trainer manual, which can be found at **www.football3.info** - by pointing out how to use football3 specifically to foster key life skills and address social topics that are crucial for creating communities of tolerance and belonging.

In part I, we invite the reader to reflect on key concepts that are related to racism, xenophobia and exclusion (p. 18-27). In part II, we explain how non-profit organisations can set-up a successful football3 tournament, league or programme by engaging the community and training trainers as well as mediators (p. 30-39). In part III, we provide hands-on materials for football3 trainers to include meaningful learning in football3 sessions, fighting racism and extremism by fostering key life skills and addressing relevant social topics (p. 42-59). Finally in part III, football3 mediators learn how to integrate anti-racism and anti-discrimination work in the mediation process, which aspects to pay special attention to and how to integrate the topic in the discussions (p. 62-66).

Enjoy the read and see you on the pitch!

INTRODUCTION

Disrupting Polarisation:

BUILDING COMMUNITIES OF TOLERANCE THROUGH FOOTBALL

The rise of populist radical right-wing parties along with the steady influx of immigrants and asylum seekers since 2014 has led to a growing concern about radicalisation and extremism within the EU, especially among youth.

Youth across Europe have become increasingly radicalised by extreme populist party rhetoric and recruitment tactics. Youth in Greece, Italy, Serbia and Hungary specifically are most at risk of becoming radicalised through extremist ideologies.

In the context of the DIALECT project, the National Center of Social Research (EKKE) has created a report based on primary and secondary research (interviews and academic desk research).

- The desk research focuses on how radicalisation, extremist parties and football are interconnected in Greece, Hungary, Italy and Serbia. Migrant and non-migrant youth, their parents as well as representatives of community-based organisations and civil servants have been interviewed in order to find out to what degree young people are exposed to the risk of being radicalised and influenced by hate speech and intolerant rhetoric.

RESULTS OF THE PRIMARY AND SECONDARY RESEARCH FINDINGS REPORT BY EKKE

GREECE

In Greece the revival of extremist populist parties has been triggered by large numbers of migrants and refugees arriving in Greece¹ in recent years.

Due to a high influx of migrants and refugees in recent years and perceived socio-economic inequalities, right-wing and extremist parties are on the rise in Greece. Precarity and shrinking life prospects among Greek youth pushes the latter to reject migrants and refugees which are perceived as a supplementary threat to their economic status and prospects. Racist violence and violent behaviours have increased.

ITALY

In Italy, right-wing extremist groups have used football to spread messages of racism, xenophobia and discrimination among Italian youth.

In some cities, mainly located in northern Italy, right-wing extremist groups, of clear fascist and racist ideals, have recruited or attempted to recruit many young people to promote hate speech and discriminatory practices in the name of the colours of their teams. Even in youth and amateur football, discrimination is rampant. At this level, racism and discrimination are less prevalent among organised fan groups and more often than not, it is individual spectators and even parents of athletes that commit explicit acts of discrimination. This

discrimination has significant repercussions on the emotional development of youth athletes as well as their technical development.

SERBIA

Strategies and projects aimed toward reducing racism and xenophobia in Serbia have been met with varying levels of success and many migrants continue to face difficulties in terms of integration.

When it comes to migrants and discrimination they face, Serbia has shown different trends overtime. At the beginning of 2015, many Serbian citizens were welcoming towards migrants, but that picture changed as migrants stayed longer. Although there has been a **law on the Prevention of Violence and Misconduct at Sports events** for more than 15 years, discrimination, racism and violence are still prevalent in stadiums. Reports also show that migrants face great difficulties in terms of integration, employment and that there are still a small number of them who receive asylum or some other type of protection.

HUNGARY

Xenophobia among young Hungarians is on the rise, with migrant and refugee children facing exclusion and stigmatisation in all aspects of social life.

For the last 10 years a rightwing coalition has been shaping public discourse regarding refugees and migrants in Hungary. In a country where the migrant population stays below two percent, figures over the past years show there has been a sharp rise in xenophobia among Hungarians. Though respondent migrant youth living in Hungary for a long time do not identify themselves with migrants of the anti-migrant propaganda, more than half of them could recall stories of discrimination happened to them at school. Hungarian migrants of Roma origin are disproportionately stigmatised as they make up a significant portion of disadvantaged children.

To combat the rising tide of political polarisation, racial intolerance and xenophobia, the EU has advocated for innovative solutions. Among these solutions is the use of sport interventions aimed at youth to promote community building and enhance social integration. As research has shown, sport interventions can be an effective tool to engage youth who are detached or excluded from their communities and other social institutions like school, and promote a sense of identity and belonging (**Council of European Union**).

The widespread love of football across Europe provides the ideal opportunity to disrupt the polarisation of youth and to create communities of tolerance. For youth, football is increasingly a space where community and identity construction take place. More recently, however, football has been used to radicalise young people. By focusing on social integration through football, the goal is to prevent intolerance and promote community building and greater cohesion among youth.

Football as a tool

TO IMPROVE SOCIAL INTEGRATION

The highs and lows of a football match can often reflect the ups and downs of real life – making the football pitch a great setting for teaching young people important social values, such as tolerance, integration, open-mindedness and respect.

For example, if a young person builds friendships with their team-mates from different ethnicities, they are less likely to be racist or discriminatory in real life. Additionally, the rules of sportsmanship, such as shaking hands after a match or ensuring teams are of mixed- ethnicities, can also encourage tolerance and integration. Football is a tool that can build bridges between the local community and refugees, by breaking down stereotypes, providing greater understanding of social and cultural norms, reinforces intercultural skills and helps raise awareness of the issues refugees face.

For migrants and refugees, football provides an opportunity to improve their physical and mental-wellbeing by creating a sense of belonging and purpose. Football can also create an opportunity for migrants to engage with their new community by opening the door to other activities (language, education, training, employment). Experiencing teamwork and respect on the pitch enables all players to feel they are a part of the collective whole (**Football as a tool for integration; Football Including Refugees in Europe**).

In this toolkit, you will learn about football3, a fair play methodology that integrates values and skills through the game of football. We will specifically show how football3 can be used to combat racism, xenophobia and exclusion in order to build more inclusive societies. Presentation of football3

PRESENTATION OF FOOTBALL3

The beginnings of football3 can be traced back as far as July 2nd, 1994. That day Andrés Escobar, Colombian national team player, was shot by a fan in a parking lot for having scored an own goal in the 1994 FIFA Football World Cup, contributing to Colombia's early exit from the tournament. This act of violence and hate inspired Jürgen Griesbeck, PhD student in Medellín, and others to found a movement called "Fútbol por la paz", "football for peace" which used football to build bridges between people, preventing violence and murder.

Since its inception, football3 has been developed by different football for good organisations to become what it is today: a methodology that is used around the globe to promote teamwork, fair play and peace.

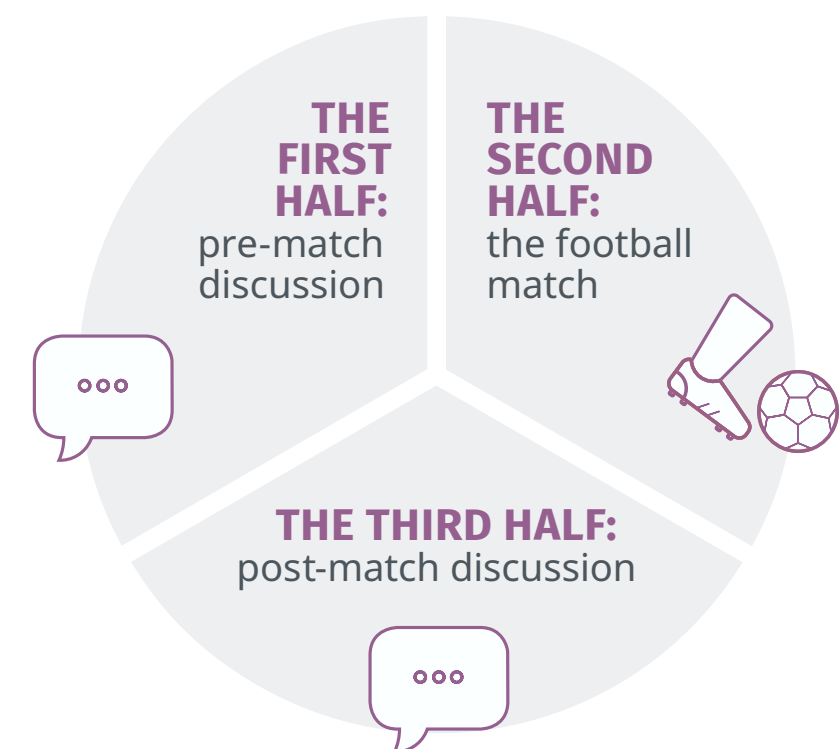
A game of three halves

A football3 match is accompanied by a mediator and is played in three halves:

FIRST HALF: a pre-match discussion during which the teams convene and decide on the rules according to which they want to play

SECOND HALF: the match during which the players are responsible for respecting the rules

THIRD HALF: a post-match discussion during which the two teams discuss how the rules have been respected and attribute fair play points that add up with the match points to the final score.



football3 mediators support the teams during the discussions, create a safe space and make sure that everyone is able to participate. During the matches, they observe and take notes on situations they might want to address during the third half.

Rules

football3 has a specific rules system that differs from conventional football. There are fixed rules and open rules.

FIXED RULES

Fixed rules are determined by the organisers of the match, tournament or league. They are the same for all matches played during that event. Fixed rules can concern the size of the teams, the duration of the match, but also the gender split in the teams or specific behaviours (e.g. clap hands every time a goal is scored).



EXAMPLES OF FIXED RULES

- › When a foul occurs, the fouled player raises her or his hand to indicate a foul and receives a free kick.
- › Matches are 12 minutes long – no breaks and no change of ends.
- › Two boys and two girls must be outfield players at all times (or, if your teams have an even number of players, then an equal number of boys and girls must be on the pitch at all times).
- › If a player goes to ground, the match is stopped and the opposing player should give them a hand up.
- › The offside rule does not apply.
- › Matches are five-a-side.
- › If the ball goes out the teams must decide who has possession.
- › Fair play is a must – no fouls, no slide tackles and no insults; respect for teammates, opponents and the mediators is key.
- › All free kicks are indirect.
- › Substitutions are unlimited and can be made at any time.

OPEN RULES

Open rules differ from match to match, depending on what the teams agree upon, and are a powerful tool to emphasise fair play and the specific social topics. Encourage players and mediators to be creative in selecting the open rules and develop new rules that will enrich the game.



EXAMPLES OF OPEN RULES

- › Both teams celebrate when a goal is scored, regardless of who scored it.
- › An assist has to come from a player of the opposite gender for a goal to count.
- › Throw-in, kick-in or roll-in to restart play when the ball goes out.
- › Goals can be scored from all over the pitch or only past the half-line.

- › A girl has to score first for the other goals to count
- › The ball cannot be played above waist height.
- › Each consecutive goal scored by a team must alternate between a girl player and a boy player.
- › Both teams enter and exit the pitch holding hands.
- › There is a fixed goalkeeper, no goalkeeper or the last defender can use their hands in the penalty area.
- › The goalkeeper is rotated after each goal scored (e.g. between a boy and a girl).
- › All players must pass the ball at least once during the match.
- › There are corner kicks or no corner kicks.
- › There is a special joint celebration or ritual after the completion of the match.

Point system

In football3, teams can win match points for a win (3 points), a draw (2 points) or participation (1 point). On top of that, they can win fair play points for how they behave on the pitch and during the discussions in addition to how they have respect the rules that were agreed upon in the pre-match discussion.

Depending on the emphasis you wish to give to fair play, you can vary the number of fair play points. For example, you can decide that the teams attribute 0 - 3 fair play points, 0 - 4 fair play points or 0 - 6 fair play points. In the latter two examples, a team that plays very fair, but loses, may beat a team that wins the match by goals but plays unfairly.

SUMMARY

As you may have noticed, dialogue and understanding are inherent values of football3. The players learn to speak up in front of a group, to express their opinions and to accept the opinions of others. You can address specific social topics and foster certain life skills through fixed and open rules.

In the following chapters, we will focus on how to integrate core values and skills into football3 that enable players to fight racism, xenophobia and exclusion in their games, and ultimately, in their communities.

CASE STUDY

Action Aid Italy, Naples

“ My name is Aliella, my friends call me Ariela, I am ten years old and I’m from Burundi. I go three afternoons a week in a school of my quartier, Rione Sanità, where I spend my time with other boys and girls and the educators of an organization called Traparentesi. Every year, in May, we usually take part to a football tournament called Mediterraneo Antirazzista and there I started to play football with the organization. This year I always attend the football3 sessions of the DIALECT project.

I love football but I am quite shy. I am surprised that sometimes I overcome my shyness and I ask to the other boys and girls to play with them. I am very much enjoying the football3 because it allows everybody to be part of the game, equally.

”

ALIELLA, DIALECT PLAYER FOR ACTION AID ITALY





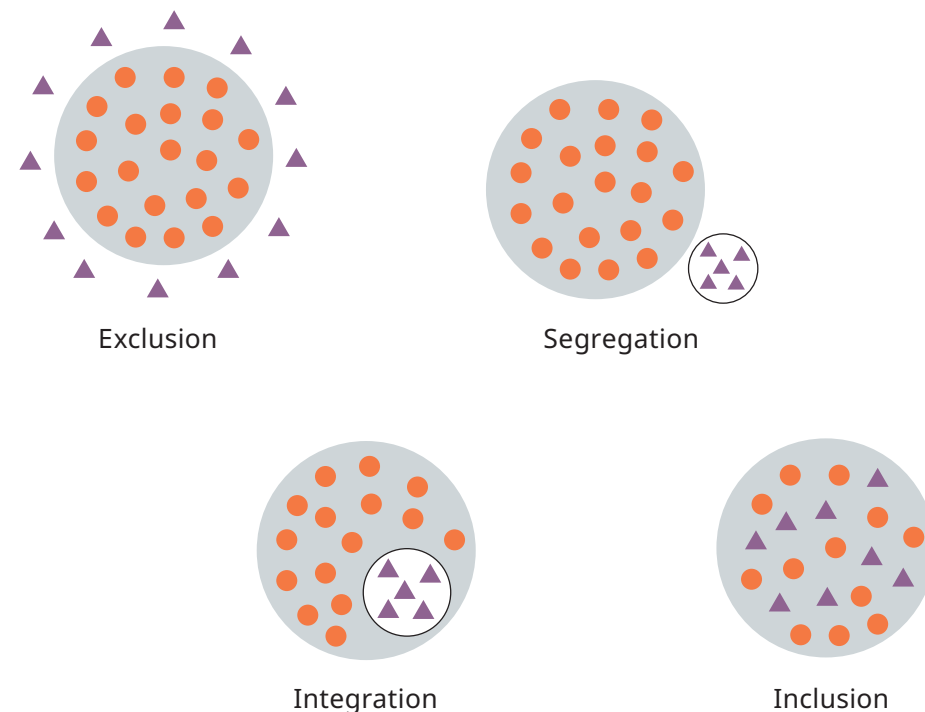
PART I

FACILITATING SOCIAL INCLUSION

Social Inclusion Through Sport

Sport brings people together to play - it can break down barriers and build bridges where normal barriers usually exist. Football for example, is played by millions of people world wide - it is loved and played by people across different cultures, languages, religions, ages, sexual orientations, gender expressions, abilities, and socio-economic statuses.

For migrants and marginalised youth, sport is often a great opportunity to make connections and help to create a greater sense of inclusion in their new country and community.



“Inclusion is a term [...] to express the idea that all people living in a given society (should) have access and participation rights on equal terms”

Definition and illustration from: [KIT 8 Social Inclusion, p.21](#)

A participatory approach aims to render people equal members of the community they live in. In our case young people can enhance their sense of belonging and their willingness to promote equal opportunities for all community members through football.

Overcoming the challenges of social exclusion, racism, xenophobia and discrimination begins with the recognition and understanding of how people experience inherent privilege dependent on characteristics such as skin colour, country of origin, religion, gender, economic status, and more.

MACDONALD AND MARSH (2005) LIST SIX COMPONENTS SHAPING SOCIAL EXCLUSION:

- › social exclusion is more than just income poverty: beyond economic marginality, there are political and cultural dimensions
- › social exclusion is manifested through a combination of linked problems, and is the accumulation of interrelated difficulties that typify the condition and experience of certain groups
- › social exclusion is not characterised by random distribution across individuals or households but is concentrated spatially. It is a product of increased social polarisation between neighbourhoods;
- › social exclusion is a consequence of a political economy by which some groups secure privilege and power at the expense of others;
- › social exclusion is a dynamic process that takes place over time;
- › social exclusion risks producing intergenerational effects as cumulative disadvantage is passed on from one generation to the next.

[KIT 8 Social Inclusion \(p.28\)](#)

Privilege can be a difficult concept to grasp. We often notice the ways in which we are treated unfairly more readily than the multiple ways we experience privilege.

Privilege is a set of unearned benefits society gives to people who fit into a specific social group. Society often grants privilege to people based on certain aspects of their identity including, race, class, gender, sexual orientation, gender identity, language, geographical location, ability and religion, among others. People with privilege are more likely to hold positions of power, be more economically secure, and use their status to benefit people like them. People in privileged groups have power over people in oppressed groups.

Another way to think of privilege is as the opposite of oppression. Consider how society disenfranchises or disadvantages people based on various aspects of their identity, including women, people of colour, people with disabilities, people who identify as LGBTQ, people who are economically insecure, and people with mental illness.

It is important to note that a person can simultaneously experience both privilege and oppression based on different aspects of their identity. Too often though, privileged people assume that because they experience some form of oppressed identity, they don't experience privilege. For example, white people who are poor often believe they don't benefit from white privilege. This is false. Being poor does not mean that as a white person you don't benefit from white privilege. But compared to people of colour, poor white people still experience benefits that others do not simply because of the colour of their skin.

It is also important to note that privilege does not mean you haven't experienced difficulties or haven't worked hard for your successes. Privilege simply means that you haven't had to navigate the same systems of oppression as others.

Privilege is not something a person chooses to have, BUT you can choose how you use your privilege. Acknowledging and understanding your privilege is an important first step to helping to challenge and dismantle oppressive systems rather than perpetuating them.

Participation and inclusion

IN THE CONTEXT OF THE DIALECT PROJECT

Migrant youth in Greece, Italy, Serbia and Hungary face a multitude of oppressions including economic insecurity, racial and ethnic discrimination, religious discrimination and exclusion from the receiving country's culture and society. Migrant youth can face additional barriers to inclusion, including a lack of cultural understanding, language barriers and opportunities for social engagement. Many migrant youth face these same systemic barriers and discrimination on the football pitch and in the stands.

The football3 methodology provides an ideal way to both teach youth about their privilege, and gain greater empathy and understanding of how migrants and other marginalised youth are oppressed. Through the game of football, youth will learn how they can use their privilege to build stronger and more inclusive communities.

Self-Reflection Activities

It can be difficult to identify how we experience privilege and inclusion. To help you better understand those aspects of your life where you may be privileged and included simply because of the colour of your skin, try the activity below.

Remember: the goal of this activity is not to make you feel guilty -- no one chooses to have privilege over another person. Instead, this exercise should help you think more critically about the society in which you live, and the ways you can foster greater inclusion in your own community.

REFLECTIONS

100% is the score of those who benefit the most from white privilege. 0% is the score of those who experience the least white privilege.

What does that mean about our different life experiences and opportunities in Europe?

We encourage you to get someone of a different racial identity to complete the test, compare results and discuss any insights gained from the process.

This score focuses on race and religion and it is worth noting that other intersectional identities (gender, sexuality, class, disability, etc.) will affect your experience of privilege. Moreover, race is a social construct that is fluid and constantly evolving, so a person's score may be subject to change overtime, depending on the context and their racial awareness.



The Anti-Racist Educator

PRIVILEGE TEST

To complete this test, read the following statements and keep track of your score on a separate sheet of paper. When reading the statements, do your best to isolate race entirely and ignore other identities that might affect your results.

For each statement, if you believe it is often true, score 0. If the statement is sometimes true, score 3. And if the statement is false, score 5. At the end, you will be asked to add up your score.

1. People often assume I am an immigrant before I even say a word.
2. The question "where are you from?" is a hard one to answer, especially if the person asking is trying to figure out why I look the way I do.
3. When I walk into any supermarket, I will rarely find plenty of food products that meet my family's traditions.
4. It's hard to find the right hair products that work for my hair.
5. It's hard to find make-up, tights and/or plasters that match my skin tone.
6. When I walk into a shop, the security guard is likely to keep a closer eye on me because of the colour of my skin or my religious attire (i.e., hijab, turban, kufi.)
7. When I am passing through security or immigration in an airport, I am often randomly stopped and asked more questions compared to other people of a different skin colour or my religious attire.
8. If ever I am stopped by the police, I would feel that it is likely they singled me out because of my skin colour or my religious attire.
9. Whenever there is a terrorist attack, people tend to look at me in a more fearful, hateful and/or accusing way.
10. The books I read at school rarely have characters that share the same skin colour or religious traditions as me.
11. In the movies I watch, the characters who share the same skin colour or religious traditions as me are rarely the heroes.
12. In the history I have studied, my ancestors are not given much attention or credit.
13. In the news, the people who share the same skin colour as me are often portrayed as poor, helpless, and/or dangerous.
14. From nursery to this day, the teachers I have had don't share the same skin colour or religious traditions as me.

15. The only adults in schools or at work who share the same skin colour or religious traditions as me are the cleaning and/or catering staff.
16. I sometimes wish that my skin and/or hair was lighter because it would make my life easier.
17. The festivals and holidays my family celebrates are not usually celebrated in schools.
18. It is difficult to find posters, postcards, picture books, greeting cards and magazines featuring people who have the same skin colour or religious attire as me.
19. People online or in public have directed racist slurs at me.
20. I cannot criticize our government, history and/or culture, and talk about how much I disagree with policies and practices without being seen as an outsider.
21. It is difficult for me to find many spaces where I can be in the company of people who share the same skin colour or religious belief as me.
22. When I am told about national heritage, about human history or about civilisation, I am shown people who do not share the same culture or skin colour as me.
23. If ever I swear or behave badly, people tend to attribute these behaviours to the bad morals and/or poverty of people who share my skin colour and cultural background.
24. Whenever I do well in a challenging situation, people may call me a credit to my race.
25. I am often asked to speak for all the people of my racial, cultural and/or religious group.
26. Whenever I ask to speak to "the person in charge," I can be sure that I will be facing someone who does not have the same skin colour or cultural background as me.
27. It is difficult for me to ignore and/or minimise the impact of racism on my life.
28. I go home from most meetings of organisations and/or clubs that I attend feeling somewhat isolated, out of place, outnumbered, unheard, feared or hated, rather than tied in and welcome.
29. If my day or my week is going badly, I can't help but wonder if the negative episodes or situations had racial overtones.
30. I am unable to discuss my racialised experiences openly and honestly at school/work.

TOTAL SCORE: _____

Total score / 150 X 100 = total percentage of white privilege.

REFLECTIONS:

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Experiencing Exclusion

When was the last time you were the “new kid” or the “outsider”?

To remind yourself how it can feel to be put in a totally new situation and completely on your own, try one or more of these activities by yourself (no, you can't take a friend!):

- › Go to a restaurant and have a full meal. Do not take your phone, a book or anything to occupy your attention.
- › Go to an ethnic food store or supermarket (preferably where the all products are labelled in a different language) and try to find ingredients for a meal. Take your shopping home, cook and eat it.
- › Go to an event organised by a different cultural group (e.g. a party, a lecture, a festival, etc.) Ask the organisers in advance to speak to you only in their language for the first 60 minutes.
- › Go to a religious service in a congregation other than your own. Or, if possible, go to a service of another religion in your area. (Get in touch with a contact person in advance to check if and when this would be appropriate.)
- › Go to observe a session of your city council or provincial/national government and see if you can understand their discussions and procedures.

Ask yourself:

- › How did it feel to be on your own in a new situation? To what extent could you understand what was going on?
- › Which (if any) barriers did you encounter? (E.g. language, communication, mobility, stereotypes, attitudes...?)
- › How did other people (the “insiders”) react to you? Did anyone take steps to

make you feel welcome or “included”? If so, how? If not, what was the result?

- › When you are an “outsider”, how important is it to be treated “inclusively”?

Now stop and think about the young people you work with:

- › How do you think they might feel if put in a similar situation (i.e. on their own, little support, no common language, etc.)?

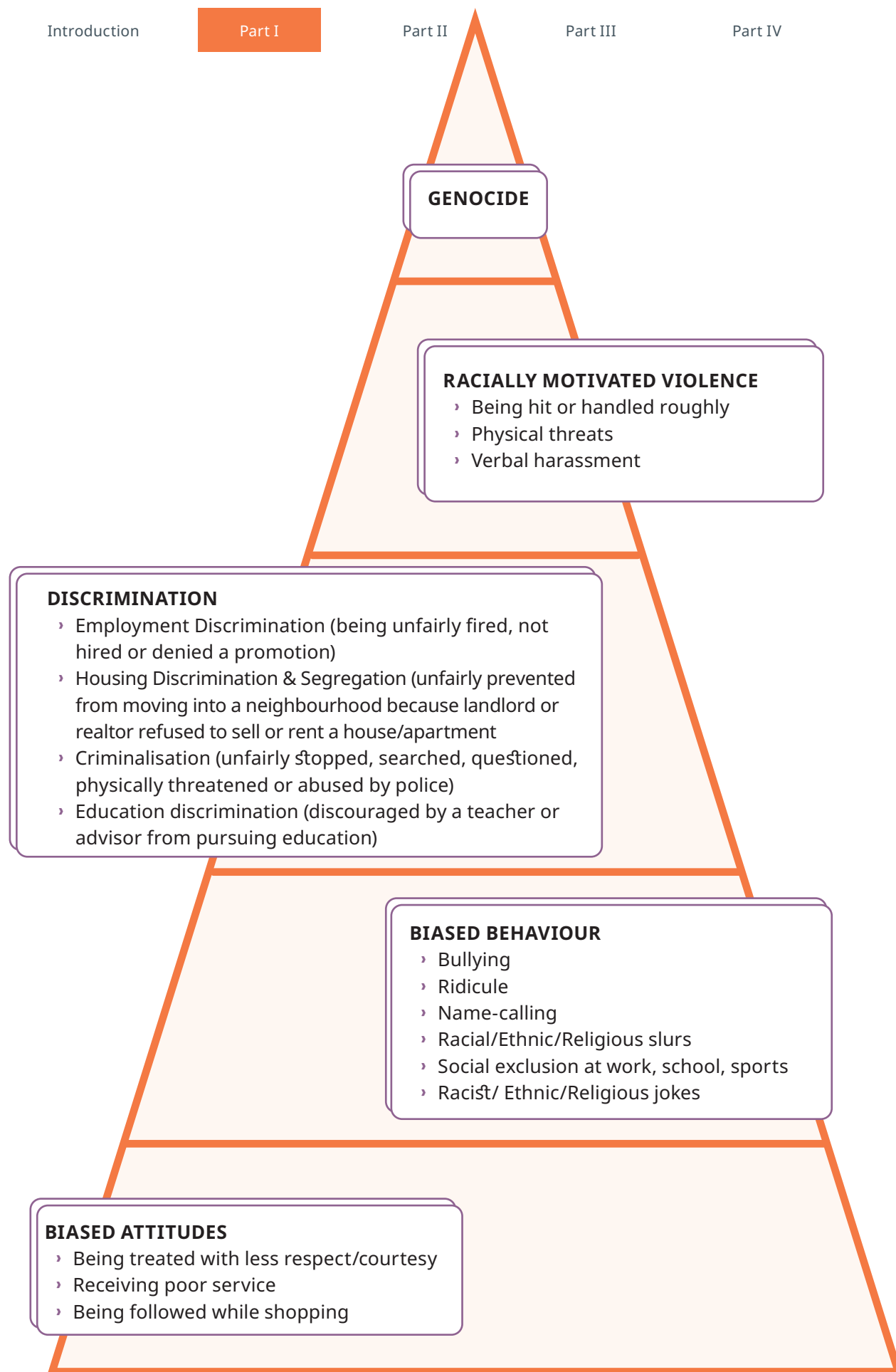
Racist, Discriminatory and Xenophobic Behaviour

IDENTIFYING RACIST, DISCRIMINATORY AND XENOPHOBIC BEHAVIOUR

Racist, discriminatory and xenophobic behaviour can manifest itself in a multitude of ways and is most often directed at a person based on their “race”/ethnicity, religion, or nationality, or a combination of these identities. There are a number of policies in place in Europe that are inherently racist. For example, racialised communities in Europe experience higher rates of criminalisation, disproportionate targeting for stop-and-search procedures, and frequent racial profiling by police. But racism can also exist in more subtle ways, often at the interpersonal level such as refusing service to someone at a restaurant.

Similar to racism, xenophobia is experienced both through overt forms such as physical violence and hate speech but also more subtly in laws, policies, and unconscious bias. For example, despite their qualifications immigrants are often overlooked for jobs, receive less pay, and are denied access to housing. Social media platforms are often used to spread racist rhetoric which only leads to increased instances of discrimination and threats of violence.

Discriminatory behaviour negatively affects individuals and groups. The pyramid below reflects an increase in levels of discriminatory behaviour starting with biased attitudes and finishing with genocide. Each level of racism and discrimination is fuelled by the level below it. The more normalised and accepted the behaviours at the bottom become, it can result in the behaviours at the next level becoming more accepted.



Adapted from the Anti-Defamation League's Pyramid of Hate.

PREVENTING AND STOPPING RACIST, DISCRIMINATORY AND XENOPHOBIC BEHAVIOUR

Cultivating empathy and raising awareness of other cultures are critical to combating racism, discrimination and xenophobia. The following are practical ways to start this journey.

1. Understand and identify your unconscious biases.

We all have biases, and because they are unconscious they can be hard to identify. But it is important to investigate the ideas you hold about people who are different from you. Consider how these biases were formed.

2. Call out racist and xenophobic language when you hear it.

Speak up if you hear someone tell a racist joke. While it may seem harmless, racist jokes are often used to perpetuate and normalize dangerous and harmful stereotypes. By not saying anything or laughing along, it implies that you agree.

3. Support Cultural Diversity: There are many ways you can show your support for cultural diversity including supporting immigrant-run businesses. Taking time to learn about other countries and cultures by watching films, reading books, trying different cuisines. Attend cultural events in your community.

Mediators are typically 16-30 years old, but older participants are also welcome. Ideally, there should be gender balance. It is not necessary for a mediator to possess strong football skills, although experience leading groups is useful.



PART II

TRAINING THE TRAINERS

Community organisations play an important role in combating racism and xenophobia in the community. They work with different stakeholders in the community, build trust and can thus influence community members positively. By using football3, community organisations can use football as a tool in order to tackle social exclusion.

In a first step, organisations need to define their football3 activities and recruit and train football3 mediators and trainers. In the following section, we will provide all information regarding the staff members or volunteers involved with football3.

Mediators

Mediators are fundamental to the success of football3. They facilitate the discussion between the two teams during the pre- and the post-match discussion, resolve conflicts and support the teams in finding an agreement on rules and fair play points.

Mediation is often done in pairs and, as such, the mediators should represent the diversity of the communities in which the football3 matches will be played.



1

Preparing and facilitating football3 sessions with participants.

2

Facilitating the pre- and post-match discussions.

3

Monitoring the football3 match and mediating between the players if any issues arise.

4

Completing a match form and evaluating their sessions.

5

Being positive role model for players and the community.

THEY ROLE INCLUDES:

The role of the mediator can be undertaken by social workers, educators, or coaches in your community. Young leaders that have come through your organisation as well as experienced football3 players can also act as mediators. Like any skill though, mediation requires training and development. It is important to provide on-going training so mediators can continue to practice and develop their skills.

Mediators are typically 16-30 years old, but older participants are also welcome. Ideally, there should be gender balance. It is not necessary for a mediator to possess strong football skills, although experience leading groups is useful.

A SUCCESSFUL MEDIATOR IS:

Empathetic - sensitive to the emotions, identities and values of others, including differences in ethnicity, race, religion, gender identity, sexual orientation, etc.

Neutral - able to remain impartial or objective, without imposing their own opinion or taking sides

Practices Active Listening - shows a genuine interest in what others are saying and gives all players the feeling that they are being heard

Patient - accepts delays, problems, or conflicting opinions without becoming annoyed, anxious or judgemental

A problem solver - contributes good ideas that help others find mutually agreeable solutions
Observant - monitors actions closely and notes important moments and the behaviour of individuals

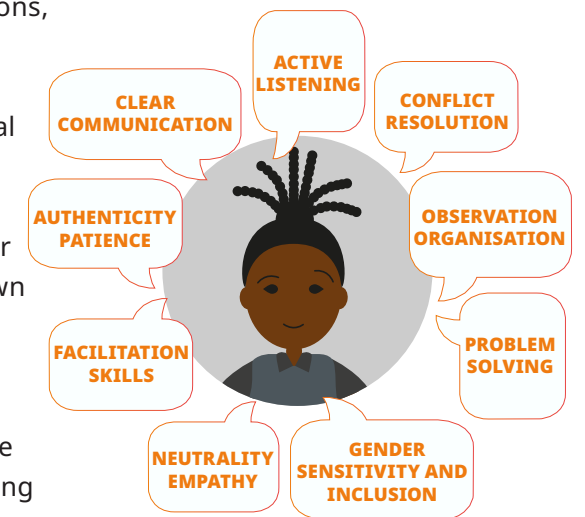
Trustworthy - maintained confidentiality and makes others feel comfortable confiding in them

Enthusiastic - energetic and engages others to participate by creating a fun atmosphere for players

A clear communicator - speaks loudly and clearly so that everyone can understand

Organised - ensures that everything is well prepared and on time

Gender sensitive and inclusive - empowers, educates, helps build alliances and makes sure that all players are equally included in the game regardless of race, ethnicity, gender identity, religion, and sexual orientation



It is important to carefully select mediators to make sure they are willing and able to encourage players and praise positive behaviour rather than punishing negative behaviour. If the mediator exhibits dominant behaviour, this might discourage participants from participating openly and sharing freely in the activities.

TIP: INCLUSIVE RECRUITMENT STRATEGIES

When recruiting mediators and trainers, it's important to be inclusive in your search to ensure there is diverse representation.

Here are some strategies you might consider:

- › Connect with other youth-focused organisations
 - › The **TandEM project** has achieved great success in Spain, Italy, Malta, Greece, Croatia and Cyprus
 - › SALTO-YOUTH has a search tool to help locate partner organisations throughout Europe
 - › <https://www.salto-youth.net/tools/otlas-partner-finding/organisations/>
- › Reach out to international student groups in Universities
 - › Student leaders are an often untapped resource
- › Meet youth where they are
 - › Advertise on social media platforms i.e., Facebook, Instagram, TikTok
 - › Connect with established youth-focused organisations on social media
 - › <https://www.facebook.com/EuropeanYouthForum/>
- › Reach out to religious leaders in your community
 - › The Islamic Religious Community of Italy (Coreis)

Training the mediators

Once you have recruited your mediators, you need to prepare them for their role. A mediator training can last up to several days. The more you train, the better the mediators will become!

OBJECTIVES OF THE TRAINING

Mediators are responsible for facilitating football3 matches. They may mediate singular matches or a series of matches in the context of a league or a tournament. It is important to train the mediators as they will be responsible for the physical and mental well-being of the participants throughout the match.

After the training, mediators should be able to:

- › Identify and develop the most important mediator skills
- › Explain football3 to players
- › Mediate a football3 match, performing all necessary actions throughout the three halves

WHERE TO FIND TRAINING METHODS AND ACTIVITIES FOR MEDIATORS?

In the publications [football3 handbook](#) (p. 22 - 25) and [football3 trainer manual](#) (p. 24 - 36), Streetfootballworld provides practical guidance on how to train football3 mediators. We invite you to consult both toolkits and to use the session plans.

For a longer and more in-depth football3 mediator training, we invite you to check out the [football3 mobile course](#) created by Streetfootballworld and several partner organisations. Please refer to Unit 4: Training Mediators.

Trainers

Trainers play an important role in football3. These are the people who implement sessions, tournaments, programs, run workshops and support on-going training and education of mediators.

TRAINERS ARE ROLE MODELS

Youth who lacked accessible role models also reported increased levels of psychological distress in comparison to youth who described having affirming in-person role models or no role models at all. **(National Mentoring Resource Center).**



The football3 trainer can be the role model for young people who lack role models in other areas of their lives. In order to increase identification, it is important to engage football3 trainers with which young people can identify. Make sure to recruit trainers that represent the diversity of the participants (in terms of origins, religious belief, gender, etc.).

Successful trainers are people who have a detailed knowledge of football3 -- as players and as mediators of football3 matches. They also possess an understanding of the unique needs of their community and understand the power of football3 for creating personal and collective transformation among their peers and community. Trainers also have the ability to communicate clearly, listen attentively, and are able to facilitate learning in an open dynamic and interactive way for groups of young adults.

Training the trainers

The football3 trainers are a role model for the players, their primary contact person and a person of trust. football3 trainers implement football3 sessions within a football3 programme that aims at promoting a specific social topic or fostering a set of specific life skills, support and accompany their teams to football3 tournaments and events.

After the training the trainers, they should be able to:

- › Introduce players to football3
- › Design football3 sessions that address and enhance life skills
- › Facilitate the development of players in a team

WHERE TO FIND TRAINING METHODS AND ACTIVITIES FOR TRAINERS?

In the publication [football3 handbook](#), streetfootballworld outlines how trainers can be prepared for their role (p. 26).

For more insight in the role of the football3 trainer, we invite you to check out the [football3 mobile course](#). Please refer to Unit 3: Training Players.

Organising football3 tournaments and programmes

football3 tournaments and programmes are often designed and implemented by staff members of the organisation such as programme managers, project managers and coaches. In order to create impactful and meaningful events and programmes, it is important to receive some training and guidance.

WHERE TO FIND GUIDANCE ON ORGANISING TOURNAMENTS AND PROGRAMMES?

In the [football3 handbook](#) (p. 36 - 37, p. 40 - 41) and the [football3 trainer manual](#) (p. 37 - 71), streetfootballworld proposes guidance for organising football3 tournaments and on planning and implementing a football3 programme. We invite you to consult the toolkits for more information.

For a more in-depth training on the organisation of football3 tournaments and programmes, we invite you to check out the [football3 mobile course](#) created by streetfootballworld and several partner organisations. Please refer to Unit 5.

Engage your community

football3 is most effective when it is embraced by the whole community. To create a safe and inclusive environment in which football3 can thrive, it's important to target specific community groups such as the local authorities, NGOs and the parents/guardians of players. Remember to be patient, it can take time for a community to fully understand and embrace football3 because it does differ from standard football.

When we think about engaging our community, we tend to limit our outreach to partners or agencies we are comfortable or familiar with. However, it is important to engage non-traditional partners, too. It might feel uncomfortable or challenging at first because of differences of culture,

language, or priorities.

Consider the many potential partners in your community - what are their needs and how can they benefit from supporting football3?

BUSINESS

Businesses are connected to the youth in their community, either as their employers or as their customers.

When approaching a potential business partner it is important to communicate how supporting football3 in their community can benefit their business:

- › Opportunities for networking
- › Increases the visibility of their business
- › Promotes them as a good corporate citizen

Businesses can be involved in several ways:

- › • Provide space for meetings or events
- › • Sponsor tournaments
- › • Host a special event
- › • Reach out to other businesses in the community

FAITH COMMUNITIES

Many faith communities typically have youth engagement programs and tend to be strong collaborative partners. Faith communities typically focus on developing youth leadership, and may also be a good place to recruit mediators.

Important tips for engaging faith communities:

- › Be respectful of religious holidays when conducting your outreach and schedule around those days.
- › Include all faith communities in your search
- › Include lay leaders, religious educators and youth group leaders in your outreach

HEALTH CARE PROVIDERS

Youth-focused health care providers are another potential source of collaboration. Connecting with these partners will also help provide the youth engaging in football3 with information and services to help improve their physical and mental health.

In addition to doctors, consider reaching out to nurses and public health services in your community.

Health care providers can support football3 initiatives in the following ways:

- › Help recruit players from current youth-focused initiatives
- › Improve outreach and awareness of football3

LOCAL AUTHORITIES

The local authorities are also potential partners and can be critical for creating lasting and system-wide changes for youth. Local authorities have a special interest in ensuring that youth in their communities are thriving.

Police services and other law enforcement departments are especially interesting partners, as often immigrants have negative relationships with such bodies. By involving them in a positive activity they can change the dynamic of the relationship and create positive examples of interaction. For example, organisations can organise a football3 training or tournament in which local police and local youth play together, getting to know each other on the pitch. You may use football3 to establish dialogue between the different parties and to address social topics to create greater empathy and understanding on both ends

It is also important to work with local authorities that operate in the field of youth, sport and migration to be sure of their support. Get an appointment with local representatives of those areas of work and present your project, invite them to come see the football3 activities you are implementing and organise a football3 training for them..

There are several ways the local authorities can be engaged and support football3:

- › Promote football3 tournaments and matches to their constituents
- › Facilitate policy changes
- › Bring greater visibility to football3 in the community
- › Help fundraise
- › Find space for matches/tournaments

NGOS

Local, regional and national NGOs can be interesting partners as they can provide support, resources and access to potential participants. More specifically, NGOs:

- › Are sources of knowledge - connect with NGOs that work on topics that are of interest to your programme and whose knowledge is complementary to yours
- › Share resources - such as publications, worksheets, exercises and other materials
- › Provide training and capacity building
- › Share facilities - such as football pitches, workshop rooms or any other facility you could need
- › Give access to potential football3 players (young people, migrants, refugees) and can disseminate the information about your programme and offers
- › Promote policy changes
- › Further disseminate key messaging of the projects

- › Serve as an example - design and implement relevant programmes
- › Are potential implementing partners - could implement your training curriculum with their own beneficiaries

TO ENGAGE OTHER NGOS, YOU CAN...

- › Invite their beneficiaries to **take part in the football3 sessions**
- › Invite their staff members and beneficiaries to **assist an exhibition match**
- › **Organise a meeting** with staff members to present your programme
- › **Send them an abstract** outlining your football3 activities, objectives and timeline

PARENTS AND GUARDIANS

Parents, guardians and families play an important role in how their children will approach a new experience. To build more inclusive communities, it is important to also introduce parents to the football3 methodology. Parents are likely to be more supportive of the programme if they are given an opportunity to try it out for themselves. For example, consider organising a football3 match for parents in the community. The more engaged the parents are, the more likely you will successfully engage the players.

Support parents and community members in setting up their own matches or tournaments. Involve them in creating new spaces to play, promoting your events by circulating flyers or inviting their friends to watch.

TO ENGAGE PARENTS/GUARDIANS IN FOOTBALL3, YOU CAN ORGANISE...

- › **Exhibition football3 matches** in the communities with participants playing and matches in which the parents/guardians can play
- › **Information meetings** for parents/guardians in which you explain the objectives and modalities of your football3 programme
- › **To meet parents/guardians** in community spaces or at their doors in order to present your programme and to convince them of its value and benefit for their children

When engaging parents consider the following guidelines to foster respect and inclusivity:

- › Approach all parents or guardians as partners who want the best for their children and community
- › Invite parents or guardians to share information about their family cultures and traditions
- › Recognise and respect differences in family structures
- › Recognise the role that identity and background may play in shaping the relationship between players, mediators and trainers

CASE STUDY

Oltalom Sport Association

Since 2012, Oltalom Sport Association (OSA) has been organizing Fair Play Football Roadshows, where with the use of football3, they aim to foster social inclusion and tolerance not only for their players but also for members of the host society. Their belief is that if the majority of the society sees and experiences representatives of minority groups in different roles than mainstream media convey it, it can foster a change in people's mind-set. Positive experiences can turn into changes in the attitudes, which will find their ways into everyday life situations. Based on OSA's experience football3 sessions evoke players and mediators' sensitivity and interest towards social issues, and they contribute to the breakdown of stereotypes and finally yet importantly, consciously or unconsciously they contribute to a more inclusive society.



ANDRÁS RÁKOS, OLTALOM SPORT ASSOCIATION

András Rákos, president of OSA added the following thoughts related to the topic:

“

Refugees and migrants were always present in OSA's life. In fact, it was a Libyan refugee who initiated football sessions in OSA, as early as 2005. (...) I remember an international tournament in Oslo where one of our refugee players received a message about having been granted Hungarian citizenship. For many years, we have had a refugee background coach, and although we were less conscious that time, football seemed to function as an integration tool. Since 2012, we have been using football3 methodology and experience its added value. We have witnessed many times the beginning of a dialogue between players from very different background and how initial rejections got resolved during fair play tournaments. (...) In the previous years, although governmental anti-immigrant and anti-refugee sentiments were increasingly dominating the public discourse, the numbers of newcomers (especially refugees) were declining, and their representation at OSA's football team decreased. The DIALECT project also played a role in bringing back the organisation's focus to the social inclusion of refugees and migrants. Through networking with migrant specific organisations, OSA's football team became culturally more diverse again (...) at a time marked by a xenophobic climate. ”

ANDRÁS RÁKOS, PRESIDENT OF OSA



PART III

PART III

COACHING THE PLAYERS

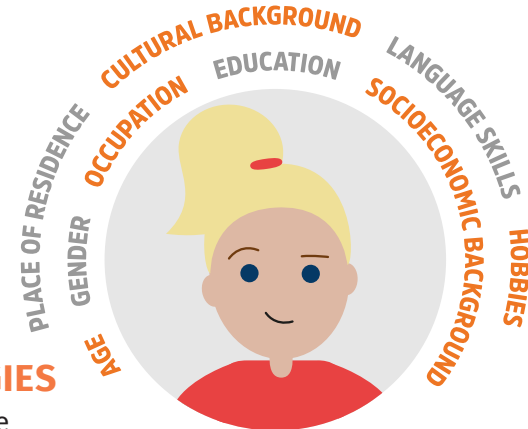
football3 trainers are crucial for the implementation of a successful football3 programme. They implement regular football3 sessions with players in which they address social topics and train specific life skills. They accompany their teams to football3 tournaments and are an important person of trust for the players. In the following section, we will present inclusive recruitment strategies as well as a selection of life skills and social topics relevant for anti-racist education for youth through football. We will provide a football3 session plan template as well as various activity plans.

Target Group

Because of the nature of this project, special care should be taken to ensure that players represent the diversity of the community. Specifically, players should be aged 12-18 and from both migrant, non-migrant and marginalised groups. Teams should include girls and boys alike. Inclusive recruitment strategies should also focus on ensuring there is representation from different religious denominations, socio-economic backgrounds and gender balance.

PLAYER PROFILE

- › Youth aged 12-18
- › Represent the diversity of the community
- › Migrant and non-migrant and marginalised youth
- › Different religious denominations
- › Different socio-economic backgrounds
- › Gender balance



TIP: INCLUSIVE RECRUITMENT STRATEGIES

When recruiting players it's important to be inclusive in your search to ensure there is diverse representation.

Here are some strategies you might consider:

- › Connect with local youth-focused organisations
- › Meet youth where they are
 - › Advertise on social media platforms i.e., Facebook, Instagram, TikTok
 - › Connect with established youth-focused organisations on social media
 - › <https://www.facebook.com/EuropeanYouthForum/>
 - › Encourage players to invite their friends or family members
- › Reach out to religious leaders in your community
- › Reach out to schools in your community
- › Reach out to local sport organisations

TIP: PLAYER ENGAGEMENT STRATEGIES

In addition attracting a diverse group of players, a successful program finds creative ways to ensure that players feel welcome, safe, and engaged.

- › Provide food or snacks at matches
 - › The food provided should also reflect the diversity of the players. Consider asking players to recommend local restaurants that specialise in diverse cuisines to try
- › Provide uniforms
 - › Uniforms can help create a sense of community among the players
- › Consider the Location
 - › Ensure that players can safely access the pitch to and from matches
 - › Ensure there are appropriate facilities for players of both genders to change and use the toilet
- › Consider the Timing
 - › Consider scheduling matches at times that avoid conflicting with religious obligations
 - › Offer multiple match times so players can participate around other time commitments such as part-time jobs or responsibilities at home such as caring for younger siblings or older relatives
- › Keep Players Healthy and Safe during the Global Pandemic
 - › Provide masks and hand sanitizer
 - › Encourage social distancing
 - › Advertise that matches will follow proper health and safety guidelines\

Using football3 to combat racism, xenophobia and exclusion

football3 is a flexible tool that can be used to address social topics and life skills. In this chapter, we will see how football3 can be adapted in order to specifically train young people to combat racism, xenophobia and exclusion.

OBJECTIVES OF THE FOOTBALL3 SESSIONS

After the sessions, players should...

- › Understand social topics connected to racism and xenophobia by playing
- › Acquire life skills necessary to build more inclusive communities
- › Be able to reflect learnings in football3 rules
- › Be able to transfer learnings from the pitch to life

In order to integrate specific learnings in a football3 session, we suggest to embed one of the following activities (on either a social topic or a life skill) in the first half of the football3 session. The second half is dedicated to a football3 match in which the rules reflect the learning of the first half. In the third half, the trainer debriefs with the players on the exercises and helps to translate the learnings to real life.

By including a game that allows players to collectively reflect on a topic during the first half, you lay the foundation for the football3 session. Make sure you debrief quickly after the activity in the first half and discuss more intensely in the third half at the end of the session. You can find the session plan template in the annexes (Annex 1).

EXAMPLE FOOTBALL3 SESSION: INCLUSION/EXCLUSION

Date

January 13th, 2021

Time

6 pm - 7.30 pm (1h 30 min)

Place

Unity pitch, Budapest

of participants

22 (12 girls, 10 boys)

Social topics/life skills

Inclusion/exclusion, being different

Objectives of the session

1. Understand the concept of inclusion and exclusion.
2. Experience inclusion/exclusion.
3. Discuss inclusion/exclusion in our daily life.
4. Translate learnings into football3 rules that make the game more inclusive.

Materials needed

Stickers in four different colours, cones, balls, bibs, goal posts, clip board, match form, stopwatch

Preparation needed

Set up a square with cones in which players can dribble with the ball until forming groups, set-up three squares with cones for three different groups

Warm-up activities (Ice Breakers, energizers, short games)

Clap ball

First half (Game/activity that illustrates social topic(s)/life skill(s))

Which team are you on?

Second half (football3 match (all three halves))

football3 match with special rules for a more inclusive game

Cool down

(Stretching, drinking, break)

Third half (Reflection/debrief)

Reflection on the session according to reflection questions

Evaluation method

Hand out a short survey of 5 questions on the session or invite players to use online form on their phones

Notes for facilitators:

Make sure to not put a person alone in the outsider group during the first half who tends to be excluded.

EVALUATION OF THE FOOTBALL3 SESSIONS

In order to track the progress of your players and to report on the impact of your sessions and programme, make sure to collect the players' feedback at the end of each session. For one-off sessions, you can use our basic session template that you can find in the annexes (Annex 2).

For long-term football3 programmes, we recommend to design the programme and define your evaluation strategy by using the logic model. You can find more information on the logic model in the [football3 trainer manual](#) (p. 54 - 71), [the football3 handbook](#) (p. 40 - 41) and in the football3 mobile course (Unit 5).

Addressing social topics related to racism, xenophobia, and exclusion

Games can be a powerful tool to reflect on social topics. They allow players to experience a situation, to analyse it and to debrief on it. Games trigger imagination, motivation and are fun. They can enable you to include all youth independent of their intellectual capacities. Everyone can experience the game and share impressions and feelings. The task of the trainer is to involve everyone in the reflection by asking questions that prompt a discussion.

In the following section, we highlight six selected social topics that relate to racism and xenophobia, followed by one example activity each. Of course, there are many more that could be addressed. Don't hesitate to search for more topics and activities and integrate them in your training curriculum!




SOCIAL TOPIC:

Privilege

Privilege can be a difficult topic to understand. Privilege is a set of unearned benefits society gives to people who fit into a specific social group. For example, society grants privilege to people based on certain aspects of their identity including, race, class, gender, sexual orientation, gender identity, language, geographical location, ability and religion, among others.

EXAMPLE ACTIVITY: PRIVILEGE (ANNEX 3)

Activity Name		Duration
Equality Race		25-30 minutes 
Facilitator(s)	Materials needed	Social topic / life skill
Amira and Samuel	Role cards & list of statements (see annexes), rubbish bin, paper sheets, 2 cones	Privilege, (in)equality, empathy
Objectives of the activity		
<ol style="list-style-type: none"> 1. Understand what privilege means. 2. Experience different levels of privilege and their implications. 3. Understand how to use one's own privilege for supporting others. 		

Activity description

STEP 1. Hand out role cards to each participant. The participants must read the role cards individually and must not speak about their roles. Make sure that everyone understands their role.

STEP 2. Ask the participants to imagine they were the person described on their role cards. Ask them to close their eyes and imagine/invent how their character would answer the following questions:

- › Where do you live? Do you live in a house, an apartment, on the street, ...?
- › What is your daily occupation? Do you work, study, go to school, ...?
- › What do you like to do in your free time?
- › Do you ever experience hunger? Are you rich, poor, middle class, ...?

STEP 3. Ask the participants to open their eyes again and to line up on a horizontal line. You can use two cones in order to indicate the starting line.

STEP 4. Now read out the list of statements. Tell the participants to take one step forward if they feel like the statement corresponds with them (their character). If that is not the case, they should stay where they are.

STEP 5. After having read out the statements, ask the participants to look around them, look where their peers stand, look at those who are far in front and those who are far in the back.

STEP 6. Hand out a piece of paper to each participant. Ask them to form a ball. Place a

rubbish bin in the front of the group close to the participant that has advanced most. Now ask all participants to throw the paper ball in the rubbish bin from the place they are at.

STEP 7. Ask the participants how they felt during the exercise, how it felt to see others advancing or to stay behind. Ask them what they think about the rubbish bin and its meaning.

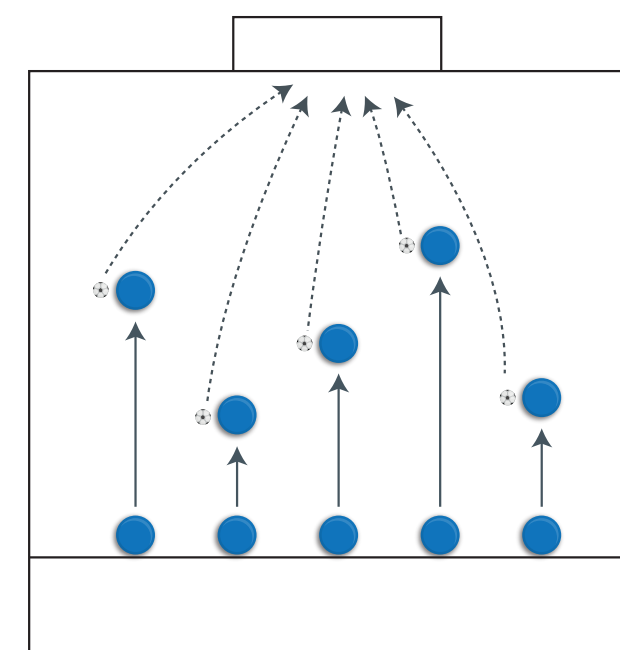
STEP 8. Ask if anyone knows what privilege means and discuss the notion with the participants.

Note for facilitators

- › Adapt the roles and statements to your target group. If you work with young kids, choose characters that are their age and use easy vocabulary.
- › Instead of making the participants throw a paper ball in a bin, you can also have a race in which everyone starts from the position they are at and the finish line is closest to the player that advanced most.
- › You may want to consider adapting this activity and make it a football drill.
- › We recommend conducting this activity with 10-25 participants.

If you view this document online, you can check out this [video](#) in which you can see how a variation of the game is applied in the USA. The facilitator presents a race, the first one to cross the finish line wins 100 USD. However, he explains that he will first read out some statements and that those for which the statements apply should take two steps forward. When all statements are read out, you can see that some people are in the front while others stay in the back. The facilitator opens the race and the first people cross the finish line.

NOTE: In the example the facilitators have chosen that the participants advance with regards to their very own privileges. We recommend using role cards for groups you do not know too much yet as using one's own person requires trust, a safe space and a strong psychological support mechanism in case traumas surface.




SOCIAL TOPIC:

Inclusion/Exclusion

Youth can experience **exclusion** in a number of ways, including unemployment or under employment, discrimination based on race, religion, ethnicity, gender identity, national origin or socio-economic status. The goal of **inclusion** is to create a culture that embraces, respects, and values these differences.

EXAMPLE ACTIVITY: INCLUSION/EXCLUSION (ANNEX 4)

Activity Name		Duration
Which team are you on?		20 minutes 
Facilitator(s)	Materials needed	Social topic / life skill
Amira and Samuel	Stickers (min. 3 different colours)	Inclusion/exclusion, non-verbal communication
Objectives of the activity		
<ol style="list-style-type: none"> 1. Experience inclusion and exclusion. 2. Understand the meaning of inclusion / exclusion. 3. Identify situations of inclusion / exclusion in one's daily life. 		

Activity description

STEP 1. Ask the participants to stand in a circle and to close their eyes. Tell them that no one is allowed to speak during the whole exercise.

STEP 2. Walk around and stick one sticker to each participant's front. Create a majority group (use many stickers of one colour), create a minority group and leave someone all alone.

STEP 3. Now ask everyone to open their eyes again. Remind participants that no speaking is allowed. They can only use gestures and mimics. Tell them that they have 3 minutes to identify all members of their group (those who have the sticker with the same colour) and to gather in one spot.

STEP 4. Once all groups have gathered, invite

the participants to sit down in a circle and ask the following questions:

- › How did you feel when you met people with the same sticker colour?
- › How did the person feel who was the only one of one colour?
- › Have you tried to help each other within the group?
- › In our society, who are the ones who are left out?

Note for facilitators


- › We recommend conducting this activity with 10-25 participants.
- › Make sure to not give the single sticker to a person that has experienced exclusion and/or is at the margins of the group.

SOCIAL TOPIC:

Interculturalism/cultural background

The goal of interculturalism is to develop communities where there is an understanding and respect for people of **all** cultural backgrounds, religions and ethnic groups. Interculturalism focuses on bringing different groups of people together to create a greater sense of belonging and social integration at the community level.

EXAMPLE ACTIVITY: INTERCULTURALISM/CULTURAL BACKGROUND (ANNEX 5)

Activity Name		Duration
What makes me who I am?		30 minutes 
Facilitator(s)	Materials needed	Social topic / life skill
Amira and Samuel	Flipchart stand, markers, A4 paper, pens	Interculturalism, culture, identity
Objectives of the activity		
<ol style="list-style-type: none"> 1. Reflect on one's own identity and culture. 2. Share and exchange on identity and culture. 3. Understand what culture and identity means. 4. Respect other's cultures and identities. 		

Activity description

STEP 1. Start with explaining the participants the iceberg concept. Draw an iceberg on the flipchart and explain that each person is like an iceberg. There are things we can directly see (above the surface) and traits we can only discover when looking more closely, when exchanging with one another.

STEP 2. Ask the participants to name some things one can directly see on another person and things one can only discover over time.

STEP 3. In a third step, hand out one blank sheet of paper to each participant and ask them to fill in their own iceberg. What parts of my identity can people remark easily? What parts require diving?

STEP 4. Ask for volunteers who want to share their iceberg with the group.

STEP 5: Reflection questions:

- › Why did we do this exercise in your opinion?
- › What did you learn from this exercise?
- › How can you use what you have learnt in the future?

Note for facilitators

- › This exercise can be done with any group size.
- › Find more information on the iceberg model here.
- › You can do the same exercise and draw the iceberg with regards to a particular culture e.g. Hungarian / Serbian / Italian / Greek culture.

You can find more activities on interculturalism in the toolkit ["T-Kit 4: Intercultural learning"](#)

SOCIAL TOPIC:

Othering/Belonging

Othering happens when societies experience major rapid changes in a short period of time (i.e., large influx of migrants). The process of defining who belongs and who doesn't is "othering." It is important to understand that othering is not about whether we like or dislike someone, but rather is based on the conscious and unconscious ideas that certain groups pose a threat. People who are "othered" can differ from place to place and can be based on race, religion, nationality or language. Politicians and the media often use "othering" to divide communities and shape public opinion. The way to combat othering is to actively practise belonging - respecting and celebrating differences.

EXAMPLE ACTIVITY OTHERING/BELONGING (ANNEX 6)

Activity Name		Duration
All that we share		25-30 minutes
Facilitator(s)	Materials needed	Social topic / life skill
Amira and Samuel	12 cones	Inclusion/exclusion, otherness/belonging
Objectives of the activity		
<ol style="list-style-type: none"> 1. Acknowledge and celebrate differences. 2. Experience belonging. 3. Building a group. 		

Activity description

STEP 1. Define three different squares by using 4 cones for each square.

STEP 2. Ask the participants with a migration background to stay in one of the squares and those who are native nationals in the other (you can ask the question "Who has been born outside of the country of activity)."

STEP 3. Let the participants know that during the exercise they will probably share very personal information. Explain that participants should respect each other, not laugh at each other and be open for the experience.

STEP 4. Ask the participants to join the free square if they feel concerned by the following questions:

- › Who of you is/was the classroom clown?
- › Who of you has 2 or more siblings?
- › Who has never taken an airplane?
- › Who of you is always on time for school?
- › Who of you likes chocolate?
- › Who has grown up in the countryside?
- › Who of you loves to dance?
- › Who knows how to play an instrument?
- › Who of you is religious?
- › Who of you was afraid of the darkness when you were a kid?
- › Who of you has already been bullied or

- insulted because of who you are?
- › Who of you has already bullied or insulted others for who they are?
- › Have you ever intervened in a situation that someone has been mistreated?
- › Who of you likes to play football?

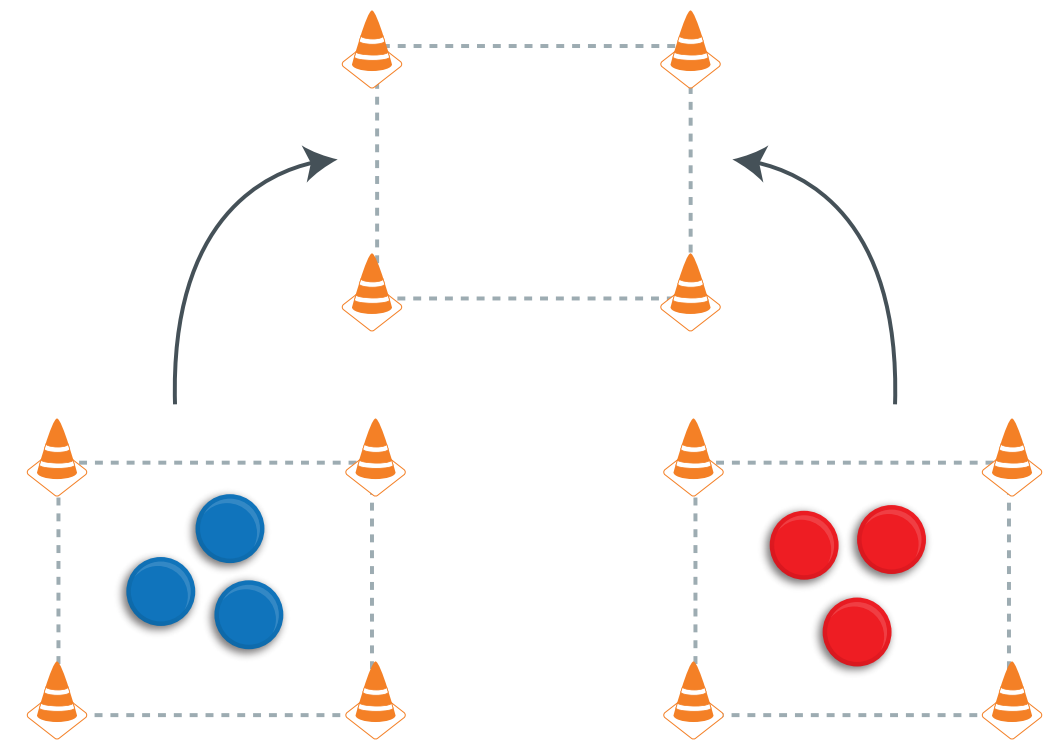
- › Have you discovered something new about another person?
- › What does this exercise want to tell us?
- › What is your take away?

Note for facilitators

- › We recommend conducting this activity with 15 participants or more.
- › You can add and modify the questions.
- › You can add more squares at the outset of the exercise and split the participants according to any clear divide that exists and that matters in the group.

STEP 5. Invite the participants to sit down in a circle and ask the following questions:

- › How did you feel at the beginning of the exercise?
- › How did you feel when joining others in the new square?
- › How do you feel after this exercise?



This activity is based on a video produced by the [Danish television TV2](#).

SOCIAL TOPIC:

Stereotypes

Stereotypes are mental shortcuts our brain uses to help us process all of the information we are constantly taking in. When we first meet someone, our brains automatically put them into a group category. The problem with stereotyping is when we judge people based on the group they belong to rather than their individual characteristics. The more we meet people from groups we might hold negative stereotypes about and see them as individuals, the more we can reduce our stereotypes.

EXAMPLE ACTIVITY STEREOTYPES (ANNEX 7)

Activity Name		Duration
Cultionary		30-45 minutes
Facilitator(s)	Materials needed	Social topic / life skill
Amira and Samuel	A4 Paper, Flipchart, markers, pens, sellotape	Prejudices, Clichés, Stereotypes
Objectives of the activity		
<ol style="list-style-type: none"> 1. Identify stereotypes present within the group. 2. Understand how stereotypes work. 3. Use images in order to illustrate ideas. 		

Activity description

STEP 1. Ask participants to form groups of three to four people. Hand out several sheets of A4 paper to each group as well as a pen and ask the groups to go to different corners of the pitch (or room).

STEP 2. Call one person from each group to come to the front and show them the word that they should draw. Attention: The word must stay secret! Make sure to whisper, so that the rest of the group cannot hear the word.

STEP 3. Tell the representatives of each group to go back in their group and to draw their word in silence. They cannot use numbers or letters, only drawings. The rest of the group cannot ask questions, but only make

suggestions. Once one team member has named the right word, the group may stand up.

STEP 4. The team that stands up first, receives 1 point. Track the scores on a scoring board (flipchart).

STEP 5. Ask the artists to write the word they tried to draw underneath their drawing (no matter if finished or not) and to come to the front, pinning or gluing the paintings to the flipchart.

STEP 6. Go through the same process for two or three more words, asking the groups to change the artist every time so that everyone gets the chance to draw.

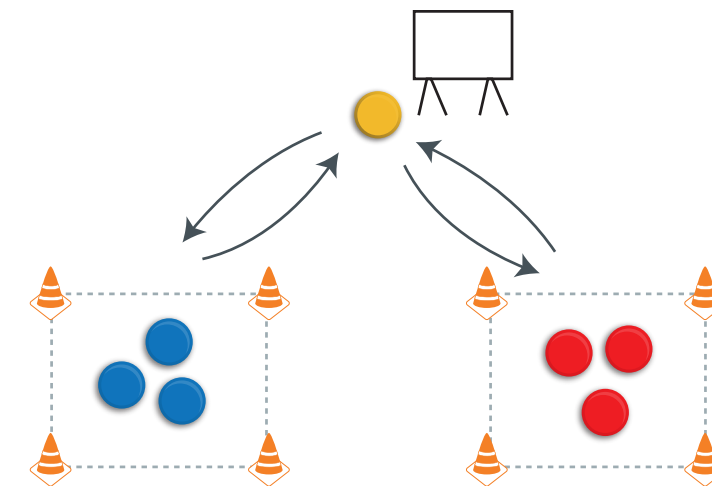
STEP 7. At the end, ask all groups to come see the paintings that have been created.

STEP 8. Ask the following questions:

- › How did the activity work for you? Was it hard, was it easy? Why?
- › Look at the paintings of the different groups. Can you find similarities between the drawings? What can you observe?
- › Are the images positive or negative? What do they say about our relation to the people or things represented?
- › Why are many of the images similar?
- › What are stereotypes? Are they positive or negative?

Note for facilitators

- › If your group counts less than 8 people, then you can also play with only one group.
- › Reassure the participants who are afraid that their drawing skills are not sufficient. Let them know that talent is not required.
- › During the game many stereotypes will surface. Make sure that you let none of them unreflected by addressing them with the group.
- › Make sure to share the definition of stereotypes and to find out together why stereotypes exist and how they structure our thinking.
- › Encourage participants to consciously be aware of stereotypes in their day to day life and to proactively reflect on them.



This activity is adapted from [Education Pack All Different All Equal](#) (p. 67-69).

Enhancing life skills that are useful for combating racism, xenophobia and exclusion

In order to combat and prevent racist and discriminatory behaviours, it is important to harness and develop skills such as conflict resolution. In this chapter, we will present a selection of life skills a football3 trainer can enhance in order to make the players allies in combating all kinds of hatred against people who are different.

LIFE SKILLS: CONFLICT RESOLUTION

Conflicts may arise when people disagree, do not share the same values and interpret situations differently. Conflict is part of our lives and naturally arises from human interaction. Especially in socially and ethnically diverse communities, conflict may arise as a result of different habits, traditions and world views. It often occurs through othering, discrimination and exclusion.

In order to resolve conflicts and foster dialogue, peaceful coexistence and understanding, it is important that community members are equipped with conflict resolution skills.

Please refer to the [Scoring For the Future toolkit](#) (p. 160 - 162).

LIFE SKILLS: COMMUNICATION

Communication is a critical skill to combat racism, discrimination and xenophobia. Being able to talk about our differences, our beliefs and values is essential in all spheres of life, from the football field to relationships to breaking down barriers to inclusion.

To be a good communicator is to not only be able to clearly convey your ideas and opinions to your audience, but also to know how to listen to others, understand their main points and be able to discuss and negotiate on different topics.

Please refer to [Scoring for the Future toolkit](#) (p. 81 - 90).

LIFE SKILLS: ACTIVE LISTENING

Active Listening is a way of listening and responding to another person that improves mutual understanding. Specifically, active listening is about being able to understand the messages of the speaker. The listener attends to the speaker fully, and then repeats, in the listener's own words, what he or she thinks the speaker has said. The listener does not have to agree with the speaker - he or she must simply state what they think the speaker said. This enables the speaker to find out whether the listener really understood. If the listener did not, the speaker then has the chance to clarify and offer additional explanations.

Please refer to the [football3 trainer manual](#) (p. 33 - 35).

LIFE SKILLS: SELF-REFLECTION

We all have prejudices and biases. Youth may have come to hold negative beliefs and be prejudiced towards certain groups either because of the racist, xenophobic and discriminatory statements or actions of their parents, politicians and other adults whom they look up to. Practising self-reflection is important to gaining a deeper understanding of our attitudes, prejudices and behaviours towards others and the impact this can have. The goal of self-reflection is not to be critical of oneself. Instead the aim should be to learn and be able to act differently in the future.

Please refer to [Scoring for the Future toolkit](#) (p. 138 - 140).

LIFE SKILLS: TEAMWORK

Teamwork is important to social inclusion because it entails being part of a group which is working towards a set of common goals in the most effective way. Teamwork is a vital life skill for sports, particularly team sports and in the workplace environment where employees are often working on different teams to successfully complete projects. Teamwork is a social competence that is tied to many other interpersonal competencies, such as communication, collaboration, respect, fair play, among others.

When all team members are able to bring their strengths, voice and potential to the group and use them to work towards collective goals, the team will have greater chances of achieving success.

Please refer to [Scoring for the Future toolkit](#) (p. 104-110).

LIFE SKILLS: SOCIAL SENSITIVITY

Social sensitivity is the ability to perceive and understand the feelings and viewpoints of others. It is a critical skill for individuals to have as they navigate social interactions and contexts. It gives them the ability to understand cues from conversations and observations. Social sensitivity demonstrates that you are aware of other people in social situations. It is often tied to empathy because it involves the experience of understanding another person's thoughts, feelings and conditions from their point of view, rather than from only your own.

When trying to combat racism, xenophobia and discrimination with teammates and coaches from different backgrounds, it is important for players to be socially sensitive. Sports, including football, provide spaces for physical and social interaction, which are full of messages that can be interpreted very differently depending on the lens and the perspective.

Please refer to [Scoring for the Future toolkit](#) (p. 100-102).

DIALECT training curriculum

A training curriculum shows all the planned training sessions planned during a programme for a specific team/group.

We suggest a training curriculum for training players based on the aforementioned life skills and social skills. For achieving the maximum impact in the target group, we recommend to conduct:

- › One weekly football3 session with each team
- › One football3 tournament day per month during which different teams meet

During the weekly session, the trainer incorporates learning on social topics and life skills in the session and makes the team play one or several football3 matches. On the tournament days, the trainers take their team(s) to the tournament venue and play against other teams

FOOTBALL3 CURRICULUM IN THE DIALECT PROJECT

In the context of the DIALECT project, partner organisations Greece, Hungary, Italy and Serbia will implement various football3 activities:

- › Introductory sessions in all countries, involving 500 selected adolescents and 40 mediators in total.
- › One local tournament of six months in each country with the participation of 40 teams and 500 adolescents in total.
- › 500 football sessions and 16 side events for parents in all four countries.
- › 1 international tournament in Greece with the participation of four football teams (one from each participating country) and eight coaches (two for each team) and seven football sessions in total.³

TRAINING CURRICULUM FOR FOOTBALL3 SESSIONS

We suggest rolling out the five social topics and six life skills presented above over 24 weekly football3 sessions (including introductory sessions on football3 in first weeks). Players get to know each life skill and social topic during two football3 sessions in two consecutive weeks.

- › In the first week, the trainer focuses on addressing and reflecting on the social topic or life skill;
- › In the second week, the trainer guides the team in translating the social topic or life skill on the pitch by creating specific football3 rules.

The football3 session should last between 1 hour 30 minutes and 2 hours. Please refer to the football3 trainer manual (p. 14-20) in order to find a session plan for a football3 introduction session.

WEEK 1

Introduction to football3

WEEK 2

Introduction to football3

WEEK 3

Inclusion / Exclusion

WEEK 4

football3 matches with inclusion rules

WEEK 5

Interculturalism

WEEK 6

football3 matches with interculturalism rules

WEEK 7

Stereotypes

WEEK 8

football3 matches with rules countering stereotypes

WEEK 9

Othering / Belonging

WEEK 10

football3 matches with rules on belonging

WEEK 11

Equal Opportunities

WEEK 12

football3 matches with rules addressing equal opportunities

WEEK 13

Teamwork

WEEK 14

football3 matches with teamwork rules

WEEK 15

Communication

WEEK 16

football3 matches with communication rules

WEEK 17

Active listening

WEEK 18

football3 matches with active listening rules

WEEK 19

Self-reflection

WEEK 20

football3 matches with rules of self-reflection

WEEK 21

Social sensitivity

WEEK 22

football3 matches with rules on belonging and empathy

WEEK 23

Conflict resolution

WEEK 24

football3 matches with rules on conflict resolution

Tournament plan

A tournament plan shows the structure of a tournament: Which matches are played when and where, which teams are playing.

In the DIALECT project, the local tournament will be played over six months with one tournament day per month. Each organisation will create ten teams which will participate in the tournament. In total, 45 matches will be played over six months. Each team will play nine games.

ON THE FIRST TOURNAMENT DAY...

- › Invite the participating teams to come up with a name for their team that they keep throughout the tournament.
- › Do some icebreaker activities with all teams to create a relaxed and fun atmosphere and to reduce competitiveness.
- › Have an introduction speech emphasising the focus on fair play to set the tone of the tournament.
- › Explain the tournament rules and point system.

We recommend using a format in which all teams play each other once throughout the duration of the tournament. We recommend playing in a league format without final stages at the end. That means that the ranking will be determined by the number of total points (match points + fair play points) that have been collected by each team over the course of the nine matches. If there should be two or several teams, which have the same number of total points, the team with the most fair play points should be on top.



CASE STUDY

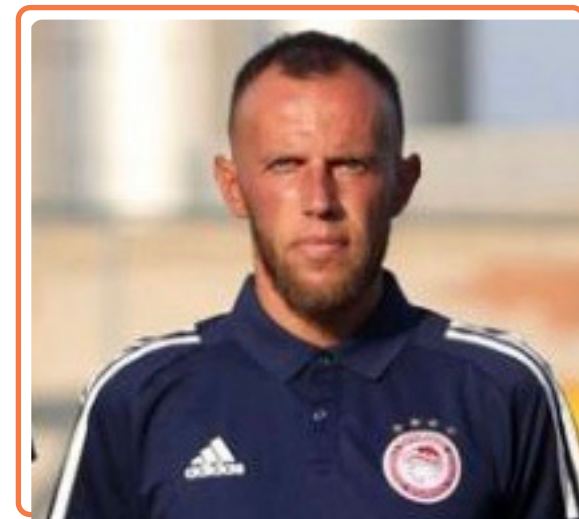
Action Aid Hellas



I am Dimitris Benetatos. I come from Athens and I am 38 years old. I started cooperating with ActionAid Hellas through a colleague of mine and international football player Dimitris Papadopoulos who is ambassador of Rise Beyond Goals project implemented by ActionAid Hellas and funded by UEFA Foundation.

We are using football3 methodology working on different values such as cooperation and respect, in that way we are working towards the inclusion of migrant and refugee adolescent players. Working for almost three years with the methodology, I realise that there is shift on adolescents' behaviour. More specifically, older players are welcoming the new ones with much more respect and acceptance than before. Adolescents, who have been playing football3 before, are assisting the new players to join the team and feel more comfortable, they are trying to help them with interpretation and are explaining the rules to them. That makes me really happy and grateful!

DIMITRIS, DIALECT COACH FOR ACTION AID HELLAS





PART IV

PART IV

MEDIATING FOOTBALL3 MATCHES

Mediators are crucial to the football3 process. They facilitate matches during a tournament or league by guiding players through pre- and post-match discussions and by monitoring the matches. Mediators can contribute greatly in making a tournament or league more inclusive. In the following section, you can find out how.

Preparing the football3 match

TEAMS

When preparing the football3 match, tournament or league, the mediators and the organisers should make sure that the participating team represents the diversity of the target group.

They should be:

- › Mixed-nationalities
- › Mixed-ethnicity
- › Mixed-gender (ideally with an equal gender split)

It is important to make sure that the teams are mixed with regards to the above-mentioned aspects in order to avoid segregation, othering and exclusion. Instead, foster intercultural communication, encourage new friendships and dialogue by bringing different people on the same team.

RULES

Also, you may want to define beforehand which social topics or life skills should be addressed by the open rules. For example, you could decide that the players should come up with one rule on equality, one on inclusion and one on celebration.

SAFE AND FUN SPACE

In order to break the ice and to create trust and a feeling of belonging, conduct some fun activities in the beginning of each tournament day or each first half.

Addressing racism, xenophobia and exclusion throughout the three halves

As a mediator you have a great influence on the football3 match and are responsible for the players physical and mental well-being. You can give a thematic direction to the discussions by suggesting the players to think about rules connected to a specific social topic.

Working with non-migrant, migrant and refugee youth, it is important for a mediator to:

- › Be aware of one's own stereotypes in order to make sure that they do not influence the required neutrality
- › Reduce language barriers
- › Create a safe space and intervene in case of racist behaviour
- › Address social inclusion in first and third half

MEDIATOR'S NEUTRALITY

Everyone has stereotypes. The human brain uses stereotypes in order to structure and simplify our thinking. Remaining undetected and unreflected, stereotypes can be dangerous and lead to discriminatory and racist action.



SELF-REFLECTION EXERCISE

Write down your stereotypes on the following populations. Let your ideas flow, don't restrict yourself. You will be surprised how many stereotypes you will find!

- › Migrants
- › Christians
- › Muslims
- › Hungarians / Serbians / Greek / Italians
- › Black people
- › White people
- › Refugees
- › Girls
- › Boys
- › Football players

Now, go back through the stereotypes and find counter-examples based on people you have met and people you know. Discuss your stereotypes with friends and ask them to share their counter-examples.

REDUCE LANGUAGE BARRIERS

Working with a mixed group in terms of ethnicity and nationality might mean that not everyone speaks the same language. In order to not exclude anyone from the discussions, it is important to make sure that everybody understands what is being said.

TIPS AND TRICKS

- › Speak slowly and clearly and use easy vocabulary.
- › Use visuals in order to explain football3 (three halves, points, rules).
- › Ask for a translation volunteer among the players that supports people who do not understand the language of discussion.
- › Keep discussions short and precise in order to limit the translation work.

- › Conduct an icebreaker that does not require language in order to encourage everyone to actively participate despite the language barrier.

CREATE A SAFE SPACE

A safe space is “a place [...] intended to be free of bias, conflict, criticism, or potentially threatening actions, ideas, or conversations” (Merriam Webster). It is crucial that the players commit at the beginning of each match to:

- › Not show any form of racist, discriminatory behaviour
- › To respect everyone’s point of view and to not laugh at each other
- › To not divulge personal information and stories shared during the discussions
- › To not interrupt others while speaking

We suggest asking the players to come up with behavioural rules for discussion. You can then make suggestions to add some of the above-mentioned rules.

In a multi-ethnic context, it is very important that the mediator intervenes at the sign of any form of racist or discriminatory behaviour during the discussions and during the match. This behaviour may harm players emotionally and must be addressed immediately.

IDENTIFYING DISRESPECTFUL AND DISCRIMINATORY BEHAVIOURS

Forms of disrespect such as:

- › Being treated with less courtesy or respect than other people;
- › Receiving poorer service compared with other people;
- › People acting as if they think you are not smart;
- › People acting as if they are afraid of you;
- › People acting as if they think you are dishonest;
- › People acting as if they think they are better than you are;
- › Being called names or insulted;
- › Being threatened or harassed;
- › Being followed while shopping.

Forms of discrimination such as:

- › People insult other people;
- › People make fun of them;
- › People treat them unfairly because they belong to a certain racial/ethnic group, or who speak another language, or look different;
- › People are hit or handled roughly;
- › People are insulted or called names;
- › People are treated rudely; treated unfairly;
- › People are threatened;
- › People are excluded or ignored at school, in games, at jobs.

Address social inclusion in first and third half

As a mediator, you can encourage the players to actively reflect social inclusion in pre-match and post-match discussions.

- › By encouraging the teams to decide on rules that make sure that all players regardless of their skin colour, their religious belief, their origins or their gender are able to participate in the game;
- › By reflecting on how socially inclusive the game was;
- › By translating the inclusion on the pitch to real life.

RULES

When discussing rules in the pre-match discussion, encourage the players to think about why someone in the group could potentially be excluded or feel excluded in the game. Now, ask the players how this could be prevented. Then, ask them to develop a rule that helps to prevent the exclusion from happening.

SOME EXAMPLE RULES:

- › Every player of a team needs to touch the ball before a goal is scored.
- › At all moments, at least x different nationalities need to be represented on the pitch.
- › Passes need to alternate between girls and boys.
- › Goals need to alternate between girls and boys.

REFLECTION

In the post-match discussion, the mediator can integrate the topic of social inclusion in the reflection by asking targeted questions such as:

- › How did you feel during the game?
- › Has everyone had the chance to participate?
- › How did you make sure that everyone gets the chance to participate?
- › Why have some people participated less?
- › What surprised you during the game?

After this initial reflection, the mediator can transfer the discussions around the game to real life by asking:

- › Where and when can you observe people not having the same chances to participate?
- › Why is that?
- › How could we include all people in life as we do include everyone on the pitch?

The above mentioned questions are examples and of course need to be adapted to the target group and the context. Make sure the reflection questions match the topics or objectives that the teams set for the game with the open rules.

You will realise that players who are new to football3 tend to be more reluctant in the beginning to engage in a discussion as many are not used to being questioned on their opinion. football3 is a process. The more players play the game, the more they will learn how to express themselves, reflect and communicate their ideas.

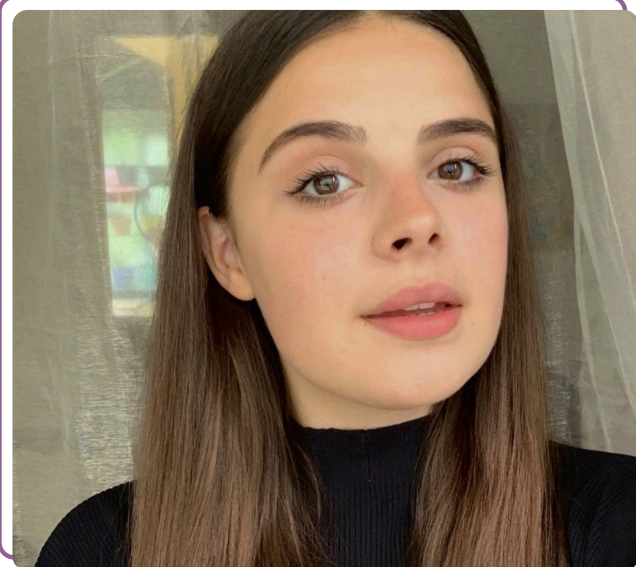
If you want to learn more about the mediator role, please consult the [football3 handbook](#) (p. 22-35) and the football3 mobile course, Unit 2: Becoming a Mediator.

CASE STUDY

Football Friends

“As a mediator, football3 made it possible for me to meet many young people who had matured through the matches, especially in the activities before and after the match. I met many people with whom I shared interests and exchanged opinions, which allowed me to progress. I have seen great progress in the way of thinking in boys and girls who played football3. In addition to the increase in fair play in the game, there is a particularly visible increase in the degree of tolerance, respect for other people’s opinions and control of heightened negative emotions.”

SAŠA, DIALECT MEDIATOR FOR FOOTBALL FRIENDS



CONCLUSION

Acknowledging the rise of right-wing parties and the radicalisation of young people in Europe at a time of increased migration to Europe, it is time to act. In the face of the social tensions that have surfaced, it is important to create safe spaces free of judgement, discrimination and violence.

We believe that sport can provide such safe spaces and can be a powerful tool to promote inclusion. In our eyes, community-based organisations that are closely connected to individuals can be the main drivers of those inclusive spaces.

The aim of this toolkit is to provide training for community organisations on how to use sports, and football in particular, to make their communities more inclusive.

Football is highly popular in many European countries and can attract young people into regular programmes. It is the duty of community organisations to use their access to young people in order to combat the tendencies of social exclusion, xenophobia and racism by educating young people.

football3 is a way of playing football that fosters dialogue, teamwork and fair play. Using football3 over time, including educational material on different social topics and life skills relevant for social inclusion, can have a long-term positive impact on young people and the communities they live in. We want to invite practitioners and community organisations to take the learnings, activities and ideas from this toolkit to the pitch. The list of activities and tools is not exhaustive. Continue reading, informing yourself about the topic, add activities and adapt football3 to meet the needs of the communities you serve.

Now head out onto the pitch and have fun!

GLOSSARY OF TERMS

The glossary of terms is based on the revised edition of the glossary of terms in the internal publication by the National Centre of Social Research EKKE.

DISCRIMINATION: can be meant any differential treatment based on a ground such as “race”, colour, language, religion, nationality or national or ethnic origin, as well as descent, belief, sex, gender, gender identity, sexual orientation or other personal characteristics or status, which has no objective and reasonable justification; (§ 7 of the EM to GPR 15) (source: ECRI Glossary. CRI (2019)14rev1. European Commission against racism and intolerance. Council of Europe).

RACIAL DISCRIMINATION as defined in international law as *“any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.”*

(source: United Nations. The International Convention on the Elimination of All Forms of Racial Discrimination, Article 1)

*** SOCIAL EXCLUSION:** the advocacy, promotion or incitement, in any form, of the denigration, hatred or vilification of a person or group of persons, as well as any harassment, insult, negative stereotyping, stigmatization or threat in respect of such a person or group of persons and the justification of all the preceding types of expression, on the ground of “race”, colour, descent, national or ethnic origin, age, disability, language, religion or belief, sex, gender, gender identity, sexual orientation and other personal characteristics or status; may take the form of the public denial, trivialisation, justification or condonation of crimes of genocide, crimes against humanity or war crimes which have been found by courts to have occurred, and of the glorification of persons convicted for having committed such crimes; (§ 5-6 of the Preamble to GPR. 15).

***RACISM: RACISM** is a theory of races hierarchy which argues that the superior race should be preserved and should dominate the others. Racism can also be an unfair attitude towards another ethnic group. Finally racism can also be defined as a violent hostility against a social group (source: UNESCO Glossary)

***XENOPHOBIA:** Originally the word xenophobia comes from the Greek words *xénos*, meaning ‘the stranger’ and *phóbos*, meaning ‘fear’. Thus, xenophobia stands for ‘fear of the stranger’, but usually the term is taken to mean ‘hatred of strangers (source: Smelser, N. J. and Baltes, P. B. (eds.) 2001. International Encyclopedia of the Social and Behavioural Sciences. Elsevier. Oxford Science Ltd).

- › Xenophobia can be understood as “an attitudinal orientation of hostility against non- natives in a given population” (source: Boehnke, Klaude in NGO Working Group on Migration and Xenophobia for the World Conference (in International Migration, Racism, Discrimination and Xenophobia, 2001. A publication jointly produced by ILO, IOM, OHCHR, in consultation with UNHCR. Page 2).
- › Xenophobic behaviour is based on existing racist, ethnic, religious, cultural, or national prejudice. Xenophobia can be defined as the “attitudes, prejudices and behaviour that reject, exclude and often vilify persons, based on the perception that they are outsiders or foreigners to the community, society or national identity.” (source: Declaration on Racism, discrimination, Xenophobia and Related Intolerance against Migrants and Trafficked Persons. Asia-Pacific NGO Meeting for the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance. Teheran, Iran. 18 February 2001).

***HATE SPEECH:** No universally accepted definition of the term “hate speech” exists, despite its frequent usage. Though most European States have adopted legislation banning expressions amounting to “hate speech”, definitions differ slightly when determining what is being banned. Only the Council of Europe’s Committee of Ministers’ Recommendation 97(20) on “hate speech” defined it as follows: “the term “hate speech” shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including:

- › intolerance expressed by aggressive nationalism and ethnocentrism,
- › discrimination and hostility against minorities, migrants and people of immigrant origin.”

(source: Manual on Hate Speech, Anne Weber, Council of Europe Publishing)

ANNEXES

- › football3 session plan template (Annex 1)
- › football3 session evaluation template (Annex 2)

SESSION PLAN

football3

NAME OF THE SESSION

DATE

/

/

TIME

:

PARTICIPANTS

#

SOCIAL TOPICS/LIFE SKILLS

LOCATION

LENGTH OF THE SESSION



OBJECTIVES OF THE SESSION

MATERIALS (e.g. space, balls, cones, etc.)

PREPARATION NEEDED

WARM-UP ACTIVITIES (e.g. ice Breakers)



FIRST HALF (Game/activity that illustrates social topic(s)/life skill(s))



SECOND HALF (football3 match, all three halves)



COOL-DOWN (e.g. stretching, drinking, etc.)



THIRD HALF (Reflection questions/debrief)



EVALUATION METHOD (e.g. self-reflection (facilitator), questionnaires)

NOTES

MATCH FORM

ORGANISATION NAME

MEDIATOR

REGION

COUNTRY

PITCH

DATE

/

/

START TIME

MATCH LENGTH

FIXED RULES

MATCH SCORE

TEAMS

X

GOALS SCORED

X

MATCH POINTS

X

FAIR PLAY POINTS

X

TOTAL POINTS

X

OPEN RULES

MEDIATOR OBSERVATIONS

RESOURCES

ACT for youth (2020): Engaging Community Partners for Positive Youth Development.

Available at: http://actforyouth.net/youth_development/communities/partners/

Anti-Defamation League (2018): Pyramid of hate.

Available at: <https://www.adl.org/sites/default/files/documents/pyramid-of-hate.pdf>

Council of Europe (2018): T-KIT 4 Intercultural learning.

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